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NEWSLETTER & CATALOG



THE ROLE OF CORRECT VIEW IN LIBERATION

VENERABLE TRALEG KYABGON RINPOCHE



While many people want to learn Buddhist meditation, they are often very sceptical and uneasy about the philosophies and religious elements that go with it. Many think that Buddhist practices and meditative experiences can be easily separated from belief systems within which they are embedded. Many have the idea that belief systems, especially religious belief systems, are dangerous and regard anyone who is a "believer" as a dogmatic person. They think that those who subscribe to a religious

belief system have completely shut their minds off from new ideas and remain mere prisoners of tradition. For this reason they are afraid of being "converted" when they are introduced to Buddhism, automatically regarding that possibility as a terrible outcome. However, that notion is highly questionable, as we have to make use of certain Buddhist concepts in order to make sense of meditation practice. For example, to do meditation we have to believe that there is such a thing as spiritual liberation and that ignorance and the defilements of the mind inhibit us from realizing that goal.

There is some truth to the perception that people can be very opinionated and fundamentalist in the way that they cherish their beliefs. However, that does not mean that we can embark on a spiritual path without believing in certain fundamental elements of spirituality. Although it has been said that we should learn to dispense with our beliefs, if we have no philosophical orientation we will have no idea what we are trying to achieve, where we are trying to go, or what sort of personal predicaments or psychological and spiritual con-

licts we are trying to understand.

When we discuss Buddhist meditation practices and experiences, we always discuss them from a particular perspective. It is not a matter of thinking that the Buddhist way is the only way or that it is superior to all other religious or spiritual traditions. It is simply that the Buddhist approach to realizing the ultimate truth and discovering the sacredness of spiritual reality can only be attained through adopting a particular viewpoint. This is why Buddhists talk about developing the correct view.

The correct view is called the "noble view" and the incorrect view the "ignoble view." The things that we believe in must come from having adopted the noble view (*samma ditthi* in Pali, *samyha drsti* in Sanskrit, *yang dag pai lta ba* in Tibetan). Instead of thinking that we should not believe in anything at all, we need to learn the appropriate things to discard from our belief systems, even in relation to spirituality. Through the process of refining our views, we learn how to re-orient ourselves on the spiritual path, realizing that liberation and our belief systems are intimately related.

Correct views have the ability to lead us to liberation, while incorrect views can distort our spiritual goals, increase the delusions of our minds by encouraging our delusory mental states, fan our anger, and increase

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Letter from The Office of Tibet

First Tibetan Dharma Conference of the Americas

Respected Sangha and Dear Friends in the Dharma:

The Office of Tibet is pleased to announce that the First Tibetan Dharma Conference of the Americas will take place in New York City on Monday, September 22 and Tuesday, September 23, 2003. Moreover, we are highly honored to report that His Holiness the Dalai Lama has kindly agreed to inaugurate the event with a keynote address.

The Conference will be preceded by two of His Holiness' events: a teaching on Drupta Tsawa by Jamy-

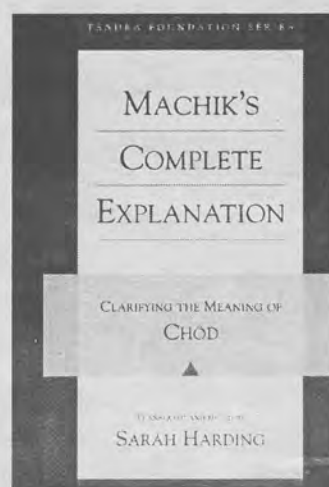
ang Shepa from September 17-20, and a public talk on Atisha's *Norbu Trengwa* in Central Park on September 21, 2003.

We are currently in the process of finalizing the specific details for this Conference, but wanted to send an initial announcement so that you may save the dates. Your suggestions and comments will be highly valued. We would greatly appreciate it if you could kindly respond to our Cultural and Communications Coordinator, Annie Warner, at annie@igc.org, to let her know if you would be interested in attending such an event. These initial numbers will be extremely helpful during our planning process.

(Continued on page 15)

Above photo of H.H. the Dalai Lama by Alison Wright from The Spirit of Tibet

Machik's Complete Explanation Clarifying the Meaning of Chod



trans. & ed. by Sarah Harding
368 pp. #MACOEX \$29.95 cloth
A Tsadra Foundation Series textbook
—Available in March

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368 pp. A Tsadra Foundation
Series textbook.
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—Available in March

Machik's Complete Explanation is the most famous book of the teachings of Machik Labdrön, the great female saint and yogini of 11-12th century Tibet, now finally translated in its entirety into English. Machik developed a system, the *Mahamudra Chöd*, that takes the Buddha's teachings as a basis and applies them to the immediate experiences of negative mind states and malignant forces. Machik's unique feminine approach is to invoke and nurture the very "demons" that we fear and hate, transforming those reactive emotions into love. It is the tantric version of developing compassion and fearlessness, a radi-

cal method of cutting through ego-fixation.

"Sarah Harding's masterful translation is a real gift to students of Chod and this extraordinary woman teacher. It provides much new material including intimate question and answer sessions between Machik and her disciples. The translation has such a fresh living quality you almost feel you are receiving teachings directly from Machik Labdrön herself."—TSULTRIM ALLIONE, author of *Women of Wisdom* and founder of the Tara Mandala Retreat Center

"In this remarkable work Sarah Harding has combined her well-honed translation skills with her own practice experience to give us the most complete, detailed, lucid, and well-contextualized study to date of the meaning and practice of

(Continued on page 10)

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The Autobiography of Jamgön Kongtrul



trans. & ed. by Richard Barron
(Chökyi Nyima)

544 pp. #AUJA \$34.95 cloth
A Tsadra Foundation Series
textbook

—Available in February

Jamgön Kongtrul Lodrö Tayé (1813-1899) was one of the most influential figures and prolific writers in the Tibetan Buddhist world. He was a founder and the single most important proponent of the nonsectarian movement that flourished in eastern Tibet and remains popular today. Two additional texts discuss his previous lives and recount Kongtrul's final days.

"Filled with insight into the human heart. It stands out as a superb example of a genuinely unbiased approach to spirituality, which is of particular relevance to our modern world."—THE DZOGCHEN PONLOP RINPOCHE

"Reading the autobiography of this supreme master gives us an understanding of the truly wondrous

deeds that bodhisattvas perform, filling our minds with awe and our hearts with faith. It inspires us to actualize our own inherent potential that allows the qualities of the bodhisattvas to manifest within ourselves. This book is a priceless treasure to be studied and revered."—KHENPO TSULTRIM GYAMTSO RINPOCHE

"To glimpse the origins of Buddhism in Tibet, we must read accounts of the lives of such masters as Milarepa and Guru Rinpoché. To survey Tibetan Buddhism at its fullest flowering many centuries later, we must read this book, the autobiography of the lama who gave Tibetan Buddhism its definitive form. Richard Barron, brilliant translator of some of the most important Buddhist texts to appear in English, again offers us a meticulous translation of a crucial, challenging work. This book is a must-read for any person committed to the Tibetan Buddhist path of reflection and meditation."—NGAWANG ZANGPO, author of *Sacred Ground* and *Guru Rinpoché*

An excerpt from *The Autobiography of Jamgön Kongtrul* follows.

On one occasion, people were talking of a certain Lama Nyima Özer of eastern Tibet, who was said to be able to recognize and control the dream state, and were considering this quite marvelous. So one evening when going to sleep, I focused my will to bring about this recognition, and it happened that I did recognize the dream state for what it was. I knew my dream to be a dream, and in that realization the dream faded with me passing off into the east on a white cloud. Although even after that I could recognize my dreams when-

ever I focused my intent, I did not refine this ability, and these random occurrences did not really seem to serve any purpose.

Several people were requesting instruction from a certain lama on the transference of consciousness found in *The Secret Dakini Treasury*, so I joined the group. After several practice sessions over about three days, lymph oozed from an eruption on the crown of my head and a stalk of grass could be inserted into it. For some time after this, I repeatedly dreamed of sitting in a cross-legged posture and rising unhampered into the sky. Later on in my life, such excellent dreams and visions have all faded away like clouds in the sky; this is certainly due to the influence of contaminated or misappropriated offerings. I once fell into a faint outside the shrine of the protective deities belonging to the clan of the administrator of Rongyap, and dreamed of a gathering of many people, muttering among themselves. The year following this dream, the children of the administrator's family, who were brothers, had a falling out and the estate had to be divided.

About this time the administrator of Denchö, Amgön by name, came in the company of the envoy of the Dergé government. As he had a family connection with my old father, he gave me a shawl made of raw silk, saying, "Now you're a lama!" which delighted me. This family with which my father was connected was a very exalted clan of noble lineage, and had produced lamas and monastic administrators generation after generation. For three generations afterward, it became even more prosperous, erecting various religious

structures and doing good works in many ways. Nowadays, however, the bloodline has run out and the family fortunes have been taken over by others, so that only the name remains. And this is not an isolated occurrence. In fact, when I reflect on what has happened up until now in this country, and think of the rising and falling and change and reversal which are in the nature of things, these events are just like autumn

• He sat in the correct posture and began resting his mind in equipoise, and I also began sitting in meditation posture and recognized my awareness as having a lucid quality involving no conceptualization — something I could experience, but did not know how to talk about.

haze. These events have been natural teachers for me. They have pointed out that there is no substance whatsoever to the happiness and wealth of conditioned existence, that all of it is illusory by nature, that there is only continual change and impermanence without an instant's stability, and that all the activities and concerns we have in our state of confusion are only causes of suffering in samsara. I feel that reflection on these things gave me a very uncontrived attitude of disenchantment and renunciation.

During the spring of my four-

teenth year, my grandfather Ata died. He had recited about two hundred million mantras during his life and was very skilled at maintaining the experience of the nature of his mind. On the day of his cremation ceremony, there was a very clear sky with a whitish rainbow light spreading from east to west. I thought to myself that he had obtained liberation, just as it had occurred in my dream earlier. Before his death, he had hoped very much to complete one hundred repetitions of a particular ritual, but was very discouraged that he could not complete more than eighty. I undertook to make up the remaining twenty, but I was unable to accomplish this, because not long afterward I had to go elsewhere.

From an early age I was extremely interested in painting as well as medicine, and with a very skilled hand I drew pictures of Vairochana and the eight aspects of the Guru. Upon merely hearing of the protective deity Bernakchen, I was delighted. Since the figure was familiar to those of Namgyal Ling, I asked some of them what the attributes of that figure were, and drew Bernakchen in that style. I memorized roughly texts such as *The Discourse on Pulse Diagnosis and Urinalysis*, from the so-called later tantra of the medical sciences. I studied with a doctor named Karma Phuntsok and learned to identify the majority of medicinal herbs that were available.

In a dream one night in my fifteenth year (I'm not certain of the date), I dreamed that Orgyen Rinpoché appeared in the sky, dressed as the king of Sahara, surrounded by a mandala of orange light, the radi-

(Continued on page 7)

WIN a Guided Tour in TIBET in 2003

Tour leader: Glenn H. Mullin



For the seventh time Snow Lion Publications is offering a tour in Tibet to a lucky customer. We have arranged to give one of our customers the opportunity to travel with Glenn H. Mullin on a two-week adventure in Tibet in 2003. Glenn lived in the Himalayas from 1972-1982 where he studied Tibetan Buddhism, language, literature, and yoga with many of the greatest teachers from Tibet. He is the author of over a dozen books and has taught throughout the world. He also organized and led several world tours for the monks from Drepung Loseling Monastery.

Here's how you can win: Every time that you order from us, we will enter your name in our drawing. Just let us know when you order by mail, phone, or fax that you would like to be considered for the trip. We'll have our drawing on December 31, 2002.

Please check the full-page ad in this newsletter to see what is and is not included in the trip. The main item not included is airfare to the starting point (the starting point used to be Kathmandu, but the present political climate has changed this). Also, since Glenn is responsible for every aspect of the trip, please contact him for any information that you need or to find out about this or other great trips. Glenn's website is: www.dharmatravel.com ■

His Holiness and His Eminence's U.S. Tour Schedule

During June and August His Holiness and His Eminence will travel to Sakya Centers in other major U.S. cities:

HAWAII

June 9-12, 2003

At Nechung Drayang Ling on Hawaii—Vajrakilaya initiation and practice. Contact planet-hawaii.com/nechung or call (808) 928-8539.

SAN FRANCISCO BAY AREA, CALIFORNIA

June 13-17, 2003

At Ewan Choden in Kensington, California—Chakrasamvara and Manjushri initiation. Contact www.ewanchoden.org or call (510) 527-7363.

LOS ANGELES AREA, CALIFORNIA

June 18-22, 2003

Tsechen Kunchab Ling is organizing the teachings in Hacienda Heights. Initiations include Amitaba, 1000-Armed Avalokiteshvara, White Mahakala, Green Tara, and White Tara. Contact www.geocities.com/palsakya or call (562)-698-1629.

MINNEAPOLIS, MINNESOTA

June 27-29, 2003

At Sakya Thupten Dhargye Ling in Minneapolis—refuge, a Manjushri empowerment, a White Mahakala initiation and public talk, and the teaching "Matchless Compassion" by the great siddha Virupa. Contact www.mnsakyacenter.org or call (612) 770-4120.

HIS HOLINESS'S SEAT IN UPSTATE NEW YORK

July 4-25, 2003

At Tsechen Kunchab Ling in Walden, New York—the extensive Vajrayogini teaching cycle including the following components: July 4-5: *Parting from the Four Attachments*. July 6: Bodhisattva Vows. July 7-18: Vajrayogini Teaching Cycle, including the Chakrasamvara major two-day empowerment, Vajrayogini Blessing, and eight days of intensive teachings on the Vajrayogini practice. July 19-25: Guided meditation on Vajrayogini. Contact www.sakyatemple.org or call (301) 592-9286.

NEW YORK CITY

July 25-27, 2003

Initiations include Amitaba, 1000-Armed Avalokiteshvara, Medicine Buddha, White Mahakala, Green Tara, and a long-life initiation. Contact Sakya Chokhor Ling: www.sakyatemple.org or call (973) 537-1125.

WASHINGTON D.C. AREA

July 28-30, 2003

At Sakya Phuntsok Ling, in Silver Spring, Maryland—Vajrakilaya, Avalokiteshvara, Green Tara, and White Tara initiation. Contact <http://users.erols.com/sakya/> or call (301) 592-9286.

NEW YORK CITY

July 31–August 7, 2003

At Palden Sakya Center in New York City—Vajrakilaya and White Tara initiation and teaching cycle. Contact www.angelfire.com/ny/Jigme/intro1.html or call (212) 866-4339.

BOSTON, MASSACHUSETTS

August 8-13, 2003

At the Sakya Institute for Buddhist Studies in Boston—the Kalachakra initiation for world peace. This includes August 9-10: preliminary teachings on *The Triple Vision*, and August 11-12: two-day Kalachakra major initiation; also a Medicine Buddha and long-life initiation. Contact (617) 492-2614.



H.H. THE SAKYA TRIZIN US Visit in 2003

His Holiness the Sakya Trizin and his eldest son, Dungei Ratna Vajra Rinpoche, will come to the United States in the summer of 2003 to consecrate his seat at Tsechen Kunchab in New York and to bestow an extended version of the Vajayogini teaching cycle. During the summer, His Holiness will also give teachings at Sakya Centers in major cities on the east coast and in California.

His Holiness the Sakya Trizin

His Holiness the Sakya Trizin is the 41st head of the Sakya Order of Tibetan Buddhism, and a member of Tibet's noble Khon family. He is also a descendent of the five great masters who founded the Sakya Order in the eleventh and twelfth centuries. Of his teaching, great lamas and scholars have said that even if the five founders themselves were to manifest and teach the Dharma, there is no aspect in which they could improve upon the Sakya Trizin's teaching. Just as His Holiness the Dalai Lama is an emanation of Avalokiteshvara, the manifestation of all the Buddhas' great compassion, the Sakya Trizin is the emanation of Manjushri, the manifestation of all the Buddhas' transcendent wisdom. In addition to his leadership of the Sakya Order, the Sakya Trizin is renowned throughout the world for the great brilliance and clarity of his teachings and his fluency in and precise command of English.

His Holiness is the guide and leader of the many Sakya monasteries, Dharma centers, monks, nuns, and lay students in Tibet, India, Nepal, Southeast Asia, Australia, Europe, and North America. From his main seat in Rajpur, India, he travels tirelessly throughout the world to direct the work of the temples and centers and to fulfill requests for teachings.

Both of His Holiness's sons have received intensive Dharma training since early childhood from His Holiness himself in addition to other great lamas of the Sakya Order. They are now excellently qualified teach-

ers in their own right. His Eminence Ratna Vajra Rinpoche is the Sakya Trizin's elder son. He will bestow a number of teachings during the teaching tour. His Eminence Gyana Vajra Rinpoche is His Holiness's younger son. He serves as abbot of the Sakya Monastery in Rajpur India and leads the Sangha in his father's absence.

Consecration of His Holiness's Temple and Seat in the United States

Tsechen Kunchab Ling Temple of All-Encompassing Great Compassion is His Holiness's seat in the United States. Situated in the Catskill Mountains in the Village of Walden in Orange County, New York, it is a little over an hour's drive northeast of New York City. Purchased in 2001, the temple has now been renovated and prepared for His Holiness's consecration and formal opening through the guidance and efforts of Venerable Lama Kalsang Gyaltzen, Vice President, and the hard work and generosity of many students throughout the U.S.

His Holiness the Sakya Trizin and His Eminence Dungei Ratna Vajra Rinpoche will consecrate the new temple and reside there during July.

Venerable Lama Kalsang Gyaltzen, Vice President of Tsechen Kunchab Ling, explained the historic and religious significance of His Holiness's visit and of the teachings he will bestow. "His Holiness's consecration of his U.S. temple seat and residence there during the summer of 2003 marks a turning point in the development of the Dharma in the United States and opportunities for English-speaking students. This is the

first time that the head of one of the four orders of Tibetan Buddhism has resided at their U.S. seat and bestowed a major teaching cycle. Receiving these teachings directly from His Holiness himself carries a special lineage of blessings from the founders of the Sakya Order, as well as from Manjushri himself.

"His Holiness will open the door of Dharma by teaching *Parting from the Four Attachments*, a famous mind-training teaching transmitted by Manjushri to the great lama Sakya Kunga Nyingpo, first founder of the Sakya Order. This will be followed by Bodhisattva Vows according to a uniquely Sakya lineage which originated from Manjushri and Nagarjuna and descended through Shantideva and the great teachers of the Sakya Order. His Holiness will then bestow the Chakrasamvara major two-day empowerment according to the Naropa tradition. This will be followed by the Vajrayogini Blessing and eight days of intensive teachings on the Vajrayogini practice based on the oral instructions through which hundreds of Sakyapa masters achieved realization and the rainbow body. Following the teachings, for a week His Holiness and His Eminence will personally lead students in daily meditation sessions in a group retreat. Many of His Holiness's students from around the world are already planning to travel to upstate New York to attend this historic event and receive these precious teachings, and fortunate students of every lineage are welcome. I urge everyone to take this golden opportunity to receive these precious teachings from such a great master." ■



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NITARTHA-SAMBHOTA

TIBETAN WORD PROCESSING: NEW PRODUCTS

PC: Wylie keyboard, Tibetan Converter and Spell Check. The new Wylie keyboard allows users to type Wylie in Microsoft Word and see Tibetan script appear on the screen.

Mac: Converter and fonts. Converts text files containing Wylie or Asian Classics transliteration to Rich Text Files containing Tibetan script. Files can be shared between the Mac and PC (requires Mac OS 9 and Microsoft Word 98).

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Top photo: His Holiness the Sakya Trizin (center), His Eminence Ratna Vajra Rinpoche (left), and His Eminence Gyana Vajra Rinpoche (right). Bottom photo: Tsechen Kunchab Ling in Walden, New York, Seat of His Holiness the Sakya Trizin in the United States.



The WHEEL of TIME SAND MANDALA VISUAL SCRIPTURE OF TIBETAN BUDDHISM

by Barry Bryant, in cooperation
with Namgyal Monastery
268 pp., 8 x 8", 36 color, 199
b&w photos, 30 line drawings.
#WHTISA \$24.95
—Available in March

A stunning visual introduction to the artistic and spiritual heart of Tibetan Buddhism.

According to the monks who create it, the Kalachakra Sand Mandala, also known as the Wheel of Time, imparts peace and healing to all beings and to the planet. Remarkable not only for its stunning beauty but also for the intricate process of its construction—a delicate sifting of colored sands into elaborate patterns and symbols rich in meaning—the mandala serves as a visual scripture and vital key to understanding the essential teachings of Tibetan Buddhism. This lavishly illustrated volume captures each stage of the mandala's construction, the serene joy and painstaking discipline of the monks, and the fascinating history behind its symbolism.

The late Barry Bryant was artistic director of Samaya Foundation in New York City.

"...a self-contained lay-person's introduction to the entire Tibetan Buddhist tradition that takes as its starting point the visual window offered by the Kalachakra mandala."—TRICYCLE MAGAZINE

"This book brings a crystal clarity to one of the most profound rituals of Tibetan Buddhism. Barry Bryant has produced a gorgeous, powerful, and thorough guide to everything about the Kalachakra, from the technical details of the mandala's architecture to the deep spiritual meanings it embodies."—DANIEL GOLEMAN, author of Emotional Intelligence

Three short excerpts from *The Wheel of Time Sand Mandala* follow.

The External Kalachakra

The Kalachakra system of astrology, sometimes known as the "stellar calculations" or "star studies," and the Greek (or Western) systems share a common pan-Indian source, so there are similarities. As in Western astrology, the Tibetan zodiac is divided into twelve signs and twelve related houses. The signs bear the same names as those in the modern West (Aries, Taurus, Gemini, and so on), but they are referred to as houses (*khyim*).

What we in the West would call the houses — those areas of the sky or horoscope that denote the various "departments" of a person's life (the physical body, personal finances, siblings and relatives, etc.) — are known as periods (*dus-sbyor*) and carry slightly different meanings.

As in the modern Western system, ten "planets" are used, but in this system only seven of these are heavenly bodies. (This was true as well in the older Western system, before the age of the telescope.) These are the seven visible bodies of the sun, the moon, Mercury, Venus, Mars, Jupiter, and Saturn. The remaining three in the Tibetan system are the comet, and Rahu and Kalagni (known as *Ketu* in the Hindu system), which are the north node and the south node of the moon. The comet is not used in horoscopes, but the lunar nodes are important for predicting solar and lunar eclipses.

The Internal Kalachakra

In the internal Kalachakra, emphasis is placed on the functioning of

the human body and of the coarse and subtle minds. It is very important for the Kalachakra student to know that the internal winds are in motion, just as the planets are. That is why meditators who study the Kalachakra Tantra first learn the external Kalachakra, which details the movements of the sun and the moon.

The importance of these two heavenly bodies in the tantra is underlined by their representation by the principal deities themselves, Kalachakra (the moon) and Vishvamata (the sun). The purpose of the practice of

• The Kalachakra Tantra makes it clear that attaining enlightenment affects not only our inner being but our bodies, the stars, and ultimately, our entire cosmos as well. We are all an integral part of the interrelated universe, the Mandala of Kalachakra.

Kalachakra — to achieve the purified mind of the deity — requires harmonizing one's inner being with the structure of the cosmos.

In the internal Kalachakra, the sun and the moon correspond to, or "rule," the right and left channels of the body. It is necessary to know the solar and lunar days and how to calculate them to work effectively with the variable sun and moon energies, which affect the passage of the winds through the body.

In Kalachakra, as in other Buddhist tantras and in Tibetan medicine, the subtle energy of the body is pushed by the "winds" through the "channels" of the human anat-

omy. Although these concepts do not have direct correlations in Western medicine, Tibetan doctors tell us the channels are part of the nervous system.

The channels are divided into left (*kyangma*) and right (*roma*), which correspond to the polarities of male and female. The sun is female in the Tibetan astrological system and the moon is male. The pull between these polarities is the reason we experience various inclinations of energy, mood, and mind/body balance. The central channel (*ooma*) is the pathway of balance and stability.

The deity Kalachakra has three colored necks representing the three wind channels. The right (*roma*) is red and influenced by the sun, and is the channel through which the sun-wind passes. The white neck is the left channel (*kyangma*); it is influenced by the moon, being the channel through which the moon-wind passes. The blue neck (*ooma*) is the neutral and central channel.

The neutral wind corresponds to the lunar nodes, Rahu and Kalagni. This neutral wind (known as "Rahu's wind"), which is not always present, is important for the practitioner of the generation and completion stages of Kalachakra, and generally it is experienced only by accomplished meditators. The Kalachakra Initiation provides the empowerment for binding together the winds of the left and right channels into the central channel.

The practitioner who achieves control of the ever-moving winds inside the body, and especially the subtle winds, can still the ever-changing mind. But until that time, the winds act to agitate consciousness.

The axis and balance of the regenerative fluids are also influenced by the planetary movements. For instance, the red, female regenera-

tive fluid, or blood, is influenced by the sun; the white, regenerative fluid of the male, or semen, is influenced by the moon.

The Alternate Kalachakra

When we speak of the alternate Kalachakra, we are referring to the stages of initiation, generation, and completion. The chapter in this book on the Kalachakra Initiation provides more detail about the first of these three stages.

The alternate Kalachakra is the path of transformation. The initiation forms the basis for developing the actual practice. During the generation stage, the practitioner develops a clear visualization of himself or herself as the deity Kalachakra, including his abode, the Kalachakra Mandala. This can only be done sketchily at first, but the meditator continues until he or she is able to maintain a precise visualization of the entire mandala with all its details in a space the size of a pea, for as long as desired.

The generation stage, in turn, provides the basis for the completion stage. Once the meditator can maintain the self-visualization as the deity

in the mandala, he or she employs advanced techniques to actualize the visualization. This requires manipulation of the physiological processes, including control of the winds and the endocrine system. The realization of the state of mind produced by this practice is not yet the end of the path; it is but the first of twelve stages leading to the ultimate goal of enlightenment, or Buddhahood.

It is clear why the Kalachakra is among the highest levels of tantra, requiring dedicated practice based on firm motivation. This is why the Dalai Lama says that before we can bring about world peace, we must work to attain our own inner peace, always motivated by the desire to benefit all sentient beings. We must go beyond the illusion that we are each a single entity at the mercy of powerful physical forces. The Kalachakra Tantra makes it clear that attaining enlightenment affects not only our inner being but our bodies, the stars, and ultimately, our entire cosmos as well. We are all an integral part of the interrelated universe, the Mandala of Kalachakra. Our very survival depends on our awakening to this truth. ■



Chögyal Namkhai Norbu was born in Eastern Tibet in 1938 and was recognized at the age of three as the incarnation of the great Dzogchen Master Adzom Drugpa. Norbu Rinpoche has established centers for the study and practice of Dzogchen throughout the world. The Dzogchen Community in America, Tsegalgar, is based in Conway, MA.

Chögyal Namkhai Norbu

2003 Transmission Video Anniversary Dates

Chögyal Namkhai Norbu has committed, for his lifetime, to give the essential transmission of Guruyoga on three anniversaries each year. Direct transmission is not limited by space or distance. The practice is coordinated by global timetable and videotape, and is hosted by the main Gars and by local practice groups throughout North America and the world. Please contact Tsegalgar, the Dzogchen Community in America, for local contact info. No cost, donations accepted.

March 18, 2003 Anniversary of Guru Garab Dorje

July 2003, Anniversary of Guru Padmasambhava

November 2003 Anniversary of Adzom Drugpa

USA 2003 Retreat Schedule

August 29-31: Dzogchen Teachings

St. John the Divine Cathedral, New York City, NY

Sept. 5-9: Dzogchen Padma Nyingthig Teaching

Tsegalgar, Conway, MA

Sept. 9-14: Longsal Gonpa Ngotrod Teaching

Tsegalgar, Conway, MA

October 3-5: West Coast Teaching

October 10-12: Dzogchen Retreat, Miami, FL

Tsegalgar, Dzogchen Community in America, Inc.

PO Box 277, Conway, MA 01341

T: 413-369-4153 F: 413-369-4463

DzogchenUSA@compuserve.com

Website: www.tsegalgar.org

"The teaching of Dzogchen is in essence a teaching concerning the primordial state that is each individual's own intrinsic nature from the very beginning."

—Chögyal Namkhai Norbu

DONGYU GATSAL LING NUNNERY AND THE YOGINI TRADITION

BY TENZIN PALMO

Tenzin Palmo spent 12 years meditating alone in a Himalayan cave. Her experiences, recorded in Cave in the Snow, a book written by Vicki Mackenzie, have received a lot of media attention. Tenzin Palmo's new book, Reflections on a Mountain Lake, is already in its second printing.

People often ask me for the history of how our Dongyu Gatsal Ling Nunnery came into being and the rationale behind its formation.

In 1968 I was a young western nun in my mid-twenties working as a secretary for my lama, the VIII Khamtrul Rinpoche, who had been the head of the 200 Drukpa Kargyu monasteries in Kham, Eastern Tibet. Having left Tibet in 1959 with 25 of his monks, Khamtrul Rinpoche had established a community first in Kalimpong and later in the Kangra Valley not far from Dharamsala where His Holiness the Dalai Lama is situated. At this time Rinpoche headed a small monastery and a community of lay people from his region.

I had first met with the VIII Khamtrul Rinpoche on my 21st birthday and three weeks later received my first monastic ordination when my head was shaved and I donned robes. Then I remained with Khamtrul Rinpoche and his community, working as his secretary and teaching English to the small monks. The monastery in those days had about 80 monks and among them was a small group of yogis who are known as *togden*. In Kham these *togden*, although fully ordained monks, lived in caves in the hills above the monastery of Khampagar and they wore long, matted dreadlocks wound up on their heads and white lower robes and a red and white striped shawl. His Holiness the XVI Karmapa assured me that even in Tibet these particular Khampagar *togden* were revered and considered very special. Their lineage is associated with Rechungpa, one of the heart sons of Milarepa.

Rinpoche had told me that in Kham he had a nunnery of about 400 nuns. At this nunnery there was also a group of *togdenma* or yoginis who were also considered very advanced in tantric practices and realisations. There is a special transmission called the "Rechung Nyen Gyu" [*Ras chung sNyan brgyud*] dealing with the inner yogas which contains a section especially for female practitioners. Actually I have met a few lamas who had visited this nunnery. Males were not allowed direct entrance therein but could sit in a gallery and look down on the assembly hall. They reported that the *togdenma* sat in rows very straight backed and unmoving during the rituals, with their long dreadlocks hung over a rope stretched behind them.

As far as we know the *togdenma* lineage ceased to exist in Kham after the communist takeover since no nuns managed to escape into India. One afternoon Khamtrul Rinpoche took a long white silk scarf (*ashi khata*) and placed it around my neck with the words, "I will always pray that you can re-establish the lineage of *togdenmas* which, as you know, has died out". Therefore I have always felt it a sacred commission to bring back this most precious female tradition before it is too late.

Another time Khamtrul Rinpoche and I were looking out across the hills from Tashi Jong where his community of monks and laity are now situated. Rinpoche remarked that he would like me to establish a nun-

nery since there was nowhere in our Drukpa Kargyu tradition for nuns to be educated and properly trained. However at that time I merely muttered something incomprehensible since I had neither the means nor the ability to even think how to start a nunnery!

Apart from in Tibet there are also many Drukpa Kargyu areas in the border regions, such as Bhutan (which is called "Drukyl" or "Land of the Dragon" since the state religion is Drukpa Kargyu), Ladakh, Zangskar, Kinnaur, Lahaul & Spiti and parts of Nepal. Although there are nuns in these border lands they are usually uneducated and have little opportunity for meditation practice. Often the nuns are merely household servants or work for the monasteries. I lived for 18 years in the Himalayan valley of Lahaul which lies at about 12,000 feet and is cut off by snow from the rest of India for more than half the year. For the first six years I lived in a small monastery and there I saw how the monks were in the temple receiving teachings, performing rituals and undertaking retreats, while the nuns were in the kitchen doing the cooking! Many of the nuns were intelligent and devoted but they simply had no opportunity to advance their understanding and knowledge.

In the early 90s I returned to India in order to teach English to the 12-year-old reincarnation of Khamtrul Rinpoche. At this time the Lamas of the Khampagar Monastery again requested that I should start a nunnery since there was nowhere in our Drukpa or Dragon tradition for women to study the Dharma and practice at a more profound level. This seemed the right time to consider starting a center where young women from Tibet and the Himalayan border regions could be trained in both Dharma theory and practice.

At that time it was difficult to raise funds for this nunnery since I was an unknown western nun and not a famous lama seated on a high throne dispensing initiations and blessings. Also I had no contacts and it was

Tibetan helpers. The nunnery is a registered charitable organisation with local Trust members from Himachal Pradesh.

At present at Dongyu Gatsal Ling Nunnery (Pleasure Garden of the Authentic Lineage) we have 24 young nuns from Tibet and the Himalayan regions such as Ladakh, Spiti, Kinnaur and Muktinath in Nepal. These girls are studying Buddhist philosophy and debate, ritual, Tibetan grammar and English. They also do some handicrafts and some are learning about computers. Every year they remain in a 2-month retreat during which they maintain silence apart from the prayers and mantras. They have finished one round of *ngöndro* or preliminary practices. Nowadays they are living in a 100-year-old local mud brick house which is surrounded by tea gardens with a view of the mountains in the distance. They sleep eight to a room and have converted the wood-beamed loft which runs the length of the house into a charming shrine room.

We have purchased seven acres

include the residences for 80 nuns and the offices-cum-staff quarters. In the future we plan to construct classrooms, library, temple, guest rooms and retreat center as funds permit.

Our first group of prospective nuns arrived about three years ago from Ladakh. They were teenage schoolgirls who had made the courageous decision to leave their families and villages behind in order to come to a new and unknown environment for the sake of learning and practising the Dharma. Soon after Tsoknyi Rinpoche sent four of his young nuns from Nepal. He had asked, "How many nuns do you want me to send? Thirty? Forty?" I replied, "How about three or four to start with..." Some months later this first batch were joined by nuns from Tibet, Kinnaur, Spiti and so on. When they first came the girls were very shy and many did not speak much or any Tibetan — especially the Khampa dialect spoken in Tashi Jong. Three years later everyone who met them when they first arrived are amazed at how much more assured and outspoken

would like to enter into a longer retreat. Some of the nuns really love the practice and are longing to do extended periods of intensive cultivation. After a few years of retreat those capable of being trained for the precious *togdenma* lineage will be selected. The *togdens* of Tashi Jong have agreed to oversee their training. At present, as far as we know,

One afternoon Khamtrul Rinpoche took a long white silk scarf (*ashi khata*) and placed it around my neck with the words, "I will always pray that you can re-establish the lineage of *togdenmas* which, as you know, has died out".

this unique lineage is held only by a few old lamas, so it is imperative that some of the nuns should be able to receive this transmission in order to practice and pass it on to others.

Once we have moved to the new land we will start to take in more applicants and the nunnery will expand. However we consider the cultivation of the few more compelling than the mere housing of the many.

For me these young women are like tightly furled flower buds. Normally they would live and eventually die as withered buds. But now with the sunshine of encouragement and aspiration and the water and fertiliser of study and practice, they are unfolding their petals and revealing their own inherent beauty. We pray that in the future the perfume of their learning and realisation will waft throughout the three realms.

For tax deductible donations to Dongyu Gatsal Ling Nunnery, ONLY in the U.S., please make checks payable to "Four Corners Foundation" and mail to: Dongyu Gatsal Ling Nunnery, c/o Jane Kolleen, 32 Palmer Avenue, Sleepy Hollow, NY 10591, USA.

For donations in other countries please make checks payable to "Tenzin Palmo" and mail to: Dongyu Gatsal Ling Nunnery, c/o Eliz Dowling, 3 Nassim Road, #04-02 Nassim Jade, Singapore 2258371.

Visit our website for current information on the Nunnery, www.tenzinpalmo.com ■



Above photos: Ven. Tenzin Palmo with nuns of Dongyu Gatsal Ling

difficult to know where to begin. However, gradually people began to take interest. Later Vicki Mackenzie wrote a book on my life called *Cave in the Snow* and this established more credentials for our nunnery project. Nowadays we have a wonderful staff of both western and

of land nearby which has a stunning vista of the Dhauladhar mountain range. On this land we are constructing the nunnery which will be built using local materials such as stone, slate and mud brick, but using a steel framework to give added dimension and strength. The first stage will

they are nowadays. They have made a quantum leap in self-confidence and knowledge.

Our plan is to give the nuns a nine-year study course in philosophy of which the first 3 years is almost completed. After five or six years of study they will be asked if they

The Robber Chief

by W.W. Rowe
 Illus. by Chris Banigan
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This exciting tale demonstrates the pitfalls of anger and revenge. Wronged by a greedy jeweler, the giant Mu becomes a robber chief. Unexpected twists reveal the mysterious workings of karma. A missing purse, a golden crown, a secret cave, displays of great compassion. The story movingly shows that the true happiness of any one person is interrelated with the happiness of others. Chris Banigan's magical illustrations boldly enliven the narration. For ages 6 and up.

W.W. Rowe is the author of *The Buddha's Question* and *A Dog's Tooth*.

The following is chapter from *The Robber Chief*. Leo Tolstoy was fond of this story and told it in Russian.

The Hermit's Story

In ancient times (the hermit began), there lived a savage, brutal robber chief. Kandata was his name. He did many terrible things, and died without remorse. But deep inside, Kandata knew that he would have to go to Hell.

And so he did. He was reborn as a green demon with an ugly horn, yellow claws, and frightened eyes. His body was a worse surprise. He had bright green, stretched tight, tender skin, very delicate and very thin.

Each day, Kandata had to swim in flaming oil. From all around, tiny sharks came to gnaw his flesh. At night, he slept on nails and pins, while dreaming of his former sins. Sometimes he had to walk in glades where the grass was sharp like little blades—and then would come the boiling rain!

Kandata's body writhed in pain. Each time his skin got burned and sore, it healed at once, ready for more. And so he lived for endless years, with endless agonies and fears.

But then the Buddha came to Earth. And when He attained Enlightenment, a dazzling ray of light pierced down to the deepest pits of Hell, shining with love and hope.

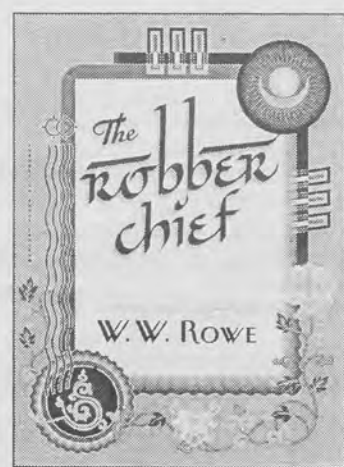
Kandata cried out mournfully: "O blessed Buddha! Pity me! I've suffered for so many years!"

The Buddha heard this from above, shining with selfless, radiant love.

"Kandata, did you ever do anything kind and pure and true? If so, it will return and help you rise anew."

Kandata squirmed in silence. Although he thought and thought, he was unable to recall doing anything kind! The robber's life had been filled with cruelty and sin.

But Buddha, the omniscient one, could see all the deeds of this man. He saw that once, Kandata found a spider crawling on the ground. And though he was tempted to stamp out the creature with his shoe, he paused and thought: "I'll let him be. What has he ever done to me?"



So now, the Buddha smiled and said, "Here is a spider. See his thread? Take hold and pull yourself up from Hell."

Kandata, with a grateful shout, snatched at the web. Its thread was long and wispy thin — but very strong. It swayed and sagged, but didn't break.

Up, up Kandata climbed and swung! Above the flames of Hell he hung. At last, he gave a joyous yell: "I'm close! I'm close to climbing out!"

But suddenly he felt the thread stretch down. Five other sufferers in Hell were clinging to the web, also trying to climb out.

"Let go!" Kandata cried. "It's mine! The web is mine!"

With that, it broke. Kandata fell — and plummeted back into Hell. ■

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THE AUTOBIOGRAPHY OF
JAMGÖN KONGTRUL
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ance of which was like the rays of the sun. From him emerged a small ball of light about the size of a hand mirror, and as it touched me I fell into a faint momentarily. When I regained consciousness in my dream, there were several women who said, "Now look up into the sky! The queen of the universe, with a hundred heads and a thousand arms, has come." Thinking that there was no force I could not withstand now, I looked upward to see the sky filled with rainbows, in the midst of which was a somewhat vague form. With that I awoke.

During these times, Tsewang Dorjé Rigdzin was the ruler of Dergé, and the influence of the administrators from the riverbanks was on the rise. Those in control imposed very heavy burdens on their subjects and the nomadic settlements, in the form of various needless punitive measures, so that about one-third of the administrative centers were brought to the point of destitution and the populace was completely impoverished. My own maternal uncle, having enough wealth to stand out in the area, was therefore in a position where others were only trying to steal from and dispute with him. Due to his connection with a third party, he entered into a dispute with the messenger from the house of the chamberlain who was the representative of the Dergé government, and all the districts around suffered great loss because of this. Due to the bad feelings in the wake of these events, the following year when the *gutor* ceremonies were being performed at the local monasteries, the monks and laymen as one body killed all of those who had fallen on them the year before like Mongol hordes. The following year, the relatives of the slain people inflicted far greater retribution and harsher measures than the envoy had previously in the wake of the original dispute. All families, high and low, without regard for status, were brought to ruin, and even my old father was thrown into prison. The suffering just went on and on. The general situation being so bad, with the heavy taxation and confiscation, my old mother said, "You needn't stay even one more day. You should leave in the face of such bad circumstances, and go to a monastery." She assured me that she would be able to get by somehow. But at that point in time, there was no monastery in our immediate

Chagdud Tulku Rinpoche's Passing

During the early morning hours of Sunday, November 17, His Eminence Chagdud Tulku Rinpoche passed into parinirvana at Khadro Ling, his main center in Brazil.

Recognized as the tulku of Chagdud Tenpai Gyaltsen at the age of three, Rinpoche entered his first three-year retreat at the age of eleven, then undertook a second three-year retreat in his twenties. He was the prophesied custodian (*chöodak*) of Tertön Padgyal Lingpa's teachings, and throughout his life received transmissions from lamas of all the Buddhist traditions of Tibet, particularly those of the Nyingma school.

After leaving Tibet in 1959, Rinpoche lived in various Tibetan refugee settlements as an organizer and spiritual leader. In 1977, he attended the series of empowerments given in Nepal by Kyabje Dudjom Rinpoche. During the months that followed, a number of Western students gravitated toward him, attracted by his accessibility, humor, warmth, and splendid chanting. In 1979, he immigrated to the United States, eventually becoming a citizen.

He trained his students in the sacred arts of sculpture and painting, as well as ritual dance, chanting, and music. He himself delighted in creative chaos — clouds of cement dust, splashes of brilliant paints, arrays of exotic dharma substances, and the cacophony of construction noises. He liked to work in a long denim half-chuba or in a pink tunic he had fashioned from a tablecloth, but because he was apt to pick up an art project at any time, his formal clothes were sometimes flecked with paint.

Rinpoche gave many indications that he knew the end of his life was approaching, but only after his death did it become clear from conversations people remembered having had with him that he negotiated this transition with prescience. In August, he canceled an autumn teaching tour of the United States, choosing instead to do retreat in Brazil. In the last week of his life, he completed the retreat, worked with a student artist

• Chagdud Rinpoche taught people all over the world how to train their minds and prepare for death. His own mastery of this transition remains one of his most inspiring teachings.

to complete a statue of Amitabha, talked with many of his students, and led a training in *p'howa* (transference of consciousness at the moment of death) for more than two hundred people. During the training, it became apparent that his long-standing heart condition had become acute, and an appointment was made with his cardiologist in São Paulo, an hour-and-a-half journey by air. However, he insisted on delaying the trip for a day so that he could continue the teachings, which he did until 9:30 on the night before he passed away. He was not feeling very well but was warm and humor-



ous after the teachings, staying up until midnight.

At about 4:15 a.m., Brazilian daylight time, he suffered massive heart failure while sitting up in bed. He remained in meditation for five days, during which his body maintained a natural posture and showed no signs of deteriorating. Many could feel his presence as a wealth of indescribable blessings.

On the morning of the sixth day, just as Jigme Rinpoche and sev-

eral other lamas were about to perform a ceremony to request that he interrupt his meditation, Rinpoche's consciousness finally left his body. Although this seemed regrettable, it was then possible to handle the body according to Brazilian regulations.

Chagdud Rinpoche taught people all over the world how to train their minds and prepare for death. His own mastery of this transition remains one of his most inspiring teachings. ■

vicinity that really appealed to me.

In the spring of my sixteenth year I was sent to the place where my old father was imprisoned at Chödé Palace. There, during both the spring and summer, I copied texts and recited prayers. With a chant master from Chamdo, who was a caster of images, I studied the proportions for both drawn and cast images according to the Menri tradition. For a brief time I also studied painting in a rough way.

So this old mother of mine, who was initially and fundamentally kind in giving birth to me in this body,

also became the spiritual friend who freed me from entrapment in the life of a householder in samsara and caused me to enter the door of Buddhism. This sort of kindness is very difficult to repay.

This particular year, it was reported that in Seng-gé Namdzong, there was a concentration of spiritual energy, making it a holy place where spiritual acts were one hundred thousand times more powerful than elsewhere. And so Kunzang Sang-ngak, a lama from the temple of the protective deities, said to me, "Let's also go on a pilgrimage there."

We went on a circumambulation of the mountaintop, and the going was very difficult, due to the north slope being blocked with snow and ice. One day, without having eaten any food, we were going in the afternoon up a small valley leading to a col. We were very exhausted and stopped to rest in the shelter of a large boulder. The lama remarked, "When you're extremely exhausted and fatigued due to hunger and thirst like this, if you rest your mind in the essence of this present moment of awareness, that's all there is to the nature of mind." He sat in the cor-

rect posture and began resting his mind in equipoise, and I also began sitting in meditation posture and recognized my awareness as having a lucid quality involving no conceptualization — something I could experience, but did not know how to talk about. I became so certain of this that I did not have to discuss whether or not it was so. In this way, it occurred to me that discussion of the nature, or essence, of the mind, and techniques of focusing the mind, resting in a nonconceptual state, and so forth were meaningless, just empty words; and that it was sufficient simply to guard this direct awareness of utter relaxation, complete and natural. Afterward, my experience of that essence never wavered or changed from this first glimpse. ■

Brute force, no matter how strongly applied, can never subdue the basic desire for freedom and dignity.

—His Holiness the Dalai Lama

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THE ROLE OF CORRECT VIEW IN LIBERATION

Continued from page 1

our sense of superiority and pride. That is why we need to have a proper orientation "the correct view" when we embark on the path. The correct view is the transport that we need to journey from the bondage of samsara to the liberation of nirvana. There is no separation between the vehicle that transports us to our spiritual destination and the views that we hold in our minds.

We should not think that meditation is all about discarding views or that all views will restrict us from attaining our spiritual goal. For example, even if we have no intention of becoming a Buddhist but want to practice meditation, this indicates that we already think that our lives are incomplete and that the only way to find any kind of ultimate fulfillment is through something spiritual. This kind of thinking requires a lot of conceptual categories, schemas and various pre-existing beliefs. In other words, we do not have to transcend all viewpoints to have meditative experiences. What we experience in meditation may be independent from the particular viewpoints that we hold, but those viewpoints can help to steer us toward the appropriate meditative experiences. What we are experiencing in and through meditation has to be made sense of. In order to acquire this understanding, we need to interpret the given experience and this interpretative act requires the appropriate use of conceptual categories, i.e., is it veridical or non-veridical, etc.

It is very important to try to understand meditative experiences by consulting the voluminous historical literature that describes them. We are often told that meditation is about emptying the mind, that it is our discursive thoughts that agitate our minds ensuring that we remain trapped in the world of appearances. However, without making use of any kind of conceptual formulations, we cannot really attempt to have any meditative experiences. We would be unable to discern what sorts of mind-states were conducive or detrimental to meditative experiences.

Some meditative experiences may have the appearance of being genuine but in reality they are false or misleading experiences. These non-genuine experiences can be deceptive, giving us the false conviction of having attained a particular meditative state, when in reality we have simply gone astray or fallen victim to fanciful thinking. To separate the wheat from the chaff, so to speak, and endeavor to find out whether anything genuine has occurred or not, we have to make use of conceptual tools that can steer us in the right direction.

Correct views are also connected to liberation, because they lead to proper understanding. Proper understanding leads to insight or transcendental knowledge (prajna), which in turn gives rise to gnosis (jnana). In traditional Buddhist teachings, first we speak about prajna and jnana. We also speak about view, meditation and action. In order to cultivate transcendental knowledge or prajna we need to hear, study, and contemplate the teachings and then meditate on their meaning. In Mahayana Buddhist literature, conceptual understanding is always a precondition for the dawning of gnosis or jnana. Therefore, unless we have a correct view, we will never have a proper understanding of spiritual matters. For example, we should have a correct conceptual understanding of emptiness. We cannot simply do meditation and hope for the best. We have to have a conceptual framework to work with and that conceptual framework has to be dependent upon a correct view.

The correct understanding comes from becoming familiar with the teachings. The Buddhist teachings are supposed to have four characteristics, according to Mahayanautatantra: (1) the quality of leading sentient beings to enlightenment; (2) the words that express the meaning are devoid of any linguistic imperfections; (3) the function to eliminate mental afflictions; and (4) the purpose of pacifying suffering of sentient beings. Any teachings that fail to meet these requirements would then be the cause of engendering wrong views.

Through familiarizing ourselves with teachings that have these four characteristics we develop a proper understanding that does not simply remain on an abstract level. By studying and becoming familiar with the teachings, we appropriate their content into the continuum of our own experience. In that way, the teachings and our own inner experiences become inseparable. This is why it is sometimes said that there are the outer expressions of the teachings and the inner expressions of the teachings "the outer expressions being teachings in written or spoken form and the inner expressions being one's own experiences. This is called lung dang tog pa in Tibetan. The teachings of the lung, which means "the written and oral traditions," are

- We cannot do without
- the viewpoints related
- to our belief systems,
- because it is only
- through them that
- we can make any
- sense of what we are
- experiencing.

contained in the Buddhist canon in the form of the Kangyur and Tengyur. The Buddha's own direct discourses are known as Ka, while the commentarial material on these discourses are known as Tenchoe (the Tengyur contains the general commentarial texts, while the Tenchoe contains commentaries strictly related to Ka). Tog pa means "the inner understanding that develops from having appropriated their content into our own continuum of experience."

In Buddhism, therefore, we have to practice meditation through understanding the teachings and placing our own experiences in the context of those teachings. We have to appreciate the fact that they cannot be separated. The understanding that one develops through appropriating the teachings into one's being is liberating in itself. It is not the case that we first have to understand the teachings, then do certain practices and then find liberation.

The teachings are important to us, not because they were given by Sakyamuni Buddha, but because the Buddha realized the content and the significance of the teachings in himself and then passed that down to us. The Buddha was not in a privileged position to access the content and the significance of the teachings, nor are we at a disadvantage. We cannot say that the Buddha achieved a total assimilation of the teachings so that there is a completely direct connection of the truth to him. We are distant from the Buddha in every way "in terms of time and in terms of our existential condition" but by developing the correct view and practicing meditation, we can learn to assimilate the content and significance of the teachings. As a consequence, we can also become liberated.

It is also important to have a comprehensive world-view, because we cannot treat meditation as a way of dealing with one aspect of our lives. If we are going to practice Buddhist meditation, we have to have a comprehensive view of our human nature, our place in the scheme of

things, and our relationship to the world in which we live. All of these things have to be taken into account when we do meditation. Otherwise, our world-view will not be comprehensive, but fragmentary and as a result we will become confused about life.

As stated above, while we should not regard Buddhism as the religion that has the truth, while other religions and spiritual traditions are wrong, we have to realize that each religion is a competing world view and therefore unique unto itself. However, we have to embrace a particular world view in order to function properly in this world. This does not mean that we have to regard one world view as true and all the others as false, but we have to approach

our meditation practice from a Buddhist point of view. We cannot say, "I'm doing meditation in a way that world views do not matter."

Buddhism has many stories about the utilitarian nature of the teachings. The Buddha said that the teachings are like a raft for crossing a river. Once you have reached the other shore, you do not need to carry the raft anymore. There is also the Zen story that suggests the teachings are like a finger pointing to the moon, where once you see the moon, you no longer need to rely on the finger any more. However, people misunderstand these metaphors when they perceive them to mean that people should reject all belief systems. The point of both these stories is that the boat and the finger are initially a

spiritual necessity.

It is only after the content and the significance of the teachings have been assimilated into one's mind-stream, so that there is no separation between the teachings and oneself, that one no longer has a need for conceptual tools. Up to that point, conceptual tools are completely necessary, just as it is necessary to have a boat in order to cross a river. The important point here is that these conceptual tools — the world views and belief systems — are our means of transport. Like with any kind of transport, one has already embarked on a journey as soon as one has entered that vehicle. Similarly, as soon as one has assimilated a certain kind of spiritual world view,

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Venerable Traleg Kyabgon, Rinpoche, IX

The Venerable Traleg Kyabgon, Rinpoche, President and Spiritual Director of Kagyu E-Vam Buddhist Institute located in Melbourne, Australia and the Hudson Valley, New York, was recognized as the ninth incarnation of the Traleg line by His Holiness the XVI Gyalwa Karmapa. The Traleg line can be traced back to the time of Salton Shogon, also known as one of the Three Men of Kham, who is the originator of the Traleg history of incarnations and a contemporary of the first Karmapa, Dusum Khyenpa. Born in 1955, Traleg Rinpoche was enthroned at the age of two as the Supreme Abbott of Tra'gu Monastery in Tibet.

Rinpoche regularly gives lectures and seminars worldwide on Buddhism and related topics, and has become well known for his erudition, fluency in English, and background in Western psychology and comparative religion. He is especially respected for his skill in working with people of diverse interests,

ages and backgrounds. In 1984, Rinpoche inaugurated the annual Buddhist Summer School and more recently the Buddhist and Psychology Conference, held every two years. Both of these programs have developed into major national events in Australia and have hosted many well-known spiritual teachers, Western psychologists and thinkers. It is Rinpoche's sincere wish that these colloquia promote and explore the rich and varied forms of Buddhism from all traditions and cultures.

His first book, *Essence of Buddhism*, has been well received and now in its second printing is also being produced in various languages. Also published by Rinpoche, *The Ordinary Mind*, is a superb quarterly magazine produced in Australia, which reflects Rinpoche's activities and interest.

For further information, contact the E-Vam Institute in Hudson, New York at (518) 672-6333 or visit our website at <http://www.evam.org>. ■



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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 ten 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 there in 1992.



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Technology, Dharma and the 21st Century: Saving the Dalai Lama's Teachings

BY HEATHER HARRICK

These days cyber cafes line the two streets and the temple road of McLeod Ganj, India. Just to check email one has to wait: wait for Tibetans of all ages, all walks of life to stop "chatting," learning English and emailing their friends around the world. It was a wonder to me, as I sat in the Green Cyber Cafe (formerly the Green Restaurant—less profitable, apparently, than a cyber site), next to a young woman who was Instant Messaging, a balm for the isolation of refugee life in India. McLeod Ganj is "connected."

Somehow the innocence and simplicity—the Shangri-la-ness—of an older McLeod Ganj has given way to a busy, crowded town where Tibetans are shrewd, worldly and aware. And I found a surprising shift in the attitudes of many Tibetans: by and large, Tibetans in Dharamsala are as jaded as New Yorkers. Coming and going to Ari (America) is commonplace and democracy is a buzz-word. As one friend told me, "If I leave here to go abroad, I won't go to America. It's like, I've already done that."

And it was no surprise to me that the monasteries of Dharamsala are as affected by the latest worldwide trends as the lay Tibetan communities. Cellular phones have been a boon to everyone—even the monks. As a board member at Namgyal's

branch monastery in Ithaca, NY, I know how vital our electronic correspondence with the main Namgyal office in Dharamsala really is.

Situated on the edge of the mountain next to the Dalai Lama's private residence, Namgyal is the hub for the religious activity and religious tourists who come to Dharamsala. With world travelers, great teachers, movie stars and diplomats, Namgyal monks have high-pressure jobs.

One hour in the main office on a busy afternoon and I had a taste of the stresses of office work at Namgyal. Enter a middle-aged Western man: "Just sit with me for one minute," he coaxes the Monastery Administrator. "If Tibet were free," he asks "would you go back?" As gracious as the most gracious Tibetan, he answers the man's questions. Next: train reservations are made for 75 monks to travel to Bodh Gaya to prepare for the upcoming Kalachakra Initiation. The monks of Namgyal Monastery support His Holiness in all religious rituals. They provide the monks, the ritual art, the chanting, recitation and preparatory rituals. On a practical side, they organize housing, transportation, pocket money, healthcare and food for all the attending monks.

Navigating the maze-like complex of Namgyal Monastery, tourists and dharma seekers alike would never

know they had passed a small, free-standing building that houses video and audio recordings of nearly all the religious teachings of His Holiness the Dalai Lama. A rapid technological advancement is happening right there, especially since Tenzin Dudul took over as coordinator of the center. The Audio-Visual Archive Center at Namgyal Monastery has been in existence since the 1980's and has been solely responsible for recording and cataloging all of the Dalai Lama's teachings.

When Tenzin Dudul began his term in the A-V lab in 2000, he found the tapes well organized, but he was plagued by their condition. Many of the tapes had been damaged. Just as Namgyal Monastery is susceptible to modern world trends, so it is victim to the Indian climate. Every rainy season all of Dharamsala struggles with mold. Cloths, books, food and apparently even video tapes are victim to the festering epidemic.

Together with a group he met with His Holiness. To begin with, the Dalai Lama critiqued Dudul's amateur recording skills: "When I was shooting for the first time, I was so nervous. When we had an interview with His Holiness, he said to me, 'You need some training; you were only focusing the camera on me, and you need to move it around.' He mentioned that, but I haven't had any time for training."

The Dalai Lama directed Dudul to improve the quality of the recording program at Namgyal Monastery and



Ven. Tenzin Dudul

to focus on other areas, eventually, besides his own teachings. "He said he felt some regret that we hadn't recorded the great scholars who have passed away. Seems like everyone is interested in His Holiness's teachings but we must also give interest to ritual chanting.So, he [His Holiness] said, we should also focus on recording those types of things."

The Namgyal Monastery Audio Visual Center would like to raise US \$30,000 to build a secure storage room, purchase computers, CD burners and a generator, and to hire more staff. The goal is to record and convert to DVD all the teachings of His Holiness and then to make the teach-

ings available to everyone.

The Namgyal Monastery Audio Visual Archive Center is seeking donations from organizations and individuals interested in supporting the project. A detailed grant proposal is available from: namgyalmonasteryavac@yahoo.com.

For more information on Namgyal Monastery and the Audio Visual Archive Center, to read an interview with Tenzin Dudul or to make a donation to the project: visit www.namgyal.org and click on "Parent Monastery."

Heather Harrick lives in Ithaca, NY. ■



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THE ROLE OF CORRECT VIEW IN LIBERATION

Continued from page 8

the effect has already taken place. One has already been liberated. The understanding that one develops, through appropriating the teachings into one's being, is liberating in itself. It is not the case that we first have the understanding the teachings, then do certain practices and then find liberation. The assimilation of the teachings is the same as liberation—that is enlightenment, that is the goal. ■

MACHIK'S COMPLETE EXPLANATION

Continued from page 1

Machik's Chod."—JAN WILLIS, author of *Dreaming Me*

"A clear translation of a standard Tibetan handbook on the history, practice, and theory of a striking meditation system that is unique to Tibetan religion. The book provides much else besides, not the least of which is an array of Tibetan cultural conceptions about the body, society, and divinity. The translation is complemented by a balanced introduction aimed at lay students and practitioners of meditation alike."—JANET GYATSO, author of *Apparitions of the Self*

"An important contribution to an understanding of Tibet's most innovative female saint, revealing her vast diversity of teachings that place Chod squarely in the mainstream of tantric Buddhist meditation. Harding's translation deftly reveals new and rare biographical, anatomical, philosophic, and meditative lore essential to understanding the tradition as a whole."—JUDITH SIMMER-BROWN, professor at Naropa University and author of *Dakini's Warm Breath*

"Sarah Harding's magnificent translation of this key work of Machik Labkyi Dronma, Tibet's most famous yogini, opens up for Western practitioners the startling world of Chod practice: severing the devil of ego-fixation. This meditation manual explains how the rich symbology of tantric yoga can be used in a disturbingly effective way to transform one's life."—STEPHEN BATCHELOR, author of *Buddhism Without Beliefs*

Sarah Harding is the translator of *Creation and Completion*. She teaches at Naropa University.

Here are three short excerpts from *Machik's Complete Explanation*.

Life as a Recitation Chaplain

At the age of sixteen, Lapdrön and her sister went before Lama Drapa. He asked Bumey if this was the sister who was so skilled with letters. She replied that it was, and he said, "Well then, we'll see if she compares to my recitation chaplain." He had a monk whom he called Gya Parchin Drukgyur ("Paramita Six Mode") who could recite in one day four volumes of the *Perfection of Wisdom in One Hundred Thousand Verses* by reading in six voice modulations. One day this monk and Lapdrön began reciting at the same time, and when Gya Drukgyur had finished four volumes, Lapdrön had finished all twelve by reading in eight voice modulations. Drapa said, "Oh my, this lady surpasses Gya Drukgyur by two modes. I won't find anyone nearly as good as she. I will make this little lady my official reader."

Bumey then said, "Ahrdrön, shouldn't we two practice and go to the heavenly realm of Kechara?" But Lapdrön said, "I, for one, am not going. Sentient beings need help. If you wish to go, then quickly become accomplished and go enjoy heaven. I will meet you there when I have finished my work for beings here." So Töntso Rinchen Bum practiced for three years and went to the heavenly realm without leaving any physical remains behind.

Drapa Ngönshechen could see that Lapdrön was a worthy recipient and gave her the reading transmission (*lung*) for the *Many Sutras*, the *Perfection of Wisdom in One Hundred Thousand Verses*, *Ten Thousand Verses*, and *Eight Thousand Verses*, and many minor sutras, along with extensive explanations of their meanings. She became learned in the meanings contained in the great commentary of the *One Hundred Thousand Verses*, and the lesser commentaries on everything from

the *Ten Thousand Verses* right down to the *Single Syllable Sutra*. Extraordinary realizations about them arose in her mindstream, and she offered these realizations to the lama. He was extremely pleased and said, "Jomo (great woman), you have completely assimilated the extensive, middle, and short versions of the prajnaparamita and so have attained mastery over the sutras. Even for me it would be difficult to comprehend them to such a degree."

He presented her with a hat of maroon felt with lotus design applique' on the outside and lined with white on the inside, shaped like a ten-petaled lotus flower, with five even pieces of brocade in five colors on the back, and to the left and right. He also offered a complete set of the finest outer and underclothes, along with a pair of small boots. Lama Drapa invited her to take her seat on three stacked cushions spread with a new carpet, and then made his request: "Please stay here for four years and be my recitation lama."

Sitting there with focused eyes,

• Lapdrön said, "I, for one, am not going. Sentient beings need help. If you wish to go, then quickly become accomplished and go enjoy heaven. I will meet you there when I have finished my work for beings here."

she donned the headdress. She was resplendent, all covered in blue and red silks down to her waist. The lama said, "When this Little Pönmo (female leader) wears this small hat, she is beautiful," and henceforth all the people called her Jomo Little Hat.

Six Kinds of Gods and Demons

"Machik-la," said Gangpa, "you have described the characteristics of those devils. But is the term 'gods and

demons' also applied to these devils, or does it refer to something else?"

"Listen, son. 'Gods and demons' refers to those devils but can definitely refer to something else as well. There are six categories: (1) gods and demons as designated by worldly people; (2) gods and demons by their essential mode of being; (3) gods and demons superimposed on observable phenomena; (4) gods and demons that are natural or coemergent; (5) gods and demons of inevitable karmic forces; and (6) the ultimate, absolute gods and demons.

"In each of those categories there are so-called gods and so-called demons. In the ultimate category, the [distinction between] god and demon is definite, whereas in the former [categories] it is not definite; a god may be a demon or a demon a god.

Gods and Demons Superimposed on Observable Phenomena

"These are worldly beings, such as the celestial *mentsun*, that are somewhat inclined to virtue and move the spirit of ordinary women and men, inspiring them to report on all the profits and problems of the world. Also, when many paranormal things of different sorts occur, such as flowers and crops suddenly sprouting in the unseasonable wintry cold, or nonhumans practically displaying their forms openly and making many predictions, or visible rainbows and figures, people say that it's spiritual powers, or it's sacred, or it's a god, or it's glory. They superimpose [these ideas] and make it into a god. This is called a superimposed god. In the same manner, when out-of-season snakes and frogs and such appear in the wintertime, and many other weird and frightening sights occur, such as the appearance of unseasonable otters and large *pir* in the summer eating a lot of creatures, or fish flopping on the dry land, and frightening, dreadful, ugly shapes appearing before the eyes and many other strange and disconcerting sights occur, they are said to

be demons that will cause problems. Since the name "demon" is superimposed on them, they are called 'demons superimposed on observable phenomena.'

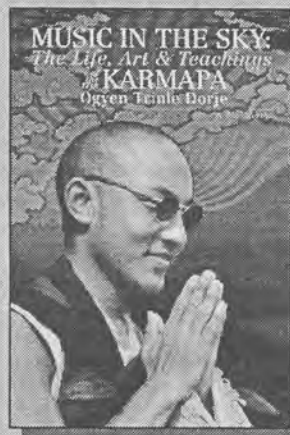
"Though these are held to be definite gods and demons in the customs of worldly people, in the tradition of Chöd those mere sights are not believed to be gods or demons. In the functional sense, the mere observable phenomena are not called gods and demons. Those gods and demons of observable phenomena are just

worldly superimpositions. Therefore, Chöd practitioners don't exalt them or fixate on them. [When practitioners] rest in great equanimity, help and harm are incapacitated and liberated in their own ground. Chöd practitioners who don't understand this and are embroiled by concepts of mere sights as gods and demons are in violation of my dharma system and have discarded the purpose of Chöd. Develop definite understanding of the meaning, son, and then practice it! ■

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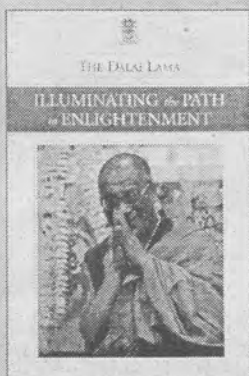
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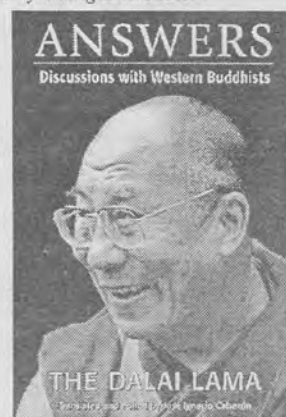
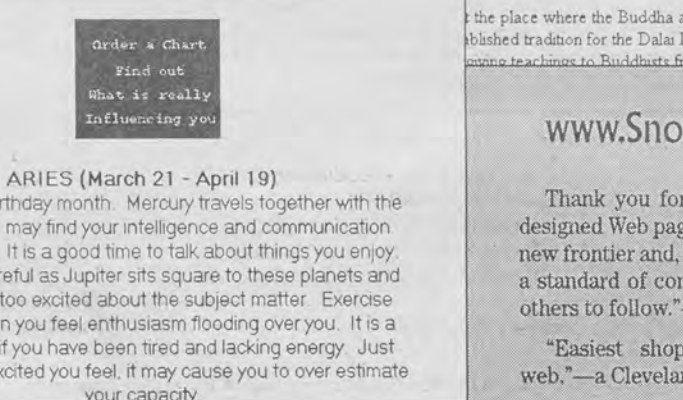
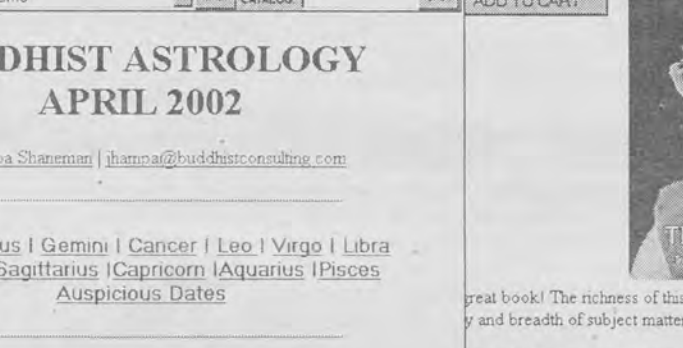
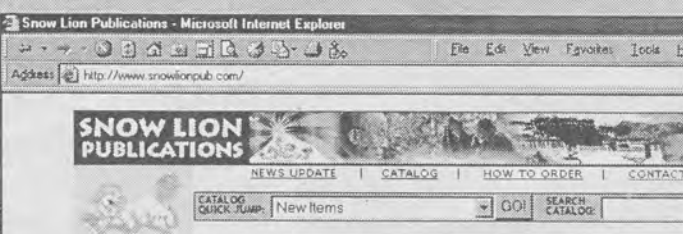
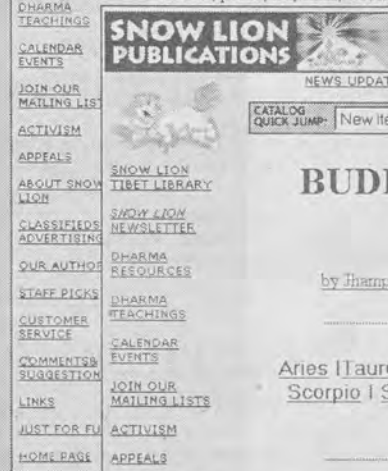
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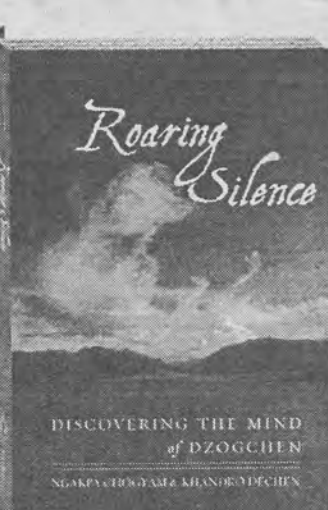
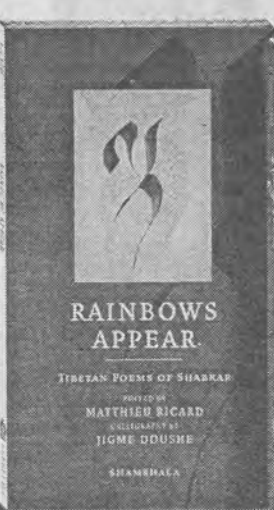
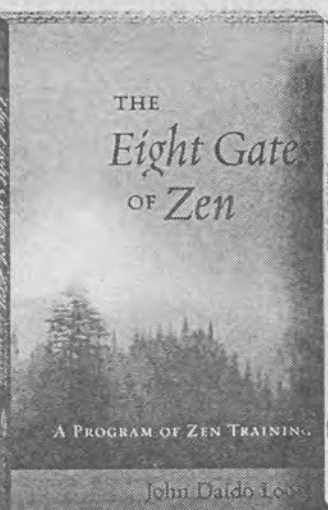
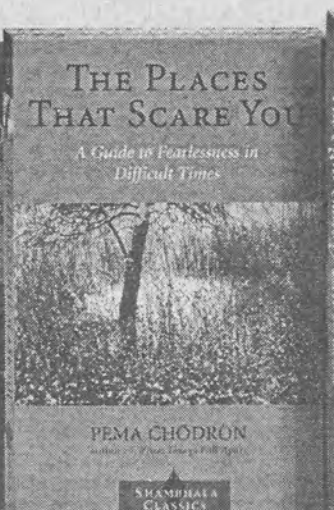
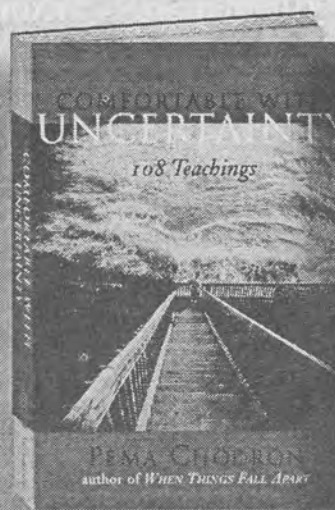
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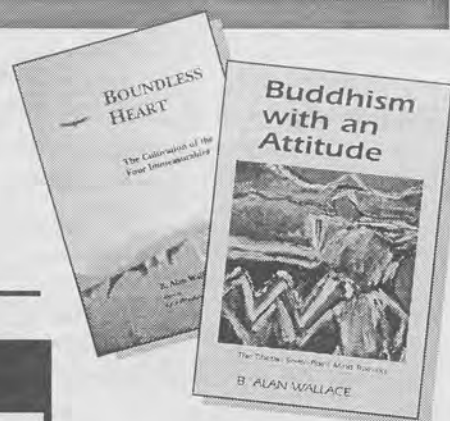
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During this retreat, Tenzin Wangyal Rinpoche will teach from the bardo chapter of the Bön Mother Tantra, one of the most important cycles of tantric teachings in Bön.

The bardo teachings and practices revealed in the Mother Tantra comprise one of six paths of meditation that lead to complete realization. Rinpoche will integrate commentary on the bardo teachings with meditation instructions and lead group practice sessions to explore how these methods provide a basis for attaining liberation during this life, the transitional states of dying, and the after-death experience in the bardo.

2003 U.S. teaching schedule for Tenzin Wangyal Rinpoche

March 26-27, 2003, San Francisco, Ca.

March 28-30, 2003, Berkeley, Ca.

June 20-22, 2003, Amherst, Ma.

June 30-July 20, 2003, Charlottesville, Va.

July 28-August 3, 2003, Rhinebeck, NY

September 26-28, 2003, Crestone, Co.

October 11-12, 2003, Alexandria, Va.

October 15-19, 2003, Charlottesville, Va.

October 31-November 2, 2003, Berkeley, Ca.

December 26-31, 2003, Charlottesville, Va.

Tenzin Rinpoche is the author of *Healing with Form, Energy, and Light*, *Wonders of the Natural Mind*, and *The Tibetan Yogas of Dream and Sleep*, all from Snow Lion Publications.



For more information or to register for retreats in the Bön Buddhist tradition of Tibet, please contact:

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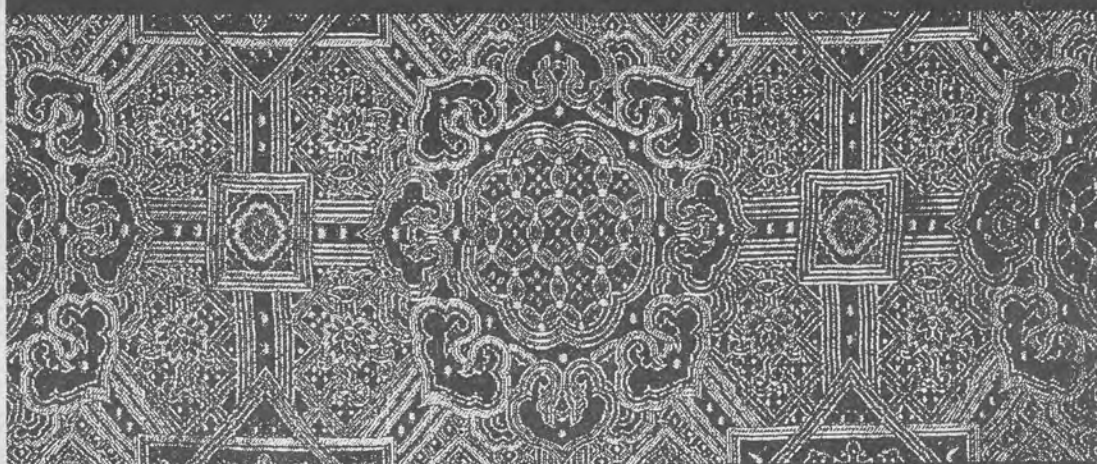
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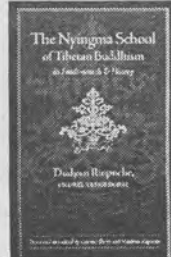
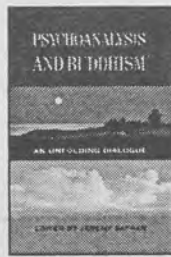
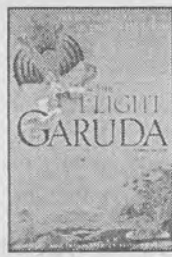
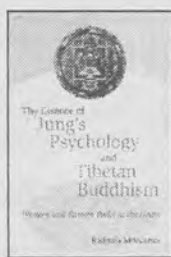
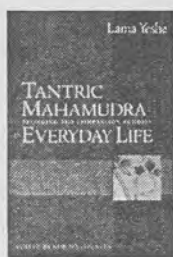
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Continued from page 2

As we anticipate a great response to this announcement, we will be unable to reply to each email on an individual basis. However, we will be

sending a more detailed announcement and registration form in the near future.

With warm regards and best wishes,

Nawang Rabgyal,
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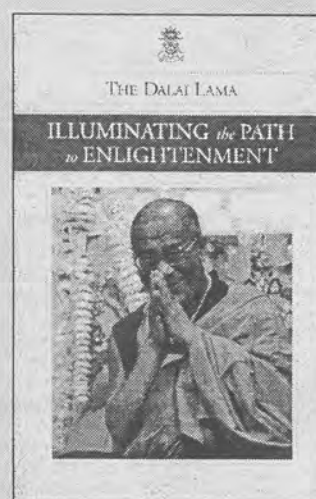
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There may not be such a thing as a free lunch, but there is such a thing as a free Dalai Lama book. And a good one, at that (aren't they all).

It's *Illuminating the Path to Enlightenment*, a commentary by His Holiness on Atisha's *A Lamp for the Path to Enlightenment* as well as *Lines of Experience* by Tsong Khapa. This teaching was given in California and sponsored by Thubten Dhar-gye Ling. It has been published and made available to us by the Lama Yeshe Wisdom Archive.

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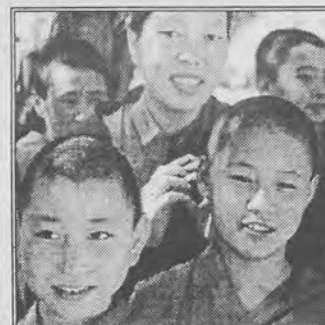
This text, the Black Snake, was written by the great scholar and realized master Rangzompa Mahapandita. Khenpo Orgyen Thinley Rinpoche will give the pith oral instructions based on this text that clarifies in a simple and direct way the Hinayana, Mahayana, Vajrayana, and Dzogchen views, with the key point being liberation in primordial purity without rejecting, purifying, or transforming appearances. These sublime instructions are the basis for enlightenment in one lifetime.

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Thoughts for the New Year

This is to wish you a most wonderful New Year for the year 2003. (March 3rd is the beginning of Losar)

What a nice thing this concept of a New Year.
We have a chance to make a new beginning.
We have a chance to leave some bad habits.
At least we can make a promise.

What a nice thing this concept of a New Year.
We can rejoice of the promises we kept.
We can forgive the breaches we made.
At least we can make another beginning.

Put off the burden on your mind.
Revive and refresh your inspirations.
Put a song in your heart and smile on your face.
"This year I will do something good for me
and something good for others."

Let us celebrate a Happy New Year.

Ringu Tulku
Gangtok, 30th Dec. 2002

We Have a Winner!

The winner of the 2002 Tour in Tibet drawing is Susan Hoops of Bellville, Wisconsin. Congratulations to her and best wishes for a wonderful visit to Tibet led by Glenn H. Mullin, tour director. The next trip drawing will be at the end of 2003. Please let us know when you shop with us whether you want to be eligible to go. ■

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Mongolia Update from Panchen Otrul Rinpoche

Panchen Otrul Rinpoche has recently returned from Mongolia. To read about his efforts to help Mongolian Buddhists, see <http://www.mongolianow.org>. ■

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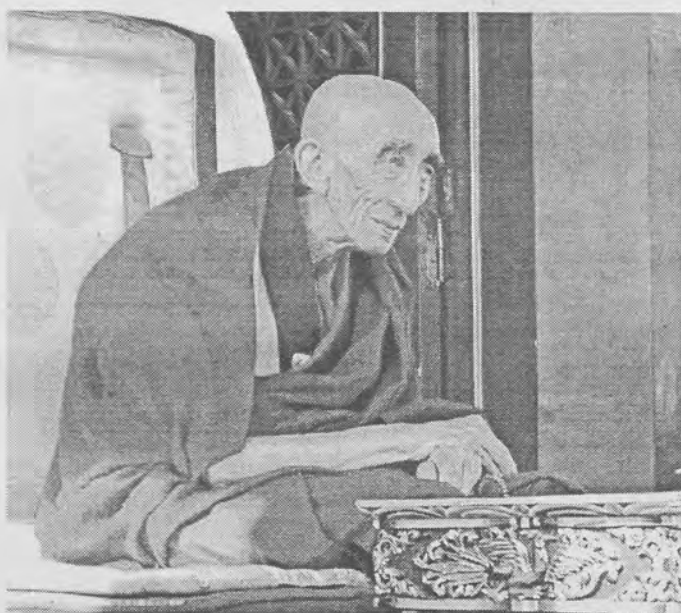
Enlightenment Experience Celebration to be held in Mongolia

The Enlightenment Experience Celebration No. 4 (EEC4) is taking place in Mongolia June 1st through July 7th, 2003 and is open to everyone.

Events will take place at the Gandenling Monastery in Ulaan Bataar. Many of the teachings and initiations will take place indoors at the newly constructed Idgaa Choizinling Prayer Hall. This prayer hall is being constructed by the FPMT at the request of Lama Zopa Rinpoche. The prayer hall venue is constructed in the traditional Mongolian architectural design providing a spectacular setting for teachings and initiations. EEC4 participants can choose to attend for two to five weeks.

Lama Zopa Rinpoche has personally invited His Holiness the Dalai Lama to attend and teach at the event. We are currently awaiting his confirmation. Lama Zopa Rinpoche, Bakula Rinpoche, Choden Rinpoche, and Geshe Sopa Rinpoche have all confirmed their participation.

Your attendance and support of



Bakula Rinpoche, one of the lamas scheduled to teach at the event

EEC4 is extremely important due to the unique history of Mongolia. Through the centuries, the Mongolian people have been deeply connected to the Dharma through Tibetan Buddhism. However, during the time of Soviet Communism great efforts were made to destroy this rich spiritual and cultural heritage. Today, having freed themselves of oppression, the Mongolian people are striving to find a new future. For many thousands of Mongolians this future involves the revitalization of Buddhism. Through it, they are creating a sense of continuity and meaning that gives strength to their lives. However, there are many Mongolians who

are still unsure as to whether Buddhism speaks to their future. As a non-Mongolian, your participation, and the participation of hundreds of Dharma practitioners from all over the world, will show the people of Mongolia that Tibetan Buddhism can provide them with both a link to their historic identity and a dynamic path to the future. Please join us. By doing so, you will not only be embarking on one of the most important journeys of your life, you will also be sponsoring this incredible experience for the people of Mongolia.

As a participant, you will have the option of one of two 7-day tours to the holy places in Mongolia. One

tour will be via helicopter and the other by road. During the teachings, three different levels of accommodations have been organized for the participants. Also, a limited number of free accommodations for Sangha members (including free food) are being organized and the teaching program will be offered for free to all attending Sangha (monks and nuns). If you are Sangha and wish free food and accommodations, please register as soon as possible. Slots are first come first served. Packages start at \$780 and go to \$5290 (Single room supplement additional). Airfare is not included and air travel arrangements are the responsibility of individual participants. For more information and detailed pricing go to www.fpmt.org/eeec or write to the EEC4 coordinator at For those who wish to attend the teachings only and do not need or desire accommodations, teaching passes will be available for \$125 per week. If you choose this option, please be aware that arranging your own accommodations in Ulaan Bataar may be very difficult.

They are already receiving reservations. Registrations and full payment must be made by April 2nd. Space is limited for both the teaching venue and local hotels. They expect this event to sell out. Seating at the teachings will be arranged to give priority to participants who register early. This program is sponsored by the Foundation for the Preservation of the Mahayana Tradition. Their headquarters is at: PO Box 888, Taos, NM 87571, 505-758-7766. ■

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OF MIND.



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HORSE UNDER A BEAUTIFUL BLUE
SKY. I AM THE SKY AND I AM
THE HORSE!



IF YOU ARE ME,
THEN HOW
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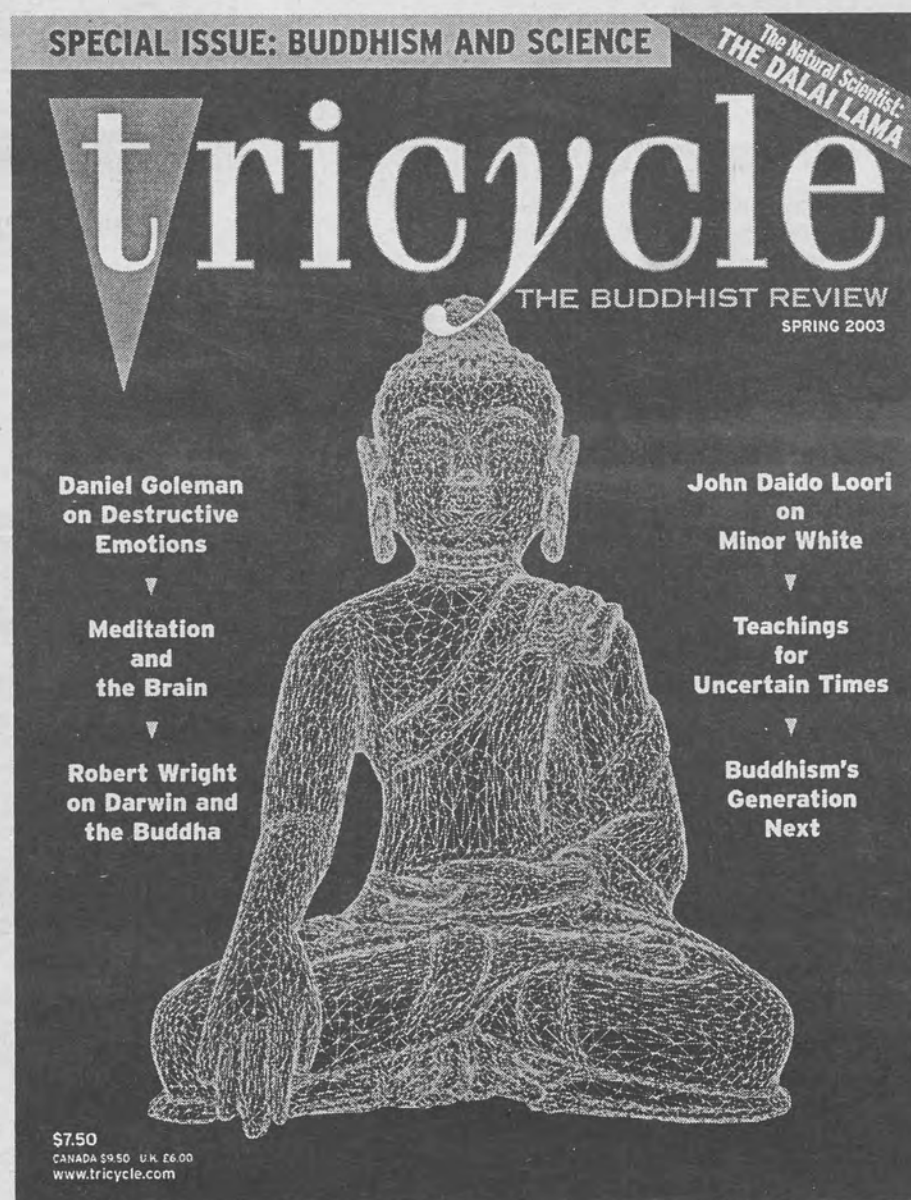
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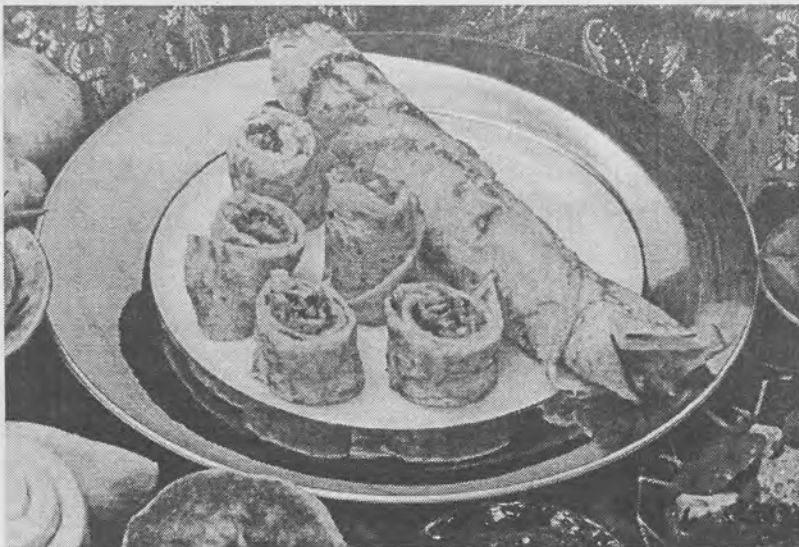


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Pancakes with Bean Thread and Vegetable Filling

Ping Alla

Tsering invented this dish at the restaurant to satisfy the Western desire for appetizers, which are rarely eaten in Tibet. The pancakes are inspired by spring rolls but are healthier as they use much less oil.

This recipe will make six pancakes, enough for six people as an appetizer or four as a light meal. You can omit the eggs from the pancake batter if you wish, but in that case you must let the batter sit overnight or it will be very difficult to handle.

BATTER INGREDIENTS:

2 cups flour
1 teaspoon baking powder
2 eggs
2 cups water

Mix all the ingredients well. Let the batter sit at least half an hour, and ideally overnight.

FILLING INGREDIENTS:

1 bunch (2 oz.) bean thread noodles
1/4 lb. shitake or other mushrooms
1/2 onion, chopped
oil for frying
1/2 teaspoon garlic, chopped
1/2 teaspoon fresh ginger, chopped
1/8 teaspoon salt
2 cups cabbage, thinly sliced
1 carrot, cut into slivers

Soak the noodles in enough hot water to cover them as they swell, for 20–30 minutes. If you are using shitake, cut them in 1/2-inch thick slices. If you are using other mushrooms, slice as thinly as possible.

Fry the onion till brown with the garlic, ginger, and salt. If you are using shitake, add them now, stir-frying till they just wilt. Add the cabbage and carrot, stir-frying till heated through but still quite crisp.

If you are using other mushrooms, fry them separately from the rest of the filling with a little oil and salt until they are brown, and add them to the filling at the end.

Drain the noodles and cut through the pile a few times with a scissors to make the lengths more manageable. Toss the noodles with the rest of the filling.

Heat a nonstick omelet pan over medium heat. Brush the hot surface lightly with oil, and immediately pour in 1/2 of the batter (3/4–1 cup). Swirl the pan around to coat it with the batter. When the pancake is golden brown on the bottom and covered with small holes on the top, flip it to finish cooking the other side.

Spread 1/2 of the filling in a line across the middle of each pancake and roll it up. You can serve them whole or slice them into bite-size pieces. Serve with the chili sauce called *Sonam Penzom Sibeh*, page 121, using the version without yogurt.

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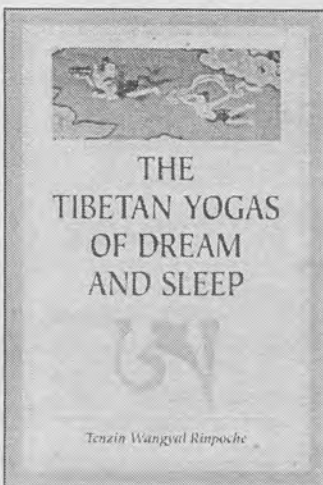
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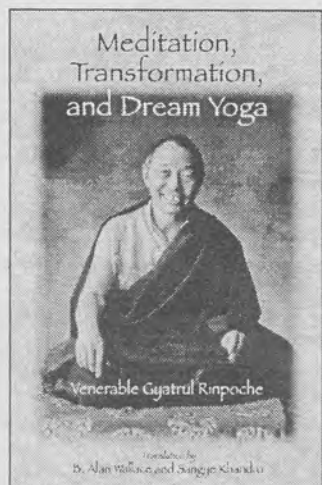


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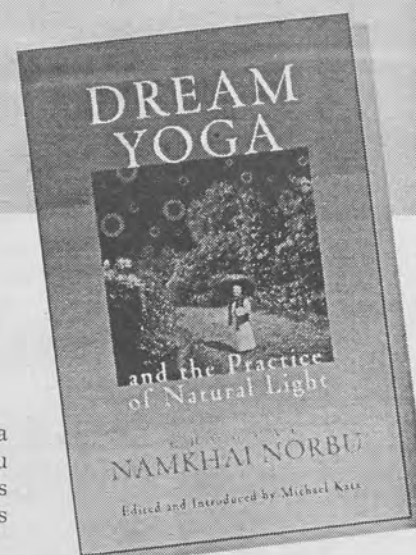
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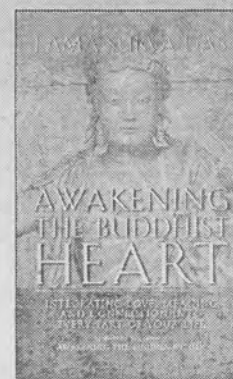
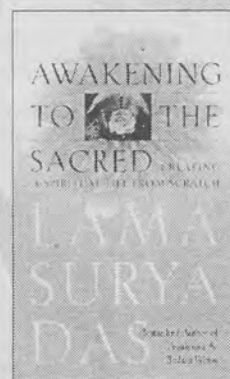
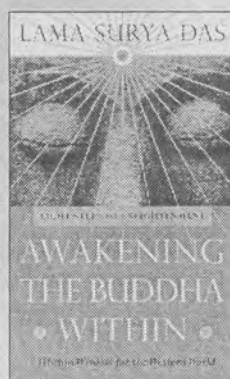
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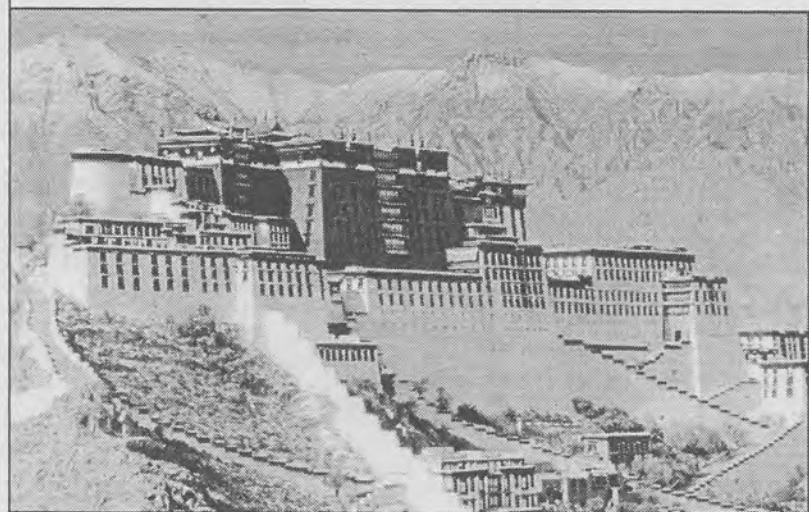
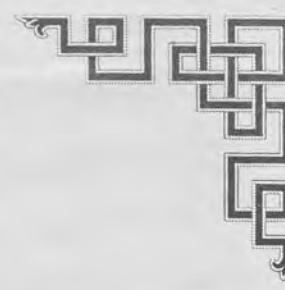


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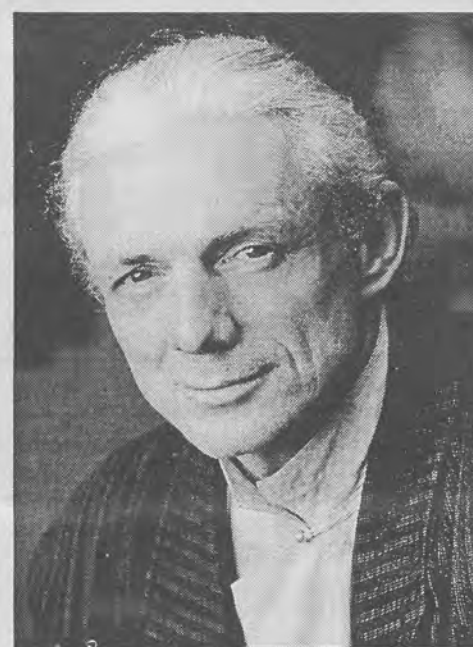
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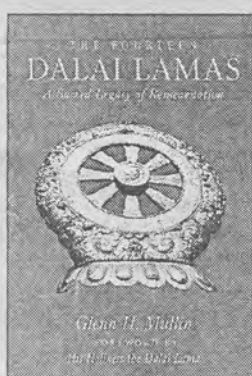
Otherwise, join me in June of 2003 on a vision quest to Central Tibet and the Sacred Oracle Lake. This will include several days of tenting by the Lake. I will also take my standard Central Tibet trip in late October, as above.

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 (dharmastravel.com or dharma passages.com).



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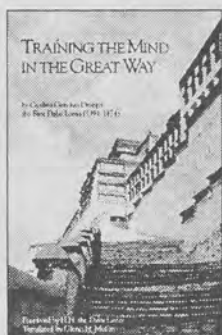
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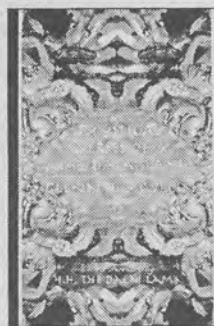


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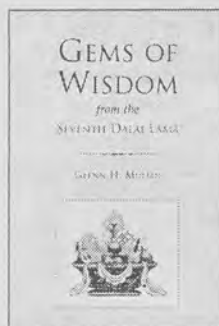
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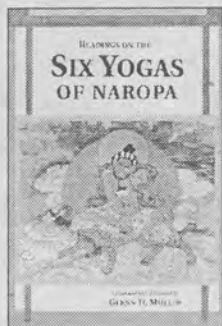
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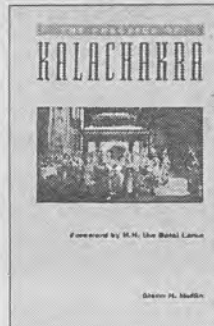
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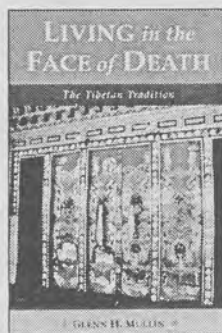
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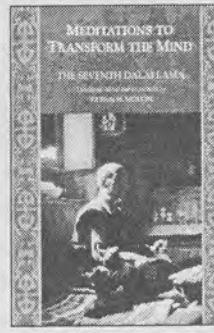
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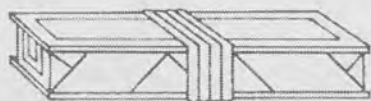
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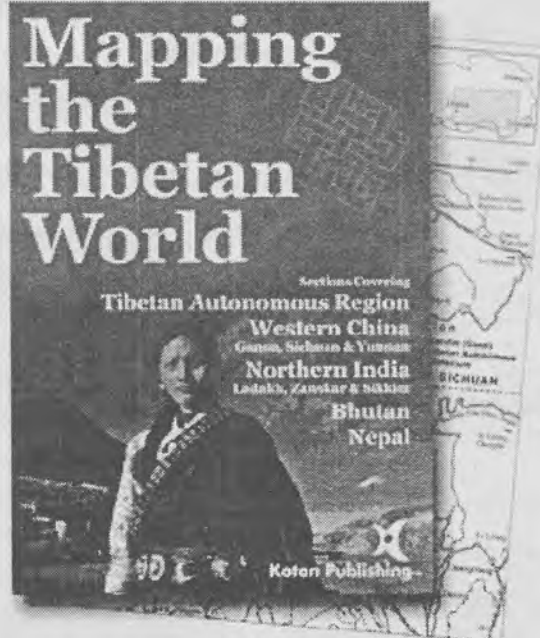
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He is the author of *Carefree Dignity*, an excellent introduction to the practice of Dzogchen.

Dharma Books in Spanish

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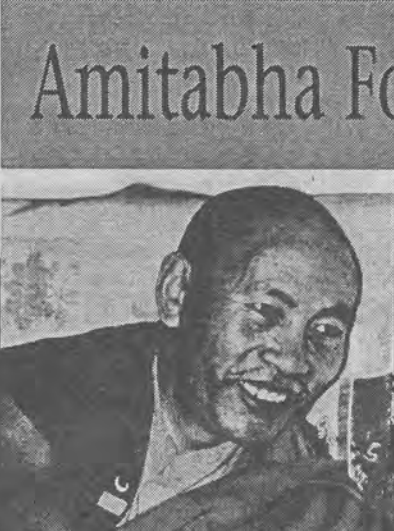

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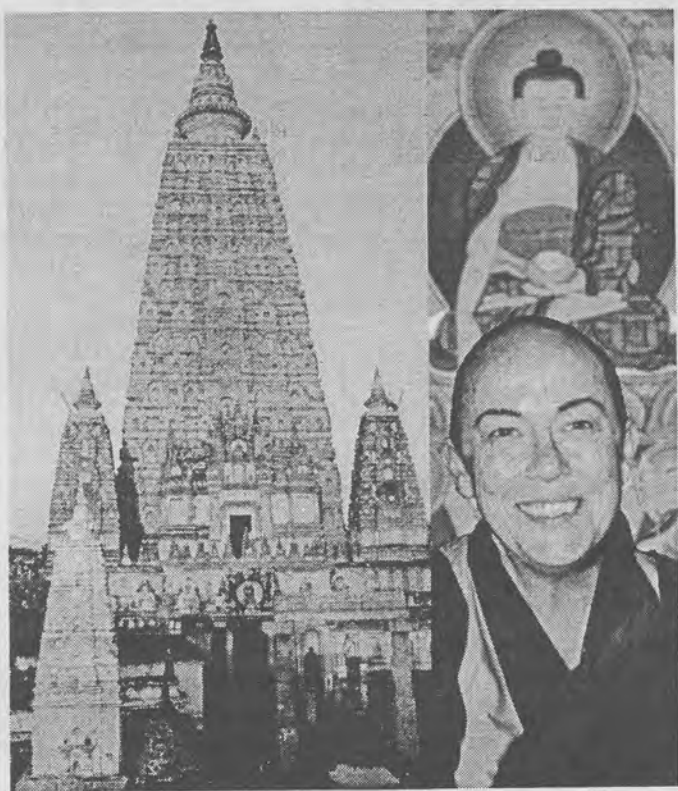
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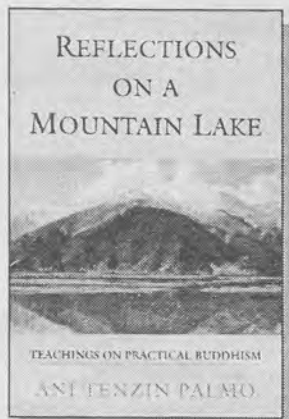
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Reflections on a Mountain Lake Named One of the Ten Best Spiritual Books in USA Today!



Reflections on a Mountain Lake was named one of the top ten spiritual books of 2002 in a December article in *USA Today*. The book was written by Ani Tenzin Palmo and published by Snow Lion.

The list of the year's top religion books, which was compiled by the editors of the interfaith Web site Beliefnet, offers "an amazing tour of the American spiritual landscape," said Steve Waldman, founder and CEO of Beliefnet.

Ani Tenzin Palmo is the subject of the well-known book *Cave in the*

Snow. Reflections on a Mountain Lake: Teachings on Practical Buddhism is 260 pp. and is available for \$16.95.

Here is an excerpt:

It is very important for us to motivate ourselves before we start to practice. Otherwise, when the initial flush of enthusiasm wears off, the mind starts to become bored and easily distracted. For this reason, when people start shamatha practice, they are advised to do very short sessions. We have to be skillful and work with our minds, not against them. There are two ways to approach this. One is to sit for one hour or maybe even three hours and just stay with it. Regardless of what arises, we don't get up and run out of the room screaming. We just sit there and go through it. The other way is to say to ourselves, "Let's be kind to our mind. Let's work with the mind." After all, we have to make the mind want to concentrate. If we are reading a book we find excruciatingly boring, it will be very difficult to remember what it's about. There will be this inner conflict—a desperation in the mind to do anything rather than read this material, and so it's very difficult for us. There is "me," and then there's this book which I'm forcing myself to read. But if we are reading something which really fascinates us, we are not even conscious that we are reading because it's a joy. We put the book down when necessary with great regret and can hardly wait to pick it up again. We can achieve something similar without practice. Some people tell me that because they have very active minds which have been intellectually trained, it's boring for them to meditate. This is a problem many of us share.

The way to get the mind interested is, as I said, to keep the meditation periods very short when we first begin. The reason for this is that the mind can retain interest in almost anything for a short time. If we over-extend, however, it begins to get restless. It does this even if it's interested,

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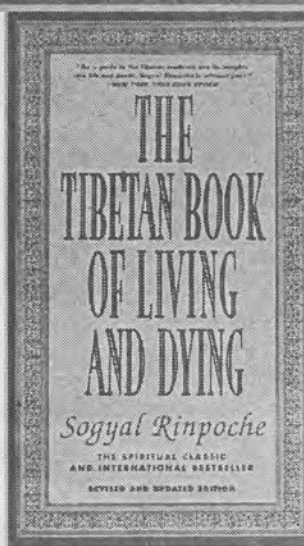
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because it is not used to remaining focused on one point for an extended period. Then, when we try to meditate again, there will be inner resistance because the mind remembers it got bored last time. Whereas if we stop before we get bored, while we're still enjoying it, the mind remembers that it had fun before, and wants to do it again. Therefore it is often advised, at least in the Tibetan tradition, that our shamatha sessions be short but frequent. Short means whatever we feel comfortable with. Less than ten minutes would not be of much use. I think twenty minutes is about right. It takes about ten minutes just to get the mind to quiet down. If we stop the session as soon as the mind becomes quiet, its too soon. However, if we keep on too long, the mind reaches its peak and attention starts to dissipate. If we stop it at that point, we've gone too long. It's really best to stop the meditation just as the mind reaches its peak and just before it begins to dip down. When you find the mind getting weary, you can stop for a few minutes, look around, then start again. ■

THE AUTOBIOGRAPHY OF JAMGÖN KONGTRUL

trans. & ed. by Richard Barron (Chökyi Nyima). 544 pp.
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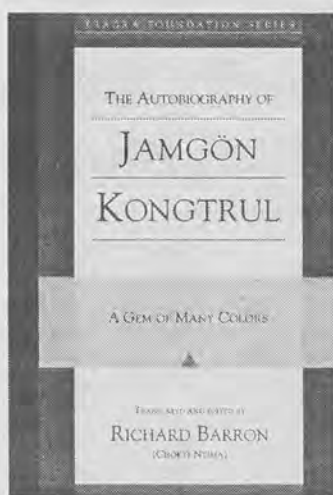
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Jamgön Kongtrul Lodrö Tayé (1813-1899) was one of the most influential figures and prolific writers in the Tibetan Buddhist world. He was a founder and the single most important proponent of the nonsectarian movement that flourished in eastern Tibet and remains popular today. Two additional texts discuss his previous lives and recount Kongtrul's final days.

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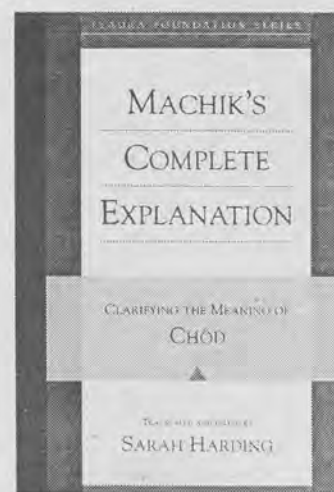
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"Sarah Harding's **magnificent translation of this key work** of Machik Labkyi Dronma, Tibet's most famous yogini, opens up for Western practitioners the startling world of Chod practice: severing the devil of ego-fixation. This meditation manual explains how the rich symbology of tantric yoga can be used in a disturbingly effective way to transform one's life."—STEPHEN BATCHELOR, author of *Buddhism Without Beliefs*

SARAH HARDING is the translator of *Creation and Completion*. She teaches at Naropa University.



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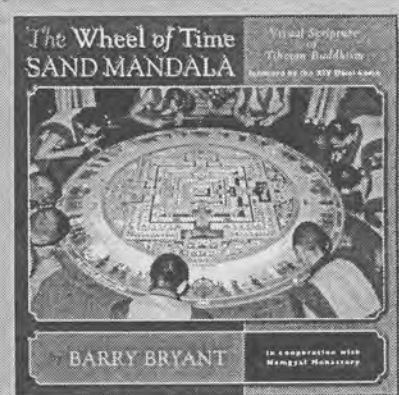
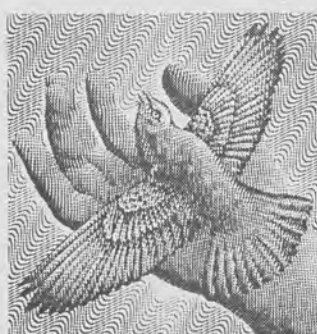
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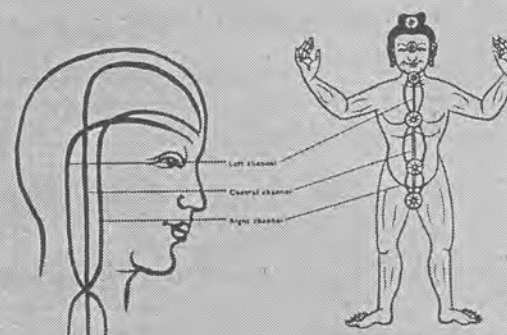
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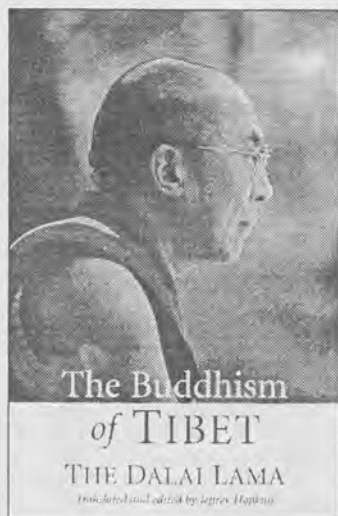
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—THE SEVENTEENTH GYALWANG KARMAPA OGYEN TRINLE DORJE

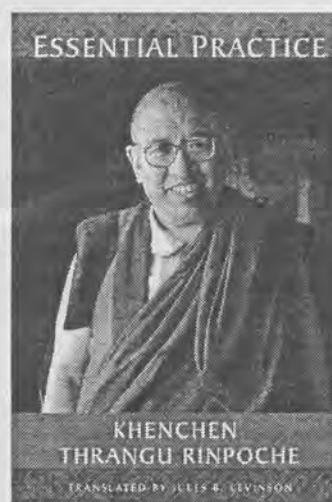
"Khenchen Thrangu Rinpoche makes these profound teachings readily accessible to Western students. I encourage all those interested in beginning or deepening their practice to read this book."—KHENPO TSULTRIM GYAMTSO RINPOCHE

Essential Practice is an accessible and authoritative portrait of a bodhisattva's view, meditation, and conduct by one of the foremost masters of the Kagyu lineage of Tibetan Buddhism and the tutor of H.H. the Seventeenth Karmapa.

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.

An engaging element of *Essential Practice* is the lively interaction of Thrangu Rinpoche with students and members of the faculty of Naropa University as he unfolds the text for them. With exceptional generosity, Thrangu Rinpoche took delight in fielding basic and knotty questions that were put to him by relative newcomers and relatively seasoned practitioner/scholars.

This record of a masterful teacher's instructions will help students old and new to determine what is essential to the practice of Buddhism and thereby bring the Buddha's teachings into their own experience.



"With humor, warmth, and wisdom, Gyatrul Rinpoche opens these vital and much revered texts to a new generation of Buddhist practitioners."

—SAKYONG MIPHAM RINPOCHE, head of Shambhala International

MEDITATION, TRANSFORMATION, AND DREAM YOGA

by Ven. Gyatrul Rinpoche, trans. by B. Alan Wallace & Sangye Khadro. 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*

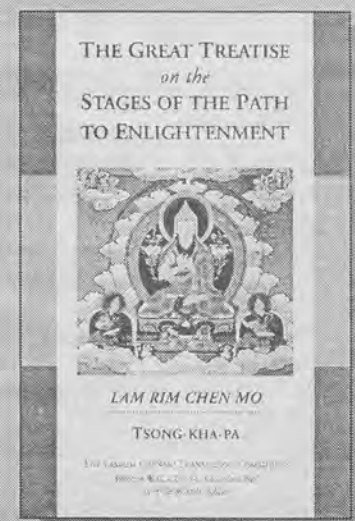
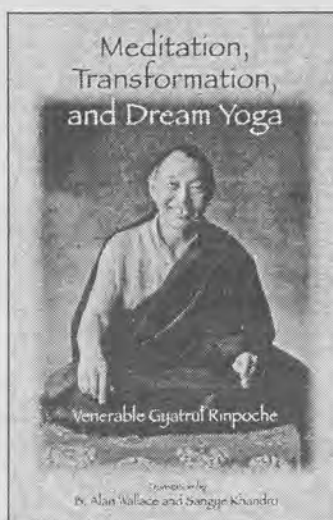
"Gyatrul Rinpoche's dynamic teachings are tailored to the needs of Western lifestyle."—*TRANSPERSONAL REVIEW*

"When the Venerable Gyatrul Rinpoche arrived in the West many decades ago he was already a receptacle for an abundance of transmissions received from many of the foremost and authentic masters of our times. Since then, his noble disposition and advanced level of meditation practice has assisted innumerable people and he has established many Dharma centers. I feel confident that the readers who take this book to heart and apply its meaning will benefit greatly."—CHOKYI NYIMA RINPOCHE, author of *Present Fresh Wakefulness*

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*.



THE GREAT TREATISE ON THE STAGES OF THE PATH TO ENLIGHTENMENT: The Lamrim Chenmo

by Tsong-kha-pa, translated by the Lamrim Chenmo Translation Committee. 435 pp.
Volume 3, #GRTR3 \$39.95 cloth New and available
Volume 2, #GRTR2 \$29.95 cloth Available November 2003
Volume 1, #GRTR \$29.95 cloth Available now

This much anticipated third volume (the full set is three vol.) contains a presentation of the two most important topics to be found in the *Great Treatise*: meditative serenity (*shamatha*) and supramundane insight into the nature of reality (*vipasyana*).

The Great Treatise on the Stages of the Path to Enlightenment (Lam rim chen mo) is one of the brightest jewels in the world's treasury of sacred literature. The author, Tsong-kha-pa (1357-1419), completed this masterpiece in 1402 and it soon became one of the most renowned works of spiritual practice and philosophy in the world of Tibetan Buddhism. Tsong-kha-pa took great pains to base his incisive insights on the classical Indian Buddhist literature, illustrating his points with classical citations as well as with sayings of the masters of the earlier Kadampa tradition. In this way the text demonstrates clearly how Tibetan Buddhism carefully preserved and developed the Indian Buddhist traditions. Volume 2 will be available in November 2003.

Tsong-kha-pa's text has continued to be essential for any student of Buddhist thought who wants to put the teachings into practice. Because it condenses all the exoteric sutra scriptures into a meditation manual that is easy to understand, scholars and practitioners have for centuries relied on its authoritative presentation as a gateway leading to full understanding of the Buddha's teachings.

"Of the many works of the Tibetan master Tsong-kha-pa, none compare in terms of popularity and breadth of influence with his *Great Treatise on the Stages of the Path to Enlightenment (Lamrim Chenmo)*, which has been treasured by practitioners and scholars alike for centuries. What distinguishes it as one of the principal texts of Mahayana Buddhism is its scope and clarity. It expounds the entire path from the way one should rely on a spiritual teacher, which is the very root, right up to the attainment of Buddhahood, which is the final fruit. The various stages of the path are presented so clearly and systematically that they can be easily understood and are inspiring to put into practice."—H.H. THE DALAI LAMA

"One of the greatest religious or secular works in the library of our human heritage."—PROF. ROBERT A.F. THURMAN, Columbia University

"The Great Treatise is one of the world's great monuments of philosophy and spirituality as well as one of the most renowned works of Buddhist thought and practice to have been composed in Tibet."—PROF. D.S. RUEGG

"One of the greatest of all masterworks of sacred literature—as timely and radiant as ever. The work condenses the exoteric sutra scriptures into a form that is easy to follow, and scholars and practitioners alike have relied on its authoritative presentation for centuries. It is an indispensable work for Buddhists of all stripes."—*TRICYCLE: THE BUDDHIST REVIEW*

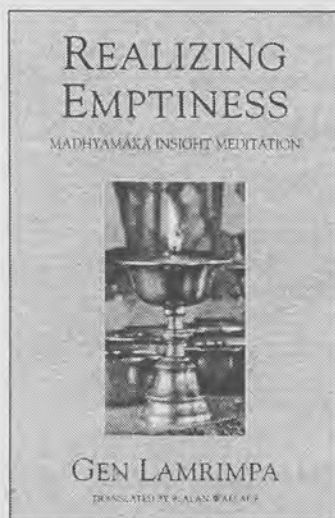
SNOW LION

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

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RECENTLY RELEASED BOOKS FROM SNOW LION

REALIZING EMPTINESS: Madhyamaka Insight Meditation



by Gen Lamrimpa, trans. by B. Alan Wallace.
136 pp., #REEM \$14.95

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*

"Written by an genuine Buddhist master, *Realizing Emptiness* gives us accurate directions to explore the nature of reality. By refuting inherent existence and establishing illusion-like conventionalities, we can come to the correct view of the Middle Way."—*THUBTEN CHODRON*

"An important commentary clarifying the Madhyamaka view and synthesizing venerated scriptural references enhancing understanding of the view of emptiness. Ven. Gen Lamrimpa's elucidation reflects his remarkable practice and life."—*TENZIN KACHO*, resident teacher of Thubten Shedrup Ling and Buddhist Chaplain, U.S. Air Force Academy, Colorado Springs, Colorado

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.

THE PRACTICE OF DZOGCHEN

by Longchen Rabjam
intro. & trans. by Tulku Thondup
488 pp., A Snow Lion Classic
#PRDZC \$34.95 cloth

"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*

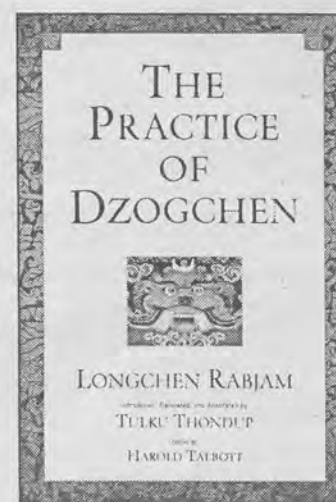
"An invaluable guide for those who seriously wish to experience the true nature of the mind."—*PARABOLA MAGAZINE*

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

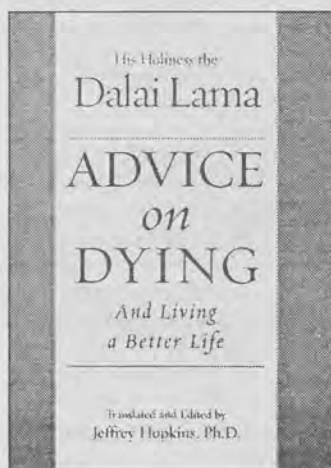
Longchen Rabjam (1308-1363) is the most celebrated writer and adept of the Nyingma School of Tibetan Buddhism. His excellent writings on the view, meditation and the result in Dzogchen, and in the sutras and tantras make up the core of this book.

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 exemplary 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.

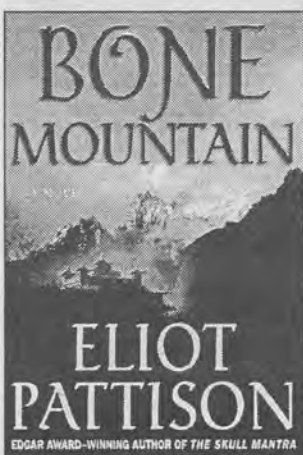


NEW BOOKS FROM OTHER PUBLISHERS



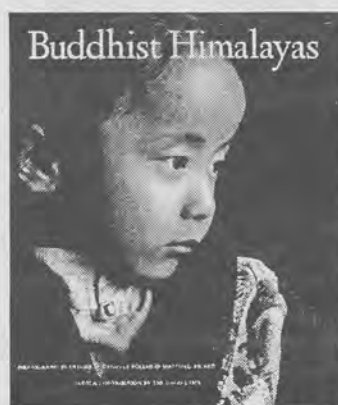
ADVICE ON DYING
and Living a Better Life
by the Dalai Lama, trans. &
ed. by Jeffrey Hopkins. 240 pp.
#ADDY \$20.00 cloth

The Dalai Lama explores the stages we all go through when we die, which are also the very same stages we experience in life when we go to sleep, faint, or reach orgasm. The stages are described so vividly that we can imagine the meditative process of traveling deeper into the mind—the ultimate journey of transformation.



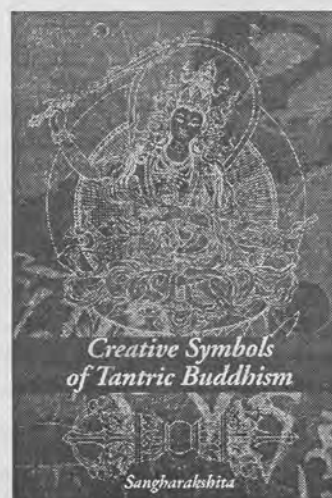
BONE MOUNTAIN
by Eliot Pattison. 423 pp.
#BOMO \$24.95

Award-winning novelist Eliot Pattison has created a complex and compelling plot that blends the political and spiritual. A band of seekers traverse treacherous landscapes and dodge the Chinese army in this dense and detailed story of a search for justice in Tibet. We discover the power in the land and all of its people to heal themselves from without and within.



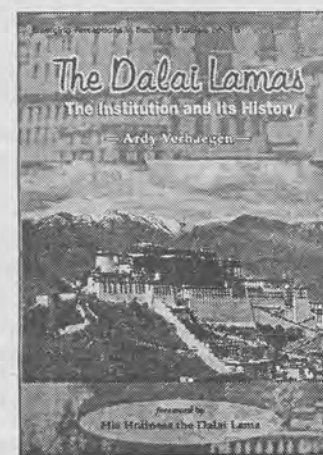
BUDDHIST HIMALAYAS
Photos and text by Olivier &
Danielle Follmi and Matthieu
Ricard. 424 pp., 11 x 14", 200
color photos. #BUHI \$55.00

Lavish single- and double-page color photos make this one of the most exciting photo books on Tibet that we have ever seen. The Follmi's are the official photographers of the Dalai Lama; Matthieu Ricard is a well-known Buddhist monk, author and photographer. Images all aspects of the culture and many of the reincarnation of Dilgo Khyentse Rinpoche.



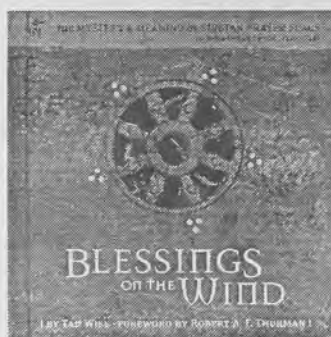
**CREATIVE SYMBOLS OF
TANTRIC BUDDHISM**
by Sangharakshita. 215 pp., line
drawings. #CRSYTA \$19.95

Presents the symbolism of colors and mantric sound; the mandala of the five Buddhas; the Tibetan Wheel of Life as a map of our mind and emotions; the meaning of ritual objects and offerings; the deities and bodhisattvas of the tantric pantheon; the refuge tree and tantric stupa; the cremation ground and celestial maidens.



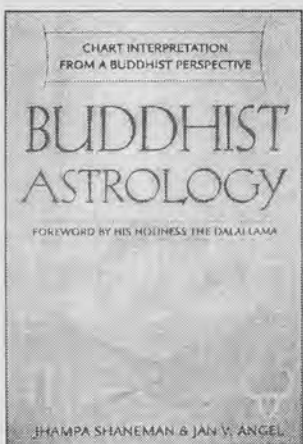
**THE DALAI LAMAS: The
Institution and Its History**
by Ardy Verhaegen. 215 pp.
#DALIN \$16.95

Tells the story of each of the fourteen Dalai Lamas and their contribution to Tibet's destiny and also the historical setting in which each of these eminent people lived their lives. Verhaegen chronicles the development of Tibet's religious culture, the rise of the Dalai Lamas and the role of the institution in Tibet and Asia.



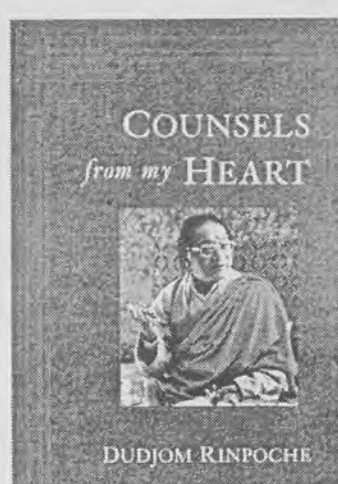
BLESSINGS ON THE WIND:
The Mystery & Meaning of
Tibetan Prayer Flags
by Tad Wise, fore. by Robert
Thurman. 63 pp., 7x7", 16
color plates & many line draw-
ings, plus a set of 5 small wind-
horse prayer flags in a box.
#BLWI \$19.95

Explains in detail the mystery and meaning of Tibetan prayer flags—the significance of their symbols—translates the blessings, and discusses how to properly display and use them. Prayer flags are traditionally a way to bless the surroundings and generally promote good karma, for now and the future.



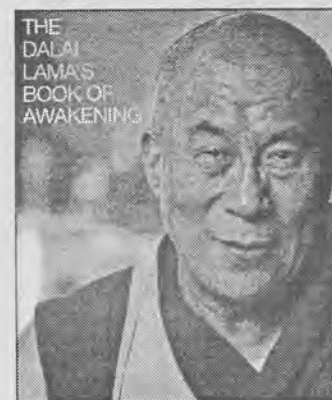
BUDDHIST ASTROLOGY:
Chart Interpretation from
a Buddhist Perspective
by Jhampa Shaneman & Jan
Angel, fore. by the Dalai Lama.
384 pp., glossary, index.
#BUAS \$19.95

This is the first book to apply Buddhist practice to Western astrology. It bridges familiar astrological thinking with the ideas of karma, interdependence, and impermanence, and it offers compassionate ways to traverse challenging astrological configurations. The author has been a Buddhist for over 30 years and completed the traditional 3-year retreat above Dharamsala.



**COUNSELS FROM MY
HEART**
by Dudjom Rinpoche. 144 pp.
#COMYHP \$12.95
—Paper available in March

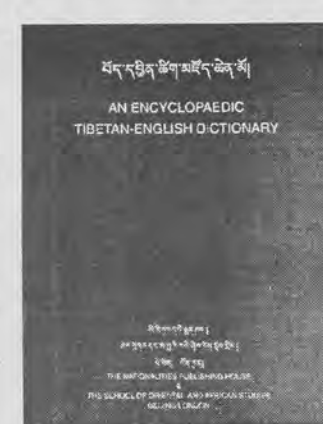
A person of legendary kindness and wisdom, Dudjom Rinpoche is highly regarded. This volume contains some of the few teachings that have ever been translated and published. In it he discusses the three jewels, self and cyclic existence and the bardo states between life and death.



**THE DALAI LAMA'S BOOK
OF AWAKENING**
by H.H. the Dalai Lama. 144 pp.
4.5 x 5". #DABOAW \$8.95

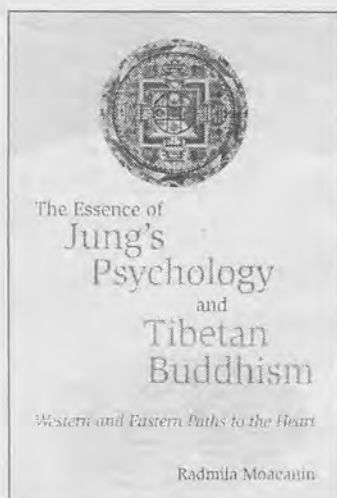
His Holiness offers ways to deal with suffering and create the happiness we seek, through his interpretation of the Four Noble Truths.

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**AN ENCYCLOPAEDIC
TIBETAN-ENGLISH
DICTIONARY: Volume 1**
The Nationalities Publishing
House & The School of Oriental
and African Studies. 1383 pp.
#ENTIEN \$85.00 cloth

The compilers have covered an astounding range of secular and religious literature, oral tradition and dialects, professional and other terms—this is no doubt the most comprehensive dictionary in a single publication. It reflects the richness and diversity of the popular, intellectual and religious creativity of the Tibetan people. It gives both the Tibetan and Wylie plus the English meanings.

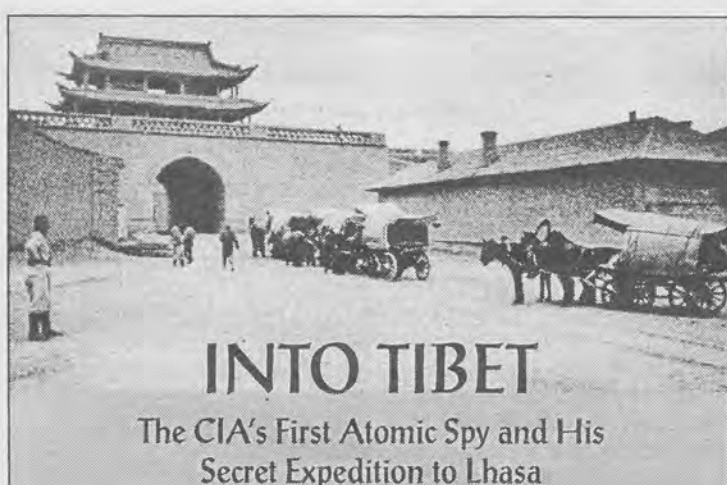


THE ESSENCE OF JUNG'S PSYCHOLOGY AND TIBETAN BUDDHISM:
Western and Eastern Paths to the Heart

by Radmila Moacanin. 144 pp., expanded 2nd edition.
#JUPSTI \$12.95

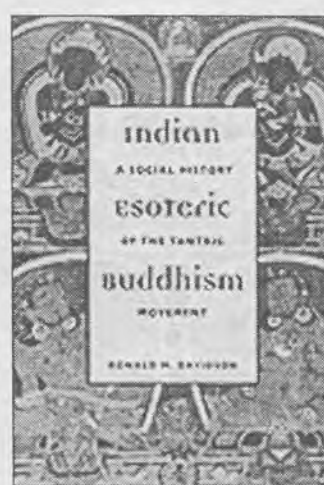
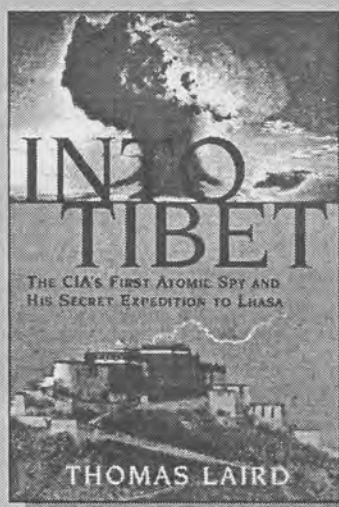
—Available in February

This expanded edition includes new material on the integration of the two traditions, and the importance of these paths in today's unsteady world. The author explores the collective unconscious and karma, archetypes and deities, the analyst and the spiritual friend, tantra and mandalas.



by Thomas Laird. 364 pp., 14 b&w photos. #INTI \$26.00 cloth

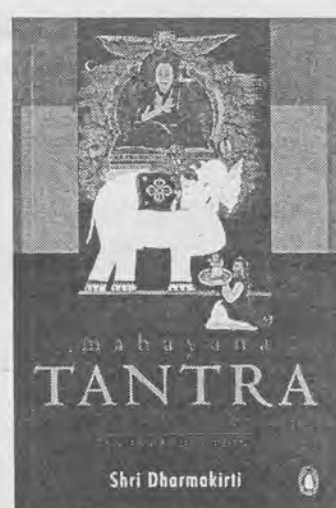
For over fifty years the CIA has closely guarded the identity of Douglas Mackiernan. His unprecedented atomic intelligence operations helped shape both Central Asia and the CIA as we know them today. Laird reveals the extraordinary still-classified missions that sent Mackiernan into the heart of the Cold War. *Into Tibet* details one of the grandest, most exotic and intriguing political adventures of the 20th century.



INDIAN ESOTERIC BUDDHISM: A Social History of the Tantric Movement

by Ronald Davidson. 400 pp., 23 illus., 4 maps. #INESBU \$24.50

Describes the historical origins of the Tantric movement in India. Davidson shows how changes in medieval Indian society, including economic and patronage crises, a decline in women's participation and the formation of large monastic orders, led to the rise of the tantric tradition in India that became the model for Buddhist cultures in Tibet, China, and Japan.



MAHAYANA TANTRA: An Introduction

by Shri Dharmakirti. 190 pp., 5 color plates. #MATA \$12.95

The author is from India and has taught at Tushita and studied with the Dalai Lama for many years. He gives the moral, ethical and philosophical basis of Buddhist Tantra. He also shows how the Buddhist Tantric Path of Highest Secret Mantra decisively addresses the three crucial problems that every seeker on this path must resolve—problems of death, sexuality and the nature of reality.

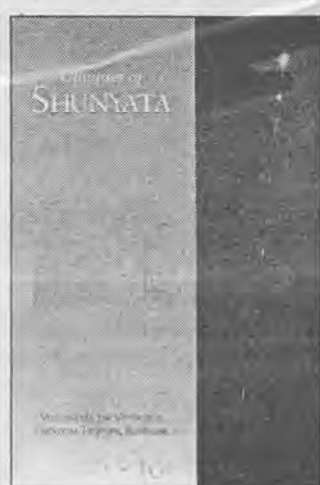


FACES OF COMPASSION:
Classic Bodhisattva Archetypes and Their Modern Expressions

by Taigen Daniel Leighton, fore. by Joan Halifax. 320 pp.
#FACO \$14.95

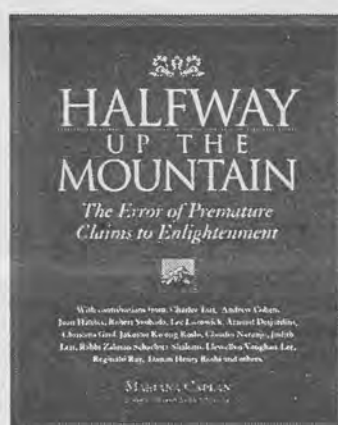
—Available in March

Traces the history of the Bodhisattva ideal within the Buddhist tradition and examines the exemplars of this tradition both ancient and modern. In exploring the universal ideal of the Bodhisattva tradition, he shows its relevance as a model for society.



GLIMPSES OF SHUNYATA
by Chogyam Trungpa Rinpoche. 75 pp. #GLSH \$10.00

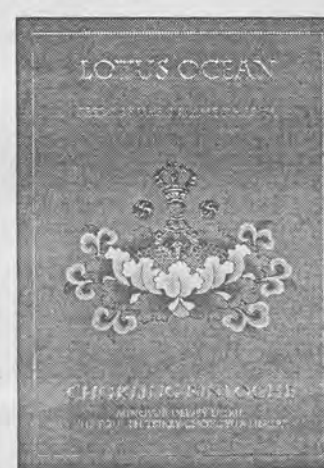
A very earthy description of the ground, path, and fruition of shunyata from a practitioner's perspective—with lively discussion periods. Ground: being by not being; path: wisdom and compassion; fruition: ultimate non-ego.



HALFWAY UP THE MOUNTAIN: The Error of Premature Claims to Enlightenment

by Mariana Caplan. 600 pp., 7 x 9". #HAMO \$21.95

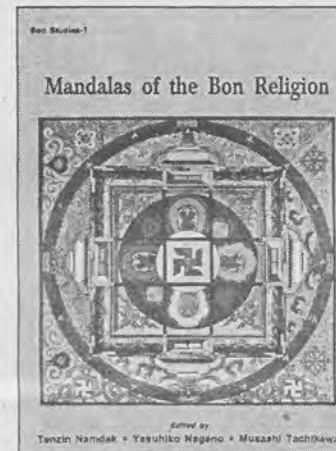
Dozens of first-hand interviews with respected spiritual teachers and students complement this wide body of information that exposes and illuminates the pitfalls of the spiritual path. Delves into the problems of mistaking mystical experiences for enlightenment, the nature and value of mystical experiences, and corruption among spiritual teachers due to spiritual materialism, inflation and misuse of power. Tells how to test enlightenment, discriminate and integrate experiences on the path—and how to tell if a teacher is genuine. Many teachers share their experience including: Arnaud Desjardins, Joan Halifax, Judith Leif, Reggie Ray, Lee Lozowick, Claudio Naranjo, Charles Tart, Robert Svoboda, Mel Weitzman. Excerpts were taken from Roshi Philip Kapleau, Chogyam Trungpa Rinpoche and others.



LOTUS OCEAN: Seeds of the Sublime Dharma

by Chokling Rinpoche (H.E. Tsikey Chokling Tulku Mingyur Dewey Dorje Rinpoche). 66 pp.
#LOOC \$10.00

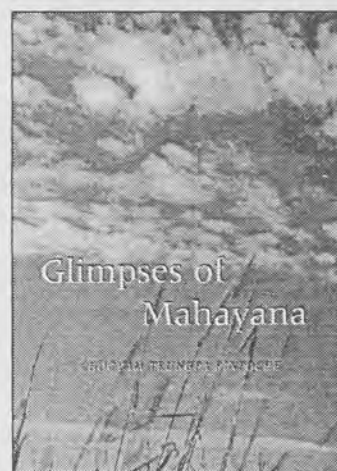
Chokling Rinpoche is the second son of Kyabje Urgyen Tulku and the younger brother of Ven. Chokyi Nyima Rinpoche. He speaks about the view and the method and explains all his lineages. He elucidates the preliminary practices, the creation and completion stages, dzogchen, the three roots and protectors, and initiation.



MANDALAS OF THE BON RELIGION

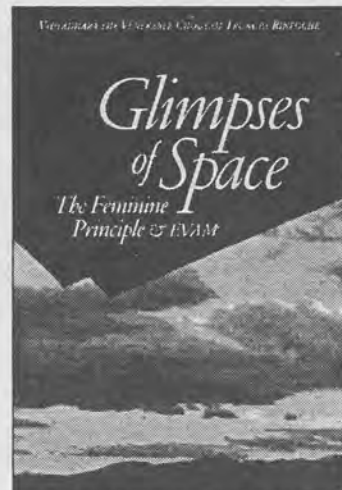
ed. By Lopon Tenzin Namdak, Yasuhiko Nagano, Musashi Tachikawa. 162 pp., 8.5 x 11", 131 color plates. #MABORE \$60.00

Each of the 131 mandalas in this collection from the Bon tradition is remarkable to view. However, the book requires knowledge of Tibetan since the mandalas are captioned in Tibetan and Wylie script. These were collected in Kathmandu under the guidance of the Lopon Tenzin Namdak—one of the most senior Bon teachers—and is known as the Tritan Norbutse Collection. It is now kept in the National Museum of Ethnology in Osaka, Japan.



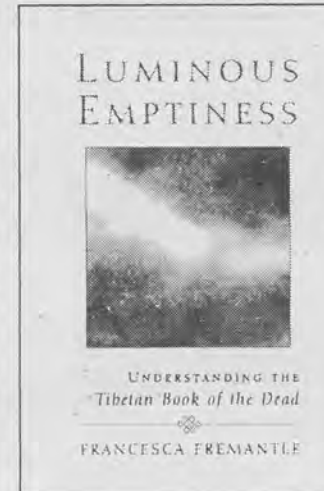
GLIMPSES OF MAHAYANA
by Chogyam Trungpa Rinpoche. 78 pp. #GLMA \$15.00

An engaging and provocative look at the Mahayana. Rinpoche examines buddha nature, the notion of embryonic enlightenment, and the discovery that we are heir to a deep and profound compassion which we can discover if we just "look!"



GLIMPSES OF SPACE: The Feminine Principle & EVAM
by Chogyam Trungpa Rinpoche. 87 pp. #GLSP \$15.00

Rinpoche challenges the reader to abandon familiar territory and taste the freedom that comes from overcoming hesitation and taking a leap into the unknown. He introduces the glamorous, passionate, and utterly vast play of the feminine principle, "E"; the indestructible warmth and dynamism of the masculine principle, "VAM"; and the complete inseparability of the two, EVAM.



LUMINOUS EMPTINESS: Understanding the Tibetan Book of the Dead

by Francesca Fremantle. 428 pp., 8 color plates, available in March.
#LUEMP \$17.95

A detailed guide to the Tibetan Book of the Dead, elucidating its mysterious concepts, terms, and imagery. Fremantle relates this symbolic world to the experiences of everyday life, presenting the text not as a scripture for the dying, but as a guide for the living.



A MODERN BUDDHIST BIBLE: Essential Readings from East and West

ed. By Donald S. Lopez, Jr. 266 pp. #MOBUBI \$16.00

Forging a universal doctrine from the divergent Buddhist traditions of Asia, the makers of modern Buddhism sought a return to the origin. According to Lopez, these people embraced the original vision of the Buddha. Modern Buddhism emphasizes meditation and spirituality more than ritual and relics—it also embraces equality of women, and the values of science, social justice, and individual freedom.

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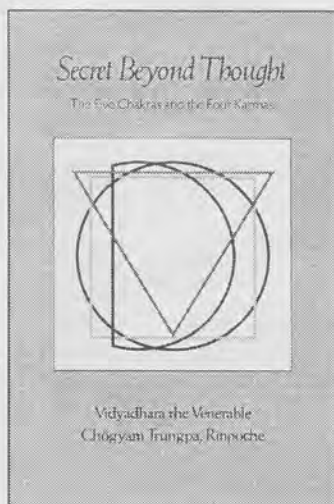
See page 23 for details.

NEW BOOKS FROM OTHER PUBLISHERS



ON KNOWING REALITY:
The Tattvartha Chapter of
Asanga's Bodhisattvabhumi
by Janice D. Willis. 216 pp.
#KNRE \$12.95

Deals with the central epistemological question of how to judge and validate knowledge, and how confusions about reality arise. Willis argues that Asanga rejected idealism as forcefully as he rejected the notion that ordinary beings know things as they really are. He expounded voidness as the absolute mode of being, not mind as presented in Yogacara. He attempted to redefine emptiness in a more positive way than had Nagarjuna and other philosophers of the prasangika school.



SECRET BEYOND THOUGHT: The Five Chakras and the Four Karmas
by Chogyam Trungpa Rinpoche.
41 pp. #SEBETH \$10.00

Potent presentation of the five chakras (form, speech, consciousness, quality and activity) which are present in everything and referred to in the tantric teachings as the secret which is beyond the measure of thoughts and lies hidden in everyday life. The four karmas are: pacifying, enriching, magnetizing, and destroying.

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THE SOUND OF TWO HANDS CLAPPING: The Education of a Tibetan Buddhist Monk

by Georges Dreyfus. 416 pp.
#SOTWHA \$24.95 paper

—Available in February

Dreyfus, the first Westerner to complete the famous Ge-luk curriculum and achieve the distinguished title of geshe, weaves together eloquent and moving autobiographical reflections with a historical overview of Tibetan Buddhism and insights into its teachings.

VISIONS: Volume 4
compiled & ed. by Acharya
Migmar Tseten. 120 pp. #V14
\$14.95

Contains teachings on the five aggregates; perfections of moral conduct, patience and diligence; an intro. to Buddhism by H.E. Chogye Trichen Rinpoche; the Sakya view of the Basis; five pieces of Mystical Songs of Jetsun Rinpoche Dragpa Gyaltsen; and an Homage to the Buddha by Tulku Thondup Rinpoche.



TAKING REFUGE:
A Teaching on Entering the Buddhist Path

by Khenpo Karthar Rinpoche. 53 pp., color photo of H.H. the 17th Karmapa. #TARE \$9.95

Explains what is meant by refuge and what are the genuine sources of spiritual refuge—the Three Jewels: Buddha, Dharma, and Sangha. Discusses the importance of receiving refuge from an authentic lineage of transmission and how to relate to the refuge ceremony itself. The author is the abbot of KTD Monastery, the US seat of H.H. the Karmapa.



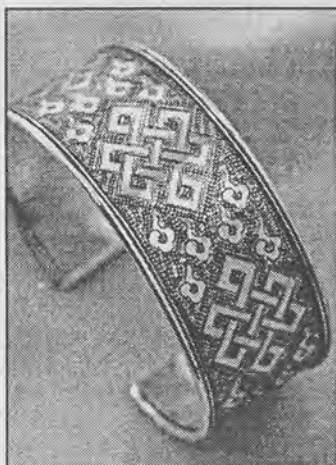
WOMEN ON THE BUDDHIST PATH

by Martine Batchelor. 240 pp., 12 b&w photos. #WOBUPA \$16.95

Collects the stories of Western and Asian Buddhist luminaries, including among others—Ani Thubten Chodron, Ani Tenzin Palmo, Ayya Khema, and Christina Feldman. Provides inspiration to all women who are seeking to integrate spirituality into their daily lives.



NEW DHARMA ITEMS



ENDLESS KNOT BRACELET

1" wide band. #ENKNBR
\$77.98

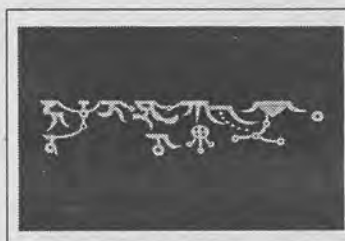
This sterling silver bracelet has repeating endless knots beautifully etched on its surface.



ENDLESS KNOT OVAL EARRINGS

#ENKNO \$23.98

The endless knot represents the interdependence of all. These sterling silver oval earrings are 1" high and have a beautifully etched surface.



LIBERATION UPON SEEING Card

Card with explanation on reverse.
#LISECA \$1.50

Terma revelation by Tertön Migyur Dorje, written in dakini script (yellow letters outlined in orange on blue background).

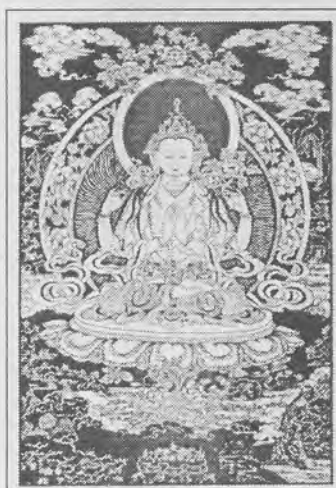
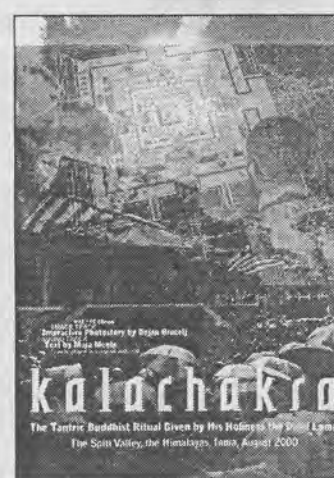
"Those who see this script will not experience the three lower realms and will be liberated from the fear of falling into the lower realms; will be purified of the five poisons and freed from the results of one's karma; will be freed from the fear of remaining in samsara."—terma revelation of Tertön Migyur Dorje.

Dharma on Your Computer

KALACHAKRA: The Tantric Buddhist Ritual Given by H.H. the Dalai Lama

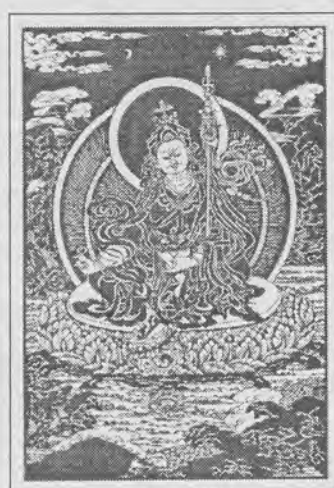
photostory by Bojan Breclj,
text by Maja Megla. CD; Win 98 or higher, Mac OS 8.5 or higher.
#KATACD \$25.00

Image after image with intelligent narrative—here is the Kalachakra Initiation in the Spiti Valley in India, August, 2000. The landscape at 13,000 feet is spectacular—every day the 15,000 devotees gathered and experienced this most remarkable of initiations. This is a beautiful way to experience the daily events and teachings of this two-week event.



FOUR-ARMED AVALOKITESHVARA PRAYER FLAG
13 x 18". #AVPR \$10.00

The Bodhisattva of infinite compassion—his two primary hands are together holding a wish-granting gem and his other hands hold a crystal rosary and a lotus.



GURU RINPOCHE PRAYER FLAG
13 x 18". #GUPR \$10.00

Sits on a lotus of compassion, the vajra in his right hand shows him as the guru who overpowers all apparent phenomena and the whole of existence.



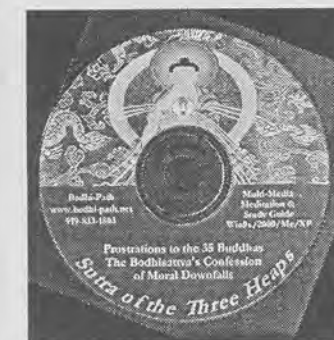
WHITE TARA PRAYER FLAG
13 x 18". #WHTAPR \$10.00

Mother of all Buddhas, her seven eyes represent the vigilance of her compassion. Her right hand gestures supreme generosity and her left holds the lotus of compassion.



MANTRAS FOR WISDOM, COMPASSION & HEALING
by Bodhi Path. Multi-media CD, requires pentium 133 processor, Windows 95 or higher, sound card. #MAWICO \$15.00

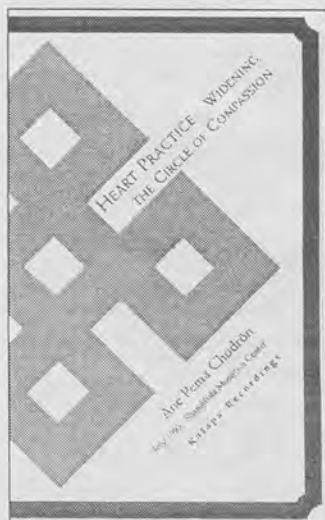
This multi-media meditation and visualization aid features images of many deities and their mantras presented in both Tibetan and English. Includes: Buddha, Marjushri, Taras, Vajrasattva, Avalokiteshvara, Medicine Buddha, Vajradhara, Milarepa, Maitreya, Padmasambhava, Lama Tsong Khapa.



SUTRA OF THE THREE HEAPS

by Bodhi Path. Multi-media CD, requires pentium 133 processor, Windows 95 or higher, sound card. #SUTHHE \$15.00

A meditation and study guide for the Sutra of the Three Heaps; Prostrations to the 35 Buddhas; The Bodhisattva's Confession of Moral Downfalls. The CD assists students with memorization and visualization during meditation. It can be run in English or Tibetan and was developed in consultation with Geshe Gelek Chodak of Sera Je Monastery who is currently the resident teacher at Kadampa center in N. Carolina.



HEART PRACTICE: Widening the Circle of Compassion

Ani Pema Chodron. 6 audio cassettes in a vinyl case. #HEPR \$59.00

Tonglen is the practice of opening one's heart to vulnerability, and undoing the ways we defend ourselves. Pema Chodron covers "sending and receiving" in conjunction with pivotal lojong slogans, and describes living the mahayana journey.

CHÖGYAM TRUNGPA TAPES



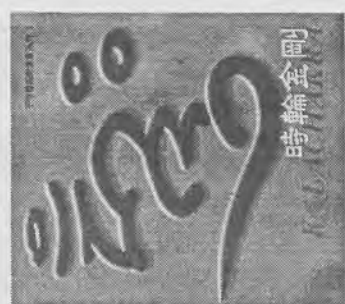
**THE COMPLETE
TEACHINGS OF MAHAYANA**
by Chögyam Trungpa Rinpoche.
3 audio cassettes in vinyl case.
#COTEMA \$30.00

The Mahayana is the great vehicle of spiritual warriorship. Rinpoche explores fundamental themes of Mahayana Buddhism, including the meaning of loving kindness and compassion and the role of the teacher as a spiritual friend.



**SEMINAR ON THE
DEVELOPMENT OF
SAMADHI**
by Chögyam Trungpa Rinpoche.
6 audio cassettes in vinyl case.
#SEDESA \$46.00

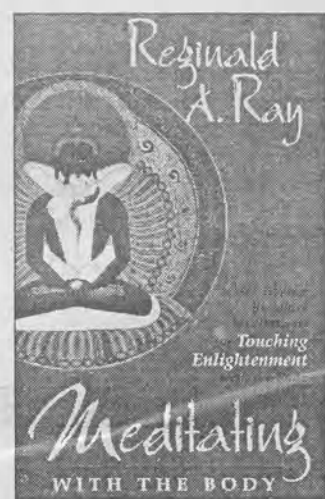
Samadhi is the Sanskrit term for meditative stabilization or one-pointedness. These six talks comprise a complete seminar on the practices of meditation.



KALACHAKRA CHANT CD
Monks of Palyul Nyingma Tradition. 27 min. music CD.
#KACD \$17.00

The Ra lineage of Kalachakra was transmitted to Jamyang Khyentse Wangpo, then to Mipham Namgyal and eventually to H. H. Penor Rinpoche; the throne holder of Nyingmapa Palyul tradition. The Ra lineage remains pure and unbroken.

The CD was sung by Dorje Lama and Orgyen Lama from Nyingmapa Palyul tradition. Recorded in Taiwan.



**MEDITATING WITH THE
BODY: Six Tibetan Buddhist
Meditations for Touching
Enlightenment with the Body**
by Reginald Ray. 4 audio cassettes, 5 hours. #MEBO \$29.95

Body-based meditation provides a powerful way to digest the events and experiences of our day. These meditations calm the mind, channel vitalizing energy through the body, connect us with the living, healing quality of the earth, and uncover our powers of perception, intuition, and wisdom.



NATURAL LIBERATION through Contemplating the Peaceful and Wrathful Deities

by Mirror of Wisdom Publications. 24 min. video.
#NALIV \$25.00

Padmasambhava explains how to turn ordinary circumstances into opportunities for enlightenment. He describes six life processes or bardos and teaches how to transform them. Prayers are read by B. Alan Wallace and others while images of the peaceful and wrathful deities are presented one by one. By familiarizing ourselves with these images and applying these teachings, we have the potential to recognize these images in the bardo as the nature of our own awareness and liberate our mindstreams. The prayers are recited from the book *Natural Liberation: Padmasambhava's Teachings on the Six Bardos* available through Snow Lion.



OVERCOMING DIFFERENCES: An Historic Public Address by the Dalai Lama

by Trueheart Productions.
90 min. Video, VHS format.
#OVDIV1 \$29.95
90 min. video, PAL format.
#OVDIPA \$29.95

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



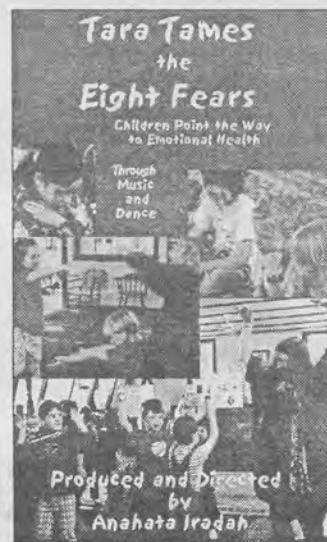
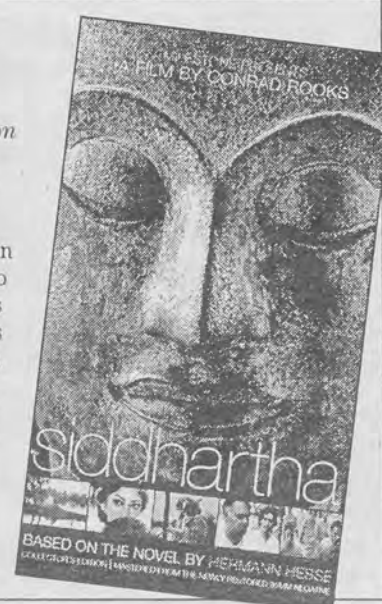
SACRED TIBETAN CHANTS
by the monks of Sherab Ling Monastery. 65 min. music CD.
#SACD \$12.95

Sherab Ling is the seat of H.E. Tai Situpa Rinpoche. On this CD the monks are recorded for the first time. They are chanting the Mahamudra Lineage Prayer and Meditation, and a Mahakala Puja (invocation and offering to Mahakala & receiving blessings and dedicating the merit).

SIDDHARTHA The Movie

film by Conrad Rooks, based on the novel by Hermann Hesse.
115 min. video cassette. #SIVI \$29.95

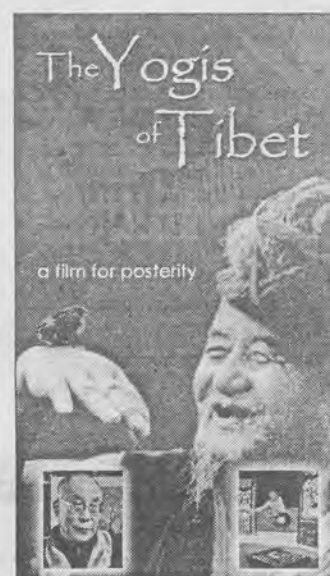
Hesse's story of young Brahmin who leaves his wealthy parents to become a sadhu. He meets and is awed by the Buddha, but chooses to follow his own path—which leads him to sexual passion, material wealth, frustration and abandonment of the worldly path. This video includes a 30 minute interview with the director Conrad Rooks. The movie is visually stunning.



**TARA TAMES THE EIGHT
FEARS: Children Point the
Way to Emotional Health
through Music and Dance**
produced and directed by
Anahata Iradah. 80 min.
video cassette. #TATA \$25.00

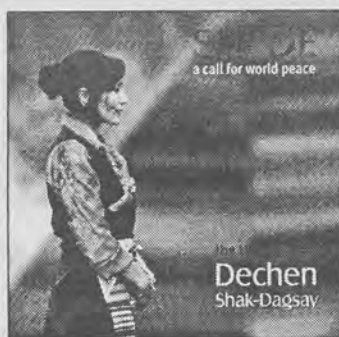
How do you deal with the fire of anger? How do you handle the snake of jealousy? In this video children, dance, sing and dialogue their way through a Tibetan classic that dramatizes eight emotional challenges including the demon of doubt and the ocean of desire.

Prema Dasara has been teaching this dance drama to children for sixteen years. Filmed during a one week residency with the staff and students of Mountain Road School, the images are cuteness itself as children from the ages of 3-11 candidly talk about their feelings and learn the simple movements. We also hear from the parents and teachers who immediately noted the influence of the dance in their family interactions.



THE YOGIS OF TIBET:
A Film for Posterity
by Jehm Films with the cooperation with Monks of the Drikung Kagyu Tradition. 1 1/2 hr. video.
#YOTIV \$29.95. DVD #YOTIDV \$29.95

A remarkable film—it is a moving experience to watch these hermits speaking about their mystical lives. This is the first documentary to present this unique subject matter in such detail. Explores the lives and practices of Tibetan yogis—those practitioners of intensive meditation exercises for long periods of time—hidden in Milarepa's valley and in monasteries and centers in Asia and the West. many lamas are interviewed including: H.E. Choje Togden Rinpoche, H.E. Garchen Rinpoche, Ven Drubwang Konchok Norbu Rinpoche, H.H. Chetsang Rinpoche, H.H. the Dalai Lama.



SHI DE A Call for World Peace

sung by Dechen Shak-Dagsay.
63 min. music CD, Tibetan words and English translation provided. #SHDE \$18.95

Eight beautiful songs, eight mantras for meditation on peace by Dechen, Tibetan vocalist whose previous excellent recording of Dewa Che has sold 30,000 copies.





TIBETAN MANTRA & CHANTS IN NEW AGE

chants by Khenpo Pema Chopel Rinpoche. 32 min. music CD, 9 tracks. #TIMACH \$20.00

Chants to the guru by a Khenpo of the Palyul Lineage recognized by H.H. Penor Rinpoche. Most have translations and all are accompanied by harmonious classical style music. A translated booklet is included in the original package. Payers are: Lama Channo; Vajra Guru Mantra; Long Life Prayer for His Holiness Penor Rinpoche; "Om Ma Ni Pe Me Hum"; Mantra for One-Hundred Deities; The Prayer to be Reborn in Dewachen; Lama Channo. Recorded in Taiwan.



TIBETAN MANTRA AND SUTRA IN NEW AGE: 7-Line Prayers to Guru Rinpoche

by H.H. Penor Rinpoche. 58 min. music CD, 9 tracks. #TIMACD \$20.00

This CD begins with His Holiness Penor Rinpoche's precious teaching in Tibetan on the importance of practicing dharma; followed by chanting of other prayers that include: Awakening the Fool; 7-Line Prayers; Vajra Guru Mantra; Mantra of Semi-Peaceful & Semi-Wrathful Padmasambhava; Prayer to Guru Rinpoche for Removing Obstacles. It ends with Long Life Prayer for His Holiness Penor Rinpoche and soft melody.

Listen to His Holiness's voice plus Dorje Lama's deep chanting chants. The background contains soothing classical style music—very beautifully done. Recorded in Taiwan.



TURNING THE WHEEL OF DHARMA

33 min. video CD (open MUSIC01.DAT file with Windows Media Player). #TUWHDH \$16.00

This delightful video CD show Ka-Nying Shedrub Ling Monastery and related centers, Chokyi Nyima Rinpoche and the educational programs for Tibetans and Westerners. It is a fund-raiser for their programs.

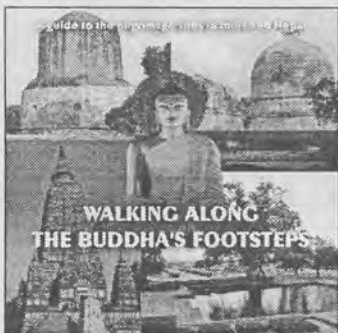
Search for your favorite author using our website's catalog search.



VAJRAGILAYA

sung by monk of Palyul Nyingma tradition. 27 min. music CD. #VACD \$17.00

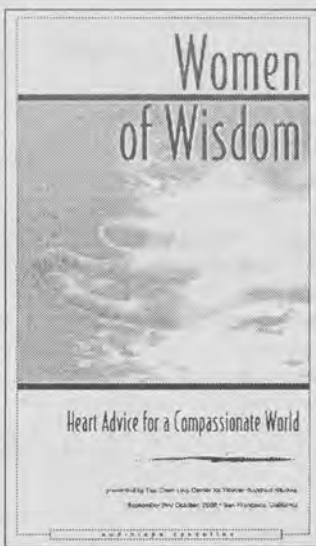
Vajragilaya chants. Beautifully recorded in Taiwan.



WALKING ALONG THE BUDDHA'S FOOTSTEPS

directed & produced by Chime Dolker Aboomsang. 53 min. video CD. #WABUFO \$20.00

This excellent production traces the Buddha's life in art and at the historical places of Buddhist pilgrimage—an engrossing way to learn about Shakyamuni Buddha.



WOMEN OF WISDOM: Heart Advice for a Compassionate World

by Six Female Buddhist Teachers. 6 audio cassettes in a vinyl case. #WOWIT \$50.00

A wonderful series of talks by leading Buddhist women:

- Ven. Robina Courtin: "Changing the Mind"
- Ven. Tenzin Palmo: "Wisdom of Emptiness"
- Ven. Thubten Chodron: "Working with Anger"
- Ven. Sarah Thresher: "Healing the Pain"
- Ven. Sangye Khadro: "Balancing the Material and Spiritual"
- Ven. Karma Lekshe Tsomo: "Mindful of Our Actions"



POCKET PUJAS

by Robert Sachs.

Three different attractive images of deities in laminated wallet sized cards with supplications on the reverse side.



Chenrezig
#CHPP \$3.00



Green Tara
#GRTAPP \$3.00



Medicine Buddha
#MEBUPP \$3.00

THANGKA ALTAR CARDS

by Nalor Creations. \$7.95 each

Sacred thangka images are presented on beautiful laminated cards for the altar, desk, or wall. Each thangka altar card in this collection is a high-quality lithographic reproduction of an original hand-painted thangka. This art is preserved in thick optical-quality lamination for long life. On the back of each card is the name, mantra of the deity, and description. There are eight 6.5 x 8.5" images available.



Avalokitesvara. #TACAV



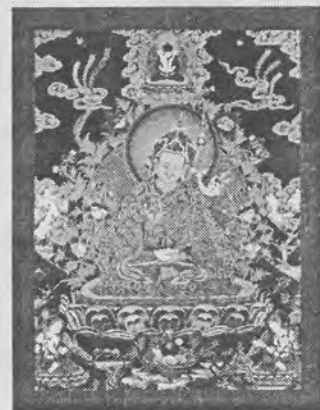
Green Tara. #TACGR



Manjushri. #TACMA



Medicine Buddha. #TACME



Padmasambhava. #TACPA



Shakyamuni Buddha. #TACSH

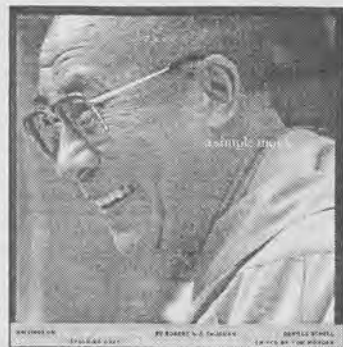


Vajrasattva with Consort. #TACVA



White Tara. #TACWH

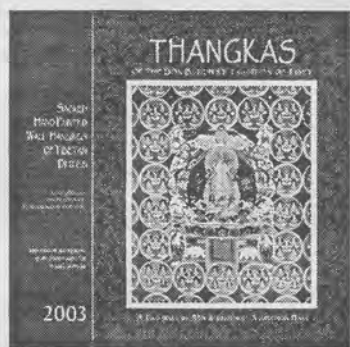
CALENDARS



A SIMPLE MONK / 2003

featuring text by His Holiness the Dalai Lama & photography by Alison Wright. 13 images of the Dalai Lama & Tibetan culture, 11.5" wide and 24" high (when open). #SIMO03 \$12.95

This 2003 calendar features the Dalai Lama with inspiring teachings of His Holiness for each month. Photos by award-winning photographer Alison Wright, author of *Spirit of Tibet*. Your purchase supports Tibet House (US) and the Tibetan Children's Village.



THANGKAS OF THE BON BUDDHIST TRADITION OF TIBET 2003

by Ligmincha Institute. 11" x 22" when opened. #LI03 \$16.95

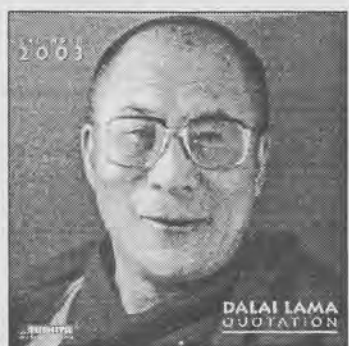
This specialized calendar has images of thangkas of Bon deities with written descriptions about each one. Included are Bon, Buddhist auspicious days and U.S. major holidays.



TIBETAN CALENDAR 2003 Water Sheep Year

by Liberation Prison Project. Opens to 6 x 12.5". #MACA03 \$9.00

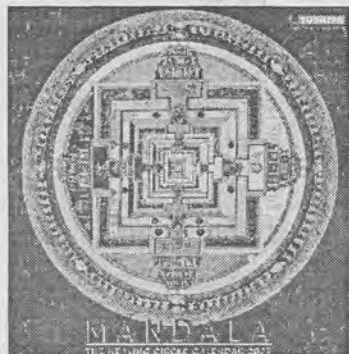
Elegant, small, and full-color wall calendar featuring Tibetan Buddhist images and including: lunar days, Tsong days, Sojong, Mahayana precept days, birthdays and anniversaries of holy beings, Shakyamuni Buddha special days. This is a fund-raiser for the Liberation Prison Project which sends Buddhist books to prisoners who want them.



DALAI LAMA QUOTATION CALENDAR 2003

Quotations by the Dalai Lama, photos from the Tushita image bank. 12 images, 11.5" wide by 24" high (when open). #DLQU03 1/3 off! Was \$12.95, now \$8.50

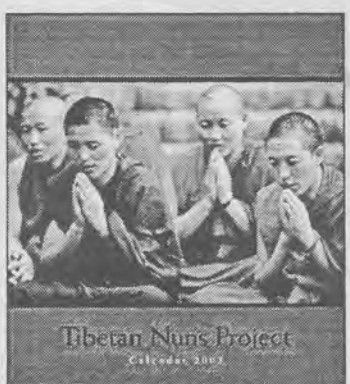
Twelve remarkable images mostly of the Dalai Lama and other famous teachers (Sakya Trizen, 16th Karmapa). Each month offers His Holiness' wise words to live by.



MANDALA: THE HEALING CIRCLE 16-MONTH CALENDAR 2003

from Tushita. 12 images of mandalas, 11.5" wide by 24" high (when open). #MAHE03 1/3 off! Was \$12.95, now \$8.50

Mandalas are exquisitely beautiful symbols of the Buddha's pure realms. Here are 12 striking images to decorate your wall all year. This is a 16-month calendar.



TIBETAN NUNS PROJECT 2003 CALENDAR

by the Tibetan Nuns Project. 6.5" x 14" when open. #TINU03 \$10.00

This small wall calendar includes: Western & Tibetan dates and holidays, photos from Tibet and the Tibetan Nuns Project nunneries, and inspirational quotes for each month. Purchase of this calendar benefits the nuns.

NEW TAPES

A BASIC GRAMMAR OF MODERN SPOKEN TIBETAN: A Practical Handbook

by Tashi. 90 min. cassette. #BAGRT \$12.00

This grammar textbook of spoken Tibetan is based on 12 years teaching experience at the Library of Tibetan Works and Archives, Dharamsala. It presents colloquial Tibetan grammatical structures in useful sentences with a wealth of vocabulary. The techniques for writing Tibetan alphabet are included.

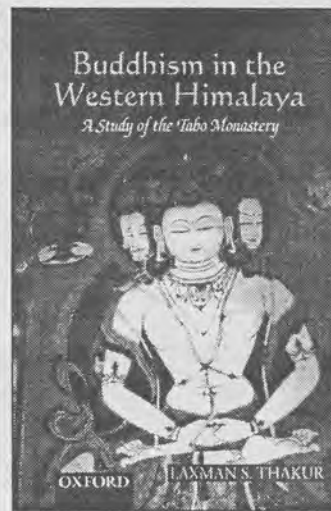
The tape demonstrates the intonation and pacing of Tibetan in Lhasa dialect. All the Tibetan words and sentences in the book are spoken on this tape.

NEW PLAN TIBETAN GRAMMAR AND TRANSLATION

by Pema Chhinjor. 2 cassette tapes. #NEPLT \$24.00

Intended for the serious student of Tibetan language, the author has compiled the best of the methods he has used during 20 years of teaching at Panjab University at Chandigarh. The basic structure of Tibetan grammar is methodically explained through well-planned practical exercises. An intermediate level text that includes many commonly used Tibetan phrases and a small dictionary.

To learn the intonation and pacing of Tibetan in Lhasa dialect, two tapes are provided that contain all the words and sentences in the book.



BUDDHISM IN THE WESTERN HIMALAYA: A Study of the Tabo Monastery

by Laxman S. Thakur. 354 pp., 72 color and b&w photos, 21 figures, cloth. #BUWEHI \$32.00

Tabo, located on the river Spiti, in Himachal Pradesh, India, is a historical center of Indo-Tibetan Buddhism. Founded in 996 AD, it grew into a complex of nine buildings—it contains and is a magnificent legacy of Mahayana Buddhism in the Western Himalaya. This multi-disciplinary study covers a period of a thousand years and includes the architecture and the aesthetic styles of the sculpture, paintings, and Tibetan inscriptions. The splendid murals of Tabo and their iconography preserve artistic and philosophic influences from all over Asia.



TURNING THE MIND INTO AN ALLY

by Sakyong Mipham Rinpoche. 224 pp. #TUMIAL \$24.95

—Available in March

We need a strong, stable mind that can be relied upon as one's closest ally, and Sakyong Mipham delivers a way to achieve one. Having grown up American with a Tibetan influence, he speaks to Westerners as no one can: relating stories and wisdom from American culture and the great Buddhist teachers. Strengthening, calming, and stabilizing the mind is the essential first step in accomplishing nearly any goal. *Turning the Mind into an Ally* makes it possible for anyone to succeed. Sakyong Mipham is the director of Shambhala International.

Win a
FREE TOUR
in TIBET!

See page 23 for details.

TIBETAN RITUAL ORCHESTRA & CHANTS: Protectors Puja

2 music CDs, 76 min. & 21 min.. #TIRIOR \$25.00

This collection has two CDs. One contains the sadhana of the Protector Deities of Longchen Nyingthig, the other contains offerings, prayers for removing obstacles, invocations and Lion Dance.



SHERAB KHANDRO NOTECARDS

Sherab Khandro is a rare artist whose images of Tibetan deities are in the post-impressionistic pointillistic style—creating visions in points of colored light that exemplify the vastness of these wisdom energies.



Amitabha. #SHAM \$3.50



White Tara. #SHWHTA \$3.50



Padmasambhava. #SHPA \$3.50



Vajrasattva. #SHVA \$3.50



Chenrezig. #SHCH \$3.50

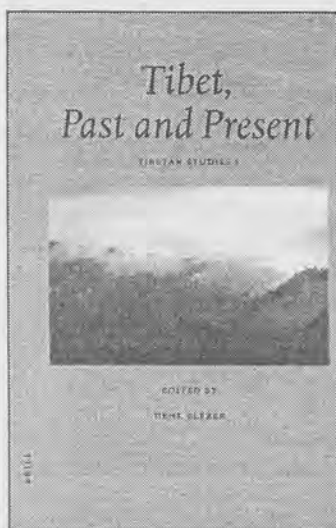
Pocket calendar with Buddhist holidays!

RIGPA CALENDAR 2003 Water Sheep Year

#RIGPA3 \$10.00. (beginning of Tibetan year)

This is the indispensable, non-sectarian annual pocket calendar from Rigpa with Buddhist holidays, special practice days, and anniversaries as well as information on Tibetan Buddhism and photos of prominent lamas. It also has days not to hang prayer flags.

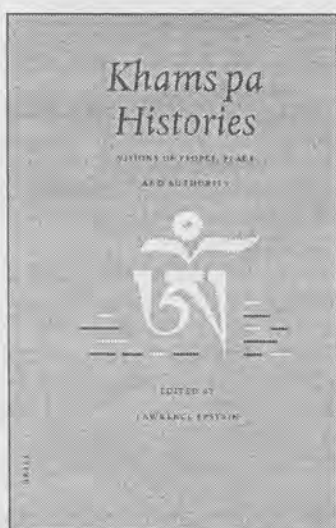




TIBET, PAST AND PRESENT: Tibetan Studies 1

ed. by Henk Blezer. 528 pp., 32 illus., cloth. #TIPAPR \$69.00

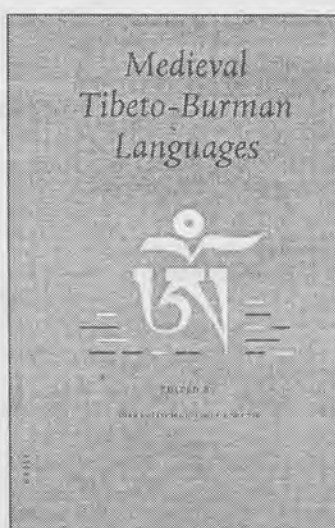
This is the first of three volumes of general proceedings of the Ninth Seminar of the International Association of Tibetan Studies. It presents a careful selection of scholarly and academic articles on Tibetan history, which includes contemporary developments as well as a compact, but significant, linguistic section. One of the 25 contributions is in French.



KHAMS PA HISTORIES: Visions of People, Place and Authority

ed. by Lawrence Epstein. 174 pp., #KHHP \$55.00

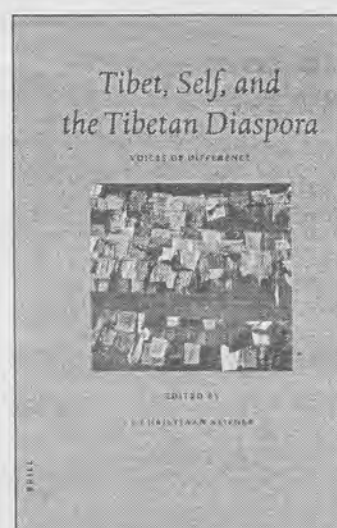
An indispensable introduction to local history of the Kham region of Eastern Tibet (with due attention for contemporary thinking about frontier regions), this 4th volume of the Proceedings of the Ninth Seminar of the International Association of Tibetan Studies, contains seven papers on Kham pa local history, representing politics, and agency and their historiographical representations on the Kham frontiers.



MEDIEVAL TIBETO-BURMAN LANGUAGES

ed. By Christopher I. Beckwith. 190 pp., cloth. #METI \$55.00

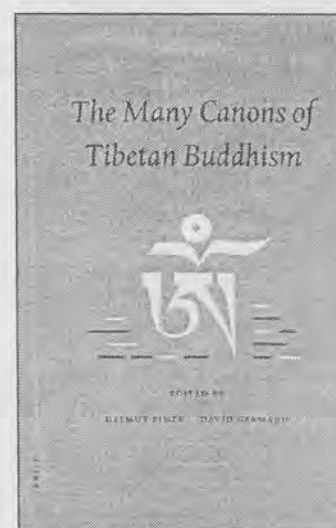
This book on the pre-modern Tibeto-Burman languages (being the 6th volume of the Proceedings of the Ninth Seminar of the International Association of Tibetan Studies) represents a movement to establish a field of Tibeto-Burman comparative-historical linguistics according to the classical Indo-European model. Glossaries of several early Tibeto-Burman languages are included. It provides information on early Tibeto-Burman literary languages as well as their relationship to Chinese and other languages.



TIBET, SELF, AND THE TIBETAN DIASPORA: Voices of Difference

ed. by P. Christiaan Klieger. 256 pp., 8 illus., cloth. #TISETI \$59.00

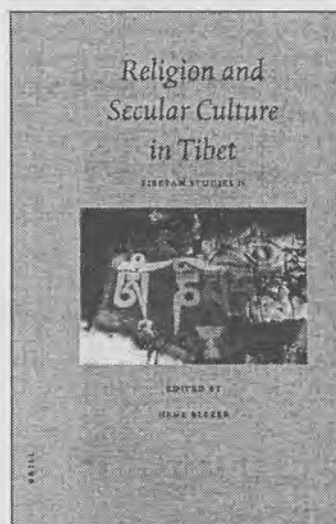
The ten papers presented in this book (vol. 8 of the Proceedings of the Ninth Seminar of the International Association of Tibetan Studies) provide examples of the colorful and lively range of Tibetan self-expressions that exist within the modern homeland and in exile. The scholars here represent the fields of anthropology, sociology, literary studies, history, and political science. The mass representation of Tibetan identity, delivered through various literary vehicles, by linguistic competence, body decoration, landscape, or individual deportment, constitutes the basic theme of this collection.



THE MANY CANONS OF TIBETAN BUDDHISM

ed. by Helmut Eimer & David Germano. 376 pp., cloth. #MACATI \$80.00

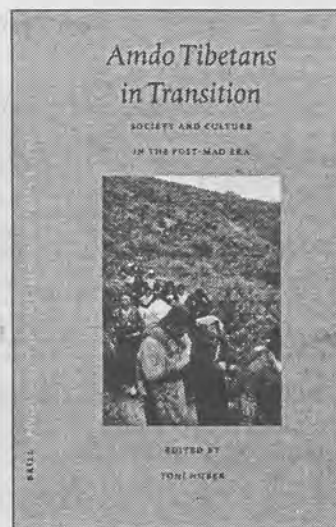
Vol. 10 of the Ninth Seminar of the International Association of Tibetan Studies includes scholarship on the mainstream Tibetan canons of translated Buddhist classics known as the Bka'gyur & Bstan'gyur. Included are important works of reference, such as a Bka'gdams pa handbook and several unique catalogues, and features a first report of Tibetan textual transmission in Mongolia. Also, this volume presents an interpretative analysis of the alternative canon of literature of the Rnying ma tantric traditions known as the Rnying ma rgyud 'bum and discusses issues of legitimacy, authority and lineage during the period of the tenth to twelfth centuries which laid the foundation for the formation of all Tibetan canons over the ensuing centuries.



RELIGION AND SECULAR CULTURE IN TIBET: Tibetan Studies 2

ed. by Henk Blezer. 470 pp., 6 illus., cloth. #RESECU \$69.00

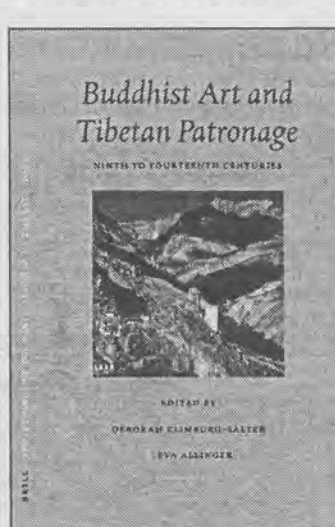
The second of three volumes of general proceedings of the Ninth Seminar of the International Association of Tibetan Studies. It presents a careful selection of scholarly and academic articles on Tibetan Buddhist and Bon religious culture, including a sizeable section of anthropological contributions. One of the 26 contributions is in French.



AMDO TIBETANS IN TRANSITION: Society and Culture in the Post-Mao Era

ed. by Toni Huber. 314 pp., 28 b&w illus., cloth. #AMTITR \$65.00

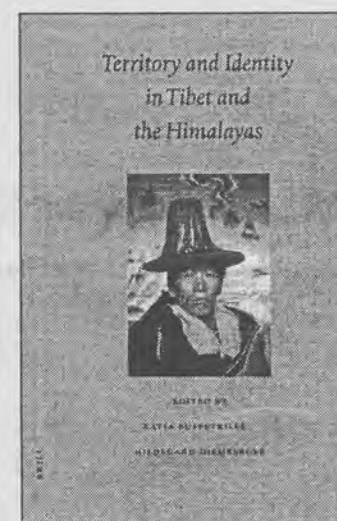
Investigates Tibetan recovery from the devastation of High Socialism and a new engagement with attempts to modernize the region in the era of "reform and opening" in post-Mao China. With chapters on the negotiation of culture and identity in Amdo in contributions on the public debate about traditional culture, on attempts at language standardization, and on sexuality. Concerning religion, there are contributions on critical perspectives on reincarnate lamas, and on cases of revival and reinterpretation of popular rituals. Amdo Tibetan self-expression in art, literature, and performance are studied in articles on folk songs, painters and their works, and on the changing economics of cultural production. This is volume 5 of the Proceedings of the Ninth Seminar of the International Association of Tibetan Studies.



BUDDHIST ART AND TIBETAN PATRONAGE: Ninth to Fourteenth Centuries

ed. by Deborah Klimburg-Salter & Eva Allinger. 230 pp., 98 color and b&w plates, cloth. #BUARTI \$79.00

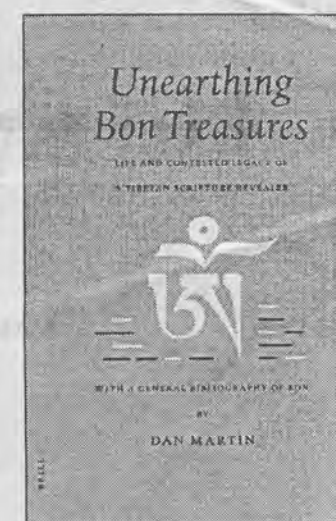
Discusses the impact of Tibetan patronage on Buddhist artistic monuments from both the heartland of Tibet as well as its far cultural borders. A score of experts explore the dialectic between local and "foreign" traditions. Thus the role of Indian artistic traditions, the merging with Chinese, Kidan and Turkic artistic features come to the fore, while at the same time Central Tibet gets ample attention. This is volume 7 of the Proceedings of the Ninth Seminar of the International Association of Tibetan Studies.



TERRITORY AND IDENTITY IN TIBET AND THE HIMALAYAS

ed. by Katia Buffetrille & Hildegard Diemberger. 352 pp., 6 maps, 16 illus., cloth. #TEIDTI \$80.00

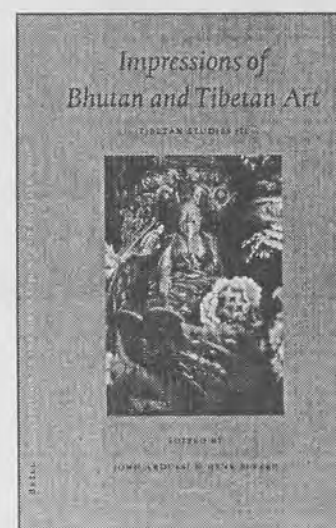
Documents and interprets the ways in which issues of identity relate to notions of territory in Tibet and the Himalayas. A group of French and Austrian researchers, who had studied some of the mountain deities and sacred landscapes of Tibet began meeting to explore the links between territory and identity in Tibetan cultural areas. Eight years later, an interdisciplinary group of scholars met in the Netherlands at the Ninth Seminar of the International Association of Tibetan Studies to discuss their findings (this is vol. 9 of the Seminar series). They look at the role of the local deities, kinship, economy, politics and administration. Three of the 18 contributions are in French.



UNEARTHING BON TREASURES: Life and Contested Legacy of a Tibetan Scripture Revealers

by Dan Martin. 484 pp., cloth. #UNBOTR \$99.00

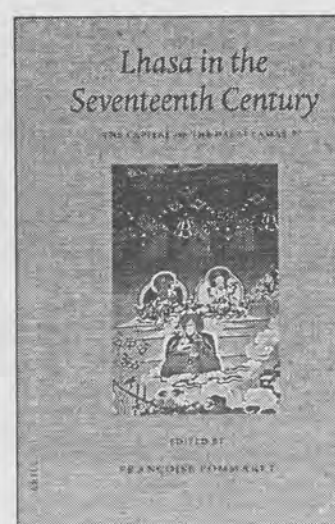
The Tibetan treasure revealers Gshen-chen Kludga', is a crucial figure in the development of Bon as an organized religion after the eleventh century. He is situated in the context of what was happening in Buddhism during this period. By scrutinizing his life and gter-ma, that were to be of much controversy in later ages, the author sheds light on the mechanism of Tibetan polemical tradition and the ways in which sectarianism accords itself legitimacy by resurrecting ancient arguments in a subtly distorted manner. Includes an exhaustive annotated bibliography of previous works about Bon.



IMPRESSIONS OF BHUTAN AND TIBETAN ART: Tibetan Studies 3

ed. by John Ardussi & Henk Blezer. 186 pp., 45 color plates., cloth. #IMBHTI \$64.00

This is the third volume of general proceedings of the Ninth Seminar of the International Association of Tibetan Studies. It is a richly illustrated book, containing a careful selection of scholarly and academic articles that open surprising perspectives on Bhutan and discuss Tibetan artwork.



LHASA IN THE SEVENTEENTH CENTURY: The Capital of the Dalai Lamas

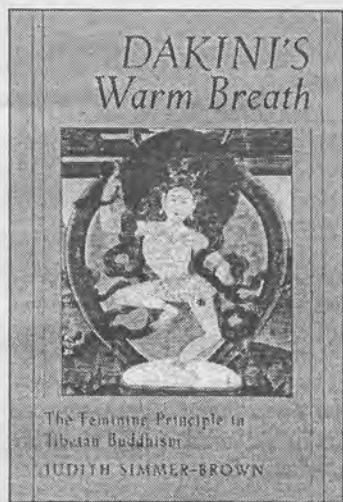
ed. by Françoise Pommet. 260 pp., cloth. #LHSECE \$81.00

This is the story of the rise of Lhasa, before 1642 a small town renowned for its Jokhang temple and its three large fifteenth-century Gelukpa monasteries. The political victory of the Gelukpa changed its destiny, and it was the Fifth Dalai Lama who made Lhasa into the center of the Tibetan world, with an influence reaching into Mongolia and Ladakh and with the Potala Palace as its focus. This fascinating study of the history of Lhasa is set against the background of the triangular relations of Tibetans-Mongols-Manchus. It offers new insights on Lhasa, including its place in the contemporary Chinese framework.

DAKINI'S WARM BREATH: The Feminine Principle in Tibetan Buddhism

by Judith Simmer-Brown. 432 pp., line art, halftones, now in paperback. #DAWABP \$18.95

This is a comprehensive inquiry into the symbolism of the dakini, a semi-wrathful feminine spirit who manifests in visions, dreams, and meditation. When the meditator encounters the dakini, living spiritual experience is activated in a non-conceptual manner by her direct gaze, her radiant body, and her compassionate revelation of reality. Grounded in the author's personal encounter with the dakini, she demonstrates that the dakini symbolizes levels of personal realization up to the empty, spacious qualities of the mind itself.



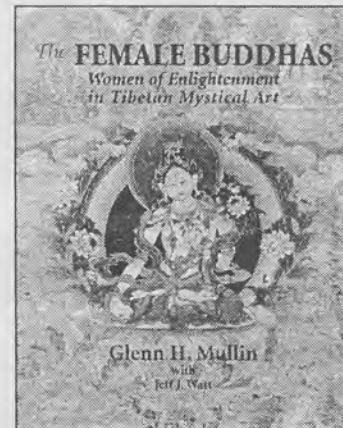
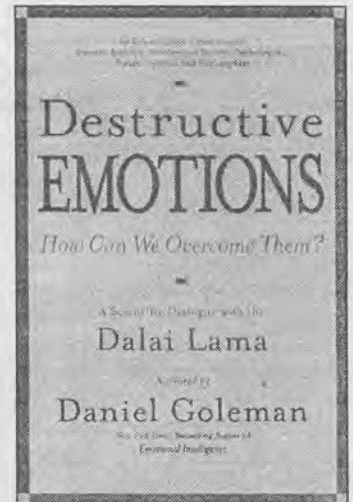
DESTRUCTIVE EMOTIONS: How Can We Overcome Them?

narrated by Daniel Goleman, fore. by the Dalai Lama. 384 pp. #DEEM \$26.95 cloth

Imagine sitting with the Dalai Lama in his private meeting room with a small group of world-class scientists and Buddhists who are grappling with age-old questions of compelling contemporary urgency: Why do seemingly rational people commit acts of cruelty and violence? What are the root causes of destructive behavior? Can we learn to control the emotions that drive these impulses?

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Tibetan culture. The book is published in conjunction with the world premiere of the art exhibit, "Women of Enlightenment: The Female Buddhas in Tibetan Mystical Art," to be held at Oglethorpe University Museum.



THE FEMALE BUDDHAS: Women of Enlightenment in Tibetan Mystical Art

by Glenn H. Mullin. 232 pp., 112 color photos, 8.5 x 11". #FEBUWO \$29.95

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FOUR ILLUSIONS: Candrakirti's Advice to Travelers on the Bodhisattva Path

by Karen Lang. 288 pp. #FOIL \$19.95

This is the first translation of Chandrakirti's commentary on four illusions that prevent people from becoming Buddhas. Lang's translation captures the clarity of Candrakirti's arguments and the lively humor of the stories and examples he uses.

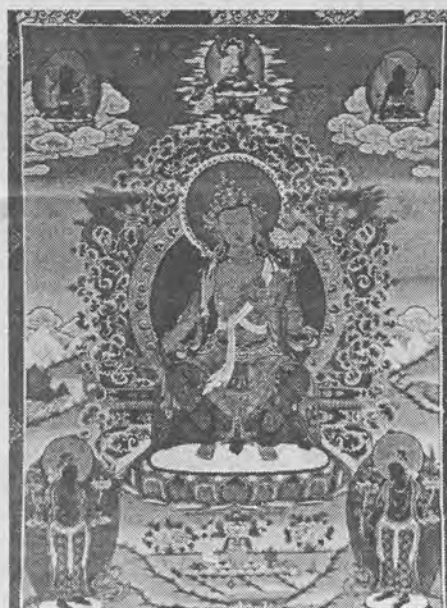
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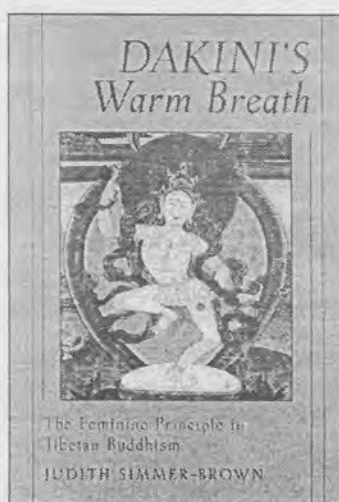
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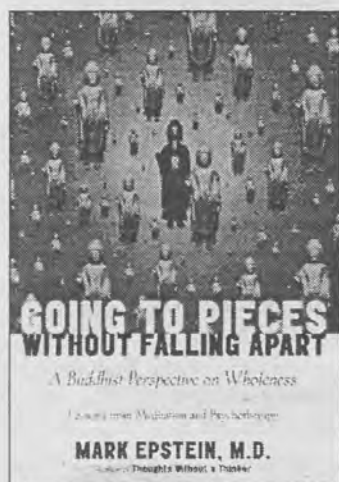
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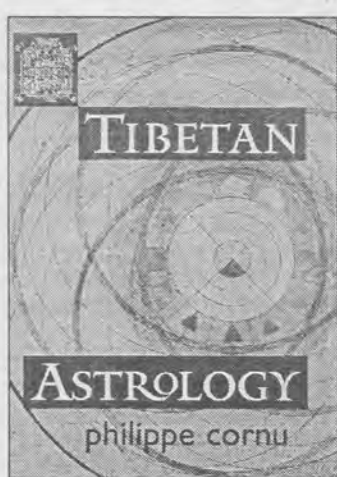
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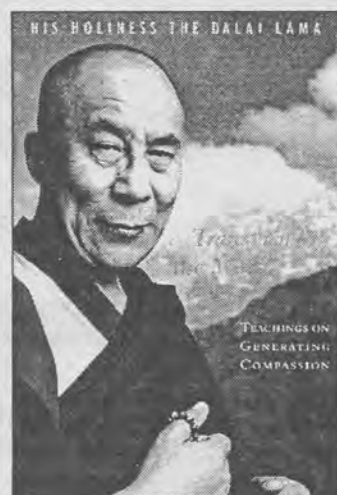
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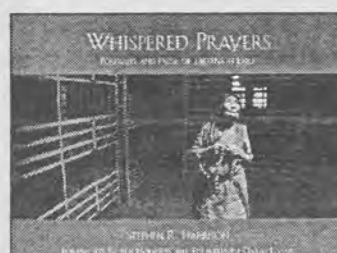
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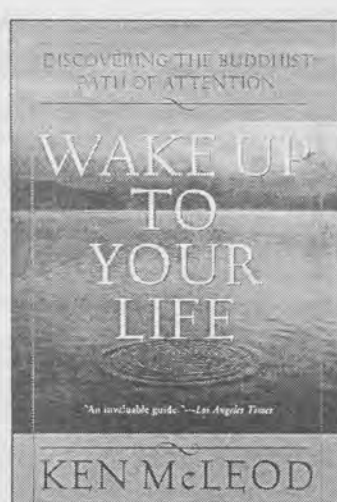
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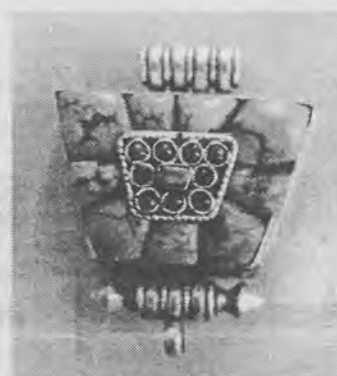
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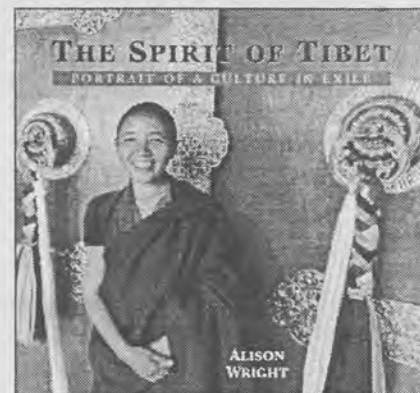


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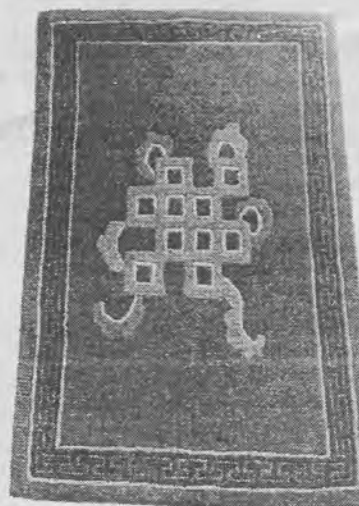


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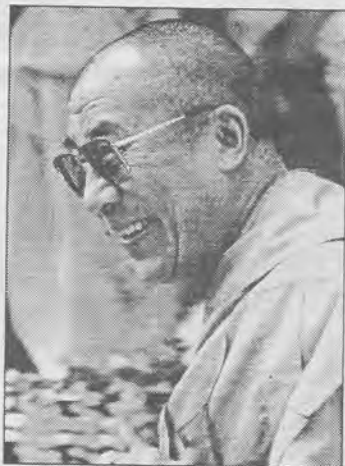
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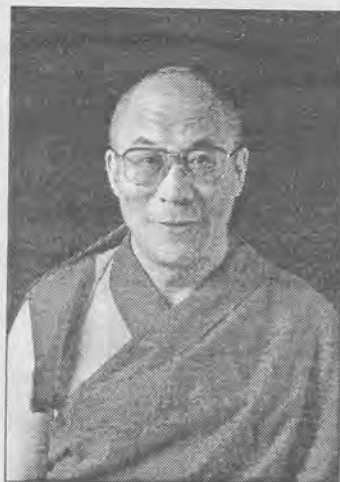
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