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SUMMER 2002 NEWSLETTER
& CATALOG SUPPLEMENT



TAKLUNG TSETRUL RINPOCHE COMES TO AMERICA



[Taklung Tsetrul Rinpoche is the head of the Jangter (Northern Treasure) Nyingma lineage, as the throneholder of Dorje Drak (Vajra Rock) monastery, one of the six great seats or "mother" monasteries of the Nyingma lineage. He is a holder of all of the great Kama and Terma traditions of Nyingma. He is also one of the three foremost holders of the Nyingma monastic tradition, along with Trulshig Rinpoche and H.H. Penor Rinpoche.]

I was born in the central part of Tibet, near the famous lake called Yardrog where Guru Rinpoche left his handprint, in the Western year 1926. Close to my birthplace, in the region known as Taklung, was the

prominent Taklung Tse monastic center affiliated with Thubten Dorje Drak, the seat of the Northern Treasure (Jang Ter) Nyingma dharma tradition. In the 19th century, the great Khenpo Namkha Longyang from Dorje Drak recognized an ordinary monk from the monastery as the incarnation of Ngok Chosku Dorje. That tulku continued to study and train as an ordinary monk, and eventually became the Vajracarya of the monastery. He devoted his whole life to practice and the attainment of superior realization. It is said that the special protector of Ngok, the glorious goddess Dudsolma, pledged her service to him. His reincarnation also moved up through the ranks of the ordinary monks to become the Acarya, but departed for the pure realms at a young age. The ninth Dodrak Rigdzin, Choswang Nyamnyid Dorje, in accordance with a meditation vision, identified me as the next rebirth.

I arrived at Taklung Tse monastery and received my first ordination when I was five years old, as well as the title and enthronement of a tulku. When I was eight years old I was given my dharma seat at the mother monastery Thubten Dorje Drak. I studied and became proficient in all of the monastic arts and rituals. From the age of fourteen I studied with a lama named Pawo Rinpoche, who was a student of Khenpo Thubten

Gyaltsen, a personal student of the great Dzogchen Khenpo Shenga. When I was fifteen, the elder Khenpo from Gotsa monastery, who was a personal disciple of the previous Dodrak Rigdzin, gave the empowerments and transmissions of the Jang Ter lineage to the current, great Dodrak Rigdzin, Namdrol Gyatso. At that time I most humbly was able to receive most of these empowerments and transmissions, as well as other dzogchen instructions.

When I was twenty I received the complete empowerments and transmissions of the Rinchen Terdzod and others from the previous Shechen Rabjam Rinpoche. From the retreat master at Mindroling and from the previous Lalung Sungtrul Rinpoche, I received most empowerments and transmissions for the treasures of Padma Lingpa, and from Golok Chewo Rinpoche I received all the transmissions for the seven great treasures and other teachings of the omniscient Longchen Rabjam. At Dorje Drak I received all of the empowerments and transmissions for the higher and lower Jang Ter treasure teachings, as well as Kama (oral) teachings, and instructions on mind nature. I became the Khenpo of Dodrak monastery for several years, and then was requested to return to my own Taklung monastery.

On the occasion of the 2500th anniversary of the Buddha's parinirvana I went on pilgrimage to India with my family. Circumstances worsened from year to year in Tibet until it became impossible to remain there; and so, in 1959, some companions and I stole away at night, leaving our homeland, until we reached

(Continued on page 23)



Re-establishing Buddhism in Mongolia

For many centuries Buddhism was an integral part of Mongolian culture. Prior to 1921 and the advent of communism in Mongolia, Tibet and Mongolia had strong historic links. They both followed similar Buddhist lineages and there was an interchange of scholars and monks between the two countries.

The monastery of Drepung Gomang facilitated the training of young monks from Mongolia. This has recently begun again and young Mongolian monks are travelling to the re-established Gomang Monastery in India in order to study Dharma in the traditional way.

In 1991, when Mongolia became a democratic state, it was to the re-established Tibetan monasteries in India that Mongolian Buddhists turned to for help with the re-establishment of their monasteries. Most of these had been destroyed during the communist purges in the 1930's and the monks

forced to join the army or to marry, sent to Siberia or killed. Consequently they had no teachers.

Panchen Otrul Rinpoche's Work in Mongolia

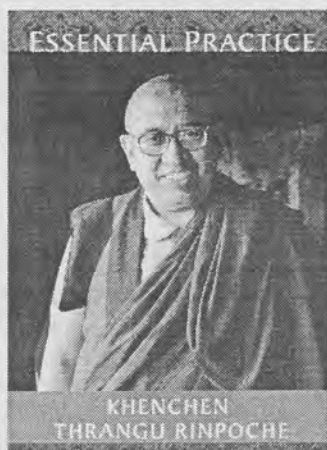
Panchen Otrul Rinpoche, a lama born in Kham [see sidebar on page 2], has especially close links with Mongolia. His first teacher was a Mongolian scholar. Rinpoche has a strong wish to repay the kindness of his first teacher by now helping the Mongolian people in the desire to re-establish their spiritual heritage.

Since 1995, he has traveled extensively to remote areas of the country as well as working in Ulaanbaatar. Traveling in Mongolia is a long and arduous task, but with great enthusiasm and dedication Rinpoche fulfills as many invitations as he can each year. He is one of the very few visiting Lamas who is able to ordain monks and give refuge and initiations. He teaches both monks and lay people at every opportunity. He visits the prisons, the Mongolian orphanage,

(Continued on page 2)

Above photo: Panchen Otrul (front, far left) with Mongolian Buddhists.

ESSENTIAL PRACTICE



by Khenchen Thrangu Rinpoche,
trans. & intro. by Jules Levinson.
155 pp. #ESPR \$14.95
—Available in September

"Khenchen Thrangu Rinpoche is among the wisest and most compassionate Buddhist masters alive today."—PEMA CHODRON

"In presenting the very first meditation instruction crafted for Tibetans by the master Kamalashila, Khenchen Thrangu Rinpoche distills the wisdom of India in an intimate, personal instruction, as true for the contemporary western practitioner as it was in eighth century Tibet. This text is a must for every serious Buddhist meditator."—Judith Simmer-Brown, Professor of Buddhist Studies, Naropa University

"Centuries ago, the Indian master Kamalashila taught Tibetans the essential points of Mahayana practice in a clear, step-by-step, and easy-to-follow way. Now, the great scholar and meditation master Khenchen Thrangu Rinpoche makes these profound teachings readily accessible to Western students. I encourage all those interested in beginning or deepening their practice of the Mahayana path of wisdom and compassion which leads to the highest enlightenment for the benefit of all beings to read this book."—Khenpo

Tsultrim Gyantso Rinpoche

Teaching on Kamalashila's treatises outlining the stages of meditation, Thrangu Rinpoche explains the need for compassion and the way to develop it, the necessity for a bodhisattva's vast and durable altruism, as well as the means to generate, stabilize, and fortify it, and the elements key to the meditative practices of calm abiding and insight.

The following is an excerpt from the chapter "The Selflessness of Phenomena" from *Essential Practice*.

In our study of the master Kamalashila's *The Stages of Meditation*, we are considering his presentation of the mind turned toward supreme awakening. That mind has two aspects: conventional and ultimate. We are now considering the ultimate mind of awakening. Generally, that consists in the way to meditate upon the selflessness of persons and the way to meditate

(Continued on page 12)

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RE-ESTABLISHING BUDDHISM
IN MONGOLIA

Continued from page 1

children's camps, nomadic families in their gers (tent homes), and settlements in the Gobi. He teaches increasingly to lay people who bring their children for his blessing. They view this as a vital step overcoming the many problems they have. In 1997, Rinpoche's requested two of his Tibetan monks to settle in Ulaanbaatar in order that this work could be ongoing throughout the year.

It is obvious as he travels in Mongolia that many Mongolians need help even to survive, and poverty governs the lives of most. Responding to these needs, Rinpoche now assists Mongolians in whatever way he can. The problems and the needs are great but this does not deter him from helping. One is reminded of Shantideva's words: "For as long as space endures and for as long as beings remain, until then may I too abide to dispel the misery of the world."

Initially, sponsorships were established for children and families in need. While continuing this program, the present focus of Rinpoche's projects is to provide opportunities for people to develop self-sustaining activities which will give long-term financial security.

His Mongolian "Asral Charity" was established in 2001 and is now



committed to helping two rural settlements, as well as individuals in Ulaanbaatar. The Management Committee is made up of five of Rinpoche's Mongolian students who offer the benefit of their local knowledge and wisdom. In 2002 selected families are being helped to grow their own vegetables organically as a means of improving their diet. Even with these major achievements, it has become obvious that in order to sustain and develop this work Rinpoche needs a firm base from which his Tibetan monks, and Mongolian and Western students can work.

Please help

Tibetan Buddhism and the culture of the Tibetan people hang by a thread. The future of Buddhism in Mongolia is very closely linked with the future of Tibetan Buddhism. Mongolia could well become the only country embracing the Tibetan form of Buddhism both culturally

and spiritually in the future. This is why His Holiness the Dalai Lama has given his full support to the work of Panchen Otrul Rinpoche in Mongolia. His Holiness will also be visiting Mongolia again this August, which underlines the importance he attaches to it.

The construction of a facility in Ulaanbaatar is urgently needed to provide a firm foundation for Rinpoche's Mongolia Project, which is a long-term undertaking and will need continuing effort.

We have raised half the money necessary to complete the building but need a further \$130,000 to complete this stage of the program. The facility will be used for teaching and will incorporate small meeting rooms, administration offices and lodgings for Rinpoche and his two permanent staff. Rinpoche's Western



students and other visitors who bring their skills to Mongolia will also be based here.

Maitreya Charity

Maitreya Charity is a non-profit corporation established in 2001 to support the work of Ven. Lama Panchen Otrul Rinpoche. It is based in Seattle, Washington, USA, with a Board of five members and has Federal tax exemption. Its purpose is to raise funds for the work of the Venerable Lama and to facilitate his teachings in the USA. We would be most grateful for any help you can give Ven. Panchen Otrul Rinpoche. The Trustees of the Maitreya Charity hope to send the required balance of money with him when he travels to Mongolia in August 2002. That is our immediate target. Please send your tax-exempt gifts, with checks made payable

to: Maitreya Charity, Sally Taylor,
President, 4817 91st Ave. SE,

Mercer Island, WA 98040. Website:
www.mongolianow.org

Panchen
Otrul
Rinpoche

Panchen Otrul Rinpoche was born in Kham around 1939. In 1951, he was taken to Lhasa as a possible re-incarnation of the Panchen Lama who had died in 1937. However due to the political situation at that time a candidate from Amdo was selected. Rinpoche was then given a new title, "Panchen Otrul", which means "Panchen Candidate". He was taken to Drepung Gomang Monastery where he continued his Dharma studies under many renowned teachers.

In 1959, when the Chinese Communists took control of Tibet, Panchen Otrul Rinpoche was put in a concentration camp. In 1960, he escaped to India. There he completed his formal studies, studying Sanskrit as well, at Varanasi University. During this time he helped to design programs of study for Sera, Ganden and Drepung, the biggest Gelugpa Monastic Universities in India and also for The Institute of Tibetan Higher Studies at Samath.

In 1988, he travelled to the U.K. on behalf of His Holiness the Dalai Lama to engage in interfaith dialogue. In 1990, he was invited by Irish Students of Buddhist Dharma to become Spiritual Director of a new centre in West Cavan, Ireland, to which he gave the name Jampa Ling Tibetan Buddhist Centre. The Tashi Khyil Trust was established in Northern Ireland at the same time as a fund-raising charity.

In 1995, Panchen Otrul Rinpoche traveled to Mongolia with his Holiness the Dalai Lama who asked him to stay and teach Dharma to the Mongolian people. Since 1995, he has travelled there each year for two months in order to help with the re-establishment of Buddhism in Mongolia.

Panchen Otrul Rinpoche has also travelled to Malaysia, Singapore and Europe in order to teach.

In 2001, he established Asral Charity in Mongolia to oversee his work there and the Maitreya Charity in the USA to join Tashi Khyil and Jampa Ling in raising funds for his work in Mongolia and among Tibetan Refugees in India. ■



Counter-clockwise from top: The Buddhism of Mongolia is exactly the same as the Buddhism of Tibet; Rinpoche in 2001, with two girls whose mother now earns enough for them to be financially secure through the help of Asral Charity; Panchen Otrul Rinpoche's New Centre will provide a firm foundation for his work.

AN APPEAL
TO ALL FRIENDS
OF TIBET

Children, nuns and monks continue to escape from Tibet by making a perilous journey across the Himalayas to seek freedom in Nepal and India. Many arrive traumatized and destitute. Through a sponsorship of \$3.50 to \$30.00 a month, you can help save a life and preserve a culture. 100% of your contribution goes directly to their support. For more information please visit our website or call us.

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on our Finger Lakes retreat land

THE SEVEN LINE PRAYER – Teachings on Guru Rinpoche, the Buddha for times of
turmoil – Sunday, September 22 – 2 to 4 pm, Amitabha Foundation

LAMA THARCHIN RINPOCHE
SEPT 21, 22

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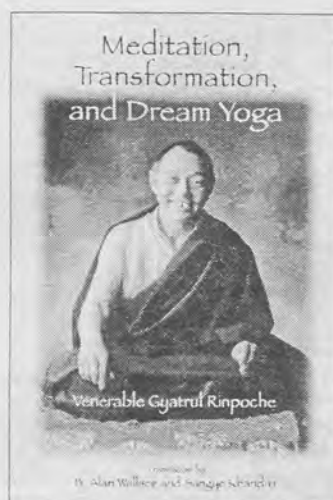
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EVENTS/FALL 2002

Meditation, Transformation, and Dream Yoga



by Ven. Gyatrul Rinpoche, trans.
by B. Alan Wallace & Sangye
Khandro. 174 pp.
#METRDR \$15.95

This teaching was given to the Shambhala community in Boulder in the fall of 1991.

"Exercises are given which can be practiced by anyone in any circumstance."—*The Tibet Journal*

Three traditional Nyingma teachings were selected for contemporary Buddhists who want to improve the quality of their practice during the three periods of their day—during meditation, in their active life, and during sleep. Gyatrul Rinpoche, a respected teacher in the USA, expands and explains these texts.

Guidelines for calm abiding and insight meditation are presented from the Dzogchen perspective. Practices for bringing the daily experiences of pleasure and pain into the spiritual path are presented in the section on transformation. Finally, the teachings on dream yoga guide the practitioner in the conscious control of the dream state, as well as after death.

This book was previously published as *Ancient Wisdom*.

Gyatrul Rinpoche, who founded the Pacific Region Yeshe Nyingpo centers on the West Coast, lives in

Ashland, Oregon, and in Sedona, Arizona.

The following is an excerpt from *Meditation, Transformation, and Dream Yoga*.

What is the benefit of peacefully abiding, allowing the mind to remain still, in a natural state which is motionless? Until you are able to develop quiescence, you will not be able to control or suppress deluded mental afflictions. They will continue to arise and control the mind. The only way to get a handle on that and put an end to it is to accomplish quiescence. Once that is accomplished, all other spiritual qualities will arise from that basis, such as superknowledge, clairvoyance, the ability to see into the minds of others, to recall the past, and so forth. These are mundane qualities that arise on the path but are developed only after the mind can abide peacefully. Qualities such as heightened awareness and clairvoyance must be developed, because it is through them that one is able to understand and realize the fundamental nature of the mind. As it says in the *Bodhicharyavatara*, one of the most important mahayana texts, "Having developed enthusiasm in this way, I should place my mind in concentration; for one whose mind is distracted dwells between the fangs of mental afflictions."

An individual who has been able to accomplish quiescence will no longer be overpowered by attachment to ordinary activities and contact with worldly people. The mind automatically turns from attachment and attraction to cyclic existence, because quiescence is the experience of mental contentment and bliss which is far more sublime than ordinary attractions that arise from confused perception. When the mind is at peace, it can then be directed to concentrate undistractedly for indefinite periods of time. Quiescence destroys delusion because mental afflictions do not arise when one is experiencing the equipoise of single-pointed concentration.

People who have achieved quiescence naturally experience compas-

sion as they view the predicament in which other living beings are ensnared. Pure compassion arises as they begin to clearly perceive the nature of emptiness in all aspects of reality. These are only a few of many qualities as taught by the Buddha which are the direct result of accomplishing quiescence.

Quiescence is the preparation and basis for the main practice which is the cultivation of the primordial wisdom of insight. These two meditations are complimentary. The success that one has in developing insight is dependent on the success that one has with developing quiescence. If you are able to develop quiescence only to a certain degree, then your experience of insight will be limited. However, if you are able to fully accomplish quiescence, then you will be able to fully perfect insight as well. If that is the case, then that is as good as saying perfect enlightenment will be realized.

Now as for accomplishing quiescence, initially you should try to practice in a place which is isolated, quiet, and comfortable. It is important to feel comfortable and content in the place you have chosen to meditate. After arranging a comfortable cushion to be seated upon, assume a very straight sitting posture. The seven-point posture of Buddha Vairocana is ideal. Otherwise, be sure to sit so that the spine is erect. If you are sitting in a cross-legged position, then the best position to sit in is the full lotus. If you are unable to sit in full lotus, you can sit in a cross-legged position and elevate your buttocks a bit so that your back will be straight. Otherwise you may sit in a chair so that your back is straight. Keeping your spine straight, you should bend your head down a bit so that the chin is slightly tucked in and allow the gaze to go out over the tip of the nose. Allow the tip of the tongue to barely touch the roof of the mouth in a natural way so that the mouth is neither tightly closed nor gaping open. The arms and hands should be down to the sides. If you are sitting in a cross-legged position,

the hands can be placed right over left in your lap. Otherwise, if you are sitting in a chair, they can hang naturally.

The sitting posture is very important and so is the position of the speech. Allow the speech to be silent—no talking, no making of sounds, just natural breathing. There is nothing else to do other than remain calm and natural.

The position of the mind is to avoid recalling events of the past, anticipating future events, and contriving or controlling the present moment. Just allow yourself to remain natural and at ease. Whatever arises should be allowed to be as it is without alteration or adjustment.

To "allow your mind to rest in the natural state" is easier said than done. The main reason for that is because,

- The mind automatically
- turns from attachment
- and attraction to cyclic
- existence, because qui-
- escence is the experience
- of mental contentment
- and bliss which is far
- more sublime than ordi-
- nary attractions that arise
- from confused
- perception.

from countless past lifetimes until now, you have established habitual instincts, mental impressions that make your mind chaotic and full of countless varieties of conceptual proliferations. In order to achieve peace, you must employ techniques. This does not mean that you should try to control thoughts by recalling, anticipating, or altering the experience. But rather, as you begin, you should attempt to place the mind upon an object so that the mind can focus and calm down. The use of objects on which to place the mind corresponds to the three kayas. The first step is the nirmanakaya method and is accomplished by using an image of Buddha Shaky-

muni appearing as the nirmanakaya buddha (embodiment of intentional manifestation). An image of Buddha Shakyamuni is positioned directly in front of you so that you will gaze naturally upon it.

The second step is the sambhogakaya method accomplished by using an image of Vajrasattva appearing as the sambhogakaya buddha (embodiment of complete rapture). The third step, the dharmanakaya method, is accomplished by visualizing an image of Vajradhara in the center of the heart. Once quiescence is accomplished in these three stages, you are ready to begin quiescence practice with no elaborations at all.

If you do not possess any of these images of the Buddha, the practice can still be carried out. You may use a stone, a stick, a flower, or something natural that is found in the environment and that costs nothing. Simply practice with that object directly in front of you exactly as you would practice with the image. Ideally the object should be about four finger-widths wide. The mind should remain single-pointedly focused upon that object without any other distraction. While allowing your gaze to remain single-pointedly focused upon the statue or object, notice what your mind is doing while you are trying to focus. There should be no attempt to generate a visualization as you would in generation-stage practice. You are simply looking at the image with single-pointed concentration, nothing else.

When you are practicing for more extended periods of time, you may experience the mind becoming dull and sleepy. When that starts to happen—and it is a common reaction—you should straighten up your body, readjust your position, and move your gaze to the uppermost part of the image upon which you are focused. If, on the other hand, you find that the mind starts becoming more chaotic with an abundance of thoughts, then you should lower the gaze to the Buddha's navel center or seat or to the lower part of the object, trying to relax. If the mind becomes chaotic, too much effort is being applied. If there seems to be no extreme reaction and things are progressing fairly well, then you can maintain your view at the heart center of the image.

This stage of the practice may be maintained for however long is necessary, until you are able to maintain your concentration for an extended period of time without the distraction of disturbing thoughts.

TEACHINGS IN THE BÖN BUDDHIST TRADITION OF TIBET

GESHE TENZIN WANGYAL RINPOCHE



Crestone, Colorado

SEPTEMBER 20-22, 2002

THE HEALING POWER OF THE FIVE NATURAL ELEMENTS

Tenzin Rinpoche will teach practices from his new book *Healing with Form, Energy, and Light: The Five Elements in Tibetan Shamanism, Tantra, and Dzogchen* (Snow Lion, 2002). These powerful elemental practices help us to connect deeply with the sacred aspects of the five elements of nature—earth, water, fire, air, and space.

As these connections develop, healings at the deepest levels of our consciousness can naturally and spontaneously arise.

The retreat will take place at the White Eagle Village retreat center, near land granted to us by the Manitou Foundation for retreat center development. It will begin at 9 a.m. on Friday and end at 12 noon on Sunday, when Rinpoche will bless the new land.

Charlottesville, Virginia

OCTOBER 23-27, 2002

POWA TEACHINGS FROM THE BÖN MOTHER TANTRA

ANNUAL AUTUMN RETREAT AT SERENITY RIDGE

During this retreat, Tenzin Rinpoche will teach from the powa chapter of the Bön Mother Tantra. The Mother Tantra, or *Ma Gyud*, is one of the most important tantric teachings in Bön.

The practice of powa ("transference of consciousness") unblocks and opens the subtle wisdom channels. In this way, the practitioner prepares to uplift his or her spirit at the moment of death, and to transfer consciousness to the pure dimension of the dharmakaya.

The *Ma Gyud* powa teachings are known to be particularly detailed, powerful, and in-depth.

Also at Serenity Ridge this fall

TRUL KHOR, TIBETAN YOGA

WITH ALEJANDRO CHAOLU-REICH



SEPTEMBER 18-22, 2002

Trul Khor, the "Magical Wheel," is the physical yoga of the Tibetan tradition. By balancing the vital winds (*lung*, or *prana*), the practitioner is supported in spontaneously experiencing the natural state not only during periods of formal meditation but also during the stresses of daily life.

Introduction to TIBETAN MEDICINE

WITH DR. PHUNTSOK AND DR. SAMPHEL
NOVEMBER 13-17, 2002

In the Tibetan worldview, well-being includes a dynamic involvement of body, mind, and spirit. Our teachers, skilled traditional Tibetan physicians, will describe the causes of disease, especially in reference to the effects of our modern Western lifestyle. We will also receive an overview of practical interventions—diet, herbs, massage, and lifestyle changes—according to the tenets of Tibetan medicine.

Tenzin Rinpoche is also the author of *Wonders of the Natural Mind* and *The Tibetan Yogas of Dream and Sleep*, both from Snow Lion publications.



To register for these retreats in the Bön Buddhist tradition of Tibet, please contact:

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For CRESTONE RETREAT ACCOMMODATIONS: CONTACT WHITE EAGLE VILLAGE; Tel: 800-613-2270; Website: whiteeaglevillage.com



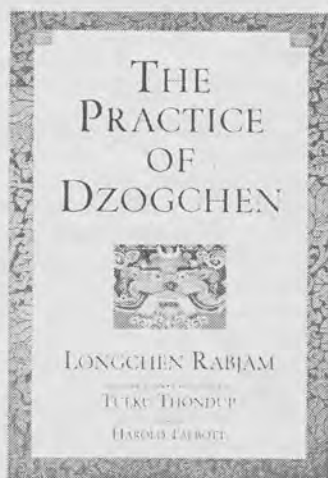
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by Longchen Rabjam, intro. & trans. by Tulku Thondup. 488 pp. #PRDZC \$34.95 Cloth
—Available in September

"This is one of the most significant works on Tibetan Buddhism to be published in recent years, treating with grace, beauty and depth a most important subject. This is undoubtedly one of the most comprehensive works on the Nyingma to appear in English."—Glenn H. Mullin, *Tibetan Review*

"An invaluable guide for those who seriously wish to experience of the true nature of the mind."—*Parabola Magazine*

"Authoritative, comprehensive and clear. This book fills a major gap."—Matthew Kapstein, University of Chicago

Longchen Rabjam (1308-1363) is the most celebrated writer and adept of the Nyingma School of Tibetan Buddhism. His excellent writings on the view, meditation and the result in Dzogchen, and in the sutras and tantras make up the core of this book.

Dharma in Community

We frequently hear comments from folks telling us that they cannot afford all of the books they would be interested in reading. Together we can make dharma teachings more accessible to the public, utilizing the community library system.

Contact us and request a current copy of our trade catalog. You can use it as a resource to make ordering recommendations to your librarian or we can send it directly to your local library at your request. May the Buddha's light of wisdom shine across the nation through dharma teachings. ■



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THE PRACTICE OF DZOGCHEN

In his masterful introduction to the body of this work, Tulku Thondup covers the three outer and inner tantras, the three division of Atiyoga, Dzogchen and the other yantras and traditions, and last but not least—excerpts from the exemplar lives of teachers (including Longchen Rabjam) to illustrate the ways of training in Dzogchen.

Tulku Thondup Rinpoche is the author of *The Healing Power of Mind* (with Daniel Goleman) and *Boundless Healing*, and lives in Cambridge, MA.

The following is a section entitled "Twenty-seven Courses of Training in Dzogpa Chenpo" from *The Practice of Dzogchen*.

In *The Meaning Instructions on Three Virtues of Relaxation in the Natural State of The Mind*, Longchen Rabjam presents a hundred and forty-one courses of training divided into three chapters. The first chapter is on outer common teachings of *Sutra*, the second is on inner esoteric teachings of *Tantra*, and the third chapter is on the innermost resultant teachings of the Great Perfection (*rDzogs Pa Chen Po*). The following is an abridged translation of the third chapter, which has twenty-seven courses of training.

IDENTIFICATION (OF THE BASIS) THROUGH (UNDERSTANDING THE) VIEW

The External Apprehended Objects Are Non-Existent Emptiness

(i) *The appearances are unreal reflections like the eight examples of illusion.* Every aspect of the five objects, such as form, included in the phenomena of the world and beings, are mere appearances with no true existence. All the appearances which have appeared to both the pure perceptions of the Buddhas and the impure perceptions of deluded beings are the percepts of wisdom and the mind. While the appearances are appearing to both perceptions, they are appearing with no inherent

existence (*Rang-bZhin*), like a reflection in a mirror and rainbow rays in the sky. To the pure perception of wisdom the (appearances) transcend the extremes of existing and non-existing as there are no stains of apprehender and apprehended. As there is no creating, ceasing, and changing, all are free from the characteristics of compounded phenomena, the appearances of uncompounded emptiness-form, and are totally free from conceptualizations. To the perception of the deluded mind, (the appearances) merely appear as the object of apprehension of self (*bDag-'Dzin*), which have fallen into the extreme (concepts) of existing or non-existing, are detached from the characteristics of uncompounded (nature), and have strengthened the habituations of adventitious and circumstantial self-perceptions. So, here, one will understand that the objects, the delusory appearances of the mind, are unreal. Various external appearances, such as white and red, are merely the percepts of rigid habits, like a dream created by the drunkenness of ignorant sleep. There is not the slightest existence (in them) as the object in the (true) meaning. Also, those appearances are not mind from the very point of their arising, because their substantial characteristics, such as color, size, and distinctions, negate the character of the mind. At the same time, they are not other than the mind, because, in addition to their being merely the delusory perceptions (of the mind), no other object has ever been established as such. The appearances to the mind are just types of experience of rigid habits continuing from beginningless time. It is like dreaming last night about a magic show one has seen yesterday. Therefore, one should think that whatever appears are appearances of non existence, and are without foundation, abiding place, natural existence, and recognizable (entity). They are merely a clear appearance of the empty nature like a dream, magical display, mirage, echo, shadowy view (*Mig-Yor*), water-moon (reflection),

miracle, and the city of smell-eaters (a spirit world). Whatever appears, self or others, enemies or friends, countries or towns, places or houses, food or drink or wealth, and whatever one does, eating or sleeping, walking or sitting, one should train in seeing them as unreal. One should devote oneself to this training in all its aspects: the preliminary, actual, and concluding practices.

(ii) *The objects, if analyzed, are emptiness.* If the appearances are examined from gross to subtle down to atoms, they are partless and non-existent. So form is emptiness.

So, here, one will understand that the objects, the delusory appearances of the mind, are unreal. Various external appearances, such as white and red, are merely the percepts of rigid habits, like a dream created by the drunkenness of ignorant sleep.

(Likewise,) by examining color and recognition of sound, it (will be found to be) emptiness. By examining the form and essence of smell, it (will be found to be) emptiness. By examining the aspects of taste, they (will be found to be) emptiness. Especially, by examining the sources (sense-objects), the emptiness of touch will be reached. Although they are different in appearance, they are the same in their nature in being emptiness, so the emptiness of various objects are not separate categories. Their nature, like pure space, transcends being either separate or the same. So the nature of objective appearances is emptiness in its essence.

The Apprehender Has No Foundation and No Root

(i) *The consciousnesses are self-clarity without foundation.*

(There are eight consciousnesses.) The five sense-consciousnesses; arise as the five objects such as form, the mind-consciousness recognizes the general impression (of the appearing objects) and designates them as the objects, the defiled mind-consciousness is the sense of negating, accepting, hating and disliking (etc.), the mind-consciousness arises after the six consciousnesses (five senses and universal ground consciousness), ...and the consciousness of universal ground is self-clarity (*Rang-gSal*) and no thought and is unrelated to the objects: these are the eight or six consciousnesses. At the (very) time of (functioning of any of) those consciousnesses themselves, whatever consciousness it is, it is clear, vivid, and self-clarity with no foundations. Although they appear clear, there is no substantial entity. They are appearing without existence, like clear space and a breeze with no dust. Their clarity is present naturally like the sky without clouds. Their movements are like wind, not in distinguishable substances. From the (very) time of appearing, (the consciousnesses) as the apprehenders are self-clarity and unrecognizable. Watch them when they are arising and when they are abiding. Relax naturally and watch the manner of appearing of the apprehender. Thereby one will realize the apprehenders as having the nature of merely an appearance of clarity with no existence, emptiness with no bias, and self-clarity with no foundation.

(ii) *(The subject), if analyzed, is emptiness without root.* By analyzing (whether) the self-clear, baseless mind (exists) in the external appearances, inner physical body, or intermediate movements, or if the entity of the self-dwelling mind itself (can be) recognized in (its) design, color, birth, cessation, and abiding, one will realize that its nature is non-existence, baseless and free from the extremes of either existence or non-existence. In this training the devotion to the Lama is the only important thing. ■

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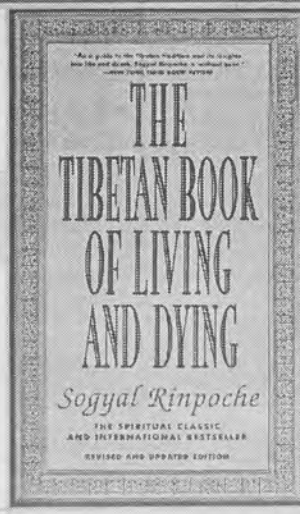
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TIBETAN YOGA from the BON Tradition



BY ALEJANDRO CHAUL-REICH

Two years ago I wrote an article for Snow Lion about the growing interest in the Tibetan physical yoga (*Trul khor* or "magical wheel") in the West. At that time I announced our first *Trul khor* training at Lignincha Institute, under the supervision of Tenzin Wangyal Rinpoche. Now, sixteen people have completed the intensive year-and-a-half training. The members of this first class continue to deepen their practice and, with supervision, can begin to share some of the practices they have mastered with others. This September (18th-22nd) we will begin a new cycle of four retreats at Lignincha Institute, ending in early 2004 (see information below and ad).

What is *Trul khor* or Tibetan yoga?

You may have read or seen *The Dalai*

Lama's Secret Temple, the book that describes the wall paintings of this special temple in Lhasa, Tibet, behind the famous Potala palace. Or you may have actually been there. Many of these paintings depict *Trul khor* postures. There we can see some of the external aspects of *Trul khor*: the physical postures. However, when we study *Trul khor*, we first need to understand the right context. *Trul khor* is not just the poses—and thus learning how to calm one's mind, how to train the breath, how to feel the subtle channels become crucial pre-requisites to the incorporation of the body movements. In *Trul khor*, the physical postures are in movement while the breath is still. This allows the body movement to guide the vital breath—which in turn is carrying the mind, reaching towards the places that need more nurturing and vitalizing them. Shardza Rinpoche,

a great Bon meditator and scholar who attained the rainbow body, emphasized the importance of keeping one's body, breath, and mind (or visualization) together.

Our physical body, speech (or energy), and mind are said to be the three doors through which one can practice and eventually realize

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enlightenment. The energetic body consists of subtle channels (*tsa*) that are the roadways through which the vital breath (*lung*, *prana*, *qi*) carries the essential spheres (*thigle*). This is explained in careful detail in the Mother Tantra of the Bon tradition, particularly in the chapter called "the sphere of the elements" (*jung we thigle*). Many Bonpo masters have followed this text and based their commentaries on it. Tenzin Wangyal Rinpoche's *Healing with Form, Energy and Light*, recently published by Snow Lion, gives a clear and accessible English explanation on the elements, and the role that body, breath, and mind play in the application of them to one's practice. These practices are those of subtle channels and vital breath or *Tsa lung*, and some emphasize more the external or form aspect, others the internal or energetic aspect, and yet others the secret or luminous aspect. In order to understand the relationship of body, speech and mind, the Mother Tantra uses the metaphor of a wild horse for the vital breath and a rider for the mind. The wild horse is blind so it needs a guide, and the rider is lame so it needs help to be carried. They need each other in order to flow together through the paths of the subtle channels. Thus, the *Tsa lung* practices are strong methods that help maintain the mind on the breath, guiding it through the different channels so that the practitioner can open and develop the qualities that are beneficial and supportive of one's practice.

The *Tsa lung* practices make the practitioner familiar with one's subtle channels and with the five kinds of breath that are correlated to the five elements. Through simple body

movements the vital breath guides the mind into particular locations or chakras opening and harmonizing those locations to experiences that can support one's meditative practice.

Trul khor, or the Magical Wheel Yogic Exercises, involves a more intense coordination of physical movement than *Tsa lung*, with the aim of directing the vital breath and the mind, without losing, and even enhancing one's meditative state of mind. Therefore *Tsa lung* is the basis for *Trul khor* in a probably similar manner to the way that *pranayama* is crucial for the practice of the different kinds of hatha yoga. In fact, the *Trul khor* practices assume, explicitly or implicitly depending on the text, that the practitioner is familiar with *Tsa lung* practice, in particular with making the subtle channels flexible and with the training of the vital breath.

Lignincha *Trul khor* training course

Tenzin Wangyal Rinpoche is quite aware of the problem of lack of context and continuity that sometimes we westerners undergo when learning meditative practices, plus our lack of willingness to get involved in foundational practices and looking instead for "higher" practices. Thus, in Lignincha Institute he is designing ways to transmit his tradition

to the western practitioners taking into account our conditions of body, speech and mind, and creating training courses accordingly.

The purpose of this course is primarily to offer an opportunity to those who are seriously interested in beginning or deepening their understanding of *Trul khor* to have a training program of learning and practice. The time between retreats will allow the participants to practice and study what was learnt and then apply it in the next level. A secondary purpose is to train future instructors that will be able to share with others the benefits of this practice, and this training course is one of the prerequisites to be a *Trul khor* instructor in this tradition.

In each of the retreats, additional cycles of *Trul khor* will be taught and we will deepen the understanding and practice of those previously taught. We will also have time to share experiences of our own practice and discuss skillful ways of learning and instructing.

The second retreat will be March, 2003, the third in the Fall of 2003 and the fourth in early 2004. If you are interested in joining us or receiving more information, please contact: Lignincha Institute, P. O. Box 1892, Charlottesville, VA 22903 804-977-6161, Fax: 804-977-7020 Lignincha@aol.com www.Lignincha.org ■



Top photo: A *Trul khor* exercise called "Extending the four continents." Bottom photo: The shaking of all limbs that is done at the conclusion of each *Trul khor* exercise.

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CHRISTIAN BUDDHIST EXPLORATIONS

THE RAINBOW BODY

BY GAIL HOLLAND

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When David Steindl-Rast, a Benedictine monk, proposed investigating the "rainbow body," a phenomenon in which the corpses of highly developed spiritual individuals reputedly vanish within days of death, he received an enthusiastic response from Marilyn Schlitz, IONS' director of research.

In a new joint initiative with the Esalen Institute, IONS is expanding its research on "metanormal capacities"—behaviors, experiences, and bodily changes that challenge our understanding of ordinary human functioning—because they raise crucial questions about the developmental potential of human beings.

"Brother David told us that he had taken this project to various institutions and foundations looking for support," recalls Schlitz. His intention was to corroborate these claims, and accumulate data that would not only help us understand more about the rainbow body, but also look at its broader implications. He had been told that this type of research is unacceptable within mainstream science. But, I said, "This is exactly the kind of project we're interested in at IONS. As long as the research can be conceptualized within a rigorous critical frame, we are open to examining any and all questions that can expand our idea of what is possible as humans."

Steindl-Rast's own curiosity about the rainbow body began when he heard various stories of Tibetan masters who had, through their practices, reached a high degree of wisdom and compassion. It was reported to him that when they died, rainbows suddenly appeared in the sky. "And I was told that after several days their bodies disappeared. Sometimes fingernails and hair were left. Sometimes nothing was left."

These stories made him reflect upon the resurrection of Jesus Christ, which is central to his own faith. "We know that Jesus was a very compassionate, selfless person. When he died, according to the gospels, his body was no longer there."

In today's world, Steindl-Rast points out, the resurrection of Jesus Christ is interpreted differently, depending upon one's spiritual leanings. For fundamentalists, the resurrection—the act of rising from the dead—happened only to Jesus, and couldn't happen to any other human. The minimalists, on the other hand, says Steindl-Rast, focus on Jesus' spirit living on, and believe that the resurrection of Jesus had nothing to do with his body.

Yet, a large number of people (including himself) are open to the concept that the body, too, is significant in the spiritual realm, and that certain spiritual experiences are universal.

In 1999, he decided to explore the strange phenomenon of the rainbow body and a possible connection to the resurrection of Jesus. "I sent a fax to a friend in Switzerland, who is a Zen Buddhist teacher. I knew that many Tibetans live there, and so I asked him if he could inquire about the rainbow body. Two days later, I received a fax back stating that a Tibetan had unexpectedly approached him, and when the rainbow body was mentioned, the Tibetan said, 'It happened to one of my teachers just recently, and a famous lama who witnessed the events wrote an account about them.'" At this point, Steindl-Rast

contacted Father Francis Tiso, an ordained Roman Catholic priest who has not only studied ten languages, including Tibetan, but is also familiar with Tibetan culture. (Francis Tiso holds the office of Canon in the Cathedral of St Peter, Isernia, Italy, and is assigned to the Archdiocese of San Francisco, where he is parochial vicar in Mill Valley.)

"I was aware," says Steindl-Rast, "that Father Tiso occasionally went to Tibet, so I asked him if he was planning to travel there in the near future. He told me he was leaving that very day."

Steindl-Rast asked if he would stop in Switzerland and interview the Tibetan. Despite the short notice, Tiso took a detour to Switzerland, and thus the research journey began.

The rainbow body is a complex phenomenon that will probably take years of study. "If we can establish as an anthropological fact," says Steindl-Rast, "that what is described in the resurrection of Jesus has not only happened to others, but is happening today, it would put our view of human potential in a completely different light."

Recent Rainbow Body Experiences

Through his Swiss contact, Tiso received the name of the monk whose body had vanished after his death: Khenpo A-chos, a Gelugpa monk from Kham, Tibet, who died in 1998. Tiso was able to locate the village, situated in a remote area where Khenpo A-chos had his hermitage. He then went to the village and conducted taped interviews

- A few days before
- Khenpo A-chos died,
- a rainbow appeared
- directly above his hut.
- After he died, there were
- dozens of rainbows in
- the sky.

with eyewitnesses to Khenpo A-chos' death. He also spoke to many people who had known him.

"This was a very interesting man, aside from the way he died," observes Tiso. "Everyone mentioned his faithfulness to his vows, his purity of life, and how he often spoke of the importance of cultivating compassion. He had the ability to teach even the roughest and toughest of types how to be a little gentler, a little more mindful. To be in the man's presence changed people."

Tiso interviewed Lama Norta, a nephew of Khenpo A-chos; Lama Sonam Gyantso, a young disciple; and Lama A-chos, a dharma friend of the late Khenpo A-chos. They described the following:

A few days before Khenpo A-chos died, a rainbow appeared directly above his hut. After he died, there were dozens of rainbows in the sky. Khenpo A-chos died lying on his right side. He wasn't sick; there appeared to be nothing wrong with him, and he was reciting the mantra OM MANI PADME HUM over and over. According to the eyewitnesses, after his breath stopped his flesh became kind of pinkish. One person said it turned brilliant white. All said it started to shine.

Lama A-chos suggested wrapping his friend's body in a yellow robe, the type all Gelug monks wear. As the days passed, they maintained they could see, through the robe, that his bones and his body were shrinking. They also heard beautiful, mysterious music coming from the sky, and they smelled perfume.

After seven days, they removed the yellow cloth, and no body

remained. Lama Norta and a few other individuals claimed that after his death Khenpo A-chos appeared to them in visions and dreams.

Other Rainbow Body Manifestations

Francis Tiso remarks that one of his most intriguing interviews was with Lama A-chos. He told Tiso that when he died he too would manifest the rainbow body. "He showed us two photographs taken of him in the dark, and in these photographs his body radiated rays of light."

Because Lama A-chos emphasized that it was possible to manifest the rainbow body while still alive, not just in death, Tiso plans to return to Tibet with professional camera equipment to try to photograph this radiating light.

Other incidents of metanormal occurrences upon death are also being studied. For instance, two of Tiso's colleagues Deborah and Bizhan Monavarian, were present for the postmortem process of Dilgo Khyentse Rinpoche, who died eight years ago. "This man was a very large-bodied individual," says Tiso, "and it was reported that seven weeks after his death the flesh was reduced. That could have been done by chemical substances, however, the bones also shrank."

Shrinkage of the body occurred with another guru, Lama Thubten. His miniature-sized frame is now kept in a monastery in Manali, India. Tiso has ascertained that incidents of bodies shrinking or disappearing shortly after death were documented centuries ago, such as in the classic story of Milarepa, a Buddhist saint from Tibet who lived in the eleventh century. Milarepa's biography was translated into French by Jacques Bacot in 1912, and into English by Walter Evans-Wentz in the 1920s.

"In the ninth chapter of this literary classic," explains Tiso, who wrote a dissertation about the Buddhist saint, "it states that his body completely disappeared shortly after his death."

Even the earliest biographies of Milarepa, says Tiso, attest to this phenomenon. In addition, accounts exist about the great eighth-century tantric master Padmasambhava and how his body vanished.

The Significance of Practice and Culture

When conducting this type of research, says Tiso, it is important not only to interview as many people as possible, but also to study biographies and any written explanations

of these events. When he arrived in Tibet to investigate the death of Khenpo A-chos, Tiso was fortunate enough to obtain the bulk of his biography by Sonam Phuntsok within an hour of his arrival.

What is at stake, explains Tiso, is not simply verification of a phenomenon, but understanding the values, spiritual practices, and culture in which this phenomenon is embedded. "We need to examine these institutions and practices in a new light in order to recover for humanity some very profound truths about the expansion of the human consciousness and our potential as human beings."

This opportunity is present in the Nyarong region in Tibet, where several incidences of the rainbow body are said to have occurred. The research team is now studying their way of life, especially their spiritual practices.

Tiso has also obtained copies of spiritual retreat manuals, which have been particularly helpful.

Lama A-chos told Tiso that it takes sixty years of intensive practice to achieve the rainbow body. "Whether it always takes that long, I don't know," acknowledges Tiso, "but we would like to be able to incorporate, in a respectful way, some of these practices into our own Western philosophical and religious traditions."

At the same time, continues Tiso, the research team plans to expand the scope of this research beyond the confines of the Tibetan culture, so they can compare the rainbow body phenomenon with the resurrection of Jesus Christ. To our knowledge, says Tiso, the bodies of most Christian saints did not disappear or shrink after their deaths.

"Highly realized saints in Catholic and Orthodox Christianity tend to move in the direction of incorruption, so that the body does not decay after death."

However, he adds, bodily ascensions are mentioned in the Bible and other traditional texts for Enoch, Mary, Elijah, and possibly Moses. And there are numerous stories of saints materializing after their death, similar to the widespread phenomenon known as the "light-body."

"In my church of Saints Cosmas and Damian in Italy, we have a large number of accounts, going back centuries, that indicate that these saints appeared in dreams and visions, rescued people from harm, and cured them of diseases. Even today, people still tell me they have these visions,"

says Tiso.

In 1984, when Tiso was meditating with his eyes open in a chapel in Italy, he, too, had an extraordinary vision. Jesus Christ, he says, appeared before him in the form of a violet light-body. At that time, Tiso was considering taking a teaching position in the United States, but in this vision Christ indicated he should stay in Italy. "It was important not to make a mistake at that point in my life," reflects Tiso. "I did stay in Italy, where I was eventually ordained, and I lived in a hermitage chapel for almost twelve years."

Tiso has also had several Tibetan teachers appear to him in dreams. When he gives public lectures he speaks frankly about these experiences, because he feels it is important for people to understand that they are more common than we think. "I think that as people mature in their spiritual practice, they begin to have visionary experiences."

Recent Implications

Countries such as China, Tiso notes, and certain political movements in Western Europe have chosen to abandon and even physically destroy anything to do with the contemplative life. "We're now being asked to examine those institutions and their practices in a new light in order to recover for humanity some very profound truths about who we are as human beings."

This research is clearly controversial because it tackles the age-old questions of life after death, the immortal soul, and reincarnation. Furthermore, it suggests that the alleged resurrection of Jesus Christ was not an isolated case, but shines as an example of what may be possible for all human beings.

Both Tiso and Steindl-Rast emphasize that these experiences are said to occur only in highly evolved individuals who are the embodiment of compassion and love. They speculate these qualities—conscience and consciousness—are a driving force of evolution. "It is my great hope that the rainbow body research will make us more aware of this possibility," says Steindl-Rast.

Tiso holds the opinion that in today's world, where consumerism, exploitation, and economic injustice are still out of control, there is an urgent need to reinforce the more loving, altruistic, and spiritual dimensions of the human being. In the future, he says, we should consider establishing new models of monasteries and retreat centers for individuals who wish, with idealistic motivations, to intensify their spiritual practices. He also proposes initiating a "holy" laboratory to document the progress of individuals.

As for the rainbow body, Tiso and his team hope actually witness and scientifically document the entire experience while it is occurring.

"What is important," says Schlitz, "is that we broaden our scope of what we believe is possible. We want to discover if there are ways we can begin to develop spiritual practices that, even though they might not lead us to personally experience the rainbow body, could lead us to some other manifestation of our highest potential."

GAIL BERNICE HOLLAND is an associate editor of *IONS Review*, and former editor of *Connections*. She is the author of *A Call for Connection: Solutions for Creating a Whole New Culture* (New World Library, 1998). Contact: gauthor@noetic.org.

BROTHER DAVID STEINDL-RAST is the director of the Network For Grateful Living and oversees the content development of its website: www.gratefulness.org.

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THE SECOND GETHSEMANI ENCOUNTER

BY BHIKSHUNI THUBTEN CHODRON

The second Gethsemani Encounter, a six-day interfaith dialogue between Buddhists and Christians, was held at Gethsemani Abbey (the late Thomas Merton's monastery) in Kentucky, in April, 2002. Organized by the Monastic Inter-religious Dialogue, a Catholic monastic organization, the dialogue consisted of about twenty Buddhists (Theravada, Zen, and Tibetan) and thirty-five Catholics



(mostly Benedictine and Trappist, with representatives of a few other orders). His Holiness the Dalai Lama had intended to be present, but was unable to attend due to illness.

The schedule was full with early morning meditation, two sessions in the morning, a Buddhist ritual, lunch, two afternoon sessions, dinner, and a Christian ritual. Our topic was "Suffering and Its Transformation." Each session began with a brief summary by a presenter of his or her paper, which all of us had read beforehand. This was followed by an hour of discussion on the topic. We were encouraged to keep our comments brief, so that as many people as possible could contribute to the large group discussion. The formal sessions were only one aspect of the conference; so much valuable interchange occurred in personal discussions during the break times.

The first day the theme was "Suffering Caused by a Sense of Unworthiness and Alienation." Here we emphasized our personal suffering and how to overcome it. As we were just getting to know each other, the discussion remained somewhat intellectual, although some of the presenters told personal stories. In many cases, the discussion focused on explaining theological or philo-

sophical points of one faith to members of the other.

The second day the ice was broken and people spoke more freely. This day's topic was "Suffering Caused by Greed and Consumerism," during which we talked about the challenges facing society as a whole as well as individuals. My paper was on "Spiritual Consumerism," in which I discussed the potential effect of consumer mentality on both spiritual seekers and teachers in the West.

The third day we focused on "Suffering Caused by Structural Violence," in which we were asked to examine how our own religious institutions caused suffering as well as how societal structures and laws perpetuated misery and injustice. We talked about the "elephant in the room" that we hadn't spoken of previously—pedophilia and its institutional cover-up in the Catholic Church. Then, we spoke of "clericalism," the perpetuation of the values and power of the male elite in both of our religions. Both women and men spoke openly here, without animosity or defensiveness.

The fourth day we dwelt on "Suffering Caused by Sickness and Aging." Interestingly, in the discussion we spoke of how to help others who were dying and then our different theological views of life after death. In the third sessions, one participant pointed out that we had avoided speaking personally about sickness and ageing even though one presenter had led us through such a meditation. At this point, participants opened up and told moving stories from their lives about how their religious practice had helped them to deal with illness and accidents and how those events propelled them to deeper practice.

The Buddhists in the conference were a mix of Asians and Westerners from the Theravada, Zen (Chinese, Korean, and Japanese), and Tibetan traditions, and not everyone knew each other. Thus we decided to get together over two evenings to introduce each other. These introductions were fascinating and very helpful, especially for those who did not know much about other Buddhist traditions or about Buddhist activities in the USA. Those of us "young ones" (I've been ordained 25 years) rejoiced at our elders' practice. Geshe Sopa had been a monk over 60 years



and Bhante Gunaratna over 54!

The last day two participants gave summaries and dialogued about their impressions before the conversation was opened to all participants. The goodwill was palpable.

I'm still digesting the experience, but a few points are prominent. First, I was struck by the fact that

• It took me a long time in my Buddhist practice to figure out that Dharma and Buddhist religious institutions were two separate things. The former is the unstained path to enlightenment, the latter are institutions created by us flawed sentient beings.

the Christians continually cited and talked about Jesus' life whenever they spoke of Christian doctrine. While the Buddha's life is an example of how the Dharma is to be practiced, we usually discuss the teachings without referring to his life or extensively analyzing what different episodes meant.

Second, I was jolted when Fr. Thomas Keating said that young monastics entering Christian monasteries do rituals, service work, and so forth, but they aren't taught a practice, a method of meditation for working with their mind. As he was saying this, across the room a young Benedictine monk nodded his head vigorously. This was corroborated by a nun who told of a near-death

experience she had and said that she came out of it knowing that she had to find a practice to do. She now does centering prayer, a Christian practice taught by Thomas Keating.

Third, I could feel the faith and the good intentions of the Catholic monastics there. I could also feel the weight of the history of the Catholic Church, the wars it has perpetrated, the cultures in which it has been an imperialistic power, the injustices towards which it has turned a blind eye. I wondered how my Catholic friends felt about that: to what extent did it pain them to see the harm done in the name of God and Jesus? How do they feel being part of that institution? It took me a long time in my Buddhist practice to figure out that Dharma and Buddhist religious institutions were two separate things. The former is the unstained path to enlightenment, the latter are institutions created by us flawed sentient beings. I could have faith in the Dharma without having to get involved in the politics of Buddhist institutions or defend institutional

errors. I wonder how my Catholic monastic friends stand in that regard, where the authenticity of the Church is part of the religious doctrine itself. I also wonder how we Buddhists can learn from the Church's history and avoid such difficulties ourselves in the future.

Fourth, the Catholic and Buddhist nuns bonded very well. The last day two Catholic sisters suggested we nuns get together over a weekend in a smaller gathering so that we could go into topics of mutual interest in more depth. That would be great!

Fifth, it was unusual for me to be in a gathering where I was one of the youngest participants (I'm 51). The intellectual inquiry, patience, stability, and willingness to learn of those who had been ordained forty or fifty years inspired me.

I haven't yet heard talk of specific further gatherings, but undoubtedly there will be some. The mutual interest and support was wonderful. The organizers are planning to put out a book with the papers and dialogue from the conference. ■

Retreats and Teachings with Ven. Thubten Chodron, 2002

Thubten Chodron is the author of *Buddhism for Beginners*; *Open Heart, Clear Mind*; and *Working with Anger*

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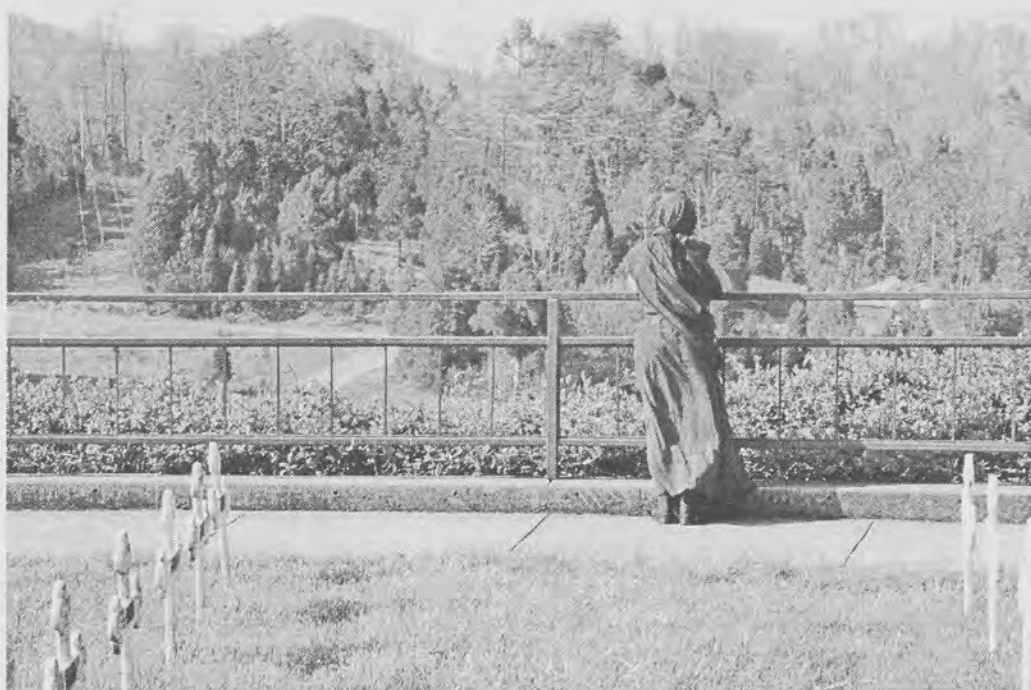
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Counter-clockwise from top: Buddhist and Christian participants in discussion during a break; Trappist and Buddhist monk; a Buddhist nun looks out over the gardens at Gethsemani.

Women of Wisdom

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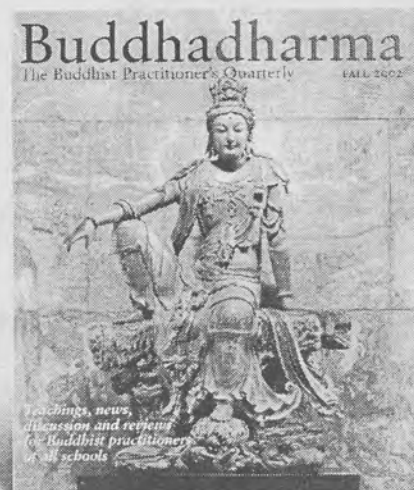
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FROM THE PUBLISHERS OF THE SHAMBHALA SUN.

Renunciation—Determination to Be Free



A talk given by
ALEX BERZIN
in Morelia, Mexico
October 10, 2001

Definition and Implications

Renunciation (nges-'byung) is the determination to be free from not only some form of suffering, but also from its causes. It entails the willingness to give up that suffering and its causes. Thus, it requires great courage. It is not just aiming to get something nice without paying a price.

Renunciation also implies belief in the fact that it is possible to be free from that suffering and its causes. It is not just wishful thinking. It is belief in a fact to be true (dad-pa) in all three ways.

(1) Clearheadedly believing it (dvangs-ba'i dad-pa), clears the mind of disturbing emotions and attitudes about the object. Thus, correct renun-

ciation clears the mind of indecisiveness, self-pity, and resentment about having to give up something desirable.

(2) Believing a fact to be true based on reason (yid-ches-pa). We need to understand how liberation from suffering and its causes is possible.

(3) Believing a fact with an aspiration toward it (mingon-dad-kyi dad-pa). As with the two stages of bodhichitta (the wishing and the involved stages), we need not merely to wish or to be willing to give up some level of suffering and its causes. We need actually to give them both up, as much as we presently are able, and to involve ourselves in the practices that will enable us eventually to gain freedom from them forever.

Moreover, correct renunciation is not the same as short-lived all-excited renunciation (sna-thung spu-sud-kyi nges-'byung): the enthusiastic and fanatic renunciation of everything, based on blind faith that an external source will save us. It entails a realistic attitude about the hard work involved. We may gain inspiration from others, but we have to work hard ourselves.

Further, we need a realistic attitude about how progress occurs. Becoming free from samsara is never a linear process, with things getting better each day. Until we are free forever, samsara will continue to go up and down. When viewed from the perspective of a long period of time, we can see progress, but on a day-to-day basis, our moods will continue to go up and down.

Thus, we need discipline and patience to endure the difficulties of following the Buddhist path, and

armor-like joyful perseverance (go-cha'i brtson-'grus) to press on despite the ups and downs. With clearheaded belief backing our determination to be free, we will not become frustrated or dismayed.

Two Stages of Renunciation According to Tsongkhapa

In *The Three Principal Paths* (Lam-tso nam-gsum), Tsongkhapa differentiates:

(1) the initial scope renunciation with which we turn our primary concern from benefitting this life to benefitting future lives,

(2) the intermediate scope renunciation with which we turn our primary interest from benefitting future lives to gaining liberation from uncontrollably recurring rebirth in samsara.

The first is a level of renunciation developed in common with non-Buddhists who aim to go to heaven. The second is emphasized in Buddhism.

Dharma Lite Renunciation

We can implement this differentiation by adding a preliminary stage, the "Dharma Lite" version (like Coca Cola Lite). Dharma Lite renunciation is turning our primary interest from gratifying the moment to benefitting later periods in this life or later generations.

Dharma Lite renunciation, however, is only valid as part of the Buddhist path when we view it merely as a stepping stone for reaching the two "hard-core" Dharma levels. To reach the hard-core levels, we need to understand the Buddhist teachings on rebirth correctly and believe them to be fact, based on reason. Otherwise, how can we sincerely

work to benefit our future lives or to gain liberation from uncontrollably recurring rebirth?

With Dharma Lite renunciation, then, we look at the everyday problems we have in life—in our relationships, in our dealing with difficulties, and so on. We also look at the causes and we are willing to give up both, in order to improve the quality of this life—and not just immediately, but also later in life. This is renunciation on a level in common with psychotherapy.

Parallel to this level, we can have a Dharma Lite version of putting safe direction in life (taking refuge). We

...we need to recognize
as sources of our suffering our selfishness, laziness, attachment, anger, and so on; give them up as much as possible now; and strive as soon as possible to rid ourselves of them forever.

put the safe direction in our lives of working to live with our neuroses so that they cause us only minimal problems. We look to those who have achieved this, in full and in part, as indicating the way.

Provisional Renunciation and Safe Direction

Lam-rim (the graded stages of the path) presents the topic of taking safe direction first in terms of initial scope renunciation. There, it is based on dread of worse rebirths and belief in the fact that the Three Gems can lead to better rebirth. Like the Dharma Lite versions, this level of renunciation and safe direction is also only provisional. They are also not the full, definitional forms.

The Dharma Gem is true stoppings of suffering and its causes, and true paths leading to them. On the initial level, however, the Dharma Gem is not an actual Dharma gem. The suffering we aim to stop is only gross suffering; its cause is only unawareness of behavioral cause and effect; the stopping is only temporary; and the path is restraining from destructive behavior.

Moreover, those who have attained this so-called Dharma Gem are those in the best states of rebirth—human and gods, not Buddhas and not necessarily the arya sangha community of those with nonconceptual cognition of voidness.

Definitional Renunciation and Safe Direction

Only on the intermediate lam-rim level do we find full, definitional renunciation and full, definitional safe direction. True sufferings, here, are of all three types (pain, change, and all-encompassing), true causes are unawareness of voidness, true stopping is forever—not just temporary like going to higher realm rebirths or meditative states—and true paths are nonconceptual cognitions of voidness.

Correspondingly, here, we put the definitional safe direction in our lives and aim for the actual Dharma Gem of true stoppings and true paths, as exist in full on the mental continuums of Buddhas and exist in part on the mental continuums of the arya sangha.

Bodhisattva Level of Renunciation and Safe Direction

On the advanced lam-rim level of a bodhichitta motivation, renunciation aims for the freedom of all others from samsaric suffering and its causes—not just their suffering of pain, and not just the suffering of some beings. This wish for all others to be totally liberated from suffering and its causes, with conviction that it is possible, is called "compassion." Compassion is one aspect of the bodhisattva level of renunciation.

To bring about the ability to help liberate all others, we need the other aspect of bodhisattva renunciation. We need to renounce not only the obscurations preventing our liberation (nyon-sgrub), but also the obscurations preventing our omniscience (shes-sgrub). Again, this implies understanding omniscience, the obscurations that prevent it, and firm belief that it is possible to rid ourselves forever of those obscurations. It also implies firm belief that it is possible for everyone to rid themselves forever of these obscurations.

Concluding Remarks

All along the Buddhist path, then, we need the willingness to give up suffering and the causes of suffering. Thus, we need to recognize as sources of our suffering our selfishness, laziness, attachment, anger, and so on; give them up as much as possible now; and strive as soon as possible to rid ourselves of them forever.

In tantra, we need even deeper renunciation. We need to be willing to give up and then actually let go, as much as we can, our ordinary self-images and our identifying with them. Renunciation is indeed a deep and far-reaching practice, from Dharma Lite all the way to highest tantra.

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The Dream of the Good

Can peace be taught to children and young people by cultivating stillness and the dream of the good (bodhicitta) in the human heart? That it can is the firm belief of Jim Wine, director for Global Campaign Strategy and Peace Education, initiated by the Nobel Peace Laureates in support of the U.N. resolution: A Decade for a Culture of Peace and Non-Violence for the Children of the World 2001-2010. Together with Anna Bornstein, a Swedish writer, and a network of experts in Sweden, he has developed a pedagogic inner-oriented approach to peace which focuses on stillness, music, and symbolic seeing to connect inner and outer understandings of peace.

The program, inspired and blessed by His Holiness the Dalai Lama, is designed for teachers, school principals, pre-school directors, and daycare personnel. It offers simple tools for self-awareness, as well as learning materials, books, and videos. These include material on the Dalai Lama and other great peacemakers in ways designed to encourage a deeper self-awareness. The project aims to facilitate meetings of young people with the great peacemakers of our day—through films, spiritual presencing, and actual physical contacts.

The idea of rallying the help and support of His Holiness The Dalai Lama in a systematic educational effort to teach inner peacework to youngsters in violence-ridden schools gradually formed over many years of lecturing on stillness and non-violence to Swedish students, says Anna Bornstein. "The students'

great interest in the mind and their enthusiastic response to the challenge of transforming destructive emotions seemed to me a neglected resource for improving conditions in the classroom," she says.

"The Dream of the Good," as the program is named, draws from the experience of a government-sponsored year-long non-violence outreach initiated by Anna Bornstein in the high schools of Stockholm in 1995-96, which culminated with His Holiness the Dalai Lama addressing 7,000 high-school students at a big stadium in Stockholm.

The response of the students was overwhelmingly positive. Plans have been made to support the day-to-day peacework with similar events with His Holiness and other great peacemakers in other parts of the world, and make their teachings available to schools via the web, Anna Bornstein says. The objective is to awaken the creative peace-making powers within the individual. Meetings with great personages like His Holiness the Dalai Lama, Vaclav Havel or Nelson Mandela effect just that.

The Dream of the good is a network-driven, trans-disciplinary and complementary approach to peace education. Its mission is to connect schools with the U.N. Decade and its objective to teach peace and nonviolence in every school on earth by 2010. If you work in the school system and are interested in implementing peacework in the schools or making a contribution, please e-mail Anna Bornstein at: anna.bornstein@telia.com ■



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*Venerable Thrangu Rinpoche,
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*Venerable Bokar Rinpoche,
Dharma Heir of H. E. Kyabje Kalu Rinpoche*

Founding director of the Tibetan Language Institute, **David Curtis** has an academic background in Classical languages and has taught Tibetan extensively to Western students for nine years. He trained for five years at Kagyu Ling Monastic College in France (founded by H. E. Kalu Rinpoche), completing the traditional three-year retreat in 1992. He currently teaches Tibetan at Loyola Marymount University in Los Angeles, California.



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BY TENZIN DESHEK, NAMGYAL
MONASTERY, July 6, 2002

On this very special day, the sixty-seventh anniversary of the birth of His Holiness, the Dalai Lama, we Tibetans take the opportunity to recall that in spite of the continued occupation of Tibet and the many difficulties that result, we are the most fortunate of peoples. While there is no question that His Holiness, the manifestation of Chenrezig, Buddha of Compassion, looks upon the suffering of every being throughout the universe with great compassion and offers incomparable advice to all who come to him seeking greater peace of mind and happiness, of all the nations of the world, only Tibetans are constantly blessed with the wisdom of his leadership as our Head of State, with the unparalleled generosity of his spiritual guidance in teaching Buddhадharma, and with the supreme inspiration of his presence which exemplifies for each of us the limitless extent to which the potential for goodness within the hearts of everyone may be developed.

While his present incarnation is the fourteenth in the line of Dalai Lamas, these fourteen were preceded by sixty lifetimes the deeds of which are recorded and innumerable others, of course, lost to the memory of the world. These sixty chronicled incarnations in which Chenrezig took birth prior to assuming the role of Dalai Lama include thirty-six Indian adepts, ten early Tibetan kings and fourteen great Tibetan lamas. From the time before recorded history when, it is told, Chenrezig assumed a physical form to become the father of the first Tibetans, he has demonstrated a special concern for us.

The First Dalai Lama was born in 1391. From that time until the present, in an unbroken succession of rebirths, His Holiness has continually cared for Tibet with kindness and compassion greater than that of a mother for her only child, and for

the past 300 years has served not only as Tibet's spiritual leader but as her Head of State as well. One is reminded of images of Thousand-Armed Chenrezig. In light of His Holiness's kindness, it seems that nothing less could represent the manner in which he continuously offers help to all those suffering beings upon whom he gazes with eyes of compassion.

His Holiness the Thirteenth Dalai Lama was renowned for his great wisdom and the efforts he made to improve the lives of ordinary Tibetans. Following his passing away in August of 1933, the people of Lhasa witnessed many miraculous signs that his reincarnation would take place in the northeastern part of the country in corroboration of indications given by the Great Thirteenth during his lifetime.

One of the most striking examples of these indications occurred during his return from China in 1906 as he passed through the Amdo region visiting monasteries and giving teachings. He paused for a few weeks at Kumbum Monastery which had been established by the third great being in the line of Dalai Lamas on the site of the birthplace of Lama Tsongkhapa. While there, he was entertained with an excursion to a mountainside famous for its lovely view. Looking over the valley, he remarked that he would like to visit a small village just visible in the distance. Of course he was taken there, and although his party expected that he would remain only briefly, he walked through the entire village remarking on its charm. When he reached the front of a particular

house, he said that he would like to see inside. Thus it happened that the Thirteenth Dalai Lama visited the home in which he would take rebirth—almost thirty years later. At the time His Holiness the Fourteenth Dalai Lama was identified, elderly monks from the small Karma Kagyu monastery where Lama Tsongkhapa had received the hair-cutting ceremony recalled, also, that on this same visit, the Great Thirteenth left behind a pair of shoes, traditionally an indication that a person hopes to return. The monastery where the shoes were left was the one closest to the village of Takster which he had so greatly honored with his impromptu visit.

In the summer of 1935, all of Tibet was praying for the swift return of their beloved leader. Reting Rinpoche, the regent named when the Thirteenth Dalai Lama passed away, traveled to Lhamo Latso, the oracle lake watched over by Palden Lhamo, to seek spiritual guidance in locating the infant incarnation. His visions included the Tibetan letters "Ah," "Ka" and "Ma" along with a monastery with a particular style of roof, indicating that the child would be found in Amdo in the vicinity of Kumbum Monastery. Within the waters of the lake he was also shown a path leading from the monastery to a small house with unusual rain gutters sitting upon a hill shaped like a stupa.

It was in just such a house, the very one the Great Thirteenth had visited, that the search party led by Keutsang Rinpoche found the two-and-a-half year old Fourteenth Dalai Lama, who greeted the visitors with obvious joy and spoke with them

in the dialect of Lhasa even though he had never heard it in his present lifetime. When Keutsang Rinpoche asked the child, "Do you know me?" he answered, "You are Sera Lama," which was precisely correct. At that point, it came as no surprise to the members of the search party that the boy was easily able to select from a group of similar objects each of sev-

- All who come in contact
- with His Holiness, regard-
- less of their religious and
- cultural background, leave
- that experience knowing
- that they have encountered
- something extraordinary.

eral that had belonged to the previous Dalai Lama. Events were enthusiastically set into motion which led to his formal recognition and subsequent enthronement in 1940.

Unfortunately, His Holiness has lived his entire adult life in the face of unbearable atrocities committed by the Chinese Communists against his nation and his people. Yet, even for these oppressors, he clearly feels only compassion and wishes for them only the same things that we all wish for ourselves—to have happiness and be free from suffering. All who come in contact with His Holiness, regardless of their religious and cultural background, leave that experience knowing that they have encountered something extraordinary. Few have failed to recognize the genuine love and compassion with which he views each and every being. We Tibetans know with certainty

that His Holiness truly is the embodiment of Chenrezig, the Buddha or Bodhisattva of Compassion, and the perfect manifestation of the bodhisattva ideal of working without pause for the betterment of civilization and the ultimate happiness of each individual being. It is no coincidence that the world has seen fit to bestow upon him innumerable awards, including the Nobel Peace Prize, in recognition of his efforts in promoting the peaceful resolution of conflicts.

As Buddhists, we aspire to develop our positive qualities to their fullest extent. The qualities for which we strive can be summarized as two: wisdom and compassion. Buddhism offers many different practices and means for developing wisdom and compassion such as study, contemplation, and meditation. But, just as in any situation where we set goals for ourselves, it is especially helpful to have a role model who has already achieved that to which we aspire. We Tibetans are indeed the most fortunate people, because we have had among us throughout our history, the inconceivable blessing of a being who is the very heart of wisdom and who is compassion personified as the human manifestation of Chenrezig. Through both his words and his actions, he shows us that it is possible to face life's most painful and challenging moments with wisdom and compassion.

It is an acknowledgement of our good fortune that, each day, the words of longlife prayers for His Holiness are heard wherever Tibetans are found. Whether they are chanted by large assemblies in exile or whispered in secret by worshipers under Communist repression, these prayers are offered with deepest sincerity. And it is with the hope of continuing to receive the benefits of the greatest blessing of all, the presence of His Holiness the Dalai Lama, that we also fervently pray that in our next life we may again be born among his followers. ■

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ESSENTIAL PRACTICE
Continued from page 1

upon the selflessness of phenomena. Yesterday, I spoke about the selflessness of persons. Today, I will talk about the selflessness of phenomena.

As for the selflessness of phenomena, it is said that all phenomena are not inherently established and are emptiness. Generally, those who do not hold the tenets of Buddhists see the Buddhadharmas as depressing. They feel that the Buddhadharmas does not strengthen the hearts of human beings. Rather, by speaking of the impermanent, the selfless, and the empty, it saddens human beings and thus weakens their hearts. They cannot find in the Buddhadharmas any capacity to strengthen the hearts or increase the good qualities of human beings. Thus, they will regard this teaching of the selflessness of phenomena as a dreary matter.

They are mistaken because the recognition of selflessness does not diminish the strength of our heart. We need peace and gentleness in our lives. In the absence of mental afflictions such as extraordinarily strong desire and hatred, our lives naturally become peaceful and gentle. If we meditate that all phenomena naturally lack an essence and are empty, then attachment and aversion naturally dissipate. In dependence upon that, we naturally enjoy a sense of peace and leisure.

Those of you who have heard many of the Buddha's teachings and have practiced a lot understand the meaning of emptiness quite well. Nevertheless, beginners will be shocked upon first hearing of emptiness. When told that all phenomena are emptiness, they will think that such is probably not the case. For instance, when I was young and began to study texts, I read about selflessness and thought, "No, it is not so, I am pretty sure that there is a self." Then I studied the *Treasury of Higher Knowledge*, composed by the master Vasubandhu, and I decided, "Okay, probably there is no self, but as for emptiness, no way! That is just not possible." That is how I saw it. Later, the reasonings of the Middle Way School were taught to me, and I came to feel differently. "Probably these phenomena are emptiness. Yes, most likely they are emptiness." That is how it goes when you begin to consider these teachings.

I will be talking about emptiness today, and when we talk about emptiness, we find ourselves speaking about elevated reasonings and high views. However, many beginners have come here today, and for that reason I want to make the meaning accessible and the reasonings less forbidding. Those of you who have studied extensively and practiced a lot may find this explanation to be weak and pathetic. You may feel that I have not expained the depth and the height of this view. You may wonder, with some dismay, why I have given such a low and easy presentation of emptiness. Please do not look at it that way. If I explain the height and the depth, beginners will not understand. I will tune this explanation of emptiness to beginners, and I will explain it in a simple way that is relatively easy to understand. It is said that "dharma has no self." This means that individual dharmas have no essence and are not inherently established. What, then, are "dharmas?" This Sanskrit term, "dharma," has ten meanings. Sometimes, "dharma" refers to the dharma that we practice. Sometimes

"dharma" refers to meditative stabilization. Sometimes, "dharma" refers to all things. In the statement, "A self of dharmas does not exist," "dharma" refers to all things. Thus, that statement is to be understood as meaning that all phenomena have no essence.

The Selflessness of Phenomena

How is way in which phenomena lack a selflessness taught in Kamalashila's *The Stages of Meditation in the Middle Way School*? First, external things, which are composed of particles and have form, are not inherently established. Nevertheless, appearances do dawn for us. If they are not established by way of their own nature, then how do they dawn? They dawn as appearances for the internal mind; they dawn in dependence upon the internal mind. Here, Kamalashila presents a view that accords with that of the Mind Only School, which is one of the four schools of Buddhist tenets. After that, Kamalashila demonstrates that the internal, mere mind, is also not inherently established. Mind has no true establishment whatsoever; it is Emptiness. Here, Kamalashila settles the lack of inherent establishment in all phenomena—external, apprehended objects and internal, apprehending minds—in a manner that accords with the tenets of the Middle Way School.

Science has progressed remarkably in its ability to investigate external things. That has enabled all of us to understand that external things are not truly established. Scientists have already settled that, and we are already familiar with their findings: where they look with reasoning and with instruments, they see that all phenomena are not inherently established. Still, they do not come right out and say that phenomena are emptiness, and who would blame them for that? From time without beginning they have grown accustomed to believing in the existence of things. The force of that leads them to feel that they need those things, and they cannot say that things are emptiness despite seeing that things are emptiness. We tend to think, "For some time, I have seen these things, and it will not do to say that they are emptiness." Even these brilliant scientists cannot quite relinquish their grip upon things. After all, they say, "There may not be things, but there is energy." That seems to be where they wind up. Apparently, they are not able to toss away the predispositions to which they have become accustomed from time without beginning. They are held back by the nagging doubt that, if they say that things are emptiness, that will not agree with what they experience. "We're not sure what, but something exists." Buddhists teach that things do not exist. Rather, things are emptiness. In general, that much difference divides the two points of view.

To us, all these appearances look like they exist. I'll use a simple example to challenge that appearance and our agreement with it. Take a look at the pieces of paper that I'm holding. This piece of paper is large, and this one is small. It really does look that way. Ask anyone. "Is this one large?" "No, no, not at all, it is small." "Is this one small?" "No, no, not at all, it is large." Show these pieces of paper to anyone and they will agree: this one is large, and this one is small. When I look at them, that is what I see, and when other people look at them, that is what they see.

Things do appear that way, but

what happens when I change the mix?" If I ask, "Is this one large?", I will be told, "No, it is small." It does not matter who looks at it. Anybody would say that this one is large and this one is small, and that is the way it looks, to me too. So why does our sense of the sizes of things change? Because things are neither large nor small. Neither of those properties abides with the thing in question.

Someone may respond that, even though large and small do not abide with things, nevertheless other properties do. For instance, how about long and short? If I were to ask, "Is this long?", everyone would say that it is long, and no one would say that it is short. If I then add another stick to the group, then everyone will say that this one is long and that the other one, which seemed long a moment ago, is short. If we extend this line of reasoning, we can understand that all things are like this. Large, small, long, short, good, bad, and other qualities that appear to reside in objects do not really dwell there.

Furthermore, even though I consider myself to be "I," no one else does. If I ask someone "Do you think of me as 'I' then that person will reply, "Of course not. I think of you as 'you.'" Suppose I ask about a third person. "No, that's 'him.'" From my point of view, another person "you," but from that person's point of view, he or she is "I." I, you, he—they all lack stability. Sometimes my mind thinks "I," sometimes "you," sometimes "he"—not much stays put.

Places are like that too. For instance, when I stay here, I call this place "here" and that place "there." When I go "there," I call it "here" and refer to this place as "there." "Here" does not always remain here. Similarly, standing here, we say "that mountain" and "this mountain." Then we go to the far mountain and look back from there: "this mountain" has become "that mountain" and "that mountain" has become "this mountain." They really seem to be that way, but it is my mind that makes them so. There is no far mountain or near mountain, here or there, I, you, he, or she. Mind makes all of these to suit the occasion.

The master Nagarjuna applied the reasoning of dependent relationship to these properties. All things arise individually in dependence upon other things. When we investigate and analyze with reasoning, such properties disappear. Therefore, ultimately, they are emptiness. Nevertheless as mere conventions, they are present. In what manner are they present? Through the power of dependent relationship. In dependence upon something large, some other thing is small. In dependence upon something small, some other thing is large. For instance, in relation to one another, this stick of incense is large, and this one is small. In dependence upon one another, is one of them large? Yes. Is the other one small? Yes. As mere conventions and for the perspective of my mind, some things are large and others are small. Are they actually and ultimately large or small? No. Ultimately, nothing is either large or small.

For that reason, external appearances are internal mind. Externally there is neither large nor small. Large and small are made in the internal mind. Internal mind declares that this is large and that, in relation to it, that is small. Internal mind makes that. Who makes good and bad, I and you, and all the other categories? They are not external. Those properties are not present with things. Internal mind makes them. Therefore, all appearances are mind. They are not appearances of an external; they are the mind that is internal. Therefore, there are no external things; they are internal mind. Kamalashila explains the matter that way, in the view of the Mind Only School, it settled that way also.

Having shown external things to be emptiness, Kamalashila then demonstrates that internal mind is

emptiness also. When we investigate and analyze with reasoning, we see that external things do not exist. However, we may think that internal mind really does exist. In fact, internal mind is not established inherently. When we actually investigate and analyze, it is not present. How is the internal mind's lack of establishment demonstrated? Kamalashila cites a passage from the *Heap of Jewels Sutra*. In this passage, the Buddha addresses Mahakasyapa.

Kasyapa, when mind is sought thoroughly, it is not found.

Looking for the mind and asking "Where is it?", there is nothing to be found. When we do not investigate and analyze, we think that mind does exist. However, if we look for the mind and a "Where is it?", it is not present. Similarly, in his *Ornament for Precious Liberation*, Gampopa writes that mind does not exist. Why not? I have not seen mind. Others have not seen mind. In fact, no one has seen mind. Therefore, mind does not exist.

How is it that no one has seen mind? Generally, we have six collections of consciousnesses. Consider the eye consciousness, which is one of the six. An eye consciousness sees forms. What happens when we look for the eye consciousness and ask "Where is it?" Is it in the eye? No. There are various things in the eye, but consciousness is not one of them. Suppose that I see a glass; is my eye consciousness with the glass? No. Is my eye consciousness somewhere in between my eye and the glass? No. Nothing at all. Through the power of dependent relationship, an eye consciousness sees a glass. However, if we look for the consciousness that sees, nothing turns up.

The same holds for the other sense consciousnesses—those of the ear, nose, tongue, and body. What about the mental consciousness? Sometimes the mental consciousness generates coarse thoughts. For instance, sometimes hatred accompanies the mental consciousness. At other times, compassion accompanies the mental consciousness. At still other times, pride accompanies the mental consciousness. In that manner, the mental consciousness generates coarse thoughts. How does that come about? Other causes and conditions play their roles, but ignorance lies at the root of the matter. From the start, our consciousnesses face outwards. What is the internal mind? We have never looked there. Have we ever seen it? I do have a mind! "We think so; after all, our minds generate our thoughts, right? But have we ever looked for our minds? Where are they? Where are our thoughts born? Suppose we become really angry. Now we have a chance to inquire—'Now I'm furious! Okay, what is that hatred? Where is that hatred born?' We look, but we do not find anything. We may imagine that hatred is born in a particular place and travels along a certain path to some other place. Except for knowing that it has vanished as suddenly and inexplicably as it arose, we cannot find it anywhere. We are sure that we feel hatred, but no matter where we look—outside, inside, or somewhere in between—we do not find anything at all. Desire and other thoughts, whatever they may be, are like that too. Look wherever we will, nothing turns up.

If I were to ask someone, "Do you ever feel hatred?", he or she would certainly respond, "I have felt hatred

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An Interview with JHAMPA SHANEMAN: Buddhist Astrologer

BY LURA MCCALLUM

[Jhampa Shaneman is featured at www.SnowLionPub.com as our Buddhist astrologer. Every month he posts his analysis for our customers on our website. He has studied with many outstanding teachers and completed a traditional three-year retreat. You can also see his website at www.buddhist-astrology.com.]

LURA MCCALLUM: *Jhampa, you spent 14 years in India studying Tibetan Buddhism, can you tell us something about this time.*

JHAMPA SHANEMAN: In 1970 I decided to travel and see the world. My journey ended up in India with the Tibetan Buddhists. I was excited with Tibetan Buddhism and what it had to offer. By 1971, I became an ordained monk and started to learn the Tibetan language. There were no English texts and very few translators available at that time.

LURA: *Who were some of the teachers you studied with?*

JHAMPA: My first teacher was Lama Thubten Yeshe. He was inspiring and gave me a powerful image of what it meant to be a Buddhist. As time passed I studied with his teachers, such as Geshe Rabten and Geshe Dhargay. By my third year in India I became a pupil of the senior tutor of H.H. the Dalai Lama, Ling Rinpoche, and continued studying with him as my principal teacher until 1984. I also studied other Buddhist practices and with other lineages as the years passed. I have now translated and become familiar with all four sects of Tibetan Buddhism.

LURA: *What happened after 1984?*

JHAMPA: I completed a three year

retreat in 1983, the same year Kyabje Ling Rinpoche died. This motivated me to return to Canada as I had lived in India for 14 years. I started a small meditation center, Thubten Choling. I had studied astrology in India and so in Canada I started to read astrology charts as a source of income. It was difficult to make ends meet so I also worked in a hardware store after a few years. I continued teaching Buddhism at the meditation center and my astrology practice while working a regular job.

LURA: *You have always referred to yourself as a Buddhist astrologer, in what way is this different?*

JHAMPA: After studying Western astrology while in India my teacher asked me to read his astrology chart. He was curious to see how well I had grasped the information. I surprised him with my interpretation style

cal charts. I find it practical when tied with meditation practices.

LURA: *How can a Buddhist astrology chart benefit me?*

JHAMPA: One does not have to be a Buddhist to benefit from the reading. The emphasis of Buddhism is with awareness and wisdom. Everyone has some level of self-awareness and wisdom. That awareness and wisdom dictate how one experiences their life. When you consider astrology, you apply mindful awareness and wisdom to astrological influences. There are different schools of astrological thought. Some believe life is predetermined and others support an expression of choice and free will. I fall into the category that emphasizes astrology is a circumstance of influence. Astrology effects everyone's life, but an individual's awareness and wisdom can filter those influences. The Buddhist interpretation would benefit anyone because it emphasizes key astrological points from a practical perspective.

A Buddhist could harmonize their practice with the interpretation. The awareness of astrological transits, cycles and fluctuations better prepare one to utilize their innate wisdom. The greater the scope of awareness generated, the better one handles life. Important decisions are made without unconscious factors of influence. One can see on a personal level the dynamics of planetary interdependence.

LURA: *Can Buddhist astrology shed light on ego and the manifestation of suffering?*

JHAMPA: Yes. First there is the natal chart interpretation showing the dynamics that influence the formation of personality. These dynamics mix with factors like the birth family, education and social economic influence. Astrology is just one of the factors that create the individual. The chart's interpretation continues with major astrological transits from client's birth to their present age. That section often invokes surprise. People see how interdependent they are with the world around them. Astrology plays a role in that interdependence.



A Buddhist understands samsara is fraught with uncertainty. Suffering is created by delusion. Astrological influences can increase the impact of delusion. Awareness of upcoming influences can prepare one. Specific meditation techniques can be implemented to balance things. Foreknowledge can diminish the disruptive effects of astrologically stressful times.

Another component is to utilize this foreknowledge in a positive way. One could deepen their practice and understanding with beneficial astrological transits. The planetary influence can augment love, compassion or insightfulness. Certain planets stimulate these feelings and wisdom. It all depends on the attitude and awareness of the individual.

LURA: *If one has major suffering in their life, can you direct them?*

JHAMPA: I am frank with my clients and if there are astrological inclinations affecting the personality that cause suffering, then I would explain these clearly. I would give strategies and Buddhist options that help one understand the causes of suffering. For example, if someone has a difficult time with their feelings, which could involve a transit of Uranus to Venus, then I identify areas that require conscious awareness. I give positive feedback to compensate for the transit and Buddhist tools to enhance the natal chart strengths.

LURA: *Can you explain what astrology the Tibetans study?*

JHAMPA: Tibetan astrology has a seven year program which is connected to the medical college. Tibetan astrology is based on two systems, the Indian and the Chinese. There is also an indigenous form used by farmers. They read the chart incorporating a compilation of these traditions. The Tibetan tradition connects the health and well being of any individual to their astrological chart. A doctor knows astrological transits to a certain degree and can access individuals in the medical college who are trained to read full charts. There were references made to astrology during my studies, but I focused on the meditative techniques and philosophy of Mahayana Buddhism. I was drawn to the Western astrology as it was not such a long program and more accessible to me. The western presentation is natural to our mind and attitude.

LURA: *You have just completed your first book, which is based on Buddhist astrology. I believe you are working on a second book based on your interpretation of a world renowned Buddhist's astrological chart.*

JHAMPA: Yes, I requested H.H. the Dalai Lama to be the principal subject for the second book. I will focus on a Buddhist interpretation of his astrological chart and the transits during his life. My interview was interesting because H.H. confided that he does not believe in Tibetan astrology. This came as a surprise to me. I explained I was working from western astrological principles and interpreting the material from a Buddhist point of view. H.H. knows his Tibetan chart and can compare it to the western style. H.H. has agreed to this and will even write the foreword for the book.

LURA: *Can a Buddhist astrology chart strengthen my Buddhist practice?*

JHAMPA: Yes, because we are interdependent with the world around us. H.H. says we should look at the planet earth as our home and that we are interdependent with this world. It opens our mind to the greater scope of our life and the influences that effect us. A study of astrology is a study of interdependence and that increases wisdom.

The planets, which relate to being a bodhisattva, a person wanting to work for the benefit all sentient beings, are the Moon and Jupiter. The Moon relates to compassion, receptivity and empathy, while Jupiter can inspire optimism, enthusiasm and a positive attitude towards life. Bodhicitta is an attitude that develops the ability to see the positive possibilities of all beings. It is a desire to benefit others.

Saturn relates to wisdom. A Saturn placement in the third or ninth house would be excellent for the development of wisdom. It broods and reflects on issues and this generates wisdom. Saturn is often called the planet of hard knocks. We learn valuable lessons from difficult times in our lives. Saturn can help develop our insight and the practice of guru yoga. An understanding of one's chart can assist enhancing personal awareness.

LURA: *On a final note, where do you see yourself in the future?*

JHAMPA: As long as I am capable I would like to continue teaching Buddhism and doing astrology readings to help direct people to a better understanding of their own nature and the influences that affect them. I give lectures for psychologists regularly and I think Buddhism, astrology and psychology all have ground for an inter-disciplinary dialogue. ■

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ESSENTIAL PRACTICE

Continued from page 12

many times." If I were then to ask, "When you feel hatred, what is it like?", he or she would probably answer, "I don't really know." Why would someone not understand his or her own feeling of hatred? Because the very entity of hatred itself, like the entity of other consciousnesses, is not established. To realize the emptiness of external things, we have to analyze with reasoning. To realize the internal mind's lack of inherent establishment, we can dispense with reasoning and look directly. There is nothing to be seen; and nothing will be found. Therefore, the noble Gampopa wrote, "Because no one has seen mind." Mind is not present. Why not? Because no one has seen it. We have not seen our own minds, and we have not seen others' minds.

In that way, we ascertain that both internal mind and external things are not inherently established. Then we must familiarize with what we have ascertained. When we investigate and analyze with knowledge, ascertain that all phenomena are not inherently established, and then meditate upon, which is to say, familiarize with, what we have understood, we are practicing the analytical meditation of the sutras, which is called the analytical meditation of learned persons.

When we meditate, investigating and analyzing in stages, flaws may assail our practice. What flaws? Many thoughts will dawn. On one occasion, we meditate well, and on another occasion, many thoughts will dawn. What should we do when many thoughts dawn? First, we investigate and analyze. That is to say, we ask ourselves, "What thoughts are dawning for me?" Sometimes, the mental affliction of hatred will arise. That may begin as it barely noticeable thought. If we follow thoughts of hatred, more of them will arise. We may discard them repeatedly, and yet they may continue to arise. In that fashion, such thoughts interrupt

meditative stabilization. At other times, a barely noticeable thought of desire will arise. We attempt to meditate, but such thoughts return again and again, interrupting meditative stabilization. At still other times, we do not enjoy meditative stabilization and we have no wish to meditate; we feel lazy. The first step toward stability in meditation will be to identify the thoughts that are interrupting our practice of meditative stabilization during a particular session of practice. That identification will spur us to recognize the good qualities of meditative stabilization, which will enable us remedy the flaw.

Similarly, if we gain insight into emptiness and meditate strongly upon the emptiness that we have discovered, insight will become more clear. In dependence upon insight becoming more clear, however, calm abiding will diminish. As the factor of stability diminishes, insight then weakens. Therefore, we inspect our own practice and, noticing that calm abiding has weakened, we strengthen it. To meditate well, we must be able to balance calm abiding and insight evenly.

Investigating and analyzing our minds, we look for mental afflictions, the motion of thought, laxity, or excitement. When, free from those factors, the mind rests relaxed, leave it that way. Were we then to investigate and analyze a lot, our minds would become disturbed again. When our minds abide in a balanced way, leave it that way. If thoughts appear, identify them as such and continue to meditate.

When practice of such a meditative stabilization becomes difficult or feels uncomfortable we set it aside for awhile. All phenomena lack inherent establishment, for that is their abiding nature. However, not all sentient beings have realized this to be so. Not all sentient beings have generated such meditative stabilization. In brief, not all sentient beings know the abiding natural phenomena. Reflect-

ing in this way, we cultivate compassion. Having refreshed ourselves in that way, we again place the mind

in meditative stabilization upon the emptiness that is the abiding nature of phenomena. The alternation helps us

to persist in the practice of meditative stabilization.

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LAMA SURYA DAS

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KÜN-ZANG LA-MAY ZHAL-LUNG

Translated & edited by
Sonam T. Kazi

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

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

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

—S.T. Kazi

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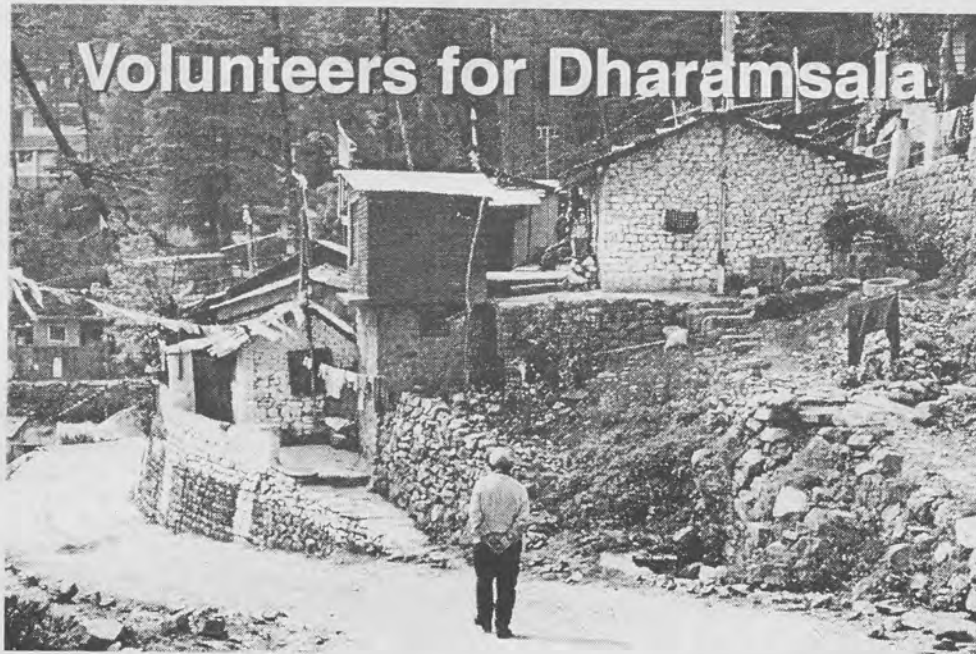
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BY DORY BEATRICE

San Diego Friends of Tibet created this program in 1998 to send volunteers to Dharamsala and other parts of India to serve the needs of the Tibetans-in-exile. I recently returned from India where I visited the places requesting volunteers, including the Tibetan Government-in-Exile and other programs. If nothing in the current list of openings fits with your skills and interests, but you'd like to be notified of future openings, please e-mail me and I'll

add you to our list.

The program is open to volunteers from anywhere in the world, as long as you speak English, Tibetan, or Hindi. No one is paid, and no fees are charged. You need to go at your own expense. Some of the positions provide housing and some don't. Assignments tend to be long-term, from one month up to a full year. Being a volunteer will give you an experience of immersion in the beautiful Tibetan culture, and an opportunity to really make a differ-

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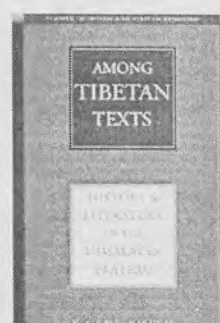
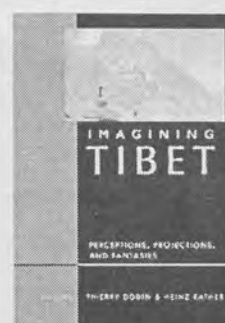
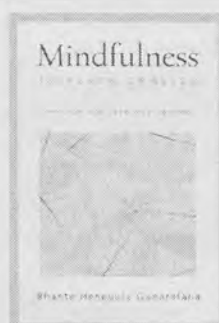
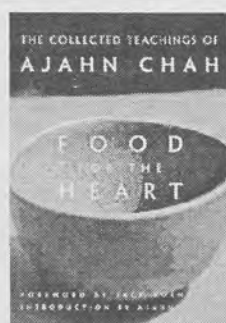
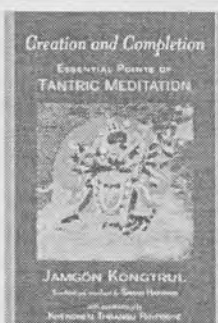
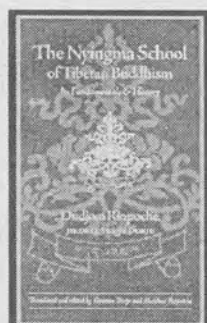
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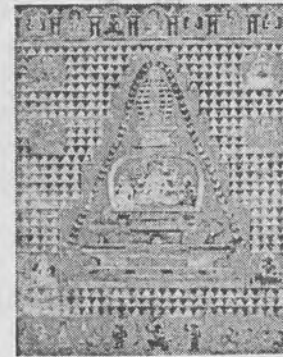
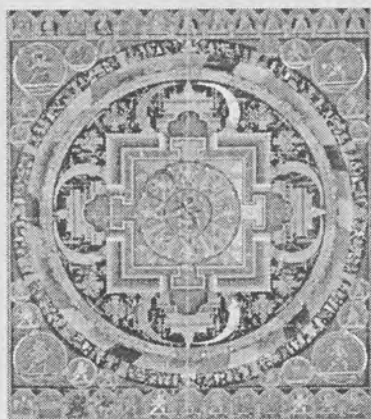
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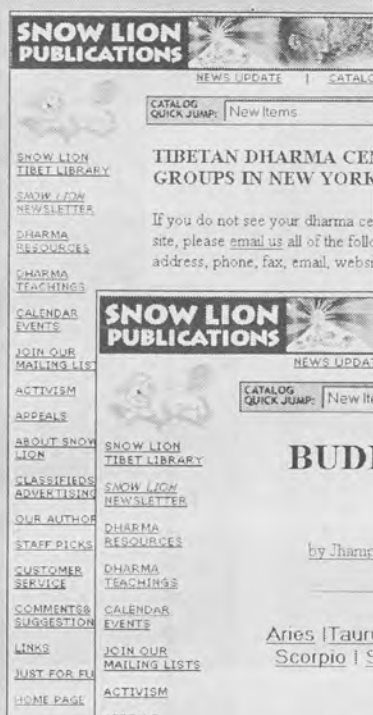
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APRIL 2002

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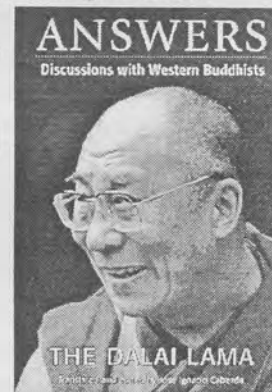
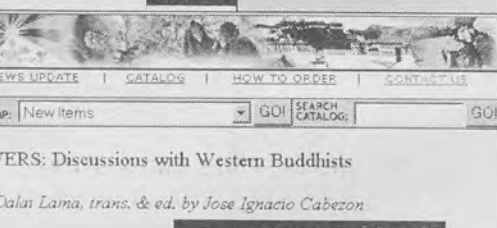
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ESSENTIAL PRACTICE

Continued from page 14

Having finished the session of cultivating meditative stabilization, we allow our minds rise from meditative stabilization but hold our bodies upon the cushion in the posture of meditation. Then, we must consider our own situation and the situations of others in the following "I understand how to meditate, and I am able to meditate well. Other sentient beings do not realize the abiding nature of phenomena, and they are not able to meditate well or generate meditative stabilization. Therefore, having meditated well, in the future I must enable all sentient beings to realize the abiding nature of phenomena, to bring the excellent dharma into their experience,

to achieve the rank of a buddha." Having made that resolution and established that motivation slowly unfold our legs, stand up, prostrate to all the buddhas and bodhisattvas in the ten directions, make offerings to them, and conclude with a good prayer of aspiration.

Kamalashila's treatise on the stages of meditation contains three sections. In the first of those three, he discusses compassion. In the second,

he considers the mind of awakening, in particular he presents the methods for cultivating a conventional mind of awakening and an ultimate mind of awakening. We have now heard the explanations of those two sections. In third and final section, Kamalashila writes about skill in method. This morning, I will stop here this afternoon and again tomorrow morning, I will speak about skill in method. If you have questions, please ask them. ■

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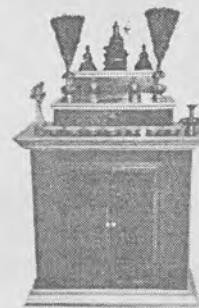
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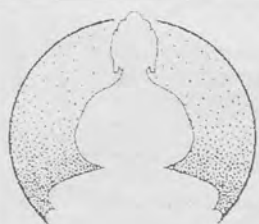
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Nov 23
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This edition's guest cartoonist is Brian Payne of Des Moines, Iowa. Brian is self-published cartoonist whose other Buddhist cartoons include "Gunning for the Buddha," "Gentle Zen," and "Odd Incarnations." He is also the owner and curator of Darshan Studios, a small comic art museum and storytelling theatre in Des Moines.

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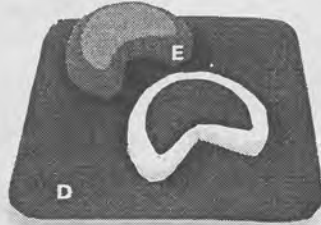
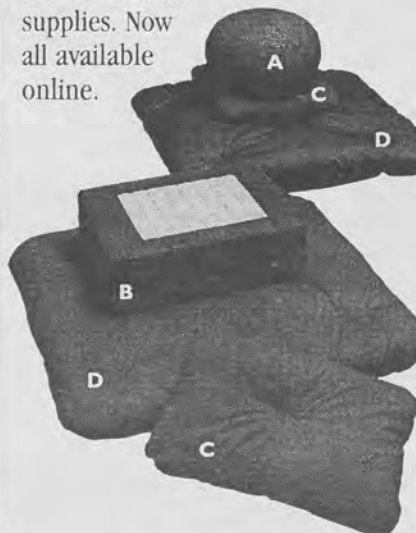
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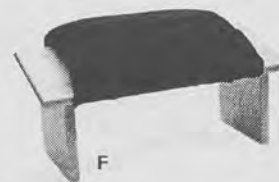
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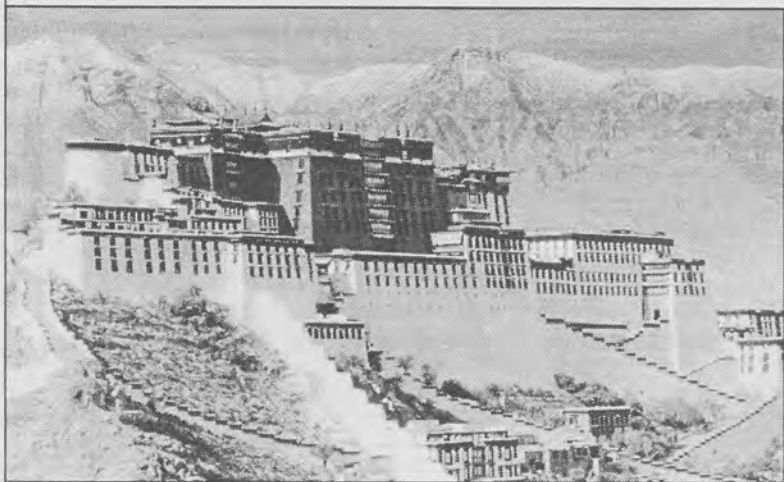


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TIBET ADVENTURES 2002-2004

With Glenn H. Mullin



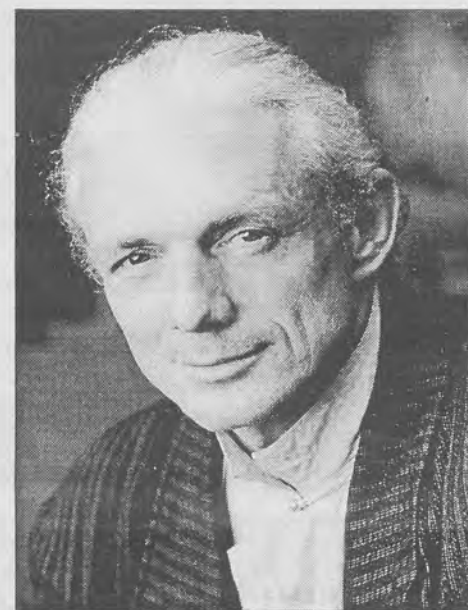
Tibet has many of the greatest power places of our planet: monasteries where early Dalai Lamas trained, temples visited for centuries by pilgrims, caves where meditators achieved enlightenment, and towering mountains that serve as the abodes of mysterious spiritual energies.

Join me on one of two adventures to Tibet this year (2002): (1) a trip to the sacred Mt. Kailash in Western Tibet, approx. 30 days in length, 20 of these involving tenting and walking (June 10-July 10th); and (2) for the more comfort-oriented adventurer, two weeks in China and Central Tibet (last half of Oct.), with NO tenting or difficult walks.

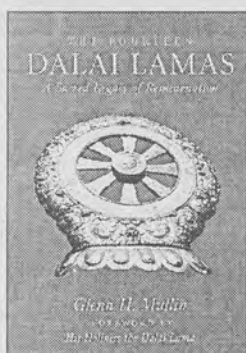
Otherwise, join me in June of 2003 on a vision quest to Central Tibet and the Sacred Oracle Lake. This will include several days of tenting by the Lake. I will also take my standard Central Tibet trip in late October, as above.

TRIP LEADER: Glenn H. Mullin studied in the Himalayas for twelve years under many of the greatest living Tibetan masters. He has written some twenty books on Tibetan Buddhism, specializing on the lives and works of the early Dalai Lamas. He divides his time between writing, undertaking teaching tours, and leading pilgrimages to the power places of Central Asia.

COSTS: Both the Mt. Kailash and Oracle Lake trips cost \$4,200, plus US/Asia flights (usually an additional \$1,350-\$1,500). The standard Central Tibet costs \$2,900 plus US/Asia flights. On previous trips we entered Tibet via Kathmandu, but due to political unrest in Nepal we will enter via Beijing, China, on our 2002-2004 schedules. To book or get more info, phone Dharma Passages, 770-907-3729. You can also visit either of my web sites (dharmatravel.com or dharmapassages.com).



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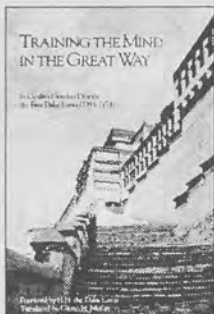
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Please note: I also offer my services as a consultant to other groups wanting to visit Tibet, and occasionally contract to lead small private groups on exclusive Tibet trips. E-mail me for either of these: glennhmullin@yahoo.com

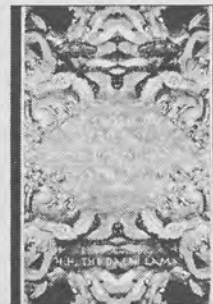
Books by Glenn H. Mullin



Training the Mind in the Great Way
With a foreword by H.H. the Dalai Lama.

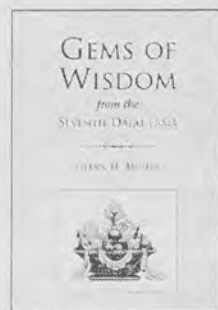
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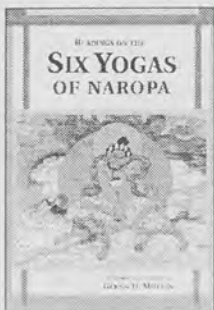
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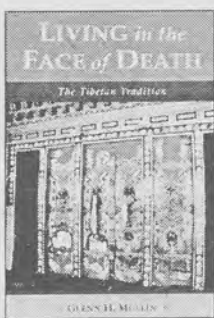
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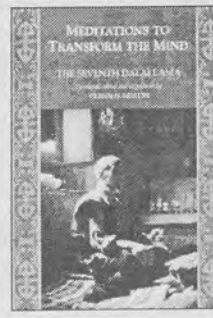
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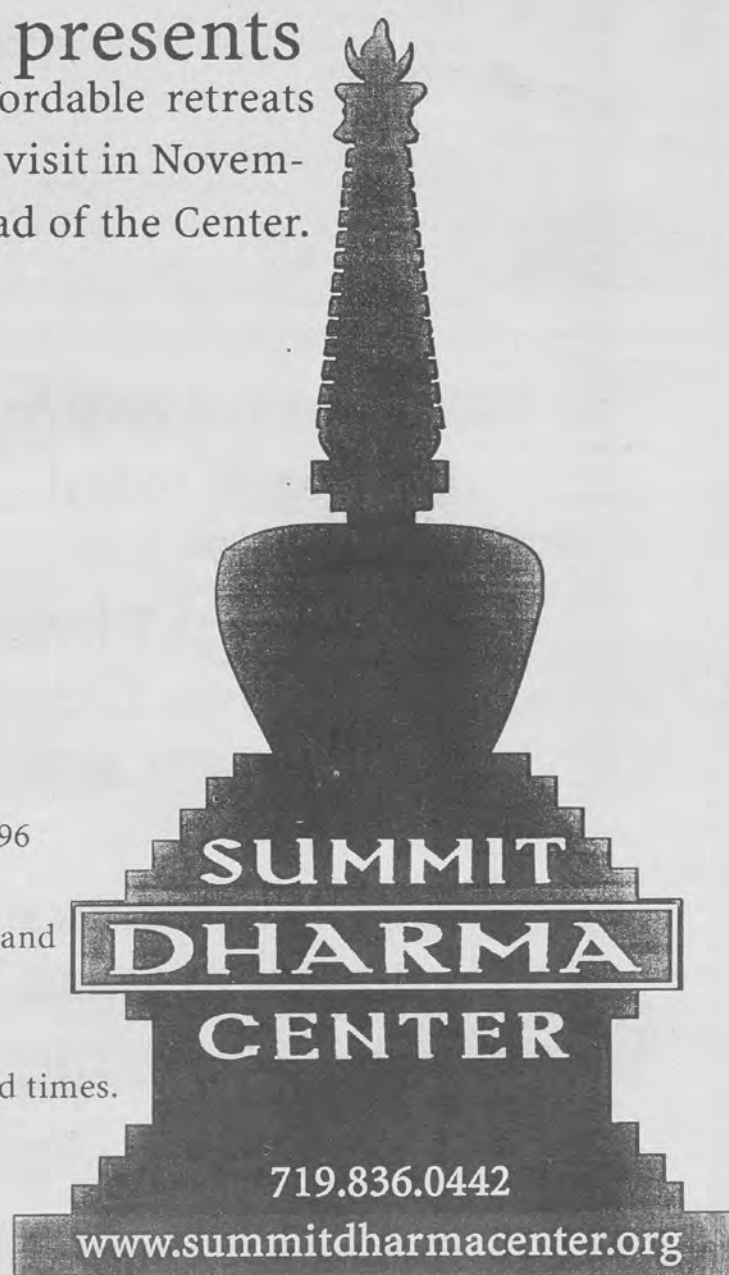


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TAKLUNG TSETRUL RINPOCHE COMES TO AMERICA

Continued from page 1

India, making our way to Sikkim, where I stayed for 2 years. At Rumtek monastery I received the empowerments and transmissions of the Treasury of Oral Instructions and Kagyu Mantra Treasury from the

great 16th Holiness Gyalwa Karmapa. In Kalimpong, I received the entire empowerments and transmissions of the Great Terma Treasury and the Nyingma Kama, as well as some of the dharma treasures of Dudjom Lingpa, from Kyabje Dudjom Rinpoche. In Bhutan, from Dilgo Khyentse Rinpoche I received transmissions for the collected teachings

of Mipham Rinpoche, and empowerments and transmissions for the Heart Essence of Longchenpa, and other dzog chen practices and tantras.

Later I went to a new Tibetan refugee settlement in Simla, India, where in the years that followed I worked with the community, local and state government officials, and the office of His Holiness the Dalai Lama to found a new Dorje Drak monastic seat in exile, to preserve, foster and expand the teachings of the Jang Ter lineage, since Thubten Dorje Drak monastery in Tibet had been completely destroyed. Today there are almost 80 monks there, and several in retreat.

I have offered the Jang Ter, and other dharma empowerments and transmissions at the direction of prominent lamas of different lineages at various monasteries in Bhutan, India and Nepal, including Namkha'i Nyingpo Rinpoche in Bhutan, Kyabje Penor Rinpoche in Mysore, and Dilgo Khyentse Rinpoche at Shechen monastery in Nepal. Otherwise, I continually give instructions, empowerments or transmissions on the preliminary and main practices, as are suited to the needs of whomever comes to request dharma teachings.

Translated by Lama Sherab Dorje on the occasion of Rinpoche's forthcoming 1st visit to the U.S. May it be virtuous!

[See Schedule at left.] ■

TAKLUNG TSETRUL RINPOCHE'S US TOUR

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Dharma Books in Spanish

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

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

Tibet's Longest-Held Political Prisoner Arrives in U.S.

WASHINGTON—Tibet's longest-serving political prisoner, freed earlier this year, arrived Saturday in the United States on what he described as an unconditional exit visa, Radio Free Asia (RFA) reports.

Tanak Jigme Zangpo, 73, said the United States had prevailed upon China to let him leave the country. No comment was immediately available from Bush administration, which had raised his case in private talks with the Chinese government in the past.

Jigme Zangpo flew into Chicago from Beijing at 4 p.m. local time. He was greeted upon his arrival by a State Department official and a relative who lives in the United States.

In an interview, he said that he had left the Tibetan capital, Lhasa, on July 11, and that his first priority was to obtain proper medical treatment.

"This time the Chinese did not impose any preconditions for my release and departure," he told RFA's Tibetan service, speaking in the dominant Tibetan dialect, Uke. "They allowed me to go directly, with no special restrictions."

"To realize my complete freedom—it's unimaginable," he said. "I am unsure whether I will be able to return to Tibet after my medical treatment here."

Jigme Zangpo was freed in April after serving 37 years in Chinese jails and labor camps—making him the longest-serving political prisoner in Tibet.

The diplomatic calculations behind his departure from Tibet remain unclear. His initial release came nine years ahead of schedule, on medical parole and under international pressure.

"My first priority is my health. The U.S. government got me released to get treatment for my poor health. I have some serious diseases," including a heart ailment, he said.

Asked about his future plans, Jigme Zangpo said: "I cannot say for sure what I will do. I will study the situation as it comes. Since I now have complete freedom, I hope to live a better life. It is difficult to say what will happen."

The former schoolteacher also thanked Washington and others "who for my release," he said.

Wondering about an article in a back issue of the Snow Lion? Many are available on the web: www.SnowLionPub.com

Jigme Zangpo spent 32 years in prison between 1965 and 2002, continuously since 1983 when he was convicted of "spreading and inciting counter-revolutionary propaganda" for pasting posters at Lhasa's Jokhang temple.

He also spent five years in a re-education-through-labor camp. His sentences were extended twice, notably after he shouted "Free Tibet" during the 1991 visit of a Swiss delegation to the notorious Tibet Autonomous Region Prison Number One, or Drapchi Prison.

In its 2001 report on human rights around the world, the U.S. State Department asserted that "according to credible reports, Chinese government authorities continued to commit serious human rights abuses in Tibet, including instances of torture, arbitrary arrest, detention without public trial, and lengthy detention of Tibetan nationalists for peacefully expressing their political or religious views."

Acting on Mao Zedong's orders, Chinese troops annexed Tibet in 1950.

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Created by Congress in 1994 and incorporated in 1996, RFA currently broadcasts in Burmese, Cantonese, Khmer, Korean, Lao, Mandarin, the Wu dialect, Vietnamese, Tibetan (Uke, Amdo, and Kham), and Uyghur.

Contact:

Sarah Jackson-Han

Communications Director

Radio Free Asia

202.530.7774

email: jacksonhans@rfa.org ■

Oops!

In the last edition of the Snow Lion on the "Origin of the Nam Chö," we said, "A wang is more than just an empowerment to do a particular practice. It is also a kind of ngondro [should read ngotro] or introduction to the nature of mind, which, for the purposes of that ceremony or practice, takes the shape of a deity." ■

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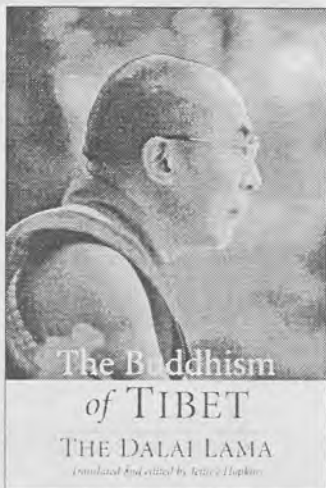
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THE BUDDHISM OF TIBET

by H.H. the Dalai Lama
trans. & ed. by Jeffrey Hopkins
19 pp. #BUTIN \$14.95

—Available in October—

Unlike most books by the Dalai Lama which are edited compilations of talks that he has given, this book consists of two texts that he himself wrote and two that he chose—all especially aimed at helping Western readers become better grounded in Buddhism. He wrote *The Buddhism of Tibet* and *The Key to the Middle Way* sections to explain the principle topics and central practices of Buddhism. He chose *The Precious Garland* by Nagarjuna and *The Song of the Four Mindfulnesses* by the Seventh Dalai Lama for their treatment of the bodhisattva path, the necessity of developing positive karma, and for their explanation of emptiness and tantra.

"The perfect book for someone seeking a first book on Tibetan Buddhism."—QUEST MAGAZINE

NEW BOOKS BY THRANGU RINPOCHE

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—Available in September

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"Centuries ago, the Indian master Kamalashila taught Tibetans the essential points of Mahayana practice in a clear, step-by-step, and easy-to-follow way. Now, the great scholar and meditation master Khenchen Thrangu Rinpoche makes these profound teachings readily accessible to Western students. I encourage all those interested in beginning or deepening their practice of the Mahayana path of wisdom and compassion which leads to the highest enlightenment for the benefit of all beings to read this book."—KHENPO TSULTRIM GYAMTSE RINPOCHE

Teaching on Kamalashila's treatises outlining the stages of meditation, Thrangu Rinpoche explains the need for compassion and the way to develop it, the necessity for a bodhisattva's vast and durable altruism, as well as the means to generate, stabilize, and fortify it, and the elements key to the meditative practices of calm abiding and insight.



"Khenchen Thrangu Rinpoche is among the wisest and most compassionate Buddhist masters alive today."—PEMA CHODRON

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KHENCHEN THRANGU RINPOCHE is an eminent teacher of the Kagyu Lineage of Tibetan Buddhism. He is currently tutor to H.H. the 17th Gyalwa Karmapa, and he teaches extensively in Asia, Europe, and North America.

New enlarged and revised edition!

DREAM YOGA AND THE PRACTICE OF NATURAL LIGHT

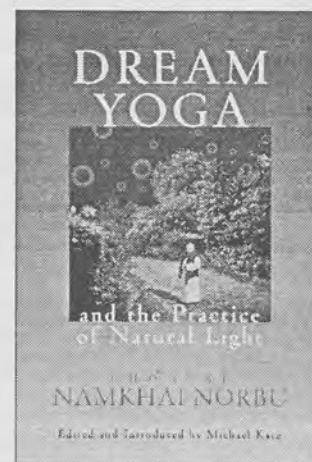
by Chögyal Namkhai Norbu, ed. & intro. by Michael Katz. 168 pp. #DRYO \$14.95

This revised and enlarged edition includes additional material from a profound and personal Dzogchen book which Chögyal Namkhai Norbu has been writing for many years. This material expands and deepens the first edition's emphasis on specific exercises to develop awareness within the dream and sleep states.

Rinpoche gives instructions for developing clarity within the sleep and dream states. In Dzogchen, the development of lucidity in the dream state is understood in the context of generating greater awareness for the ultimate purpose of attaining liberation.

Also included in this book is a text written by Mipham, the nineteenth-century master of Dzogchen, which offers additional insights into this extraordinary form of meditation and awareness.

"Chögyal Namkhai Norbu Rinpoche is one of the greatest



Tibetan meditation masters and scholars teaching in the West today. His luminous Dream Yoga teachings are invaluable. I myself read this book with great interest, and recommend it to my own students."—LAMA SURYA DAS, author of *Awakening the Buddha Within*

GURU RINPOCHE: His Life and Times

by Ngawang Zangpo. 360 pp., 6 x 9", cloth. #GURIHI \$29.95

A Tsadra Series Textbook

—Available in August

This book recounts Guru Rinpoche's historical visit to Tibet and explains his continuing significance to Buddhists. Four very different Tibetan accounts of his story are presented:

A Biography of Guru Rinpoche by Jamgon Kongtrul;

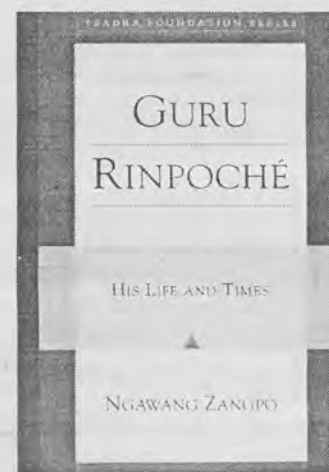
The Immaculate White Lotus by Yeshe Tsogyal;

The Bon Version of the Life of Guru Rinpoche by Janyang Kyentse Wopgo;

The Indian Version of the Life of Guru Rinpoche by Taranata (based on Indian and Tibetan historical documents.)

In addition, there are supplications by Guru Rinpoche and visualizations to accompany them by Jamgon Kongtrul.

"The presence of Guru Rinpoche, a figure so important to Tibetan Buddhists he is called simply 'The Precious Master', can be felt still in



each of these liberating stories translated here. Read side-by-side, they reveal an even wider picture, deftly highlighted by Ngawang Zangpo's introduction, of how history and culture interact with the inner spirituality that is beyond time and place."—SARAH HARDING, author of *Creation and Completion*

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HEALING WITH FORM, ENERGY AND LIGHT: The Five Elements in Tibetan Shamanism

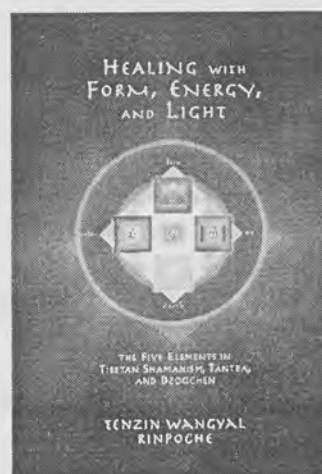
by Tenzin Wangyal Rinpoche. 176 pp., 5 photos, 30 line drawings, glossary, bibliography. #HEWIFO \$16.95

In the shamanic world-view of Tibetan Bon presented here, the five elements of earth, water, fire, air, and space are accessed through the raw powers of nature and through non-physical beings associated with the natural world. In the Tibetan tantric view, the elements are recognized as five kinds of energy in the body and are balanced with a program of yogic movements, breathing exercises, and visualizations. Finally, in these Dzogchen teachings, the elements are understood to be the radiance of being and are accessed through

pure awareness. *Healing with Form, Energy, and Light* offers the reader healing meditations and yogic practices on each of these levels.

"There is more detailed and at the same time easily understood and useful information about the body and meditative practice than any other book I have seen. Spoken with an elegance that melts into your mind."—ANNE C. KLEIN, author of *Knowledge and Liberation, Meeting the Great Bliss Queen, Path to the Middle*

TENZIN WANGYAL RINPOCHE is the founder and director of the Ligmicha Institute in Charlottesville, Virginia, and is the author of *The Tibetan Yogas of Dream and Sleep* and *Wonders of the Natural Mind*.



Meditation, Transformation, and Dream Yoga



by Ven. Gyatrul Rinpoche, trans. by B. Alan Wallace & Sangye Khandro. 174 pp. #METRDR \$15.95

MEDITATION, TRANSFORMATION, AND DREAM YOGA

by Ven. Gyatrul Rinpoche, trans. by B. Alan Wallace & Sangye Khandro. 174 pp. #METRDR \$15.95

This teaching was given to the Shambhala community in Boulder in the fall of 1991.

"Exercises are given which can be practiced by anyone in any circumstance."—*THE TIBET JOURNAL*

Three traditional Nyingma teachings were selected for contemporary Buddhists who want to improve the quality of their practice during the three periods of their day—during meditation, in their active life, and during sleep. Gyatrul Rinpoche, a respected teacher in the USA, expands and explains these texts.

Guidelines for calm abiding and insight meditation are presented from the Dzogchen perspective. Practices for bringing the daily experiences of pleasure and pain into the spiritual path are presented in the section on transformation. Finally, the teachings on dream yoga guide the practitioner in the conscious control of the dream state, as well as after death.

This book was previously published as *Ancient Wisdom*.

Gyatrul Rinpoche, who founded the Pacific Region Yeshe Nyingpo centers on the West Coast, lives in Ashland, Oregon, and in Sedona, Arizona.

REALIZING EMPTINESS

MADHYAMAKA INSIGHT MEDITATION



GEN LAMRIMPA

TRANSLATED BY B. ALAN WALLACE

REALIZING EMPTINESS Madhyamaka Insight Meditation

by Gen Lamrimpa, trans. by B. Alan Wallace. 136 pp. #REEM \$15.95

—Available in October

This book offers experiential and analytical approaches to this most important and difficult topic in Buddhism.

"Not quite 'emptiness made easy' (an impossibility) but it is at least 'emptiness made comprehensible'."—*DHARMA LIFE*

During a long retreat on the west coast, Gen Lamrimpa drew on his theoretical training as well as his years of solitary meditative experience to show students how they can gain realization of ultimate reality. He explains in a practical and down-to-earth fashion how to analyze experience to fathom how it has been misperceived and misunderstood because of our many delusions, and how to use Madhyamaka reasoning to experience how all things only exist as dependently related events rather than in themselves.

Gen Lamrimpa was born in Tibet in 1934 and lives in Dharamsala, India. He has also authored *Calming the Mind*. B. Alan Wallace lives in Santa Barbara, CA and is the author of many books.

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A Snow Lion Classic

THE PRACTICE OF DZOGCHEN

by Longchen Rabjam, intro. & trans. by Tulku Thondup. 488 pp. #PRDZC \$34.95 Cloth

—Available in September

"This is one of the most significant works on Tibetan Buddhism to be published in recent years, treating with grace, beauty and depth a most important subject. This is undoubtedly one of the most comprehensive works on the Nyingma to appear in English."—GLENN H. MULLIN, *TIBETAN REVIEW*

"Authoritative, comprehensive and clear. This book fills a major gap."—MATTHEW KAPSTEIN, University of Chicago

LONGCHEN RABJAM (1308-1363) is the most celebrated writer and adept of the Nyingma School of Tibetan Buddhism. His excellent writings on the view, meditation and the result in Dzogchen, and in the sutras and tantras make up the core of this book.

In his masterful introduction to the body of this work, Tulku Thondup covers the three outer and inner tantras, the three division of Atiyoga, Dzogchen and the other yantras and traditions, and last but not least—excerpts from the exemplar lives of teachers (including Longchen Rabjam) to illustrate the ways of training in Dzogchen.

TULKU THONDUP RINPOCHE is the author of *The Healing Power of Mind* (with Daniel Goleman) and *Boundless Healing*, and lives in Cambridge, MA.

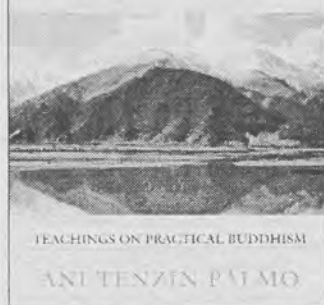
THE PRACTICE OF DZOGCHEN



LONGCHEN RABJAM
A WORK OF TRANSLATION BY
TULKU THONDUP
HAROLD TAUBERT

"An invaluable guide for those who seriously wish to experience of the true nature of the mind."—*Parabola Magazine*

REFLECTIONS ON A MOUNTAIN LAKE



by Venerable Tenzin Palmo. 262 pp., 8 photos. #REMOLA \$16.95

This sparkling collection of Dharma teachings by Tenzin Palmo addresses issues of common concern to Buddhist practitioners from all traditions.

"Tenzin Palmo is one of the most genuine and accomplished of western practitioners. Her voice is simple and pure, wise and true."—JACK KORNFIELD, author of *Path with a Heart*

Ani Tenzin Palmo has torn away the thousand veils that shroud our self-deceptions. Her words resonating with the naked simplicity of clarity and wisdom. Her voice constantly reminds me of everything I have ever loved and perceived as truthful in this life."—ROBERT BEER, author of *The Encyclopedia of Tibetan Symbols & Motifs*

REFLECTIONS ON A MOUNTAIN LAKE Teachings on Practical Buddhism

"One of the true yoginis of our time. Tenzin Palmo, brings her years of experience in a cave to offer us a down-to-earth inspiring approach to the spiritual path. Tenzin Palmo is a voice we need to hear, a woman who has fully experienced what she speaks about with absolute honesty delightful humor, and real insight."—TSULTRIM ALLIONE, MA, author of *Women of Wisdom*

In 1964, Venerable Tenzin Palmo was one of the first western women to be ordained as a Tibetan Buddhist nun. After six years of study with her teacher, she lived with a small group of nuns in a Himalayan monastery for another six years, doing frequent retreats in the long winter months. Seeking more seclusion and better conditions for practice, Tenzin Palmo found a nearby cave where she stayed and practiced for another twelve years, the last three years in strict retreat. The story of her life and experiences in her remote Himalayan cave is described in the book *Cave in the Snow* by Vicki Mackenzie. Today Tenzin Palmo lives in Tashi Jong, Himachal Pradesh in northern India, where she has established Dongyu Gatsal Ling Nunnery for young women from Tibet and the Himalayan border regions. She frequently travels to teach.



THE THREE VISIONS Fundamental Teachings of the Sakya Lineage of Tibetan Buddhism

by Ngorchon Konchog Lhundrub, fore. by H.H. Sakya Trizin, trans. by Lobsang Dagpa and Jay Goldberg. 256 pp. #THVIFU \$15.95

"The Three Visions is important to more than just the Sakya tradition, as the teachings within are relevant to Buddhists of all traditions and lineages. A comprehensive synthesis of the views and practices of the Bodhisattva path, it is a definitive handbook that guides a practitioner on the path in a manner that is systematic, succinct and easy to understand."—SAKYA JETSUN CHIMEY LUDING

The most profound and fundamental teaching of the Sakya tradition of Tibetan Buddhism is that of the "Path Including Its Result." This unique teaching of Virupa, one of India's extraordinary Mahasiddhas, covers the entire Buddhist path from the time of entering the spiritual discipline up to the attainment of full and perfect enlightenment. Though it comprehensively explains the tenets of the Buddha, its main function is to serve as a manual for contemplating and meditating upon the various stages leading to the final result of ultimate happiness and liberation.

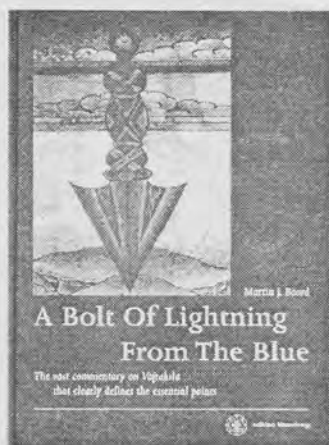
"The higher levels of spiritual development depend upon transforming one's level of perception of reality. When in time the deeper realities present themselves as perceptions or visions, spiritual growth is experienced and is as subjective, personal, and flexible as the perceptions themselves, not as insurmountable as once thought."—LAMA PEMA WANGDAK, Palden Sakya New Jersey

Originally published as *The Beautiful Ornament of the Three Visions*.

THREE VISIONS

FUNDAMENTAL TEACHINGS
OF THE SAKYA LINEAGE
OF TIBETAN BUDDHISM

NGORCHEN KONCHOG LHUNDRUB
Foreword by H.H. SAKYA TRIZIN



A BOLT OF LIGHTNING FROM THE BLUE: The Vast Commentary on Vajrakila
by Martin Boord. 412 pp., 4 color printing. #BOLIBL \$39.00

Beginning with Sanskrit sources that explain the development of kila lore on the southern side of the Himalayan divide, the discussion then presents the Tibetan texts that show us just how this lore was assimilated upon its transmission to the north. Included herein are two short tantras of Vajrakila and a full translation of the most important commentary ever written on the subject of kila rites and their practice for enlightenment. Composed by Padmasambhava, Vimalamitra and Shilamañju, all evidence points to the fact that this remarkable text marks the very origin of the tantric Buddhist cult of the wrathful deity Vajrakila.



COMFORTABLE WITH UNCERTAINTY: 108 Teachings
by Pema Chodron. 176 pp.
#COUN \$19.95 Cloth
—Available in Sept

Pema Chodron offers short teachings to help cultivate compassion and awareness amid the challenges of daily living. They are arranged as a progressive program of study—108 teachings that compose a bodhisattva training.



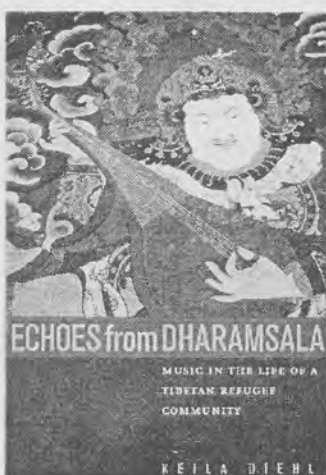
DZOGCHEN PRIMER: An Anthology of Writings by Masters of the Great Perfection
comp. & ed. by Marcia Schmidt. 320 pp. #DZPR \$17.95

Marcia Schmidt, co-founder of Rangjung Yeshe Publications, has gathered here the most accessible writings published on Dzogchen and has organized them into an in-depth study guide for the serious beginner on the Buddhist and Dzogchen path. Includes writings from Milarepa, Padmasambhava, Shantideva, Chogyam Trungpa, and Tulku Urgyen. This book also includes guiding notes intended to assist both independent students and teachers in leading workshops.



GATEWAY TO KNOWLEDGE: Volume 3
by Jamgon Mipham Rinpoche. 208 pp. #GAKN3 \$18.00

The Gateway to Knowledge is a condensation of the Tripitaka and its accompanying commentaries. Consolidating the intent of Buddha Shakyamuni's teachings into a unified body of text books, it is the philosophical backbone of the living tradition of Tibetan Buddhism. Volume III of this rich source book elucidates Mahayana and emptiness.



ECHOES FROM DHARAMSALA: Music in the Life of a Tibetan Refugee Community
By Keila Diehl. 337 pp., 26 b/w photos, 1 map.
#ECDH \$19.95

A charmingly written, ethnographically rich, theoretically ambitious book about a Tibetan community in exile. Keila Diehl joined a Tibetan rock band as its keyboard player, and from that perspective gives us a fresh and honest look at the Tibetan refugee experience through its soundscapes.

In *Echoes from Dharamsala*, Keila Diehl uses music to understand the experiences of Tibetans living in Dharamsala, a town that for more than forty years has been home to Tibet's government-in-exile. Not surprisingly, this community struggles with notions of home, displacement, ethnic identity, and assimilation. Diehl's ethnography explores the contradictory realities of cultural homogenization, hybridity, and concern about ethnic purity as they are negotiated in the everyday lives of individuals.



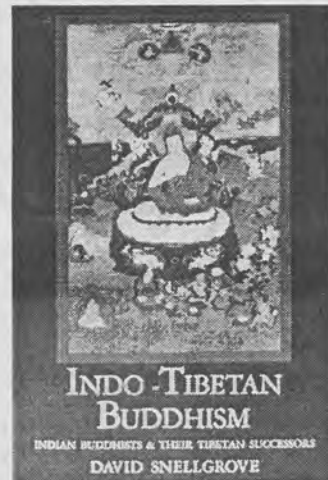
INDO-TIBETAN BUDDHISM: Indian Buddhist and Their Tibetan Successors
by David Snellgrove. 656 pp., 125 b/w images. #INDOBU \$45.00 Cloth
—Available in September

The most comprehensive survey available on Indian Buddhism and its development in Tibet—now back in print in a single volume. Concentrates on Buddhism from the eighth to thirteenth century when the Tibetans were actively engaged in absorbing Buddhist culture from India.

INTRODUCTION TO THE MIDDLE WAY: Chandrakirti's Madhyamakavatara with Commentary by Ju Mipham
by Padmakara Translation Group. 400 pp. #INMIWA \$29.95 Cloth

According to the Madhyamaka school, all beliefs in the objective reality of the self and the world are rejected and emptiness is recognized as the ultimate truth about all things and events. Chandrakirti verses contain profound and subtle teachings and Ju Mipham's insightful commentary offers a point-by-point explanation of the root text. This is a challenging and rewarding study.

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www.SnowLionpub.com



MEMOIRS OF KEUTSANG LAMA: Life in Tibet after the Chinese 'Liberation'
by Keutsang Trulku Jampel Yeshe. 260 pp., 11 b/w photos.
#MEKELA \$15.00

Born a peasant in 1944, Jampel Yeshe was recognized as the reincarnation of Keutsang Rinpoche. After the Chinese invasion, he was branded as class enemy, arrested and imprisoned for twenty years. Now living in Dharamsala, he has written his memoir as much as a tribute to the courage and sacrifices of many who gave their lives for the cause of freedom as a testimony to the unspeakable bestiality that still characterizes many aspects of the Chinese rule today.

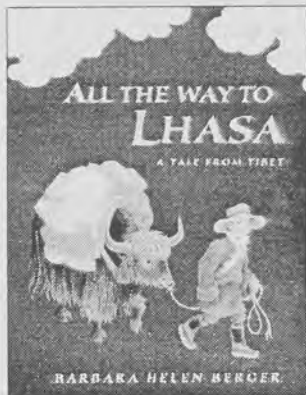


MINDFULNESS IN PLAIN ENGLISH
by Bhante Henepola Gunaratana. 224 pp. #MIPLN \$14.95
—Updated & expanded edition

With his distinctive clarity and wit, Gunaratana leads the reader through the myths, realities and benefits of mindfulness meditation. He shows how to use the tools we have to live a more mindful, productive, and peaceful life—and how to develop loving-kindness.

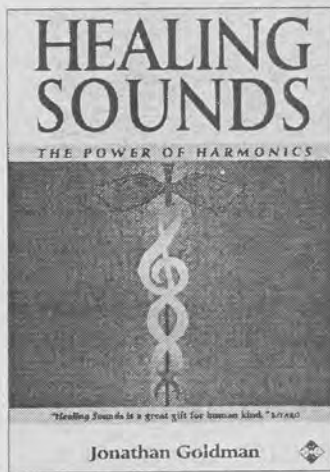
A Children's Book

ALL THE WAY TO LHASA
A Tale from Tibet



ALL THE WAY TO LHASA
by Barbara Helen Berger. 32 pp., fully illustrated with vivid watercolors
#ALWALH \$15.99

In an old story related by a Tibetan lama, a boy and his yak persevere along the difficult way to the holy city of Lhasa and succeed where others fail—a metaphorical tale of the quest beautifully presented and illustrated by Barbara Berger. For ages 4-10.



HEALING SOUNDS: The Power of Harmonics
by Jonathan Goldman. 192 pp.
#HESO \$16.95

Healing Sounds explains how to perform vocal harmonics and experience their transformative and curative powers. It explains the healing and transformative powers of harmonics.

* Includes practical exercises demonstrating how to use sound in healing and meditation, including "Vowels as Mantras" and "Over-toning".
* Describes how harmonics can be used as "sonic yoga" for meditation and deep relaxation to enhance energy.

NYINGMA SCHOOL OF TIBETAN BUDDHISM: Its Fundamentals and History

by Dudjom Rinpoche, Gyurme Dorje, trans. by Matthew Kapstein. 1584 pp. #NYSC \$90 Cloth—Now in One Volume

The first English translation of the master work of His Holiness Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism* constitutes the most complete work of its type in the West.

Two treatises form the present volume, namely the *Fundamentals of the Nyingma School* and the *History of the Nyingma School*. Among the most widely read of all His Holiness Dudjom Rinpoche's works, these treatises were composed during the years immediately following his arrival in India as a refugee. His intention in writing them was to preserve the precise structure of the Nyingma philosophical view within its own historical and cultural context.

"Every once in a while there comes a work which, by its breadth of vision and attention to details, becomes the standard and classic in its field. [This] is such a work."—*Tricycle: The Buddhist Review*

"A landmark in the history of English-language studies of Tibetan Buddhism."—*History of Religions*

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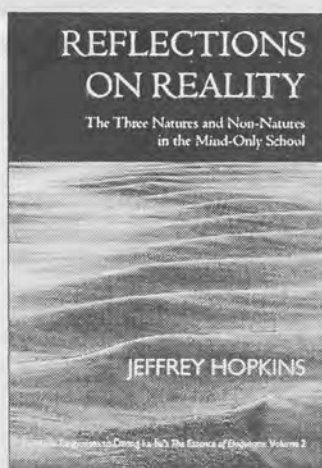
PERFECT CONDUCT: Ascending the Four Vows
comm. by H.H. Dudjom Rinpoche. 176 pp. #PECON \$18.00
"This book fulfills a crucial need for serious students of Buddhism...explains the full code of discipline [pratimoksha, bodhisattva, and tantric vows] and elucidates their philosophical principles and historical background."—from the preface by Tulku Thondup

PRESENT FRESH WAKEFULNESS

by Chökyi Nyima Rinpoche. 192 pp. #PRFRWA \$20

More than a set of general instructions on how to practice, this contains the quintessential advice of an experienced, living master on what he considers to be the absolute necessities for today's yogis to arrive at liberation and complete enlightenment.

"We should know how to make the distinction between self-existing wakefulness and dualistic mind. Believing that we are sustaining the natural state of mind while we are caught up with ordinary thinking is not much use. We need to identify the genuine, the authentic—this is important. We need to identify that which is utterly empty, utterly naked, not confined to anything, totally clear and cognizant yet not fixated on anything."—Chökyi Nyima Rinpoche



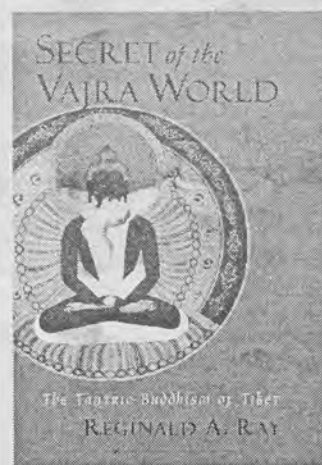
REFLECTIONS ON REALITY: The Three Natures and Non-Natures in the Mind-Only School, v.2

by Jeffrey Hopkins. 603 pp. #REONRE \$60 Cloth

This is the second volume of Hopkins' series on the Mind-Only School (first volume is titled: *Emptiness in the Mind-Only School of Buddhism*). This volume contains the dynamic responses to Dzong-kaba's *The Essence of Eloquence* and places this influential exposition in its historical and philosophical contexts. It conveys the intellectual vibrancy of the different cultural interpretations of this text and expands the key issues it addresses.

"This is without question the finest and most complete discussion of the renowned Mind-Only school and its Tibetan context."—Anne C. Klein

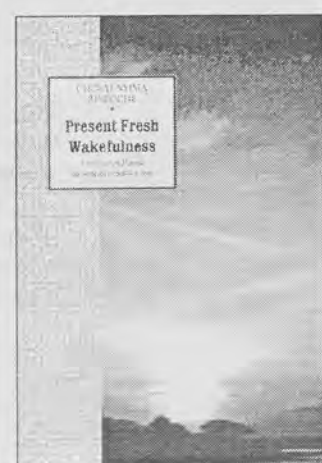
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SECRET OF THE VAJRA WORLD: The Tantric Buddhism of Tibet

by Reginald Ray. 544 pp., 40 halftones and line art. #SEVAPW \$17.95

A comprehensive introduction to the Tantric practices and traditions of Tibetan Buddhism. Ray demonstrates how the practice of Tantra fosters an appreciation for ordinary life—the world of sensory experience, of happiness and sorrow—as the place where ultimate revelation occurs. He discusses the visualizations, liturgies, and inner yogas; the role of the tantric mentor; the preliminary practices that prepare the student for initiation; the practice of solitary retreat.

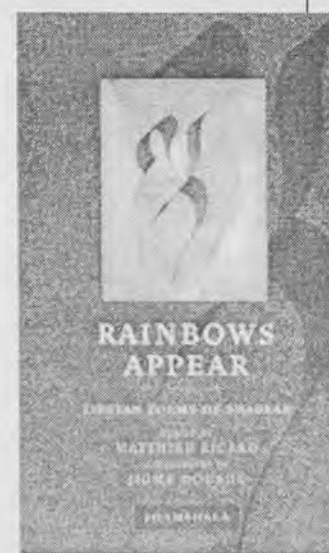


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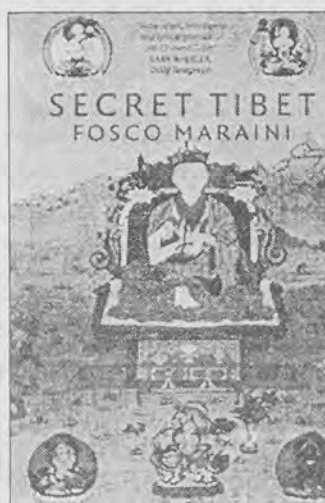
Tibetan Poems of Shabkar

ed. by Matthieu Ricard, calligraphy by Jigme Doushe. 64 pp., 5 x 8.75". #RAAP \$12.95

Contains songs of enlightenment taken from the autobiography of Shabkar, with calligraphy in Tibetan.



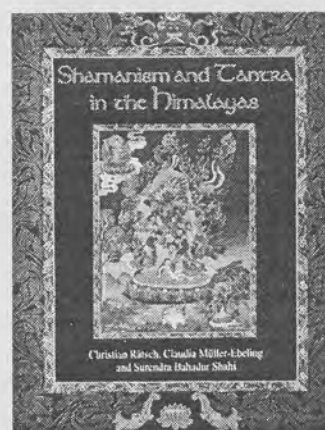
—Available in October



SECRET TIBET

by Fosco Maraini. 448 pp., 66 pages of b&w photos & maps. #SETI \$16.00
—Available in September

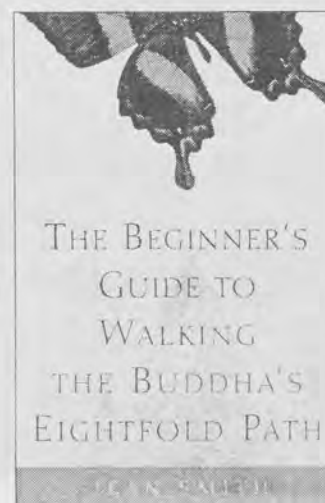
This is one of the few detailed, intelligent and lyrical portraits of pre-Chinese Tibet. It contains many pages of photographs of a Tibet now lost to view. This Italian author's encounter with the people, from princesses to peasants, was aided by a good knowledge of the language and is a true meeting of minds.



SHAMANISM AND TANTRA IN THE HIMALAYAS

by Christian Ratsch, Claudia Muller-Ebeling, Surendra Shahi. 320 pp., 605 color and b&w illustrations including 135 color thangkas, 8.5 x 11". #SHTAHI \$49.95
—Available in September

The result of 18 years of field research, this text presents a comprehensive overview of shamanism of Nepal. Lavishly illustrated with numerous photos of different shamanic healing ceremonies, ritual objects and culturally significant plants. There are recipes, smoking mixtures, tables, charts, and descriptions of more than 20 plants whose psychoactive properties have never been documented.

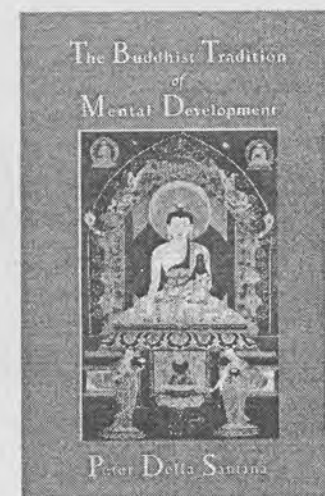


THE BEGINNER'S GUIDE TO WALKING THE BUDDHA'S EIGHTFOLD PATH

by Jean Smith. 231 pp., biblio., glossary. #BEGUWA \$14.00

Presents Buddhism through the comprehensive Eightfold Path—Smith explains exactly what the Buddha had in mind by using translations of his words and then elucidating them with her own insights and those of other teachers.

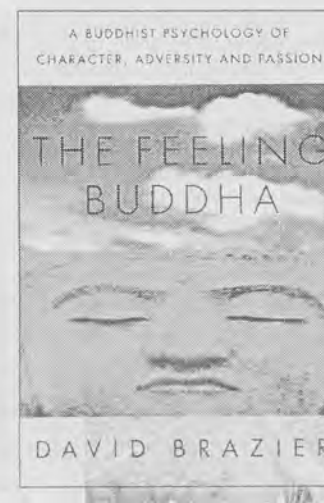
"A pleasure to read."—Sylvia Boorstein



THE BUDDHIST TRADITION OF MENTAL DEVELOPMENT

by Peter Della Santina. 168 pp. #BUTRME \$14.95

In the tradition of mental development, the concern is to demonstrate integration, the union between meditation, and daily experience—to make them flow into each other. This book is full of techniques whereby we can make this happen by changing the way we view ourselves and the world. By the contributor to the *Visions* series.



THE FEELING BUDDHA: A Buddhist Psychology of Character, Adversity and Passion

by David Brazier. 205 pp., glossary, notes, index. #FEBU \$15.95

A psychologically perceptive account of how the Buddha's path of wisdom and loving kindness grew out of the challenges he encountered in life. Buddha emerges as a person whose success lay in how he positively utilized the energy which was generated through his suffering. The author is a psychotherapist and Buddhist teacher in London who shows how to live the middle way in the 21st century.

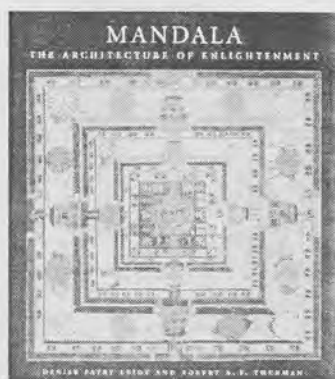
THE KEY TO THE TREASURY OF SHUNYATA: Dependant Arising and Emptiness

comm. by Sermey Khensur Lobsang Tharchin. 350 pp., Tibetan text. #KETRSH \$15.00

The purpose of this text is to clarify the ultimate nature of phenomena. The masterful Khensur Lobsang Tharchin does this by commenting on two texts: *A Praise to the Unsurpassed Teacher, The Buddha Bhagavan, for Teaching the Profound through Dependent Arising* by Je Tsongkhapa and also the *Heart Sutra*.

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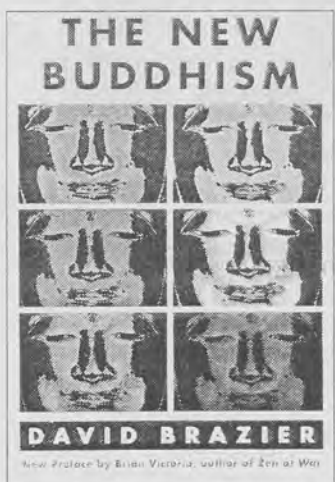
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MANDALA: The Architecture of Enlightenment

by Denise Patry Leidy and Robert A. F. Thurman, 175 pp., 85 color plates, 50 b/w photos and line drawings. #MAAREN, \$25.00

A mandala is a Buddhist graphic symbol of the universe, often taking the form of a circle within a square. *Mandala: The Architecture of Enlightenment*, based on an exhibition of the same name co-organized by the Asia Society Galleries and Tibet House, explores the multiple manifestations of this form throughout Asia, tracing its development under the influence of religious and aesthetic traditions. Co-authored by Denise Patry Leidy and Robert A. F. Thurman, *Mandala* captures the spiritual and artistic vitality of the mandala in scholarly essays, 135 stunning illustrations, and a selection of excerpts designed to introduce the reader to the body of literature inspired by this art form.



THE NEW BUDDHISM

by David Brazier, 276 pp., index. #NEBU \$16.95

Buddha was a radical critic of society—his vision of a new social order transcended racial and economic divisions. For Buddhism to create genuine renewal there must be more than contemplation and personal growth, but also engagement with the world.

The new Buddhism is a rational manifesto for a more active, compassionate, and socially engaged Buddhism. Brazier traces Buddhism history, engagement and adaptability.

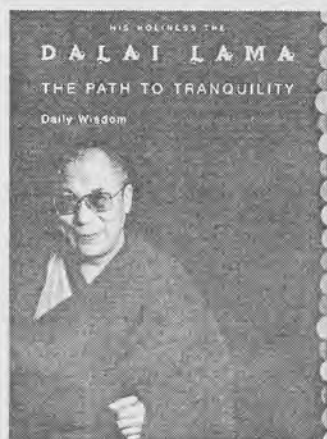
THE ORIGINS OF OM MANI PADME HUM: A Study of the Karandavyuha Sutra

by Alexander Studholme, 256 pp. #OROMMA \$20.95

Om Mani Padme Hum, perhaps the most well-known and most widely used of all Buddhist mantras, lies at the heart of the Tibetan system. This book presents a new interpretation of the meaning of this mantra, and includes a detailed, annotated study of the *Karandavyuha Sutra*. The earliest textual source for this mantra is the *Karandavyuha Sutra*, which describes both the compassion of Avalokitesvara, the bodhisattva whose power the mantra invokes, and the mythical tale of the search and discovery of the mantra.

"It was fascinating to read the author's brilliant insights into the syncretic construction of early tantric Mahayana Buddhist materials like the *Karandavyuha Sutra*—John J. Makransky, author of *Buddhahood Embodied*

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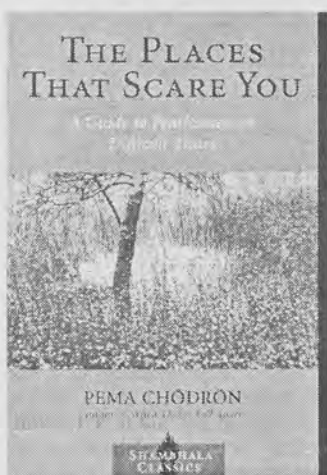
THE PATH TO TRANQUILITY

by the Dalai Lama, 427 pp. #PATRP \$13.00

—Available in September

Inspiration and wisdom for every day of the year from His Holiness the Dalai Lama. Here is a selection of quotations from his writings that guide and give insight.

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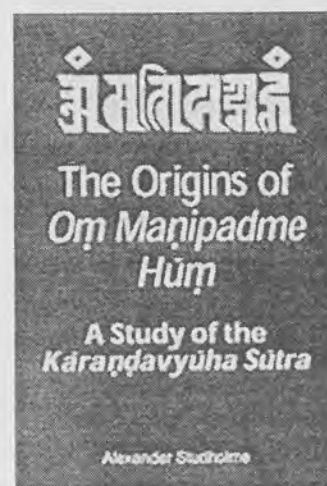


THE PLACES THAT SCARE YOU: A Guide to Fearlessness in Difficult Times

by Pema Chodron, 144 pp. #PLSCP \$12.95

—Available in September

Fearlessness is what we need to take us beyond the obstacles of self-deception into a state of open-heartedness. Pema Chodron shows how to accept ourselves and others even with faults and imperfections; stay in the present moment by seeing through ego strategies to resist life as it is; move toward what makes us feel insecure and fearful as a way to awaken the sense of our basic goodness and connect with others; cultivate the four immeasurables; train in the five strengths and six warrior activities that increase confidence and inspiration.

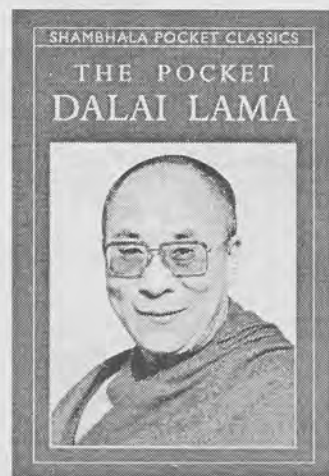


The Origins of Om Mani Padme Hum

A Study of the *Karandavyuha Sutra*

Alexander Studholme

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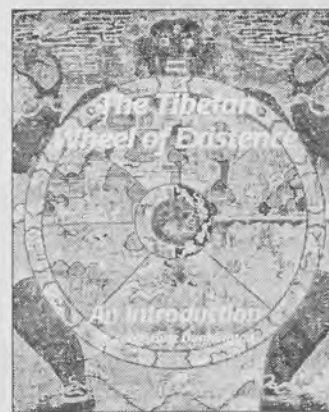


THE POCKET DALAI LAMA

comp. & ed. by Mary Craig, 176 pp., 3 x 4.5". #PODA \$6.95

—Available in October

Contains many stand-alone teachings drawn from various sources—an excellent companion for inspiration in one's daily life.



THE TIBETAN WHEEL OF EXISTENCE: An Introduction

by Jacqueline Dunnington, 141 pp., 18 color plates, 7.5 x 9.75". #TIWHEX, \$19.95

The Wheel of Existence is a primary icon of the Buddha's teaching. Every Buddhist temple or monastery displays a version of this Wheel to remind the visitor that the unenlightened life is an endlessly revolving wheel of no satisfaction and that enlightenment is the way to get of the wheel. By studying the Wheel one comes to understand deeply the roots of ignorance and the causes of suffering—this is the foundation for truly beginning the path to enlightenment.



THE VAJRA AND BELL

by Vessantara, 80 pp., 8 color plates, 7.25" sq. #VABE \$13.95

The vajra and bell are important sacred objects used in Tantric ritual. This book helps to understand the meaning behind these powerful symbols of enlightenment.

by June Campbell, 256 pp. #TRSP \$21.95

Win a
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You can enter everytime you place an order with us.

See page 14 for details.

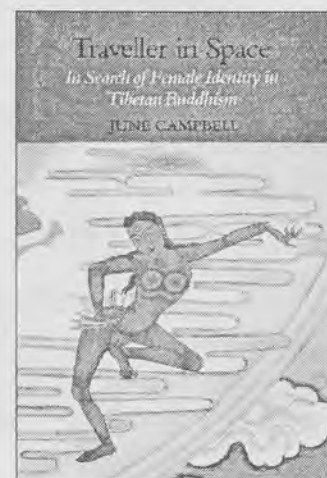
Now in paperback

TRAVELLER IN SPACE

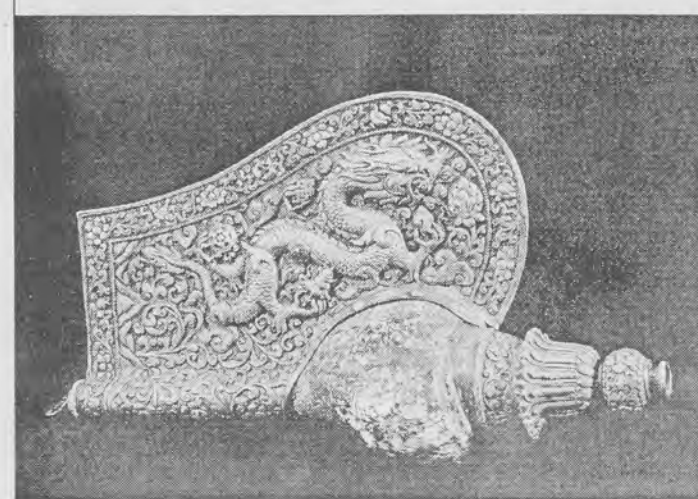
Gender, Identity and Tibetan Buddhism

In this revised edition of June Campbell's ground-breaking work, many of the key issues concerning gender, identity and Tibetan Buddhism are now broadened and further clarified in order to create a better understanding of the historical importance of gender symbolization in the very construction of religious belief and philosophy.

A wide range of sources are drawn upon in order to build up arguments concerning the complexities of individual gender roles in Tibetan society alongside the symbolic spaces allocated to the male and female within its cultural forms.



TWO NEW TIBETAN ART BOOKS

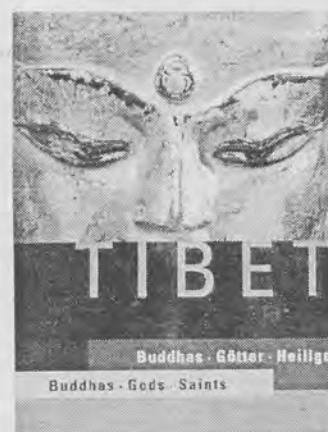


TIBET: Buddhas-Gods-Saints

ed. by Clara B. Wilpert, fore. by Dalai Lama, 160 pp., 160 color and 20 b/w illus., hardcover, 9.4 x 11.8". #TIBUGO \$65

The Tibet collection, housed since 1998 in the Museum der Kulturen in Basel is the most important of its kind in Europe. Collected over a period of 30 years, it includes thangkas, sculptures, ritual and everyday items of monastic life, temple furniture and textiles, dance costumes, masks, books and musical instruments. This volume illustrates and explains a selection of the museum's finest objects, representing virtually every aspect of the Tibetan pantheon and liturgy from the 10th century to the Chinese invasion. The text goes beyond the objects themselves and puts them into the cultural context—objects as part of the life of the Tibetans.

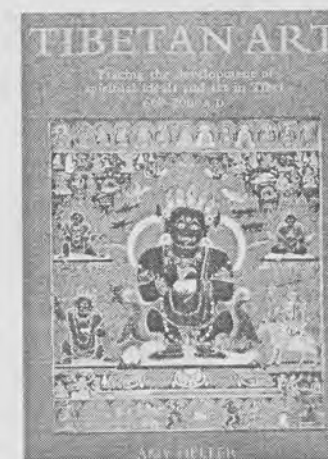
Referring to this collection, the Dalai Lama remarked, "A precious treasure house of goodness and benefits."



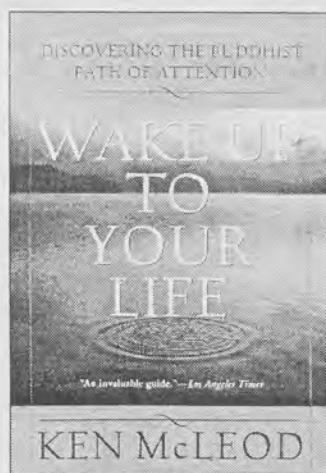
TIBETAN ART
Tracing the
Development of
Spiritual Ideals
and Art in Tibet
600-2000 A.D.

by Amy Heller, 240 pp., 9 x 12", 120 color and 147 b/w photographs and drawings. #TIARTR \$75

Tibetan Buddhism seen through its art history—Amy Heller places Tibetan artwork within its historic, social and religious context, utilizing in situ photographs. She incorporates the latest research material and features works of international renown as well as those that have never been published. Full of information for the scholar and lover of Tibet.



NEW BOOKS FROM OTHER PUBLISHERS



Now in paperback

WAKE UP TO YOUR LIFE: Discovering the Buddhist Path of Attention

by Ken McLeod. 480 pp. #WAUPP \$16.95

Ken's book is a systematic curriculum to Tibetan Buddhism. His insight, clear instructions and entertaining stories make this a manual for a lifetime of spiritual work. In addition to covering the variety of topics of any thorough Buddhist manual, he breaks new ground frequently. For example, he delineates the differences and synergies between mindfulness, awareness, and attention. He also clarifies the important distinctions between the purpose, methods, effects, and results of meditation practice—he packs the book with tools to help with many aspects of meditation practice. The relationship of the six realms and our negative emotions is explained and how understanding the five elements and dakinis can transform the energies of our reactivity.



Children's book

WONDER TALK: A Tibetan Folktale

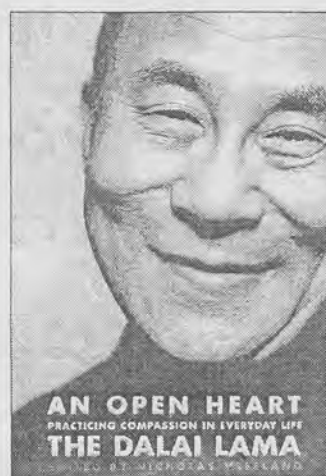
by Rima Fujita, fore. by H.H. the Dalai Lama. 36 pp., 9 x 8", fully illustrated with oil pastels. #WOTA \$19.95 cloth binding

This children's book is written in Tibetan, English and Japanese. It was produced for the Tibetan orphans in exile and the author donated 2000 copies to 81 Tibetan schools in India, Nepal and Bhutan.

This is a Tibetan story about two brothers who compete for the most outlandish story telling—and learn an important lesson in the process! Dramatic illustrations—the bright colors and stylized Tibetan images are fun to see.

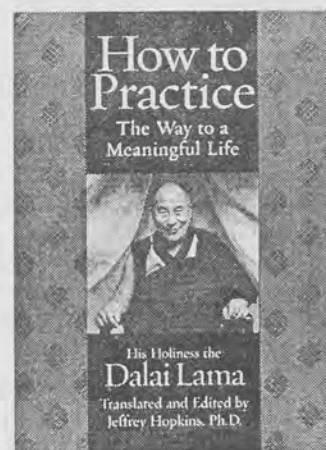
NEW DHARMA ITEMS

NEW AUDIO TEACHINGS



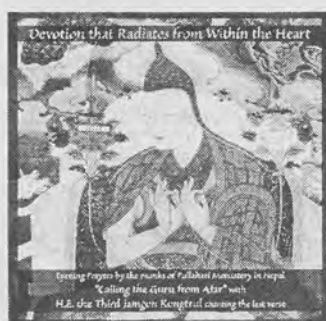
AN OPEN HEART: Practicing Compassion in Everyday Life by the Dalai Lama, ed. by Nicholas Vreeland. 2 audio cassettes. #OPHET \$17.98

When His Holiness the Dalai Lama came to New York City in 1999, he spoke simply and powerfully on the everyday Buddhist practice of compassion. Weaving together the contents of three sacred texts—one by the eighth-century Indian master Kamalashila, another by the fourteenth-century Tibetan Togmay Sangpo, and a third by the eleventh-century sage Langri Tangpa—His Holiness showed that the path to compassion is a series of meditations. *An Open Heart* lays out this course of meditation, from the simplest to the most challenging, describing the mental training techniques that will enable anyone of any faith to change their minds and open their hearts.



HOW TO PRACTICE: The Way to a Meaningful Life by His Holiness the Dalai Lama, trans. & ed. by Jeffrey Hopkins. 2 audio cassettes. #HOPRT \$25.00

This tapeset answers the question, "How do I practice what the Dalai Lama teaches?" The Tibetan spiritual leaders offers specific, step-by-step counsel on how to live a meaningful life every day; how to practice morality, meditation and wisdom in our daily lives.



DEVOTION THAT RADIATES FROM WITHIN THE HEART

Evening Prayers by the Monks of Pullahari Monastery in Nepal. 66 min. music CD. #DERA \$15.95

The Jamgon Kongtruls are lineage holders of the Karma Kagyu whose Supreme Head is His Holiness the Gyalwang Karmapa, presently the Glorious 17th, Urgyen Trinley Dorje.

The choice and order of liturgies of these evening prayers reflect the wishes and instructions of H.E. the 3rd Jamgon Kongtrul. These prayers including "Calling the Guru from Afar" are performed daily before the Great Stupa of the sacred relic of H.E. the 3rd Jamgon Kongtrul at Pullahari Monastery in Nepal, the seat of the Jamgon Kongtruls.

Some proceeds go to the Jamgon Kongtrul Library and Archive.

The contents of the CD are:

- 1 Prayer of Confession of the 37 Purification Buddhas
- 2 Guru Yoga of the Third Jamgon Kongtrul
- 3 Calling the Guru from Afar (Part I & 2)
- 4 Supplication for the Long Life of H.E. 4th Jamgon Kongtrul
- 5 Dedication Prayers to all sentient beings
- 6 Mantra of the Six-Armed White Mahakala

Contains an English translation of the text.



KARMA PAKSHI CHANT

by H.H. 17th Karmapa, 70 min. music CD. #KAPACH \$18.00

Live recording from Bodhgaya, India, December 2001 with His Holiness the 17th Karmapa. The second Karmapa, Karma Pakshi, was the first Tibetan lama who was a recognized reincarnation.

- (1-14) Karma Pakshi Chant, Part I (includes many mantras of different deities)
- (15) Long Life Prayers - read by His Holiness Karmapa
- (16) Long Life Prayer for His Holiness Dalai Lama
- (17-21) Karma Pakshi Chant, Part 2

NEW SACRED CHANTS



TIBETAN RITUAL HEALING CHANTS

by the monks of Minak Khangtsen, Drepung Loseling Monastery. 65 min. music CD. #TIRIHE \$16

Minak Khangtsen, one of the groups that makes up Drepung Monastery, is famous for having great teachers and abbots; it also gave birth to the head of the yellow hat sect of Tibetan Buddhism.

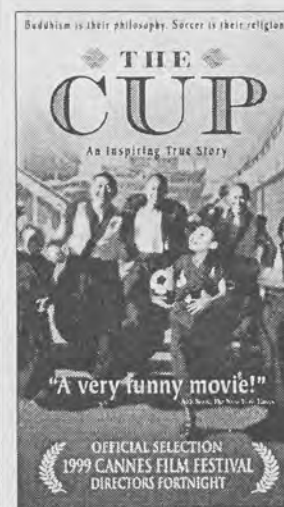
After 1959, only one monk from the Minak Khangtsen group was able to escape this brutal holocaust. From many to just one, but it was enough. Minak Khangtsen was reborn in India.

The contents of the CD are:

- 1 Supplications to Tsongkhapa
- 2 Recitation Preliminary to Buddhist Teaching and Shower Purification Ceremony
- 3 Invoking the Merit Field
- 4 Seven-Limbed Prayer
- 5 Dedication for Enlightenment
- 6 Song to Move the Dakinis' Hearts
- 7 Long Life Chant for H.H. The Dalai Lama
- 8 Offering to Palden Lhamo
- 9 Mandala Offering
- 10 Request to Tibetan Protector Deities
- 11 Tara Mantra

Some selections are accompanied by the Silverwood Quartet. Proceeds help feed and house this small group of monks.

NEW VIDEOS



THE CUP

written and directed by Khyentse Norbu. 94 min. feature film, video. #CUP \$24.95

Now you can own *The Cup*, an inside look at the life in a Tibetan monastery whose youth have soccer fever. Inspired by true events, *The Cup* follows two young Tibetan boys, Palden and Nyima, who escape hardship and danger in Tibet to become monks in Bhutan. The World Cup Final creates a stir in the monastery as the boys sneak out to watch the game. The cast is mainly members of the Chokling Monastery—a true-to-life adventure, a monastic thriller.

DANCE THE GODDESS: Rainbow Essence of Tara

by Anahata Iradah, Prema Dasara and Tara Dharu. 31 min. video. #DAGO \$24.95

Guides the viewer through the complete practice of Tara—through chant, movement and meditation. The simple movements of the Dance of the Goddess are taught as a personal practice of the 21 Taras. The Kaleidoscopic images illustrate the movements as Prema leads dancing women and men from all over the world through the ritual of the dance.



DANCE MEDITATIONS OF MEDICINE BUDDHA

produced and directed by Anahata Iradah. 61 min. video. #DAMEBU \$24.95

This sacred dance practice invokes the power of Medicine Buddha for healing afflictions of body and mind. Presented as a complete practice based on Medicine Buddha teachings, Prema Dasara leads the viewer through the intricacies of this sacred movement meditation.

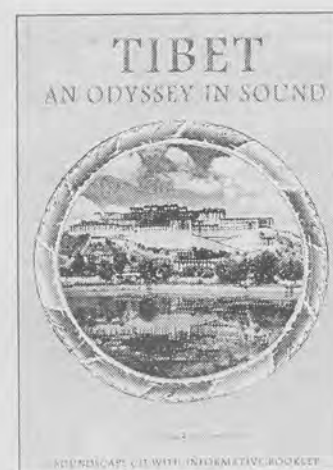


A montage of sacred chants, tantric rituals, folk songs, dances and more!

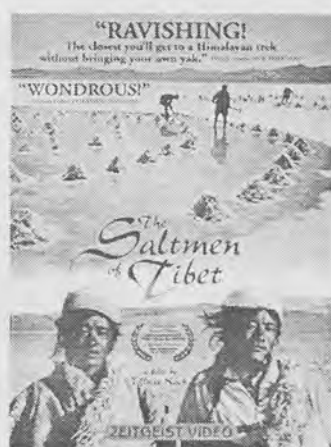
TIBET: An Odyssey in Sound

by Peter Gold. Soundscape 58 min. CD with booklet. #TIDOSO \$16.95

The result of many years of recording music and sound environments in Tibetan communities throughout India, Nepal and Tibet. The spoken portions of this soundscape are edited from the evocative writing of Peter Gold who has created this aural pilgrimage into the land, life and spirit of Tibet. It is a montage of sacred chants, tantric rituals, folk songs and dances. Featured are the Dalai Lama; monks of Nechung, Nangyal, Bon Yundrungling, Tashi Jong; Tibetan opera; Black Hat Dance; purification chant; barley flour offering to protectors; and more.



NEW VIDEOS (cont.)



THE SALT MEN OF TIBET
a film by Ulrike Koch. 110 min.
Video #SATIV \$29.99
DVD #SATIDV \$29.95

Dazzling, jaw-droppingly beautiful cinematography!—*The New York Post*

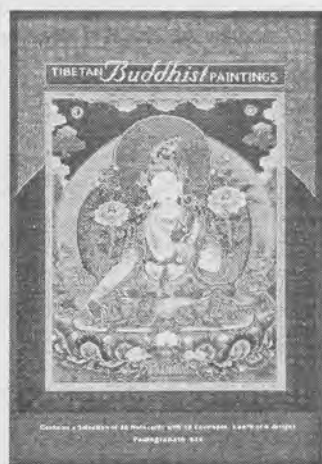
Shot under extreme conditions in one of the world's most remote locations, *The Saltmen of Tibet* is a work of sublime beauty and epic scale. Documenting the ancient traditions and day-to-day rituals of a Tibetan nomadic community, director Ulrike Koch transports us into a realm of endless mystery, untainted by the tides of foreign invasion or encroaching modernity. Step-by-step we follow the three-month pilgrimage to the holy salt lakes of the Changtang region. Observing age-old taboos and steadfast homage to the deities of nature, four men meticulously plan their yak caravan to fetch "the tears of Tara," the precious salt from the holy lakes of northern Tibet. Journeying to the rooftop of the world, the film overwhelms us with its evocation of the saltmen's Herculean endurance and spirit. The result is a breathtaking collage of image and sound, a majestic tribute to the purity of a landscape, people and tradition facing extinction.



ART OF BUDDHISM ADDRESS BOOK

from the Asian Art Museum, San Francisco. Cloth bound, 7 x 8", 40 color plates. #ARBUAD \$19.95

If you use an address book, why not have one with outstanding images of the Buddha? Forty color plates of Buddhas grace these pages and an amazing golden Tara is on the cover.



TIBETAN BUDDHIST PAINTINGS NOTECARDS

Images from the Asian Art Museum, San Francisco. 20 notecards with envelopes, 5 each of 4 designs, #TIBUPA, \$14.95

20 notecards with images of White Tara, Red Manjushri, Shakyamuni Buddha and three Arhats—5 cards each with envelopes at an incredible price! Images are from the outstanding Asian Art Museum collection in San Francisco.

NEW SMALL THANGKAS



GREEN TARA—SMALL THANGKA

19 x 26 overall, with brocade and cover. #THGRSM \$80

This is a traditionally made thangka with a low price due only to its' size. The painting is 8 x 10".



MEDICINE BUDDHA —SMALL THANGKA

19 x 26 overall, with brocade and cover. #THMESM \$80

This is a traditionally made thangka with a low price due only to its' size. The painting is 8 x 10".

LANGUAGE SOFTWARE FROM PADMA KARPO TRANSLATION COMMITTEE

Technical support is provided by Tony Duff: www.tibet.dk/pkte

ILLUMINATOR DICTIONARY #ILDI \$150

A modern Tibetan-English dictionary done using proper scholarly methods from Lotsawa Tony Duff. It comes with special software designed specifically for the purpose and a complete Tibetan typeface. The dictionary is quite extensive (larger than Sarat Chandra Das). It has many special features and includes a range of terms not to be found in other dictionaries. It contains the complete verb listing from the *Great Tibetan-Chinese Dictionary*; the ancient glossary on old and new terms, *The House of Claves*; a very wide selection of granular terms; extensive definitions of Mahamudra and Dzogchen terms; etc. A complete listing of features and native sources included in the dictionary can be viewed at the Padma Karpo Translation Committee web site. Free updates are provided at regular intervals to registered users, making it good value for the money. Windows only, sorry no Macintosh support.

SARAT CHANDRA DAS DICTIONARY

#DADI \$175

The most classic of Tibetan-English dictionaries in a fully edited edition from Lotsawa Tony Duff. The dictionary comes with special software designed specifically for the purpose and complete set of high-quality Tibetan fonts. The paper edition has a large amount of valuable terminology included but much of it is positioned under entries where it is not usually found. The electronic edition, edited carefully with proper scholarly methods, solves this problem and makes this dictionary extraordinarily valuable. More information about the dictionary and software can be viewed at the Padma Karpo Translation Committee web site. Windows only, sorry no Macintosh support.

New!

GESHE CHODRAK'S TIBETAN-TIBETAN DICTIONARY

#TITIDI \$150

The last major Tibetan-Tibetan dictionary produced in Tibet (1940's) before the communist Chinese takeover. This dictionary has extensive listings of terms. This is a true Tibetan dictionary in Tibetan text; useful for Tibetans themselves and students of the Tibetan language who want a native Tibetan dictionary uncluttered by English or Chinese definitions. The definitions given are short but clear. This dictionary has been overshadowed by the *Great Tibetan-Chinese Dictionary*; we think this new edition will bring it back and give it the place it deserves. A must for serious students and scholars of the language. Comes with Tibetan typeface, installation software, special reader software, complete on-line help, and more. Windows only, sorry no Macintosh support.

New!

THE MAHAVYUTPATTI SANSKRIT-TIBETAN ENGLISH GLOSSARY

#MAGL \$45

Electronic edition of the official glossary of Sanskrit and Tibetan equivalents that was established in the ninth century AD. It is the standard glossary made by the great Tibetan translators responsible for the final translations of Buddhist texts into the Tibetan language. A standard reference every scholar should have. Contains about five hundred pages of listings of terms in transliterated Sanskrit, Tibetan text, and English translation for each term. Comes with Tibetan typeface, installation software, special reader software, complete on-line help, and more. Windows only, sorry no Macintosh support.

TREASURY WHICH IS AN ENCYCLOPEDIA OF KNOWLEDGE

#TRKN \$125

The encyclopaedic work of Jamgon Kongtrul the Great containing complete definitions and expositions of all levels of the Buddha's dharma is now available in an electronic edition. All four volumes of the original come as one electronic book which can be read, printed, and/or searched with ease. The edition was typed from the original Palpung blocks and thoroughly corrected. The text comes with special software designed for archiving and viewing Tibetan texts and a complete set of high-quality Tibetan fonts. The software can be used in conjunction with the Illuminator and Sarat Chandra Das dictionaries for immediate look-ups of terms as you read. Other Tibetan texts in the same format are also available from Snow Lion Publications. Windows only, sorry no Macintosh support.

TIBETAN TEXT COLLECTION NO. 1

#TITE1 \$65

A collection of texts in electronic editions. The texts have been selected as a useful for both scholars and students alike. Each text has been carefully input and edited and complete notes on the sources and editorial process are included. The editions of the *Bodhisattvacaryavatara* and *Madhyamakavatara* are derived from the Derge Tangyur and other editions that have been made into a single, annotated, critical edition. Each text comes as an electronic book which can be read, printed, and/or searched with ease. The books are read with special software designed for archiving and viewing Tibetan texts and a complete, high-quality Tibetan typeface which is included. The software can be used in conjunction with the Illuminator and Sarat Chandra Das dictionaries and the *Treasury which is an Encyclopedia of Knowledge* for immediate look-ups of terms as you read (those are also available from Snow Lion Publications). Windows only, sorry no Macintosh support.

THE TIBETAN COMPLETE WORD-PROCESSING PACKAGE

#TIDO \$90

Contains all three Tibetan word-processing packages from Tibetan Computer Company for Windows (sorry no Macintosh support): TibetDoc; Tibetan! 5 for Word; and Tibetan! 5 for WordPerfect. TibetDoc is the first, standalone program made specifically for inputting, storing, and viewing Tibetan text. Its ease of use is much higher than any other Tibetan program. It has many specialized features not contained in the Tibetan! 5 programs. Types Tibetan / English / and Sanskrit diacriticals with ease. Tibetan spelling checker included. Export to RTF, Word, and WordPerfect. Complete on-line documentation, keyboard maps, etc. Works seamlessly with the PKTC dictionaries and electronic texts (also available from Snow Lion) allowing cut and paste as you use them. Tibetan! 5 for Word and WordPerfect programs have less features but do work directly in Word and WordPerfect for Windows. Support for Windows and Macintosh (Word only)

Better Quality Fonts for all Padma Karpo Translation Committee software, dictionaries, and texts

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#TICLF0 \$250

The highest quality typeface available for the very best in Tibetan publishing. This typeface accurately captures the original style of calligraphy that was used in Tibet for many centuries.

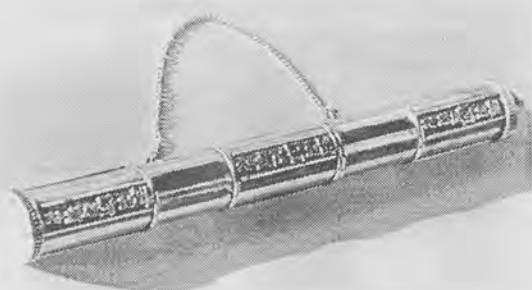
NEW CALENDAR



TIBETAN ART CALENDAR 2003

16 wide x 24" high, available in September. #TIAR03 \$24.95

The 2003 edition of this award-winning calendar contains thirteen full-color reproductions of some of the world's finest Indo-Tibetan thangka paintings from museums and private collections around the world. It also includes detailed descriptions of the images and their cultural, religious, and philosophical significance and are suitable for framing.



INCENSE HOLDER 12.5". #INHO \$28.00

These ornate copper tubes are made by Tibetans to hold incense sticks. They have mantras on them.

INCENSER

5" high with chain hangers.

#INCO \$18.00

Made with copper and white metal trim, this incenser is used in Tibetan rituals to burn and spread incense aroma.



POSTERS

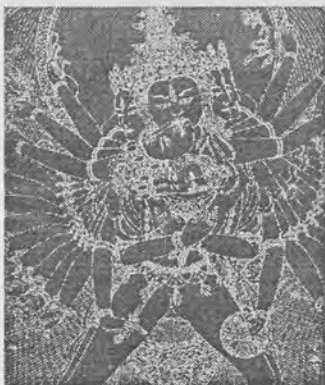
ART PRINTS by Robert Beer
These are gold on black thangka images by the artist Robert Beer. The colors are very striking and the images well-drawn.



Six-Armed Mahakala: gold on black, 12 x 15". #BESIA was \$8.00, **now \$5.34**



Guhyasamaja: gold on black, 12 x 15". #BEGUP was \$8.00, **now \$5.34**



Kalachakra: gold on black, 18 x 23". #BEKAP was \$14.00, **now \$9.34**



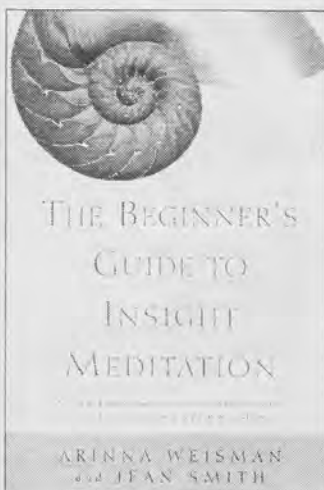
Nagarjuna: red on gold, 12 x 15". #BENAP was \$8.00, **now \$5.34**

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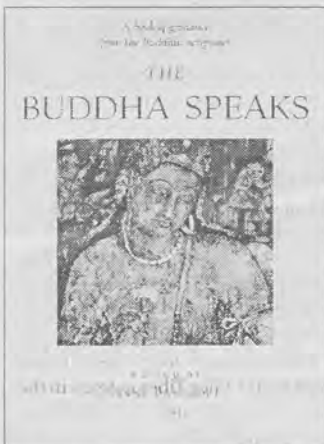
See page 14 for details.

BOOKS



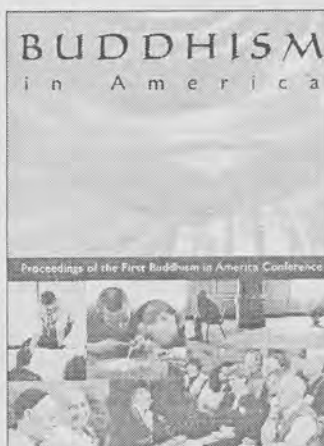
THE BEGINNER'S GUIDE TO INSIGHT MEDITATION
by Arinna Weisman & Jean Smith. 238 pp., photos. #BEGUIN was \$14.00, **now \$9.34**

This practical manual to insight meditation is a straight-forward guide to Buddha's teachings combined with advice on everything from choosing a teacher and sangha to the vipassana retreat experience. The text is enhanced by the authors' personal accounts of the challenges and revelations of their practice experiences.



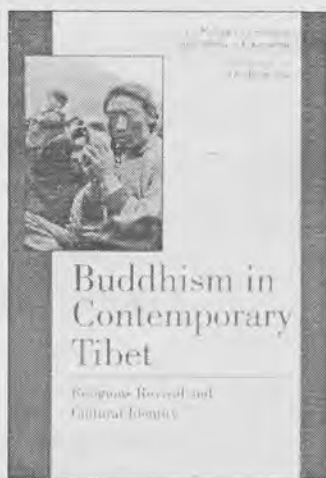
THE BUDDHA SPEAKS
compiled & ed. by Anne Bancroft. 112 pp. #BUSP was \$14.95, **now \$9.97**

Here is the core of the Buddha's teaching in his own words, as it was memorized and written down 200 years after his death. The Buddha conveys the reality of our bondage to suffering, and that liberation is possible.



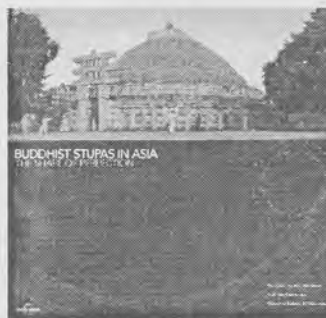
BUDDHISM IN AMERICA
compiled by Al Rapaport. 568 pp., b&w photos. #BUAM was \$29.95, **now \$19.96**

800 people and 32 prominent Buddhist teachers met in Boston to address issues of Buddhist meditation as practiced in America. It was an unusual opportunity to learn from monastic and lay teachers who covered many interesting, provocative, and engaging topics. Some of the teachers: Tsultrim Allione, Robert Thurman, Tulku Thondup Rinpoche, Wes Nisker, Joan Halifax, Bernard Glassman, Peter Matthiessen, Lama Surya Das, Miranda Shaw, Jon Kabat-Zinn.



BUDDHISM IN CONTEMPORARY TIBET: Religious Revival and Cultural Identity
ed. by Melvyn Goldstein & Matthew Kapstein. 235 pp., 37 b&w photos. #BUCOTI was \$15.95, **now \$10.64**

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.



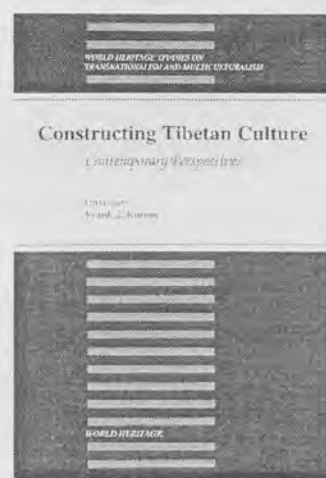
BUDDHIST STUPAS IN ASIA: The Shape of Perfection
photos by Bill Wassman, text by Joe Cummings, fore. by Robert Thurman. 176 pp., 11 x 11", more than 250 color photos, 10 pages of architectural overlays. #BUSTAS was \$34.99, **now \$23.32** Cloth

For Buddhists the simple contemplation of a stupa's divine form draws the observer closer to enlightenment—the living embodiment of Buddhist teachings. Cummings immerses us in the history, myth and ritual surrounding stupas. This is a comprehensive study of stupas in 12 Asian countries that transports us by witnessing the majesty, simplicity and beauty of these devotional sites.



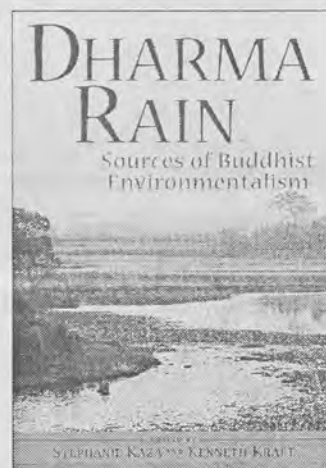
BUDDHIST WOMEN ACROSS CULTURES: Realizations
ed. by Karma Lekshe Tsomo. 326 pp. #BUWOCU was \$21.95, **now \$14.63**

Scholars and practitioners from a variety of Buddhist cultures, philosophical traditions, and academic disciplines analyze important dimensions of the new cross-cultural Buddhist women's movement: the status and experiences of women in Buddhist societies, feminist interpretation of Buddhist tenets, and the relationship of women to Buddhist institutions. It documents both women's struggle for religious equality in Asian Buddhist cultures as well as the process of creating Buddhist feminist identity across national and ethnic boundaries as Buddhism gains attention in the West.



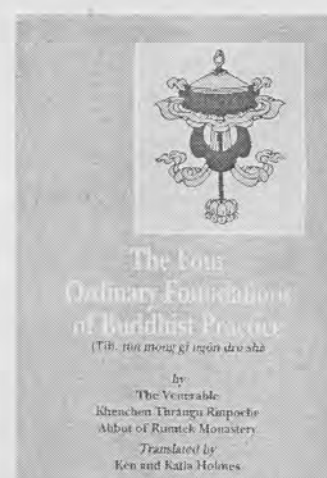
CONSTRUCTING TIBETAN CULTURE
edited by Frank J. Korom. 256 pp. #COTICU was \$19.95, **now \$13.30**

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.



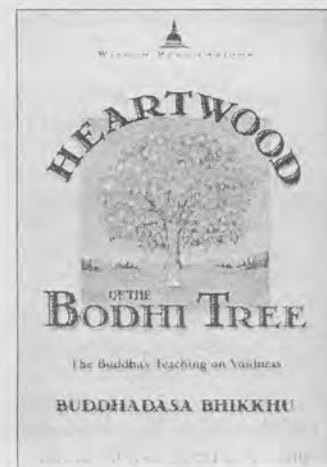
DHARMA RAIN: Sources of Buddhist Environmentalism
ed. by Stephanie Kaza & Kenneth Kraft. 312 pp. #DHRA was \$24.95, **now \$16.63**

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 FOUR ORDINARY FOUNDATIONS OF BUDDHIST PRACTICE
by Ven. Khenchen Thrangu Rinpoche. 99 pp. #FOORFO was \$12.00, **now \$8.00** cloth

The four thoughts that turn the mind towards dharma taught by the great meditator Gampopa provide the basic reasons and motivations for practicing dharma. They are contrasted with the four special foundations (ngondro).



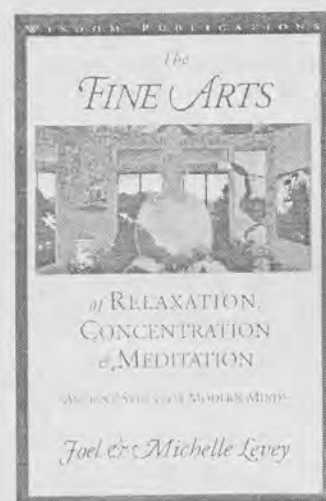
HEARTWOOD OF THE BODHI TREE: The Buddha's Teaching on Voidness
by Ajahn Buddhadasa. 152 pp. #HEBOTR was \$14.95, **now \$9.97**

The heart of Buddhist teachings is non-clinging—living devoid of feelings of self. Ajahn Buddhadasa teaches about emptiness and is renowned throughout Thailand.

"A great and compassionate treasure."—Jack Kornfield

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will be teaching?
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THE FINE ARTS OF RELAXATION, CONCENTRATION, AND MEDITATION Practical Tools and Guidelines for Daily Life



by Joel & Michelle Levey. 232 pp. #FIARRE was \$14.95, **now \$9.97**

This practical workbook is full of clear, easy-to-follow instructions for mastering life's stresses. For over twenty-five years Joel & Michelle Levey, practicing Buddhists and stress management consultants, have taught thousands these arts. "A skillful blend of time-proven antidotes to the stress of modern life."—Dan Goleman, *New York Times*



HOW THE SWANS CAME TO THE LAKE



HOW THE SWANS CAME TO THE LAKE: A Narrative History of Buddhism in America by Rick Fields. 434 pp., revised and updated, 49 b&w photos. #HOSWCA was \$29.95, **now \$19.96**

"Crammed with the sort of lively and accurate information which I had for years been longing to find assembled. The leading characters emerge with a quality of independence and individuation that certainly dispels any stereotype of the Buddhist practitioner, teacher, or layman."—Nancy Wilson Ross, *The Washington Post*

This new updated edition discusses issues such as spiritual authority, the role of women, and social action.

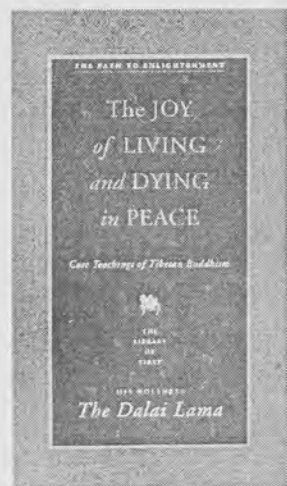
INDIAN BUDDHISM



INDIAN BUDDHISM: A Survey by Hajime Nakamura. 423 pp. #INBUDD was \$28.95, **now \$19.30** Cloth

"A remarkable survey of Buddhist literature."—Alex Wayman

This is perhaps the most comprehensive bibliographic reference available. Professor Hajime Nakamura is a distinguished scholar and internationally respected for his work.



THE JOY OF LIVING AND DYING IN PEACE: Core Teachings of Tibetan Buddhism by His Holiness the Dalai Lama, ed. by Donald Lopez, Jr. 176 pp. #JOLIDY was \$17.00, **now \$11.34**

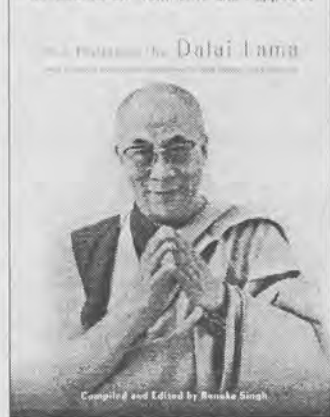
The Dalai Lama offers teachings on death, dying and living a meaningful life. He combines lessons on living well through compassion, patience, wisdom and effort with teachings on impermanence, the acceptance of death, and the achievement of joy, peace, and spiritual wisdom.



KALACHAKRA INITIATION by Namgyal Monastery. 48 pp., 8 color photos. #KAIN was \$6.00, **now \$4.00**

The monks of Namgyal Monastery explain the Kalachakra Earth ritual ceremony, its Mandala and the Kalachakra initiation—with images from the Kalachakra temple in Dharamsala, India.

Live in a Better Way



LIVE IN A BETTER WAY: Reflections on Truth, Love and Happiness by the Dalai Lama. 240 pp. #LIBEWA was \$23.95, **now \$15.97** Cloth

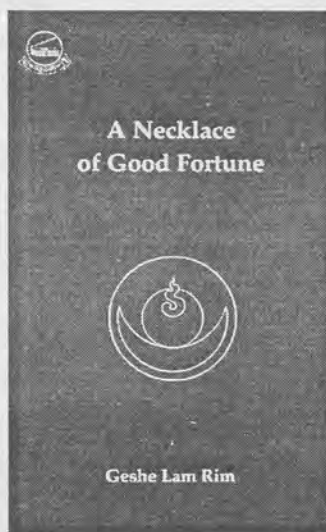
Contains a decade's worth of teachings given in India—with question and answer section following each talk. Topics covered: transforming mind, happiness, compassion and nonviolence, how to live in a better way, path for spiritual practice, two truths. An introduction to Buddhism and the Dalai Lama's own spiritual heritage is written by Lama Thubten Zopa Rinpoche.



LOTUS IN A STREAM by Master Hsing Yun, trans. by Tom Graham. 173 pp. #LOST was \$14.95, **now \$9.97**

Master Hsing Yun, perhaps the foremost Buddhist teacher from Taiwan, offers an introduction to Buddhism that presents the major ideas and practices of Buddhism in a highly insightful and organized way.

When you purchase products from Snow Lion Publications, you are helping the publication of new books on Tibetan Buddhism!



A NECKLACE OF GOOD FORTUNE by Geshe Lam Rim. 70 pp., Tibetan text. #NEGOFO was \$7.95, **now \$5.31**

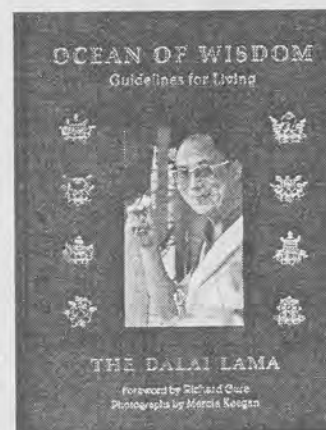
Composed at the height of the cultural revolution when Tibetan Buddhism was attacked for its reliance on the Three Jewels and the belief in gods, past and future lives, and actions and their results, this book clearly explains the Buddhist doctrine of past and future lives and karma.



NEPAL by Kerry Moran. 280 pp., 64 color photos, 15 maps. #NE was \$19.95, **now \$13.30**

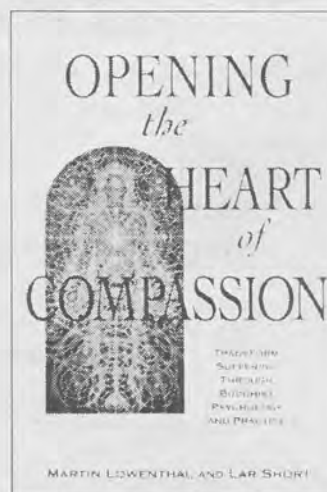
Kerry Moran is one of the most knowledgeable travel writers and trekking guides for Nepal. She offers the essential information on travel, visas, accommodation, health, food and bargaining as well as cultural and outdoor adventure opportunities. This is also a very interesting book on Nepal.

Would you like to receive a quotation from the Dalai Lama or other remarkable teachers? See "Join our mailing lists" at www.SnowLionPub.com.



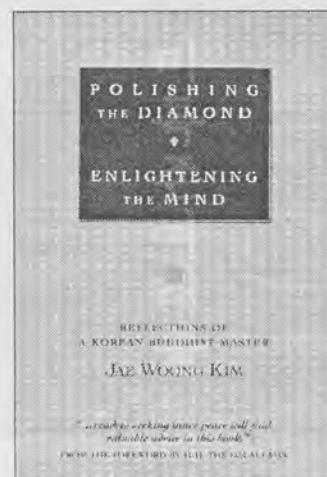
OCEAN OF WISDOM: Guidelines for Living by the Dalai Lama, photos by Marcia Keegan, fore. by Richard Gere. 86 pp., 19 color photos, 5 x 7 1/2". #OCWI was \$14.95, **now \$9.97** Cloth

The words of His Holiness inspire hope and love—his message of universal kindness provides a real perspective on world peace. The photos are inspiring, lively and intimate.



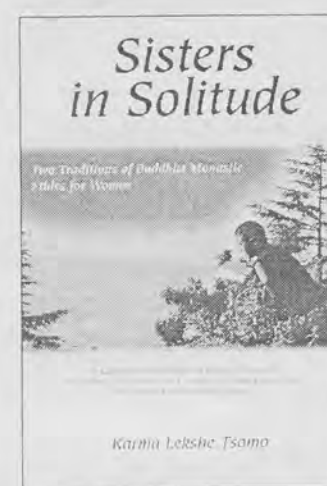
OPENING THE HEART OF COMPASSION: Transform Suffering Through Buddhist Psychology and Practice by Martin Lowenthal & Lar Short. 194 pp. #OPHECO was \$12.95, **now \$8.64**

Combines descriptions of the six bardos or realms of experience with modern psychological insights and meditative exercises. "An important contribution to the vital field of East/West psychology and spirituality."—Geshe Tenzin Wangyal Rinpoche



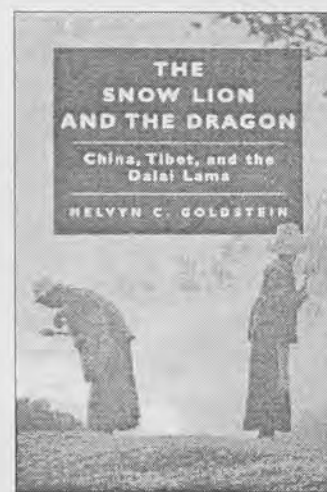
POLISHING THE DIAMOND, ENLIGHTENING THE MIND by Jae Woong Kim. 246 pp. #PODIEN was \$18.95, **now \$12.64**

The Diamond Sutra is one of the most beloved and profound Buddhist scriptures for it contains the heart of the Buddha's teachings. Through instruction and stories Master Kim, a Korean Buddhist teacher, reveals the technique of "surrendering" to maintain meditative peace.



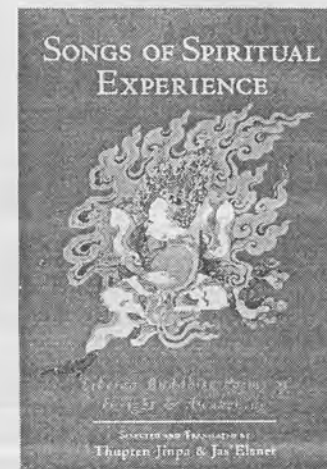
SISTERS IN SOLITUDE: Two Traditions of Buddhist Monastic Ethics for Women by Karma Lekshe Tsomo. 192 pp. #SISO was \$19.95, **now \$13.30**

Documents the earliest system of ethics formulated especially for women and presents the first translations of the original texts. An essential sourcebook for studies on women's religious history and feminist ethics, it details the monastic guidelines that link Buddhist nuns of the different traditions.



THE SNOW LION AND THE DRAGON: China, Tibet, and the Dalai Lama by Melvyn C. Goldstein. 130 pp. #SNLIDR was \$13.95, **now \$9.31**

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.



SONGS OF SPIRITUAL EXPERIENCE: Tibetan Buddhist Poems of Insight and Awakening selected and translated by Thupten Jinpa & Jas Elsner, fore. by the Dalai Lama. 239 pp., glossary, notes. #SOSPEX was \$25.00, **now \$16.65** Cloth

Contains original translations of 52 poems by well-known Tibetan teachers, a lengthy introduction about the role of poetry in Tibetan Buddhism, and a glossary with commentary on the poems and brief biographies of the authors. Jinpa is the well-known translator for the Dalai Lama.



THE STORY OF BUDDHISM: A Concise Guide to Its History and Teachings by Donald S. Lopez Jr. 275 pp. #STBU was \$25.00, **now \$16.65** Cloth

A well-known scholar, Donald Lopez, explains Buddhism—its practices, teachings, and schools. Blending penetrating analysis with engaging storytelling, Lopez makes Buddhism accessible and compelling as he discusses the buddha, dharma and sangha and the different traditions. He focuses on actual lived practice and shows why Buddhism has been so appealing and helpful through many centuries and cultures.

"the clearest book we have...on the history, variety, and meaning of Buddhism."—*Newsweek*

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 was \$16.95, **now \$11.30**

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 TIBETANS
by Art Perry 153 pp., 78 b&w photos, 9 x 12". #TIARPE was \$35.00, **now \$23.31** Cloth

"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.



VISIONS FROM THE FIELDS OF MERIT: Drawings of Tibet and the Himalayas
by Philip Sugden. Signed edition with 65 locations and studio drawings. #VIFIME was \$30.00, **now \$10.00**

"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

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DHARMA ITEMS



Curved Knife Pendant
1" high, 7/8" wide, silver.
#CUKNPE was \$8.00, **now \$5.34**

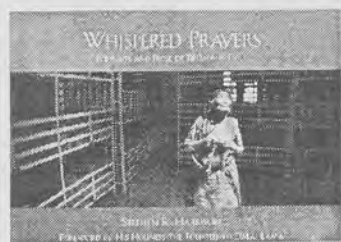


Dorje Pendant
1 1/4" long, silver
#DOPE, was \$8.00, **now \$5.34**



GREEN TARA BAG
6 x 8 1/2". #BAGRTA was \$10.00, **now \$6.66**

This bag has two zippered pouches, a cord that allows the bag to hang 21", and Green Tara is brocaded in shades of green with warm highlights.



WHISPERED PRAYERS: Portraits and Prose of Tibetans in Exile
by Stephen Harrison, fore. by H.H. the Dalai Lama. 168 pp., 9 x 12", 92 photos. #WHPR was \$59.95, **now \$39.94**

Harrison photographed life among the Tibetans with a large format camera. From his interviews with these refugees, riveting tales of extraordinary journeys are skillfully interwoven with their personal revelations. One by one, individuals unfold their inner lives—reminding the reader that life can be difficult and that humility and courageousness are essential attributes worthy of admiration.

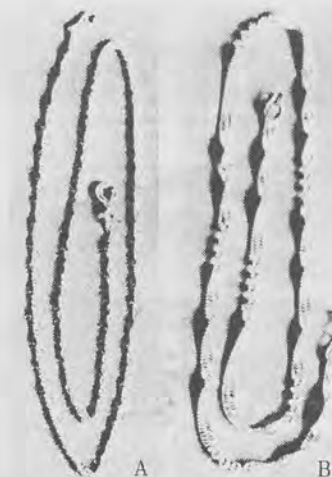
Phurba and Curved Knife Counters

#PHCUCO was \$30.00, **now \$10**
Silver counters on thick red cord with tassels.



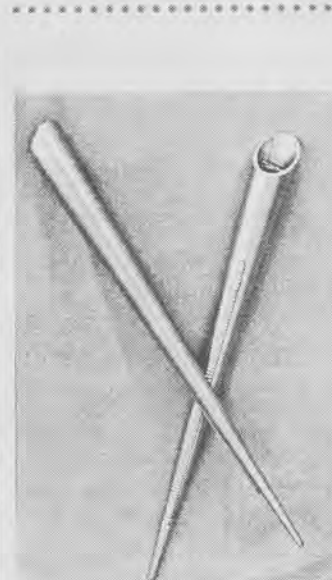
SAMPA LHUNDRUP PRAYER FLAG
19 x 28". #SALUPR was \$8.00, **now \$5.34**

"The Quick Wish-Fulfilling Prayer of Padmasambhava" is the subject of this flag. The four sacred animals are in the corners with Guru Rinpoche in the center.



SILVER COIL CHAIN NECKLACE (A)
16" in length. #NECOCH was \$15.00, **now \$9.99**

SILVER TWISTED WITH BEAD NECKLACE (B)
16" in length. #NETWBE was \$25.00, **now \$16.65**



TIBETAN CHAKPUS
#TICH was \$160.00, **now \$106.56**

A pair of brass chakpus, for the making of sand mandalas and sand paintings, are now available to everyone who would like to try their hands at the ancient technique of sand painting. They have been used by Tibetan monks to create sand mandalas. They are 10" long and have two sizes of openings for sand dispersal of 1/16th and 1/32nd of an inch. These come in a box with instructions and small starter packs of sand.

SILVER SNAKE BRACELETS



Silver Mirror Bracelet
#BRSIMI was \$22.00, **now \$14.67**
This measures 7 to 7 1/4" in length.



Silver Snake Thick Bracelet
#BRSNTH was \$20.00, **now \$13.32**
This measure 7 to 7 1/4" in length.



Silver Snake Thin Bracelet
#BRSNTN was \$18.00, **now \$12**
This measure 7 to 7 1/4" in length.



TRANSFORMATIVE ART NOTECARD SET
by Marianna Rydvald. 12 cards with envelopes. #TRARNO was \$24.00, **now \$16.00**

These thangkas, murals and adventure/fantasy paintings of Marianna Rydvald are a wonder to see.

They are full of myth, fun and spirituality. Two of the images are life of the Buddha murals that she painted in Bero Khyentse's monastery in Kathmandu. Some are huge murals that were painted on the sides of buildings. There are also images of Green Tara, White Tara, Chenrezig, and the Medicine Buddha.



VAJRAKILAYA DHARMA STICKER
#VAST was \$2.00, **now \$1.33**

VIDEOS

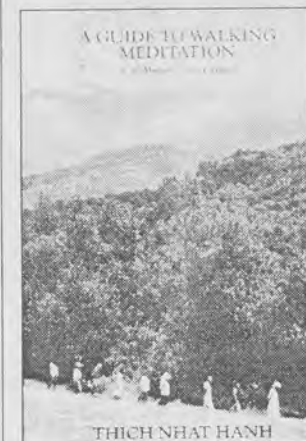
EYE OF THE LAND
by Mark Elliott & Gatesgarth Productions. 55 min. video. #EYLA was \$29.95, **now \$19.96**

Eye of the Land is a documentary video on the making of the Tashi Gomang Stupa in Crestone, Colorado. The videotape illustrates the symbolism of the stupa as well as every aspect and intricate detail of the process of its creation, over a seven year period in this remote and beautiful region of the Sangre de Cristo mountains. A portrait emerges of the westerners involved, their commitment and their relationship with the Buddhist teachings, as well as the challenge of transplanting an ancient classical tradition onto American soil. It features many prominent Tibetan lamas and their guidance to the project. The Tashi Gomang Stupa is dedicated to His Holiness the XVI Gyalwa Karmapa, head of the Kagyu Lineage of Tibetan Buddhism. The videotape was made by Mark Elliott (*The Lion's Roar, Tantra of Gyuto*), who was one of the stupa co-ordinators.



HOME TO TIBET: The Story of Sonam Lama's Return to His Homeland
55 min. #HOTIV was \$29.95, **now \$13.30**

Home to Tibet documents the return of the Tibetan stone mason Sonam Lama to his homeland for the first time since his escape twelve years ago. His sister had asked that he return in order that she might prepare her mind for old age and death. Despite the fact that Sonam has become an American citizen, returning to Tibet is dangerous for him. He first pilgrimages in India where he meets the Dalai Lama and goes to Nepal where he seeks the blessings and advice of lamas there. This is the best film to watch if you want an intimate experience of what it is like for Tibetans to travel to Tibet and to feel the many conflicting forces at play in the minds and hearts of the Tibetan people.



A GUIDE TO WALKING MEDITATION
by Thich Nhat Hanh. 30 min. #GUWAMV \$35

Thich Nhat Hanh instructs a group of students in the joys of this simple practice. His underlying theme: "Be happy, peaceful, and serene." On this video you can see and feel the power that emanates from the deep experience of a man who truly lives his teaching.

POSTER



LHASA MANDALA POSTER

By Peter Gold, J. Jigme, T.G. Gangzey.

20 x 17". #LHMAPO
was \$5.00, **now \$3.33**

This mandala of the region around Lhasa shows major Tibetan sacred sites, monasteries, nunneries, temples, hermitages and holy peaks.

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See page 14 for details.

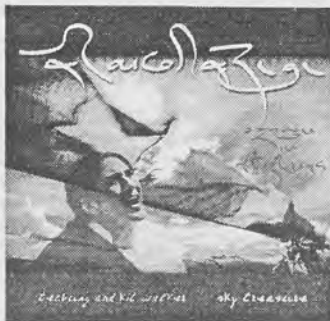
MUSIC & CHANTS



SACRED MUSIC, SACRED DANCE FOR PLANETARY HEALING

Monks from Drepung Loseling, text by Glenn H. Mullin and Damdul Namgyal. CD. #SAMUSA was \$18.00, **now \$12.00**

Ten vocal and instrumental pieces exemplifying three types of music: vocal pieces typical of the chanting done in Loseling's assembly hall; pieces combining vocal and instrumental elements; sacred dance music. Some of the selections: The Black Hat Dance, Offering of the Universe, A Propitiatory Prayer to Palden Lhamo, A Call to the Spirits of Tibet.



SKY TREASURE

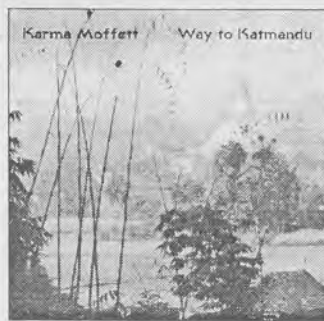
by Techung and Kit Walker. 56 min., CD. #SKTRCD was \$16.00, **now \$10.67**

Techung has a classic Tibetan singing voice. These arrangements with Kit Walker feel traditional and sound beautiful.

THE VAJRA SONGS OF THE GREAT DAGPO KAGYUD LINEAGE

by Ven. Minam Rinpoche, 35 min., CD, #VASOCD was \$16.00, **now \$10.67**

Contains supplication to Lineage Guru, Vajra Guru Mantra and long life prayers for H.H. the Twelfth Gyalwang Drukpa. Helps support Drukpa Kargyud Nangchen Wamlung Monastery.



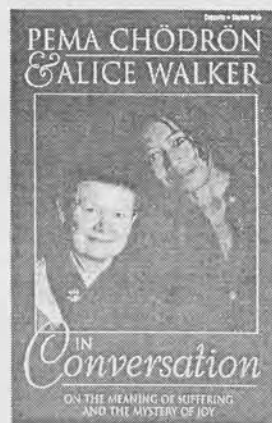
WAY TO KATHMANDU: Sitar and Rhythm

by Karma Moffett. 60 min. CD. #WAKACD was \$16.00, **now \$10.67**

Karma takes you into the valley of Kathmandu. Floating with exhilarating music of the sitar and drums.



AUDIO TEACHING



PEMA CHODRON AND ALICE WALKER IN CONVERSATION: On the Meaning of Suffering and the Mystery of Joy

by Pema Chodron. 71 min. cassette with booklet. #PECHAL was \$11.95, **now \$7.97**

Walker and Chodron explore the most pressing spiritual riddles of our time. What is the purpose of suffering? Are activism and meditation mutually exclusive? Can sexuality block the path to enlightenment? Comes with an eight-page booklet including Chodron's tonglen instructions and many other helpful resources.

STATUES

BUDDHA SHAKYAMUNI STATUES

—Painted face, 3". #SMHST \$60.00

—Bronze with painted face, 8". #RUBUSS \$295.00

—Gold with painted face, 8". #RUSHBU \$325.00

CHENREZIG STATUE

Gold highlights with painted face, 8". #RUCH \$295.00

ENLIGHTENMENT STUPA

*6" high. #SPST6 \$95.00

GREEN TARA STATUE

Painted face with gold highlights, 8". #RUGRTA \$295.00

JAMBHALA STATUE

2 1/2" statue. #SMJAST \$50.00

This bronze statue has gold highlights with a painted face statues of Jambhala, the deity of wealth. The small one can be used with the Jambhala Offering Set.

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MEDICINE BUDDHA STATUES

—8" Gold highlights and painted face. #RUMEBB \$295.00

—Gold highlights with painted face, 3". #SMMEBU \$50.00

—Gold highlights with painted face, 5". #RUMEB5 \$150.00

PADMASAMBHAVA STATUE

Gold with painted face, 8". #RUPADM \$295.00

TARA STATUE ROBES

#ROTAST \$40.00

These are brocaded 2-piece outfits used to cover 8" statues. They tie on with straps.

VAIROCANA BUDDHA

3" high, painted face. #SMHST \$60.00

One of the 5 Dhyani Buddhas.

VAJRAPANI STATUES

#RUVAJ \$325.00

Gold highlights with painted face and flaming aura, 10".

WHITE TARA STATUE

#RUWHTA \$295.00

Gold highlights with painted face, 8".



WHITE TARA STATUE

#RUWHTA \$295.00

Gold highlights with painted face, 8".



VAJRAPANI STATUES

#RUVAJ \$325.00

Gold highlights with painted face and flaming aura, 10".



BUDDHA SHAKYAMUNI STATUE

Gold with painted face, 8". #RUSHBU \$325.00

Color images of all statues, stupas, and tsa tsas can be viewed on the Snow Lion website at: www.SnowLionPub.com

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CHAKRASAMVARA THANGKA

—Large, Extra-Special Brocade, Two-armed form. #THCHA \$550.00

—Extra large, 3 x 5' overall, exquisite brocade, Multi-armed form. #THMUCH \$900.00

GARAB DORJE THANGKA

Medium size. #THSHGA \$395.00

GREEN TARA

—Medium, Special Brocade. #THGRT1 \$450.00

Green Tara has Amitabha at her crown.

—Medium, Special Brocade. #THGRT2 \$450.00

Green Tara has Amitabha at her crown.

JE TSONGKHAPA WITH TWO DISCIPLES

Large, Special Brocade. #THJE \$650.00

MAHAKALA THANGKA

(four-armed) Medium size, Special Brocade. #THSHMA \$395.00

MAITREYA BUDDHA

Large, Special Brocade. #THMABU \$495.00

The Buddha of the future with Medicine Buddha, Amitabha, and Nagarjuna at the top and standing Manjushri and Avalokiteshvara at the bottom.

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Medium. #THSP5 \$400.00

MEDICINE BUDDHA

Medium, Special Brocade. #THMEBU \$450.00

MILAREPA

—Medium, Special Brocade. #THMI \$450.00

—Medium, Extra Special Brocade. #THME \$550.00

Excellent thangka of the most famous yogi of Tibet!

PADMASAMBHAVA THANGKA

Medium, Red with gold, Eight Manifestation, Extra-special Brocade. #THRURE \$695.00

Has the eight manifestations of Padmasambhava.

PADMASAMBHAVA THANGKA

Medium, Eight Manifestations. #THGURI \$495.00

Has the eight manifestations of Padmasambhava.

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SHAKYAMUNI BUDDHA WITH TWO DISCIPLES

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WHITE TARA

Medium, Special Brocade. #THWHT \$495.00

White Tara with Amitabha over her crown.



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Large, Special Brocade. #THJE \$650.00



MAITREYA BUDDHA
Large, Special Brocade. #THMABU \$495.00



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Medium, Special Brocade. #THMEBU \$450.00



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MILAREPA Medium, Special Brocade. #THMI \$450.00

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DC6 Vajrasattva (Dorje-sempa)	
DC8 Samantabhadra (Kuntuzangpo)	
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DC15 Machig Labdron	

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CUCA11 Tibetan Pilgrim	
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CUCA13 Tibetan Man & Child	
CUCA16 Potala Palace	
CUCA17 Young Tibetan Monk	
CUCA18 Potala from Back Side	
CUCA19 White Masked Dancer	
CUCA21 RedMasked Dancer	
CUCA26 Tibetan Thangka Painter	
CUCA27 Tibetan Mask	
CUCA29 Tibetan Ngakpa	
CUCA30 Woman with Dog	
CUCA31 High Lamas at Kalachakra	
CUCA34 Jokhang Temple	
CUCA35 Jokhang Rooftop	
CUCA37 Young Monk on Roof	
CUCA39 Potala Rooftop	
CUCA40 Tashilunpo Monastery	
CUCA41 Rebuilding of Ganden	
CUCA42 Monks of Nechung	
CUCA44 Mandala Offering	
CUCA46 Chorten of Gyantse	
CUCA47 Sakya Monastery	
CUCA48 Milarepa's Cave	
CUCA49 Drepung Monastery	
CUCA50 Kumbum Monastery	
CUCA51 Sera Monastery	
CUCA54 Woman with Headdress	
CUCA55 Lamayuru Monastery	
CUCA56 Woman Chanting	
CUCA62 Ceremonial Tent	
CUCA63 Monks Debating	
CUCA64 Potala Stairs	
CUCA65 View from Jokhang Roof	

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BDC7 Green Tara	
BDC8 White Tara	
BDC9 Face of White Tara	
BDC10 Vajrasattva	
BDC11 Padmasambhava	
BDC12 Vajra Varahi	
BDC13 Simhamukha	
BDC14 6-Arm Mahakala	
BDC15 Rahula	
BDC16 Vajrakila	
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BDC18 Vajradhara	

BDC19 Face of Avalokiteshvara	
BDC20 Medicine Buddha	
BDC22 Padmapani	
BDC24 Face of Vajrasattva and consort	
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BDC51 Amitabha Buddha	
BDC52 Amitayus	
BDC53 Red Tara	
BDC54 Samantabhadra	
BDC55 Offering Goddess	
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BDC70 Hevajra	
BDC71 Vasudhara	
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BDC73 Mahasiddha Ghantapa	
BDC74 Mahasiddha Udhilipa	
BDC75 Mahasiddha Carbaripa	
BDC76 Long Life Trinity	
BDC77 White Lokeshvara	
BDC78 Milarepa	
BDC79 Nyingma Assembly Tree	
BDC80 White Khecari	
BDC81 Vajrasattva	
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WDC6 Hri	
WDC7 Om Ah Hung	
WDC8 Double Dorje	
WDC9 Prajnaparamita	
WDC10 Samajavajra	
WDC11 Heruka Chakrasamvara	
WDC12 Mahakala	
WDC13 Mandala of Avalokitesvara	
WDC14 Mandala of the Five Elements	
WDC15 Samatha Meditation	
WDC16 Inner Offering	
WDC17 Eight Precious Offerings	
WDC18 Green Tara	
WDC19 Five Mothers	
WDC20 Mandala of Heruka Chakrasamvara	
WDC21 Twenty-one Taras	
WDC22 Akshobya	
WDC23 Medicine Buddha	
WDC24 Offering of the Five Senses	
WDC25 Seed Syllable and Mantra Garland of Vajrayogini	
WDC26 Mandala of Vajrayogini	
WDC27 Manjushri	
WDC28 Lama Tsong Khapa & Two Disciples	
WDC29 Five Dhyani Buddhas	
WDC30 Vajrayogini (Naro Khachoma)	
WDC31 Buddha Shakyamuni	
WDC32 Vajrasattva	
WDC33 Avalokitesvara (Four-Arm)	
WDC34 Amitabha	

WDC35 Vajshravana	
WDC36 Vajrapani	
WDC37 Kinkara Skeleton Couple	
WDC38 Tara Mantra	
WDC39 Mandala Guhasamaja	
WDC40 Heruka Chakrasamvara	
WDC41 Mount Kailash	
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WDC61 Wheel of Life	
WDC62 Yamantaka	

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GAC108 The 35 Buddhas	
GAC109 White Tara	
GAC110 Green Tara	
GAC111 Jambhala	
GAC113 Vairocana	
GAC114 Simhavaktra	
GAC115 White Mahakala	
GAC116 Vajrapani	
GAC117 Machig Labdron	
GAC118 Peaceful Bardo Deities	
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GAC120 Tsongkapa on Lion	
GAC121 Cakrasamvara	
GAC124 Yamantaka	
GAC126 Ushnishavinijaya	
GAC127 White Tara Mandala	
GAC128 Depiction of Universe	
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GAC132 1st Karmapa	
GAC136 Manjushri	
GAC139 Vajrayogini	
GAC142 Green Tara & 21 Taras	
GAC143 Buddha Shakyamuni w/ 16 Arhats	
GAC148 Mandala with Simhanada-Avalokitesvara	
GAC149 Sitatapatra	
GAC150 Amitayus	
GAC151 Dromtonpa	
GAC152 Tapiriza	
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GAC154 Garuda	
GAC155 Medicine Buddha	
GAC158 Vajrakilaya Mandala	
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