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NEWSLETTER & CATALOG



His Holiness the Sakya Trizin Visits North America

This summer Buddhists of all traditions will have the rare opportunity to receive teachings, blessings, and empowerments from one of the world's preeminent leaders and masters of Tibetan Buddhism, His Holiness Sakya Trizin. His Holiness is the head of the Sakya Order, the second oldest of the four main schools of Tibetan Buddhism. This is the first time that His Holiness has visited North America in ten years. In addition to teachings and empowerments in New York, Boston, Washington, D.C., Minneapolis, Portland, Seattle, San Francisco, and Los Angeles, His Holiness will give a transmission of the Lam Dre body of teachings in Vancouver, B.C. (See: www.vikramasila.org). The Venerable Lama Pema Wangdak, who is the head of the Sakya centers in the New York area, writes the following article.

Lam Dre Teachings and the Sakya Order

The history of the Sakya Order can be traced back to the 9th century and is inextricably bound up with the Tibetan royal clan of Khön. The founders of the Sakya Order, the Gongma Nam Nga ("Five Exalted Ones"), were known as the descendants of the ancient Khön family, which was believed to have stemmed from an ancient race born in conflict between earthly demons and



H.H. the Sakya Trizin (photo by Dolkar Sangmo)

the descendants of the Clear Light Gods. Historically, the Khöns rose as a holy family during the reign of King Trisong De'u Tsen (790-845 CE.). Khön Lu'i Wangpo Sungwa became one of the first seven Tibetans to receive monastic training under the abbacy of Shantarakshita. The Sakya tradition derives its name from the Sakya Monastery in central Tibet where the Khön Konchog Gyalpo (1034-1102) founded the monastery in 1073. The present head of the Sakya Order, His Holiness the Sakya Trizin, is the 41st master of the seat of Sakya and the direct descendant of the Khön Lu'i Wangpo Sungwa.

Khöns are perhaps the greatest religious family throughout the entire history of Buddhism in Tibet. They are the longest in line of leadership of the social and spiritual life and have contributed much in shaping and sustaining the Tibetan civilization as a whole.

Lam Dre Teachings

The Sakya order is the second oldest of the four principal traditions of Tibetan Buddhism. At its heart is the lineal transmission of Lam Dre ("The Path and Its Result"), a system of knowledge of practicing the entire range of sutric and tantric teachings of the Buddha that was first enunciated by the 9th-century Indian tantric master and saint Mahasiddha Virupa, and was brought to Tibet from India by Gayadhara and Drogmi Shakya Yeshe the translator (990-1074). In the beginning of the second phase of Buddhism in Tibet (953), following Lang Dharma's near-destruction of the faith, there was a period of intense and active interchange between Indian and Tibetan spiritual centers. Lha Lama Yeshe Ö, a Ngari king, sent twenty-one young Tibetans to study sutras, tantras, logic, language, and medicine in Kashmir,

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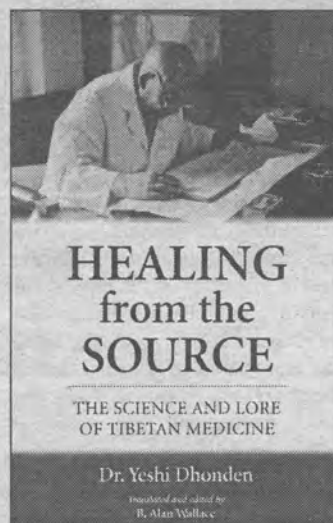
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HEALING FROM THE SOURCE The Science and Lore of Tibetan Medicine



by Dr. Yeshe Dhonden
translated and edited by
B. Alan Wallace
214 pages, #HEFRSO \$16.95
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Review by Glenn H. Mullin

In 1642 the great Fifth Dalai Lama became spiritual and temporal head of a newly formed Tibetan nation. A few years later he established the Mentsikhang, or Medical Academy,

on Iron Mountain in Lhasa. Prior to this era the traditional healing arts of Tibet had largely been passed through privately owned clinics and hospitals, usually run as small family enterprises, and with medical knowledge being passed from parents to children.

From the time of the Fifth Dalai Lama until the Chinese takeover of Tibet forty years ago the Mentsikhang served as the most important medical school in the country, dedicated to training young doctors in the traditional healing arts. It quickly developed into the basis of a national medicare system; student doctors would come from all over Central Asia, train for a dozen or so years, and then return to their homelands, where they would operate a small clinic for the people. Within a few decades the network of facilities born from the activities of Lhasa's Medical Academy extended to Tibet's furthest borders and beyond. Family clinics continued to offer training programs for aspiring young doctors, as well as offer medical care to the sick, but the prestige of the Mentsikhang soon eclipsed them all. A graduate degree from the Mentsikhang was held in a

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NAKED AWARENESS Practical Instructions on the Union of Mahamudra and Dzogchen

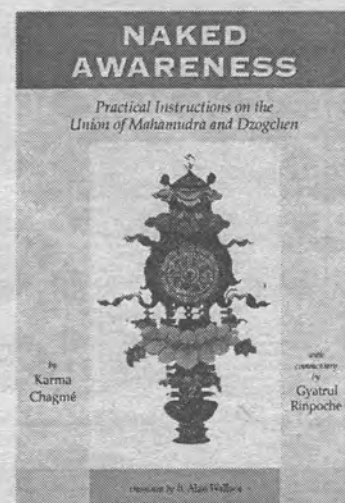
by Karma Chagmé, commentary
by Gyatrul Rinpoche, translated by
B. Alan Wallace, edited by Lindy
Steele and B. Alan Wallace.
344 pages, #NAAW \$19.95
Available Now!

"The Union of Mahamudra and Dzogchen, by the 17th century adept Karma Chagmé, is widely regarded as an unusually elegant synthesis of the leading Tibetan approaches to Buddhist meditation. Students and practitioners of meditation will be

especially grateful to the Venerable Gyatrul Rinpoche and his translator B. Alan Wallace for these ample and lucid elaborations of these instructions as they are traditionally taught."—Matthew Kapstein

The following is an excerpt from the book. Gyatrul Rinpoche's commentary is indicated by two hyphens (--) at the beginning and the end of each section to distinguish it from Karma Chagmé's original text.

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India. Among them were Lochen Rinchen Sangpo (958-1055), the great monk who pioneered the second-phase translation, and Ngog Lengep Sherab. At the behest of Yeshe Ö's nephew Jangchub Ö, Nagtso Lotsawa then invited Dipamkara Shrijñāna Atisha to come to Tibet from Vikramashila Monastery, the major center of Buddhist learning in India. Ngog's young nephew Loden Sherab, one of the translators of thousands of scriptures into Tibetan, also made a journey to study in India where he found himself accompanied by four other major pioneers of transmission, Lotsawa Tsen Khawoche, Khuyngpo Chötsön, Ra Lotsawa, and Nyen Lotsawa.

It was during this great spiritual revival, inspired by the teachers of that time and need for the further introduction of Buddhism into Tibet, that the great Drogmi Shakya Yeshe, accompanied by Taglo Zhonnu Tsöndru and Leng Yeshe Zhönnu, set out to India through Nepal on a momentous journey that would end in the dissemination of the Lam Dre in Tibet. They studied Hevajra, Samvara, Guhaysamaja, Yamantaka, and Mahamaya tantras for a year under Shanta Bhadra in Nepal. Escorted by their teacher's brother, Mahapandita Abhayakirti, they traveled to Vikramashila Monastery, with a stopover in Bodhgaya for their initial prayer and salutations to the Mahabodhi shrine.

For eighteen years, Drogmi studied monastic disciplines, Prajñānaparamita, and Samvara and Hevajra tantras from Shantipa. Drogmi mastered the root, narrative, instructive, and the supplemental fragmental tantras. Among his other teachers were Vagendra Kirti, Prajñākara Gupta, Narotapa, Jñānashri, and Ratnavajra. When the great Master Viravajra realized that Drogmi was a most able and worthy student he introduced Drogmi to the teachings of the great 9th-century adept Virupa. The entire instruction on *Triple Tantra of Hevajra Root*, along with its exegesis, was given. When the time finally approached for Drogmi's return to Tibet, his master instructed him in about eighty major tantras along with exegetical commentaries, numerous meditative manuals with their rites, and about fifty dharanis in connection with sutras. As a going-away dharma-gift Drogmi received a Lam Dre teaching (without the root text), its auxiliary instructions, and profound teachings on the transference of consciousness. "Rejoice, for I have successfully transmitted all the teachings I have to give. Now go to Tibet and integrate your practice and teaching. I will come sometime to help clear up your doubts. Since you are the holder of the teachings of the Yogeshwara (Virupa), there will come a master who will bring the entire teaching to your doorstep." With these words from Viravajra, Drogmi Lotsawa left India for the last time.

Drogmi's return to Tibet and his

teachings inspired numerous scholars and saints, among whom were the Great Marpa Lotsawa and Gö Khugpa Letse. A monastic university was established in Mukhulung in Mangkhar, and students poured in from upper, central, and eastern Tibet. As Drogmi's teacher Viravajra had prophesied, early one morning the sound of a ram's horn was heard at the great master's residence in Mukhulung, proclaiming the arrival of a pandita or Indian master. Pandit Gayadhara was on his way to Purang. He and Drogmi proposed a rendezvous some time in the coming two or three years, when Gayadhara would accomplish his "visit to Purang and chores in Nepal." After two years, two messengers arrived with news of Gayadhara's arrival. The entire Lam Dre was taught, including the root verses, for a period of three years. The initiations, instructions, and commentaries of the Triple Tantras were simultaneously translated. Mukhulung was thus firmly established as the seat of Lam Dre teachings and practices. Before Gayadhara left, he prophesied Drogmi as the one who "will traverse the divine realm of Khechara within this very life without having to leave his body behind."

Although tantric and sutric teachings were well established in Tibet before Drogmi, the corpus of the Lam Dre system of Mahasiddha Virupa was not known until he began to teach it. Twelve different major schools of transmission of Lam Dre arose in Tibet. Preeminent among these was that of the Great Sakyan Kunga Nyingpo (1092-1158), who studied with Zhangton Chobar. The Great Sakyan's line of transmission is also called the "direct line," because Virupa, Damarupa, and Gayadhara appeared to him in visions and gave a month-long transmission on seventy-two Anuttarayoga tantras and the four profound Dharmas of Sakya that until recently was known to be transmitted only within the confines of the first monastery at Sakya. In the 15th century, Ngorchon Kunga Zangpo (1382-1457), the founder of the Ngor school of the Sakya Order, caused Lam Dre to become widespread during his life-long career of transmitting its teaching. Later the Lam Dre developed into two major lines of transmission: Ts'og She, the general presentation, and Lob She, the esoteric presentation. The latter was enunciated by Muchen Sempa Chenpo (1448-1530) to teach the most uncommon and detailed aspects of the system to his chosen disciple Dagchen Lodro Gyaltsen. Tsarchen Losal Gyatso (1502-1556), the founder of the Tsar school, and his two foremost disciples, Khyentsé Wangchug and Lhundrub Gyatso, became the prominent expounders of Lob She.

As Lam Dre teachings spread throughout Tibet, Mongolia, and China, and were eventually written down, the volume of Lam Dre scriptures grew to encyclopedic proportions (a single collection of the Lam Dre alone comprises thirty volumes). Through a successive line of teachers



Lhakhang Chenmo, The Great Sakya Monastery, Sakya, Tibet (Founded 1269 C.E.)

of the Lam Dre system, it has passed down to the present in an unbroken line of transmission. Among the eminent living masters of the Lam Dre tradition are His Holiness Sakya Trizin (born in 1945), the present leader of the Sakya Order, H.H. Dagchen Rinpoche, H.E. Chogy Trichen Rinpoche, and H.E. Luding Khen Rinpoche.

The Lam Dre system is derived from the *Hevajra Root Tantra*. A unique and systematic teaching of the entire Buddhist path, it presents the essence of the tripartite Buddhist Canon, comprising ethical discipline (vinaya), the Buddha's original discourses (sutra), and psychology/cosmology/metaphysics (abhidharma). It is a complete and gradual system of exoteric (sutric) and esoteric (tantric) methods that constitute a viable spiritual path for the aspiring devotee. Its teachings have been passed down in an unbroken line of transmission of empowerments and blessings, with special emphasis on the "four authenticities"—authentic teachers, experiences, scriptures, and treatises. Central to the Lam Dre system is its unique and profound view of the "non-difference of samsara and nirvana," within which perfect enlightenment or Buddhahood is to be realized. There the nature of mind, for its practical implication, is explained both as the "root of samsara and nirvana," and the "union of luminosity and emptiness."

Sakya Order

After the era of Rinchen Zangpo, Drogmi, Marpa, and Gö, Tibet entered a period when fewer panditas visited Tibet and the teachings and literature inherited from India were consolidated; the Sakyans in Tibet took to writing, meditating, and teaching. The masters of the Sakya were at the forefront of Buddhist propagation and contributed much to enhance the spread of the later phase of Tibetan Buddhism.

By the end of the eleventh century, there were clusters of great Sakyan spiritual masters in Tibet. Khön Konchog Gyalpo (1034-1102) excelled in both the old and new tantras. His son, Great Sakyan Kunga Nyingpo (1092-1158), was already an accomplished saint at the age of twelve, when he received the famous Lojong, the four-line teaching of "Parting from the Four Desires," and countless others directly from Mañjuśrī. His era was the heyday of spiritual learning. There were occasions when the Great Milarepa or the Great Sakyan Kunga Nyingpo would be teaching in the same area at the same time.

Great Sakyan's sons Lopon Sonam Tsemo (1142-1182) and Jetsun Dagpa Gyaltsen (1147-1216) succeeded the holy throne of Sakya respectively. Dagpa Gyaltsen's fame even reached India due to his learning and realizations on the Vajrayana teachings, and he was unequalled in all time in his studies of the tantras. Sakya Pandita Kunga Gyaltsen (1182-1251) became Tibet's all-time great teacher. He was a saint, scholar, translator, poet, artist, and erudite in the fields of logic, language, and drama, besides being a statesman. His classic works, *Three Codes of Discipline*, *Treasury of Logic and Reason*, and *Treasury of Elegant Sayings*, became thematic writings of the Tibetan renaissance. Drogon Chögyal Phagpa (1235-1280), while still at the age of seventeen, became the next successor of the seat of Sakya, the temporal leader of Tibet. In China alone he ordained thousands of Hans, Koreans, Indians, Uygurs, Xixia, and Dali peoples.

The Sakyas became masters of the teachings of the Sanyaka and Vajrakīlaya of Padmasambhava, Lam Dre of Virupa and Drogmi, the Guhyamantrāṭṭilaka of Pandita Guhyaprajña, Samvara of Purang Lotsawa, the new transmission of Guhyasamāja and Chakrasamvara of Ma Lotsawa, the Madhyamika and Pramāṇa of Ngog Lotsawa, the Abhidharmas of

Kawa Pal-tsek, Chokro Lu'i Gyaltsen, and Zhang Gyalwa Pel, the Vinaya of Jhim Lotsawa, and the teachings of ShiJe, Dzogchen and Chöd.

The Lhakhang Chenmo (the great Sakya monastery in Sakya) remained the center of the teaching after its foundation in 1268 by Chögyal Phagpa. Ma Lotsawa, Pang Lotsawa, Shongton Lotsawa and other great translators worked in translating the tantric texts of Hevajra and Kalachakra, Pramanavarttika; Kalapa, the Sanskrit grammar Kavyadarsha, and Nagananda. The seat of Sakya sometimes is referred to as the "spring of wisdom."

The spiritual legacy and the cultural and social contribution of Sakya have had a permanent impact on Tibet, Mongolia, and China. Sakya Pandita propagated a new transmission of the monastic ordination from the Kashmiri abbot Shakyashri Bhadra, one of the last great Indian masters to visit Tibet. This monastic lineage was later known as the Panchen Dom-gyun or "Vow Transmission of the Great Pandita." In the mid-13th century Sakya Pandita's teachings spread the Dharma throughout Tibet and also lead the Tibetans towards a politically and culturally conscious society. His masterly statesmanship, at the risk of his own life, saved Tibet from invasion at a time when few countries could survive the Mongolian domination of Asia. His Letter to the Tibetans was instrumental in the fate of Tibet, and helped Tibetans to contain confrontation with the Mongols. It was he who, through his skill and wisdom, "conquered" the invading Mongols, leading to the eventual unification of Tibet for the first time since Lang Darma's fall. It was this unparalleled event in the history of Tibet, and the unexceptional ingenuity of Sapan's spiritual and social leadership, that continues to shape Tibetan culture to this day. For the first time Tibetan Buddhism was formally established

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by Jamgon Mipham
Foreword by
His Holiness Sakya Trizin
Translated and edited by
Jay Goldberg
168 pages, 4" x 6" #MO \$11

Uses regular 6-sided dice or Tibetan dice which is available for \$5.
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From the Introduction

In Tibet, the use of the Mo, or predictive technique, has been heavily relied upon throughout the centuries, as it has been the general practice of Tibetans to consult some method of prognostication when questions arise concerning various occurrences in their lives—bad dreams, the arising of an illness, the undertaking of some work or travel, or even the wish to engage in spiritual disciplines or practices.

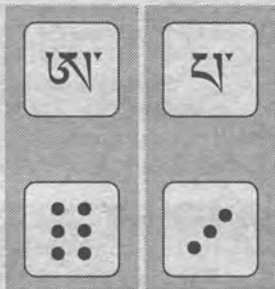
A great variety of methods have been used to extract omens for the future. The use of dice, as presented in this book, is only one of those methods, one coming down to us from ancient times. The various predictive techniques which employ the use of dice are related to different deities within the tantric tradition—generally, the Protectors of the Dharma are the type of deity most relied upon. In this specific case, however, it is the

great Bodhisattva of Wisdom, Manjushri, whose blessings and advice are sought in order to ascertain an answer for one's problems or inquiry. Since Manjushri is recognized as the embodiment of the wisdom of all the Buddhas of the past, present and future, people have been confident over the centuries that he would properly guide them through the vicissitudes of worldly existence and lead them through his transcendent wisdom to accept what was most beneficial and to abandon all that would be of harm. Furthermore, they trusted that his guidance would eventually lead them to the state of ultimate peace and enlightenment.

Based primarily upon the Kalachakra Tantra and with supplementary explanations from *The Ocean of Dakinis* and other texts, this prediction manual of the mantra AH RA PA TSA NA DHI was composed by Jamgon Mipham (Jamyang Namgyal Gyatso), 1846-1912, a great saint and scholar of the Nyingmapa tradition. Jamgon Mipham is considered one of the great luminaries of Tibet during this past century, due primarily to his scholarship and continual practice of the Buddha's teaching. Born in eastern Tibet, his principal teachers were Jamyang Khyentse Wangpo and Patrul Rinpoche. With them and others, he studied the doctrines of the four main schools of Tibetan Buddhism as well as the five major and five minor subjects of scholarship, such as poetry, astrology, medicine, grammar, logic and philosophy. He was renowned for his lucid explanations of the Sutras and Tantras found within the teachings of the Buddha, though within the more than thirty-two volumes of his writings are found works concerning the architectural methods for constructing temples and houses, astrology, methods of casting predictions (with an entire volume dedicated to the explanation

of a Bonpo method for revealing future events through the tying of various knots), poetry, and a vast array of other subjects. In brief, he was a consummate scholar as well as a great practitioner of the path of Dharma.

[Following is a sample prognostication from the book.]



3. NECTAR RAYS OF THE MOON

If AH PA—the good moon—appears, then just as the rays of nectar, the moon, illumine the sky, so the accomplishment of peaceful, increasing and virtuous activities is assured.

The sign of this divination is called "the enjoyment of sense-desire objects where there is no assemblage of obstacles."

Family, property and life

If you perform the rituals of cleansing pollutions and of washing, then you will be able to increase the number of your children.

Intentions and aims

There are no obstacles in regards to your intentions and aims. It is especially good to perform gentle, peaceful activities; a strong effect will not arise through power or violent activities.

Friends and wealth

All white colored objects, food and drink will increase.

Enemies

There are no enemies.

Guests

Your guests' journeys will be comfortable, and they will arrive soon.

Illness

You will quickly recover from cold and digestive diseases.

Evil spirits

There are no evil spirits bothering you whatsoever.

Spiritual practice

The virtuous mind is good and virtues will increase.

Lost article

If you request a woman to investi-

gate in a southern or northern direction, then the object will be found.

Will they come, and will the task be accomplished

It will be accomplished.

All remaining matters

It is predicted that works involving women and any easy, non-strenuous activities are good. Any activity involving fire is slightly bad. Little things and happiness will increase by relying upon female deities such as White Tara and Ushnisha Vijaya. You should recite any sutra in which predictions for enlightenment are given to women. Perform the water-giving ritual and water-washing ritual to avoid punishment. It is very good if you perform offerings to nagas. Also, through relying upon any guru yoga practice, good results will arise.

This prediction is known as "dense, good clouds." ■



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Taught by David Curtis who trained for five years at Kagyu Ling in France (founded by H. E. Kalu Rinpoche) where he completed the traditional three-year retreat in 1992. He has been teaching Tibetan to Western students for seven years.

AUGUST 14 - 25: TRACK II - INTERMEDIATE/ADVANCED LEVEL

Explore translation in its practical application with renowned translators using a hands-on approach. For those with a reading knowledge of Tibetan and a working familiarity with the dictionary as well as particle usage, this track will emphasize

the aesthetic and spiritual dimensions of translation methods and interpretive strategies. Primary source texts for study will include *The Jewel Ornament of Liberation* by Gampopa and *The Precious Beacon of Certainty* by Mipham Rinpoche.

FEATURED INSTRUCTORS

Chökyi Nyima, having completed a three-year retreat in 1980 under H. E. Kalu Rinpoche, has served as translator for many eminent lamas. His published translation work includes *Dzogchen* texts by Dudjom Lingpa (*Buddhahood Without Meditation*) and Longchenpa (*The Way of Abiding*).

John Pettit Ph.D. (Buddhist Studies, Columbia University) has completed numerous translations of Tibetan texts, studying with masters of the four major lineages of Tibetan Buddhism since 1981. His scholarly study and translation of Mipham's *Beacon of Certainty* was recently published by Wisdom.

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Tara Mandala Stupa Consecration

This year marks significant events in the seven-year history of Tara Mandala, the Buddhist retreat Center in Southwest Colorado founded in 1993 by Tsaltrim Allione, author of *Women of Wisdom* (Snow Lion, summer 2000) and formerly a Tibetan Buddhist nun, ordained by the 16th Karmapa.

Tara Mandala sits in the meadows and foothills of the Southern San Juan Mountains near the Four Corners area of the Southwest. The land elevation averages about 7500 feet. Snow capped peaks are seen both in the east and the west. San Juan National Forest and the Southern Ute Indian reservation border the land. This land has long been considered sacred by the Native American neighbors.

With the founding of Tara Mandala, Tsaltrim realized a long-held dream to found a retreat center which would be similar to meditation centers in Tibet. There, as at Tara Mandala, the close contact with nature provides conditions necessary for retreat as described in the "Precious Vase" by Choegyal Namkhai Norbu Rinpoche:

"A silent place like a forest is where one can reach a condition of peace, as the Buddhas and Bodhisattvas did, a place where there is no confusion and involvement with work, companions and ordinary people who lead one into distraction. It is pleasant to have wild animals and birds for companions; it is easy to find the food of ascetic discipline such as water and leaves, to develop Dhyana and free oneself in one's own state from attachment to links, hatred, friends, relatives and enemies and thus come to possess numerous qualities."

The development of a stupa dedicated to Nyala Pema Duddul began in 1993. The Tibetan word for stupa is chorten, which means "receptacle of offerings" or "container of the

Dharma," which refers to the relics inside. The relics are the most important element in the blessing power of a Stupa. The form of the structure represents the path to enlightenment and the body of the Buddha. Inside the main part of the stupa, called the bum-pa, is a carved cedar tree, the "tree of life," which is covered with mantras. Relics are tied onto it at the level of each chakra.

Tsaltrim Allione was moved to construct this stupa based on a dream urging her to do so which she had in 1993. Three times in one dream, Nyala Pema Duddul appeared and urged that a stupa be constructed in a certain place on the Tara Mandala land. The community who were gathered for a Mandarava

- Tsaltrim Allione was moved to construct this stupa based on a dream urging her to do so which she had in 1993. Three times in one dream, Nyala Pema Duddul appeared and urged that a stupa be constructed in a certain place on the Tara Mandala land.

and Vajra Dance Retreat began collecting stones the next day.

Nyala Pema Duddul (1816 - 1872) was the guru of Ayu Khandro, Adzom Drugpa, and Rigdzin Chang Chub Dorje, who are all central to Namkhai Norbu Rinpoche's lineage. During his life Nyala Pema Duddul did extensive Julen practice. This fasting practice has three levels: Nirmanakaya, Sambogakaya, and Dharmakaya. It involves gradually reducing the amount of food taken in until the

person takes in only small quantities of mineral essences, flower essences and water. Essentially he lived on subtle energies, and at the end of his life Nyala Pema Duddul took the rainbow body, his body dissolving into light at the time of his passing. At the end of his life, Nyala Pema Duddul asked that his disciples sew him into his tent and not return for 7 days. On the eighth day they returned and upon opening the tent they found only his fingernails and his robe inside. The stupa contains pieces of his robe, his hair and fingernails along with 18 Buddha relics and many other important sacred objects.

Nyala Pema Duddul discovered the terma of the Long Life Practice of Amitayus, which had been practiced by Mandarava and Guru Rinpoche at Maratika. Ayu Khandro transmitted all of Nyala Pema Duddul's terms to Namkhai Norbu Rinpoche and the stupa was constructed to increase the longevity of Namkhai Norbu Rinpoche when he had leukemia. The stupa, built in the Bodhisattva style, was created in accordance with the measurements and proportions given by Dilgo Khyentse Rinpoche to Tulku Sang Ngag, taken from the Derge Gomchen Golden Stupa which was designed by Jamgon Kongtrul Rinpoche. Choegyal Namkhai Norbu consecrated the stupa on September 9, 1999.

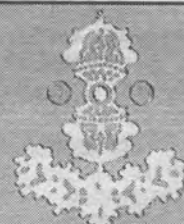
The year 2000 also carries significance in the physical expansion of the structures at Tara Mandala. We will be constructing a second 30-foot yurt to accommodate increased retreat activity. A new 40 x 40-foot teaching tent will be erected and an expanded outdoor kitchen will allow us to feed additional guests. Our hopes for the future contain plans for a shedra, or Buddhist teaching col-

lege, a long-term retreat center for group retreats and more hermitages. There is currently a beautiful retreat cabin available for rent at Tara Mandala as well.

This Spring and Summer the expansions will accommodate visitors attending retreats by Tulku Sang Ngag, Tsaltrim Allione, Ven. Bhakha Tulku and Lama Sonam, a Yantra Yoga retreat by Anne Dankoff, Family Retreat with Teen Vision Quest and

Dance of the Six Lokas retreat given by Anastasia McGhee. In August there will be a month-long retreat with Adzom Paylo, Rinpoche, a very special lama from Kham.

For further information about Tara Mandala inquire at 970-264-6177 or Tara Mandala, PO Box 3040, Pagosa Springs, CO 81147, or email: tara_mandala@compuserve.com. We also have an email list called Taranet for rapid and more frequent updates. (This is an abridged article. See the full version at www.snowlionpub.com.) ■



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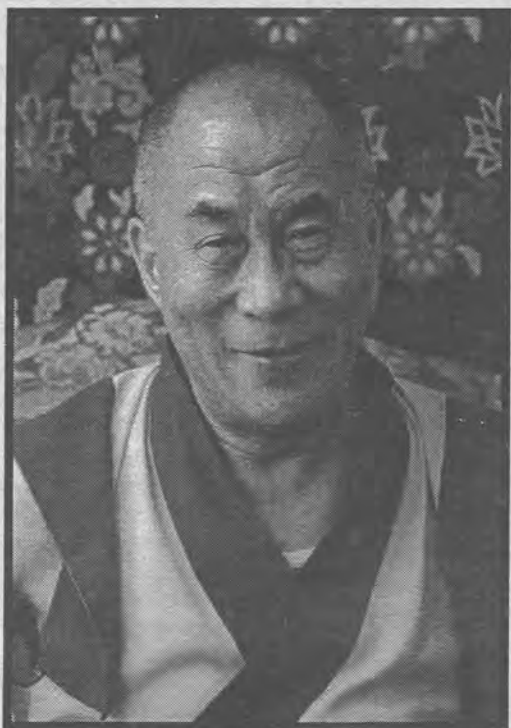
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Following is an excerpt from *Relating to Spiritual Teachers*.

CULTURAL CONSIDERATIONS

Cultures play a large role in shaping the form of the personal interactions of their members. Just as the child-parent relation differs from one society and time to another, so does the relationship between spiritual seeker and spiritual teacher. It is only natural, then, that the relationship will differ according to whether the parties are both Tibetan, or both Western, or one of each. Trouble occurs

when one or both sides think that they need to mimic an alien culture or expect the other to adopt foreign ways. For example, Western students may think that they need to act like Tibetans, or that Tibetan teachers should behave more like Westerners. Alternatively, Tibetan teachers may expect that Western students will act as Tibetan disciples would. When each side understands and respects the other's cultural background, however, flexibility and adjustment become possible. This often eliminates some of the problems. To understand a few of the differences, let us profile the average spiritual seeker from each of these cultures.

The Typical Spiritual Seeker in Traditional Tibet

Traditionally, most Tibetan spiritual seekers, as well as their teachers, were celibate monks or nuns with limited knowledge of family life, gained primarily from their childhood. Most had limited knowledge also of secular matters. Nearly everyone entered monasteries or nunneries as illiterate children. Premodern Tibet never developed a public education system and, in fact, had hardly any secular education at all. The major exceptions were in the capital, Lhasa, which had a government school to train civil servants and a medical and astrological college. Admission was normally limited to children of the nobility. Further, monastic education covered only subjects directly related to spiritual matters. Even in monasteries that also taught medicine and astrology, these topics were strongly interlaced with Buddhist theory and ritual.

Few opportunities existed for spiritual study for laypeople. Nearly the only possibility was to study with a

ngagpa (sngags-pa), a married tantric yogi devoted to meditation and to performing rituals in people's homes. Ngagpas, however, normally taught only children from their own families and a few local youths who would live with them. While staying for several months in a patron's home in a distant region, they might also instruct the adolescents in the house and several other teenagers from prominent families in the area. The number of ngagpas in Tibet, however, hardly compared with the number of monastics. Lay spiritual seekers were the exception and not the rule.

Some ngagpas were also tulkus (sprul-sku, reincarnate lamas) and were usually the lay throneholders of one or more monastic institutions, responsible for giving empowerments and for leading major rituals. Discovered as children to be the reincarnations of previous tantric masters, tulkus stand at the peak of Tibetan society. Monasteries and nunneries normally did not admit lay students. Nevertheless, if ngagpa tulkus were associated with monastic institutions, they often received much of their education there. Similarly, their younger family members and later their children might also take classes in the monasteries or nunneries. Thus, lay spiritual seekers such as these often had close contact with monks and nuns.

Joining a Tibetan Monastery or Nunnery in Traditional Tibet

Traditionally, Tibetans joined monasteries or nunneries at a young age. The prerequisite was to be healthy and old enough to chase away a crow. This ability indicated that the children had enough self-assuredness to live away from home. Most who joined were about seven or

eight years old, although tulkus were sometimes as young as four.

The decision to enter a monastery or nunnery always came through mutual agreement between parents and child. The initiative could come from either side. Becoming a monk or a nun was not only prestigious in Tibet, it was a commonplace occurrence. Over one-sixth of the population were monastics. Moreover, because sending some of the family's children to monastic institutions helped to prevent the overfragmentation of inherited property, almost every household subscribed to the custom.

Although child monks and nuns shaved their heads and wore robes, they normally did not take novice vows before early or middle adolescence or full vows until age twenty-one. Unlike their Christian counterparts, they normally maintained contact with their families. If they lived in local monasteries or nunneries during adolescence, they frequently spent summer holidays at home helping with the fields or the herds.

One could argue that children hardly qualified as sincere spiritual seekers. Many, of course, wished to join monasteries or nunneries to enjoy the camaraderie of living with other children their age. Others, who yearned for knowledge, were keen to go to monastic institutions since studying Buddhism was the route to receiving an education. Spiritual interest often manifested first in playfully imitating the older monastics meditating and performing rituals. Sincere spiritual interest came mostly with education and maturity. Many monks and nuns, however, never actually developed that interest, but remained in monastic institutions for a secure way of life.

The young monks and nuns traditionally lived in the homes of their teachers. If they entered great monasteries or nunneries outside their native regions, the students and teachers from one area lived in the same compounds, forming subunits within the larger institutions. They had their own temples for communal prayers and, like most mountain people, bonded strongly with each other through regional loyalty and common dialects.

During both their childhood and teenage years, the young monks and nuns performed household chores and joined the adult attendants in serving their teachers. They received strict discipline from both their teachers and the monastic authorities. Scolding and beatings were normal fare, even for tulkus. Nevertheless, children also received a certain amount of physical affection from the older members of the household, who served as substitute parents. The teachers fulfilled the parental functions of being the authority figures and role models.

Joining a Monastery or Nunnery Nowadays in Exile

The Tibetan refugee community has reestablished many of its major monasteries and nunneries in India and Nepal. The new institutions maintain most of the traditional customs, although those in South India require communal agricultural work of most of their able-bodied members. Joining a monastery or nunnery is less widespread than it was before. Mostly poor families and new arrivals send a few of their children to become monks or nuns, primarily because of financial pressure. Often, novice candidates receive at least some secular education before entering monastic institutions, and many wait until adolescence. Tulkus, however, still join at a tender age. Since

the early 1980s, modern schooling forms a part of the monastic education, but only at the major institutions.

The households of tulkus and senior teachers in exile still have young disciples living in them. Many monks and nuns, however, now live either in dormitories with communal kitchens or with a few others in small houses. The larger monasteries and nunneries still have regional divisions. Although the reestablished institutions lack many of the modern conveniences of the West, they have far more than their original institutions did in traditional Tibet. Consequently, maintaining a household requires far less mental work than before. Thus, serving the teacher plays a less dominant role in the disciple-mentor relationship than it did previously. Some service, however, is still standard fare.

As in traditional Tibet, child monks and nuns do not receive special treatment. On the other hand, child tulkus have always had, and continue to have, better food and clothing than everyone else. Their person and everything around them are kept scrupulously clean. Waited on by special attendants, they have almost no contact with ordinary child monastics, who are considered too rough and filthy for them to play with.

Strict discipline has traditionally prevented most tulkus from becoming spoiled. Nowadays, however, young tulkus having considerable contact with Western people, culture, and electronic entertainment face greater disciplinary problems. This especially happens when visits to the West disrupt the stability of their home lives, interrupt their education, and introduce cultural conflict.

Traditional Tibetan Monastic Training

The spiritual education of both ordinary and tulku monks and nuns still retains its traditional form. The only difference is that formerly only tulkus and the most promising youngsters learned to write. Tulkus receive private tuition when they are young; the other children study in groups. In traditional Tibet, the position of nuns was inferior to that of their male counterparts. Only in recent times have steps been taken to bring their education and meditation training up to the standard of monks. There is still a long way left to go.

Up until the age of thirteen, education consists, for the most part, of learning to read and write, memorizing prayers and texts, and attending rituals. Buddhist prayers and texts are in the classical language, which is as intelligible to the average Tibetan as is Latin or Hebrew to the average Westerner. In almost all cases, the children receive no explanations and do no meditation. They are better able to advance in these areas at an older age, whereas in childhood their powers of memorization are at their peak.

The role of the teacher during the initial phase of education is to supervise by enforcing discipline and testing students each day. The children's youthful energy is channeled into screaming at the top of their lungs the texts they have memorized. All of them shout at the same time, with each one yelling something different. This helps them to develop the ability to concentrate despite any distraction. It also keeps them awake during study sessions that many find boring.

Teenage monks and nuns, including tulkus, study by means of debate. The debates are also extremely loud,

(Continued on page 6)

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HEALING FROM THE SOURCE

Continued from page 1

higher stead than one from any other institution.

Dr. Yeshe Dhonden, whose transcribed lectures form the body of *Healing from the Source* (subtitled "The Science and Lore of Tibetan Medicine") is one of the few doctors trained in Lhasa's Mentsikhang to escape into India after the Chinese crackdown of 1959. He therefore was regarded by the Tibetan refugees in India as an embodiment of the highest knowledge of traditional Tibetan medicine. Consequently in the early 1960s when His Holiness the present Dalai Lama wanted to establish a Tibetan Medical Academy in exile, he turned to Dr. Yeshe Dhonden. Dr. Dhonden helped establish this important institution, and also served as the Dalai Lama's private physician for almost twenty years. Some readers will be familiar with his name; his earlier book with Snow Lion Publications, *Health Through Balance*, has become something of a primer on Tibetan medicine; and also the spin-offs from his various lecture tours in Europe and America—appearances in several documentary films and television specials, as well as interviews published in newspapers, magazines and scholarly journals (one such article even finding its way onto the pages of Reader's Digest)—have made him something of an ambassador not only of Tibetan medicine but also of the Tibetan people in general.

As Dr. Dhonden points out in *Healing from the Source*, the Tibetans consider the historical Buddha to be the ultimate source of the Tibetan medical system. The earliest Tibetan medical texts are said to be translations of Indian Sanskrit works. Readers therefore will notice a distinct similarity between the language of Tibetan medicine and that of Indian ayurveda, the traditional healing system of India. Dr. Dhonden states, as do all Tibetan texts, that



Dr. Yeshe Dhonden with B. Alan Wallace (photo by Sonya Sones)

the Buddha taught ayurveda (perhaps best translated as "knowledge of life") when he expounded *The Ambrosial Heart Tantra for Healing*. The rest of the Indians (i.e., the Hindus, Jains, etc.) acquired the system from later Buddhist monk doctors.

This is a refreshing and challenging assertion; Indian ayurveda today as well as most Western academics would have us believe that the cross-fertilization went the other way, i.e., that the Buddhists borrowed the ayurveda system from the Hindus. If Dr. Dhonden is right, the probable scenario is that the Hindus borrowed ayurveda from the Buddhists somewhere in the third century BCE, when the Buddhist king Ashoka ruled an empire that covered all of north India and modern-day Pakistan, from the bay of Bengal

to the foothills of Afghanistan. King Ashoka spent a large portion of the national surplus on building and maintaining not only Buddhist temples and monuments, but also hospitals, health care and rest centers along remote highways, and educational institutions, including those dedicated to the training of young doctors. Modern day India uses one of the heads from a pillar created by Ashoka as its national emblem; this appears on coins and paper currency, as well as on stamps and seals, bearing testament to the impact that his rule had on Indian history.

Tibetan medicine also shows some similarities with traditional Chinese medicine. Dr. Dhonden states that this came about as a result of the high status given to Tibetan doctors during the Mongolian and Manchurian rulerships of China. Known

respectively as the Yuan and Ching Dynasties, the emperors who ruled much of the Far East during these periods were largely Tibetan Buddhist by spiritual persuasion, and kept Tibetan doctors in their courts, as did much of their aristocracy. Marco Polo, the thirteenth-century Italian adventurer who stayed in the court of the Yuan emperor Kublai Khan for some months, mentions how well the emperor treated the Tibetans in his court.

Because of the similarities between Tibetan medicine and the medical traditions of India and China, *Healing from the Source* will be fairly easy reading for anyone familiar with either of these two systems. Newcomers to the Asian healing arts will perhaps have to make more of an effort to penetrate the material. The lectures on which the book is based were delivered to a group of health care professionals at the California Pacific Medical Center in San Francisco, and thus don't presume specialized knowledge of oriental medicine. There is therefore much in *Healing from the Source* that will be of interest to the general reader. Dr. Dhonden's frank discussion of his work with cancer and AIDS patients, and of Tibetan medical ideas on the treatment of these and other modern afflictions, provides considerable food for thought. His presentation of the fundamental principles of Tibetan medicine is succinct and clear. In addition, Dr. Dhonden packs his discussion with anecdotes from his own medical training and practice, thus providing a glimpse into the world of Tibetan medicine as a living tradition. ■

RELATING TO A SPIRITUAL TEACHER

Continued from page 5

punctuated by strong ritual gestures, and with several different debates taking place simultaneously, next to each other. Through them, the teenagers learn to think logically for themselves, to question everything, and to withstand defeat. Adolescents build their characters on the debate grounds.

Despite the universal advice that tantra practice is not for beginners and the long list of prerequisites for becoming a disciple of a tantric master, almost all Tibetan monks and nuns receive tantric empowerments at a tender age. If the students do any meditation, then, it consists of reciting sadhanas—ritual texts of tantra visualization. Because they lack the qualifications to study tantra, most have only vague ideas of what to do with their minds while reciting the texts. Similarly, many learn the tantra rituals and perform prostrations, but few are aware of their deeper significance. Most focus, instead, on building self-discipline from the practices, honoring their pledges to their teachers to repeat them each day, removing obstacles by the power of the rituals, and planting good instincts for future lives.

The Traditional Spiritual Life of Lay Tibetans

In ancient India, the main spiritual activity of lay Buddhist adults was to offer food to the monks and nuns who came to their homes on daily rounds for alms. Twice a month, the monasteries and nunneries would open their gates to laypeople, who would come to hear lectures in the form of moral stories. Both at home and at the monastic institutions, laypeople would also engage in devotional practices, such as lighting incense and making other offerings. Moreover, wealthy families would occasionally invite groups of monks or nuns to their homes. After serving a meal, the family would receive a short discourse from the senior monastic. Rarely, however, did the lay patrons learn the more profound teachings or receive detailed instructions on meditation, unless they were perhaps members of the royal family.

As in Tibet, a few laypeople studied with Buddhist tantric yogis, but they constituted a small minority. The custom of widely teaching meditation to Buddhist laypeople began only in the nineteenth century in Sri Lanka and then spread to Burma. Influenced by the Protestant model of lay congregations receiving religious instruction, it arose in these countries with the revival of Buddhism after missionary suppression under British colonial rule. The custom of teaching meditation to the general lay Buddhist public never spread to Tibet.

Tibetan monks and nuns never went to people's homes on alms rounds, perhaps because of the remoteness of the monastic institutions and the severe climatic conditions. Instead, laypeople occasionally went to the monasteries and nunneries to make offerings of butter and grain and to perform devotional practices such as circumambulating and making prostration. This custom still prevails in exile. The main spiritual practice at home for the vast majority of Tibetans was lighting butter lamps and incense, offering bowls of water, and reciting mantras. A mantra is a set of words or syllables to recite repeatedly; it is usually associated with a Buddha-figure. In premodern Tibet, after all, most laypeople were illiterate and therefore unable to read Dharma texts. Whatever knowledge they gained was through listening, watching, and repeating.

Neither in Tibet nor in exile do lay Tibetans have Dharma centers where they may learn Buddhism. Schools run by the Tibetan Government-in-Exile normally employ a monk to lead the children in daily prayers. They have not yet started to hire nuns. The monk, however, gives only rudimentary Buddhist teachings. Systematic study materials on Buddhism are unavailable in the colloquial Tibetan language. Only recently have a few Dharma talks by His Holiness the Dalai Lama appeared in print in Tibetan. Although Buddhist values

(Continued on page 26)

LAMA SURYA DAS



author of *Awakening the Buddha Within: Tibetan Wisdom for the Western World* and *Awakening to the Sacred: Building a Daily Spiritual Life From Scratch*

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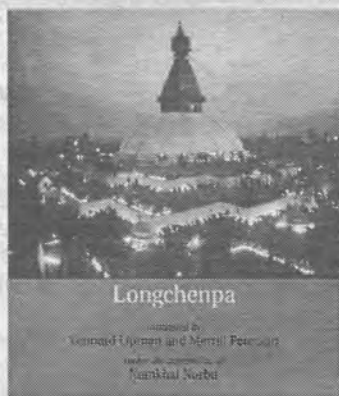
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Here is an excerpt from *You Are the Eyes of the World*.

THE REAL SUBJECT MATTER

The real subject matter, the way the teaching is set forth, has four parts: (1) becoming certain through the perspective of the teaching; (2) transcending limitations through accustoming yourself to this perspective; (3) overcoming obstacles through the way you conduct your life; (4) abandoning hope and fear—the result.

Becoming Certain through the Perspective

Becoming certain has two parts: (1) certainty that what appears is the play of experience itself, (2) determining that experience itself is open.

The Play of Experience

All experiences and life-forms cannot be proven to exist independently of their being a presence before your mind, just like a lucid dream.

All that is has me—universal creativity, pure and total presence—as its root.

How things appear is my being. How things arise is my manifestation.

Sounds and words heard are my messages expressed in sounds and words.

All the capacities, forms, and pristine awarenesses of the buddhas;

The bodies of sentient beings, their habitations, and so forth.

All environments and their inhabitants, life forms, and experiences;

Are the primordial state of pure and total presence.

Not realizing that everything is nothing other than the manifestation of one's mind is called samsara.

Without understanding me, the creativity of the universe,

But investigating the phenomena that I manifest,

You perceive everything dualistically due to your attachment and longing.

Impermanent, apparitional things will fade away.

They are aimless, like a blind man.

Accustom yourself to this nondual reality where the duality of mind and that which appears before mind are like a dream.

All that is experienced and Your own mind are the unique primary reality.

They cannot be conceptualized according to the cause and effect systems of thought. Investigate your mind's real nature So that your pure and total presence will actually shine forth.

The concrete states of matter—solids, liquids, and so forth—should be examined in this way. Remaining for ten days where no otherness can be found, you will realize that not even an atom's worth of anything exists that is separate from pure and total presence. Realizing that, you will certainly be free from all fabricated obsession with the otherness of objects. Moreover, the very being of what is experienced externally, in being an essenceless, open dimension, is shown to be the state of pure and total presence. In being the variety of unceasing experience, it is shown to be the play of pure and total presence. This is not the same as claiming that whatever you experience is mental because what you experience is not a mental event but arises as the play of the state of pure and total presence. That claim does not distinguish between mind and the state of pure and total presence. The state of pure and total presence is the clear light, the pure fact of awareness, non-conceptual ever-fresh awareness—whereas mind is the motivating factor of samsara: pervasive conceptualization. As *The Two Truths* says:

Mind and mental events are concepts, mere postulations within the three realms of samsara.

Whenever the state of pure and total presence is recognized, mind and mental events cease. Mind is objectification; pure and total presence does not objectify. Therefore, even the subject which is held to be mental is also seen to be the originally pure state of being.

Experience is Open-Dimensional

Because we are unagitated within, there is no object to seek within.

Since there is no attachment to an object, there is no object to seek as a support.

With the compassion which does not arise, does not cease, and is selfless,

Being-for-others is always available. It does not need to be brought about.

Therefore, examine this present mindful awareness internally, externally, and in between. First, where does it come from? Where does it rest now? Finally, where does it go? Can you determine its color or shape? Wherever this awareness is present, is it an object which appears externally? Is it one of the psychological constituents of a person? Does it exist somewhere in between? Since you have not found this awareness by examining and analyzing what appears externally or internally, you ought to conclude that even the ten essential aspects of tantra are also not found upon inquiry. When you investigate whether perspective, meditation, commitment, charismatic activity, mandala, empowerment, stages of cultivation, paths to traverse, obstacles to purify, pristine awarenesses, or buddha activity exist in their own right or are founded on something else and do not find any of these to exist in reality, this is known as "The great transcendent nonmediation, the real significance of the ten primordially pure aspects of tantra."

[Because my creativity is beyond all affirmation and negation,]

I determine all events and meanings.

Because no objects exist which are not me,

You are beyond perspective or meditation.

Because there does not exist any protection other than me,

You are beyond charismatic activity to be sought.

Because there is no state other than me,

You are beyond stages to cultivate.

Because in me there are, from the beginning, no obstacles,

You are beyond all obstacles; self-arising pristine awareness just is.

Because I am unborn reality itself,

You are beyond concepts of reality; subtle reality just is.

Because there is nowhere to go apart from me,

One is beyond paths to traverse.

[Because all buddhas, sentient beings, appearances,

Existences, environments, and inhabitants]

Arise from the quintessential state of pure and total presence,

One is beyond duality.

Because self-arising pristine awareness is already established,

One is beyond justifying it; the transmission of this great teaching provides a direct entry into understanding.

Because all phenomena do not exist apart from me,

One is beyond duality. I fashion everything.

According to the capacities of the individual, this will be recognized in three, five, or eleven days.

Accustoming Yourself to the Perspective

After having become certain by means of this perspective, which is based on the absence of any partiality in the pure fact of awareness, begin by relaxing your body and mind in a solitary place. Abandon fear and haste. Seated in the seven-point meditation posture of Vairocana, having been instructed by the master, relax in the ongoing state of complete self-settledness without hope, fear, contrivance, or addition. This is majestic utter sameness—

that pure fact of being where mind and what appears are primordially pure. This itself is the deep experience of the inconceivable, fundamental dimension of reality.

Listen, great being, understand in this way:

The way things appear are one in their pure fact of being.

Do not make any corrections here.

This king, uncontrived sameness,

Is the conceptless deep experience of the fundamental dimension of reality.

Simply stay with that.

Thus you should let the mind, which is present right now, be in this total sameness of primordial purity that is like the sky and is free of any effort of body, speech, or mind. Relax the mind-in-that-naked state of presence which exists when you are not caught up in whatever objects may appear. Then there arises, without any intellectual elaboration, an ongoing lucidity which is not caught up in any appearances or concepts. This is the deep experience of creativity, the primordial freedom of mind itself.

Listen, vajra being, now practice correctly.

When meditating on pure, unborn reality

What appears is neither concretized nor latched onto.

Because what appears never becomes what it seems to be

and is intrinsically free,

By realizing how things are you are freed without having to meditate on emptiness.

This is the deep experience of "self-originating clear light."

In this bliss which, in its very being, is free from concepts

There is nothing to objectify, seek, or contrive with body, speech, or mind.

There is nothing to focus on or characterize.

just relax in the reality of this blissful self-generating pristine awareness.

This is the deep experience of self-originating clear light.

This is the activity, in its deepest sense, of the majestic creativity which fashions everything.

Settle into this uncontrived, stainless intrinsic clarity for as long as possible. Whatever thought arises in this dimension should be looked at nakedly. Rest there. By being right there, that thought, without having to be eliminated, is released. Remaining with that state of contemplation, the thoughts release themselves right away like a drawing on water.

In the uncontrived state of the victorious ones,

Whatever mental states and thought processes arise never become what they seem to be.

If you know that this is the situation

You are free from all notions about striving.

And,

All the movements of mental activity whatsoever

Do not distract you from the unborn dimension.

Know that whatever thoughts arise are meditation,

Even when not meditating, you will not be distracted. ■

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—From "A Brief Biography of His Holiness Orgyan Kusum Lingpa"
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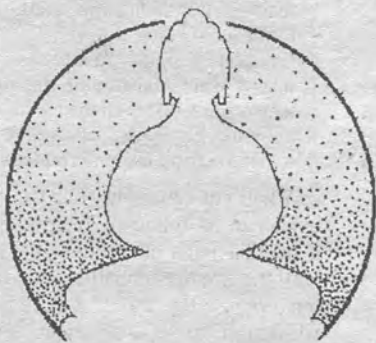
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We will start Friday morning at 10am and continue with a break for lunch until 5 p.m. Saturday and Sunday's schedules are the same.

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The Seventh Vajra Point: Activity

B.II.2.2.2.4. Activity is the action
(of realization)

B.II.2.2.2.4.1. Concise teaching

B.II.2.2.2.4.1.1. Concise teaching (of
activity) being spontaneous

Spontaneously an All-Embracing

One always has access
to the disciples' temperaments, the
means of training,
the (various) trainings that suit
their temperaments,
and to seeking them wherever they
are and at the right time.

When buddhas bring about the benefit of beings, they know the temperaments and constitutions of all sentient beings who are to be trained, endless in number. They know their dispositions, their latent tendencies, their wishes, thoughts, and so on. In accordance with these they teach the means of training, whichever is appropriate for any (individual). They take care that the trainings as they suit the various temperaments of the disciples establish them in the higher states of existence and in the state that represents the definitive good. They go to any place within the endless realms of the world and seek every disciple no matter where each may live, doing so whenever the right time to train them has come. While engaging in all of these, the All-Embracing Ones, the perfect buddhas, are always totally free from concepts and so on. They do not have to exert any deliberate effort and spontaneously have access (to all of these activities).

B.II.2.2.2.4.1.2. Concise teaching
(of activity) being uninterrupted

Having multitudes of supremely
precious qualities and the
waters of the ocean of pri-
mordial wisdom, possessing the
sunlight of merit and wisdom,
it is the definitive accomplishment
of all vehicles without excep-
tion. (Enlightenment) is vast,
without middle or end, and thus
all-pervasive like space.

Fully seeing that buddhahood, the
treasure of the unpolluted qual-
ities, is (present) within all
sentient beings without the
slightest distinction,
the wind of the Buddhas' sublime
compassion totally dispels the
clouds of afflictions and hin-
drances to knowledge that have
spun their net about it.

It is stated in the scriptures:

The activity of the Victor is uninter-
rupted and unceasing for the
following reasons: (Buddhas) have
an immeasurable multitude of
supremely precious qualities, which
are dharani, samadhi, and so on, and
there is the great ocean of the ten
bodhisattva levels, completely filled
with the waters of unpolluted pri-
mordial wisdom. These latter con-
stitute the cause that definitively
exposes release (Tib. nges par 'byin
pa'i rgyu). They are endowed with
the accumulations of merit and
wisdom, which are similar to the
light rays of the sun, causing the rip-
ening of all sentient beings. These
constitute the supportive cause (Tib.
nye bar rton pa'i rgyu). Through
these, all vehicles or paths of beings
are definitively accomplished with-
out any exception. Sprung from this
accomplishment they possess the
best possible causes and they have
attained the best possible fruit that
can result from these. This is great
enlightenment, which is pervasive
as space, being vast and without
middle or end. For these reasons
buddha activity is uninterrupted or
ever-present. Furthermore, once
they have attained enlightenment,
they perfectly see that true and ulti-
mate buddhahood has been pres-
ent in all sentient beings without
any differentiation since beginn-
less time. Similar to a treasure, it is
within all beings, possessing qual-
ities that are by nature free from any
pollution, such as the powers and so
on. Since the Buddhas help all these
sentient beings to fully get hold of
this treasure, their activity does not
cease. The nature of the Victorious
One, which itself is similar to space,
is obscured by the adventitious pol-
lutions of the veils of the afflictions
and hindrances to knowledge. These
obscurations, being similar to a net
of clouds that has spun about it,
need to be removed; the condition

that will clear them away is the force
of the great compassion of the Vic-
tors. This is similar to a fierce and
mighty wind, constituting the abil-
ity to utterly dispel all the clouds of
pollution. For these reasons as well,
buddha activity is uninterrupted.

When put concisely, (this can be
explained as follows): Temporarily
a buddha joins all sentient beings
with the two accumulations and the
ten bodhisattva levels and finally
with ultimate enlightenment. Fur-
thermore, through his great com-
passion a buddha overcomes all the
obscurations of beings. Buddha activ-
ity is therefore taught as being unin-
terrupted or ever-present.

B.II.2.2.2.4.2. Detailed explanation
B.II.2.2.2.4.2.1. Teaching of the
summarized meaning of
spontaneity

B.II.2.2.2.4.2.1.1. Manifesting free
from ideation

For whom? How? By which
training?
Where? and When? Since ideation
as to such (questions) does not
occur,
the Muni always (acts)
spontaneously.

"For the sake of which disciple
should I manifest?" "Through which
method should I train them?" "Which
activity of training should be
applied?" "To which place of living of
a disciple should I go?" "And when
should I do so? What is the appropri-
ate time?" Any ideation in terms of
such questions does not occur and
there is no movement of deliberate
effort. For this reason, the activity
of a Muni, a perfect buddha, always
manifests spontaneously.

B.II.2.2.2.4.2.1.2. Manifesting
unmistakenly as to place and time

The temperaments of the disciples,
which of the many means for each,
which training at what place and
time:
(He is not mistaken as to any of)
these.

A buddha is spontaneously famil-
iar with the temperaments of the dis-
ciples, who have manifold wishes
and aspirations. The same is true
of the many methods of training: he
intuitively knows through which of
the three vehicles and so on each dis-
ciple will be trained most beneficially
in accordance with his individual
aspiration. He also has spontaneous
access to the different activities of
training, knowing which will estab-
lish (the disciples) temporarily in the
higher states of existence and finally
in the state that is definitively good
(Tib. nges par legs pa). He intuitively

knows where and when, (the right)
time and place. He will go to the
place where any disciple lives, no
matter who, and will do so when
the right time to train this particular
disciple has come. In this as well a
buddha is unmistakable and (his activ-
ity) manifests spontaneously, with-
out any deliberate effort.

B.II.2.2.2.4.2.2. Explanation of the
classified meaning of uninterrupted-
ness

B.II.2.2.2.4.2.2.1. Concise teaching
enumerating names

Since, with regard to the definitive
exposure of release,
its support, their fruit, those being
fully sustained,
their obscurations, and the condi-
tion cutting these veils,
there is no ideation, (buddha
activity is uninterrupted).

The activity through which all bud-
dhas bring about the benefit of beings
is uninterrupted, since it manifests
effortlessly and without any ideation
as to the following six focuses:

(The first) is the fact that they
have formerly relied on the path
that definitively exposes release and
have done so in the most authentic
manner. This is the (primary) cause
for their activity.

(The second) is the fact that they
have relied on the two accumula-
tions, which are the (causes) support-
ive to this (cause of) total release.

(The third) is enlightenment,
being the fruit that results from these
causes and conditions.

The fourth is sentient beings, who
are fully sustained as the objectives
of the manifestation of activity, which
causes this fruit (to be attained by
others).

(The fifth) is the obscurations,
which are to be clarified in the mind-
streams of these (sentient beings).

The sixth is great compassion, this
being the condition for the activity
that cuts these (veils).

B.II.2.2.2.4.2.2.2. Detailed expla-
nation of the different kinds of
meaning

The ten levels definitively expose
release.

The two accumulations provide
their cause.

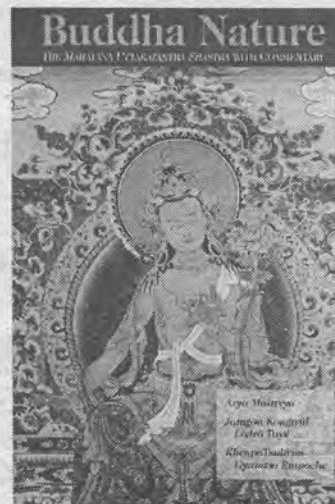
Supreme enlightenment is the fruit
of these.

Enlightenment in beings is fully
sustained.

These are obscured by the endless
afflictions,
the secondary afflictions, and the
latencies.

A buddha's great compassion is the
condition
that, at all times, vanquishes these
(veils).

From the very beginning, when
starting from samsara until at last
enlightenment is reached, (one fol-
lows) the path that definitively
exposes release within the final or
ultimate state. This path is the con-
dition or cause of (buddha) activity



and is equivalent to the ten bodhi-sat-
va levels. While one gradually trav-
els these through ten levels, one's
qualities will increase to an ever
greater extent. The supportive cause
of (buddha) activity is the two accu-
mulations of primordial wisdom and
merit, or in other words, of wisdom
and (skillful) means. The ultimate
fruit of these causes and conditions
is the attainment of great enlight-
enment, which is authentically per-
fected, unsurpassable, and supreme.
When enlightenment is attained, it is
seen that all sentient beings also pos-
sess buddha nature. Thus they are
the objective for the manifestation
of (buddha) activity which (upon
this is seen) fully sustains them.
This buddha nature (within beings)
is obscured by the endless afflictions,
the secondary afflictions, and the
accompanying latencies or karmic
imprints. These adventitious defile-
ments must be overcome; the con-
dition that at all times vanquishes
these veils is great compassion, out
of which the path is taught. For the
first-mentioned reasons and the lat-
ter-mentioned as well, buddha activ-
ity is uninterrupted.

In this context Rongtönpa the
Great has said, explaining this sec-
tion very well:

Therefore, what is the cause for
activity to be uninterrupted? It stems
from having formerly travelled the
paths and gone through the accu-
mulations. Through the attainment
of what fruit is it uninterrupted?
Through the attainment of enlighten-
ment. What object is there for it to be
uninterrupted? Since the nature of
enlightenment is present in all sen-
tient beings and is identical (with
enlightenment itself) (Tib. tshul du),
the veils that obscure it are cleared
away by great compassion.

B.II.2.2.2.4.2.2.3. Illustration of
these by means of examples

These six points, being similar
to an ocean, to sun, space,
a treasure, clouds, and wind
are to be grasped accordingly.

There are six points or meanings
that serve as the reasons why the
activity of a tathagata is uninter-
rupted or ever-present. These are
to be understood through combin-
ing one meaning with an example,
respectively. In their given sequence
they are to be grasped as being sim-
ilar.

(Continued on page 15)

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NAKED AWARENESS

Continued from page 1

The Four Stages of Yoga

Homage to Avalokiteśvara!

In accordance with the sūtras, tantras, and the teachings of the siddhas, I shall explain how to progress along the grounds and paths by meditating on these profound practical instructions of Avalokiteśvara. Both the ten grounds and five paths of the sūtra tradition as well as the four stages of yoga of the mantra tradition constitute the grounds and paths of the Sūtra[yāna] and Mantra[yāna]; so it is difficult to fit them together. Likewise, it is also hard to relate them to the four visions of the Great Perfection, for each of these paths is distinct.

-- Here is a brief overview of the essential nature of the Four Yogas. The defining characteristic of the first yoga, single-pointedness, is recognizing the nature of your own mind. Further, you realize that appearances are none other than the nature of your own mind, and that nature is space-like emptiness. Freedom from conceptual elaboration, the second yoga, entails recognizing that all appearances are adventitious; you realize that the very nature of the mind is empty and free from conceptual elaboration. Thirdly, in the yoga of the one taste, you recognize that saṃsāra and nirvāṇa are of the same nature, which is the key to attaining enlightenment. In the fourth yoga, the yoga of non-meditation, you recognize that the whole of saṃsāra and nirvāṇa is primordially unborn, ungrounded, and unceasing. The very duality of subjects and objects is primordially ungrounded and of one nature—the dharmakāya. Many points discussed in the fourth yoga pertain equally to the Breakthrough and Leap-over phases of Dzogchen practice.

While we are encouraged to first study and practice the Sūtrayāna and then enter the Mantrayāna, it is difficult to understand the Four Yogas of Mantrayāna in relationship to the five paths and ten grounds of the Sūtrayāna. Likewise, it is difficult to relate the grounds and paths of the Sūtrayāna and the Four Yogas of the Mahāmudrā tradition to the four visions of Dzogchen.

Of the Four Yogas of the Mahāmudrā, two—single-pointedness and freedom from conceptual elaboration—are discussed at length in this chapter, and among Tibetan Buddhist contemplatives, a fair number have gained genuine experience in these two stages. The yogas of the one taste and non-meditation are extremely advanced stages of meditation, and for the sake of simplicity the author deals much more briefly with these in this text. --

Zhang Rinpoche says:

Mahāmudrā is established as one, But fools become confused by trying to figure out the grounds and paths.

He was referring to simultaneous individuals and those on the stage of the Leap-over. Gradual individuals practice in accordance with the ten grounds and five paths, so Naropa says, "First experience single-pointedness." The Primary Words of the Great Instructions states, "Abide in the reality of single-pointed, indivisible quiescence and insight." The meaning is that single-pointedness entails abiding in the spacelike reality of emptiness and luminosity. At that time, you realize the essential nature of meditation as spacelike emptiness and luminosity, but the insight of certain knowledge has not arisen from that spacelike emptiness and luminosity. Thus, with single-pointedness you pointlessly wander about in darkness. At that time, your subsequent [post-meditative] consciousness reifies phe-

nomena by grasping onto them as ordinary and real. Hence, even though you ascertain empty luminosity during meditative equipoise, your subsequent consciousness becomes confused concerning ordinary things, so there is the stain of grasping onto them as real, and the stains of karma are not purified.

If you are not mindful, you disengage from meditation, which brings about separation; and even if you are mindful, the essential nature is not seen [during the post-meditative state], so there is no attainment. You have not dispensed with superimpositions upon experience, and you still have the sense of an object and agent of meditation; so this is a time of meditation in which the mind itself is reified. The form aggregate and the five avenues of consciousness are purified. They are cognized as naturally empty, ungrounded in an essential nature. Since you are inevitably subject to grasping, your experiential realizations are stained. In terms of the appearances to your limpid awareness, you precisely discern subtle and gross causality; but because this is grasped as being real, causality is reified. When you are undistracted, you are in meditative equipoise, and when you are distracted, you are in the post-meditative state.

At this time you disengage from characteristics, and you chiefly cultivate quiescence in a state that is free of the intellect. You know your own essential nature of empty luminosity.

-- Rather than focusing on Mahāmudrā as one state, some people become confused by obsessively concerning themselves with the grounds and paths. Simultaneous individuals need not worry about following the gradual path of the ten grounds and five paths, because due to their past accumulation of great merit and purification, their practice is utterly simple and instantane-

ous. Those who have progressed through practice to the Leap-over stage of Dzogchen also do not need to concern themselves with the ten grounds and five paths. Gradual individuals, in contrast, must practice in accordance with these grounds and paths, proceeding through each of the yānas.

Among the Four Yogas, one must first achieve the state of single-pointedness, which entails a union of quiescence and insight, and therefore a high degree of attentional stability. Therefore, the first stage of single-pointedness occurs with the accomplishment of quiescence, wherein one single-pointedly attends to one's own awareness, which is primordially unceasing and luminous. This is realized when the mind is free of obscurations. Progressing to a more advanced stage of single-pointedness requires the cultivation of insight. Practicing without genuine quiescence or insight, while just being spaced out, is pointless. There are, of course, many methods to cultivate quiescence—such as attending to an object or simply meditating on the nature of awareness—but each method eventually culminates in the indivisibility of quiescence and insight, which has the spacious quality of both emptiness and luminosity. That constitutes the nature of the first of the four stages of yoga—single-pointedness. This is comparable to the Hinayāna realization of identitylessness with traces of grasping still present, so this realization is not considered to be perfect, for the thought, "This is identitylessness," still remains. This state is analogous to the sun that has not completely risen over the horizon or a flower not yet in full bloom. You realize the essential nature of the meditative state, but you have not gained the certain knowledge that arises from spacelike emptiness and luminosity. That is because grasping is still pres-

ent. After meditation sessions, your old habit of grasping onto the tangible, or substantial, existence of phenomena arises once again. As you sit in meditation, you may have a sense of the emptiness of phenomena, but if someone knocks on the door, your attention immediately becomes riveted on that, and then grasping has occurred. This is what is meant by the term reify—grasping onto phenomena as being substantial, or inherently existent.

Due to grasping, purification is not complete. You have gained realization of the various fields of consciousness and so forth as being empty, ungrounded in an essential nature, and you have a clear understanding of both subtle and gross causality, but you still grasp onto it as being real, rather than as dreamlike or illusory. Since you grasp onto the phenomena involved in causal relationships as being real, the causal relationships themselves are reified as well. --

Dagpo Rinpoche says, "The yoga of single-pointedness is luminous and unceasing, and that is momentary consciousness." Saraha says:

By holding firm without mindfulness, there is unceasing emptiness.

If consciousness is left in its own mode, there will be stability.

And:

If you remain there, a sense of bliss will occur.

Experiencing the appearances of things as empty

Is like recognizing water even though it appears as ice.

-- Momentary consciousness is the interlude after thoughts of the past have vanished and before thoughts of the future have yet arisen. In this phase of practice, thoughts of the three times—of the past, present, or future—are not present. While in meditative equipoise, you are com-

(Continued on page 19)

Foundation Course in Tibetan Medical Theory Now Available on Audio Cassette

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"This book will be of great help to readers wishing to find a clear explanation of the Bon tradition, especially with regard to its presentation of the teachings of Dzogchen."
—H.H. the Dalai Lama

Tonpa Shenrab Miwoche and the History of Bon

Bon is the ancient autochthonous preBuddhist religious tradition of Tibet, still practiced today by many Tibetans in Tibet and in India. The founder of the Bon religion in the human world is Lord Tonpa Shenrab Miwoche.

According to the traditional biographical account, in a previous age Shenrab was called Salwa and studied the Bon doctrines with his two brothers Dagpa and Shepa in the Sidpa Yesang heaven under guidance of the Bon sage Bumtri Logi Cesan. After finishing their studies, the three brothers visited the God of Compassion, Shenlha Okar, to ask him how they could alleviate the suffering of sentient beings. Shenlha Okar advised them to act as guides to mankind in three successive world ages. Dagpa taught in the past world age; Salwa manifested as Tonpa Shenrab Miwoche and is the teacher and guide of the present world age; the youngest brother, Shepa, will come to teach in the next world age.

Tonpa Shenrab descended from the heavenly realms and manifested at the foot of Mount Meru with two of his closest disciples, Malo and Yulo. Then he took birth as a prince, the son of King Gyal Tokar and Queen Zanga Ringum, in a luminous garden full of marvellous flowers in a palace south of Mount Yungdrung Gutseg, at dawn on the eighth day of the first month of the first wood mouse year (1857 B.C.). He married while young and had children. At the age of thirty-one he renounced his worldly life and started to practice austerity and teach the Bon doctrine. Throughout his life his efforts to propagate the Bon teachings were obstructed by the demon Khyabpa Lagring, who fought to destroy Shenrab's work; eventually he was converted and became Shenrab's disciple. Once, Khyabpa stole Shenrab's horses and Shenrab pursued him through Zhang Zhung into southern Tibet. Shenrab entered Tibet by crossing Mount Kongpo.

This was Shenrab's only visit to

Tibet. At that time the Tibetans practiced ritual sacrifices. Shenrab quelled the local demons and imparted instructions on the performance of rituals using offering cakes in the shapes of the sacrificial animals that led to the Tibetans abandoning animal sacrifices. On the whole, he found the land unprepared to receive the five Ways 'of the fruit' of the higher Bon teachings, so he taught the four Ways 'of cause.' In these practices the emphasis is on reinforcing relationships with the guardian spirits and the natural environment, exorcising demons, and eliminating negativities. He also taught practices of purification by fumigation and lustral sprinkling and introduced prayer flags as a way of reinforcing fortune and positive energy. Before leaving Tibet, he prophesied that all his teachings would flourish in Tibet when the time was ripe. Tonpa Shenrab passed away at the age of eighty-two.

Mythological Origin and History of the Bon Religion

According to Bon mythological literature, there were 'three cycles of dissemination' of the Bon doctrine, in three dimensions: the upper dimension of the gods or Devas (*tha*), the middle dimension of human beings (*mi*), and the lower dimension of the Nagas (*klu*).

In the dimension of the Devas, Shenrab built a temple called the 'Indestructible Peak that is the Castle of the Lha' and opened the mandala of the 'All-Victorious Ones of Space'; he established the Sutra teachings and appointed a successor, Dampa Togkar.

In the dimension of the Nagas, he built a temple called the 'Continent of the Hundred Thousand Gesars that is the Castle of the Nagas' and opened the mandala of the Pure Lotus Mother. He established the Prajnaparamita Sutra teachings and gave instructions on the nature of the mind.

In the human dimension, Shenrab sent emanations to three continents for the welfare of sentient beings. In this world, he originally expounded his teachings in the land of Olmo Lunggring, situated to the west of Tibet and part of a larger country called Tazig, identified by some modern scholars as Persia or Tazikistan. 'Ol' symbolizes the unborn, 'mo' the undiminishing, 'lung' the prophetic words, and 'ring' the everlasting compassion of Tonpa Shenrab. Olmo Lunggring constitutes one third of the existing world and is formed

like an eight-petalled lotus under a sky that appears as an eight spoked wheel. In the center of Olmo Lunggring rises Mount Yungdrung Gutseg, 'Nine Swastika Pyramid.' The swastika is the symbol of permanence and indestructibility. The heaped nine swastikas represent the Nine Ways of Bon. At the base of Mount Yungdrung Gutseg spring four rivers, flowing in the four cardinal directions. This description has led some scholars to identify Mount Yungdrung Gutseg with Mount Kailash and Olmo Lunggring with Zhang Zhung, the country lying around Mount Kailash in west Tibet and the cradle of Tibetan civilization. The mountain is surrounded by temples, cities, and parks. Access to Olmo Lunggring is gained by the 'arrow way', so called because, before visiting Tibet, Tonpa Shenrab shot an arrow and created a passage through the mountain range.

Until the seventh century, Zhang Zhung existed as a separate state comprising all of Western Tibet around Mount Kailash and Lake Manasarovar. The capital was Khyunglung Nulkar, the 'Silver Palace of the Garuda Valley,' the ruins of which are to be found in Sulej valley southwest of Mount Kailash. The people spoke a Tibeto-Burmese language and were ruled by a dynasty of kings that ended in the eighth century when King Ligmincha or Ligmira was assassinated by King Trisong Detsen of Tibet and Zhang Zhung was annexed to Tibet.

Further History of Bon

With the spread of Buddhism in Tibet and after the founding of the first Buddhist monastery at Samye in 779 during the reign of King Trisong Detsen, Bon underwent a decline in Tibet. Although at first King Trisong Detsen was reluctant to eliminate all Bon practices and even sponsored the translation of Bon texts, he later instigated a harsh repression of Bon. The great eighth century Bon master and sage Dranpa Namkha, father of the Lotus born Guru Padmasambhava, founder of the Nyingmapa (rNying ma pa) Buddhist tradition and the master who spread the Tantric and Dzogchen teachings in Tibet, embraced the new religion in public but maintained his Bon practice and allegiance in private in order secretly to preserve Bon. He asked the king "Why do you make a distinction between *bon* and *chos*?" (The word '*bon*' for the Bonpas and '*chos*' for the Buddhists both mean 'dharma', or 'truth'), since he held that in essence they were the same. Vairocana, the

Buddhist scholar and disciple of Padmasambhava, and many other translators of Indian and Oddiyana Buddhist texts participated in the translation of Bon texts from the language of Drusha. To be saved from destruction, many of the Bon texts had to be hidden as *termas* so that they could be rediscovered later in more propitious times.

In the ninth and tenth centuries, Bon suffered further persecutions and attempts to eradicate it. Followers of Bon, however, were able to preserve the scriptures until the eleventh century during which time there was a Bon revival. This was precipitated by the rediscovery of several important texts by Shenchen Luga, a descendant of the great master Tonpa Shenrab himself.

Shenchen Luga had many followers, some of whom founded the first Bon monasteries in Tibet. In 1405, the great Bon master Nyamed Sherab Gyaltsen founded Menri monastery. Menri and Yundgrung Ling monastery became the most important of the Bon monasteries.

THE BON DOCTRINE

Different Presentations of the Bon Teachings

The Bon teachings imparted by Tonpa Shenrab are presented in various ways and with different classifications in the three written accounts of Tonpa Shenrab's life. Shenrab is said to have expounded Bon in three successive cycles of teachings: first he expounded the 'Nine Ways (or successive stages of practice) of Bon'; then he taught the 'Four Bon Portals and the Fifth, the Treasury'; finally he revealed the 'Outer, Inner, and Secret Precepts.'

The First Cycle: The Nine Ways

There are three different ways of classifying the Nine Ways of Everlasting Bon: the Southern, Northern, and Central Treasures. These are systems of teachings that were hidden during early persecutions of Bon to be later rediscovered as *termas*. The *termas* rediscovered in 'Brig mtshams mtha' dkar in south Tibet and in sPa gro in Bhutan constitute the Southern Treasures; those rediscovered in Zang zang Lha dag and in Dwang ra khyung rdzong in north Tibet constitute the Northern Treasures; those rediscovered at bSam yas and in Yer pa'i brag in central Tibet constitute the Central Treasures.

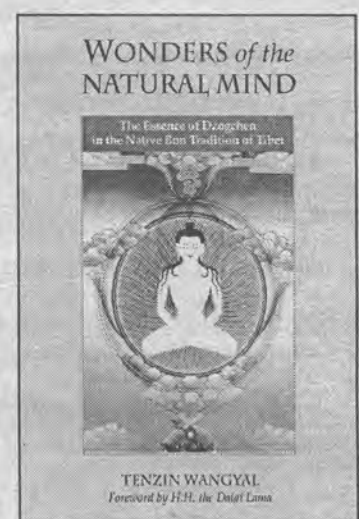
In the Southern Treasures, the Nine Ways are subdivided into the lower 'Four Ways of Cause', which contain the myths, legends, rituals and practices concerned mainly with working with energy in terms of magic for healing and prosperity, and the higher 'Five Ways of the Fruit', the purpose of which is to liberate the practitioner from the cycle of samsaric transmigration.

The Nine Ways of the Northern Treasures are not widely known. In the Zang zang ma system, they are divided in three groups: external, internal, and secret.

The Nine Ways of the Central Treasures are very similar to the Nine Ways found in Nyingmapa Buddhism. In fact, they are cycles of Gyagarma teachings that were introduced into Tibet from India and were translated by the great scholar Vairocana, who worked as translator in both the Bon and Buddhist spiritual traditions.

The Second Cycle: The Four Portals and the One Treasury

The second cycle of Bon expounded by Shenrab is divided into five parts. The First Portal deals with esoteric Tantric practices and spells. The Second Portal consists of various rit-



uals (magical, prognosticatory, and divinatory, etc.) for purification. The Third relates rules for monastic discipline and lay people, with philosophical explanation, and the Fourth instructs on psycho-spiritual exercises such as Dzogchen meditation. The fifth teaching is called the One Treasury and comprises the essential aspects of all four portals.

The Final Cycle: Outer, Inner and Secret Precepts

The final teachings expounded by Tonpa Shenrab consist in the three cycles of Outer, Inner, and Secret Precepts.

The outer cycle is the path of renunciation (*spong lam*), the Sutra teachings. The inner cycle is the path of transformation (*sgyur lam*), the Tantric teachings, which use mantras. The secret cycle is the path of self-liberation (*grol lam*), the Dzogchen teachings. This division into Sutra, Tantra, and Dzogchen (*mdo sngags sems gsum*) is also found in Tibetan Buddhism.

Sutra, Tantra, and Dzogchen

According to Bon, the five passions: ignorance, attachment, anger, jealousy, and pride, are the principal cause of all the problems of this life and of transmigration in *samsara*. They are also called the five poisons because they kill people. It is these passions that we must overcome through practice. According to the Sutra view, it takes many lifetimes to purify the passions and achieve enlightenment, whereas according to the Tantric and the Dzogchen views the practitioner can attain enlightenment in this very lifetime.

Different religions and spiritual traditions have devised various ways of purifying the passions and attaining realization. In Yungdrung Bon, these are the method of renunciation, the method of transformation, and the method of self-liberation.

For dealing with the passions, we can use the example of a poisonous plant. According to the Sutra interpretation, the plant must be destroyed, because there is no other way to resolve the problem of its poison. The Sutra practitioner renounces all the passions.

According to the Tantric system, the Tantric adept should take the poisonous plant and mix it with another plant in order to form an antidote: he does not reject the passions but tries to transform them into aids for practice. The Tantric adept is like a doctor who transforms the poisonous plants into medicine.

The peacock, on the other hand, eats the poisonous plant because he has the capacity to use the energy contained in the poison to make himself more beautiful; that is, he frees the poisonous property of the plant into energy for growth. This is the Dzogchen method of effortlessly liberating passions directly as they arise. ■

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* If you are new to Buddhism and don't yet feel ready to commit to a month-long retreat, you should plan on coming for the first week. In that week, you will get a taste of some of the very fundamentals of Tibetan Buddhist practice. You might also consider joining the Fourth of July weekend Retreat with Khenpo Tsewang Gyatso Rinpoche. This year, Khen Rinpoche will give a series of short Compassion teachings accompanied by practices of purification, known as a Nyungné retreat.

July 10 to August 10, 2000

Ngondrö



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the first year retreat

Ngondrö, or the Four Foundations practice, is the most condensed embodiment of the teachings of the Buddha. It is essential to complete these foundations before undertaking Dzogchen practices. The goal of Ngondrö is to turn the mind towards spiritual practice and purify our emotions, opening our hearts and training our minds in compassion. His Holiness will lead the teachings, supplemented by commentary by Khenpo Tsewang Gyatso and one of the Palyul tulkus. Meditative techniques for training the mind, as well as purification and offering practice are part of the course of study.

Tsa Lung: the second year retreat

Tsa Lung instructions detail the practices of utilizing one's channels and vital energy via the breath. The practice includes yogic techniques of the purification of the channels and inner air and consists of many physical exercises. Those participating on this retreat will have the chance to conclude with the traditional examination for the signs of accomplishment of the generation of inner heat. A Trowo Rosa empowerment, required, will be given by His Holiness Penor Rinpoche during the first week of retreat.

Dzogchen Tögyal: the third Year Retreat

Dzogchen Tögal is the perfected essence and condensed meaning of all the Buddha's teachings. Through Tögal practice, one is able to see one's true nature through the eyes of an ordinary human being. It is a practice that uses posture, gaze and meditation on four kinds of clear light. One month attendance required.

Special Teachings and Empowerments this year

Nam Chö Three Root Deity Empowerments

The essential empowerment cycle revealed by Tert'n Migyur Dorje, these empowerments shall include the main deity (Yidam), Guru, and Dakini.

Teachings on Words of My Perfect Teacher, by Patrul Rinpoche

Khenpo Tsewang Gyatso will begin the first of many years of commentary on the famous text by Patrul Rinpoche. The text is a practical guide to practices common to all schools of Tibetan Buddhism. Students can bring a copy of the translation of the text or buy it at the center.

Nyungné Compassion and Purification Retreat with Khenpo Tsewang Gyatso, July 1 to 3

Khenpo Tsewang Gyatso will lead this three-day retreat of purification and compassion. Focusing on the Buddha of Compassion, Chenresig (Avalokitesvara), retreatants will receive vows and short teachings in the mornings, and spend the afternoons chanting and offering prostrations. Fasting (completely doing without water or food), and prostrations are an essential part of this practice so you must be in good physical condition to participate. The retreat will be followed by a Fourth of July picnic.

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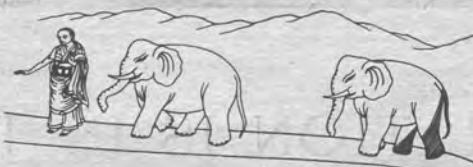
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A TIBETAN NEW YEAR'S PILGRIMAGE

February 21-March 14, 2001

Led by Peter Gold and Maggie Tchir

"Tashi delek," "auspicious good fortune," is the customary Tibetan greeting heard everywhere during the new year's celebration of Losar. From February 21 to March 14, 2001 we will take up residence in Dharamsala, the Tibetan exile center situated in the high Himalayan foothills of Northern India. There, we will have the distinctly auspicious good fortune of joining the Dalai Lama and his people as they welcome in their new year in the age-old Tibetan manner.

Once the Iron Snake year has been joyously and profoundly ushered in, each participant will begin an intensive tutorial in one of the traditional Tibetan arts or sciences. Thereafter, the group will head out on a road pilgrimage into the magical Kangra Valley. Over the course of several days, we will visit Tibetan monasteries, nunneries, arts centers and tradition-oriented communities for

an intimate experience of the wisdom and rhythms of Tibetan life.

On our return to Dharamsala, we will assemble with Tibetan pilgrims and practitioners at the main temple of Namgyal Monastery for the annual Great Prayer Festival, customarily given by His Holiness the Dalai Lama. Amid all the planned activities, participants will have ample time for personal reflection, relaxation, hiking, and wandering in the wondrous world of the Tibetan people.

Peter Gold is a Tibetologist, anthropologist, author of four books on Tibetan culture, and a practitioner of Tibet's Buddhist philosophy and musical traditions. He is a professor of anthropology at the California Institute of Integral Studies, research associate at the Museum of Northern Arizona, and director of the Ancient Ways Project.

Maggie Tchir is a respected Canadian artist, educator and Buddhist practitioner, who has studied and apprenticed in the Tibetan visual arts throughout the Himalayas and within Tibet itself. She is coordinator of the Fibre Program at the Kootenay School of the Arts in Nelson, British Columbia.

Please note that the dates, February 21-March 14, reflect the full-length pilgrimage period. A shorter pilgrimage experience can also be arranged.

Being a pilgrimage and not a standard tour, the number of participants will be few (up to ten). As such, we recommend that you make your reservations promptly. Please address all enquiries to: Wisdom Ways, P.O. Box 304, Nelson BC V1L 5R2 Canada, Telephone/Fax: 250.352.6889, Email: magtchir@netidea.com ■

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His Holiness the Sakya Trizin is the head of the Sakya Order of Tibetan Buddhism. He lives in Rajpur, India, where he has re-established the seat of the Sakya lineage. Born in 1945, he is the forty-second throneholder of the Sakya Order, a member of Tibet's noble Khon family, and a descendent of the five founders of the Sakya Order. From early childhood he received intensive religious instruction in preparation for leadership of the Sakya Order. He first received the Lam Dre teaching at the age of five. He passed an extensive examination on the Lam Dre teaching at the age of five, and passed an examination on the Hevajra Tantra at the age of seven. He undertook his first Hevajra retreat at eight. At fourteen, he was formally enthroned as the Sakya Trizin and assumed leadership of the Order.

His Holiness is widely reputed to be an emanation of both Manjushri and Virupa, the founder of the Lam Dre teaching. The clarity and incisiveness of his teaching is remarkable. Of his teaching, great lamas and scholars have said that even if Virupa or the five founders of the Sakya Order were to manifest and teach the Dharma, there is no aspect in which they could improve upon the Sakya Trizin's teaching. His fluency and precise command of English make receiving teachings from him an even greater blessing for Western students.

His Holiness will bestow teachings in Washington D.C., New York, Boston, Minneapolis, Vancouver Canada, Seattle, Portland, San Francisco and Los Angeles. Please check <http://www.vcn.bc.ca/sakya> for more information about his program.

His Holiness the Sakya Trizin

Teaching Program in Washington, D.C.

Medicine Buddha Empowerment and Teachings

June 17, Saturday, 7:00 p.m.: Empowerment and Public Lecture on the Tibetan Buddhist Approach to Healing

Medicine Buddha bestows the blessings of mental and physical health. Many sutras state that the practice purifies negative karma and heals illness. All are welcome to attend. Location: Cambodian Buddhist Temple 13800 New Hampshire Avenue, Silver Spring, MD. Tuition: \$20.00

Vajrakilaya Empowerment and Meditation Instruction

June 18, Sunday: Empowerment 2:00 p.m.

Brief Explanation of the Sadhana 7:00 p.m.

The practice of Vajrakilaya is shared by both Nyingma and Sakya traditions. The tradition of Vajrakilaya practice which His Holiness will bestow has been transmitted unbroken through the Khon family lineage directly from Padmasambhava. Receiving this empowerment from His Holiness is a very special opportunity. Dungsei Ratna Vajra Rinpoche will bestow instruction on the practice of the sadhana. Location: Sakya Phuntsok Ling Retreat Center. Tuition: \$40.00

Hevajra Initiation and Meditation Instruction

June 19, 20, 21: Monday, Tuesday and Wednesday

Hevajra is the most important practice of the Sakya tradition. The complete cycle of teachings on Hevajra are known as the Lam Dre, the "Path Including the Result." The essence of the Lam Dre teaching is the Hevajra initiation. For those who are unable to receive the complete Lam Dre teaching, receiving this initiation and meditation instruction will bestow upon them the essence of the Hevajra practice. Strictly by pre-registration only. Time and location to be announced upon registration. Call Ane Kunga at (301) 589-3115 to register. Tuition: \$100.00

Manjushri & Avalokiteshvara Empowerments

June 22, Thursday, 7:00 p.m.

Manjushri and Avalokiteshvara are the two most important Bodhisattvas, as they represent the entire practice of the Buddhist path. Manjushri is the embodiment of all the Buddha's perfect wisdom, and Avalokiteshvara is the embodiment of all the Buddha's perfect compassion. Dungsei Ratna Vajra Rinpoche will bestow the Manjushri empowerment and Dungsei Gyana Vajra Rinpoche will bestow the Avalokiteshvara empowerment.

Location: Sakya Phuntsok Ling Retreat Center.

Tuition \$40.00

White Tara Empowerment and Appreciation Ceremony

June 23, Friday, 7:00 p.m.

White Tara brings the special blessings of health and longevity. Following the empowerment, the disciples will offer a ceremony of appreciation to our precious teachers. Location: Sakya Phuntsok Ling Retreat Center. Tuition: \$20.00.

Sakya Phuntsok Ling:

Spiritual Director Venerable Lama Kalsang Gyaltsen

The Sakya Phuntsok Ling centers are located just outside of Washington D.C. in Silver Spring, Maryland. The centers offer a full program of training in authentic Tibetan Buddhist philosophy and meditation according to the Sakya tradition.



Dungsei Ratna Vajra Rinpoche

Dungsei Gyana Vajra Rinpoche

His Holiness' two sons have received intensive Dharma training since early childhood from His Holiness himself in addition to other great lamas of the Sakya Order. They have completed extensive courses of study in both sutra and tantra and are excellently qualified lamas in their own right. We are extremely fortunate that they will accompany His Holiness on the North American teaching tour and also bestow teachings.

For More
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BUDDHA NATURE

Continued from page 9

ilar to a vast ocean, to the unpolluted sun, to the element of space, to a great treasure, to a multitude of clouds that are to be dispelled, and to the force of a mighty wind that dispels (these clouds).

B.II.2.2.2.4.2.2.4. Detailed explanation combining example and meaning

Holding wisdom's waters and qualities
like gems, the levels are like an ocean.
Closely sustaining all sentient beings,
the two accumulations are like the sun.
Being vast and without any middle or end,
enlightenment is like the element of space.
Genuine perfect awakening is dharma,
hence beings' nature is like a treasure.
Adventitious, pervasive, and not existent,
its afflictions are like a host of clouds.
Always ready to dispel these (afflictions),
compassion is similar to a merciless wind.

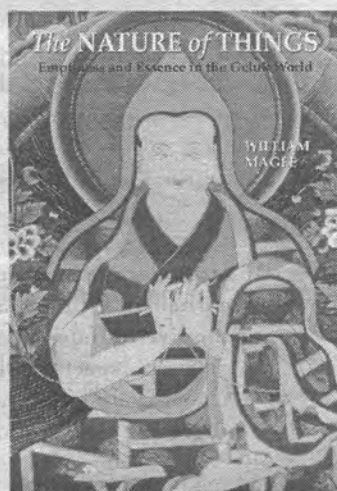
They contain the waters of unpolluted primordial wisdom and hold gems of qualities such as clairvoyance and so forth. For this reason the ten bodhisattva levels, being the cause that definitively exposes release, are like an ocean. Since they benefit all sentient beings, sustaining them with happiness and well-being, the two accumulations of merit and primordial wisdom, which constitute the supportive cause, are like the sun. Pervading everything it is vast, and being without middle or end it is deep and profound. For this reason great enlightenment, which is the fruit of these (causes), is like the element of space. Dharma, the actual state of a truly perfect buddha, has been sponta-

neously present since beginningless time (and) contains an inexhaustible wealth of qualities. For this reason sentient beings must be fully sustained and the tathagatagarbha, their element that is by nature pure, is similar to a great treasure. They are adventitious, being able to be removed; they pervade the nature and ultimately do not truly exist. For this reason the afflictions obscuring the element that is by nature utterly pure are similar to a dense host of clouds. It is always present and ready to teach the path that dispels these cloud-like afflictions. For this reason great compassion, which provides the condition to eliminate all veils, is similar to the force of an extremely fierce and merciless wind.

B.II.2.2.2.4.2.2.5. Summary of the way it is uninterrupted

Their release (is accomplished) for the sake of others.
They see the equality of themselves and sentient beings
and their activity is not completed to its full extent.
Thus their deeds will never cease while samsara exists.

Previously, while following the path of training, they have vowed to liberate all sentient beings without any exception and they have accomplished their release (from the cycle of existence) through the practice of the path, which is solely for the sake of the benefit of others. After having attained enlightenment for the benefit of others they have seen that they themselves and all sentient beings are equal as far as buddha nature is concerned. Thus they know that it is meaningful to unfold activity. There is no end to the number of the species "sentient beings." Therefore their activity of establishing all those sentient beings on the level of buddhahood is not completed to its full extent. For these reasons the deeds of the buddhas are uninterrupted and will never cease as long as samsara has not been emptied. ■



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The discussion of nature pursued in this book begins with Nagarjuna (first century), founder of the Middle Way School, who refuted a fabricated nature in his *Treatise on the Middle* in the "Analysis of Nature" chapter. In that seminal text he puts forth the three basic criteria for nature: it must be something that is non-fabricated, independent, and immutable. Nagarjuna does not explain whether he is speaking of an existent nature, but Candrakirti (sixth century), considered by many to be the founder of the Consequence School, explicitly identifies the triply-qualified nature as emptiness, the reality nature.

In order to give you the full scope of *The Nature of Things*, we are including the book's table of contents.

The Nature of Things

Emptiness and Essence in the Geluk World

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Translated & edited by
Sonam T. Kazi

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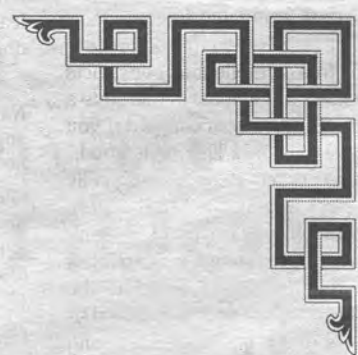
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TIBET PILGRIMAGE

With Glenn H. Mullin



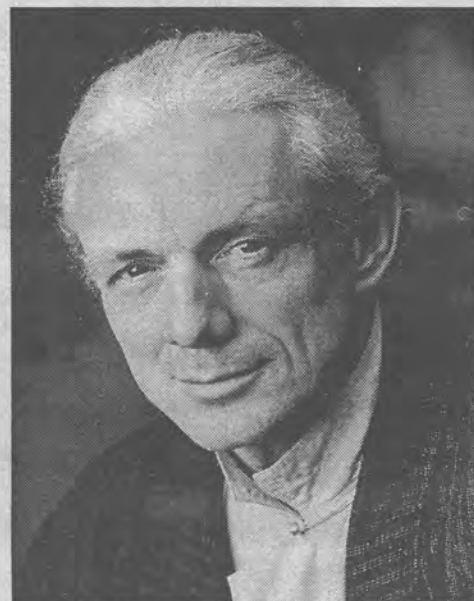
Pilgrimage has long been used by Tibetan Buddhists as a method of healing both body and mind, as well as for rejuvenation of the spirit, and personal growth and transformation. It is also a lot of fun.

Join me on one of two pilgrimages in 2001: the first in late May and the second in late September, both of which travel through the Buddhist power places of Nepal and Central Tibet. I will also be leading a pilgrimage to Mt. Kailash in June of 2002 and to the Lake of Visions in 2003. For those who are interested, after each pilgrimage is over and we are safely back in Kathmandu I usually organize a "motorbiking the Himalayas" outing of several days, using small (and thus easily driven) rental machines available in Nepal.

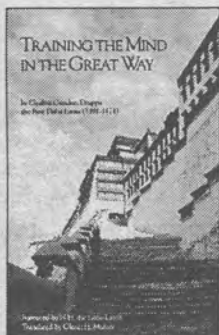
The company for which I previously led Tibet trips (Mystical Journeys/Travels for the Soul) recently melted into the great void. I therefore will be leading these pilgrimages through Dharma Passages. Contact me by e-mail (gmullin@compuserve.com) or visit our web site (www.dharmapassages.com). Or telephone us at 770-907-3729.

Nepal/Central Tibet pilgrimages: \$2,900 plus airfare to/from Kathmandu. Mt. Kailash \$4,200 plus airfare to/from Kathmandu. The international airfare usually comes in at somewhere between \$1,200 and \$1,300 from either New York or LA. These days many travelers use their airmiles for these flights.

Pilgrimage Leader: Glenn H. Mullin lived in the Himalayas for twelve years, studying under many of Tibet's greatest spiritual masters. He has over a dozen books in print, and divides his time between writing, lecture tours, and leading pilgrimages to the power places of Central Asia.



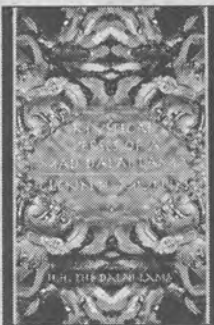
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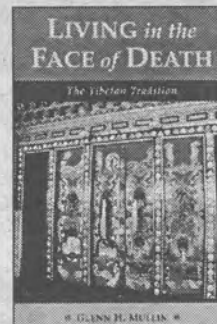
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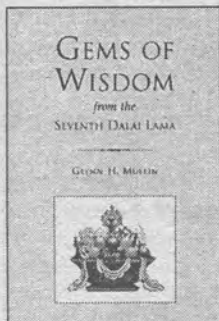
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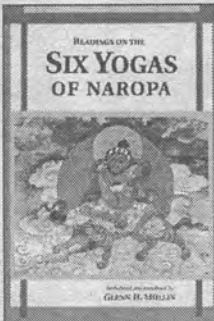
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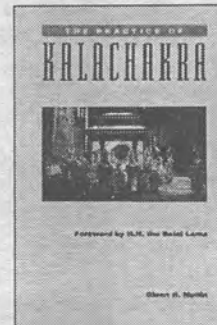
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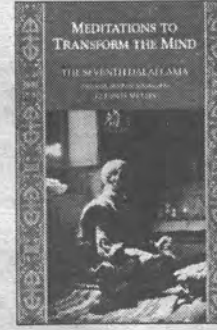
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NAKED AWARENESS

Continued from page 10

pletely free of intellectual constructs or mental fabrications. In this state a sense of bliss may occur, and if you think, "I like this. This feels good," you only perpetuate your own cyclic existence. Among the three experiences of bliss, clarity, and nonconceptuality, not grasping onto bliss leads to the realization of the nirmanakaya; not grasping onto clarity leads to the sambhogakaya; and

not grasping onto nonconceptuality leads to the attainment of the dharmakaya. --

The mental isolation discussed by Nagarjuna in *The Five Stages*, the yoga of spontaneous presence taught by Lawapa, the yoga of the experience of samadhi taught by Nawaripa, cutting off superimpositions as explained by Maitripa, the yoga of identitylessness in *The Descent into Lavika Sutra*, the meditative stabilization practiced by the childish, the

dew-drops of The Six Dharmas, and the meaning of the vase empowerment are all said to be synonymous. The Great Instructions states:

In the medium stage of single-pointedness, you occasionally enter into samadhi even when you are not meditating, and stability comes when you are meditating. In the limpidity of training in the samadhi of bliss, clarity, and nonconceptuality you can display numerous kinds of tainted extrasensory perception and paranormal abilities. In that state

ideation arises less than before, and whatever arises proceeds in its own limpidity. Afterwards, whenever you are mindful of spacious appearances that are imbued with a sense of empty luminosity, at times this arises as meditation, and at times it arises more substantially. Dreams occur less frequently than before. At times you have such an experience, and at times you do not, and you become fascinated with this meditation.

-- In the medium stage of the yoga of single-pointedness, the stability of your samadhi may arise naturally even when you are not in formal meditation. But you cannot become complacent and stop applying yourself to rigorous meditation at this point. If so, you will be carried right back into samsara because your many habitual propensities have not been dispelled, and they will simply re-emerge. The qualities of bliss, clarity, and non-conceptuality are in fact of one nature; they are primordial of the very nature of your own awareness. You do not develop or attain them by means of this practice. Rather through the stages of this practice these intrinsic qualities become more and more manifest.

One result of this practice is the achievement of extrasensory perception and paranormal abilities, but because they are not completely free of mental afflictions or obscurations, they are said to be tainted. It is inappropriate and even harmful to respond to these abilities with attachment or amazement, because that throws you off the path. However, the untainted extrasensory per-

ception and paranormal abilities of a perfectly awakened being are certainly worthy of aspiration. Being both taintless and ultimate, they are of the nature of perfect enlightenment.

These paranormal abilities, like buried treasures, arise from time to time, and many people are profoundly misled by them, whether they achieve them themselves or witness them in others. Being fascinated with them only indicates an improper relationship with one's spiritual mentor and a lack of understanding of the stages of practice.

These days, more and more people are drawn to Dzogchen, and many try to practice and even teach it without establishing a sufficient foundation by completing the preliminary practices. These people are like little children who do whatever they like at the dinner table, stuffing food in their mouths—whatever and however much they want. We can't practice everything at once any more than a child can eat everything on the table. If parents are conscientious, they give only the amount of food that their child can properly digest; and if the child listens to the parents, he or she will take only what is given. In this way the child will be well nourished, grow well, and be free of illness. We should follow the same model in our practice of Dharma. If you don't, but rather leap into the more advanced stages of practice with an insufficient foundation, it will drive you crazy.

Recently, when I was interviewed

(Continued on page 30)

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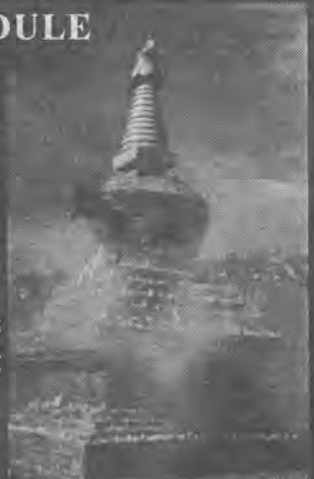


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JULY 5-15



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THE TEACHERS



LOPON TENZIN NAMDAK RINPOCHE offers an encyclopedic knowledge of the Bön tradition. As a senior lineage holder of the Bön tradition, Rinpoche's most potent teachings are those that reveal themselves in his presence. This summer may be one of the last opportunities Westerners will have to meet him outside of Nepal, where he lives and teaches at Tritan Norbutse monastery. Both he and Tenzin Wangyal Rinpoche speak fluent English.



TENZIN WANGYAL RINPOCHE is author of *Wonders of the Natural Mind*, the recent book *The Tibetan Yogas of Dream and Sleep*, and a forthcoming book on the five natural elements in the practice of tantra, dzogchen and shamanic healing. Founder of the Charlottesville-based Ligmincha Institute for the Study of the Religions and Cultures of Tibet, he travels regularly to teach at Ligmincha's centers and its many related practice groups throughout the world.

LIGMINCHA INSTITUTE

presents

Bardo Teachings from the Bön Mother Tantra and Experiences of the Bön Dzogchen Masters

This year's summer retreat sponsored by Ligmincha Institute is the one you will not want to miss, whether you're an experienced practitioner of the Bön-Buddhist traditions or an interested newcomer ready for an intensive, life-transforming experience of teachings and meditation practices.

The Eighth Annual Summer Retreat, at Serenity Ridge, a 20-acre retreat center in the foothills of the Blue Ridge Mountains south of Charlottesville, Virginia, will take place in three weekly sessions from July 2 through 23, 2000. Participants may register for any one or all three of the weeks; however, because of the special nature of this year's retreat—including its rare combination of teachers, teachings and initiations—participants are strongly encouraged to attend all three weeks of the retreat.

THE TEACHINGS

Yungdrung Bön is the indigenous religion and culture of Tibet. This retreat is an opportunity to experience the teachings of important Bön masters.

During Week 1, in morning sessions Lopon Tenzin Namdak Rinpoche will teach from the **bardo chapter of the Ma Gyud (Mother Tantra)**, one of the most important tantric cycles in the Bön tradition. The bardo teachings give clear, specific instruction for preparing for the experiences during and after the time of death—a time that offers crucial opportunities for attaining liberation or a favorable rebirth.

During Weeks 2 and 3, Lopon Tenzin Namdak Rinpoche will offer **teachings on the Bön dzogchen masters**, many of whom achieved the "rainbow body," or bodies of light, at the times of their death. Students receive direct transmission of the masters' experiences through this powerful method of teaching.

Throughout all three weeks, in afternoon sessions Tenzin Wangyal Rinpoche will offer a **comprehensive overview of all the practices he has taught in the West so far**. He will explain the purpose of each practice, where it fits within the entire scope of the teachings, and when each practice is appropriate to perform.

Tenzin Rinpoche also will accompany Lopon Rinpoche during all of the morning sessions, offering additional clarification and elaboration of the teachings. Throughout the retreat, participants will have ample opportunities to practice what has been taught.

THE INITIATIONS

In addition to the transmissions, Lopon Tenzin Namdak Rinpoche will give two important initiations during the retreat.

During Week 2, he will give the **Great Initiation of the Ma Gyud**. It is important to receive this intensive, four-part initiation, for those who do practices in dream yoga, the natural elements, and many of the other practices Tenzin Wangyal Rinpoche has been teaching in recent years.

During Week 3, Lopon Rinpoche will give the **initiation of Sherab Jamma**

("Wisdom Loving Mother"). It was the main tantric practice of the late Lopon Sangye Tenzin, one of the greatest Bön masters of our time and a teacher to both Lopon Tenzin Namdak and Tenzin Rinpoche. The practice permits a spiritual opening of one's heart toward connecting with the Loving Mother, as a means of healing and protection against obstacles and negativities, and finally as a means toward liberation.

THE SETTING

The Serenity Ridge retreat center is located one-half-hour drive south of Charlottesville, on a remote hilltop with mountain views. The center is just a short hike from the Rockfish River. The recently renovated gampa (teaching hall) is fully air conditioned. Retreat participants can take a refreshing dip in the swimming pool or the river during morning, afternoon or evening breaks. Breakfast, lunch and dinner will be prepared on-site by our inspired cooks.

TO REGISTER

Retreat costs are \$350 per week if you register before May 15, \$400 per week thereafter. Discounts are offered to those who attend all three weeks and to work/study participants. A limited number of tent sites are available at \$50 per week; a list of local hotels and other lodging is available on request. **For a registration form**, contact Ligmincha at 804/977-6161, fax 804/977-7020, e-mail Ligmincha@aol.com; or, visit our Website, www.ligmincha.org.

OUR CENTERS

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For more information, visit our Website, www.ligmincha.org.

The Sakya community of the New York area invites you to join with us in welcoming His Holiness the Sakya Trizin

Supreme Head of the Sakya Lineage of Tibetan Buddhism

(June 6-12, 2000)

You are welcome to join with us in this rare spiritual event with His Holiness and be inspired and guided by the timeless gift of wisdom of the Buddhas.

Visit our website for His Holiness' visit to the following cities:

Boston, Washington, D.C., Minneapolis, Vancouver, B.C., Seattle, Portland, San Francisco, and Los Angeles.



To register* for the teachings, contact the Palden Sakya Center:

tel.: 201-541-0007

fax: 201-541-7397

email:
info@vikramasila.org

website:
www.vikramasila.org

address:
P.O. Box 1603
New York, NY 10025-1603

* Ordained nuns and monks are welcome to register without registration fee.

The Dynamics of Spirituality: Key to an Enlightened Way of Living

A week long series of teachings, Bodhisattva precepts, prayers* and Vajrayogini empowerment in New York City, culminating in a weekend of the Vairochana Cycle of teachings at Chuang-Yen Monastery in Carmel, NY, from His Holiness who is head of one of the four principal schools of Tibetan Buddhism.

New York City:

Wednesday/Thursday, June 7th & 8th

7:00-9:00PM

Vajrayogini Empowerment

The NY Buddhist Church

Note: Prerequisite required. Call us for information.

Friday, June 9th

7:00-9:00PM

Public Teaching:

"The Great Resolve" Teaching and Precepts of a Bodhisattva's Way of Life

Compassion and love are the core of the enlightened ethics and spirituality and the source of all the goodness in the world. Yet they would not inspire by themselves. They come to blossom with the deliberate and intentional effort that leads to an eventual perfection, the potentiality all beings possess. Precepts are taught as the foundations of all the virtues.

Alfred Lerner Hall (Columbia University)
2920 Broadway (114-115th Streets)
(#1 & 9 Subway to 116th St & Broadway)

Carmel, New York:

Saturday/Sunday, June 10th & 11th

10:00AM-5:00PM

Vairochana Mandala Cycle of Initiation & Teachings, and a Special Prayer Session for the Living and Deceased Ones

This will be the first teaching to be taught related to the Vairochana Buddha at the Chuang Yen Monastery. It will include a special prayer for all dedicated especially for all those who have died in wars, famines and disasters caused by us, directly or indirectly, in the last 100 years. You may request the inclusion of loved ones, living or deceased, in the prayer ceremony for their protection and guidance.

Chuang-Yen Monastery
RD 13 Route 301
Carmel, New York

(The Monastery is situated on 225 acres of peaceful and isolated land 1.5 hours north of New York City. It houses a 37 foot statue of the Buddha Vairochana—the largest Buddha statue in the West—consecrated by His Holiness the Dalai Lama in 1997.)

New York City:

Saturday, June 10th 7:00-9:00PM

Chenrezig/Avalokiteshvara Initiation and Instruction

Note: This teaching will be in Tibetan. Bring an FM radio with earphones for simultaneous English translation.

This program will be preceded by the 60th Enthronement Anniversary of His Holiness the Dalai Lama between 5:00-7:00PM. You are welcome to participate in the anniversary. There is no separate fee.

Alfred Lerner Hall (Columbia University)

2920 Broadway (114-115th Streets)
(#1 & 9 Subway to 116th St & Broadway)

Monday, June 12th 7:30-9:30PM

Manjushri Empowerment and Instruction

Taiwan Center

137-44 Northern Blvd., Flushing, NY
(#7 Subway terminal stop, 10 minutes walk)

Note: The teaching will be in English. A Chinese translator will be provided.

ONE NAME PER REGISTRATION

Name: ☐ Monk ☐ Nun ☐ Mr. ☐ Ms.

Address:

City:

State:

Zip:

Phone (Home):

(Office):

Email address:

Fax:

Total number of tickets:

I would like to register for the following teachings: (Ordained nuns and monks are welcome to register without registration fee)

☐ Vajrayogini Empowerment (\$80)

Prerequisite required. Call us for information.

☐ "The Great Resolve" (\$20)

Teaching and Precepts of Bodhisattva's Way of Life

☐ Chenrezig/Avalokiteshvara (\$15)

Initiation and Instruction

☐ Yes, I would like to attend the Enthronement Celebration of His Holiness the Dalai Lama

☐ Manjushri Empowerment (\$20)

Manjushri Empowerment and Instruction

☐ Vairochana Mandala Cycle of Initiation & Teachings, and Special Prayer Weekend for the Living and Deceased Ones (\$80)

You may request the inclusion of loved ones, living or deceased, in the prayer ceremony, for their protection and guidance. List the names of the living or deceased ones separately on an additional sheet of paper.

Please add as many names as you would like. Please print clearly.

Enclosed is my check/money order for:

☐ Teachings and empowerments: \$

☐ Vairochana prayer request for the living and deceased: \$

(You can make any amount of contribution towards the prayer request)

Total enclosed: \$

Mail registration form along with your check or money order payable to: Vikramasila Foundation, PO Box 1603, Cathedral Station, New York, NY 10025-1603 with your check or money order. You will receive your ticket(s) and brochure in the mail. You may also register on our website: www.vikramasila.org

NAMGYAL SUMMER RETREATS



9TH ANNUAL "GET ACQUAINTED WITH NAMGYAL RETREAT"

An Introduction to Tibetan Buddhism

July 30-August 6, 2000

This retreat, characterized by individual attention from the monks, is our most popular annual event. It is a unique introduction to Tibetan Buddhism as practiced by the Dalai Lama's own personal monastery. It offers a thorough introduction to meditation in the Tibetan Buddhist tradition, core doctrines and practices. Students learn about shamatha meditation, mahayana teachings, deity yoga, mandala theory, debate, and Tibetan language, and engage in hands on art workshops on drawing Tibetan images and mandalas. All of the monks are informal and accessible throughout the retreat. Western teachers offer several lectures during the retreat and explore some of the issues arising in the movement of Tibetan Buddhism to the West. After the last meditation and dinner each day, evenings consist of volleyball, badminton, discussion groups, slide lectures, and videos on Tibetan culture. This retreat will inspire you. There are many opportunities for individual sessions with the teachers of Namgyal Monastery to discuss your own personal practice. The cost for this retreat is \$562 (includes cabin and three ample, delicious vegetarian meals each day).

INTERMEDIATE RETREAT: TRANSFORMING THE THREE POISONS AND THE PRACTICE OF MEDICINE BUDDHA

August 6-13, 2000

This retreat is one of several designed as a follow-up to the popular "Get Acquainted with Namgyal Retreat" and is aimed at those who have already attended this preliminary retreat within the past several years. It is, however, open to anyone. This retreat, like the "Get Acquainted Retreat" is characterized by individual attention from monks of the Dalai Lama's own personal monastery. Students will practice daily prayers and meditations, receive teachings on transforming the three poisons (ignorance, anger and desirous attachment), and an introduction to tantra. These teachings will be given in conjunction with a Medicine Buddha initiation, detailed instruction on the practice of the Medicine Buddha sadhana and daily Medicine Buddha group practice sessions. The retreat is relatively informal and the monks are accessible throughout the day and evening for group or personal discussions. After the last meditation and dinner each day, there are discussion groups, slide-lectures and other activities. The cost for this retreat is \$562 (includes cabin and three ample, delicious vegetarian meals each day).

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

To Register for One or Both of the Above Retreats:

Send your name, address, telephone number and email address plus a deposit of \$250 made out to Namgyal Monastery, P.O. Box 127, Ithaca, NY 14851. Deposits are fully refundable until June 30th, after which 50% of your deposits will be refundable. You will also receive a packet containing directions for getting to the retreat, a detailed information and a list of suggested items to bring. Volunteers will be available to pick up people from the bus station or airport and provide transportation to the retreat site.

Become a Student at Namgyal Monastery Institute of Buddhist Studies This Fall

Announcing the New Annual Curriculum at Namgyal Monastery Institute of Buddhist Studies

Study this coming year at Namgyal Monastery Institute of Buddhist Studies, operated by the North American branch of the personal monastery of H.H. the Dalai Lama, located in the beautiful Finger Lakes district of upstate New York. Students may enroll for full time or part time study. Open to all qualified men and women, beginning in the fall of 2000, the curriculum for sustained study at Namgyal Monastery will include three different tracks, to accommodate people with different time frames for their studies. The full time curriculum will be a three year course of study, continuing the traditional approach to Tibetan Buddhist Studies presented at Namgyal Monastery Institute of Buddhist Studies since its founding, integrating language and textual study with Buddhist practice under traditionally trained Tibetan teachers. A new one year program will be available for those wishing to take one year out from their current careers or directions to begin a Buddhist practice in the Tibetan tradition, explore the implications of dharma study in their own lives, or consider making a longer commitment to full time study. Educators, clergy, activists, artists and complementary or traditional health care providers are among the professions that may find this year of sabbatical study engaging and enhancing. As always, it is also possible to study part time at Namgyal Monastery Institute of Buddhist Studies. New developments in the Namgyal curriculum include explorations of ways to engage one's Buddhist practice in community work, activism and social service.

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

Top photo: Participants from 1999 Summer Retreat

NAMGYAL WEEKEND INTENSIVES

Weekend intensive start Friday afternoon or evening and run through lunch on Sunday. Friday evening sessions are free and open to the general public. We invite the public to join us for these open sessions. (Please note that the Friday evening session of the May retreat is not open to the general public).

Saturday session in the intensives begins at 9:00 and runs through 5:00 p.m., with a film or dharma talk in the evening. Sunday session runs from 9:00 until 11:30 a.m. with a farewell luncheon following the weekend intensive. The fee for the intensives includes lunch and dinner on Saturday, lunch on Sunday, and light refreshments throughout the weekend.

To Register for the weekend send your name, address and telephone number plus a deposit covering a least half of the cost to Namgyal Monastery, PO Box 127, Ithaca, NY 14851. Deposits are fully refundable until 30 days prior to the start of the intensive. After that, deposits are 50% refundable. When the deposit is received, information on accommodations in Ithaca will be sent to registrants. Since accommodations in Ithaca are limited and often are fully booked, early booking is recommended.

ANCIENT ROOTS, MODERN BLOSSOMS: LIVING AS A BUDDHIST MONASTIC

Instructor: Bhikshuni Thubten Chodron

Meets: Friday, July 7th, 7:00 p.m. to Sunday July 9th, noon, 2000

Cost: \$135 Meets at: Namgyal Monastery meditation hall.

Seven weeks after his enlightenment, the Buddha established the Sangha Community, which has flourished in many countries ever since. With Buddhism coming to the West, many men and women find joy living within monastic discipline and others are interested in taking ordination vows. This weekend, suitable for monastics and those exploring the possibility of ordination, will include talks, meditations, and discussion on topics such as the origin and purpose of the sangha; living within the precepts, and handling challenges unique to Western monastics.

BHIKSHUNI THUBTEN CHODRON is an American Buddhist nun in the Tibetan tradition. A student of His Holiness the Dalai Lama, she became a nun in 1977. She currently is the resident teacher at Dharma Friendship Foundation, a Buddhist center in Seattle. She teaches worldwide, is the author of several books, including *Open Heart, Clear Mind* and was a co-organizer of Life as a Western Buddhist Nun, a three-week educational program held in Bodhgaya in 1996.

Special events connected with this special visit of Bhikshuni Thubten Chodron:

Friday evening lecture, open to the public: "Benefits and Challenges of Monastic Life in America"

Followed by a book signing of her latest edited book, *Blossoms of the Dharma*.

Cost of retreat: \$135 plus a dana offering for Bhikshuni Thubten Chodron.

Two New Teachers at NAMGYAL MONASTERY INSTITUTE

Namgyal Monastery Institute of Tibetan Buddhist Studies in Ithaca, NY has two new teachers arriving from Dharamsala, India to join its staff. They are Geshe Thubten Dawa and Ven. Tenzin Deyshek. These two terrific teachers will be joining Ven. Tenzin Gephel, Ven. Tenzin Thutop and Tibetan artist, teacher and translator Palden Choedak.

Ven Geshe Thubten Dawa

Geshe Thubten Dawa was born in 1931 in the Kongpo region of Central Tibet. He began his religious education at the age of sixteen when he entered the Jangtse college of Ganden Monastic University. In 1978 he completed the rigorous geshe training from Ganden Jangtse Monastery and was awarded the Geshe Lharampa degree, the highest of the geshe degrees. In 1980 he was assigned to teach dialectical debate, philosophy and Buddhist practice at Namgyal Monastery in Dharamsala, India, where he taught until he was appointed to a position at the Library of Tibetan Works and Archives teaching Buddhism to Western students. Currently he teaches at Nechung Monastery and the Library of Tibetan Works and Archives, both of which are in Dharamsala. Over the years he has also taught at various universities and Buddhist centers in Korea, Australia, the United States and other countries. Geshe-la will be teaching at Namgyal Monastery Institute of Buddhist Studies in Ithaca, NY during the upcoming Namgyal summer retreats and fall courses.

Ven. Tenzin Deyshek

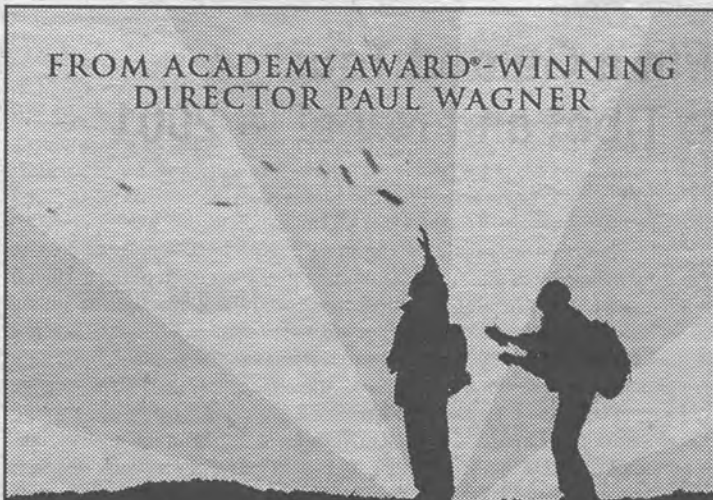
Ven. Tenzin Deyshek is also a brilliant scholar and practitioner. He was born in 1959 in Tibet near Mt. Kailash. He entered Namgyal Monastery at an early age. In 1986 after extensive study and the completion of many retreats, Ven. Deyshek earned the degree and title of "Master of Sutra and Tantra." Subsequently he became an assistant chant master for Kalachakra rituals. He has traveled as a member of the entourage of His Holiness the XIV Dalai Lama. In 1993 he was sent to Mongolia where he taught the Kalachakra tantric system to the monks of Ganden Monastery in Ulan Bator for three years. Most recently he was assigned to teach monks in Bodh Gaya, India. In June of 2000 he will join the faculty of Namgyal Institute in Ithaca, New York for a three-year term.



Namgyal Monastery Institute of Buddhist Studies

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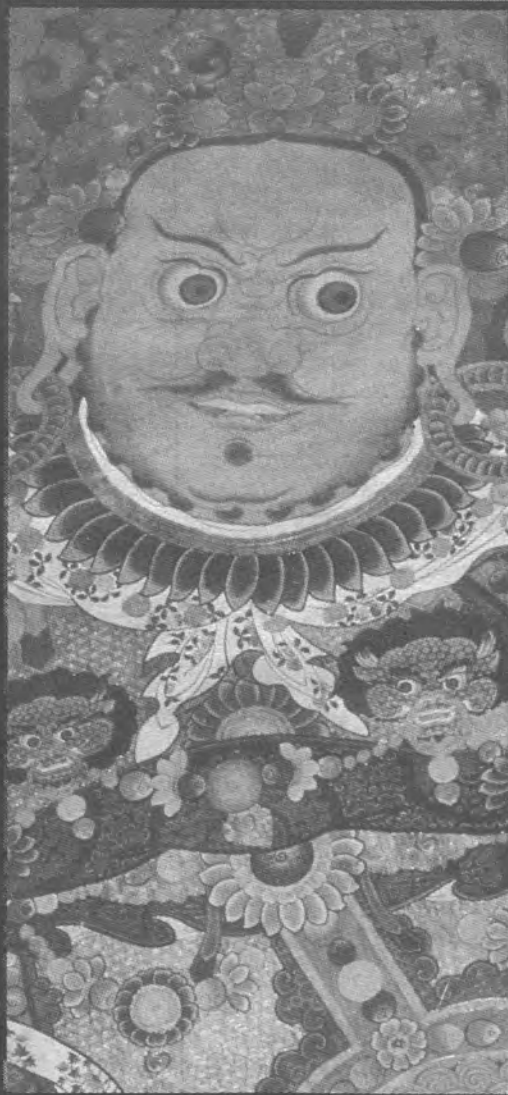
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The Golden Yoke



The Legal Cosmology of Buddhist Tibet

REBECCA REDWOOD FRENCH

The Golden Yoke illuminates Tibetan culture and religion as it explores the daily operation of law in Buddhist Tibet. Through fascinating stories from Tibetans at home and in exile, Rebecca Redwood French reveals methods used to resolve murder cases, property disputes, and divorce. She shows that Tibetan law is deeply imbedded in Buddhist culture and describes the myths, notions of time, inner morality, language patterns, rituals, use of space, symbols, and concepts that shape it.

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Tour leader: Glenn H. Mullin

For the fifth time Snow Lion Publications is offering a trip to Asia to a lucky customer. We have arranged to award one of our customers the opportunity to travel with Glenn H. Mullin on an 18-day adventure to Nepal and Tibet in the fall of 2001. Glenn lived in the Himalayas from 1972-1982 where he studied Tibetan Buddhism, language, literature, and yoga with many of the greatest teachers from Tibet. He is the author of over a dozen books and has taught throughout the world. He also organized and led several world tours for the monks from Drepung Loseling Monastery.

Here's how you can win: Every time that you order from us, we will enter your name in our drawing. Just let us know when you order by mail, phone, or fax that you would like to be considered for the trip. We will have our drawing on December 31, 2000.

Please check the full page ad in this newsletter to see what is and is not included in the trip. Also, since Glenn is responsible for every aspect of the trip, please contact him for any information that you need or to find out about other great trips. ■

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Here are prayers for peace.



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July 10 - August 6, 2000
Deer Park Buddhist Center**

Venerable Geshe Lhundub Sopa will complete the final Madhyamika section of the text begun last summer. Lectures given twice daily: 10 am to noon and 2 to 4 pm, Mon. – Fri. Registration limited to 45.

For further information and registration send your name, e-mail and mail addresses, phone/fax # to L. Jampa: ahvogel@students.wisc.edu or L. Jampa c/o Deer Park 4548 Schneider Dr., Oregon, WI 53575

Additional summer course info: www.deerparkcenter.org



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Karma Triyana Dharmachakra is the North American seat of His Holiness the Gyalwang Karmapa, head of the Karma Kagyu school of Tibetan Buddhism. Founded in 1978, the center features traditional teachings as transmitted by Kagyu Lineage meditation masters since the tenth century.

Following are a few events at KTD this year



**June 2-4
Khenpo Karthar
Rinpoche**

**Vajrasattva Purification
Stream of Amrita Which
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RELATING TO A SPIRITUAL TEACHER

Continued from page 6

permeate the society, much like Christian ones pervade the West, laypeople who know something deeper about Buddhism and who meditate are mostly former monks and nuns.

Great masters in premodern Tibet occasionally lectured to large audiences on the classic texts and gave tantric empowerments. Most of these took place in monasteries or nunneries, and few, if any laypeople attended. Occasionally, however, masters conducted long-life ceremonies, gave empowerments, and explained basic teachings to the lay public. Most who attended did not even attempt to understand what was happening and did not subsequently engage in meditation. The prevalent attitude was that they were planting seeds of instinct for future lives, hopefully as monks.

Nowadays in exile, the reestablished monasteries and nunneries are no longer located in isolated areas as they were in Tibet. They are within or close to the lay communities. Consequently, most laypeople have daily contact with monastics, but still do not receive spiritual guidance from them. Tibetan Buddhist monks and nuns never developed the custom of engaging in community service such as teaching school or running orphanages, hospitals, or nursing homes. A few, however, serve in government. As in premodern Tibet, the major spiritual contact that laypeople have with monastics consists of inviting monks or nuns to perform rituals in their homes or commissioning these to be done at the monasteries or nunneries. The rituals are mostly for removing obstacles and bringing success to the sponsors' worldly affairs.

Great teachers occasionally explain texts and give empowerments to large crowds of both ordained and laypeople. They make a special effort to give general Dharma

advice to the laypeople who attend, but the attitude of the public remains mostly as before. They go to receive "blessings" and to lay instincts for future lives. Tibetans do not have the custom of asking questions, particularly in public.

The Contrast with Western Spiritual Seekers

The situation is totally different with Westerners attracted to Tibetan Buddhism. Few start their Buddhist education as children, other than those who attend the equivalent of Sunday school arranged by their Buddhist-convert parents. Almost all Westerners, then, come to Buddhism after having received a modern education and after having read some books on the subject. Because the books are in colloquial modern languages, Westerners can learn from them without a teacher. However, Westerners are usually weak in absorbing the material, since they neither memorize the texts nor debate every point.

Westerners go to Dharma centers, not monasteries or nunneries, and, as laypeople, they wish to learn the most profound teachings and to gain meditation experience now, in this lifetime. Although, like Tibetans, they receive tantric empowerments long before they are qualified to practice tantra, many want to receive the full instructions and to engage in the practices immediately, without waiting to gain the prerequisite skills. The attention span of most Westerners is short and, without periodic external stimulus, they quickly lose interest. Almost no one thinks of future lives or is satisfied with planting seeds of good instinct. Some Westerners, in fact, entertain the romantic fantasies that they are Milarepas — the famous Tibetan yogi who meditated in a cave and attained enlightenment in his lifetime. They forget, of course, the hardships that Milarepa underwent to receive teachings. Tibetans would never be so presumptuous.

With certain exceptions, the few Westerners who eventually become monks or nuns take robes only after much study and meditation practice. To gain access to the teachings, however, Westerners do not need to renounce family life or life

as a single, nor do they need to take robes. Hardly any Western Buddhists live with their spiritual teachers as part of the household. Some, however, live at Dharma centers where their teachers may also reside, but separately from the students.

Coming mostly from egalitarian backgrounds, Western laypeople expect the same opportunities as monks or nuns receive. Further, they have no tolerance for sexual or any

(Continued on page 27)

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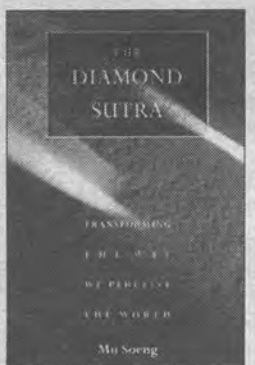
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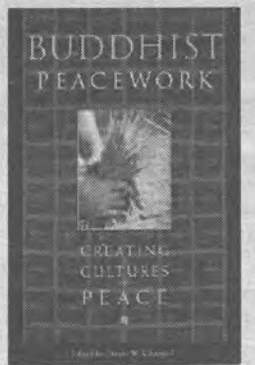
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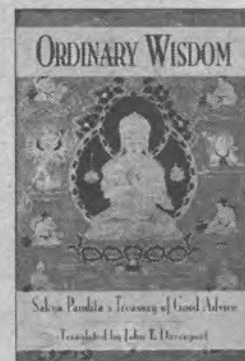
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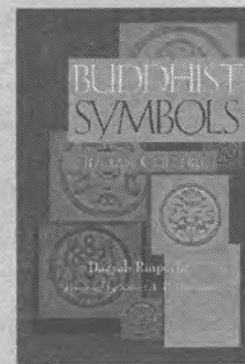
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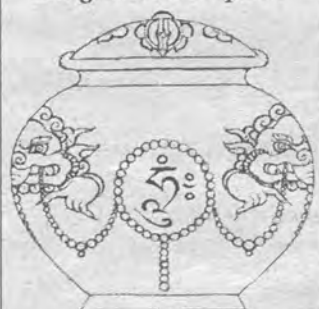
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RELATING TO A SPIRITUAL TEACHER

Continued from page 26

other form of discrimination. They wish to have all the texts available in their colloquial languages and not in a classical tongue. Even if they chant rituals in Tibetan, most will do so only if they know what they are reciting. Very few are willing to chant the scriptures, let alone to memorize them.

Unlike Tibetans, most Westerners are impatient with learning slowly. This derives from their leading busy lives. Few can spare more than one

or two nights a week and an occasional weekend to go to Dharma centers. Many have little free time during the day to meditate. Accustomed to the speed of modern conveniences, they want instant, complete access to the teachings and quick results, especially when they need to pay for Dharma instruction. Tibetans would hardly share these expectations.

With these vast cultural differences between Westerners and Tibetans, no wonder that misunderstandings often arise when spiritual seekers and spiritual teachers come from different societies. Persons with deep understanding and full appreciation of the two cultures are very rare. ■

TULKU SANG-NGAG RINPOCHE



2000 US Tour

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A stone carver inscribes sutras, Tso Padma, India

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Skilled artisans including thangka painters, clay and metal sculptors, mask makers, incense makers, and others will present Tibet's artistic traditions. And nomads from the Ladakh-Tibet border will demonstrate their traditions including the care of four yaks (brought from Idaho) and nomadic tent construction.

THEATER AND DANCE

The Festival will feature the most elaborate secular festival in Tibet, the *Shoton* (Curd Feast Festival), a traditional, day-long performance of classical *lhamo* (opera), theater, and dance.

MONASTIC ART AND RITUAL

The Festival will feature the *Monlam Chenmo* (Great Prayer Festival for World Peace), a ceremony of monastic art and ritual. The 3-day *Monlam* in Washington, DC led by the *Drepung Loseling* monks will be the first traditional *Monlam* ever celebrated in the West. In addition, monks from *Namgyal Dratsang*, nuns from *Shugsep Ani Gumpa* in Dharamsala and *Khachoe Ghakyil Ling* in Kathmandu, and *Bön* monks from *Pal Shenten Menri Ling* Monastery in Dolanji, India will demonstrate and explain their practices including debate, ritual offerings and chanting.

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Yak on the Tibetan Plateau

Sonam Zoksang

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Annual Spring Retreat: Teachings on Refuge, Heart Sutra, Tonglen Practice, Buddha Amitayus Empowerment. From June 6 - 10, Drubwang Rinpoche will be teaching and Khenpo Rinpoche will translate. Tibetan Meditation Center, 9301 Gambrill Park Road
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drikung@erols.com

June 26
WASHINGTON, DC
Teachings at the Smithsonian Folklife Festival on the Mall
Contact:
Tibetan Meditation Center
Tel: 301-473-5750
drikung@erols.com

ANDY WEBER

June 2-12
EMST, NETHERLANDS
"Tibetan Thangka Painting"
Maitreya Instituut
Heemhoevevweg 2
8166 HA
Emst, Netherlands
Tel: 31 5786 61450

THRANGU RINPOCHE

May 27 - June 3
VANCOUVER, CANADA
P'howa Retreat
Contact:
Karma Thekchen Choling
Ping Yau
3991 Moresby Dr
Richmond, BC
Tel/Fax: 604-271-6322
ktcvan@direct.ca

June 6-12
EDMONTON, CANADA
Contact:
Usha Singh
Karma Tashi Ling
10762 82nd Ave
Edmonton, Alberta T6E 2A8
Tel: karmapema@india.com

June 14-26 Retreat
SEATTLE, WA
"Union of Mahamudra and Dzogchen"
Contact:
Lama Tashi Namgyal
Kagyu Shenpen Osel Ling
4322 Burke Ave N
Seattle, WA 98103
Tel: 202-632-1439
ltashi@worldnet.att.net

B. ALLAN WALLACE

May 26-28
MONTECITO, CA
Spring Retreat: Dzogchen in this Life and the Bardo
Contact: Lark at 805-569-8887 or Thomas-tarleton@west.net to be on the email list

June 6th
SANTA BARBARA, CA
Discussion and book signing at Borders Books & Music for Boundless Heart
Contact:
Kara Metty
Borders Books & Music
900 State Street
Santa Barbara, CA 93101
Tel: 805-899-3659
Fax: 805-899-9209

TENZIN WANGYAL RINPOCHE

May 22-26
WARSAW, POLAND
Tibetan Yogas of Dream and Sleep
Contact:
Krzysztof Piatek
ul. Pienkowskiego 5/115
02-668 Warszawa
Tel: 004 822-857 3871
krisdzog@priv2.onet.pl or
Piotr Wasyl
ul. Niemniowska 1/66
02-921 Warszawa
Tel: 004 822-8495930
lhundrub@priv2.onet.pl

May 27-28
FRANKFURT, GERMANY
Healing with the Primordial Goddess
Contact:
Stephanie Wagner
Stuttgarterstr. 15
60329 Frankfurt
Tel: 49-6961 8721 or
Wolfgang Krebs
Josef-Wimer-Str. 38
60488 Frankfurt
Tel: 49 6976 81786

June 2-4
NAPLES, ITALY
The Power of Dreams
Contact:

Francesco Lauro at Tel: 0039 081 532 2253 or frlauro@syrene.it

ALISON WRIGHT

"Spirit of Tibet"
Slide Show
July 2, 1 P.M.
WASHINGTON, D.C.
The Freer Gallery

H.H. THE SAKYA TRIZIN

Continued from page 2

in Mongolia and China, where Sakya Pandita himself remained for the last six years of his life, from 1246 to 1252. As a creative writer and innovative thinker he gave Tibet and inspired a literary world of poetry, drama, medicine, astrology, art, language, and logic.

In 1260 Chögyal Phagpa formally led Tibet toward a unified social structure by assuming its spiritual and temporal leadership. For the first time in three hundred years, Tibet came together under one leadership. Phagpa's vision of a spiritually oriented society remains a model of administration up to the present day in Tibet. Many reforms were made in the Mongols' court at the advice of young Chogyal Phagpa. He devised a new Mongolian script for Kublai Khan (1215-1294) and initiated the translation of Tibetan Buddhism into the Mongolian language. His wisdom, compassion, and skillfulness in the teachings won the confidence of the emperor and people there. His broad vision reversed the Mongol king's sectarian proposition of "one religion"—i.e., the Sakya—for all of Tibet and China.

Numerous other great saints and masters appeared from the Sakya Order: Lama Dampa, Chöje Kunga Tashi, Salo Jampal Dorjee, A-myes Shap of the holy Khön family; U'yugpa Rigpei Senge, Yagton, Rongton, Jetsun Rendawa, Je Tsongkhapa, Khedrup Je, Gyaltsab Je, Gorampa, Shakra Chogden, Ngorchen Kunga Sangpo, Sasang Mati Panchen, Taktasang Lotsawa, Bodong Panchen, Kunga Namgyal, Zungpal, Sangye Phel, Panchen Bumtrak Sumpa, Kunga Chosang, Ludrup Gyatso, and Tsarchen Losal Gyatso.

Rendawa Zhonnu Lodo (1349-1412) was renowned as the promoter of the Prasangika-Madhyamika philosophy of Nagarjuna. He introduced the formal degrees of "Kachupa," "Kashipa," and "Rabjampa" into the Buddhist philosophy curriculum. Rongton (1367-1449)

founded Nalanda University in Tibet. It is said that at no other time in history was there a greater number of students studying philosophy than under Chapa Choseng, Chomden Rigrel and Rongton. Ngorchen Kunga Sangpo founded the monastery of Ngor in 1429. Monasticism prospered in his lifetime after he ordained twelve thousand monks. The Ngor monastery, the seat of Ngor School of the Sakyas, became the major center of monastic and tantric training. The annual Lam Dre teaching continued since its foundation. Thupten Namgyal Ling monastery in Tanag was founded by Gorampa Sonam Senge (1429-1489).

Throughout Tibet monastic schools of the Sakya Order were established, especially in the eastern province of Kham. Important centers arose at De-ge Gönen, Dzong-sar, Do-kho, Kye-gu, and De'u-choje. The sub-schools of Ngor, Tsar, and Gangkar have flourished up to the present. Although the Jonang-pa, the Bulug-pa, and the Bodon-pa have ceased to exist as separate traditions, they left monumental works on Tantra and other literary, scientific, and philosophic writings that were to profoundly influence other schools of Tibetan Buddhism.

Under the inspiration of Jamyang Khyentse Wangpo, Loter Wangpo, Ngawang Legpa, and the late Dezhung Rinpoche (1904-87), the Sakyas have contributed a rime ("ecumenical") consciousness to Tibetan Buddhism. Loter Wangpo's monumental *Collection of Classes of Tantras* and *Collection of Sadhanas* exemplify the spirit of the rime movement in Tibet.

Sakya Order at Present

Currently the Sakya tradition flourishes under the leadership of His Holiness Sakya Trizin, who is the forty-first in a line of throneholders of the seat of the Sakya Order, and His Holiness Dagchen Rinpoche, head of the Phuntsok Podrang, His Eminence Chogyé Trichen Rinpoche, and His Eminence Luding Khen Rinpoche.

Ever since he left Tibet at the age of fourteen, His Holiness Sakya Trizin's works have spread well beyond the Himalayan range. To sustain and nourish this spiritual heritage, the seat of Sakya Order has been re-established in Northern India along with the two sub-orders Ngor in India, and the Tsar in Nepal. Centers for Buddhist studies have been established in Southeast Asia, Europe and in North America. New schools, monasteries, meditative retreats, and the monastic trainings and colleges have been established in India for higher studies. The activities of outstanding teachers such as the late Khen Rinpoche Rinchen (1926-85) and Khenpo Appey Rinpoche, and more recently Khenpo Kunga Wangchug have heralded the spread of the various branches of Buddhist learning and practice: Vinaya (ethical discipline), Abhidharma (psychology/cosmology/metaphysics), Prajñāparamitā (the heart wisdom of Buddhist teachings), Pramāṇa (logic and epistemology), Madhyamika (the philosophy of the Middle Way), and above all the tantric studies in some of the higher study centers of Sakya College, Sakya Institute, and Dzong-sar Institute.

A new generation of Sakya are growing up, ever ready to follow the tradition of the "saviors of the land of the snows" in preserving and sustaining the Buddha's teachings of peace, happiness and liberation for all sentient beings. Many worldwide centers for the study and practice of Tibetan Buddhism have been established since then. His Holiness envisions yet another responsibility in disseminating Dharma well beyond "the cultural difference, geographical distance, and spiritual adherence" within an ancient Sakyan tradition of "thorough studies, contemplation and meditation," that we in the West will have the good fortune to share especially during His Holiness' visit with us. ■

His Holiness the Sakya Trizin's New York visit is June 5-13. For more information, call 201-541-0007.

NAKED AWARENESS

Continued from page 19

about Buddhism in America, I was asked whether I thought Buddhism was flourishing and asked about my view on the relation between Buddhist teachers and students. In the West, there is a tradition of reading and relying on books rather than an actual teacher. It is quite common for people to hold a book up as the final authority. This tendency occurs in school systems and the government as well. If an issue is in debate, someone will point to a book as a

final authority. In certain cases this is very helpful, but if something goes wrong in your practice and you experience ill effects, would it be proper to blame some author? Generally speaking, it is important to rely on a qualified spiritual mentor and not simply on a book. You need to listen to the spiritual mentor and then put his or her advice into practice. Both the spiritual teacher and the student need to have two eyes—the eye of wisdom and the eye of skillful means.

In this stage of single-pointedness,

all that arises to the mind appears in its own luminosity, displaying no essence, or substantial nature. The contents of the mind arise like small clouds in the sky or like ripples on the ocean's surface. Fluctuations still occur, and by the power of previous habituation, phenomena appear concretely at times. You have fewer, more lucid dreams, and your interest in meditation will become stronger. In previous stages you tended to become easily tired, now you yearn to practice. -- ■

DR. NAMGYAL TENZIN

Registered Practitioner with TIBETAN HEALTH DEPARTMENT (India)
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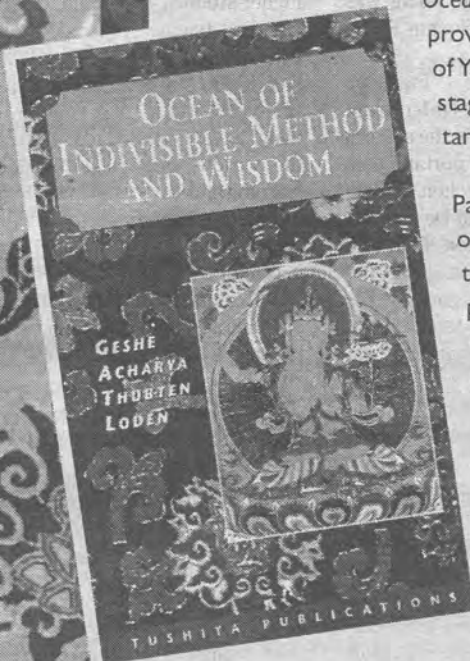
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provided for this title. Only those with initiations such as Kalachakra, Heruka, Guyhasamaja, Hevajra, Yamantaka and so forth should buy this book.

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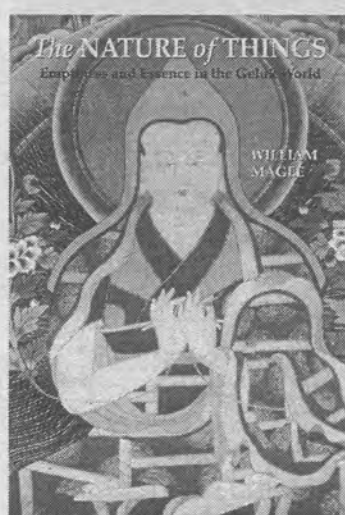
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Geshe Acharya Thubten Loden

Geshe Acharya Thubten Loden is a Lharampa Geshe who is an English speaking teacher and translator. He has a Master's qualification from Gyumed Tantric College and an Acharya degree from Varanasi Sanskrit University.

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by Arya Maitreya, comm. by Jamgon Kongtrul Lodro Thaye, add'l. explanations by Khenpo Tsultrim Gyamtso Rinpoche, trans. by Rosemarie Fuchs. 320 pp. #BUNAMA \$29.95 cloth

Available July

All sentient beings without any exception have buddha nature. Thus there is neither any reason for conceit in deeming oneself

better than others, nor any reason for self-contempt, thinking of oneself as inferior and unable to reach enlightenment. This seeing is obscured by veils which are removable and do not touch the inherent purity and perfection of the nature of the mind as such.

This text is one of *The Five Teachings of Maitreya*, the future Buddha, who transmitted it to Arya Asanga after Asanga had gained the realization necessary to be entrusted with such instruction. It is regarded as very important as it presents in great detail and clarity the view which forms the basis of any Vajrayana and especially Mahamudra practice. Thus it builds a bridge between the Sutrayana and Vajrayana levels of the Buddha's teachings.

The Commentary to it was composed by Jamgon Kongtrul Lodro Thaye. Living through most of the nineteenth century, he became very famous for his profound learning and realization, and the compilation of what is now known as "The Five Great Treasures."

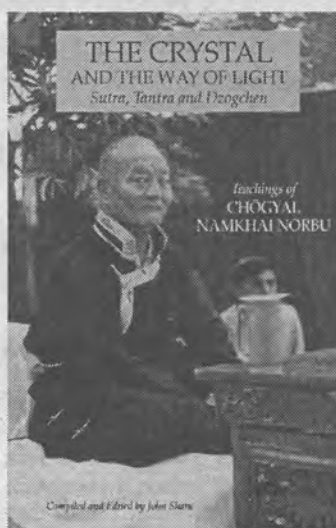
The present translation is based upon the explanations of Khenpo Tsultrim Gyamtso Rinpoche, who is a living example of the ongoing tradition of the oral transmission. Both deeply learned and realized, he first visited the West in 1977 at the request of H.H. the Sixteenth Karmapa. Since then he has been looking after an ever-growing number of disciples everywhere in the world.

Rosemarie Fuchs has been a student of Khen Rinpoche since 1978 and this translation was done upon his advice.

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THE CRYSTAL AND THE WAY OF LIGHT

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by Chogyal Namkhai Norbu
compiled and ed. by John Shane
176 pp., 23 line drawings, 30 b&w photos, 1-55939-135-9,
\$16.95

In *The Crystal and the Way of Light*, Chögyal Namkhai Norbu examines the spiritual path from the viewpoint of Dzogchen. He discusses the base, path and fruit of Dzogchen practice and describes his education and how he met his principal master who showed him the real meaning of "direct introduction to Dzogchen." By interweaving his life story with the teachings, he both sets Dzogchen in its traditional context and reveals its powerful contemporary relevance. The book is richly illustrated with photos of Buddhist masters, meditational deities and Dzogchen symbols.



Namkhai Norbu was born in eastern Tibet in 1938 and at the age of three was recognized as the incarnation of a great Dzogchen master. He received the full traditional education of a "trulku," or reincarnate lama, and went on to study and practice with several great masters in Tibet before political events forced him to leave for India. He subsequently took up a post as Professor of Tibetan and Mongolian Language and Literature at the Oriental Institute, University of Naples. He continues to travel and teach extensively and has major centers in the USA and Italy.

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MO: TIBETAN DIVINATION SYSTEM

by Jamgon Mipham, fore. by His Holiness Sakya Trizin,
trans. & ed. by Jay Goldberg. 168 pages, 4" x 6", #MO \$11



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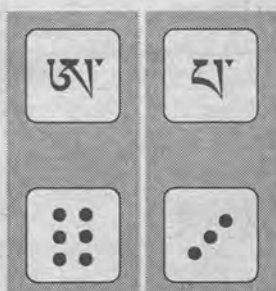
This system, compiled by the great master Jamgon Mipham from the sacred tantras expounded by the Buddha, obtains its authority from the spiritual power and wisdom of Manjushri, the

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"This English translation of a Tibetan divination manual opens a new portal into the realm of Tibetan studies. Composed in 1880 by Jamgon Mipham (1846-1912), one of the most illustrious scholars of Tibet, it was written to assist others in choosing their future course of action, mainly concerning the immediate future... Congratulations to the translator for making this work accessible to the public at large."—Tsepak Rigzin, Research and Translation Officer at the Library of Tibetan Works & Archives

The stunningly simple *Mo: Tibetan Divination System* is an ancient Tibetan predictive technique for forecasting the outcome of events, undertakings and relationships by the Tibetan Nyingmapa scholar Jamgon Mipham (1846-1912). Mo's approach is refreshingly different from the other oracle systems around... Mo's results seemed highly relevant, nourishing, inspiring, and best of all, authoritative."—Richard Leviton, *Yoga Journal*

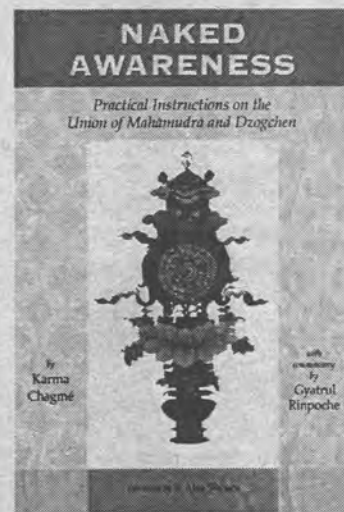
A 6-sided dice with the Tibetan symbols is available from Snow Lion for \$5, however, any 6-sided dice can be used. #TIDI \$5



NAKED AWARENESS

Practical Instructions on
the Union of Mahamudra and Dzogchen

by Karma Chagme, comm. by Gyatrul Rinpoche, trans. by B. Alan Wallace,
ed. by Lindy Steele & B. Alan Wallace. 344 pp. #NAAW \$19.95



"The Union of Mahamudra and Dzogchen by the 17th century adept Karma Chagme, is widely regarded as an unusually elegant synthesis of the leading Tibetan approaches to Buddhist meditation. Students and practitioners of meditation will be especially grateful to the Venerable Gyatrul Rinpoche and his translator B. Alan Wallace for these ample and lucid elaborations of these instructions as they are traditionally taught."—Matthew Kapstein, author

In this classic 17th-century presentation of the union of Mahamudra and Dzogchen, Karma Chagmé, one of the great teachers of both the Mahamudra and Dzogchen lineages of Tibetan Buddhism, begins with

a discussion of the proper motivation for spiritual practice and the nature of karma. He then narrates a delightful array of parables illustrating our existence as "spiritual amnesiacs" who wander in the cycle of existence, having forgotten our true nature. Next he gives exceptionally lucid instructions on the two phases of Dzogchen practice—the "breakthrough" and the "leap-over"—followed by an accessible introduction to the practice of the transference of consciousness at the time of death.

The concluding chapters of this treatise present a detailed analysis of the four stages of Mahamudra meditation. This tour de force of scholarly erudition and contemplative insight is made all the more accessible by the lively commentary of the contemporary Nyingma Lama Gyatrul Rinpoche, initially presented as oral teachings at Orgyen Dorje Den in San Francisco. Although this book stands alone, it is the concluding section of a single body of teachings by Karma Chagmé, the earlier section published under the title *A Spacious Path to Freedom*.

Karma Chagme was a major teacher of the Karma Kagyu tradition of Tibetan Buddhism, and his writings have also become central to the Payul Nyingma order, making him an ideal figure to integrate these two great meditation systems.

Born in 1925 and recognized as a reincarnation of the great contemplative Sampa Kunkyap, Gyatrul Rinpoche was educated in Payul Dhomang Monastery in Eastern Tibet. Trained by renowned adepts, he spent much of his life in Tibet in meditative retreat. Since the early 1970's, Gyatrul Rinpoche has taught thousands of students in North America, where he has established several centers for the study and practice of Tibetan Buddhism.

B. Alan Wallace is a student of Gyatrul Rinpoche and a seasoned scholar and translator of Buddhist texts.



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by Dr. Yeshe Dhonden, trans. & ed. by B. Alan Wallace
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"I am very happy to learn about the publication of Dr. Yeshe Dhonden's book on Tibetan medicine—Dr. Dhonden is one of the most experienced practitioners of this system and was my personal physician for many years."—H. H. the Dalai Lama

"For anyone interested in Tibetan medicine specifically and naturopathic healing in general, *Healing from the Source* is an impressive and precious record of the treatment system he has successfully applied over many years and includes his own story and experience as a physician."—Georg Feuerstein, Ph.D., author of over 40 books on yoga and health.

"Dr. Dhonden demonstrates an encyclopedic grasp of his topic while also being accessible on a personal level. Many personal anecdotes (often quite humorous) are effective at providing a broader and humanizing context to his detailed knowledge."—*ForeWord Magazine*

In this remarkable, contemporary presentation of the theory and practice of Tibetan medicine, Dr. Yeshe Dhonden, twenty years the personal physician of H.H. the Dalai Lama, draws from over fifty years of practicing and teaching this ancient tradition of healing. This volume is a vivid account of a series of lectures Dr. Dhonden presented before a group of health care professionals at California Pacific Medical Center in San Francisco during the autumn of 1996, including numerous questions posed by the audience, together with his responses. For this ground-breaking lecture series, Dr. Dhonden was asked to present a general overview of Tibetan medicine, then to focus specifically on his own experience of treating various forms of cancer and AIDS. The more scientific elements of his presentation are delightfully complemented by many anecdotes drawing for the ancient lore of popular folk medicine in Tibet. This volume will be a fascinating contribution by one of the foremost practitioners of Tibetan medicine in the modern world. The request for the lecture series on which this book is based came during the initial planning stages of a two-year research project, presently being conducted at the University of California, San Francisco, to test Dr. Dhonden's medical treatment for metastatic breast cancer. This research project has caught the interest of NBC Dateline, which is filming a three-part documentary of this study to be aired during the spring/summer of 2000.

"An interesting collection of writings on Tibetan medical information we can all learn from, which focuses on the health and healing of the human condition, unlike Western medical technology which treats the diagnosis and often depersonalizes the patient."—Bernie Siegel, MD, author of *Love, Medicine & Miracles*



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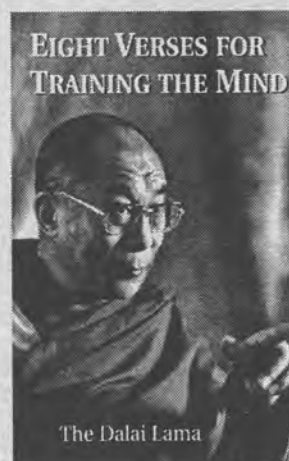
**GEMS OF WISDOM FROM
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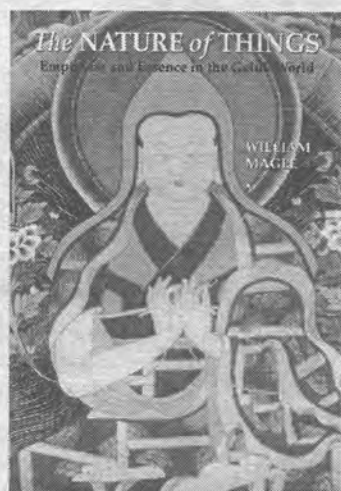
This tape-set contains the complete teaching and commentary by His Holiness on the *Eight Verses* as well as the conferring the Generation of Bodhicitta Mind—both given November, 1998 in Washington, D.C. His Holiness has described the *Eight Verses* as a profound

**THE PHILOSOPHICAL
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by Donatella Rossi. biblio.,
Tibetan-English glossary, index,
250 pp. 6 x 9", #PHVIGR \$21.95

Dzogchen or the Great Perfection is considered in Tibet as the culmination of all teachings embraced by both Bonpos and the followers of the Old School Nyingma. The metaphysical view of the Great Perfection introduces the individual to the knowledge of reality, which is one with the enlightened state of all beings. In this book the Dzogchen view is presented by way of two Bonpo texts belonging to the revered terma and oral traditions, here translated and critically edited for the first time in their entirety.

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.



THE NATURE OF THINGS

Emptiness and Essence in the Geluk World

by William Magee
244 pp. #NATH \$22.95

The discussion of nature pursued in this book begins with Nāgārjuna (first century), founder of the Middle Way School, who refuted a fabricated nature in his *Treatise on the Middle* in the "Analysis of Nature" chapter. In that seminal text he puts forth the three basic criteria for nature: it must be something that is non-fabricated, independent, and immutable. Nāgārjuna does not explain whether he is speaking

of an existent nature, but Candrakīrti (sixth century), considered by many to be the founder of the Consequence School, explicitly identifies the triply-qualified nature as emptiness, the reality nature.

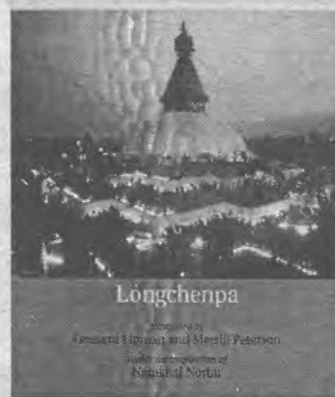
Dzong-ka-ba (1357-1419) and later Ge-luk Consequentialists translated in Part Two of this book agree with Candrakīrti's identification of the triply-qualified nature as emptiness. Dzong-ka-ba mentions a heterodox sect's interpretation of Nāgārjuna's verses in Chapter XV. These unnamed Tibetans (possibly the Sang-pu Abbots) took the triply qualified nature to be the object-to-be-negated nature, a non-existent, falsely imputed nature that things are only ignorantly imagined to have. However, in the Great Exposition of the Stages of the Path section (and commentary) translated in this book, Dzong-ka-ba explains how the object-of-negation

nature cannot be the triply-qualified nature. To assert such is to have an overly narrow object to be negated. Thus, this book presents Dzong-ka-ba's discussion of the overly narrow object in his Great Exposition and relates that discussion to Nāgārjuna's verses in *Treatise on the Middle*. When combined with an understanding of an overly broad object to be negated, this topic brings the Middle Way practitioner to a precise identification of the non-existent object-of-negation nature as being a thing's "establishment by way of its own entity".

This book also presents Dzong-ka-ba's more mainstream commentary on the subject, in the *Ocean of Reasoning*, sections of which are translated in Part Two. It also describes Dzong-ka-ba's strong reaction to the positive and independent nature asserted by Tibet's greatest synthesist, Dol-bo Shay-rap-gyel-tsen (fourteenth century).

William Magee has a Ph.D. in Buddhist Studies from the University of Virginia. His dissertation as well as his latest book focus on Nagarjuna's presentation of nature as set forth in his *Treatise on the Middle*. Magee's researches into Tibetan philosophy tend toward the fifteenth century, and Magee is on the advisory board of the *Fifteenth Century Studies Journal*. He is co-author of *Fluent Tibetan: A Proficiency-Oriented Learning System*. He is the author of the *Tibetan Oral Proficiency Exam* and its language proficiency guidelines. For the past 12 years William Magee has designed and taught the University of Virginia's internationally famed summer Tibetan language program. In 1992/93 he was Western Scholar in Residence at the Namgyal Institute in Ithaca, NY. At that time he also served as a Visiting Fellow to Cornell University's East Asia Program. Magee currently teaches at the University of North Carolina at Greensboro.

You Are the Eyes of the World



YOU ARE THE EYES OF THE WORLD

by Longchenpa, trans. by Kennard Lipman & Merrill Peterson, under the inspiration of Namkhai Norbu, a Copper Mountain Series book. 114 pp. #YOAREY \$18.95

Just as the images projected on television are nothing more than light, so are our experiences merely the dance of awareness.

You Are the Eyes of the World presents a method for discovering awareness everywhere, all the time. This book does not discuss how to turn ordinary life off, it does not describe how to create beautiful spiritual experiences; it shows how to live within the source of all life, the unified field where experience takes place. A breakthrough translation by Kennard Lipman and Merrill Peterson, introduced by Namkhai Norbu, author of many books on Tibetan Buddhism.

Kennard Lipman, Ph.D., studied at the University of Chicago, U.C. Berkeley, and completed his doctorate with Dr. H.V. Guenther. He received teachings from masters in all four schools of Tibetan Buddhism, his principle teacher being Namkhai Norbu rinpoche.

Merrill Peterson studied at the University of Virginia and U.C. Berkeley and with masters from the Sakya, Gelug, and Nyingma traditions.

RELATING TO A SPIRITUAL TEACHER

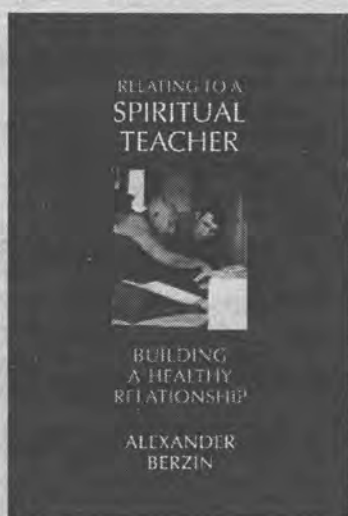
Building a Healthy Relationship

by Alexander Berzin. 225 pp.
#RESPTE \$15.95, available June

"This is the most thoughtful and comprehensive book yet written on the teacher-student relationship."—Jack Kornfield

The relationship between spiritual seekers and spiritual teachers in the West has been fraught with problems. When taken out of context, certain Buddhist instructions seem to justify the deification of the teacher to the point of encouraging a cult mentality and whitewashing abuse. Typical Western responses to spiritual teachers range from deification to deep mistrust bordering upon demonization. Such attitudes prevent the benefits to be gained from a healthy disciple-mentor relationship. This book explores the sources of misunderstanding and reexamines the traditional Tibetan Buddhist teachings to find methods for healing wounds. The advice discovered may benefit a spiritual seeker-teacher relationship in any tradition.

Alexander Berzin received a joint doctorate between the Departments of Far Eastern Languages and Sanskrit and Indian Studies at Harvard University in 1972. As a Dharma practitioner, he has studied with masters from all four Tibetan lineages but primarily Gelug. For twenty-nine years, he lived with the Tibetan refugee community in India. There, he worked under the guidance of His Holiness the Dalai Lama, principally as a Dharma translator. His main teacher was Tsenzhab Serkong Rinpoche, the Dalai Lama's late Master Debate Partner and Assistant Tutor. Berzin served as his interpreter and English secretary for nine years and accompanied him on two world tours. A Dharma teacher since 1982, Berzin has lectured in centers from all four Tibetan traditions and at universities in over seventy countries and has published widely. He currently lives and teaches in Berlin, Germany.



WONDERS OF THE NATURAL MIND

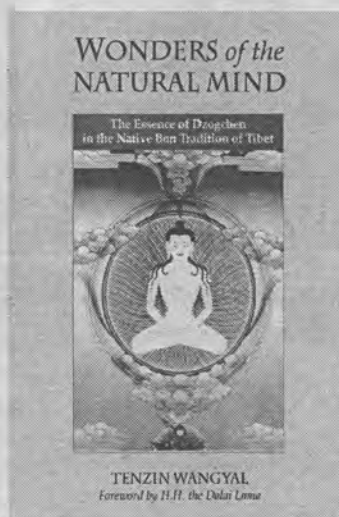
The Essence of Dzogchen in the Native Bon Tradition of Tibet

by Tenzin Wangyal Rinpoche, fore. by H.H. the Dalai Lama. 224 pp. #WONAMI \$18.95, available July

Wonders of the Natural Mind is a presentation of Dzogchen as taught in the Bon tradition. Dzogchen has begun to be familiar to Westerners principally through the teachings of the Nyingmapa school, His Holiness the Dalai Lama, and other Tibetan teachers residing and teaching in Western countries. In *Wonders of the Natural Mind*, the author presents the Dzogchen teachings based on the Zhang Zhung Nyan Gyud, the fundamental Bon text. The book summarizes the main points of Dzogchen, its relation to the various systems of Bon teaching, and the author's personal reflections on the practice of Dzogchen in the West.

"This book will be of great help to readers wishing to find a clear explanation of the Bon tradition, especially with regard to its presentation of the teachings of Dzogchen."—H.H. the Dalai Lama

Tenzin Wangyal Rinpoche, a lama in the Bon tradition of Tibet, presently resides in Charlottesville, Virginia. He is the founder and director of The Ligmincha Institute, an organization dedicated to the study and practice of the teachings of the Bon tradition. He was born in Amritsar, India, after his parents fled the Chinese invasion of Tibet, and received training from both Buddhist and Bon teachers, attaining the degree of Geshe, the highest academic degree of traditional Tibetan culture. He has been in the United States since 1991 and has taught widely in Europe and America. Rinpoche is also author of *The Tibetan Yogas of Dream and Sleep*.



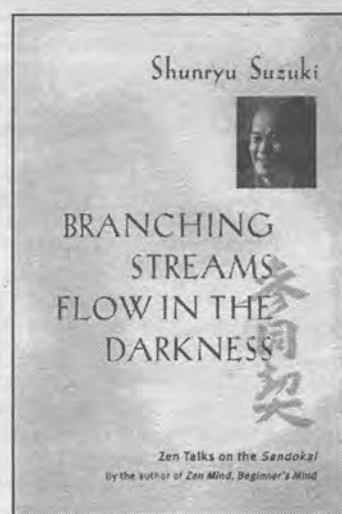
The New Snow Lion Internet Shop

www.snowlionpub.com

We are about to release our new, updated and very easy to use site which may be ready by the time you receive this newsletter.

You will be able to search by title, author and subject. Other new items include a dharma resource, authors' features, and a "fun stuff" section.

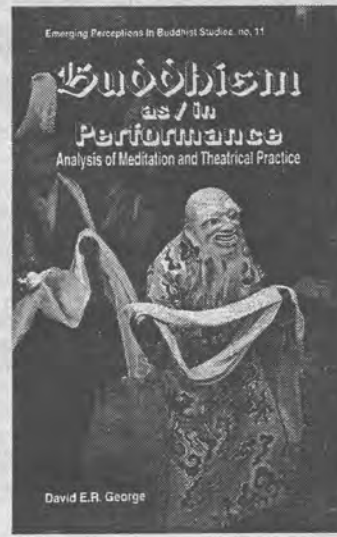
BOOKS FROM OTHER PUBLISHERS



BRANCHING STREAMS FLOW IN THE DARKNESS: Zen Talks on the Sandokai

by Shunryu Suzuki, ed. by Mel Weitsman & Michael Wenger. 197 pp. #BRSTFL \$22.50 cloth

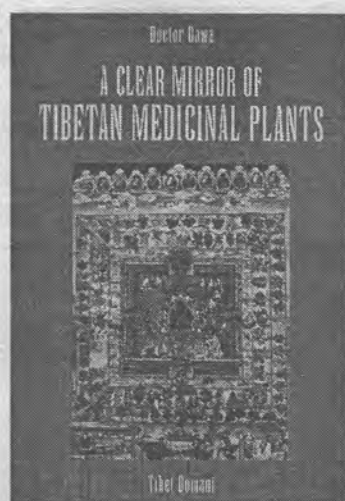
The Sandokai addresses the question of how the oneness and the multiplicity of things coexist. Through the poetry of knowing and doing, Shunryu Suzuki points out a path of practical wisdom in a voice so close it awakens the inner experience of the interdependence of existence, open the ears to hear its harmony of difference and sameness, and awaken a willingness to be true to its mystery. Suzuki Roshi is well known for his *Zen Mind, Beginner's Mind*.



BUDDHISM AS/IN PERFORMANCE: Analysis of Meditation and Theatrical Practice

by David George. 225 pp. #BUPEAN \$19.95 cloth

Spelling out the epistemology of performance in all its different nuances, George opens out a vast panorama of the Buddhist theatrical practices in Tibet, Nepal, Japan, China, and Sri Lanka. He demonstrates three kinds of theatrical practices based on the paths of Hinayana, Mahayana, and Vajrayana.



A CLEAR MIRROR OF TIBETAN MEDICINAL PLANTS

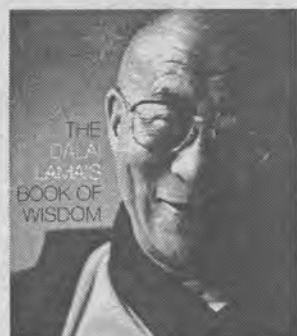
by Dr. Dawa, ed. by Linda Moore, fore. by H.H. the Dalai Lama. 376 pp., 150 color illustrations, 9 x 12", #CLMITI \$85 cloth

Based on Dri-Med Shel-Phreng, a renowned work on Tibetan medicinal herbs in which the tastes, inherent qualities and digestive principles are described, *A Clear Mirror of Tibetan Medicinal Plants* provides beautiful, accurate color representations of 150 plants, keys to identification, the time a seasons for picking, places where they may be found, the process of drying, cleansing and the techniques of composing these as ingredients for the preparation of medicines. This is an indispensable manual for students of Tibetan medicine and lovers of botanical art.

COMMENTARY ON THE THIRTY SEVEN PRACTICES OF A BODHISATTVA

by H.H. the Dalai Lama, trans. by Acharya Nyima Tsering, ed. by Vyvyan Cayley & Mike Gilmore. 106 pp. #COTHSE \$9.95

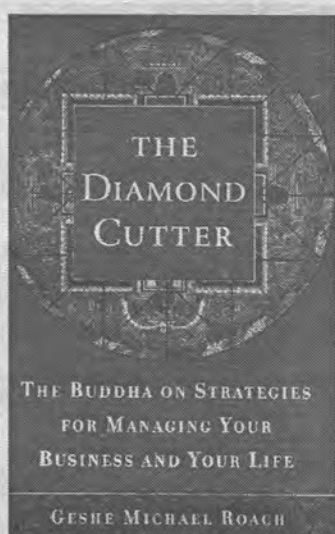
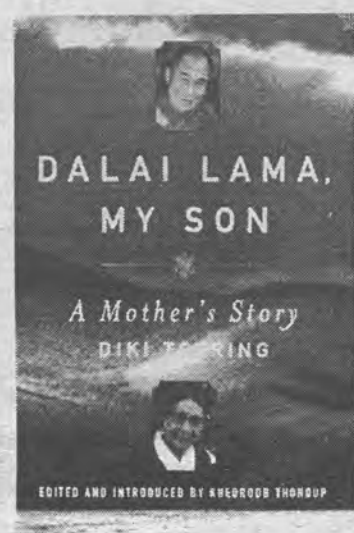
One of Tibetan Buddhism's most popular texts, incorporating mind training and Lam-rim teachings. His Holiness elucidates each stanza and gives introductory talks on living one's Buddhism.



THE DALAI LAMA'S BOOK OF WISDOM

by the Dalai Lama. 128 pp., 5 x 4.5", #DALABO \$8.95

The Dalai Lama offers wisdom to calm and inspire—advice on the importance of compassion and forgiveness, how to deal with difficult emotions. Its small size makes it an ideal travel companion.



THE DIAMOND CUTTER: The Buddha on Strategies for Managing Your Business and Your Life

by Michael Roach. 256 pp. #DICU \$21.95 cloth

Geshe Michael Roach first translates *The Diamond Sutra* and then quotes from some of the best Tibetan commentaries on the subject. In the next and main section, he gives fresh insight into this ancient wisdom by using examples from his own experience as founder of the successful Andin International Diamond Corporation, which he started—much of the success of Andin has come from applying the Buddhist business strategies presented in this book.



From the Sacred Realm: TREASURES OF TIBETAN ART from the Newark Museum

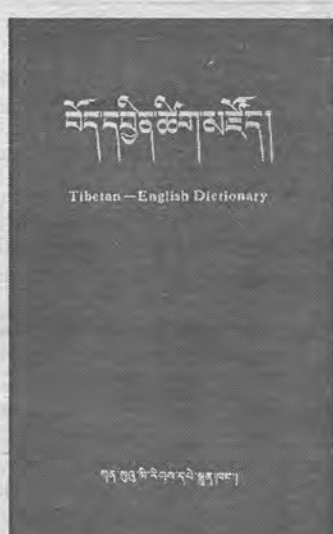
by Valrae Reynolds. 264 pp., 146 color & 61 b&w illus., 106 line drawings and 1 map, 10 x 12", #FRSARE \$65

Ranging from the eleventh to the twentieth century, ritual silk brocade garments, painted leather pieces, ceremonial silver objects, intricately worked ornaments, prayer wheels, and Buddhist paintings and sculpture are all lavishly illustrated. Valrae Reynolds is Curator of Asian Collections at the Newark Museum since 1970. She has written astute descriptions to accompany the art.

DALAI LAMA, MY SON: A Mother's Story

by Diki Tsering, ed. by Khedroob Thondup. 176 pp. 8 pp. of photos, #DALAMY \$23.95 cloth

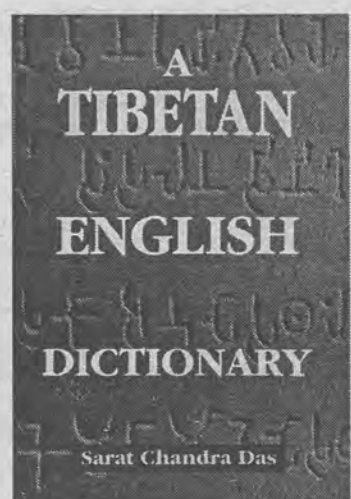
Known now as the Grandmother of Tibet, Diki Tsering was born to a peasant family in 1901. Here she tells her own story and that of her son in his formative years. She recalls His Holiness' unfolding personality and Buddhist upbringing; the visitors who came to her town seeking the new Dalai Lama; and life in Lhasa until their escape and exile in India. "He was different from my other children right from the start. He was a somber child who liked to stay indoors by himself. He was always packing his clothes and his little belongings. When I would ask what he was doing, he would reply that he was packing to go to Lhasa, and that he would take all of us with him."



TIBETAN-ENGLISH DICTIONARY

ed. by Paldan Tashi. Gansu Nationalities Press. 667 pp. #GATIEN \$40

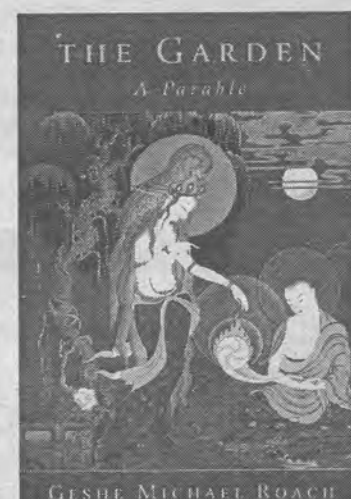
This Tibetan-English dictionary also has a smaller English-Tibetan section. It comes from Eastern Tibet and was produced by a Tibetan working with two westerners. Each Tibetan item is followed by its English equivalent, and a sentence in English and Tibetan. The English-Tibetan section is similar. The sentences make this a very valuable aid for learning Tibetan. There is no phonetic system.



TIBETAN-ENGLISH DICTIONARY (Large format)

Sarat Chandra Das. 1353 pp., 6.5 x 10", #COTIEL \$45

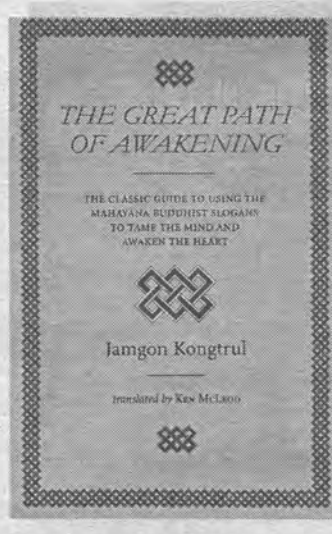
A new enlarged (it's physically bigger) edition of the famous Das dictionary. Now it is very readable! Compiled from a large number of Tibetan and Sanskrit works, this dictionary contains Tibetan words with Sanskrit equivalents and English meaning. Technical terms are illustrated with extracts from Sanskrit and Tibetan works. (See compact edition in language section.)



THE GARDEN: A Parable

by Geshe Michael Roach. 202 pp. #GA \$9.95

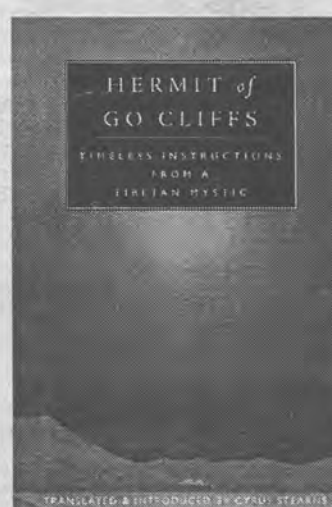
Through a parable in which a young man is brought into a mystical garden by a beautiful embodiment of Wisdom where he meets the great historical figures who have contributed fundamental teachings to Tibetan Buddhism.



THE GREAT PATH OF AWAKENING: A Commentary on the Mahayana Teaching of the Seven Points of Mind Training

by Jamgon Kongtrul, trans. by Ken McLeod. 112 pp. #GRPAW \$12

A classic text for developing compassion and awareness, Kongtrul provides instructions for working with 59 traditional Buddhist maxims for mind training.



HERMIT OF GO CLIFFS: Timeless Instructions from a Tibetan Mystic

trans. & intro. by Cyrus Stearns. 224 pp., Tibetan text, #HEGOCL \$19.95

This is a translation of *The Collected Songs of Godrakpa*, here with Tibetan text and introduction to his life, legacy, and poetry. These songs express what Godrakpa emphasized in his life—a no-nonsense approach to the practice of meditation.

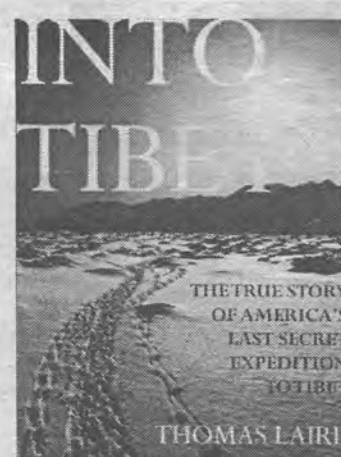
"Total dedication to spiritual practice, renunciation, inner joy and depth that emanates from the life and songs of Godrakpa is like a fresh mountain breeze in the midst of the debilitating heat of apathy and worldly concerns."—Matthieu Ricard



NEPAL

by Kerry Moran. 280 pp., 64 color photos, 15 maps, #NE \$19.95

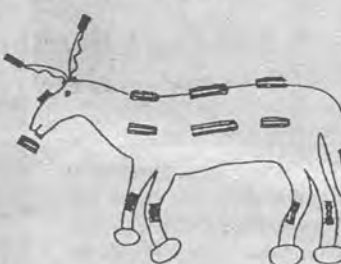
Kerry Moran is one of the most knowledgeable travel writers and trekking guides for Nepal. She offers the essential information on travel, visas, accommodation, health, food and bargaining as well as cultural and outdoor adventure opportunities. This is also a very interesting book on Nepal.



INTO TIBET: America's Last Secret Expedition to Tibet

by Thomas Laird. 320 pp., 16 pp. of b&w photos, #INTIAM \$25

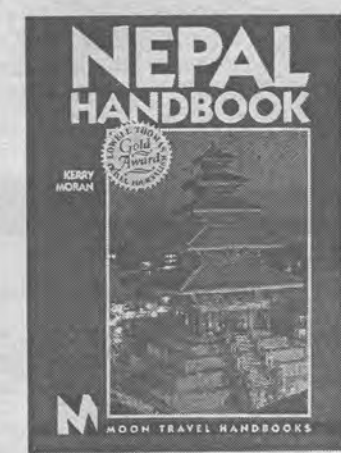
A 1949-50 American expedition across China and the deserts of inner Asia to Tibet is still secret after 50 years. *Into Tibet* rewrites the accepted history behind the Chinese invasion of Tibet and discloses for the first time how America's most successful atomic intelligence agent went to Tibet to establish the links America would need if it wanted to arm the Tibetans. These covert actions may have precipitated the Chinese invasion. This is a story of survival, courage, intrigue, and betrayal among the nomads, princes, bandits, and warring armies of inner Asia.



NAVAJO AND TIBETAN SACRED WISDOM: The Circle of the Spirit

by Peter Gold. 320 pp., 25 b&w photos, 127 illus. 8 x 10" #NATISA \$29.95

It is remarkable how similar the Navajo and Tibetan philosophies and practices are. Peter Gold draws extensive parallels between their creation myths, cosmology, geomancy, psychology, visionary arts, and healing and initiation rituals. His sensitive comparison shows how to recover a sense of the sacred through our own cultural paradigms. Peter has lived many years in these two cultures and is uniquely prepared to bring this remarkable study to light.



NEPAL HANDBOOK

by Kerry Moran. 472 pp. 51 maps, b&w photos, #NEHA \$18.95

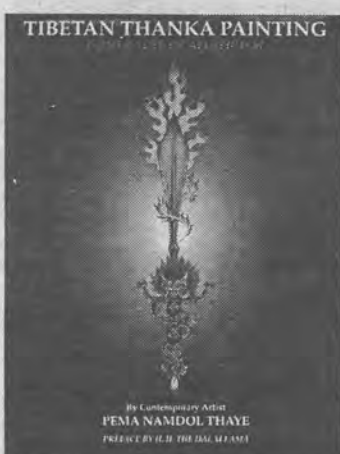
This is a trekking guide covering major routes, trips off the beaten path, tips on culturally sensitive travel, information on elephant safaris, mountain biking, river rafting, day trips and wisdom on negotiating Kathmandu. Winner of Lowell Thomas Gold Award for Travel Journalism.



THE OPEN DOOR TO EMPTINESS

by Khenchen Thrangu, Rinpoche, trans. by Shakya Dorje, ed. by Michael Lewis & Clark Johnson. 126 pp. #OPDOEM \$12.95

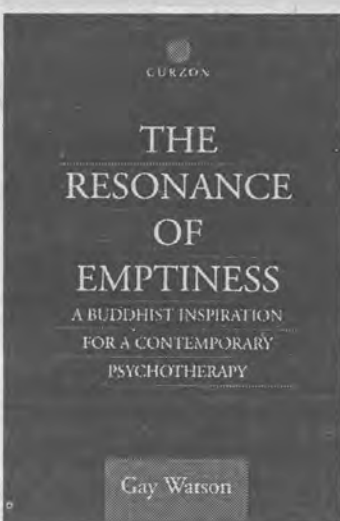
Rinpoche talks on the nature of emptiness of self and external phenomena by means of logical arguments using ordinary life experiences and bases his teaching on Mipham Rinpoche's great treatise, *The Gateway to Knowledge*.



TIBETAN THANKA PAINTING: Portrayal of Mysticism

by Pema Namdol Thaye, pref. by H.H. the Dalai Lama. 209 pp., 99 color illus., 8.5 x 11" #TITHPO \$55

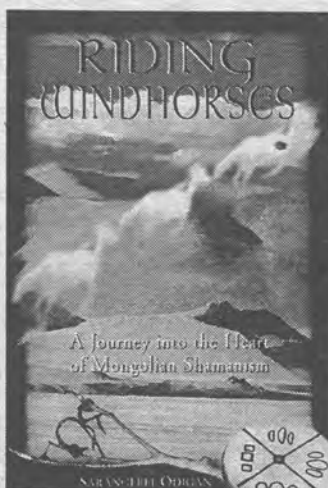
This magnificent contemporary Tibetan artist has created this masterwork of Thangka painting. Not only can many fine examples of his work be seen here, the text wonderfully illuminates the contents of the art. The artist presents his work in five parts: the development of the art in Tibet; the philosophy of the artist; the various types of figures represented in Thankas; the process of thangka painting; many figures are explained—their stories and symbolism. Anyone who reads this book will become knowledgeable of not only the art but Tibetan Buddhism itself.



THE RESONANCE OF EMPTINESS: A Buddhist Inspiration for a Contemporary Psychotherapy

by Gay Watson. 317 pp. #REEMBU \$55 cloth

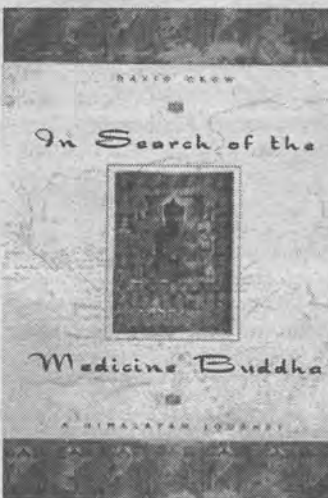
Explores Buddhist philosophy and practice as an approach to psychotherapy which is responsive to the needs of its time and context, and opens up a three-way dialogue between Buddhism, psychotherapy and contemporary discourse to compose a Buddhist and transpersonal theory and practice for a contemporary psychotherapy.



RIDING WINDHORSES: A Journey into the Heart of Mongolian Shamanism

by Sarangerel Odigan. 192 pp. 10 b&w illus., #RIWI \$14.95

This is a thorough introduction to Mongolian/Siberian shamanic beliefs and practices written by a shaman trained in this tradition. It includes the basic rituals and various healing and divination techniques. Odigan is the foreign outreach representative of the Golomt Center for Shamanist Studies and the Mongolian Shamans' Assoc. Born in the USA, she returned to her family's homeland after the Communist collapse and now lives in Ulaanbaatar and Ulan-Ude.



IN SEARCH OF THE MEDICINE BUDDHA: A Himalayan Journey

by David Crow, L. Ac. 352 pp. #SEMEBU \$24.95

After arriving in Kathmandu, David became the student of the elderly lama-physician Dr. Ngawang Choephel. Over the next 10 years he studied with other teachers including Sarita Shreshtha, Nepal's first woman Ayurvedic physician; Bishnuprasad Aryal, an alchemist who showed Crow how to transform mercury into a potent medicine used by Ayurvedic healers; and Kalu Rinpoche. Crow opened clinics in Nepal where he treated both the rich and poor.

The New Snow Lion Internet Shop

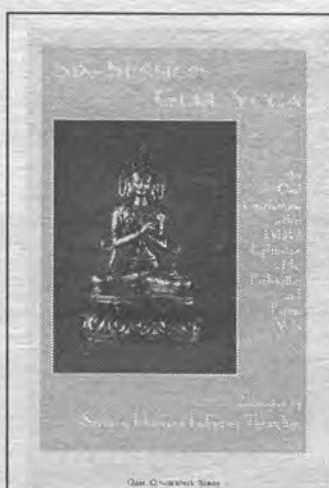
www.snowlionpub.com

We are about to release our new, updated and very easy to use site which may be ready by the time you receive this newsletter.

THE SEARCH FOR THE PANCHEN LAMA

by Isabel Hilton. 352 pp. #SEPALA \$25.95 cloth

Tells the enthralling inside story of how the young Panchen Lama became the innocent prize in a battle between the Chinese regime and the Dalai Lama. Hilton describes the intrigue surrounding the race to choose Tibet's future religious leader. Traveling from the Dalai Lama's headquarters in India to Himalayan monasteries, Hilton probes beneath the surface of a society living grudgingly under Chinese rule and provides an engaging account of this unusual



SIX-SESSION GURU YOGA: An Oral Commentary with a Detailed Explanation of the Bodhisattva and Tantric Vows.

comm. by Sermei Khensur Lobsang Tharchin. 306 pp., 2 color plates, #SISEGU \$15.00 cloth

This is a complete description of the six-session guru yoga practice with extensive commentary. Refuge, bodhicitta, visualizing the field of merit, offerings and the bodhisattva, and tantric vows are presented and discussed for persons qualified to practice highest yoga tantra.

STILL IN SEARCH OF DHARMA: Indian and Ceylonese Travelers in Fifteenth Century Tibet

by Leonard W.J. van der Kuip. 192 pp. #STSEDH \$29.95

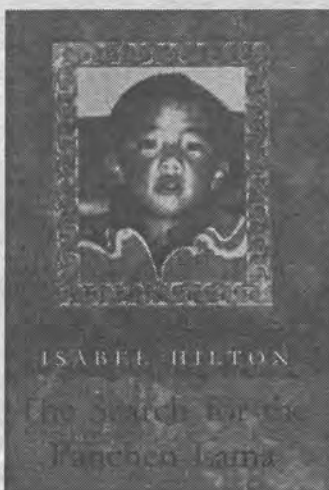
Using rare biographies and travelogues, van der Kuip tells how Indian and Tibetan texts and practices were exchanged through wanderers and travelers. He reconstructs the legacies of these travelers and explores the forms that Mahayana Buddhism took during its latest phase in the subcontinent.



TIBET SINCE 1950: Silence, Prison or Exile

in collaboration with Human Rights Watch. 200 pp., 9 x 12", 80 color, 60 duotone photos, #TISI50 \$40 cloth

Through photographs, history, personal interviews and stories, the impact of Chinese political repression is made clear. Contains rare photos of Chinese crackdowns on Tibetan demonstrations and first-hand accounts from Exiles of why they chose to leave. It looks at the past and present damage to Tibetan religious institutions. Includes a discussion of Tibetan prisons by Steve Marshall and a consideration of Tibet as myth and reality by Orville Schell, renowned journalist and China scholar.

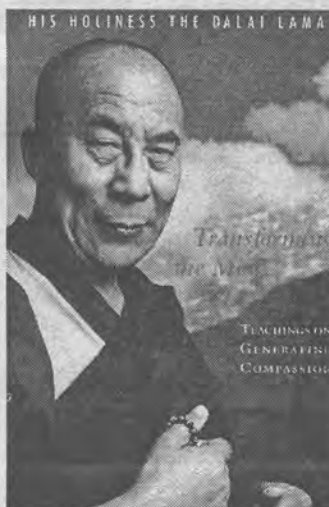


THE TIBETANS

by Art Perry. 153 pp., 78 b & w photos, 9 x 12", #TIARPE \$35

"These beautiful photographs of Tibet and Tibetans could only have emerged from the eye and hand and heart of a man who made every effort to share the life and feelings of the extraordinary individuals who live on the highest plateau on earth."—Robert Thurman

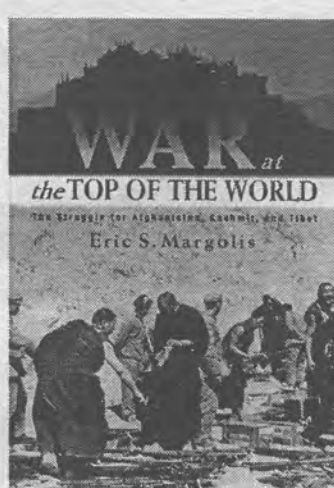
A compelling portrait of Tibetans and their remote, high country. With straightforward candor but respectful of the Tibetans' dignity, the Canadian photographer Art Perry portrays nomads, monks, city dwellers bringing sharply into focus a way of life that is insidiously threatened.



TRANSFORMING THE MIND: Teachings on Generating Compassion

by His Holiness the Dalai Lama. 168 pp. #TRMITE \$20

Written by the 11th century meditator Langi Thangpa, the *Eight Verses for Training the Mind* are a source of inspiration for the Dalai Lama and a popular topic for discussion. In this commentary, His Holiness shows how to increase compassion and wisdom in our lives. He explains ways to transform adverse situations into opportunities for spiritual growth and effect changes in the lives of others.



WAR AT THE TOP OF THE WORLD: The Struggle for Afghanistan, Kashmir, and Tibet

by Eric Margolis. 256 pp. #WATOWO \$26

A veteran foreign correspondent presents the history of the complicated and volatile conflicts that entangle Afghanistan, Kashmir, and Tibet, exploring clashes that threaten to destabilize the region today. Margolis guides the reader through the geopolitical complexities of the conflict and its key players, offering a clear analysis—an extraordinary read on the current global balance of power.



WOMEN'S BUDDHISM, BUDDHISM'S WOMEN: Tradition, Revision, Renewal

ed. by Ellison Banks Findly. 512 pp. #WOBUBU \$24.95

In the past, Buddhist women have been hindered in their efforts to actualize their spiritual lives by a dominant male religious society. Focusing on the Buddhist tradition as one that historically responds to new circumstances and challenges, these essays describe how women have significantly shaped Buddhism to meet the needs and demands of contemporary life. This is a call for women to come forward and participate more actively in the transitions that are taking place and reap their benefits.

VERSES FROM THE CENTER: A Buddhist Vision of the Sublime

by Stephen Batchelor. 208 pp. #VECE 22.95 cloth

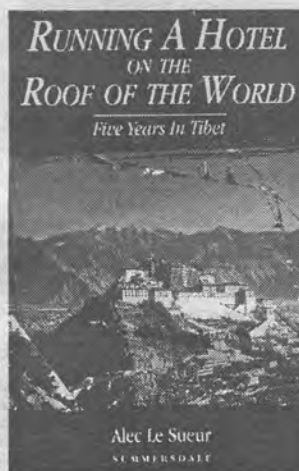
Nagarjuna's poetic insights into the nature of reality, the Buddha's enigmatic vision of the sublime, have now been translated and explained by Stephen Batchelor.

RUNNING A HOTEL ON THE ROOF OF THE WORLD
Five Years in Tibet

by Alec Le Sueur. 255 pp., 15 color photos, #RUHORO \$12.99

Alec spent five years working as sales and marketing manager for the Holiday Inn in Lhasa and offers a highly amusing and politically enlightening account of his experiences. Le Sueur is the only foreigner since the days of Heinrich Harrer to spend so long in Tibet and he offers fascinating and humorous insights that only an insider can provide.

"A comparison with Fawlty Towers is inevitable, but this is funnier."—Mail on Sunday



AUDIO TEACHINGS

KNOWING THE NATURE OF FEAR: Teachings on Warriorship

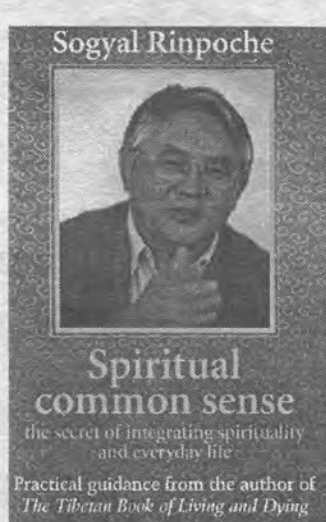
by Pema Chodron. 6 cassettes
#KNNAFE \$49.95

In the Shambhala tradition, warriorship is based on cultivating inherent gentleness, fearlessness and intelligence—not on aggression. By opening to your own fear, you can discover fearlessness—it is going beyond it.

SPIRITUAL COMMON SENSE: The Secret of Integrating Spirituality and Everyday Life

by Sogyal Rinpoche. 1 cassette
#SPCOSE \$10.99

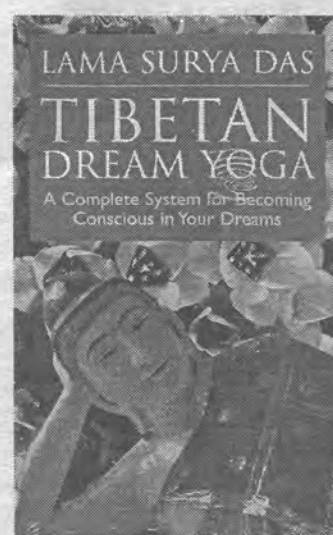
Discusses how to change the fabric of your mind, relates this to the work situation and demonstrates how you can begin to relate to the world around you with more compassion. These are recent teachings by Rinpoche on being mindful at work, committing to yourself, turning your situation around, finding simple solutions.



TIBETAN DREAM YOGA: A Complete System for Becoming Conscious in Your Dreams

by Lama Surya Das. 3 hrs., 2 cassettes, 25 pp. study guide,
#TIDRYO \$18.95

During his 30 years of study with the lamas of Tibet, Surya Das learned firsthand how anyone can use these exercises and meditations to become conscious within the dream state—and thereby accelerate spiritual development. He also teaches many yogic dream techniques to help enhance problem solving and creativity, overcome our deep-rooted fears and false beliefs, and free ourselves from harmful habits.



MUSIC & CHANTS

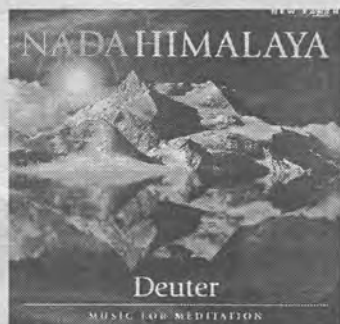


MANDALA DANCE OF THE TWENTY-ONE PRAISES OF TARA

by Prema Dasara & Anahata Iradah.
cassette #MADAT \$12.98, CD
#MADACD \$17.98

"I find this Tara recording very powerfully congruent with Tara visualization. I felt it deeply moving and could feel the presence of Tara's feminine Divinity."—Palden Oshoe

This Mandala Dance was created as an offering of devotion and has been taught to groups of women world wide. The text is from a Gom Ter of Orgyen Chokyr Lingpa and shaped into verse for singing and movement. The dance has been performed internationally.



NADA HIMALAYA: Music for Meditation

by Deuter. 48 min. CD, #NAHI
\$15.98

Contains only the natural sounds of Tibetan bells and bowls, chimes and mountain stream. The sounds are gentle but powerful in helping to bring quiet from the inside and raise one's energetic vibration. Deuter is a famous composer of meditation music.

RAIN OF BLESSINGS: Vajra Chants

by Lama Gyurme & Jean-Philippe Rykiel. 54 min. CD #RABLCD
\$15.98

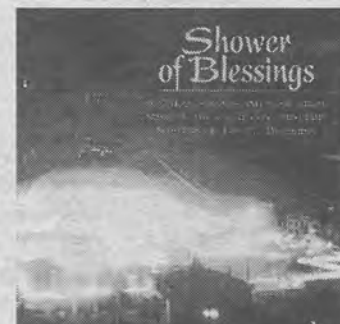
A serenely eloquent expression of Tibetan Buddhism in delicate arrangements of piano, violin and kora with deeply resonant chants of Lama Gyurme: Offerings, Medicine Buddha, Chenrezig, Sangye Menla, Om Mani Padme Hum, Refuge, and others.



IN SEARCH OF HAPPINESS: Invocations of the Sakya School of Tibetan Buddhism

by the Ngagpas Monks of Sakya Tashi Ling. 55 min. CD #SEHACD
\$15.98

Chants of the Sakya monks of Sakya Tashi Ling including lineage prayers, long life prayers to H.H. Sakya Trizen, offering the mandala, parting from the four attachments, Amitayus-Hayagriva.



SHOWER OF BLESSINGS: Mantras, Chants, and Music from Some of the Great Contemporary Masters of Tibetan Buddhism

by ZAM on behalf of Rigpa. 65 min. CD, 26 pp. booklet, #SHBL \$15.98

Contains 24 selections of sacred Tibetan chants and music gathered over 20 years. These prayers and mantras are sung in the traditional way, and the booklet contains both the Tibetan text and an English translation for each of the practices. Some of the best known mantras and practices are here—also the voices of Sogyal Rinpoche, Chagdud Tulku Rinpoche, Nyoshul Khen Rinpoche, and Khandro Tsering Chodron. An excellent guide for hearing and practicing these prayers.



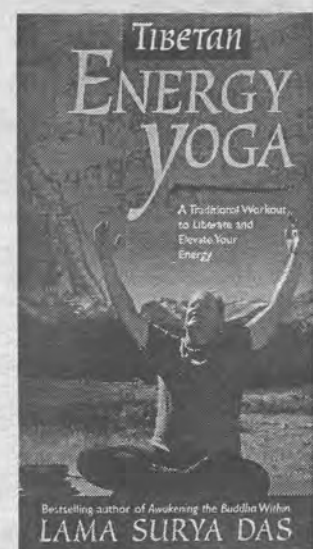
12 TREASURES: Gesar Songs and Prayers from The Saltmen of Tibet

by Ulrike Koch. 65 min. CD, #12TR
\$20

Here are songs from the Gesar epic, prayers and mantras that are sung during the long journey to retrieve salt from the 12 salt lakes in Northern Tibet. The singer of the epic of Gesar is Yumen. Her special skill to recite the epic was transferred to her during a dream when she was 16. The repertoire of Gesar songs fills 37 volumes and she is one of the greatest living interpreters of it and highly venerated in Tibet.



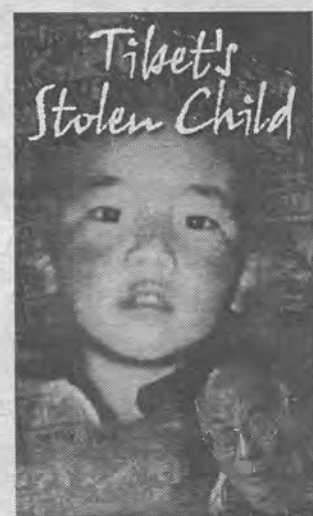
VIDEOS



TIBETAN ENERGY YOGA: A Traditional Workout to Liberate and Elevate Your Energy

by Lama Surya Das. 40 min. video, 11 pp. study guide, #TIENYO \$19.95

Join Lama Surya Das to learn eight of Tibet's most effective energy yoga practices—a quick 30 minute workout to boost your body's vital energies and elevate your spirits. They work by balancing the two vital currents of the body that promote well-being. These are various breathing exercises performed in a meditation position.



TIBET'S STOLEN CHILD

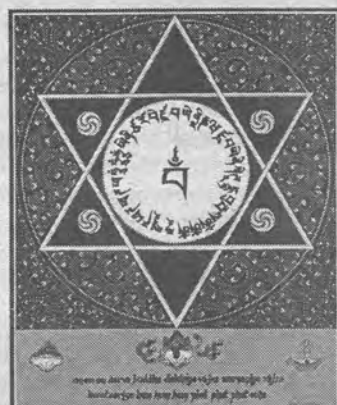
by Garthwait & Griffin Films & The International Campaign for Tibet, narrated by Patrick Stewart. 56 min. video, #TIISTCH \$29.95

Identified by the Dalai Lama as the reincarnation of Tibet's second highest spiritual leader, the Panchen Lama was kidnapped by the Chinese government just days after the announcement. This is the story of a search for the truth about the Panchen Lama and includes personal accounts by six Nobel Peace Laureates and others. This is the best account of the scope of this tragedy.

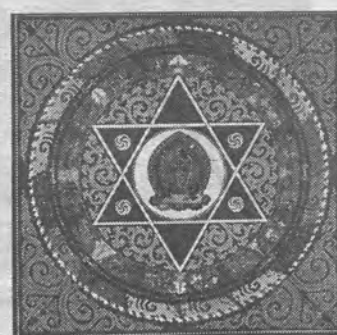
CARDS

NEW CARDS FROM ANDY WEBER

4 X 6" \$1 ea.



WDC25 Seed Syllable and Mantra Garland of Vajrayogini



WDC26 Mandala of Vajrayogini

WDC28 Lama Tsong Khapa & Two Disciples



WDC27 Manjushri

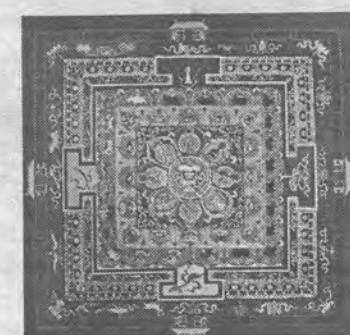
MEDICINE BUDDHA MANDALA: Essence of Healing

#MEBUMA \$1

The Ven. Ngawang Choje created this sand mandala of the Medicine Buddha. It is reproduced here as a 4x6" card.



WDC56 Om Ah Hung



Bumper Sticker

Sooner or Later: DHARMA
#SOLADH \$1.50

Yellow letters on a maroon background with dharma wheel and deer.



BRASS BUTTER LAMPS

These lamps look great and brass is very durable.

Extra-Large Brass Butter Lamp, 4.50" high, EXBRBU \$13.50

Large Brass Butter Lamp, 4.25" high, #LABRBU \$11

Small Brass Butter Lamp, 3" high, #SMBRBU \$6

OM with BLUE AGATE PENDANT

by Irit. #OMBLAG \$35

Turquoise blue agate with silver OM on a Moon disk. The agate beautifully sets off the silver Tibetan OM.

DHARMA STICKERS

One of our Tibetan friends has found a source for stickers of deities and a few other dharma symbols. They peel and stick. Most stick on the outside of a surface. Only the Karmapa Dream Flag goes on the inside of glass (like a car window). Unless mentioned otherwise the stickers are circular and 3.5" in dia.

Green Tara dharma sticker

#GRTAST \$2

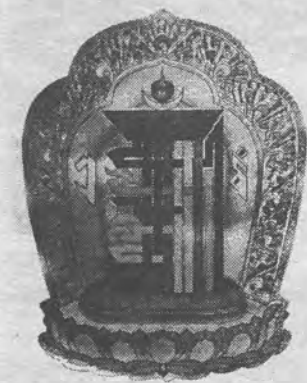
Medicine Buddha dharma sticker

#MEBUST \$2

Sitatapatra dharma sticker, 2.75 x 3.75", #SIST \$2

Vajrakilaya dharma sticker

#VAST \$2



Kalachakra Power of Ten dharma sticker, 3 x 3.75" #KAPOST



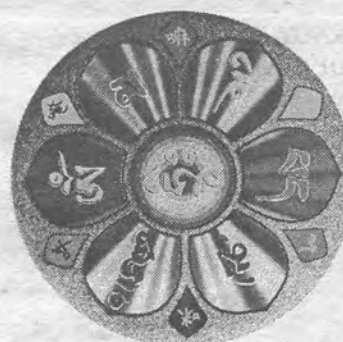
White Tara dharma sticker
#WHTAST \$2



Manjushri dharma sticker #MAST \$2



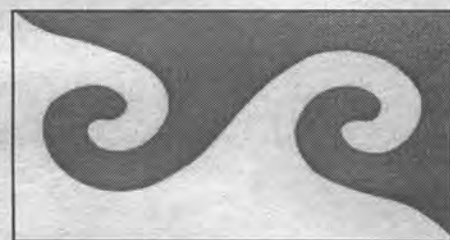
enrezig dharma sticker
HST \$2



Mani Mantra dharma sticker, Om Mani Padme Hum, color on gold, #MAMAST \$2



Padmasambhava dharma sticker
#PAST \$2



Karmapa Dream Flag dharma sticker, 3 x 5.75" #KADRST \$2

RADIANT HEART PRAYER FLAGS

Printed on 100% cotton with non-toxic colorfast textile paints, these flags are exquisitely designed and beautifully made.

Four Dignities

24 x 24", red-purple on white, #FODIPR \$12

The Garuda, Dragon, Snow Lion, Tiger represent sacred qualities and attitudes that bodhisattvas develop on the path: awareness, confidence, joy, humility, and power.

Or purchase them separately:

The Garuda

18 x 18", green on white, #GAPR \$8

Represents freedom and the vast mind.

The Sky Dragon

18 x 18", turquoise on white, #SKDRPR \$8

Represents spontaneous achievement, elegance, and equanimity.

The Snow Lion

18 x 18", purple on white, #SNLIPR \$8

Represents unconditional cheerfulness, mind free of doubt, clear and precise.

The Tiger

18 x 18", red-orange on white, #TIPR \$8

Represents unconditional confidence, awareness, and modesty.

Mig Thong (Thousand Eyes)

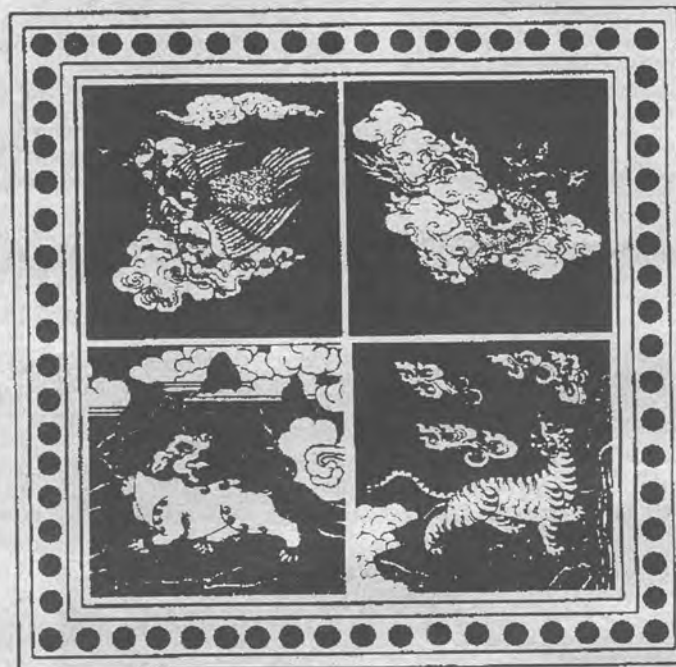
13" x 38", black on white, #MITHPR \$10

Protects against the envy and jealousy of others which can cause obstacles, accidents, and loss of wealth and energy. The symbols and daranis

on the flag return the negativity back to the initiator in a way that pacifies the situation.

Kurukulle Prayer Flag

22 x 30", black on red, #KUPRFL \$10



ETERNAL KNOT NECKLACE

by Marta Macbeth
#ETKNE \$150

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.



PURE 24K GOLD DOUBLE-DORJE JEWELRY

by Lauren Cottrell Designs

This exquisite double dorje jewelry is made with 24k gold. Most gold jewelry that you see is not pure gold but an alloy. This means that other metals, such as copper or nickel, have been added to the gold to make it harder—for instance 14k gold is only 55% pure gold. Only 24k gold is pure. 24k is generally too soft to be used in lightweight jewelry, but a method has been discovered that makes the gold firm. The pieces being offered bring together the finest and purest with an image that embodies one of the highest spiritual values and it is the hope of the designer that wearing these will bring both beauty and wisdom into one's life. A percentage of the profits goes to the Sera-Je monastery food fund.

24k Gold Double Dorje Earrings \$260

These measure 1" in diameter. The posts and hooks cannot be obtained in pure gold so are being offered in 18k gold.

—with 18k posts #GODOPO

—with 18k wire hooks #GODOHO

24k Gold Double Dorje Lapel Pin #GODOLA \$150

This also measures 1" in diameter and has a heavier 18k gold post.



DEITIES, LAMAS, AND MANTRAS PENDANTS

\$8 each

We are pleased to be able to offer these colorful pendants. They are 1 1/4" in diameter, hang with a red cord and have images of deities, lamas, and mantras—one on each side in different combinations. The whole piece is covered with a clear resin to protect the images.

Amitabha w/ Mantra #PEAMMA
Ekajati w/ Mantra #PEEKMA
Guru Rinpoche w/ Dorje Phurba #PEGUDO
Jambhala w/ Mantra #PEJAMA
Medicine Buddha w/ Mantra #PEMEMA
Sitapatra w/ Mantra #PESIMA
Six-Armed Mahakala (blue) w/ Mantra #PESIAR
White Mahakala w/ Mantra #PEWHMA
White Tara w/ Mantra #PEWHTA



Dalai Lama w/ Chenrezig #PEDACH



Karmapa (16) w/ Marpa #PEKAMA



Dudjom Rinpoche w/ Mantra #PEDUMA



Chenrezig w/ Mantra #PECHMA
Chenrezig w/ Green Tara #PECHTA



Samantabhadra/Consort w/ Guru Rinpoche/Consort #PESAGU



Green Tara w/ Mantra #PETAMA



Vajrasattva w/ Mantra #PEVAMA



Chakrasamvara w/ Four-Armed Mahakala #PECHFO



Manjushri w/ Mantra #PEMAMA



Palden Lhamo w/ Mantra #PEPAMA

JAMBHALA OFFERING SET (Torjang) #JAOFSE \$82

This is the offering set used for Jambhala water offerings. It is made of copper (required for the practice) and has several parts: A small copper statue of Jambhala, 7 offering bowl dishes (used under your existing set), a 9" deep dish to catch the water, a stand that goes in this dish to hold a smaller dish with Jambhala in it, and finally, the copper water pitcher.



JAMBHALA STATUE #SMJAST \$50

This is a 2.5" bronze with gold highlights, painted face statue of Jambhala, the deity of wealth. It can be used with the Jambhala Offering Set.



DHARMAPALA OFFERING SET (Serkyem)

These are used in protector deity practice and measure 6" high and 5" in diameter. It has lovely highlights in a second lighter metal.

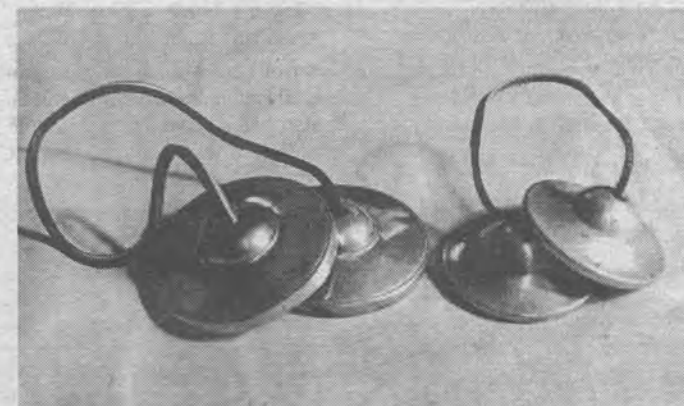
Copper Serkyem #COSE \$16

The New Snow Lion Internet Shop
www.snowlionpub.com

We are about to release our new, updated and very easy to use site which may be ready by the time you receive this newsletter.

H.H. the 17th KARMAPA Pin #HHKAPI \$8

H.H. the Karmapa has now left Tibet and dharma students everywhere are eager to see him. This pin carries his image and measures 1 1/2" in diameter.



DINGSHA BELLS (cymbals)

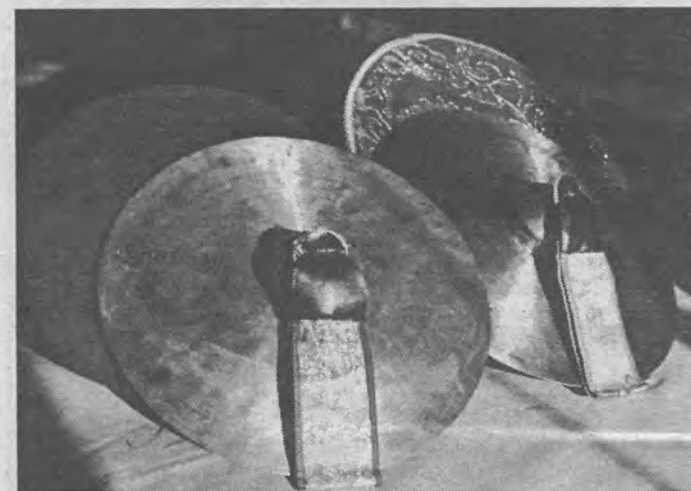
The sound of these bells is psychically cleansing.

Standard Dingsha Bells #DI \$20

These are 2.75" in diameter.

Large Dingsha Bells #DIBELA \$26

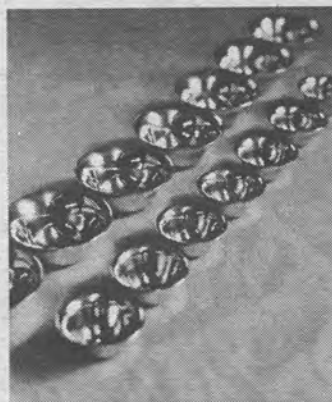
These are 3.25" in diameter.



TIBETAN CYMBALS

With their brocade padded cases, these pairs of Tibetan cymbals are as beautiful as they are sonorous.

Ritual Cymbals (12" dia) #RICYSM \$200



OFFERING BOWLS

We have two new and beautiful brass offering bowl sets of seven bowls/set.

Large Brass Offering Bowls, 2.75" in dia., #LABROF \$32

Small Brass Offering Bowls, 2" in dia., #SMBROF \$19

OM with BLUE AGATE PENDANT

by Irii. #OMBLAG \$35

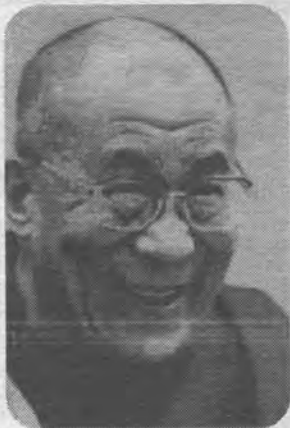
Turquoise blue agate with silver OM on a Moon disk. The agate beautifully sets off the silver Tibetan OM.



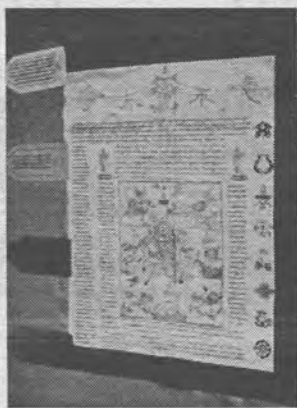
GREEN TARA Bookmark #GRTABO \$2

This is a beautiful detail of a 13th century painting of Green Tara. It is 2.25 x 7".

NEW DHARMA ITEMS

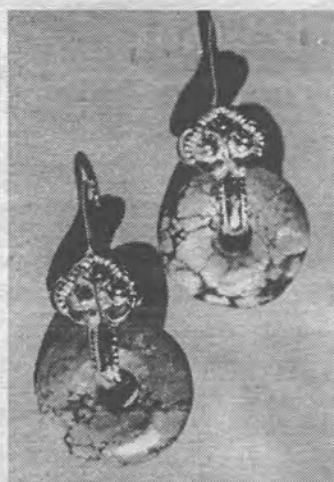


HIS HOLINESS THE DALAI LAMA Laminated Photo
2 x 3", color, #DLLAPH \$3.00
His Holiness is smiling with joy



GESAR OF LING PRAYER FLAG
32 wide x 42" high #GELIPR \$35

This white flag with blue trim has Gesar of Ling with auspicious symbols and animals and many mantras. It also has a place for a flag pole to side into it. We like the way it looks.



TURQUOISE with GOLD EARRINGS
by Irit. #TUGOE \$45

Disks of turquoise held by 18k gold plated silver hangers. The contrast of the gold and turquoise is striking.



VAJRASATTVA STATUES

These high quality ceramic miniatures are finely detailed. They are made to look like antiqued ivory and like fine ivory, should be protected from direct heat and sunlight which will eventually yellow them. They are very hard and not easily broken.

Vajrasattva Statue #VAST2 \$15
2" high

Vajrasattva Statue #VAST4 \$30
4" high

KALACHAKRA MANTRA: The Power of Ten



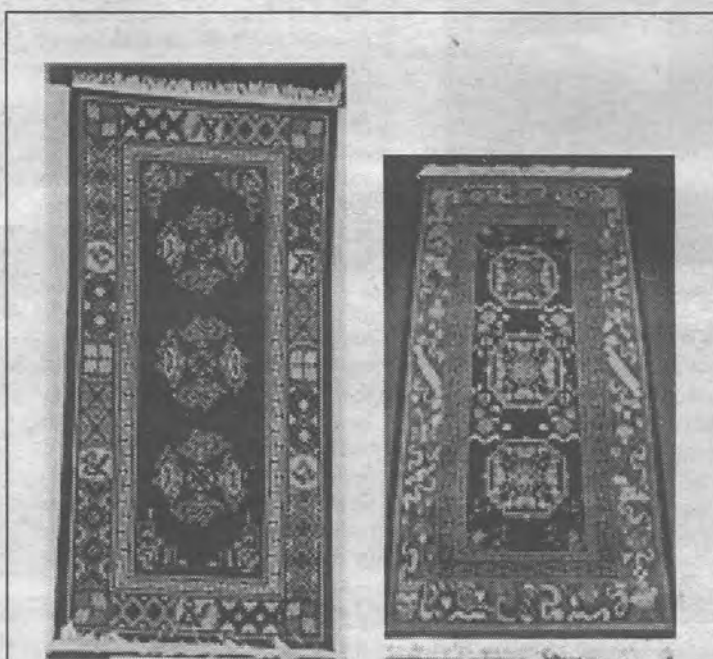
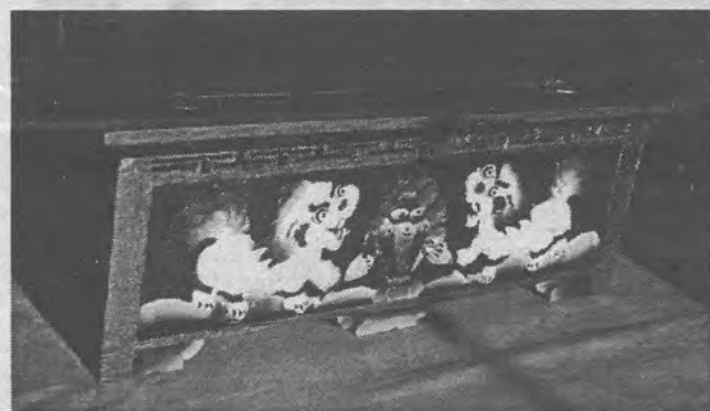
Power of Ten Plaque #POTEPL \$30

This wall or shrine table plaque measures 7 1/2" high by 6" wide. It has a gold face with the Kalachakra Mantra beautifully enameled in color mounted on mahogany stained wood. A well-made item.



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.

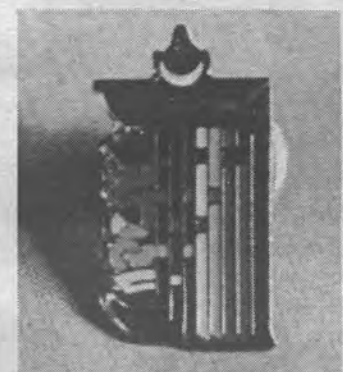


TIBETAN CARPETS

These carpets are traditional, hand-woven, 60 knot, thick mountain wool, made by Tibetans in Nepal. They have the 3 floral medallion design which represents the natural purity of acts of body, speech and mind. These fine carpets come in two basic color backgrounds—red and blue.

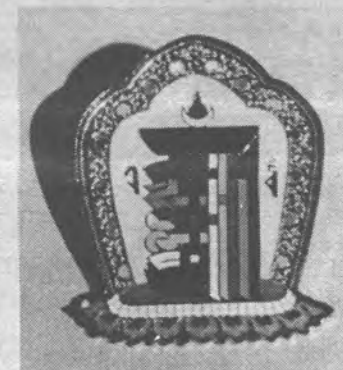
Red Tibetan Carpet #RETICA \$350

Blue Tibetan Carpet #BLTICA \$350



Power of Ten Small Pin
#POTESP \$8

1" high, this gold pin with colored enamels looks great. It only shows the mantra with no additional border.



Power of Ten Large Pin
#POTELP \$9

1 3/8" high, this gold pin with colored enamels also looks great. In addition to the Kalachakra mantra, it stands on a lotus, disk and has a golden aura around it.

THANGKAS & STATUES

THANGKAS

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. Contact us for photos, which can be sent through the postal system or as an attachment to email.

We can always commission a special image for you, call us for information as to price and availability.

Size Codes

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

Special Codes

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

BUDDHA SHAKYAMUNI

#TH35 \$495 MB
#THSH4 \$430 LB

GREEN TARA

#THT4 \$495 M
#THT11 \$325 M
#TH76 \$495 M B
#TH14 \$320 M
#TH30 \$325 M

KALACHAKRA

#THKS5 \$950 L XB
#THK1E \$950 L B

PADMASAMBHAVA

#TH88 \$440

TSONGKAPA LINEAGE TREE

#THTSLT \$1,500 LXBK

VAJRADHARA

#THT9 \$395 M
#TH93 \$495 M

VAJRAKILAYA

#THSP6 \$495 M

VAJRAYOGINI

#THSP2 \$495 M
#THT14 \$495 M
#THT22 \$495 M



VAJRAKILAYA
#THSP6 \$495 M

STATUES

These are among the best statues that we have seen and we highly recommend them to you. They are gilded bronze with gold-painted faces unless otherwise stated.

Contact us for photos of the images that you want by fax, e-mail or mail. 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

The following statue has painted face:

3" #SM5H \$60

The following statue has painted face and gold highlights:

8" #RUBUSH \$295

CHENREZIG

The following statue has painted face and gold highlights:

8" #RUAV9 \$295

GREEN TARA

The following statues have painted faces and gold highlights:

8" #RUGRTA9 \$295

MANJUSHRI

Has gold highlights with painted face:

8" #RUMA9 \$295

MEDICINE BUDDHA

The following statues have painted faces and gold highlights:

8" #RUMEBU \$295

5" #RUMEB5 \$150

The following statues are bronze with painted faces:

8" #RUMEBB \$295

PADMASAMBHAVA

The following is bronze w/ painted face:

9" #RUPADM \$295

The following is all gold w/ painted face:

8" #RUPA8 \$250

STUPA OF ENLIGHTENMENT

The following stupas are white ceramic with gold spires:

9" #ENST \$165

WHITE TARA

The following statues have painted faces and gold highlights:

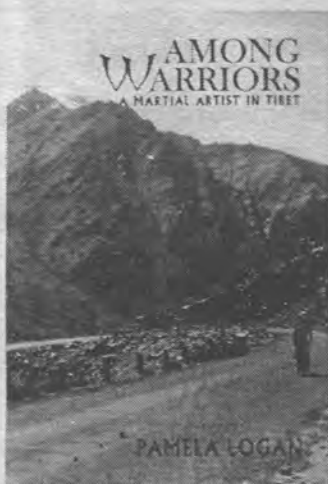
8" #RUWHTA \$295

ALTAR OF THE EARTH

by Peter Gold. 222 pp., 22 color photos #ALEA \$14.95

Goes beyond guidebooks in providing an intimate and deep understanding of this exotic culture. Engagingly written with stunning color photographs that capture the magnificence of Central Tibet—its sacred and natural places and ways of life.

"A humorous and insightful as well as poetic introduction to Tibetan civilization."—*Tibet Journal*



AMONG WARRIORS: A Martial Artist in Tibet

by Pamela Logan. 264 pp., 16 color photographs, 5 maps, #AMWA \$23.95

An aerospace scientist and third-degree black belt in karate, Pamela embarked on a rare journey to investigate warrior tribes in Kham in eastern Tibet. From Kumbum Monastery, to her final destination, Logan explores the physical and spiritual terrain and describes the challenges and rewards of her trek across Tibet by mountain bike, train, truck, horseback and foot.

THE ASIAN JOURNAL OF THOMAS MERTON

445 pp., many photos #ASJOTH \$15.95

Merton's 1968 trip to Asia is a remarkable account of spiritual life in the East. He met many prominent people—The Dalai Lama, Kalu Rinpoche, Nyanaponika Thera, Trungpa Rinpoche, Lobsang Lhalungpa—and writes candidly of them and of his adventures in India, Ceylon and Bangkok.

CIRCLING THE SACRED MOUNTAIN: A Spiritual Adventure Through the Himalayas

by Robert Thurman and Tad Wise. 384 pp., #SAMS \$25.95 cloth

It was a promise of transformation that inspired Robert Thurman, preeminent Buddhist scholar and teacher, to lead a group pilgrimage (with Tad Wise) on the trek of a lifetime—to circle Mount Kailash, the most magical place on earth where one's prayers are answered instantly. They recount their experience and counterpoint the inner teachings of Tibetan Buddhism with a magnificent description of a land of awesome beauty and unexpected hardships.

THE COMPLETE GUIDE TO BUDDHIST AMERICA

by Don Morreale, fore. by H.H. the Dalai Lama. 464 pp. 136 illus., 8 x 9, #COGU \$23.95

This is a completely revised and vastly expanded edition of Buddhist America. In addition to being thoroughly updated, this new edition contains more than twice the number of listings and articles.

INDIA: A Travel Survival Kit

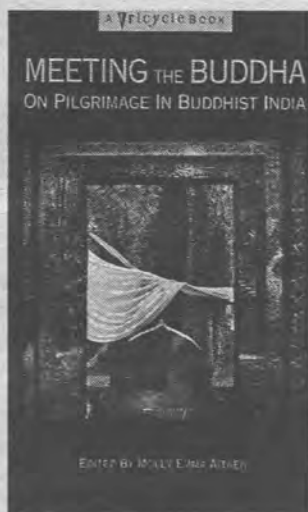
by Crowther, Raj and Wheeler. 1139 pp., 205 maps, 224 color photos #INTRSU \$25.95

The best and most popular guide to India—winner of the Thomas Cook Guidebook of the Year award—just got better. Want to find a houseboat in Kashmir or a palace in Rajasthan—or your way around Dharamsala? The facts are all in this definitive guide.

MAGIC AND MYSTERY IN TIBET

by Alexandra David-Neel. 321 pp., 32 illus. #MAMYTI \$8.95

Experiences among lamas, magicians, sages, sorcerers and Bonpo wizards. A true adventure into psychic discovery.



MEETING THE BUDDHA: On Pilgrimage in Buddhist India

Ed. by Molly Emma Aitken. 370 pp., 38 photos and maps. #MEBUPI \$12

"Stimulates a renewal of faith in all who have made the Buddhist pilgrimage, and will immerse all who want to set out in the love and wisdom of the sages."—Andrew Harvey

The eight places of Buddhist pilgrimage, seen through the eyes of these marvelous writers, opens up to the special qualities of Buddha's life.

MONGOLIA: Travel Survival Kit

by Robert Storey. 232 pp., 16 pp. color #MON \$16.95

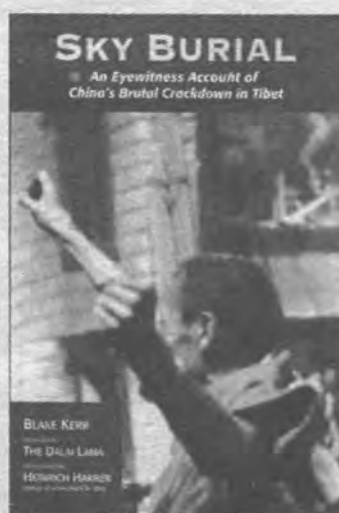
A comprehensive, reliable travel guide to Mongolia: how to get there, where to stay and eat, and what to do is provided for the bustling capital, Ulan Bator, and the arid Gobi desert, and many other places.



NEPAL: The Rough Guide

by David Reed. 400 pp., 56 maps, #NEROGU \$17.95

The most complete Nepal travel handbook, with up-to-date information and insights on all aspects of this tiny, rapidly changing kingdom. Includes: in-depth coverage of the sights, and comprehensive restaurant and accommodation listing for all price brackets; practical advice and information on trekking, rafting and mountain biking; all the information you need to get off the beaten track—to tea gardens, Tibetan refugee villages, monasteries, wildlife parks and hilltop forts.



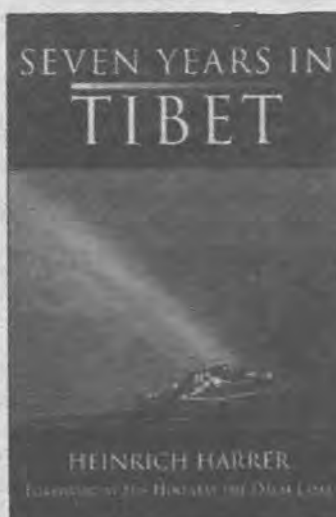
SKY BURIAL

by Blake Kerr, photos by John Ackerly, foreword by H.H. the Dalai Lama, intro. by Heinrich Harrer. 186 pp. #SKBU \$12.95

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

This a riveting, first-hand account by Blake Kerr, an American doctor who inadvertently walked into one of the grimmest scenes of political oppression in the world.

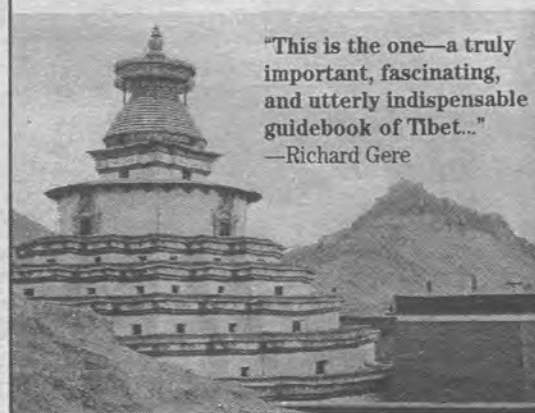
Kerr and his old college friend, John Ackerly had been enjoying the sights and sounds of Lhasa, the capital of Tibet, and hitch-hiking to Everest, where they "humped loads" for an American expedition assaulting the mountain. Upon returning to Lhasa, Kerr and Ackerly witnessed a series of demonstrations by Tibetan monks greater than anything witnessed by foreigners since China entered Tibet in 1949.



TIBET GUIDE

by Stephen Batchelor. 372 pp., 97 color plates, 43 line drawings, 25 b&w photos, 22 maps & diagrams, 3 tables, #TIGU \$24.95

This completely revised edition contains an illustrated iconography guide, a phrase book, and a glossary of terms. Lavishly illustrated with color photos, maps, monastery floor plans, and rare photos of historic places as they once were, *The Tibet Guide* provides answers to questions about travel logistics as well as explanations of the history, politics and Buddhist culture of Tibet.



"This is the one—a truly important, fascinating, and utterly indispensable guidebook of Tibet..."—Richard Gere

TALES OF THE TURQUOISE: A Pilgrimage in Dolpo

by Cornelle Jest. 190 pp., line drawings, 2 maps #TATU \$12.95

In the early spring of 1961, Dr. Jest undertook a three-week circumambulation of the valley in the company of Tibetans, visiting temples, shrines and sacred mountains. His companion Karma, an elderly nomad from Western Tibet and a gifted story-teller, punctuated the journey with traditional tales and his own reflections.

Charmingly written, colorful and engaging, the narrative transports the reader to a world of Tibetan spirit in ways not readily accessible to outsiders.

TIBET HANDBOOK with Bhutan

ed. by Gyurme Dorje. 768 pp., over 200 maps and plans, #TIHABH \$21.95

Full of authoritative details of the entire country including the far west, north and the eastern provinces of Kham and Amdo—not previously covered in other guidebooks. Informative details on monasteries and sacred sites, accommodations, culture, history, places to eat, transportation, festivals, staying healthy, money, documents, trekking, adventure travel, etc. Gyurme Dorje has travelled to Tibet over 30 times since 1985, for academic research and as tour guide.

Lonely Planet Guide: TIBET

351 pp., 108 illus., 42 maps and many color photos. #TITRSU \$17.95

This larger edition (4th) of the excellent guide to Tibet has new maps, firsthand recommendations for places to stay and eat, detailed trekking information, overland routes from China and Nepal, Tibetan and Mandarin language sections, background notes on history, culture and Buddhism, and hundreds of invaluable tips and reliable advice for every budget.

SEVEN YEARS IN TIBET

by Heinrich Harrer. 331 pp., 2 maps, 15 photos, #SEYETI \$13.95

During WWII, Heinrich Harrer, a youthful Austrian adventurer, escaped from an Indian internment camp into Tibet to become a confidant to the young Dalai Lama.

"It tells one of the grandest and most incredible adventure stories I have ever read."—*New York Times Book Review*



TIBET: Travel Adventure Guide

by Michael Buckley. 272 pp., 22 maps, 22 color photos, 10 b&w photos, #TITRAD \$17.95

Access to any kind of information—particularly maps—is severely restricted by a watchful Chinese regime. This guide concentrates on highly-detailed current maps, practical information, and details about temples and major sites. Has a large section on adventurous treks and high-altitude forays to Everest, Kailash, etc.

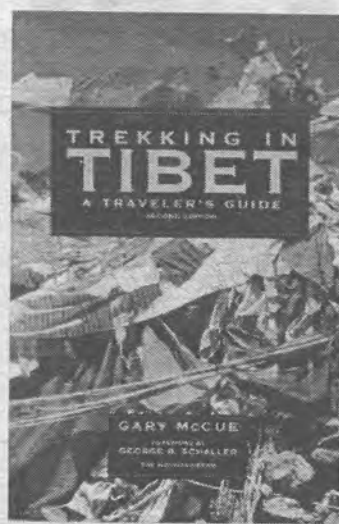


TIBETAN PILGRIMAGE

by Peter Gold. 175 pp., color photos, #TIPI \$14.95

Peter Gold takes us on a wondrous pilgrimage to the Tibetan communities of India and Nepal and offers us an intimate view of their art, spiritual practices, sacred places, arts, and way of life. Through his engaging style and superb color photos, Peter brings us to the heart of Tibetan life—its rugged practicality and spiritual mysteries. To cap the *Tibetan Pilgrimage*, Peter Gold joins two hundred thousand other pilgrims at Bodh Gaya for the Kalachakra Initiation with the Dalai Lama.





TREKKING IN TIBET: A Traveler's Guide

by Gary McCue, 320 pp., 19 color photos, 65 b&w photos, 15 maps, 2nd ed. #TRTITR \$18.95

"Gary McCue is one of the most knowledgeable trekkers around. He loves the country and its people, he knows how to get there and what to do along the way. An absolute must for those who want to rediscover the exalted highland of Tibet and meet its hard-pressed but loving people."—Robert Thurman

"A comprehensive trekking guidebook."—David Breashears

TWENTY YEARS IN TIBET

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

Macdonald was a British emissary into Lhasa in the early part of this century. His deep knowledge of Tibetan culture and language allowed him entry into Tibetan life and religion. The period when the British and Chinese were competing for power in Tibet is well documented and he offers vivid descriptions of every day life in Tibet—marriages, rituals, food habits, healing practices, dress, etc.

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

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

In 1986 the authors investigated the meditational practices and philosophy of the yogins who live in the remote parts of Ladakh—adventurous journeys with these remarkable practitioners—an informative and enjoyable read.

MAP AND INDEX OF LHASA CITY

by Amnye Machen Institute,
Centre for Occupied Tibet Studies. #MPINLH \$20

Provides the correct names and exact locations of all monuments, temples, monasteries, schools, hospitals, hotels, shopping centres, various offices of the Chinese Communist occupation administration, etc. In addition to road, street, lane and place names, all the mountains surrounding Lhasa have been delineated with contour lines. A separate main index in both Tibetan and English includes a historical survey of Lhasa and a recollection of the old city by the late W.D. Shakabpa.

MAP OF TIBET

by Amnye Machen Institute
#MATI \$12.95

This is a five color 39 x 27" map on Tibet has over 4,000 names of villages, cities, monasteries, counties, prefectures, provinces, lakes, rivers, roads, railways, airports and border crossing points. The map is in Tibetan.

MAPS



TIBET: Road Map

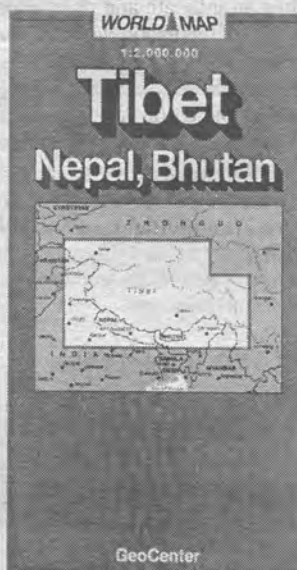
19 x 26" #TIROMA \$9.95

This laminated road map of Tibet also artistically shows the topography and includes much of old Tibet, not just central Tibet. There is a good detail of Lhasa and places of interest to Tibetan Buddhists.

THE EASTERN REGIONS OF TIBET

by Academica Tibetica, 24 x 29",
#EARETI \$13.50

This full-size map has 5 historical maps on the reverse with essays examining the diffusion and settlement of the Tibetan peoples and Tibetan Buddhism in the eastern borderlands of Kham and Amdo.



TIBET, NEPAL, BHUTAN
29 x 46" #TIMA \$11.95

INDIA #MAIN \$11.95

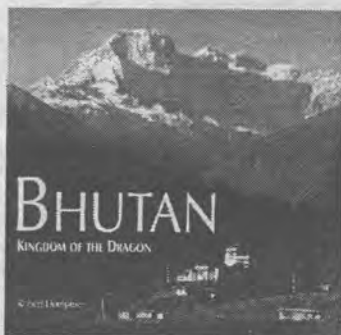
NEPAL #MANE \$7.95

ART & PHOTOGRAPHY

ART OF EXILE: Paintings by Tibetan Children in India

by Clare Harris, photos by Kitty Leaken, 160 pp., 60 color plates, 100 color photographs, 12 x 7", #AREX \$29.95

The Tibetan Homes Foundation in Mussoorie, India, receives many refugee children. A painting club was established to provide these children a creative way to share their stories of leaving Tibet, their remembrances of home, and to give colorful expression to their lives as exiles. A moving collection of interviews, photographs, and paintings from these children.



BHUTAN: Kingdom of the Dragon

by Robert Dompnier, 177 pp., 11 x 11", over 200 color photos, #BHKIDR \$59.95

Bhutan is an unique example of original Himalayan culture. Bhutan jealously guards its lifestyle and ancient traditions, opening its doors only with caution and wisdom. Its beauty seems unreal to Westerners. Landscape patchworks of green paddy fields, buckwheat, oak forests and families living as they have for hundreds of years. The Tibetan Buddhist culture is impressive: the stupas, fluttering prayer flags, prayer wheels, monasteries. The photos here are wonderful—the reader will benefit by making quiet time to sink into the images and feel how this Tibetan culture is truly alive.

THE BON RELIGION OF TIBET: The Iconography of a Living Tradition

by Per Kvaerne, 155 pp., 8 1/2 x 12", 79 color plates, #BORETI \$55

Although conforming to the stylistic conventions of Tibetan Buddhist art, an entire and unique pantheon of deities is revealed as well as the main characteristics and doctrines of Bon, its monastic life, meditational and ritual practices. The iconography of Bon is presented through a series of thangkas, miniatures and bronzes. The peaceful, tutelary, protector and local deities, and the Bon siddhas, lamas and dakinis are fully described.

BUDDHISM: Flammarion Iconographic Guides

by Louis Frederic, 360 pp., 600 b&w illus., 32 in color, tables, biblio., index, notes #BUFLIC \$24.95

With over three thousand divinities in its pantheon, Buddhist iconography is challenging. With abundant illustrations, this guide provides clear and concise explanations of the differing names and attributes by which the deities are known in India, Nepal, Tibet, China, Japan and Southeast Asia.

DIE GOTTER DES HIMALAYA: Buddhistische Kunst Tibets

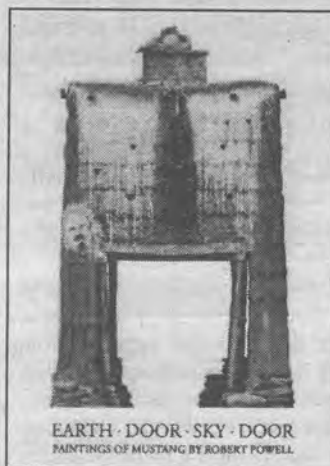
by Gerd-Wolfgang Essen & Tsering Tashi Thingo, pref. by the Dalai Lama, photos by Hans Meyer-Veden, 299 pp., 206 color photos, 9 x 12", text in German, #DIGO \$50 cloth

The Gerd-Wolfgang Essen Tibetica Collection in Hamburg contains some of the finest Tibetan antiques preserved anywhere dating from the 10th century—exquisite and beautifully preserved. Contains many thangkas and statues that illustrate aspects of: Buddha, Dharma and Sangha as well as Lama, Yidam and Dakini. These are followed by mandalas, a section on Mahakala and Dharmapalas, directional guardians and a section of priceless ritual objects, masks, musical instruments, amulet boxes, and carpets.

DHARMA ART

by Chogyam Trungpa, 192 pp., 20 photos, 8 x 9", #DHAR \$17

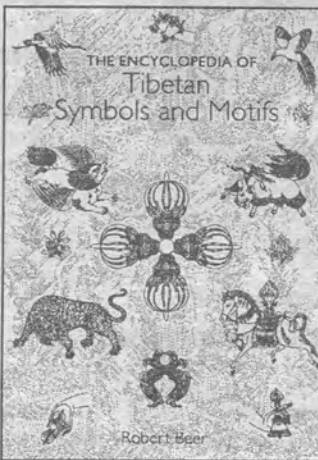
Presents teachings about the power of art to awaken and liberate. Dharma art springs from the meditative state. Calligraphy, poetry, and photography were Chogyam Trungpa's primary means of expression.



EARTH DOOR SKY DOOR: Paintings of Mustang

by Robert Powell, 112 pp., 43 color paintings, 2 gatefolds, oversize, #EADOSK \$29.95

Architectural paintings in watercolor from the Himalayan kingdom of Mustang in northern Nepal—the subject of a major traveling exhibition—presented here in stunning colors and arresting detail.



THE ENCYCLOPEDIA OF TIBETAN SYMBOLS AND MOTIFS

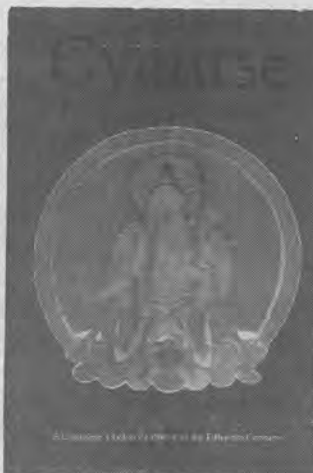
by Robert Beer, 400 pp., line art throughout, 9 x 12", #SYMOTI \$60 cloth

For artists, designers, or anyone interested in Tibetan art, this is an exhaustive reference to the variety of symbols found throughout Tibetan art—in line drawings, paintings, thangkas, and ritual objects. Hundreds of Robert Beer's drawings depict animals, flowers, plants, teachers, mudras, dragons, offerings, geometric borders, etc.

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 cloth

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—a diverse interconnectedness of unique peoples in beautiful unusual landscapes—their history, traditions, stories and dreams.



THE GREAT STUPA OF GYANTSE: A Complete Tibetan Pantheon of the Fifteenth Century

by Franco Ricca & Erberto Lo Bue, 320 pp., 8 1/2 x 12", 112 color and 76 b&w photos, numerous plans, #GRSTGY \$90

The great stupa of Gyantse, southwest of Lhasa, may be the chief wonder of the Tibetan Buddhist world. Its 75 chapels and temples contain nearly the entire pantheon of Indo-Tibetan religion up to the early 15th century. The structure of the stupa, the iconography of the paintings and statues are explained and beautifully illustrated.



THE HIDDEN TRADITION:
Life Inside the Great Tibetan Monastery, Tashilhunpo
published by the Foreign Languages Press, Beijing. 176 pp., 200 color photos, 9 x 12.5" #HITRA \$69.95

Tashilhunpo in Shigatse, is one of the greatest Tibetan monasteries and the permanent residence of seven Panchen Lamas. These photos record the life of the monastery and show the magnificence of its architecture, murals, and sculptures.

A HISTORY OF TIBETAN PAINTING

by David Jackson. 432 pp., 60 color plates, 190 b&w photos, 2 maps, 9 x 12" #HITPA \$150

This richly illustrated work explores the sacred painting traditions of Tibet from the mid-15th through 20th centuries on the basis of both the surviving masterpieces and the extensive written sources that survive in Tibetan language. It presents the great founders of the painting schools, the main Tibetan sources and studies, a detailed summary of previous Western research, and a survey of Tibetan sources and studies. An indispensable guide and reference by the author of *Tibetan Thangka Painting*.

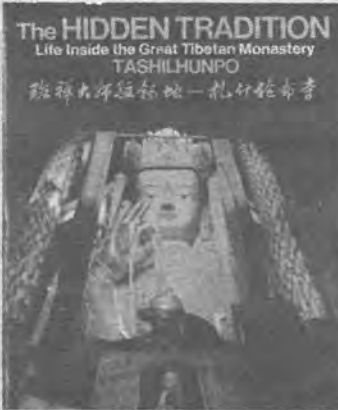
IMAGES OF ENLIGHTENMENT:

Tibetan Art in Practice

by Jonathan Landaw & Andy Weber. 350 pp., 32 color images and 10 line drawings #IMENL \$24.95 (see General Tibetan Buddhism)

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

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



INTO TIBET

photographs of Yeo Dong-Wan. 155 pp., 8 3/4 x 12", 160 color photos, #INTOTI \$40

These photos were taken primarily in Central Tibet and Kham by a Korean photographer. We imported some copies of this book from Korea because it is incredible to look at and we thought some of our customers would treasure it. Most of the photos were taken outside of the cities and many awesome landscapes are depicted—often double page spreads. The photographer's artistic eye and sense for what makes good subject matter make this book inspiring to see.



JOURNEY TO ENLIGHTENMENT: The Life and World of Khyentse Rinpoche, Spiritual Teacher from Tibet

Text selections & photos by Matthieu Richard. 152 pp., 11 x 9.5", 130 color photos, #JOEN \$45 cloth

Matthieu Richard's photographs, text, and extensive passages from H.H. Dilgo Khyentse Rinpoche's writings comprise this personal study of a grand teacher of Tibetan Buddhism, his world, and his spirit. Matthieu Richard was Khyentse Rinpoche's personal assistant and is highly regarded for his scholarship and photography.



THE KATHMANDU VALLEY

photos by Fredrik Arvidsson, text by Kerry Moran. 240 pp., 160 color photos, 11 x 11" #KAVA \$49.95 cloth

A perfect guide to Kathmandu and environs where the ancient and the modern live so inescapably side by side. Photos include temples and holy sites, lush landscapes, diverse ethnic groups, architecture, ritual, art, and scenes from everyday life.

THE LAST FORBIDDEN KINGDOM: Mustang, Land of Tibetan Buddhism

Photos by Vanessa Boeye, text by Clara Marullo. 156 pp., 100 full-color photographs, 11 x 11", #LAFOKI \$40 cloth

In 1992 the doors to Mustang were unlocked and a few foreigners made the arduous trek to photograph and write about this fabled land. This book is a riveting account and a unique view of its society—an evocative visual record of some of the most dramatic and beautiful landscape in the world.

LHASA: TIBET'S FORBIDDEN CITY

by Frank and Christine Brignoli. 108 pp., 79 color photos, 11 x 11" #LHTIFO Closeout sale! Originally \$29.95, now \$15.95 cloth

The colorful imagery of Central Tibet's largest monasteries and temples is stunningly preserved in this large book of photos. The daily life of Tibetans in and about Lhasa is well documented with special emphasis on the majestic Potala Palace, the lively Barkhor area, the sacred Jokhang temple, Norbulingka Summer Palace of the Dalai Lama, and the massive Drepung and Sera Monasteries.

LIVING BUDDHISM

by Andrew Powell, photos by Graham Harrison. 200 pp., 150 color plates, 8 1/2 x 11", #LIBUD \$24.95

This is a photographic treasure house that immerses the reader in the landscapes of the Buddhist East—Tibet, China, Japan, Sri Lanka, Thailand, Burma, Nepal, and India. The author and photographer visited Buddhist communities and interviewed some of the religions' leading figures, including the Dalai Lama.

Winner, National Press Photographers Assoc. 1995 Award of Excellence!

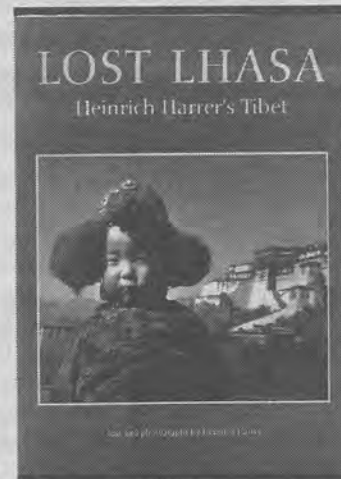
LIVING TIBET: The Dalai Lama in Dharamsala

Photographs by Bill Warren, Text by Nanci Rose. 138 pp., 160 color photos, 8 x 10 1/2", #LITI \$26.95

"Bill Warren's photographs wonderfully evoke the true spirit of Dharamsala, a place where Tibetan culture is more complete and can be better observed, than in Tibet itself."—Galen Rowell

Living Tibet is an engaging and dramatic exploration of Tibet's rich artistic and cultural heritage as preserved in one of the most successful refugee communities in history. Sheltered by the Himalayas of northern India, Dharamsala has been the home of H.H. the Dalai Lama and the government and cultural headquarters for the Tibetan people since 1960. Photojournalist Bill Warren and writer Nanci Rose take us on a colorful and informative journey through the winding streets and behind the scenes of this unusual place—revealing the rich tapestry of life in Dharamsala. Contains helpful travel information.

"*Living Tibet* is a glorious tribute to the magnificent culture of Tibet, but the real magic is in the overwhelmingly wonderful photographs throughout."—*New Age Retailer*



LOST LHASA: Heinrich Harrer's Tibet

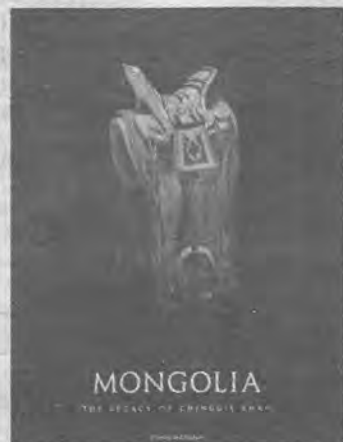
text and photographs by Heinrich Harrer. 224 pp., 200 b&w photographs, #LOLH \$24.95

The visual sequel to Heinrich Harrer's classic *Seven Years in Tibet*. Its 200 photographs provide a unique record of life in and around Lhasa before the Chinese occupation forced him to flee.

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 provides a thorough study of this sacred art. There are photos of sand mandalas, 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. Includes photos of the Dalai Lama performing the Kalachakra Initiation.



MONGOLIA: The Legacy of Chinggis Khan

by Patricia Berger & Terese Tse Bartholomew. 339 pp., 320 illustrations, 237 in color, 9 x 12", #MOLECH \$60 cloth

Spanning the late seventeenth to the early twentieth centuries, the Mongolian renaissance produced marvelous art and culture. Drawn from Mongolia's national museums and library, this collection is outstanding! It provides a unique view of Mongolian Tibetan Buddhist life in symbol-rich art forms that reveal the country's spiritual, political, and social beliefs: opulent headdresses; radiant bronze sculptures by the brilliant artist Zanabazar; colorful, exotic ritual masks used in the tsam dance; richly decorated manuscripts and book covers; thangkas; and the spun-gold robe of the Bogdo Khan.

THE MYSTICAL ART OF TIBET: Featuring Personal Sacred Objects of the Dalai Lama

by Glenn H. Mullin & Andy Weber, with a foreword by H.H. the Dalai Lama. 176 pp., 8 x 10", #MYARTI \$16.95

An introduction to the artistic history of Tibet and its mysticism. Presents religious and secular arts, including thangka paintings, bronze and silver statues, temple musical instruments, ritual objects, in three sections: twenty-one personal items of H.H. the Dalai Lama; ancient pieces from the surviving collection of Drepung Loseling Monastery in India; and a selection of contemporary pieces.

MY TIBET

by the Dalai Lama & Galen Rowell. 168 pp., oversized edition, 108 color photos. #MYTIP \$29.95 paper; #MYTI \$40 cloth

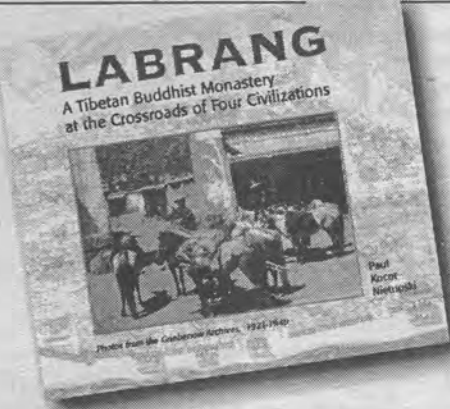
A classic containing Rowell's remarkable photos with His Holiness' captions and essays about world peace, the environment, the meaning of pilgrimage and on his early life in Tibet.



NOMADS OF WESTERN TIBET: The Survival of a Way of Life

by Melvyn Goldstein and Cynthia Beall. 192 pp., 190 color photos, #NOWETI \$24.95

For 16 months between 1986-88, Melvyn Goldstein and Cynthia Beall lived and studied in a community of roughly 300 western Tibetan nomads. This copiously illustrated book is an intimate and fascinating account of these remarkable people, their tradition and struggle for cultural survival.



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, illustrations, #LA \$24.95



Labrang Monastery, located in northeast Tibet at the strategic intersection of four major Asian civilizations—Tibetan, Mongolian, Chinese, and Muslim—was one of the largest Buddhist monastic universities. In the early twentieth century, it housed several thousand monks. Labrang was also a gathering point for numerous annual religious festivals, supported an active regional marketplace where Chinese artisans rubbed shoulders with Hui merchants and nomadic Tibetan highlanders, and was the seat of a Tibetan power base that strove to maintain regional autonomy through the shifting alliances and bloody conflicts that took place between 1700 and 1950.

Paul Nietupski draws on the photographs and memoirs of Marion and Blance Griebenow, Christian missionaries resident for nearly twenty-seven years, as well as the memoirs of Apa Alo, a prominent leader, to detail Labrang's unique and colorful border culture.

"Nietupski's publication of the Griebenow photographs, together with his excellent documentation of them, provides a wonderful introduction to this exquisite monastery, as well as to its people and environs."—Glenn H. Mullin for *The Quest*

PILGRIM: Photographs by Richard Gere

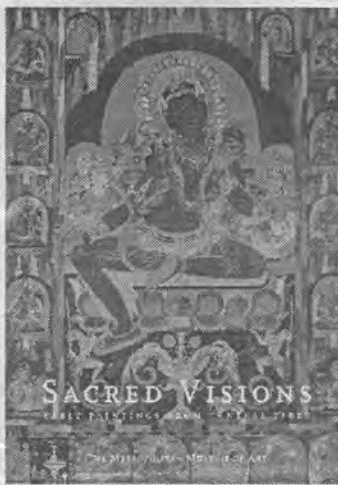
with a foreword by H.H. the Dalai Lama, an intro. by Richard Gere and a poem by Patti Smith. 144 pp., 12 x 13," 64 b&w photos, map, #PI \$75 cloth

An outspoken defender of the Tibetan people, a student and friend of the Dalai Lama, and traveller throughout India, Nepal, Zanskar, and Tibet—Gere's photographs are striking and atmospheric. Reproduced on luxurious, uncoated stock, *Pilgrim* draws the viewer within the aura of this spiritually vital world through the subtle use of light and motion.

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

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

A careful examination of wrathful images as well as Sanskrit, Tibetan, and Indic texts—this lavishly illustrated volume traces the significance of the wrathful deity in esoteric Buddhist sculpture. Wrathful spirits represent inherent qualities of our own, and meditation on these figures can transmute malevolent sides of our own natures into positive qualities and actions. These art objects provide precious clues as to the early development of esoteric Buddhism in India.

**SACRED VISIONS: Early Paintings from Central Tibet**

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

This large book of Tibetan art describes thangkas in reference to their style, iconography, and origin. It documents the way that Indian, Nepalese and Chinese styles influenced the early thangka painting in Tibet and shows how Tibetans begin to synthesize by the fifteenth century a truly indigenous mode of expression.

SECRET VISIONS OF THE FIFTH DALAI LAMA: The Gold Manuscript in the Fournier Collection, Musee Guimet, Paris

by Samten Gyaltzen Karmay, fore. by H.H. the Dalai Lama. 142 pp., 92 color illus., glossary, biblio, index, 10 x 13" #SEVIFI \$50 paper

Recounts in words and images the visionary experiences of the Great Fifth Dalai Lama, Ngawang Lobzang Gyamtso (1617-1682). This Dalai Lama was known as a statesman, but this book reveals his inner world of profound mysticism, magical powers and often disturbing visions. It is a guide to the complex interweaving of the various gods, goddesses, protectors, teachers, demons and spirits who populated his consciousness. They provide him with instructions, warnings, exhortations on his spiritual development and on the conduct of his government. The illustrations represent the finest-known quality in the miniature style of Tibetan art and stand as the earliest manifestation of the black thangka style of painting.

THE STUPA: Sacred Symbol of Enlightenment

Crystal Mirror Series Vol. 12, ed. by Elizabeth Cook. 437 pp., 218 photos, 140 in color, 7 x 10" #STSASY \$35

The book on stupas! Traditional texts and prayers, historical anecdotes, architectural sketches, and an in-depth exploration of the eight great stupa forms with over 200 photographs of stupas from around the world present the vast and rich tradition.

TABO: A Lamp for the Kingdom

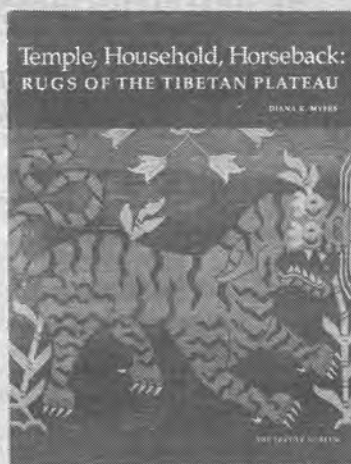
by Deborah E. Klimburg-Salter. 256 pp., 225 illustrations, 150 in color, 9 1/2 x 11", #TALAKI \$75 cloth

Tabo Monastery in N. India is in the secluded Spiti valley—a part of the ancient kingdom of Western Tibet. Tabo's role as an intermediary between India and Tibet and the extraordinary beauty of its frescoes make it a special place. Color photos, plans, and diagrams show Tabo's hidden glories and history—its art, iconography, and contemporary rituals.

TARA'S COLORING BOOK

by Andy Weber & Nigel Wellings. 12 line drawings, oversize, #TACOCO \$12.95

A book of twelve exquisite line drawings of famous Tibetan icons—Buddha, Chenrezig, Tara, Manjushri and others with instructions on how to color the drawings.

**TEMPLE, HOUSEHOLD, HORSEBACK: Rugs of the Tibetan Plateau**

by Diana Myers. 111 pp., large format, 83 b&w and color photos #TEHOHO \$27.50

Tibetan rugs have a unique role as objects of both the sacred and the secular realms. They were used in temples, in homes of rich and poor alike, and on horseback. These rugs are notable for their supreme, lively sense of rhythm and color.

TIBET

by Pietro F. Mele; intro. by Michael C. van Walt van Praag. 92 pp., 9 1/2 x 9 1/2", 60 b&w photos, #TIM Closeout sale! \$7.95 cloth (was \$25)

"Mr. Mele deserves to be congratulated for bringing out this album. I am impressed with his book."—H. H. the Dalai Lama

Pietro Francesco Mele was the official photographer of an Italian expedition through India to Tibet led by Professor Giuseppe Tucci in the 40s. In his introduction, Michael van Walt, Dutch expert in international law, updates the reader on the major events in Tibet that have occurred since Mele traveled.

**TIBET: Journey to the Forbidden City (Retracing the Steps of Alexandra David-Neel)**

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

These photographers traveled to places in Tibet visited by Alexandra David-Neel seventy-plus years before to "give color" to the places that have inspired her writings. More than 145 illustrations showing in great detail the panoramic landscapes, the faces and expressions of individual people, and the brilliant dress styles of the people of Kham and Amdo.

**THE SAND MANDALA OF VAJRABHAIRAVA**

by Daniel Cozart with the monks of Namgyal Monastery. 40 pp., 4 color photos, 30 b&w photos, 9 x 8", #SAMAVA \$8.95

Mandalas are symbols that in Buddhism symbolize the ideal worlds of Buddhas and the many facets of Buddhist teachings. This book explains the symbolism of the colorful mandala of Buddha Vajrabhairava (wrathful form of the Buddha of Wisdom—Manjushri) created in sand by monks of Namgyal Monastery (the Dalai Lama's personal monastery). It places mandala-making in the context of Buddhist tantra and describes the process whereby a mandala is planned, executed and finally dismantled.

**TIBET: Land of Mystery**

ed. by Sun Jie. 160 pp., full color, 11 x 13" #TILAMY \$60 cloth

A photographic knockout. Many large and double page photographs that are rich and dramatic—these photos are remarkable in their portrayal of Tibet.

TIBET: Photographs by Kazuyoshi Nomachi

intro. by Robert Thurman, fore. by H.H. the Dalai Lama. approx. 150pp. color photos #TIP \$55 cloth

Spectacular color photographs of the landscapes, people and customs of Tibet—including images of Kham, Amdo, Central and Western Tibet. Nomachi received the "Best Photographers Award" from the Photographic Society of Japan.

TIBETAN ART: Toward a Definition of Style

by Jane Casey Singer and Philip Denwood. 320 pp. 9 x 12", 341 illustrations, 257 in color, 2 maps, #TIAR \$100 cloth

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

**TIBET: THE SACRED REALM**

text by Lobsang Lhalungpa. 159pp. 140 b&w photos, 40 illus., 11 x 9", #TISARE \$27.50

A handsome collection of rare photographs of pre-invasion Tibet taken by European travelers and explorers around the turn of the century. It is chronicled by Lobsang Lhalungpa and highly recommended.

TIBETAN BUDDHIST ALTAR

by Valrae Reynolds. 32 pp., 8 1/2 x 11", 36 photos, most in color, #TIBUAL \$8

This unusual museum catalog records the construction, decoration and consecration (by the Dalai Lama) of the Tibetan Altar at the Newark Museum. The contents of this elaborate shrine are extensively described—it was traditionally constructed and contains the requisite items for practice.

Editors pick—The best photobook of Tibetan culture!

THE SPIRIT OF TIBET

Portrait of a Culture in Exile

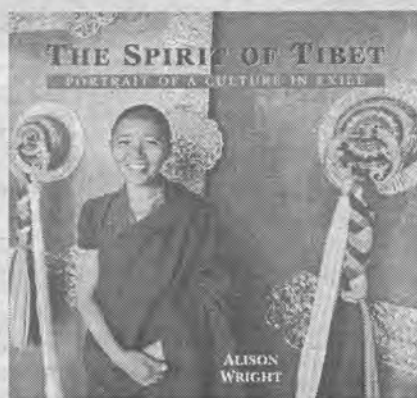
photographs and text by Alison Wright, foreword by H.H. the Dalai Lama. 200 pages, 180 color photos, 9 1/2" high x 10" wide, #SPTI \$34.95

"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

"Alison Wright's pictorial book, which mirrors the charm and strength of the Tibetan culture in exile, will enable readers to have a better understanding of our culture."—H.H. the Dalai Lama

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.





THE TIBETAN ART COLORING BOOK:
A Joyful Path to Right Brain Enlightenment

art by J. Jamyang Singe. 16 pp., 9 x 12", #TIARCO \$14.95
Twelve thangka line images ready to color.

TIBETAN COLLECTION:
Sculpture and Painting

by Valrae Reynolds, Amy Heller, Janet Gyatso. 208 pp. #MATICS3 \$20

Based on the excellent art collection at the Newark Museum, this book contains photos of sculpture—metal, wood, ivory, lacquer, stone and clay; thangkas—painted, appliqued and embroidered; wall paintings; and iconography—body positions, gestures, and symbols associated with deities.

TIBETAN MANDALAS

by Prof. Raghu Vira and Lokesh Chandra. 270 pp., 8 1/2 x 11", #TIMAN \$55 cloth

A fascinating collection of 158 mandalas of major and minor tantric deities—actually it is comprised of two famous collections of large line drawings. The first is the *Vajravali* by Abhayakaragupta and containing 26 mandalas such as Manjuvajra, Akshobhya, Vajrasattva, Heruka, Hevajra, and Ushnisasitapatra. The second collection is the *Tantrasamuccaya* and contains 132 mandalas of major and minor deities divided into the four tantras and other classes with special emphasis on the Anuttara Yogini Tantras.

TIBETAN NOMADS

by Schuyler Jones. 463 pp., over 200 illus., 100 in color, 9 x 11", #TINO \$50 cloth

This is the first book to place the material culture of the Tibetan people in a cultural and environmental context and examines Tibetan nomadism and the trade networks throughout Asia. The National Museum of Denmark has an outstanding collection of everyday objects: clothing, jewelry, weapons, musical instruments, tools, armor, religious objects, agricultural implements, horse and yak trappings—these plus photos of nomadic life give a view into the lives of these peoples.

TIBETAN RUGS

by Hallvard Kuley. 236 pp., 265 color, 6 b&w plates, 117 b&w illus., 7.5 x 8", #TIRU \$35.95

This comprehensive classification of Tibetan rugs presents a coherent picture of the rug tradition of Tibet. 258 rugs are illustrated in color accompanied by measurements and details as to the weaving techniques, knot counts, etc.



TIBETAN THANGKA PAINTING: Methods & Materials

by David & Janice Jackson with art & appendix by Robert Beer. 216 pp., 73 photos, 500 line drawings, 8 1/4 x 11 3/4", #TTHPA \$40

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

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

Tibetan Thangka Painting is the only detailed description of the techniques and principles of the sacred art of Tibetan thangka painting. It is the distillation of the authors' research carried out over a period of ten years, during which they made five journeys to Nepal and India and learned from some twenty traditional painters. It is a step by step guide from the preparation of the canvas to the final syllables behind each completed figure. It includes an appendix of guidelines for thangka painting using modern techniques and commercially available materials.

TIBETAN VOICES:
A Traditional Memoir

photos by Brian Harris, written & ed. by Heather Wardle, Elizabeth Cass, Iain Marrs, George Koller. 8 3/4" x 11" wide, 150 pp., 50 photos, #TIVO \$31.95

Brian Harris has combined images of Himalayan Buddhist culture with memoir-style accounts of Tibetan elders in India and the West—the photos and text are rich and moving. Royalties are being donated to Seva Service Society, The Tibetan Health Education Organisation, The Nuns Project and Delek Hospital Aid Foundation.

THE TIBETANS: A Struggle to Survive

by Steve Lehman. 200 pp., 125 illustrations, 90 in color, 10 x 9", #TISTSU \$45 cloth

This is a beautiful but disquieting portrait of the splendor and ruin that mark contemporary Tibet. Award-winning photojournalist Steve Lehman travels beyond the mountain vistas and timeless temples to uncover a different Tibet—a Tibet of lumberyards and uranium mines, of brothels and discos, of demolished temples and burned-out police stations. Documented over a ten year period, Lehman makes real the grave beauty of this culture torn by political conflict. Extensive quotes culled from hundreds of interviews with Tibetans augment the evocative color images, along with maps, propaganda and religious iconography.



TIBET'S HIDDEN WILDERNESS: Wildlife and Nomads of the Chang Tang Reserve

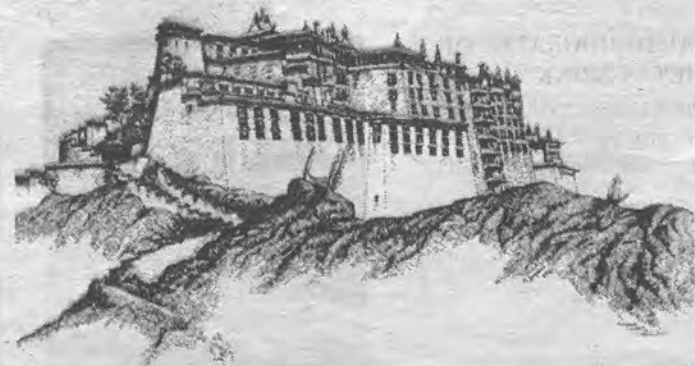
text and photographs by George B. Schaller. 168pp., 134 color photographs, #TIHIWI \$45 cloth

George Schaller sought to chronicle and study the many rare and elusive animals that inhabit this remote and arid region in north-central Tibet, and this record of his experiences and observations there introduces the Chang Tang's extraordinary landscape, wildlife, and nomadic peoples and concludes with a conservation plan that supports the harmonious interaction of Chang Tang's indigenous peoples and wildlife.

TIBET'S SACRED MOUNTAIN:
The Extraordinary Pilgrimage to Mount Kailas

by Russell Johnson and Kerry Moran. 128 pp., 116 color photos, 8 x 10", #TISAMO \$25

Mount Kailas is sacred to both Hindus and Buddhists, it is the place where the divine takes earthly form. Pilgrims journey here to pay homage to the mountain's mystery, circumambulating it in an ancient ritual of devotion. With spectacular color photography and vivid travel writing, this is a stunning account of this celebrated landscape and of the variety, vitality and determination of the pilgrims who venture there.



TREASURES OF TIBETAN ART: The Collections of the Jacques Marchais Museum of Tibetan Art

by Barbara Lipton & Nima Dorjee Ragnabs. 295 pp., 81 color photos, 109 b&w photos, 8.5 x 11", #TRTIAR \$32.50

The most important works from the renowned collection are beautifully illustrated and described in this volume of Tibetan art from Tibet, China, Mongolia and Nepal. They include sculptures and thangkas depicting the Buddha, arhats, lamas, meditational deities, bodhisattvas, protector and guardian deities, ritual objects, musical instruments, jewelry, and decorative objects. The essays contribute new information on Tibetan culture, iconography, history, and folklore.

WISDOM AND COMPASSION:
The Sacred Art of Tibet

by Marilyn Rhie & Robert Thurman, photos by John Taylor. 488 pp., 353 illus., 338 in full color, 9 x 12", #WICO \$75 cloth

This landmark volume illustrates, explains, and celebrates hundreds of the finest and most beautiful examples of Tibetan sacred art spanning 1,000 years and drawn from museums and private collections around the world. The text offers insights into the significance, iconography, and aesthetics of the thangka paintings, sculptures, and mandalas pictured. This expanded cloth edition contains 81 new color plates of statues and thangkas, making this book even more remarkable.

The New Snow Lion Internet Shop

www.snowlionpub.com

We are about to release our new, updated and very easy to use website which may be ready by the time you receive this newsletter.

You will be able to search by title, author and subject. Other new items include a dharma resource, authors' features, and a "fun stuff" section.

VISIONS FROM THE FIELDS OF MERIT: Drawings of Tibet and the Himalayas

by Philip Sugden. Signed edition with 65 locations and studio drawings. #VIFIME \$30

"For many centuries the arts have played a major role in the spiritual development of the Tibetan people. Over the years, it has been a pleasure to meet artists, like Philip Sugden who express this understanding in their work. Philip's artwork has been part of an ongoing pilgrimage—based on his journeys to the Himalayas and Tibet, he has created a body of work that testifies to his dedication, not just for the cause of the Tibetan people, but also to the transformation of people through the process of art."—His Holiness the Dalai Lama



WORLDS OF TRANSFORMATION: Tibetan Art of Wisdom and Compassion

by Marilyn Rhie & Robert Thurman. 480 pp., 9 x 12", 319 illustrations, 285 in color, 2 maps, #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 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.

BIOGRAPHY



AMA ADHE: The Voice that Remembers

by Ama Tapontsang and Joy Blakeslee, fore. by the Dalai Lama. 258 pp. 6 b&w photos #AMAD \$14.95

Ama Adhe spent 27 years in a Chinese labor camp for participating in the Tibetan resistance. Her story is "the voice that remembers" for those who can no longer speak of Tibet's tragic saga of occupation, genocide, and cultural destruction.

"I have never read a book as terrifying and inspiring in my life."—*Psychology Today*

APPARITIONS OF THE SELF: The Secret Autobiographies of a Tibetan Visionary

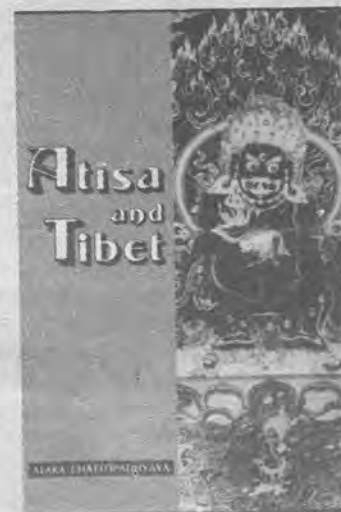
by Janet Gyatso. 360pp. #APSE \$39.50 cloth, #APSEP \$18.95 paper

Two secret autobiographies of the visionary Jigme Lingpa (1730-1798) reveal poetic and self-conscious writings that are as much about the nature of his own identity, memory, and the variability of autobiographical truth as they are about his experiences. Gyatso explores Jigme Lingpa's historical milieu, his visions and meditative practices, and investigates the unsettling role of the "dakini" in Tibetan religious literature.

ATISHA AND TIBET: Life and Works of Dipamkara Srijnana in relation to the History and Religion of Tibet with Tibetan Sources

by Alaka Chattopadhyaya, trans. under Prof. Lama Chimpa. 593 pp. #ATTI \$23.95 cloth

A comprehensive account of the baffling personality of the great Bengali Pandit Atisha known as the great teacher and reformer of Tibetan Buddhism. The author presents his life story, the place of Atisha in Tibetan history, followed by biographical material from other Tibetan sources such as Brom-ston-pa.



THE AUTOBIOGRAPHY OF A TIBETAN MONK

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

Born in 1933, Palden Gyatso became a Buddhist monk and won a place as a student at Drepung Monastery where he came to spiritual and intellectual maturity. In 1959, along with thousands of other monks, he was forced into labor camps and prisons where he spent 33 years being tortured, interrogated, and persecuted simply for being a monk. After his release he escaped across the Himalayas to India, smuggling with him the instruments of his torture. Since then, he has devoted himself to revealing the extent of Chinese oppression in Tibet.

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

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

Dolpopa Sherab Gyaltsen (1292-1361) was an important figure in Tibetan history and perhaps the greatest expert on the tantric teachings of Kalachakra. Based largely upon esoteric Buddhist knowledge believed to be preserved in Shambhala, Dolpopa's theories continue to excite controversy in Tibetan Buddhism. He emphasized "emptiness of self-nature," which applies only to the level of relative truth, and "emptiness of other," (Zhentong) which applies only to the level of absolute truth.

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

trans. by Keith Dowman, illus. by Robert Beer. 208 pp., 6.5 x 9," 30 color plates, 26 line drawings, #BUMAEN \$24.95

Stories of the Mahasiddhas who attained enlightenment and magical powers by both disregarding convention and penetrating to the core of life, reveal a way through human suffering into a spontaneous and free state of oneness with the divine.

CAVE IN THE SNOW: A Western Woman's Quest for Enlightenment

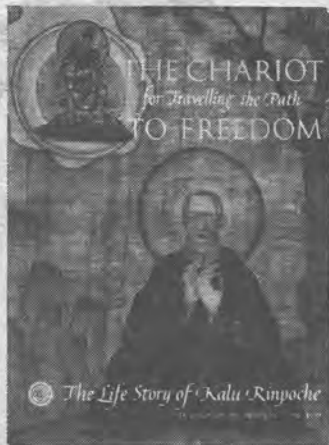
by Vicki Mackenzie. #CASN \$14.95

The daughter of a fishmonger from London's east end, Ani Tenzin Palmo became a spiritual leader and champion of the right of women to achieve spiritual enlightenment. In 1976, she secluded herself in a remote cave in the Himalayas where for 12 years she faced unimaginable cold, wild animals, floods and rockfalls. She emerged with a determination to build a convent in India to revive the Togdenma lineage, a long-forgotten female spiritual elite.

DGE-'DUN-CHOS-'PHEL: A Biography of the 20th-Century Tibetan Scholar

by Irmgard Mengele. 153 pp., 7 b&w photos, Tibetan text, #GECH \$12

dGe-'dun-chos-'phel (1902-1951) completed a traditional Tibetan education, left the monastic society to travel abroad where he learned languages and deepened his knowledge. Renowned in Tibet as a brilliant scholar, a talented artist, a highly gifted poet, an excellent translator, and a skillful dialectician, he was controversial and well-known non-conformist. This scholarly presentation has a Tibetan and English biography and extensive bibliography.



THE CHARIOT FOR TRAVELLING THE PATH TO FREEDOM: The Life Story of Kalu Rinpoche

by Ken McLeod. 101 pp., 91 photos & illus. #CHTRPA \$18.75

This exquisite book contains the autobiography and writings of one of the most outstanding lamas of this century.



DILGO KHYENTSE RINPOCHE

by Editions Padmakara. 16 pp., 8 color and b&w photos, #DIKHRI \$9.95

This book about Khyentse Rinpoche was published during the latter part of his life. The photos alone are easily worth the price of the booklet.

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

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

Greatly loved by Tibetans for his outrageous behavior and ribald humor which were intended to awaken common people and yogis alike from religious dogmatism and egoic self-possession, Drukpa Kunley is recognized as an incarnation of Mahasiddha Saraha.

ENLIGHTENED BEINGS: Life Stories from the Ganden Oral Tradition

compiled, trans., and annotated by Janice D. Willis. 248 pp., 8 line drawings #ENBE \$18.

In the Gelugpa tradition there are many great tantric masters. Here are the liberation life stories of the first six lineage holders of the Ganden Oral Tradition, the system of highest yoga tantric practice designed and developed by the great Tsongkhapa.

FOREST RECOLLECTIONS: Wandering Monks in Twentieth-Century Thailand

by Kamala Tiyavanich. 410 pp., 8 maps and charts #FORE \$29.95

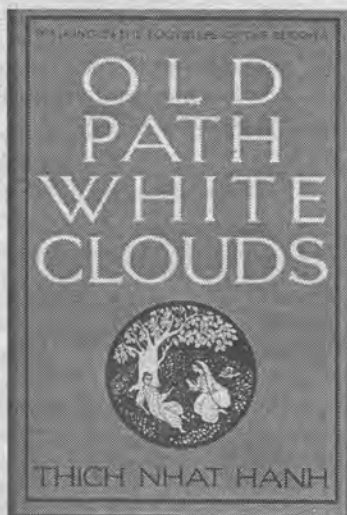
During the first half of this century the forests of Thailand were home to wandering ascetic monks. They were Buddhists, but their brand of Buddhism found expression in living in the forest and in contending with the mental and physical challenges of hunger, pain, fear, and desire. Combining interviews and biographies, the author documents the monastic lives of three generations of forest-dwelling ascetics.

OLD PATH WHITE CLOUDS

Walking in the Footsteps of the Buddha

by Thich Nhat Hanh. 600 pp., 40 drawings #OLPAWH \$25

Thich Nhat Hanh brings to life the story of the Buddha with his beautiful and vibrant style. It traces the Buddha's life, slowly and gently through the eyes of Svasti, the buffalo boy who provided kusha grass for the Buddha's enlightenment cushion, and through the eyes of the Buddha himself.



FINDING FREEDOM: WRITINGS FROM DEATH ROW

by Jarvis Jay Masters. 179pp. #FIFR \$12.00

Finding Freedom are critically acclaimed prison stories from Jarvis Jay Masters, an inmate who became a Buddhist on San Quentin's death row. His stories are poignant, sometimes hilarious, sometimes frightening, but always expose the vicissitudes of despair and hope with the precision of an experienced and wise observer. The reader is shown Jarvis' world where he meditates among chaos and squalor, creates a mala out of trouser thread and Tylenol tablets, and practices non-violence against all odds.

"It is a privilege and joy to read Jarvis Masters' account—everyone should read this book."—Robert Thurman



FOUR LAMAS OF DOLPO: Autobiographies of Four Tibetan Lamas

ed. by David Snellgrove. 302 pp., plus 46 b&w plates, fold-out map, #FOLA \$21.

This unusual volume presents detailed autobiographies of four Tibetan lamas from Dolpo, which was part of Western Tibet. They lived in the 16th & 17th centuries.

THE FOURTEEN DALAI LAMAS: A Sacred Legacy of Reincarnation

by Glenn H. Mullin, fore. by H.H. the Dalai Lama. 256 pp. #SALERE \$24.95 cloth Fall

The 600-year Dalai Lama tradition is both inspiring and colorful. Here are the life stories of all 14 Dalai Lamas with selected characteristic excerpts from their teachings, poetry, and other writings that illuminate the principles of Tibetan Buddhism that they expressed in their lives.

A Garland of Immortal Wish-fulfilling Trees

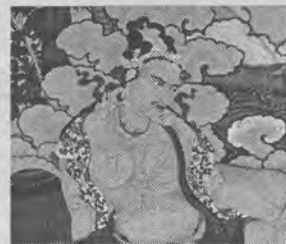
The Palyul Tradition of Nyingmapa



A GARLAND OF IMMORTAL WISH-FULFILLING TREES

by The Venerable Tsering Lama Jampal Zangpo, Trans. by Sangye Khandro. 187 pp. 23 plates, 14 in color, #GAWIFU \$15.95

In Tibet, six great mother monasteries uphold the doctrine of the Great Secret Nyingmapa. This is a comprehensive explanation of the Palyul tradition where the non-dual Great Seal Mahamudra-Great Perfection Ati Yoga and the Kama and Terma lineages are joined together as one great river of practice. H.H. Penor Rinpoche is the present head of the Nyingma lineage and the Palyul tradition.

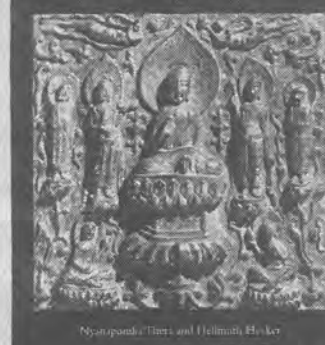


THE GREAT KAGYU MASTERS

trans. by Khenpo Konchog Gyaltshen, ed. by Victoria Huckenpahl. 240 pp. #GRKAMA \$14.95

"A golden treasure containing fascinating life stories of many enlightened masters, who are important not only in the Kagyu lineage, but are the crown jewels of the Buddhist world. Starting with Vajradhara and Shakyamuni Buddha, the book then expounds upon the outer and inner biographies of Kagyu lineage masters, including Tilopa, Naropa, Marpa, Milarepa, Atisha, Gampopa and others."—Tulku Thondup Rinpoche.

GREAT DISCIPLES OF THE BUDDHA



THE GREAT DISCIPLES OF THE BUDDHA: Their Lives, Their Works, Their Legacy

by Nyanaponika Thera and Hellmuth Hecker. 448 pp. #GRDIBU \$29.95

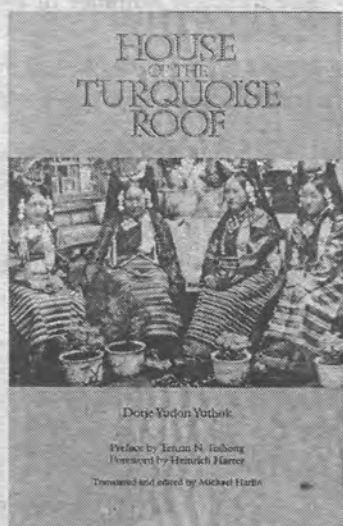
Twenty-four of the Buddha's most distinguished disciples are brought to life in ten chapters of rich narration. Drawn from a wide range of Pali sources, the material in these stories has never before been assembled in a single volume. These stories sharpen our understanding of the Buddhist path through the people who fulfilled the early Buddhist ideals of human perfection.



HIDDEN TREASURES AND SECRET LIVES

by Michael Aris. 278 pp. #HITR \$19.95 cloth

This is a study of the lives of Pemalingpa (1450-1521) and the Sixth Dalai Lama. Pemalingpa was a rediscoverer of hidden texts (terma) and an uncle of the Sixth Dalai Lama. This Dalai Lama is best remembered for his rebellious life and love poetry.



HOUSE OF THE TURQUOISE ROOF

by Dorje Yuthok, trans. & edited by Michael Harlin
foreword by Heinrich Harrer
330 pp., photos #HOTURO \$16.95

"...a superior book."—The Tibet Journal

Mrs. Dorje Yuthok's frank and fascinating account of life in upper-class Lhasa before the Chinese occupation is also a quiet, dignified description of a noblewoman's status in the family and the community. She moved in the highest government circles—both her father and her husband were cabinet ministers, and her brother served as prime minister. Yet her outlook on life is grounded in the Buddhist practice she learned as a close disciple of well-known lamas and spiritual teachers.

"Dorje Yuthok's book is rich in vignettes of the quotidian life of Tibetan aristocrats with detailed descriptions of the intimacies of family life deftly conveying the immediacy of her experience to readers."—Marcia Calkowski, The Journal of Asian Studies

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

by Ayia Khema, trans. by Sherab Chodzin Kohn. 240 pp., 42 b&w photos, #GMYLI \$23 cloth

Ayia Khema (1923-1997) was the first Western woman to become a Theravadin Buddhist nun. She is a model and inspiration for women from all the Buddhist traditions but few know of her amazing life before her ordination at age 58. She was a Jew in Berlin during the Nazi era, escaped to Scotland, moved to China, survived the Japanese invasion of China, travelled the Amazon, studied in Bolivia, built a power plant in Pakistan and created the first Australian organic farm. After meeting spiritual teachers in India, her Buddhist practice began.

JOURNEY TO ENLIGHTENMENT: The Life and World of Khyentse Rinpoche, Spiritual Teacher from Tibet

text selections & photos by Matthieu Ricard. 152 pp., 11 x 9 1/2", 130 color photos, #JOEN \$45 cloth (see Art & Photography)



KARMAPA: The Sacred Prophecy

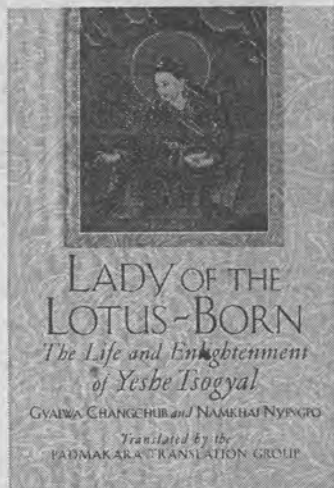
by Kagyu Thubten Choling Publications Committee, fore. by H.H. the Dalai Lama. 120 pp. 9 x 12", 74 color illus., #KASAP \$60 cloth

The prophecy of Chogyur Lingpa is cherished by the Kagyu lineage as a sacred document describing the qualities and activities of the future Karmapas. Photographs of the nineteenth century wood block text, the silk painting by Karma Khenchen, as well as paintings of each of the Karmapas (plus photos of the 16th and 17th) and the lineage masters from Dorje Chang through Gampopa accompany the translation. In addition is the story of the finding of the 17th Karmapa, his enthronement, long-life prayers, glossary and information about Kagyu Thubten Choling and the Venerable Lama Norlha

KUNDUN: A Biography of the Family of the Dalai Lama

by Mary Craig. 392 pp., 19 b&w photos, #KUN \$16

Mary Craig's portrayal focuses on the Dalai Lama's family—his parents, four brothers, and two sisters. Her portraits of the Dalai Lama's siblings and their involvement in bringing the plight of the Tibetan people to the international scene are particularly compelling. This book is an easy, enjoyable and informative read (not related to the movie Kundun).



LADY OF THE LOTUS-BORN: The Life and Enlightenment of Yeshe Tsogyal

by Gyalwa Changchub and Namkhai Nyingpo, trans. by Padmakara. 176 pp. #LALOB \$29.95 cloth

The first Tibetan Buddhist to attain enlightenment was probably Yeshe Tsogyal, the female consort of Padmasambhava. Her biography is a colorful and intriguing picture of Tibet at the beginning of the Buddhist era—a time of upheaval, when royal patronage was striving to foster the new teachings in the face of powerful opposition. Profound teachings are offset by episodes of exploit and adventure, spiritual endeavor, court intrigue and personal encounters.

LIFE OF THE MAHASIDDHA TILOPA

86 pp. #LIMATI \$9.95
Thought to have been composed in the 11th century by Marpa, this account of the complete liberation of Tilopa is accompanied by a translation of the original Tibetan text.

THE LIFE OF GAMPOPA: the Incomparable Dharma Lord of Tibet

by Jampa Mackenzie Stewart, illus. by Eva van Dam, intro. by Lobsang P. Lhalungpa. 175 pp. #LIGA \$12.95

Here is the first complete life story of Gampopa, the foremost disciple of Milarepa and forefather of the Kagyu lineages. It is said that over 50,000 disciples gathered around him after his enlightenment. Compiled from numerous Tibetan biographies, this comprehensive and inspiring rendition highlights the extraordinary details of Gampopa's advanced meditative experiences, and presents direct insights into the practice and realization of Mahamudra. A history of the Kagyu lineage by Lobsang P. Lhalungpa supplements the story of Gampopa's life.

"Comprehensive and inspiring."
—Midwest Book Review

LIFE OF MARPA THE TRANSLATOR

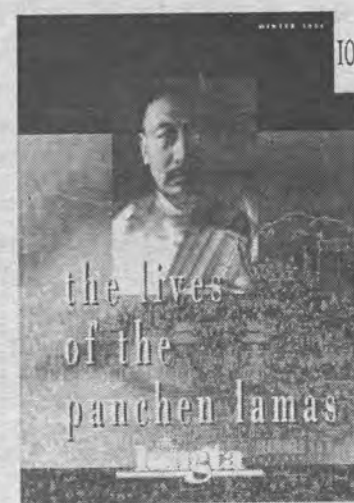
by the Nalanda Translation Committee. 320 pp. #LIMA \$16

Marpa exemplifies the person devoted to spirituality without neglecting his worldly obligations. He was the student of Naropa and teacher of Milarepa. Despite many hardships, he mastered the tantric teachings, translated Sanskrit texts into Tibetan and established the Kagyu lineage.

THE LIFE OF MILAREPA

by Lobsang Lhalungpa. 220 pp. #LIMI \$14.95

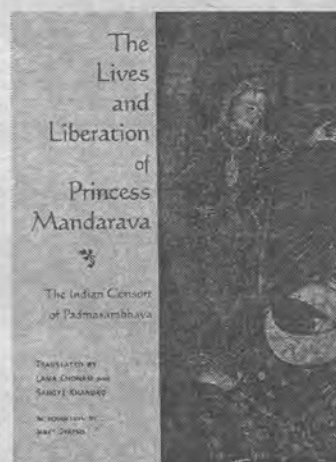
The most beloved story of the Tibetan people. It presents the quest for spiritual perfection, tracing the path of a great sinner who became a great saint. It is also a powerful and graphic tale, full of magic, disaster, feuds, and humor.



LIFE OF SHABKAR: Autobiography of a Tibetan Yogi

trans. by Matthieu Ricard, intro. by the Dalai Lama. 650 pp. #LISH \$24.95

Long recognized by Tibetans as a master work about a Tibetan yogi. Following his inspired youth and early training in Amdo in the 1800's under the guidance of several extraordinary Buddhist masters, Shabkar Tsodruk Rangdrol devoted himself to years of solitary meditation. With determination, he mastered the most esoteric Dzogchen practices. He then wandered far and wide over the Himalayan region living his realization.



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

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

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



LORD OF THE DANCE, The Autobiography of Chagdud Tulku

246 pp. #LODAB \$16.95

Chagdud Tulku is a great teacher of the Vajrayana tradition, an accomplished yogi and a man of compassion. His mother was one of Tibet's five supreme female realization holders. His life is a rich weaving of spiritual insight, high adventure and Tibetan culture as it was transplanted into the refugee communities of India and Nepal. He is presently the head of a major center in California.

LUNGTA #10: THE LIVES OF THE PANCHEN LAMAS

by the Amnye Machen Institute. 35 pp. b&w photographs, magazine format #LUN \$7.95

Includes biographies on the lives of the Panchen Lamas (especially the last two), the relationship between the Panchen Lamas and the British and Chinese, and the story of the persecution of the last Panchen Lama.

THE LOTUS-BORN: The Life Story of Padmasambhava

by Yeshe Tsogyal, foreword by H.H. Dilgo Khyentse. 264 pp. #LOBOP \$24.95

This biography of Padmasambhava was written by his most important female student. The book narrates the story of the founder of Tibetan Buddhism and contains instructions and advice that he gave for future generations. Included is a commentary by Tsele Natsok Rangdrol, a seventeenth-century author.

MASTERS OF MAHAMUDRA: Songs and Histories of the Eighty-Four Buddhist Siddhas

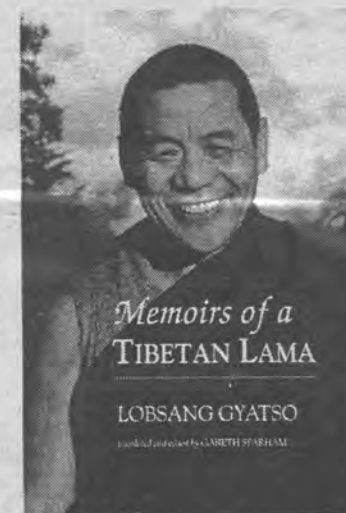
by Keith Dowman. 454 pp. #MAMA \$21.95

These eighty-four masters who led unconventional lives include some of the greatest Buddhist teachers: Tilopa, Naropa, and Marpa among them. Keith Dowman translated their songs of realization and the legends about them and gives a commentary on each of the Great Adepts.

MASTERS OF MEDITATION AND MIRACLES: The Longchen Nyingthig Lineage of Tibetan Buddhism

by Tulku Thondup. 478 pp. #MAMEMI \$22.95

Lively biographies of 34 important masters in the Nyingma lineage of the Longchen Nyingthig. Beginning with Garap Dorje, these stories convey exemplary lives led in monasteries, mountains, woods, and caves—lives of great austerity and dedication, superb humility and peace, profound learning and wisdom, amazing miracles and joy.



MEMOIRS OF A TIBETAN LAMA

by Lobsang Gyatso, translated and edited by Ven. Dr. Gareth Sparham. 328 pp., #METILA \$16.95

A Tibetan patriot and unswerving follower of the Dalai Lama, Lobsang Gyatso emerges from these memoirs as a master storyteller, a fearless social critic, and a devoted Buddhist monk. With unusual wit and realism he provides a picture of his country from the perspective of a common Tibetan, recounting his early life in Kham as a herder and rambunctious young monk, his travels to Lhasa, his life in one of Tibet's most famous monasteries, and his flight into exile. Lobsang Gyatso's story is about the hopes and aspirations of a man trying to live up to higher ideals while dealing openly with the pettiness and violence in the monasteries. It is also the story of the fall of Tibet seen through the eyes of a fearless patriot. Although he had only told his story as far as 1962 before he was murdered in 1997, the book constitutes a moving statement against sectarianism and rigid conformity.

MY LIFE AND LIVES:

The Story of a Tibetan Incarnation

by Khyongla Rato, ed. by Joseph Campbell. 280 pp. #LILI \$14.95

Describes with care the monastic life and disciplines, the great Buddhist monasteries, temples, hermitages and mountain retreats. In 1928, Khyongla Rato was recognized as the reincarnation of the ninth Khyongla of Tibet. For over three decades, he lived as a monk, studying at the most famous monasteries in Tibet. Khyongla Rato escaped with the Dalai Lama to settle in India and eventually in New York.

PORTRAIT OF A DALAI LAMA: The Life and Times of the Great Thirteenth

by Sir Charles Bell. 460 pp. #PODALA \$22.95

The author was the British political representative to Tibet during the crucial early years of this century. Fluent in Tibetan, he became closely associated with the Thirteenth Dalai Lama and the turbulent affairs of that time. This is an immensely readable personal account of the life of this great Tibetan leader and the events that helped shape modern Tibet.

THE RAINMAKER: The Story of Venerable Ngagpa Yeshe Dorje Rinpoche

by Marsha Woolf & Karen Blanc. 106 pp., 19 color photos plus other illustrations, #RA \$17.95

This is the life story of one of Tibet's foremost spiritual practitioners who is famous for his ability to summon and stop rain—very important in a country where drought and violent hailstorms are major disasters. Yeshe Dorje Rinpoche was often asked by the Dalai Lama to help with the weather during large outdoor teachings.

REBORN IN THE WEST:

The Reincarnation Masters

by Vicki Mackenzie. 213 pp. #REWE \$13.95

Among the wealth of information on the reincarnation debate, the story of nine reincarnation masters appearing in the West is very compelling. Vicki Mackenzie tells their stories—how they were identified and what their missions are.

REINCARNATION:

The Boy Lama

by Vicki Mackenzie. 183 pp., 15 color photos, #REBOLA \$16.95

At the age of 14 months, an apparently ordinary Spanish child was recognized by the Dalai Lama as the reincarnation of Lama Yeshe—founder of many Buddhist centers in the West. Osel Hita Torres is destined to become one of the most important and unusual spiritual leaders of our time. This is also a riveting account of reincarnation and Tibetan Buddhism.

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

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

The first European to explore Tibet at a time when foreigners were banned. In Tibet and Sikkim, she lived among hermits and shamans, bandits and pilgrims. She had a torrid love affair with the handsome Maharajah of Sikkim and studied with a genuine master in the Himalayas. David-Neel knew first-hand the Tibet of magic and mystery, the secret mystical practices of Tibetan Buddhism including out-of-body travel, telepathy, vampiric Shamanism, and tantric sex.

SIDDHARTHA

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

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

SKY DANCER: The Secret Life and Songs of the Lady Yeshe Tsogyel

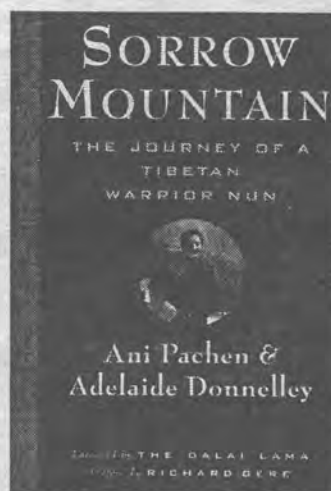
by Keith Dowman, fore. by Trinley Norbu Rinpoche, illustrations by Eva van Dam. 400 pp., indexes, #SKDA \$18.95

Yeshe Tsogyel, consort of Guru Padmasambhava, is the most famous of the enlightened women of Tibet. Women have a special place in tantra but except for Sky Dancer there are few writings that present the spiritual practices and evolution of female aspirants. Here, women are in an eminent position, and a path of practice is given for present day initiates to emulate. Keith Dowman has added a commentary on the path of inner tantra, woman and the dakini, the Nyingma lineages.

TALES OF UNCLE TOMPA: The Legendary Rascal of Tibet

by Rinjing Dorje, illus. by Addison Smith. 88 pp. #TAUNTO \$13.95

Here is a fresh glance at Tibetan folklore—delightful, whimsical and decidedly bawdy. Conman, prankster, and playboy, Uncle Tompa's exploits outwit the vain and the greedy and turn the tables on those who take advantage of others. A beloved rogue, he's the hero of the "little man" who wishes to get even with the rich and powerful.



SORROW MOUNTAIN: The Journey of a Tibetan Warrior Nun

by Ani Pachen with Adelaide Donnelley, fore. by Dalai Lama, pref. by R. Gere. 288 pp. #SOMO \$24 cloth

Ani Pachen is a role model and heroine for Tibetans. Growing up in Tibet, her father was a powerful local chieftain. When the Chinese came she fled into the hills to become a freedom fighter, one of the few female leaders in the resistance. She was eventually captured and tortured for two years and the story continues.

TIBET IS MY COUNTRY: An Autobiography of Thubten Jigme Norbu, Brother of the Dalai Lama, as Told to Heinrich Harrer

trans. by Edward Fitzgerald. 276 pp. #TICO \$16.95

For many years Heinrich Harrer kept a close friendship with Thubten Norbu and together they wrote this autobiography of Norbu's own life and the last decades of free Tibet's history.

THE TWELVE DEEDS: A Brief Life Story of Tonpa Shenrab, the Founder of the Bon Religion

trans. by Sangye Tandar, ed. by Richard Guard. #TWDE \$5

Tonpa Shenrab, the founder of Bon, was the first Buddha to appear in the Kaliyuga with the express purpose of relieving suffering. Portrayed are the major events of Tonpa Shenrab's life, including his compassionate and miraculous deeds and death.



THE WARRIOR SONG OF KING GESAR

by Douglas Penick, foreword by Sakyong Mipham Rinpoche, intro. by Tulku Thondup Rinpoche. 176 pp., 6 illus., #WASOKI \$16.95

This is the epic tale in verse and prose of the legendary Tibetan warrior king, Gesar of Ling. Born into harsh circumstances at a time of decline, Gesar succeeded in becoming ruler of Ling. Embodying the Buddhist teachings, he subdued demonic lords who sought to undermine and enslave people's minds.

C CHILDREN'S CORNER

AMY AND GULLY IN RAINBOWLAND

by W. W. Rowe, illus. by Adam Chow. Ages 5-10, 96 pp., illus., #AMGU \$5.95

"This captivating book reads like a thriller. Amy and Gully (brother and sister) are playing in a dusty attic when a sudden, fierce wind transports them to a grassy hillside in Rainbowland. There they meet a magical monk dressed in Buddhist robes who sends them on a quest for the wishing stone that was stolen by Wogda, the witch. The children discover special qualities within themselves that are needed to overcome threatening situations—courage, nonviolence, and loving kindness."—*Mindful Parenting (for the Spiritual Enrichment of Children and Parents)*



BUDDHA

by Demi. 44 pp., 40 color illustrations, 10 x 10", #BUD \$18.95 cloth

The life story of the Buddha rendered in richly-colored, elegant paintings. For people ages 4 to 10 and for adults who love illustrated books.

BUDDHA STORIES

by Demi. 28 pp., gold line drawings and text on cobalt blue paper, 10 1/4" square, #BUST \$16.95

Eleven Jataka tales, each illumined with golden illustrations make this an excellent book for kids and adults.



THE BOY WHO HAD A DREAM

by Ringu Tulku Rinpoche, illus. by Pankaj Thapa. 32 pages, 9 x 11", full color #BOWHHA \$12.95

Beautifully illustrated in cartoon style, this is a delightful adventure story of a Tibetan boy who dreams that he becomes king. It is a traditional folktale from Tibet. Ages 5 and up. Royalties help provide education and health-care for the author's home in Eastern Tibet.

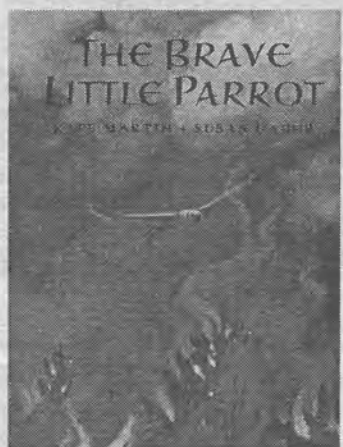
THE DALAI LAMA: A Biography of the Tibetan Spiritual and Political Leader

by Demi, fore. by H.H. the Dalai Lama. 32 pp., 10 x 10" #DALADE \$16.95 cloth

In simple language and great color illustrations, Demi has paid tribute to the Dalai Lama's remarkable life. She has captured the beauty of Tibetan culture, as well as the charm, wisdom, and vision of one of the world's best-known spiritual figures.



The Brave Little Parrot



by Rafe Martin
illus. by Susan Gaber
8.5 x 11" #BRLIPA \$15.99
cloth

When a raging fire threatens to burn down the forest, all of the animals run away in fear—except for one brave little parrot whose efforts save the forest. This is a past-life tale of the Buddha.

"Best Children's Book of the Year"—Children's Book Committee at Bank Street College

THE BUDDHA'S QUESTION

by W.W. Rowe, illus. by Pamlyn Grider. 24 pp., 8.5 x 11", #BUQU \$9.95

Queen Videhi of Rajagaha asks the Buddha to teach four hundred children about awareness and love. In reply, the Buddha recounts his previous life experience as a plum-tree. This tree painfully witnesses the cruel deceptions of a heron upon forty fish and a wise and crafty crab. Though helpless to intervene, the compassionate tree takes vows with far-reaching consequences. Jataka Tales, or past-life stories of the Buddha, teach wisdom and compassion. This beautifully-illustrated, rhymed version makes the story enjoyable for children ages 5-10.

"The Buddha's Question has been a nightly favorite. We read it at bedtime over and over. I marvel at its beauty and heart-wrenching message. It is so well done."—A customer

DHARMA FAMILY TREASURES: Sharing Mindfulness with Children

ed. by Sandy Eastoak. 240 pp. #DHFA \$16.95

A collection of writings by Thich Nhat Hanh, Diane Di Prima, Robert Aitken, Christina Feldman, and others on how to share mindfulness practice with children and introduce them to basic Buddhist principles. Contains essays, poems, songs and stories valuable to any parent active in their children's spiritual growth.

A DOG'S TOOTH

by W.W. Rowe, illus. by Chris Banigan. 32 pp., 31 color illustrations, 8 1/2 x 11" #DOTO \$12.95 cloth, for children ages 5-13

In this classic Tibetan tale of the power of faith, a young man is asked by his dying mother to obtain a sacred relic to help her. He fails to do this and instead deceptively brings her a tooth from the skeleton of a dog and tells her it is the Buddha's tooth. The story movingly conveys how the mother's strong faith has the power to fulfill her dreams in spite of the son's deceit. The illustrations are a miracle of lively imagination.



EXPLORE TIBET

by the Junior Museum Staff of the Newark Museum. 32 pp., 9 x 12", #EXTI \$9.95

This is an activity book that was developed as part of Newark Museum's project "Tibet: The Living Tradition." Explore Tibet introduces Tibetan culture—exploring unknown places, meeting new people, and seeing different ways of life are childhood joys. Hands-on activities, stories and illustrations offer something for every child—meet a Tibetan family, construct a festival tent, make Tibetan food, play a karma board game, negotiate a mandala maze, and more! Ages 3-10.

THE FOURTEENTH DALAI LAMA: Spiritual Leader of Tibet

by Whitney Stewart. 128 pp., 53 b&w and color photos and line drawings, ages 10 to 17, #FODALA \$18.95 cloth (see Dalai Lama section)

Whitney Stewart recounts the Dalai Lama's fascinating life story.

THE GOLDEN GOOSE KING:

A Tale Told by the Buddha by Judith Ernst. 32 pp., color illustrations, 8 3/4 x 11 1/2", #GOGOKI \$19.95 cloth

The virtues of loyalty, courage and friendship are set forth in this story of a wise golden goose who was the Buddha in a past life. Excellent illustrations. For ages 6-12 and their parents. Winner of the 1996 Skipping Stones Book Award.

HER FATHER'S GARDEN,

by Janet Brooke. 40 pp., 8.5 x 11", 20 color illus., #HEFAGA \$12.95

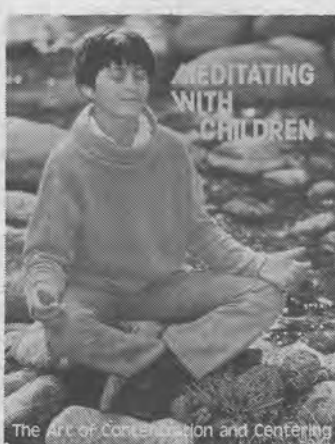
In a village high above the clouds where people are unhappy and nothing grows, a little girl dreams of a garden behind her father's house. The skeptical villagers mock her gardening efforts, but the garden flourishes and the villagers are transformed.

THE LIFE OF BUDDHA:

From Prince Siddhartha to Buddha

by George Hulskrämmer, illus. by Bijay Raj Shakya & Raju Babu Shakya. 72 pp., 8 1/2 x 11" #LIBU \$14.95

This beautiful hardcover comic book tells the life story of the Buddha. Ages 7 and up.



MEDITATING WITH CHILDREN: The Art of Concentration and Centering

by Deborah Rozman. 160 pp. #MEWICH \$16.95

A practical handbook for parents and teachers wanting to develop concentration and imagination in their children, including lesson plans for children through 8th grade.

THE MONKEY BRIDGE

by Rafe Martin, illus. by Fahimeh Amiri. 9 x 11" #MOBR \$17 cloth

"Martin successfully brings this brightly illustrated past-life tale of the Buddha about the meaning of true nobility to a new audience."—School Library Journal

PRINCE SIDDHARTHA COLORING BOOK

by Jonathan Landau, line drawings by Janet and Lara Brooke. 48 pp., 8 x 11", 62 images, #PRISCO \$6.95

Children can enter into the story of the Buddha by coloring the images from his life. A brief narrative explains each drawing.

TARA'S COLORING BOOK

by Andy Weber & Nigel Wellings. 12 line drawings, 10 x 13", #TACOCO \$12.95

A book of twelve exquisite line drawings of famous Tibetan icons. Buddha, Chenrezig, Tara, Manjushri and others with instructions on how to color the drawings.

THE THREE SILVER COINS:

A Story from Tibet

by Veronica Leo & Tashi Dakneva. 32 pp., fully illustrated, 8 x 10" #THSICO \$12.95

"This children's story has all the elements of the best folktales: magic, a kind-hearted and likable hero, and good triumphing over bad...a delightful vehicle for multicultural awareness."—NAPRA ReVIEW

Once there was a poor boy named Jinpa who lived in Tibet's high mountains. For his hard work he received one day three gleaming silver coins. "With these you can become rich!" his mother told him. "Invest them wisely, and they will increase a hundredfold." So off Jinpa went to seek his fortune... Ages 4+.

TWENTY JATAKA TALES

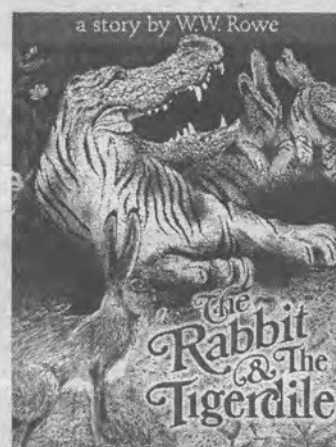
retold by Noor Inayat Khan, illus. by H. Willebeek Le Mair. 154 pp., 21 illus. #TWJATA \$9.95

Famous legends of former lives of the Buddha, these dramatic adventures tell of people and animals moved to altruism by the noble example of fellow creatures. Ages 5+.



THE RABBIT & THE TIGERDILE

by W.W. Rowe illustrated by Chris Banigan



Ages 4-10, 32 pp., 8 x 10", #RATI \$8.95

This past-life story of the Buddha explains the image of a rabbit on the face of the moon. When the god Sakra tested four animals by assuming a frightening form—half tiger, half crocodile—only the rabbit showed true compassion and selfless generosity. Magical color illustrations bring the story to life. It's delightful to read aloud.

"An endearing tale of trust and generosity."—NAPRA ReVIEW



WHERE IS TIBET?

by Gina Halpern. 48 pp., 43 color illus., 9 x 12", For ages 3-10, #WHTI? \$12.95

"Where is Tibet?" is really a way of asking "Where is happiness?" as Gina Halpern's enchanting book takes children on a double journey...to a real country and into their own hearts. Brilliantly illustrated Tibetan images, this sensitively rendered story follows the search of a refugee Tibetan boy and girl for their native Himalayan land, but their search goes far beyond the geographical—their quest becomes the universal search of all who seek a place of peace. Where is Tibet? celebrates a delightful spirit and sends a message of hope and empowerment.

COOKBOOKS

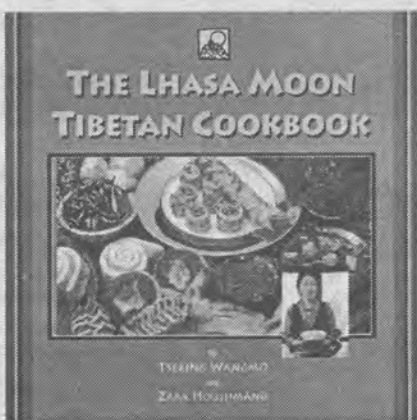
THE LHASA MOON TIBETAN COOKBOOK

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

Located in San Francisco's Marina District, the Lhasa Moon restaurant delights vegetarians and meat-lovers alike. The cookbook provides an excellent overview of the foods grown in Tibet and the meals served in homes, monasteries, and for celebrations.

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

"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.



"The best general introduction to Tibetan cooking available to home cooks...the dinners are quite ecstatic."—The Asian Foodbookery

THE NEPAL COOKBOOK

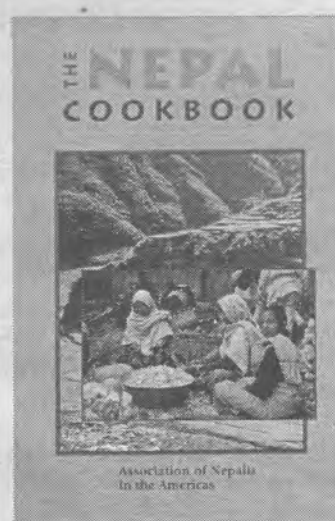
by the Association of Nepalis in the Americas 132 pp. #NECO \$10.95

"The Nepal Cookbook is an ideal reference for gourmet clubs—a terrific addition to any kitchen bookshelf."—Midwest Book Review

This treasury of recipes from the members of the Association of Nepalis in the Americas represents the best of authentic Nepali cuisine. From festival dishes to simple everyday favorites, these recipes reflect many facets of Nepal's colorful and diverse cultures. Nepali food is influenced by the cuisines of both India and Tibet. Here are recipes for all the elements of a full-course Nepali meal. Special cooking methods and ingredients are fully explained.

"A unique compendium of family recipes"—Library Journal
"...first major source of information on Nepali recipes."—Asian Foodbookery

"These recipes are full-flavored without being overly fussy to prepare. There's a wealth of vegetarian recipes."—Ithaca Times



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

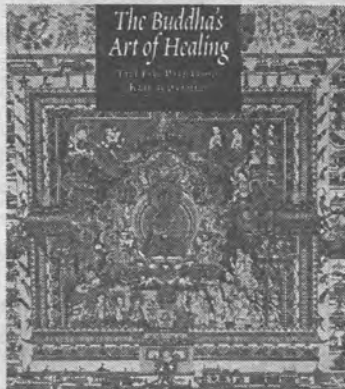
by Khatsa & Co. #TIDEHO \$15

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. Includes recipes. Great gift item!

AMBROSIA HEART TANTRA: The Secret Oral Teachings on the Eight Branches of the Science of Healing

annotated by Dr. Yeshe Dhonden,
trans. by Jampa Kelsang. 128
pp. #AMHETA \$11

This is the first volume of a key medical treatise known as *The Four Secret Oral Teachings on the Eight Branches of the Science of Healing*—the body, pediatrics, gynecology, disorders of wounds, toxicology, geriatrics, fertility and reproductivity.



BUDDHA'S ART OF HEALING: Tibetan Paintings Rediscovered

Essays by John Avedon, Tamdin Bradley, Fernand Meyer, N.D. Bolsokhoeva, and K.M. Gerasimova, fore. by H.H. the Dalai Lama. 208 pp., 10" x 12", 140 illus., 120 in color, #BUARHE \$35

A rich introduction to Tibetan medicine. Illustrated with intricate and vivid scroll paintings based on *The Atlas of Tibetan Medicine*, a seventeenth-century masterpiece that is the foundation of Tibetan medical education. Essays elucidate the conceptual and theoretical foundations of Tibetan medicine. Each of the forty paintings is reproduced as a full-page plate and described with detailed commentary on its visual content and symbolism.

EASTERN BODY, WESTERN MIND: Psychology and the Chakra System

by Anodea Judith. 416 pp.,
#EABOWE \$18.95

Explains the chakra system through Western psychology. The developmental tasks associated with each chakra are presented, followed by detailed explanations of balancing characteristics, traumas and abuses, and physical malfunctions. There are sections on healing practices, body types and pathologies.

THE FIVE TIBETANS: Five Dynamic Exercises for Health, Energy, and Personal Power

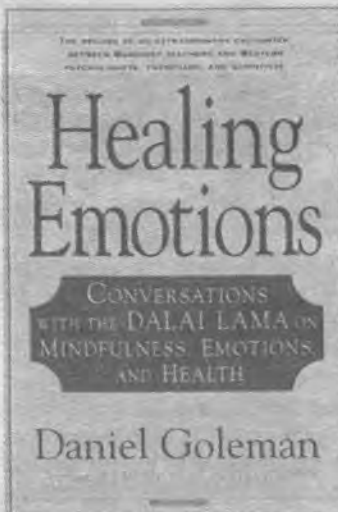
by Christopher Kilham. 84 pp., 15
photos, #FITI \$9.95

A Himalayan yogic system of simple and highly energizing exercises. Also known as the Five Rites of Rejuvenation, Christopher Kilham has taught these movements to thousands of people seeking a healthier lifestyle. They require a small amount of daily time and effort and can dramatically increase physical strength, suppleness, and mental acuity.

HANDBOOK OF TRADITIONAL TIBETAN DRUGS: Their Nomenclature, Composition, Use, and Dosage

by T.J. Tsarong. 101 pp. #HATRTI
\$6

Gives the composition, use, action, and dosage of 175 popular Tibetan natural drugs.



HEALING EMOTIONS: Conversations with the Dalai Lama on Mindfulness, Emotions, and Health

edited by Daniel Goleman. 208
pp. #HEEM \$15

The 1991 Mind and Life Conference in Dharamsala discussed the relationship between the brain, immune system and emotions; death and the nature of mind; the effect of positive and negative self image on one's body and mind; and the possibilities and methods for using the mind to heal the body.

HEALING INTO LIFE AND DEATH

by Stephen Levine. 294 pp.
#HELIDE \$12.95

Stephen Levine is a Buddhist teacher experienced in working with both mental and physical illness. He knows the roots of suffering intimately. In this book he explores the healing process and offers original techniques for working with pain and grief that include sixteen guided meditations and merciful awareness.

HEALTH THROUGH BALANCE: An Introduction to Tibetan Medicine

by Dr. Yeshe Donden, ed. &
trans. by Jeffrey Hopkins. 252 pp.
#HETHBA \$14.95

"I think this book is the best work on Tibetan medicine ever to appear in English."—Dr. Barry Clark

"Health Through Balance represents Dr. Donden's masterful distillation of the thousand-year-old Tibetan medical tradition."—East-West Journal

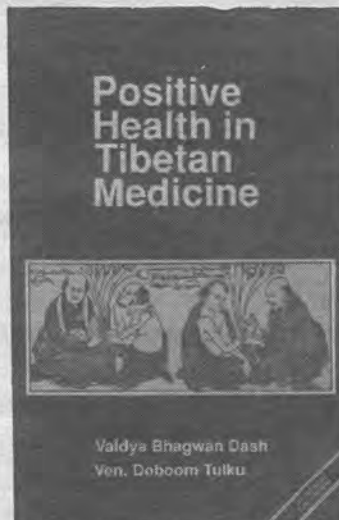
Tibetan medicine holistically restores and maintains the balance of the body's systems through a variety of treatments including diet, behavior modification, and the use of medicine and accessory therapy. Tibetan medicine is delicately responsive to patients' complete symptom patterns—no complaint is disregarded. Its wide variety of curative techniques are clearly explained.

LECTURES ON TIBETAN MEDICINE

by Dr. Lobsang Dolma Khangkar. 186 pp. #LETIME \$12.95

The famous Tibetan lady doctor Lobsang Dolma was a well-known teacher of Tibetan medicine. In her lectures she discusses Buddhism and medicine, massage, child conception, breathing exercises, the relation between body, speech and mind, the three humours, diagnosis, diet and behavior.

Get **15% off**
any book in the
Health and Fitness section
when you purchase
Healing from the Source
by Dr. Yeshe Dhonden,
who was the long-time
physician of
H.H. the Dalai Lama
(See page 32)



POSITIVE HEALTH IN TIBETAN MEDICINE

by Vaidya Bhagwan Dash & Ven.
Doboom Tulku. 115 pp. #POHETI
\$14.95 cloth

Tibetan medicine emphasizes right food, drink, life style and conduct for the preservation and promotion of positive health—one of the eight special branches of traditional medicine. Food and regimens for different parts of the day, night and seasons form the basis of this branch. This work deals with the different aspects of positive health.



THE QUINTESSENCE TANTRAS OF TIBETAN MEDICINE

trans. by Dr. Barry Clark, fore-
word by H.H. the Dalai Lama.
250 pp. #QUTATI \$22.95

"After more than ten years studying Tibetan medicine, both in theory and practice under the tutelage of a number of Tibetan physicians, Dr. Barry Clark has compiled *The Quintessence Tantras of Tibetan Medicine*. In it he presents clear and accurate translations of the Root and Explanatory Tantras, two works of such fundamental importance in the Tibetan medical system that they are commonly memorized by medical students."—The Dalai Lama

The Quintessence Tantras of Tibetan Medicine is a thorough, detailed and systematic analysis of the characteristics of healthy and diseased bodies. Discussed are the diagnostic techniques of pulse and urine analysis, principles of right diet, right lifestyle and behavioral factors. It also provides a treasury of knowledge about the beneficial applications of herbs, plants, spices, minerals, gems, etc. Included are the subtle and psychological techniques of therapeutics and the ethics and conduct required of a Tibetan physician.

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

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

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

STUDIES IN TIBETAN MEDICINE

by Elisabeth Finckh. 90 pp.
#STTIME \$9.95

This scholarly collection of papers on specialized topics in Tibetan medicine deals with various aspects of the medical system, including comparisons with the Chinese system. It presents the Tibetan medical tree and diagrams all its parts. Contents: Tibetan Medicine: Theory and Practice; The System of Tibetan Medicine; Notes on Pulsology; Characteristics of Pharmacology; Constitutional Types.

THE TIBETAN ART OF HEALING

paintings by Romio Shrestha,
text by Ian Baker, fore. by H.H.
the Dalai Lama. 192 pp. 9" x
12", color illustrations throughout,
#TIARHE \$29.95

This medical system—based on Buddhist beliefs, Ayurvedic healing practices, and ancient shamanic traditions—has been communicated through the centuries by intricate paintings of mandalas featuring plants, animals, deities, and mythical characters. Romio Shrestha, a Nepali master-painter created these brilliantly complex images. Tibetan scholar Ian Baker explains the artistic, spiritual and curative aspects of the paintings.

THE TIBETAN BOOK OF HEALING

by Dr. Lobsang Rapgay. 203 pp.,
11 line drawings, #TIBOHE \$12.95

A comprehensive look at the healing modalities offered in Tibetan medicine. Dr. Rapgay has presented the preventative health care aspects—diet, exercise, relaxation, detoxification, rejuvenation, meditation—of the Tibetan medical tantras. He explains how to develop a well-grounded spiritual practice that accords with body/mind types and which people of all traditions can heartily embrace.

TIBETAN BUDDHIST MEDICINE AND PSYCHIATRY

by Terry Clifford, foreword by
H.H. the Dalai Lama. 268 pp., 39
illus., #TIBUMD \$12.95

A comprehensive introduction to the Tibetan art of healing. The author discusses its religious, philosophical and psychological foundations, history and deities, tantric and ritual aspects, meditations for healing and views on dying, humoral theory, and unusual methods of diagnosis and cure.

"A well organized and exceptionally clear introduction."—
Yoga Journal

TIBETAN ARTS OF LOVE

by Gedun Chopel, extensive intro. & trans. by Jeffrey
Hopkins with Dorje Yuthok.
282 pp. #TIARLO \$14.95

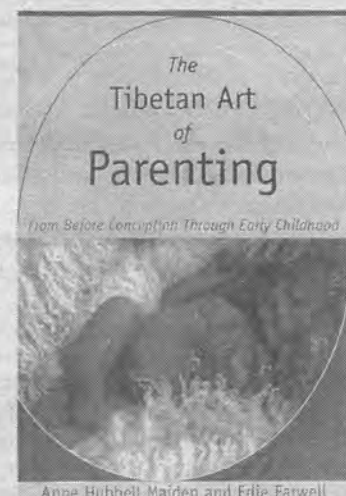
Presents in detail the sixty-four arts of love, divided into eight varieties of sexual play—embracing, kissing, pinching and scratching, biting, moving to and fro and pressing, erotic noises, role reversal, and positions of love-making. It is a translation of the Treatise on Passion by Gedun Chopel, the highly controversial former monk. He advises to shun inhibitions and explains how to increase female sexual pleasure. An over-arching focus is sexual ecstasy as a door to spiritual experience—the sky experience of the mind of clear light pervades the scintillating descriptions of erotic acts.

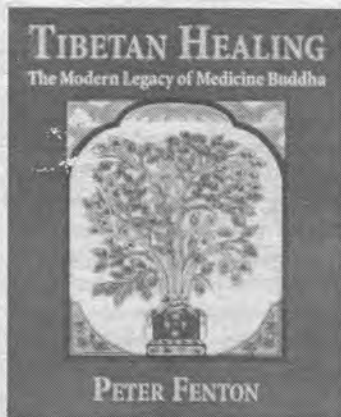
"The work is extremely relevant for the modern Western reader. Hopkins' sensitivity to women's issues is both praiseworthy and insightful."—José Cabezón

THE TIBETAN ART OF PARENTING FROM BEFORE CONCEPTION THROUGH EARLY CHILDHOOD

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

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





TIBETAN HEALING: The Modern Legacy of Medicine Buddha

by Peter Fenton. 206 pp., 41 b&w photos, 22 illus., tables, #TIME \$22.95

Peter Fenton traveled to India and Nepal, seeking the few places left where Tibetan refugees still practice Tibetan medicine in its entirety. He hiked with herbalists in Himalayan foothills; toured monasteries and healing centers, and he interviewed lamas, Tantric healers, and Tibetan doctors. With fascinating stories, photographs, and botanical drawings, he explains the Tibetan use of medicinal herbs and the living spiritual principles that give this medical practice its power.

TIBETAN MEDICINE and Other Holistic Health-Care Systems

by Tom Dummer. 308 pp. #TIME \$19.95

The author explains the tantric cosmology and symbolism relevant to Tibetan medicine including the chakras and psychic channels and energies; the causes of disease and types of illnesses and diagnosis; mind and mental disorders; and diet and treatments. He then shows how Tibetan and Western holistic medicine can be practiced together—Western herbal medicine and homeopathy with Tibetan herbal treatments, the similarities between osteopathy and Tibetan massage, and the use of Tibetan medical philosophy and Buddhist dharma as a basis for counseling therapy.

TIBETAN MASSAGE CHART by Dr. Rapgay. 18" x 24" #TIMAAC \$6.95

Illustrated wall-chart of Tibetan massage and acupressure, describing traditional Tibetan lotions and methods for helping to remedy problems with headache, anxiety, insomnia, female difficulties, and many more. Clear and easy to follow.



TIBETAN MEDICINE: East Meets West/Meets East edited by Jurgen Aschoff and Ina Rosing. 130pp. #TIMEEA \$20

Presents a summary of a symposium at the University of Ulm. It includes a collection of nine papers. It addresses the effectiveness of Tibetan drugs in clinically controlled conditions as well as presenting basic classificatory and documentary studies. It examines institutional issues and the problems experienced in the cross-cultural transfer of the Tibetan and Western medical systems.

TIBETAN MEDICAL PAINTINGS

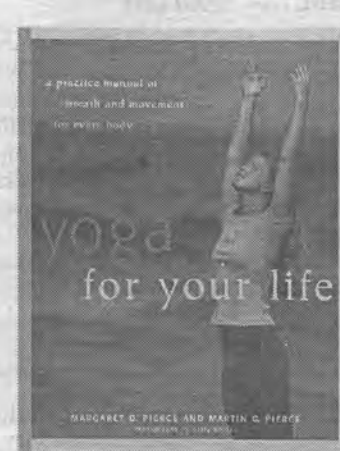
ed. by Parfionovitch, Meyer, and Gyurme Dorje. Two volumes, 168 & 172 pp., 77 color & 77 b&w illus., large format, boxed, #TIMEPA \$195

Sangye Gyamtso, regent of the Fifth Dalai Lama and founder of the monastic medical school at Chakpori in Lhasa created The Blue Beryl treatise which integrates Tibetan medicine's complex and diverse wisdom into a coherent body of knowledge visually presented in 76 brilliant paintings. A foreword by the Dalai Lama, summaries of the treatise, and the inscriptions on the color plates put the facsimiles in context.

TRADITIONAL CHINESE- MEDICINE

by Sheila McNamara. 274 pp. #TRCHME \$14

Traditional Chinese medicine has proven effective in easing a wide range of conditions using herbs, nutritional balance, acupuncture and other methods. With an A-Z list of conditions and their remedies, this comprehensive manual tells how Chinese medicine works and includes a detailed discussion of Qi Gong, the foundational system of mental and physical discipline.



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. 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, or to prepare for an active day. Easy to follow text and photos.

LANGUAGE

FLUENT TIBETAN: A Proficiency-Oriented Learning System

Novice and Intermediate Levels

by William A. Magee and Elizabeth S. Napper, Jeffrey Hopkins, General Editor. In collaboration with: Ngawang Thondup Narkyid, Geshe Thupten Jinpa, Kunsang Y. King, Jules B. Levinson, Jigme Ngapo, Daniel E. Perdue, Dolma Tenpa and Steven N. Weinberger. 1010 page, 4-vol. text, 8 1/2 x 11", 18 cassettes (26 hours), #FLTI \$250 (outside N. America, allow \$35 for shipping)

"*Fluent Tibetan* is a significant and unmatched achievement in the field of teaching colloquial Tibetan."—*The Tibet Journal*

The most systematic and extensive course system available in spoken Tibetan language, *Fluent Tibetan* was developed at the University of Virginia by language experts working in conjunction with indigenous speakers. Based upon courses for diplomats needing to learn a language quickly, its method acquaints students with the sounds and patterns of Tibetan speech through repetitive interactive drills, enabling the quick mastery of increasingly complex structures and thereby promoting rapid progress. *Fluent Tibetan* is the best course available for learning on your own. The package consists of textbooks and tape recordings, arranged in fifteen units. The first three units are devoted to recognition and pronunciation of the Tibetan alphabet and its combinations in syllables and words. With unit four, vocabulary and grammatical patterns are introduced in situational dialogues. Each dialogue is followed by extensive drills repeating the vocabulary and grammatical patterns in different contexts to broaden one's use of the language. The exceptionally clear voices in the dialogues and drills are both male and female indigenous Tibetans. The glossary is both Tibetan-English and English-Tibetan. *Fluent Tibetan* corresponds to a year of college-level language study



FLUENT TIBETAN CD-ROM: A Proficiency-Oriented Learning System. Novice and Intermediate Levels. A multimedia supplement with additional dialogues

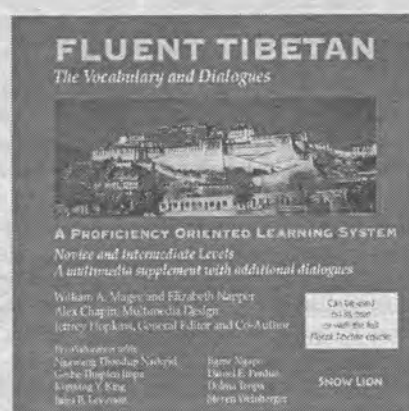
by William A. Magee and Elizabeth S. Napper, Alex Chapin, Multimedia Design, Jeffrey Hopkins, General Editor and Co-Author. #FLTICD \$45

This CD-ROM is an introduction to Tibetan language as well as a supplement to *Fluent Tibetan*—the four volume textbook arranged in fifteen units with 26 hours of tape recordings. This CD contains all of the vocabulary lists and dialogues used in the four volume textbook as well as an additional seventeen intermediate-level dialogues. A large number of vocabulary words are accompanied by sentences which demonstrate their usage. All are linked to audio resource files so that one can hear the proper pronunciation simply by the click of a mouse. Also provided on this CD is a Tibetan-English glossary that is searchable in both Tibetan and English, and an introduction to the Tibetan alphabet along with a presentation of Tibetan phonemics. Vocabulary lists can be presented in a variety of ways for drilling purposes including a random sort with sound at varying rates, much like talking flash cards. Dialogues can be presented automatically with sound at varying rates in Tibetan with English translation below or in English with Tibetan translation. The function of this CD-ROM is to bring together sound and text in a format that allows for quick access to whatever material is currently being studied. Beyond that this CD attempts to bring the language to life by challenging the student to pick out familiar words in new contexts and to discover new words in familiar contexts.

This CD is an excellent introduction to the Tibetan language, providing the resources needed to read Tibetan script and enough vocabulary and dialogues to develop significant mastery of the language.

System requirements:

- Macintosh: 68030/25 MHz or higher (native Power Macintosh) system 7.5 or later, 5 Mb free RAM, Sound Manager 3.0 or later, 256 color monitor, speakers or headphones.
- Windows: 80386/25 MHz or higher Windows 3.1 or later, 5 Mb free hard drive space, 8-bit sound card, 256 color monitor, speakers or headphones. 32-bit windows NT should use the Win95 installer.



A BASIC GRAMMAR OF MODERN SPOKEN TIBETAN: A Practical Handbook

by Tashi. 184 pp. #BAGRMO \$12.95

This grammar textbook of spoken Tibetan is based on the author's 12 years teaching experience at the Library of Tibetan Works and Archives, Dharamsala and a year in the USA. It presents colloquial Tibetan grammatical structures in useful sentences.

THE CLASSICAL TIBETAN LANGUAGE

by Stephan Beyer. 503 pp. #CLTILA \$24.50

A comprehensive description of the Tibetan language. It treats the classical language on its own terms. Beyer presents the language as a medium of literary expression and deals with linguistic phenomena encountered in the classical texts.



LEARNING PRACTICAL TIBETAN

by Andrew Bloomfield & Yanki Tshering. 175 pp. #LEPTI \$16.95, Optional: two 90 min. cassette tapes #TIPHT \$14.95

Learning Practical Tibetan is a revised and expanded version of our *Tibetan Phrasebook*. *Learning Practical Tibetan* has a larger format than *Tibetan Phrasebook* and includes the Tibetan script in addition to the phonetic system to make it useful as a practical Tibetan-language study tool.

Learning Practical Tibetan begins by introducing both a phonetic system and a simple yet complete grammar. In addition to containing phrases and dialogues, each chapter is preceded by useful information, vocabulary, and some pointers about Tibetan customs and etiquette. The appendices include these helpful sections: numbers, dates, days and time, dates of festivals, religious and monastic vocabulary and a general vocabulary.

LEARN TIBETAN: Essential Words and Phrases for Absolute Beginners

by Eurotalk Interactive. CD-ROM #LETICD \$50

A lively and entertaining introduction to Tibetan language. This well-designed 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.

NEW PLAN TIBETAN GRAMMAR AND TRANSLATION

by Pema Chhinjor. 198 pp. #NEPLTI \$12

Intended for the serious student of Tibetan language, the author has compiled the best of the methods he has used during 20 years of teaching at Panjab University at Chandigarh. The basic structure of Tibetan grammar is methodically explained through well planned practical exercises.

A SANSKRIT-ENGLISH DICTIONARY

by M. Monier-Williams. 1369 pp., #SAENDI \$40 cloth

This is the classic Sanskrit dictionary and is an excellent resource for Buddhist studies. Contains 180,000 words arranged etymologically and philologically. This book is printed in India.

TIBETAN-CHINESE DICTIONARY

by Merig Petuen Khang. 3294 pp., 2 volumes, #TICHDI \$120

We have a few copies of a dictionary printed in Lhasa. This was formerly a 3-volume set and has now been printed in two volumes. They are cloth bound and in so-so but very readable condition. It is difficult to obtain them, so please call for availability.

TIBETAN-ENGLISH DICTIONARY OF BUDDHIST CULTURE

by Rangjung Yeshe. CD ROM version 2.0, #TIENDB \$50

This dharma dictionary is a database of approx. 66,000 entries. It is a compilation from existing dictionaries, word-lists and glossaries selected on a practical usage basis. It has an extensive glossary, a list of usage of Buddhist terms in present day works of translation, a massive amount of dictionary entries, a lexicography of places, people and literary works, and an encyclopedic covering of topics of importance to the Buddhist world. The work is published as an electronic version on CD ROM for PC and Mac so the dictionary can be an on-line tool.

TIBETAN-ENGLISH DICTIONARY OF BUDDHIST TERMINOLOGY

Tsepak Rigzin. 479 pp. #TIENDI \$40 cloth

Based on The Great Volume of Precise Understanding (Mahavyutpatti)—a Sanskrit-Tibetan dictionary commissioned by King Tri Ralpachen in the 9th century, and supplemented from works of Tibetan lamas. 6,000 main entries and over 8,000 sub-entries, with Sanskrit equivalents where possible. New edition—revised and enlarged 40%.

A TIBETAN-ENGLISH DICTIONARY (compact edition)

Sarat Chandra Das. 1353, #COTIEN \$25

Compiled from a large number of Tibetan and Sanskrit works, this dictionary contains Tibetan words with Sanskrit equivalents and English meaning. Technical terms are illustrated with extracts from Sanskrit and Tibetan works.

TIBETAN QUADRISYLLAB- ICS, PHRASES & IDIOMS

by Acharya Sangye T. Naga & Tsepak Rigzin. 264 pp. #TIQUPH \$18

This compilation of idioms and phrases bridges the gap between Tibetan literary and colloquial forms. Each phrase has an English equivalent and is also used in a complete sentence. A must for Tibetan language students.

TIBETAN PHRASEBOOK

by Andrew Bloomfield & Yanki Tshering. 152 pp., 4 1/4 x 7", #TIPH \$8.95, Two 90 min. cassette tapes #TIPHT \$14.95

Tibetan Phrasebook and accompanying tapes make immediate communication with Tibetans easy and fun. Travelers to Tibet, Nepal, and India as well as people wishing to speak with Tibetans in the West will find this book invaluable. It begins by introducing a phonetic system and a simple yet complete grammar. In addition to containing phrases and dialogues, each chapter is preceded by useful information, vocabulary, and Tibetan customs and etiquette. Appendices include helpful sections: numbers, dates, days and time, dates of festivals, religious and monastic vocabulary and a general vocabulary. Two 90-minute cassette tapes complement the book so that you can actually hear and practice how the words and phrases are spoken by a native.



TRANSLATING BUDDHISM FROM TIBETAN:

An Introduction to the Tibetan Literary Language and the Translation of Buddhist Texts from Tibetan

by Joe Wilson, Jr. 845 pp., 7 x 9", glossary #TRBUTI \$65 cloth, A Namgyal Institute Textbook.

This complete textbook on classical Tibetan is suitable for beginning or intermediate students. It begins with rules for reading, writing, and pronouncing Tibetan, gradually carrying the reader through the patterns used in the formation of words, and the repeating patterns of Tibetan phrases, clauses, and sentences. Students with prior experience will find that the seven appendices—which review the rules of pronunciation, grammar and syntax—provide an indispensable reference. It balances traditional Tibetan grammatical and syntactic analysis with a use of terminology that reflects English preconceptions about sentence structure. Based on the system developed by Jeffrey Hopkins at the University of Virginia, this book presents in lessons, with drills and reading exercises, a practical introduction to Tibetan grammar, syntax and technical vocabulary used in Buddhist works on philosophy and meditation. An extremely well designed learning system, it serves as an introduction to reading and translating and to Buddhist philosophy and meditation. Through easily memorizable paradigms, the student comes to recognize and understand the recurrent patterns of the Tibetan language. Each chapter contains a vocabulary full of helpful Buddhist terms.

"What an impressive production! It is a superb piece of work."—Richard Hayes, Dept. of Religious Studies, McGill University

TRANSLATING BUDDHISM FROM TIBETAN TAPE

by Joe Wilson. 90 min. #TRBUTT \$10

This language tape was designed to assist with pronunciation, vocabulary, drills and exercises found in our book Translating Buddhism From Tibetan.

S SOCIAL ACTION, HISTORY, ENVIRONMENT & POLITICS

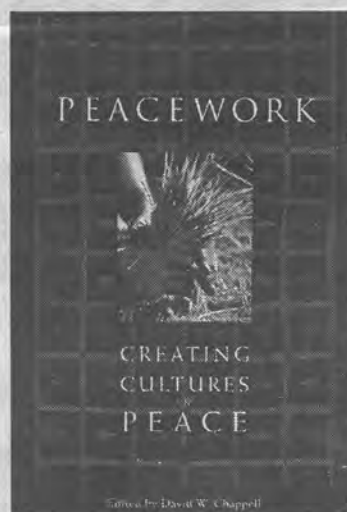


BUDDHIST PEACEWORK

Creating Cultures of Peace

ed. by David Chappell. 253 pp., 25 b&w photos, #BUPE \$14.95

Eighteen Buddhist leaders such as the Dalai Lama, Thich Nhat Hanh, Maha Ghosananda, Daisaku Ikeda, Karma Lekshe Tsomo, Sulak Sivaraksa, Stephanie Kaza, and Judith Simmer-Brown describe their ideas and work—the principles that guide Buddhist peace activism. This is not a book of theory but of real experiences.



BUDDHISM AND ABORTION

ed. by Damien Keown. 222 pp. #BUAB \$22.95

The first book to explore abortion from Buddhist cultural and ethical perspectives. Keown discusses abortion as found in Buddhist societies including Thai, Japanese and Korean and in Buddhist literature.

BUDDHISM IN CONTEMPORARY TIBET: Religious Revival and Cultural Identity

ed. by Melvyn Goldstein & Matthew Kapstein. 235 pp., 37 b&w photos, #BUCOTI \$15.95

Four leading specialists in Tibetan anthropology and religion conducted case studies in Tibet. They observed the revival of Buddhism in monastic communities and at popular pilgrimages and festivals. Since this revival contends with Chinese oppression, the Tibetans must adapt socially, politically, and economically.

BUDDHIST ECONOMICS: A Middle Way for the Marketplace

by Prayudh A. Payutto. 102 pp. #BUEC \$14.95

P.A. Payutto, one of Thailand's foremost Buddhist scholars, challenges the misconception that Buddhism is only for renunciants by outlining an ethically Buddhist approach to economics. Production, consumption and other economic activities are not to be treated as ends in themselves but as means to the ultimate development of individual and social well-being. Buddhist Economics provides guidelines for ethically responsible money-making.

BUILDING A BUSINESS THE BUDDHIST WAY

by Geri Larkin. 142 pp. #BUBUBU \$12.95

Presents entrepreneurship emphasizing balance and integrity. Geri guides the reader through a process of understanding oneself and one's market including developing business, marketing, and a financial plan. Although clothed in Buddhist precepts, Larkin's principles are all business—with a sense of humor and balance between Buddhist and business goals.

THE CULT OF PURE CRYSTAL MOUNTAIN: Popular Pilgrimage and Visionary Landscape in Southeast Tibet

by Toni Huber. 320 pp., 3 maps, 9 halftones, #CUPUCR \$65 cloth

The Tibetan district of Tsari with its sacred snow-covered peak of Pure Crystal Mountain has long been a major pilgrimage center of symbolic and ritual significance for Tibetans. Toni Huber of Victoria University explores its esoteric and popular ritual traditions. She documents Tibetan life patterns and cultural traditions which have largely disappeared since 1959. Huber analyzes the cultural categories of space, place, and person, and the organization of Tibetan society in relation to them.

DEMYSTIFYING TIBET: Unlocking the Secrets of the Land of the Snows

by Lee Feigon. 241 pp., 21 photos and illus., #DETI \$27.95 cloth

An authoritative and up-to-date view of the history and culture of Tibet. Lee Feigon, chair of the East Asian Studies Dept. at Colby College, examines the country behind the myths to locate the origins of modern Tibet and to sort out its controversial relationship with China. His book brings the Tibetan issues into the mid 90s—a good read.



DHARMA RAIN: Sources of Buddhist Environmentalism

ed. by Stephanie Kaza & Kenneth Kraft. 312 pp. #DHRA \$24.95

A comprehensive collection of classic texts, contemporary interpretations, guidelines for activists, issue-specific information, and materials for environmentally-oriented religious practice. Contributors include Basho, the Dalai Lama, Thich Nhat Hanh, Gary Snyder, Chogyam Trungpa, Gretel Ehrlich, Peter Matthiessen.



THE DRAGON IN THE LAND OF SNOWS: A History of Modern Tibet since 1947

by Tsering Shakya. 574 pp., 12 b&w photos, #DRLASN \$29.95 cloth

"...will undoubtedly take its place as the indispensable account of modern Tibetan history."—Literary Review

This definitive history of Tibet is based entirely on unpublished primary sources and written by a Western-educated Tibetan author. It shatters the popular perception of Tibet as an isolated Shangri-la unaffected by broader international developments and rises above the simplistic dualism so often encountered in accounts of Tibet's contested recent history. Charting a clear course through the intricacies of the historical record, Tsering Shakya gives a balanced account of Tibet's desperate attempts to maintain her independence and safeguard her cultural identity.

"At last, the history of Tibet we have been waiting for. It will irritate both Chinese and Tibetan chauvinists as it explodes their myths, misunderstandings, and propaganda."—Jonathan Mirsky

BEARING WITNESS

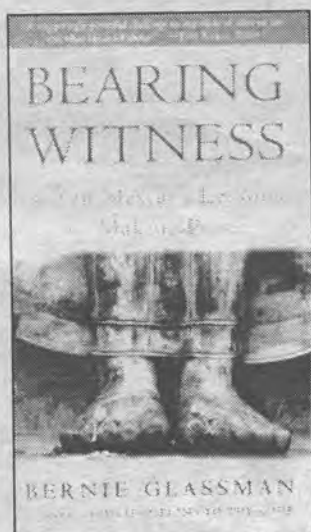
A Zen Master's Lessons in Making Peace

by Bernie Glassman

218 pp., 6 b&w photos, #BEWI \$13

"The most important work on peacemaking written in this decade."—Values & Visions

Bernie Glassman takes people into situations where they experience problems first-hand, into circumstances so overwhelming—such as living on the streets of New York City or meditating on the crime of the century at Auschwitz—that they are forced to relinquish the comfort of their familiar view of the world. Out of these actions have come the three tenets of the order: letting go of fixed ideas, healing ourselves and others, and bearing witness to whatever is taking place within us and right before our eyes.



EDUCATION IN TIBET: Policy and Practice since 1950

by Catriona Bass. 300 pp., numerous charts, graphs, and maps, #EDTI \$25

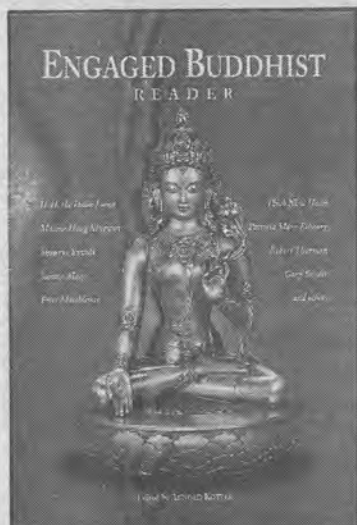
Education policies in Tibet are in danger of turning Tibetans into a poorly educated underclass with administrative and skilled technical jobs increasingly taken by Han Chinese. In this comprehensive overview of education in the Tibet Autonomous Region, Bass presents its history in light of political and educational shifts in China and discusses the Chinese government's response to Tibetan nationalism and its effect on education. She uses official sources in both Chinese and Tibetan, first-hand observation, interviews with Tibetan refugees and with educators.

ENGAGED BUDDHISM IN THE WEST

ed. by Christopher Queen. 512 pp. #ENBUWE \$24.95

Engaged Buddhism is founded on the belief that genuine spiritual practice requires an active involvement in society. Queen illuminates the evolution of Buddhist activism—including its history, leadership, organizations and teachings—and addresses such issues as violence and peace, race and gender, homelessness and AIDS.

"A fine map of the activist path."—Alan Senauke, Buddhist Peace Fellowship



ENGAGED BUDDHIST READER

ed. by Arnold Koller. 264 pp. #ENBURE \$18

Represents the "cream" of sixty works, offering a comprehensive range of perspectives and insights on socially engaged Buddhism. Contributors include the Dalai Lama, Thich Nhat Hanh, Shunryu Suzuki, Maha Ghosananda, Joanna Macy, Jack Kornfield, Robert Aitken, Peter Matthiessen, Stephen Batchelor, Robert Thurman, and many others.

EURASIAN MYTHOLOGY IN THE TIBETAN EPIC OF GESAR

by Siegfbert Hummel. 117 pp. #EUMYTI \$12

Gesar is the most extraordinary Tibetan legendary figure. Professor Hummel provides a wealth of mythological, legendary and folkloric motifs which over the course of centuries formed around the initial kernel and he brings to life a fascinating story.

FESTIVALS OF TIBET

by Tsepak Rigzin. 70 pp. #FETI \$8.95

The yearly cycle of festivals Tibetans enjoy are described in their historical and Buddhist context. A valuable way to understand the Tibetan traditions and to know what Tibetans like to celebrate.

ENLIGHTENED MANAGEMENT: Bringing Buddhist Principles to Work

by Dona Witten with Akong Tulku Rinpoche. 168 pp. #ENMA \$14.95

Packed with exercises and techniques tailored for the workplace and shows how to draw the best out of ourselves and our colleagues to create the productive, balanced, and happy office environment in which everyone dreams of working. Dona Witten is a management consultant for Ernst and Young. Akong Tulku Rinpoche is the director of Samye Ling in Scotland.

THE GOLDEN YOKE: The Legal Cosmology of Buddhist Tibet

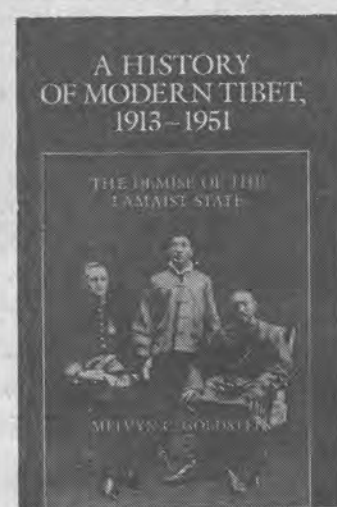
by Rebecca French. 528 pp, 64 b&w photos, 16 drawings, 3 maps, 7 x 10", #GOYO \$39.95 cloth

This is the best elaboration of the legal, cultural and ideological dimensions of pre-communist Tibetan jurisprudence, a unique legal system that maintains its secularism within a thoroughly Buddhist setting. French reconstructs the Tibetan legal system as a series of layered narratives from the people who participated in the daily operation of law in Tibet prior to 1959. The practice of law in this unique legal world ranged from the fantastic use of oracles in the search for evidence to the more mundane presentation of cases in court.

HIGH PEAKS, PURE EARTH: Collected Writings on Tibetan History and Culture

by Hugh Richardson. 790 pp., 104 b&w photos, maps, index, #HIPEPU \$40

The last British diplomat to serve in Tibet (in Lhasa from 1935-50), he studied Tibetan life and later became a scholar. High Peaks, Pure Earth contains 65 contributions including: the crucial and formative phase of Tibet's history in the seventh to ninth centuries; later history to the twentieth century, including a number of important studies of the Chinese and Western involvement in Tibet; Tibetan Precip, a previously classified publication summarizing British relations with Tibet; the author's testimonies and recollections of life in traditional Tibet.



A HISTORY OF MODERN TIBET, 1913-1951: The Demise of the Lamaist State

by Melvyn Goldstein. 898 pp. #HIMOTI \$32.50

Presents a large number of documents that reveal the play of forces before the Chinese invasion of Tibet. Very well-researched yet criticized for its viewpoint on the events it documents.

"Brilliant...the only complete picture of what occurred in Tibet. Unlike Tibetan writings (an exception being A Political History of Tibet), it does not gloss over the situation into which they walked—culminating in the loss of Tibet in the 1950s."—Glenn H. Mullin

HISTORY OF THE "WHITE CRYSTAL" (Shel dkar chos 'byung): Religion and Politics of Southern La Stod

translated by Pasang Wangdu and Hildegard Diemberger, in cooperation with Guntram Hazod. 175 pp., 8.5 by 12", 29 color plates, maps, Tibetan text, b&w plates, #HIWHCR \$58.00

Presents a view of the evolution of Tibetan society from ancient clans to aristocratic families, and eventually to the monastic institutions at the time when the Fifth Dalai Lama established his rule throughout Tibet. The text was compiled in 1732 by Ngag dbang skal ldan rgya mtsho of Shel dkar monastery in southern La Stod. The author outlined the history of southern La stod, its lords, and the monastery, whose early abbots adhered to the Sakya tradition.

INDIA & TIBET

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

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

IN EXILE FROM THE LAND OF SNOWS

by John Avedon. 391 pp. #EXLASN \$16

This is a well-written record of the destruction of an ancient civilization, and of the reconstruction abroad of Tibetan culture. It includes An Interview with The Dalai Lama.

"The detailed life stories Avedon recounts are nothing short of stunning."—Denver Post

"No cultural and political saga of our time is more terrible, compelling and inspiring. Avedon has thoroughly searched it out and presented it colorfully and with moral force."—Boston Globe

THE INTERNATIONAL TIBET RESOURCE DIRECTORY 1995

by the International Campaign for Tibet. #INTIRE \$7

A pocket-sized directory containing over 500 addresses, telephone/fax/e-mail and contacts for the Tibetan government in exile, Tibet support groups, International NGO's, etc.

ISLAM IN TIBET & The Illustrated Narrative: TIBETAN CARAVANS

by Abdul Wahid Radhu, Dr. William Stoddart, José Ignacio Cabezon, fore. by H.H. the Dalai Lama, preface by Marco Pallis, trans. by Jane Casewit, ed. by Gray Henry. 312 pp., 33 b&w photos, 2 maps, #ISTI \$24.95

"Traditional Tibetan life was a rich tapestry woven of several strands, of which one was Islam. This work makes this aspect of Tibetan culture and society known."—Seyyed Hossein Nasr

Professor Cabezon writes on Islam, followed by "Buddhist and Islamic Viewpoints of Ultimate Reality" by Dr. William Stoddart. "Tibetan Caravans" describes centuries-old trading business between India, Central Asia and Tibet and the interplay between Islam and Buddhism.

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

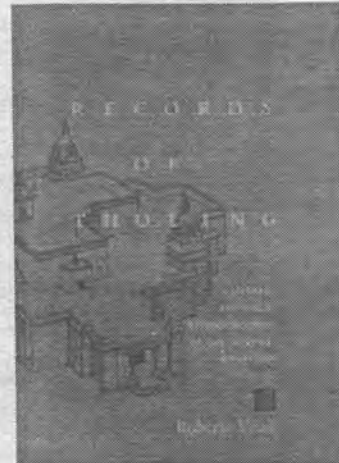
by Sumner Carnahan with Lama Kunga Rinpoche, intro. by R. Thurman. 236 pp., 46 photos #INPREN \$14.95

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

ORPHANS OF THE COLD WAR: America and the Tibetan Struggle for Survival

by John Kenneth Knaus. 384 pp., 54 photos, illus., #ORCOWA \$27.50 cloth

A secret war has been waged over Tibet involving the Chinese, Indians, British, Tibetans and Americans—this vivid account was written by the 44-year veteran of the CIA who participated in the planning, direction and execution of America's covert attempts to aid the Tibetan resistance. He describes secret UN negotiations to brutal violence in the Himalayas—gripping tales of geopolitics and courage, faith and abandonment—essential reading on the modern history of Tibet.



RECORDS OF THOLING: A Literary and Visual Reconstruction of the "Mother" Monastery in Guge

by Roberto Vitali. 226 pp., 8.5 x 11", 4 color, 11 b&w plates, 12 line drawings, 2 maps, biblio., index, Tibetan text, #RETH \$35

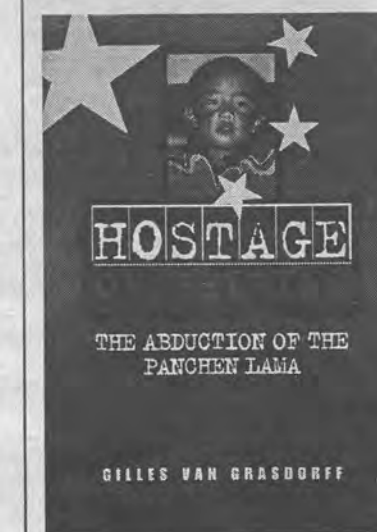
This monograph reconstructs symbolically the most important monastery of West Tibet (founded in 996 by the monk-king Ye-shes'od together with the translator Rin-chen-bzang-po) which suffered irreparable damage during the Cultural Revolution. It assesses the history of Tholing from its foundation until the 19th century, and introduces hitherto unknown documents belonging to Tholing to identify all its temples, chapels, stupas and buildings composing the monastic complex (reconstructed with sketches and paintings). The material has been cross-checked with the oral accounts provided by the surviving monks and notables of Tholing.

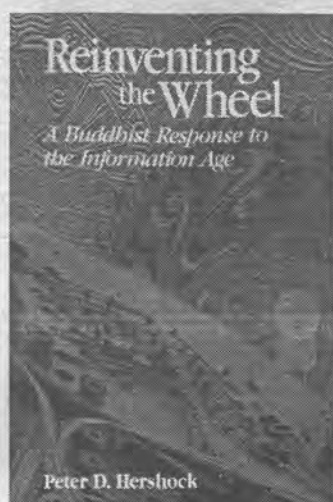


HOSTAGE OF BEIJING THE ABDUCTION OF THE PANCHEN LAMA

by Gilles van Grasdorff, fore. by Richard Gere. 320 pp., photos, maps, #HOBE \$24.95 cloth

A well-researched investigation into the kidnapping of the Panchen Lama. According to Tibetan Buddhist tradition, the Panchen Lama plays a key role in identifying the next incarnation of the Dalai Lama. Shortly after arresting Guenden Tcheukyi Nyima, the Chinese produced their own "Panchen Lama." The author presents fresh insights into the intrigue of Tibet's recent history and the current situation.





REINVENTING THE WHEEL:
A Buddhist Response to the
Information Age
by Peter Herschok. 320 pp.
#REWH \$16.95

Herschok assesses the personal and communal costs of our global economic and technological commitments. He reveals the suppositions of western cultural dynamics, while contrasting its fundamental values such as independence, individual freedom, and a control of the world, with those of Buddhism. If people continue to accept these western cultural presuppositions, they will trap us in a wheel of existence, in life's karmic circle.

A SEASON TO PURGE:
Religious Repression in Tibet
A Report by the International
Campaign for Tibet. 102 pp.
#SEPU \$5

This is the latest report on religious repression in Tibet and includes a discussion of the Panchen Lama. A necessary read for anyone interested in the preservation of Tibetan Buddhism.

SEEDS OF PEACE:
A Buddhist Vision for
Renewing Society
by Sulak Sivaraksa, foreword by
H.H. the Dalai Lama, preface by
Thich Nhat Hanh. 133 pp. #SEPE
\$12

"Sulak Sivaraksa is one of the heroes of our time. To the soul and Earth-destroying religions of consumerism, greed, and exploitation, he brings deep wisdom and refreshingly sane alternatives."—Joanna Macy



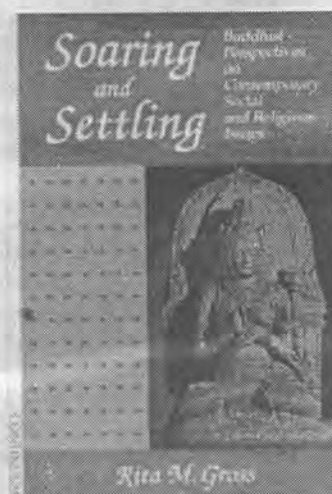
THE SKULL MANTRA
by Eliot Pattison. 403 pp. #SKMA
\$24.95 cloth

"Nothing that happens in life is random." When a headless corpse is found by a prison work gang on a windy Tibetan mountainside, veteran police inspector Shan Tao Yun might seem the perfect man to solve the crime—except he is in a Tibetan prison himself for offending the Party in Beijing. Set against the astonishing landscape of this beleaguered Himalayan country and the epic struggle of the Tibetan people, Shan's difficult and twisted journey to the truth becomes a passage through the many layers of tragedy inflicted by China on Tibet and its people.

SKY BURIAL
by Blake Kerr, photos by John
Ackert, foreword by H.H. the
Dalai Lama, intro. by Heinrich
Harrer. 186 pp. #SKBU \$12.95
(see Adventure & Travel)

**THE SNOW LION AND THE
DRAGON: China, Tibet, and
the Dalai Lama**
by Melvyn C. Goldstein. 130pp.
#SNLDR \$13.95

With the death of Deng Xiaoping, the future of Tibet is more uncertain than ever, and Goldstein argues that the conflict could easily erupt into violence. Drawing upon his deep knowledge of the Tibetan culture and people, Goldstein takes us through the history of Tibet, concentrating on the political and cultural negotiations over the status of Tibet from the turn of the century to the present—a carefully argued presentation of the Tibet Question during this turning point in its turbulent history.



SOARING AND SETTLING:
Buddhist Perspectives on
Contemporary Social and
Religious Issues
by Rita Gross. 258 pp. #SOSE
\$19.95

This is a book about Buddhist practice, feminism, and social change. The essays, however, focus on themes not often emphasized in the Engaged Buddhist movement, beginning with feminism itself. Sixteen essays present Buddhist feminism, social issues from a feminist perspective and the feminist theology of Buddhism.

"Her reflections are incisive, and express her social activism, intellectual creativity, and personal candor."—Judith Simmer-Brown

THE STATUS OF TIBET:
History, Rights, and Pros-
pects in International Law
by Michael C. van Walt van
Praag. 450 pp. #STTI \$26.95 cloth

Reviews the history of Tibet from its unification in the seventh century to its present disputed incorporation into the People's Republic of China. A definitive record of the legal status of Tibet, the book provides the basis for understanding the unresolved Sino-Tibetan conflict and its importance among the broader issues of Asian politics.

**A STUDY OF TIBETAN
PAPER MONEY (With a
Critical Bibliography)**
by Wolfgang Bertsch. 93pp. Color
plates/b&w photos #STIPA
\$10.95

Paper money was introduced into Tibet in the early 20th century and comprises some of the most attractive banknotes among world currencies past and present. This book serves as a catalog of all major types of Tibetan paper money, and includes color plates, black-and-white photos, a description of Tibetan print seals, and a critical and comprehensive bibliography.

A STRANGE LIBERATION:
Tibetan Lives in Chinese
Hands
by David Patt. 270 pp. #STLI
\$12.95

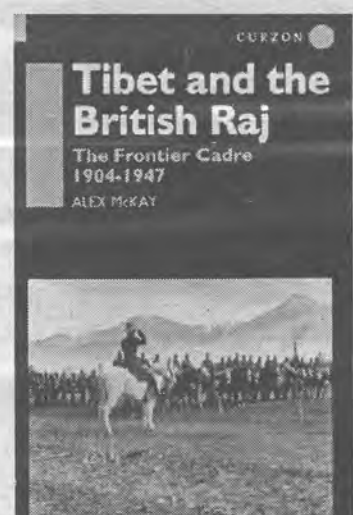
"...an intensely moving account of the plight of the Tibetans."—The Tibet Journal

Presents the inspiring and unforgettable accounts of two Tibetans who tell what it was like to be in Chinese hands during thirty years of Chinese occupation. Ama Adhe, now a well-known spokeswoman for the Tibetan cause, was born in Eastern Tibet to a family of nomadic farmers. A teenager when the Chinese arrived, she witnessed the first overtures of the communists in Tibetan communities and recalls the events that followed.

Tenpa Soepa was a government official intimately involved in organizing the flight of the Dalai Lama from Lhasa in 1959. In the dramatic story of his escape, eventual capture and years of imprisonment, he presents a vivid picture of the fall of Tibet.

TEARS OF THE LOTUS:
Accounts of Tibetan
Resistance to the Chinese
Invasion, 1950-62
by Roger E. McCarthy. 312 pp.,
14 b&w photos, 3 maps, #TELOT
\$48.50 cloth

As a CIA officer, Roger McCarthy trained members of the Tibetan resistance in the late 1950s. Roger tells the story of the Tibetan resistance, the role of Tibetans who collaborated with the Chinese invaders, the unforgivable Chinese brutalities, excesses, and deceptions, and the sorry role of the Free World—the United Nations and that of Prime Minister Nehru—when Tibet desperately needed help.



**TIBET AND THE BRITISH
RAJ: The Frontier Cadre
1904-1947**
by Alex McKay. 293 pp. #TIBR
\$49.00 cloth

More than one hundred British-Indian officials lived and worked in Tibet during the years 1904-1947. Following Colonel Younghusband's 1903-1904 mission to Lhasa, these officers and their supporting staff were posted in central and southern Tibet, and after 1936-1937, at the British Mission in Lhasa. This groundbreaking work examines the character, role, and influence those who formed a small, distinct, group of Tibetan specialists—diplomatic representatives of the Raj, but also scholars, spies, and empire-builders, who influenced events in Tibet and shaped our understanding of that land.

TIBETAN HISTORIES:
A Bibliography of Tibetan-Language Historical Works
by Dan Martin. 295 pp. #TIHI \$45.00 cloth

This bibliography of over seven hundred items, provides a comprehensive listing of Tibetan language works belonging to historical genres that have evolved between the 11th century and the present. Included are the dates and details of composition or publication, authorship and title, and references to the burgeoning secondary literature in other languages. An extensive alphabetical index of proper names, titles and subjects in English makes this an easy reference.

TIBET OUTSIDE THE TAR
by Steven D. Marshall and
Susette Ternent Cooke (The Alli-
ance for Research in Tibet).
CD-ROM #TIOUTA \$10

This unprecedented report contains 2700 pages of text, hundreds of photographs, tables, charts, and maps of the half of Tibetan land submerged under four Chinese provinces. The entire report, complete with images and graphics, has been presented in Adobe's easy-to-use Acrobat Reader software. There is a full search index. Photographic images can be zoomed into with startling detail.

"A fantastic tool for research—revealing what is actually happening in Tibet now. Replete with photographic, demographic and political information in a thorough historical framework."—Prof. Jeffrey Hopkins

TIBETAN NATION

A History of Tibetan Nationalism
and Sino-Tibetan Relations



TIBETAN NATION:
A History of Tibetan
Nationalism and Sino-
Tibetan Relations
by Warren W. Smith, Jr. 733 pp.
#TINA \$34

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

This detailed history offers a comprehensive account of Tibetan nationalism, Sino-Tibetan relations, and the issue of Tibetan self-determination. Smith explores Tibet's ethnic and national origins, birth of the Tibetan state, the Buddhist state and its relations with China, Tibet's quest for independence, and the Chinese takeover of Tibet after 1950. Focusing especially on post-1950 Tibet, Smith analyzes Marxist-Leninist and Chinese Communist Party nationalities theory and policy, their application in Tibet, and the consequent rise of Tibetan nationalism and issue is self-determination.

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

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

**TOURNAMENT OF
SHADOWS: The Great Game
and the Race for Empire in
Central Asia**
by Karl Meyer & Shareen Brysac.
646 pp., 37 b&w photos, maps,
#TOSH \$35 cloth

The world's oldest established imperial rivalry had its start during the Napoleonic age when British agents came upon the tracks of Russian rivals in snowbound Tibet. Was the Tsar planning to invade India, or was Russia bent on global dominion? To foil these real or imagined schemes, the British dispatched an army to Lhasa to check Tsarist designs on Tibet. For the general reader, the authors offer a superb introduction to an absorbing history—a history vital to the understanding of today's disputes over Russia's role in the Caucasus, the CIA's operations in Tibet and the impassioned politics of Afghanistan. This is a well-documented overview filled with details likely to be new even to Great Game aficionados.

WARRIORS OF TIBET:
The Story of Aten and the
Khampas' Fight for the
Freedom of Their Country
by Jamyang Norbu. 152 pp.
#WATI \$12.95

This is a vivid and heartfelt story of a Tibetan Khampa warrior. Aten recalls his life as a child, their simple lifestyle and the beauty of the land. This was shattered by the Chinese invasion. Aten tells of the battles, the terrible suffering of his people, and finally of his family's murder and his escape across the Himalayas to Dharamsala.

Three books on the environment of Tibet

**TIBET: Enduring Spirit,
Exploited Land**
by Robert Apte & Andres
Edwards. 192 pp., 48 color
photos, 8.5 x 8.5", #TIENSP \$29.95

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

**TREES & SHRUBS OF
NEPAL AND THE
HIMALAYAS**
by Adrian & Jimmie Storrs. 367
pp., 650 b&w and color photos,
#TRSHNE \$25

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

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

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

ADVICE FROM THE LOTUS-BORN: A Collection of Padmasambhava's Advice to the Dakini Yeshe Tsogyal and Other Close Disciples

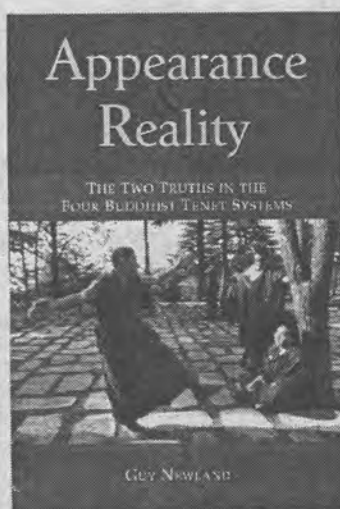
intro. by H.E. Tulku Ugyen Rinpoche. 184 pp. #ADLOBO \$18.

Padmasambhava's penetrating instructions to the dakini Yeshe Tsogyal and other close disciples from the terma treasure revelations of Nyang Ral Nyima Ozer, Guru Chowang, Pema Ledrel Tsal, Sangye Lingpa, Rigdzin Godem, and Chokgyur Lingpa. This advice is meant to be practiced in all circumstances.

ALTRUISM AND REALITY

by Paul Williams. 288 pp. #ALRE \$55 cloth

Williams interprets the eighth and ninth chapters of the *Bodhicaryavatara*. In "The Absence of Self and the Removal of Pain: How Santideva Destroyed the Bodhisattva Path," Williams engages with central issues of Buddhist thought on the coherence of a reductionist model of the person. He shows how the text is used by different Tibetan traditions according to their religious and philosophical agendas.



APPEARANCE & REALITY: The Two Truths in the Four Buddhist Tenet Systems

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

When seeking to understand Buddhism, where should one start? When the Dalai Lama was asked, he suggested that for many Westerners, the two truths, conventional truth and ultimate truth, is the best place to start. When the Buddha awoke, he saw the ultimate reality of things just as they are. There are shifting appearances and conventions, and then there is the mystery of things just as they are. Each system of Buddhist philosophy has its own way of explaining what these two truths are and how they relate to one another. In exploring these systems, we are asking: What is real? This is not an idle intellectual question, but an issue which cuts to the heart of our life.

"Professor Newland's intellectually engaging examination of the four Buddhist tenet systems navigates the maze of complex theories that must be mastered to understand each system's contribution to the whole."—John Tighe, Ph.D., for *Explorations*

AS IT IS, Vol. I

by Tulku Ugyen Rinpoche. 224 pp. #ASITVI \$20

These teachings on the development stage and practices are selected from talks given by Kyabje Tulku Ugyen Rinpoche during the last two years of his life. "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 Ugyen

Atisha's LAMP FOR THE PATH TO ENLIGHTENMENT



ATISHA'S LAMP FOR THE PATH TO ENLIGHTENMENT

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

Atisha, the eleventh-century Indian Buddhist scholar and saint, came to Tibet at the invitation of the king of Western Tibet, Lha Lama Yeshe Wö, and his nephew Jangchub Wö. His coming initiated the period of the "second transmission" of Buddhism to Tibet, formative for the Sakya, Kagyu and Gelug traditions of Tibetan Buddhism. Atisha's most celebrated text, entitled *Lamp for the Path to Enlightenment*, sets forth the entire Buddhist path within the framework of three levels of motivation on the part of the practitioner. Atisha's text thus became the source of the lamrim tradition, or graduated stages of the path to enlightenment, an approach to spiritual practice incorporated within all schools of Tibetan Buddhism. Geshe Sonam Rinchen draws out Atisha's meaning with warmth and wit, bringing the light of this age-old wisdom into the modern world.

"...well-written and edited...a useful starting point for understanding the Gelugpa presentation of Tibetan Buddhism, and is suitable for public, undergraduate and graduate collections."—*Religious Studies Review*

AWAKENING LOVING-KINDNESS

by Pema Chodron. #AWLOKI \$6.95

This is a pocket-sized edition of *The Wisdom of No Escape*.

AWAKENING THE BUDDHA WITHIN: Tibetan Wisdom for the Western World

by Lama Surya Das. 414 pp. #AWBUWI \$15

An accessible interpretation of basic Buddhist teachings and an unassuming introduction to Dzogchen. Lama Surya Das begins with the claim that "We are all Buddhas." He outlines the path to "awaken the Buddha within" by presenting the teachings embodied in the Noble Eightfold Path and its Three Enlightenment Trainings (ethics, wisdom, and meditation). Peppered with stories from the author's experience, this enjoyable book can serve as a manual for applying basic Buddhist principles to life.

AWAKENING THE MIND: Explanations of Basic Buddhist Meditation

by Geshe Namgyal Wangchen. 272 pp., 15 line drawings #AWMI \$14.95

Geshe Wangchen was born in Tibet in 1934, educated at Drepung Monastic University in Lhasa, taught in London for seven years, and now lives at Drepung Monastery in South India. He introduces meditation methods for overcoming problems of life—depression, anxiety, loneliness, inadequacy, and other forms of mental pain to show how to develop ourselves.

The Bliss of Inner Fire



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

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

A commentary on the Six Yogas of Naropa based on Tsongkhapa's "Having the Three Convictions." Focuses on the inner fire practice (*tummo*), the first of the six yogas and the foundation stone of the path to Buddhist enlightenment. Through commentary, guided meditation, and practical advice, Lama Yeshe brings the reader a tantalizing taste of tantra's blissful technology and how to live it.

THE BRIDGE OF QUIESCENCE: Experiencing Tibetan Buddhist Meditation

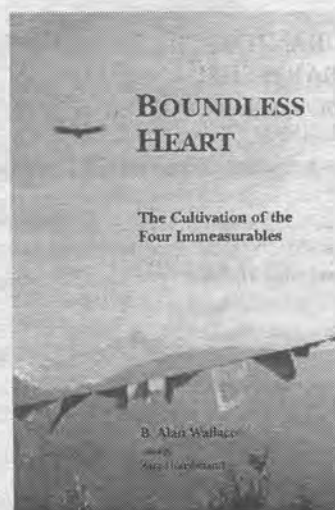
by B. Alan Wallace. 288pp. #BRQU \$19.95

Wallace provides valuable meditative practices and offers a bridge from Eastern meditation to Western philosophy, science, and religion. His discussion draws upon his knowledge of experimental psychology, and relates Buddhist meditation to discussions of consciousness by such Western philosophers as William James, William Christian, and John Searle. By placing Tibetan meditation in a comparative perspective, he offers a well-rounded discussion of Tibetan meditation.

BUDDHA NATURE: Ten Teachings on The Uttara Tantra Shastra

Ven. Thrangu Rinpoche. 128 pp. #BUNA \$14

Buddha Nature explains the Uttara Tantra—a core teaching for understanding Vajrayana practice.



BOUNDLESS HEART: The Cultivation of the Four Immeasurables

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

"The cultivation of the Four Immeasurables, or 'divine abidings,' is a core practice of early Buddhism and an invaluable complement to insight meditation. 'Citta' refers to both the heart and mind, and their integrated cultivation is crucial to balanced spiritual practice. Developing these four qualities of loving kindness, compassion, empathetic joy, and equanimity is the indispensable foundation for realizing bodhicitta, the spirit of awakening that animates the Bodhisattva way of life and inspires Vajrayana practice as a whole. Alan Wallace draws on early Buddhist sources and contemporary oral tradition to present accessible meditations on the four immeasurables, together with instructions on meditative quiescence. These teachings were originally offered during a group retreat and include lively discussions with the participants.

"Inspiring."—John Tighe, Ph.D., for *Explorations*

BUDDHISM AND LANGUAGE: A Study of Indo-Tibetan Scholasticism

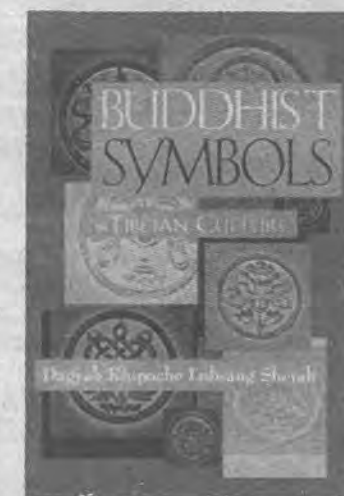
by José Cabezon. 300 pp. #BULAN \$21.95

Explores how Indo-Tibetan Buddhist philosophical speculation exemplifies the character of scholasticism. Investigates Buddhist scholastic theory and use of scripture, the nature of doctrine and its transcendence in experience, Mahayana Buddhist hermeneutics, the theory and practice of exegesis, and questions concerning the authority of sacred texts. The Buddhist scholastic theory of conceptual thought as the mirror of language and the role of language in idealist and nominalist Mahayana ontologies are also discussed.

THE BUDDHIST PATH TO ENLIGHTENMENT: Tibetan Buddhist Philosophy and Practice

by Lama Doboom Tulku. 183 pp. #BUPAEN \$14.95

Lama Doboom Tulku discusses Buddha Nature, Nirvana and the path to enlightenment, aspects of tantra and the meaning of mandalas as well as world peace, green Buddhism and Buddhist principles for a just society. He is a respected Buddhist scholar and leader in the engagement of Buddhist ideals.



BUDDHIST SYMBOLS IN TIBETAN CULTURE

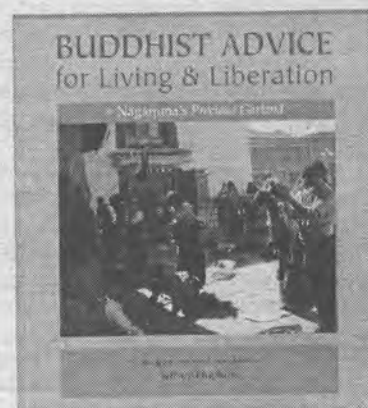
by Loden Sherap Daggyab Rinpoche. 160 pp., 30 line drawings, 4 color plates, #BUSY \$14.95

Presents nine groups of Tibetan Buddhist symbols, tracing their evolution through Tibetan and Indian rituals and sacred texts and shows how they serve as bridges between the inner and outer worlds and can point the way to reality. Included are the Eight Auspicious Symbols, the Eight Bringers of Good Fortune, Seven Jewels of Royal Power, Seven Gems, Five Qualities of Enjoyment.

BUDDHIST ADVICE FOR LIVING AND LIBERATION

Nagarjuna's Precious Garland

by Jeffrey Hopkins in collaboration with Lati Rinpoche and Anne Klein. 285 pp. including Tibetan text, 9" x 8", #BUAD \$19.95



"A masterpiece of religious writing."
—*The Middle Way*

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

In the *Precious Garland*, Nagarjuna offers intimate counsel on how to conduct one's life and construct social policy that reflects Buddhist ideals. The advice for personal happiness is concerned first with improving one's condition over the course of lifetimes and then with release from all types of suffering, culminating in Buddhahood. Nagarjuna describes the cause and effect sequences for the development of happiness within ordinary life and the practices of wisdom realizing emptiness and compassion that lead to enlightenment. He describes a Buddha's qualities and offers encouraging advice on the effectiveness of practices that reveal the vast attributes of Buddhahood. In his advice on social and governmental policy, Nagarjuna emphasizes education, compassionate care for all living beings, not using the death penalty but reforming criminals, and charity for the poor. Calling for the appointment of government figures who are not out after profit or fame, he advises that a selfish motivation will lead to misfortune.

"Recommended for all graduate and undergraduate library collections."—*Religious Studies Review*

"An excellent contribution to the study of Nagarjuna."—*Indian Journal of Buddhist Studies*

CALM ABIDING AND SPECIAL INSIGHT:
Achieving Spiritual Transformation Through Meditation
by Geshe Gedun Lodro and Jeffrey Hopkins. 334 pp., glossary, bibliography, index, #CAAB \$19.95, A Namgyal Institute Textbook

This manual presents an intimate and detailed picture of the intricacies of meditation so vividly that the reader is drawn into a Tibetan view of spiritual development. Geshe Gedun Lodro, one of the foremost scholars of Tibet, reveals methods for overcoming afflictive states and disorders to create a mind which is stable, calm, alert, and clear. The dangers of not recognizing states contrary to successful meditation are great, and the possibilities of implementing the wrong antidote or of over-extending an appropriate one until it becomes counter-productive are many. Through such detail, Geshe Gedun Lodro makes vividly clear a Tibetan approach to meditative transformation. This is a completely revised new edition of *Walking Through Walls*.

CALMING THE MIND:
Tibetan Buddhist Teachings on the Cultivation of Meditative Quiescence
by Gen Lamrimpa, translated by B. Alan Wallace, edited by Hart Sprager. 148 pp. #CAMI \$12.95, A Namgyal Institute Textbook.

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

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

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

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

CEASELESS ECHOES OF THE GREAT SILENCE:
A Commentary on the Heart Sutra
by Khenpo Palden Sherab Rinpoche, trans. by Khenpo Tsewang Dongyal Rinpoche. 102 pp., #CEECGR \$15

The Heart Sutra presents the path to the perfect view. It is the *Prajnaparamita* in its most abbreviated and memorable form. This detailed commentary gives line-by-line explanation, Tibetan text, phonetics, translation, and discusses the six perfections.

THE CENTRAL PHILOSOPHY OF TIBET
by Robert A. F. Thurman. 442 pp. #CEPHTI \$24.95

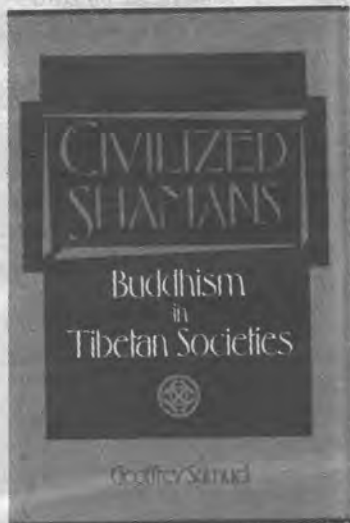
This is the first full study of Tsong Khapa's *Essence of True Eloquence*—a study of Vijnanavada and Prasangka Madhyamika. This translation and introduction show Buddhism as a contemplative and mystical religion and reveal Prasangka as a rigorous, critical philosophy relevant to our own time.

CHANTING THE NAMES OF MANJUSHRI
by Alex Wayman. 123 pp. #CHNAMA \$17

A revered tantric text, the *Manjushri-nama-samgiti* consists of 160 verses and mantra sentences and condenses an enormous tantric lore. Includes the Sanskrit and Tibetan texts along with Wayman's translation and commentary.

CHENREZIG, LORD OF LOVE
by Bokar Rinpoche. 110 pp. #CHLOLO \$12.95

Covers the principles and methods of deity meditation in Tibetan Buddhism and is an excellent introduction to the subject. Also contained are sleep-state practices.



CIVILIZED SHAMANS:
Buddhism in Tibetan Societies
by Geoffrey Samuel. 640 pp., 7 maps, #CISHP \$27.50

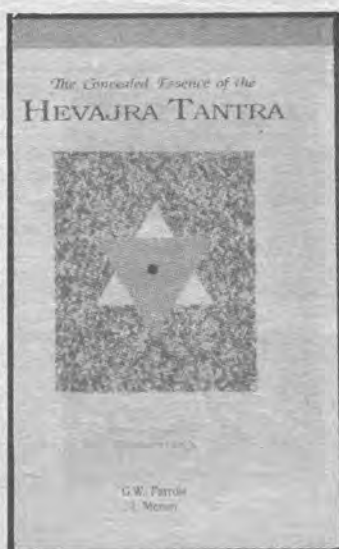
"*Civilized Shamans* is an astonishing work and clearly a landmark study. Beautifully produced and elegantly written."—*Asian Affairs*

Samuel identifies the two main orientations of Tibetan Buddhism as monastic and shamanic (associated with tantric yoga). Tibetan Buddhism is rooted in the pursuit of enlightenment by a minority—lamas, monks, and yogins—and the desire for shamanic services (in quest of health, long life, and prosperity) by the majority. Shamanic traditions were incorporated into tantric Buddhism, which aims to communicate with tantric deities and forms the basis of Tibetan lamas' societal role. Samuel employs anthropological research, historical inquiry, rich interview material, and a deep understanding of religious texts.

THE CLEAR MIRROR:
A Traditional Account of Tibet's Golden Age
by Sakyapa Sonam Gyaltzen, translated by McComas Taylor and Lama Choedak Yuthok. 315 pp., 16 line drawings, 2 maps, #CLMI \$16.95

A rich blend of history, legend, poetry, adventure and romance, *The Clear Mirror* is a treasure-trove of traditional Tibetan narrative and folk wisdom. It presents in full the often-cited but elusive accounts of the origins of the Tibetan people, the coming of the Dharma to Tibet, and the appearance of Avalokiteshvara as the patron deity of Tibet. The text treats the era during which Buddhism came to Tibet, Lhasa became the capital, and the Jokhang and Ramoche temples were founded. Written to inform and entertain, the book has a pre-eminent position in Tibetan society and is popular today.

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CONCEALED ESSENCE OF THE HEVAJRA TANTRA
trans. by G.W. Farrow and I. Menon. 364 pp. #COESHE \$20 cloth

The Hevajra Tantra is a non-dual, Yogini tantra introduced into Tibet during the 10th century. Also included is *Yogaratanamala*, a famous commentary by Mahasiddha Krishnacarya. This root tantra translation and commentary offers insight into the mantrayana yogic traditions and highlights the sophisticated and controversial Buddhist tantric methods. These translations provide an authoritative record of the classic period.

CONSTRUCTING TIBETAN CULTURE
edited by Frank J. Korom. 256pp. #COTICU \$19.95

This book unravels earlier colonial and romantic representations of Tibet in both historical and contemporary ethnographic contexts and focuses on Tibetan culture as a dynamic process involving the interplay of different cultural groups, both indigenous and foreign. By examining a variety of themes, it relocates modern Tibetan studies squarely within the realms of anthropology and cultural studies. Contributors include Mary Van Dyke, Peter Bishop, Frank Korom, Steven Venturino, Keila Diehl, Clare Harris, and Donald Lopez.

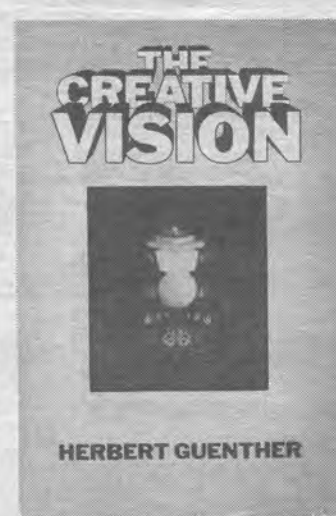
CREATION AND COMPLETION:
Essential Points of Tantric Meditation
by Jamgon Kongtrul, trans. by Sarah Harding. 128 pp. #CRCO \$14.95

An excellent guide to tantric Buddhist meditation practice leading the way along a clear path of meditative self-transformation, from visualizing oneself in an enlightened form (creation stage) to the direct realization of the ultimate nature of reality (completion stage).

"...very beneficial...will resolve all doubts about tantric practice."—Thrangu Rinpoche

THE DOUBLE MIRROR
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An incisive, eloquent portrayal of the perils and rewards of a deep, transformative spiritual journey. Butterfield draws from his personal experience as a Tibetan Buddhist and student of Chogyam Trungpa—known for his "crazy wisdom." He examines the effects of practice on himself and the compatibility of Buddhism with American life. He offers an insider's perspective and a dose of healthy skepticism in this balanced portrayal of spiritual life.



THE CREATIVE VISION:
The Developing Phase of Tibetan Tantra
by Herbert Guenther. 192 pp. #CRVI \$15

This pioneering work makes tantric symbolism practical. Life, according to *The Creative Vision*, evolves by recreating and re-envisioning experience. This book decodes the real-life meaning of the complex array of symbols developed by Tibetans to express their insight into life.



THE CULT OF TARA: Magic and Ritual in Tibet
by Stephan Beyer. 542 pp., 16 photos, 45 illus. #CUTA \$22.95

Features the practices and philosophic basis of tantra and especially the Tara Tantra: initiation and ritual service, offerings, praises and prayer. Also described is the tradition of Tara and its ramifications in monastic ceremony, folklore, literature, magic, art, medicine and divination.



CUTTING THROUGH APPEARANCES: Practice and Theory of Tibetan Buddhism

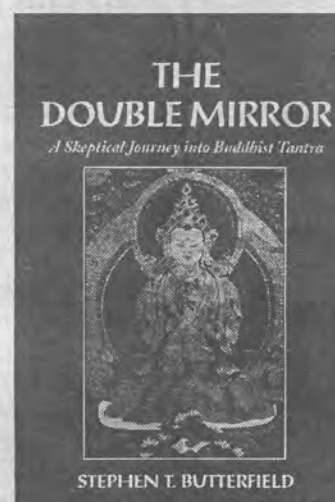
by Geshe Sopa & Jeffrey Hopkins. 376 pp. #CUTHAP \$15.95 paper, A Namgyal Institute Textbook.

Presents the practice and theory of Tibetan Buddhism. First is a meditation manual written by the Fourth Pan-chen Lama (1781-1852) based on Tsongkhapa's *Three Principal Aspects of the Path* and covers the daily practice of Tibetan monks and yogis. It details how to properly conduct a meditation session that contains the entire scope of the Buddhist path. Next is the "Presentation of Tenets," written by Gon-chok-jik-may-wang-bo. It covers Indian Buddhist schools as viewed in Tibet and provides a solid introduction to the Buddhist theory animating the practice. Topics include the two truths, consciousness, hindrances to enlightenment, paths to freedom, and fruits of practice.



CUTTING THROUGH SPIRITUAL MATERIALISM
by Chogyam Trungpa. 250 pp. #CUTHSP \$14

Walking the spiritual path properly is a subtle process. We can deceive ourselves into thinking we are developing spiritually when instead we are strengthening our egocentricity through spiritual techniques. This is an enlightening tour of common spiritual self-deceptions.



DAKINI TEACHINGS:
Padmasambhava's Oral
Instructions to Lady Tsogyal
by Erik Pema Kunsang. 200 pp.,
#DATE \$20

This is a terma text of teachings given to Yeshe Tsogyal recorded in a coded language called "dakini script" and concealed until years later. The teachings translated here are instructions on the three levels of Buddhist practice.



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DEBATE

IN TIBETAN BUDDHISM



Danielle Perdue

DEBATE IN TIBETAN BUDDHISM

by Daniel E. Perdue. 1025 pp., notes, biblio., index #DETIBP \$38.95 paper, #DETIBC \$45 cloth, A Namgyal Institute Textbook.

The practice and theory of Tibetan Buddhist logic and epistemology is the focus of this clear and thorough exposition. Debate is the investigative technique used throughout Tibetan education to sharpen analytical capacities and convey philosophical concepts—it is essential to master the procedure of debate. Using a debate manual by Pur-bu-jok Jam-ba-gya-tso (1825-1901) as its basis, Daniel Perdue covers elementary debate and demonstrates its application to a variety of secular and religious educational contexts. The translation is supplied with annotations on procedure and content drawn from Tibetan teachers expert in debate.

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by Kalu Rinpoche. 222 pp.
#DHILAL \$19.95

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VEN. KHENPO KARTHAR RINPOCHE

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A DOSE OF EMPTINESS: An Annotated Translation of the sTong thun chen mo of mKhas grub dGe legs dpal bzang

by José Cabezón. 590 pp. #DOEM \$29.95 cloth

This detailed, critical exposition of emptiness as taught in the major Mahayana schools: Yogacara, Svatantrika and Prasangika is indispensable for understanding the Tibetan Gelugpa school's synthesis of the Middle Way and the epistemological traditions of Indian Buddhism.

DRINKING THE MOUNTAIN STREAM: Inspiring Songs of Tibet's Beloved Saint, Milarepa

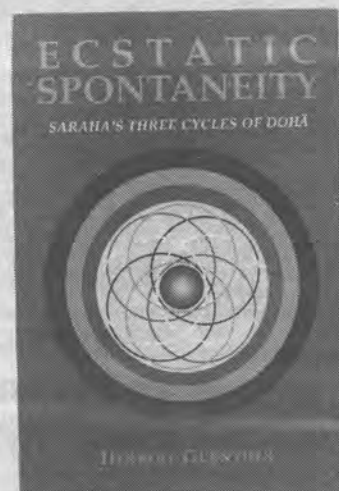
trans. by Lama Kunga Rinpoche & Brian Cuttito. 192 pp., b&w illus. #DRMOST \$14.95

Revered for the depth of his realization and extraordinary ability to transmit the Buddha's teachings, Milarepa wandered the terrain of eleventh-century Tibet and Nepal guiding countless followers with his songs of liberation.

DRUNG, DEU AND BON: Narrations, Symbolic Languages and the Bon Traditions in Ancient Tibet

by Namkhai Norbu Rinpoche. 348 pp. #DRDEBO \$21.95

Explores pre-Buddhist Tibetan culture as presented within the three categories described as the foundation of the kingdom of Tibet. Prof. Norbu investigates the epic poems and legends of Tibet's secular culture (*drung*), explains the mysteries of the ancient symbolic languages that conveyed wisdom inexpressible in conventional terms (*deu*), and elucidates the complexities of the pre-Buddhist Bon tradition.



ECSTATIC SPONTANEITY: Saraha's Three Cycles of Doha

by Herbert Guenther. 241 pp.
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ELABORATIONS ON EMPTINESS: Uses of the Heart Sutra

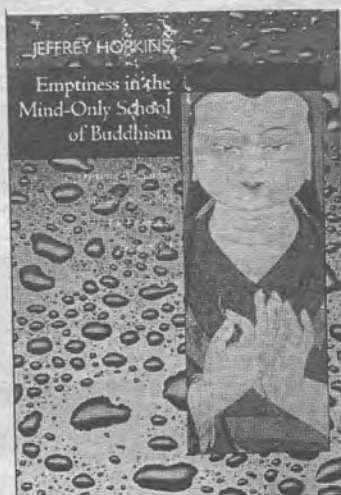
by Donald S. Lopez, Jr. 320 pp.
#ELEM \$39.50 cloth, \$16.95 paper

The Heart Sutra is the most famous Buddhist text—a potent expression of emptiness and the Buddha's perfect wisdom. Lopez explores its elaborate philosophical and ritual use in India, Tibet, and the West.

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The empowerment ritual is the indispensable entrance door to Vajrayana Buddhism. It activates our natural right to an enlightened rule over our life and spiritual practice. Empowerment contains a wealth of instructions on Buddhist training, particularly Mahamudra and Dzogchen.



EMPTINESS IN THE MIND-ONLY SCHOOL OF BUDDHISM: Dynamic Responses to Dzong-ka-ba's The Essence of Eloquence: I

by Jeffrey Hopkins. 542 pp.
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Focuses on how the conflict between appearance and reality is presented in the Mind-Only, or Yogic Practice School. *The Essence of Eloquence* is so rich that numerous Tibetan and Mongolian scholars have been drawn into a dynamic process of finding and creating consistency in Dzong-ka-ba's often terse and cryptic tract. Hopkins made extensive use of these commentaries to annotate the translation in such a way that the issues come alive. Included are historical and doctrinal introductions, a critical edition of the text, and a lengthy synopsis.



THE EMPTINESS OF EMPTINESS: An Introduction to Early Indian Madhyamika

by C.W. Huntington, Jr. & with Geshe Namgyal Wangchen. 287 pp., #EMEM \$20.00

A readable translation and study of Candrakirti's *The Entry into the Middle Way*, a treatise of critical importance to Buddhism's development in Tibet. "Huntington's philosophical interpretation is argued with force and clarity. It corrects (with panache) many misinterpretations of Madhyamika current among Anglophone writers."—*Journal of the American Oriental Society*

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by Charlie Singer. 39 pp. #EMBL \$6

This brief distillation of basic doctrines of Tibetan Buddhism includes a presentation of the Four Noble Truths, bodhicitta, emptiness, the nature of mind, and Dzogchen. Charlie Singer, a blues musician and long time student of Tibetan Buddhism, writes in a way that is clear and engaging without being popish or overly academic.

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