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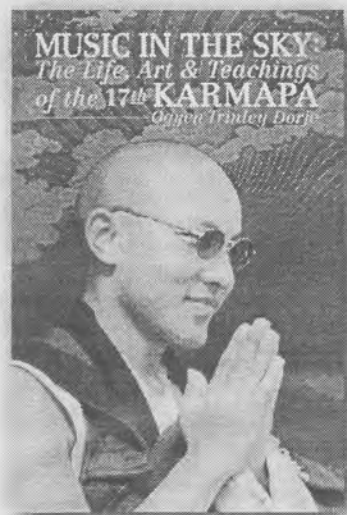
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SPRING 2003 NEWSLETTER
& CATALOG SUPPLEMENT



MUSIC IN THE SKY

*The Life, Art and Teachings of
the 17th Karmapa, Ogyen Trinley Dorje*



by Michele Martin
400 pp., 59 color photos, 2 maps,
drawings by the Karmapa. #MUSK
\$18.95

*The first authorized
compilation of the Karmapa's
teachings, plus stories
from his life and examples
of his art*

As the second millennium drew to a close, the Seventeenth Karmapa leapt from the roof at his monastery in Tibet. Evading his Chinese guards, the then 14-year-old spiritual leader began a grueling, dangerous journey to India. The Karmapa's picture has appeared all over the world since then, yet his own words are hard to find. Now, for the first time in print, *Music in the Sky* offers a series of the Karmapa's profound teachings, an extensive selection of his poetry, and a detailed and gripping account of his life and flight from his homeland. Readers will be captivated by this wonderfully accessible and profound book.

Music in the Sky concludes with brief biographies of all 16 previous Karmapas, specially composed for this publication by the highly respected Seventh Dzogchen Ponlop Rinpoche. Here, the reader will discover the compelling histories of the first Tibetan masters to be recognized as reincarnate lamas. *Music in the Sky* presents a definitive portrait of the Seventeenth Karmapa, strengthened and illuminated by an authoritative depiction of his place in one of the world's most revered lines of spiritual teachers.

"The bright sun of the Gyalwa Karmapa shines throughout this book. It illuminates his young life from his discovery in eastern Tibet through his difficult journey to India. The text also reveals the breadth of his teachings and the beauty of his poetry and art. Anyone wishing to know more about him and the ancient tradition of Buddhism he embodies would do well to read this book."—KHENCHEN THRANGU RINPOCHE, tutor to H.H. the 17th Gyalwa Karmapa, and author of *Essential Practice and Everyday Consciousness* and *Buddha-Awakening*.

MICHELE MARTIN has published numerous translations and has served as an oral translator from Tibetan and as a teacher all over the world. She lives in Woodstock, NY.

The following is a selection of excerpts from *Music in the Sky*.

From the biography:

Arriving at the monastery around 9:00 A.M. Lama Tsultrim took out the carefully wrapped clothes they had bought for the Karmapa and told one of his attendants, "These are Lama Nyima's. Please bring them to him." In this way, the Karmapa's change of clothes arrived safely in his room. Then Lama Tsultrim went to talk to the administration about leaving. In line with his former paving project, he said, "We need a courtyard in front of the new temple of the Tsurphu Lhachen. I want to go and raise funds for it in Nagchu." He

(Continued on page 14)



Rhythms of a Tibetan Buddhist Monastery in America

By KATHY WESLEY

Woodstock, NY— In the basement of a Buddhist monastery in the Catskills, with soft rock music playing on a radio in the background, David Fischer tussles with a challenge of metaphysical proportions.

"We want to make sure the table is at the right height for the seat," says Mr. Fischer, rubbing his hand along the smooth-sanded poplar wood. "The cushion will be 10 inches high and there will be an extra puja table placed on top of this one. We just want to make sure it all comes together for His Holiness."

Figuring out how to harmonize the two components of a traditional Tibetan teaching throne for His

Holiness the 17th Karmapa, Ogyen Trinley Dorje, is not the only activity going on this day at Karma Triyana Dharmachakra, His Holiness' seat in America.

Upstairs, Shrinekeeper Elaine White is helping clean the main shrine room for the arrival of dozens of Sherpa tribes people from the New York City area, who are coming to the mountains to celebrate Tibetan New Year.

"[KTD Abbot] Khenpo Karthar Rinpoche will be giving a long-life empowerment here for the Sherpas," says Ms. White. "This is a major cultural event for the Sherpa community. They come here and do their traditional dances and songs. It's a joyful event."

Elsewhere on the site, KTD staffers are proofreading the six-month teaching schedule for 2003, preparing a program that will include teachings by Tareg Rinpoche, Khanchen Thrangu Rinpoche, Khenpo Tsultrim Gyamtso, and Mingyur Rinpoche—all of them major teachers of the

(Continued on page 11)

Above photo: His Holiness Karmapa consecrating the KTD grounds. His Eminence Jamgong Kangtrul Rinpoche is to His Holiness' right. Tenzin Chonyi, Dzogchen Ponlop Rinpoche and Bardor Tulku Rinpoche are to His Holiness' left. (Summer of 1980.)

THE KARMAPA AND MUSIC IN THE SKY

AN INTERVIEW WITH MICHELE MARTIN

[Michele Martin is the author of the just released *Music in the Sky: The Life, Art & Teachings of the 17th Karmapa*.]

How did you come to write Music in the Sky?

It's hard to say when you start something because there's always causes behind causes. I went to Tsurphu [Karmapa's monastery in Tibet] in July '92, not long after the Karmapa returned there in June. I was working with a film crew, translating, and his parents were there, staying at the monastery. I came to know his mother quite well; we spent a lot of time together. One day she turned to look at me very clearly and she said, "When His Holiness comes out of Tibet and goes abroad, please help him." And I said, "I will." It was a very deep commitment although

I didn't know what it would be or how—but there was definitely a very strong connection that was made. So that was there as a basic condition of things.

After the Karmapa escaped to India in January 2000, I went to Dharamsala with Thrangu Rinpoche. There was a meeting of the high Kagyu lamas to decide what to do now that he was out of Tibet. And at the end of the meeting there was an evening celebration that was an offering to all the lamas who had come; as part of it they had put to music a song that the Karmapa had written while escaping. It's very beautiful and I thought, "I'd love to translate that." I have had a particular joy in reading poetry from childhood. I've translated poetry from Tibetan—the Kagyu lineage is a lineage of song and poetry. So I



found a copy and translated it—and that was a beginning.

The contents of the book are so rich, ranging from the dramatic

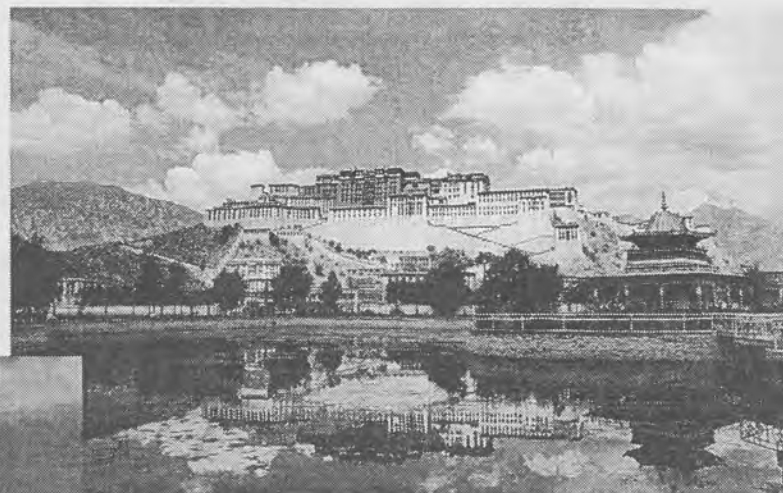
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Tour leader: Glenn H. Mullin



For the eighth 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 2004. 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, 2004.

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. 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.vajrayana.com ■

SNOW LION on the WEB!



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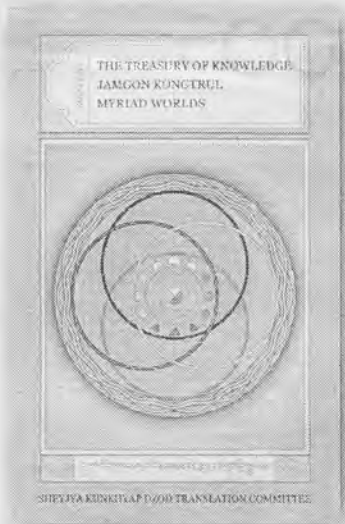
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THE TREASURY OF KNOWLEDGE

Book One: Myriad Worlds



by Jamgön Kongtrul Lodrö Tayé,
trans. by the Shéja Dzö Translation Committee, under the direction of Ven. Kalu Rinpoche and Ven. Bokar Rinpoche
301 pp., #TRKN1 \$29.95

In Tibetan religious literature, Jamgön Kongtrul's *Treasury of Knowledge* in ten books stands out as a unique encyclopedic masterpiece embodying the entire range of Buddhist teachings as they were preserved in Tibet.

Jamgön Kongtrul Lodrö Tayé (1813-1899), a pivotal figure in eastern Tibet's non-sectarian movement, was one of the most outstanding writers and teachers of his time.

This first book of *The Treasury*, which serves as a prelude to Kongtrul's survey, describes four major cosmological systems found in the Tibetan tradition—those associated with the Hinayana, Mahayana, Kalachakra and Dzogchen teachings. Each of these cosmologies shows how the world arises from mind, whether through the accumu-

lated results of past actions or from the constant striving of awareness to know itself.

We expect the entire *Treasury* in ten books to be available during the next three years.

Here's an excerpt.

The Perspective of the Tantra of the Wheel of Time

Most agree that in the formation [of the world] the mind is the agent, subtle particles and the moving and stationary winds are the objects acted upon, And the [winds' motions] are the means of creation.

In order that the perspective of the Tantra of the Wheel of Time may be easily understood, we will explain it in detail employing the format of act, agent, and object acted upon. In the example of a potter who makes a pot, the [creation of the] pot is the act, the potter is the agent, and the clay is the object acted upon. The production process involving the belt, wheel, etc., is the means of creation. Since the act [the creation of the pot] and agent [the potter] are different in substance, the three-fold [format] of act, agent, and object acted upon, posited in relation to the cause and effect of material objects, is a valid one.

[As a second example] when sense consciousness understands a blue appearance as blue, the understanding of blue as blue is the act. Sense consciousness to which blue appears is the agent. Blue is the object acted upon. The blue aspect

[appearing] is the means in the process [of understanding blue]. In relation to consciousness understanding an object, the act and the agent are identical in substance. Therefore, [in this case,] the threefold [format] of act, agent, and object acted upon is a nominal one.

Of these two [examples], the former will be used here to explain how the physical world is formed. First, what is the agent that corresponds to the potter? Candrakirti's *Introduction to the Central Way* states:

The mind itself creates living beings
And the great variety of worlds where they live.
It is also taught that all forms of life are produced from evolutionary actions;
But without the mind, there would be no action.

Thus, generally speaking [the agent that creates the world] is the minds of beings in general and in particular the minds of those beings who have performed concordant actions (such as those that impel them to be born in the same world-system). Principally, [the agent] is the radiant awareness nature of the mind of each being.

What is the means of creation that corresponds to [the production process employing] the [potter's] belt and so forth? The means of creation is described in the following way: from the mind's radiant awareness which is accompanied by the three [factors] of semen, blood, and energy-winds, the three inner lights dawn. Following that, the eighty instinctive conceptions arise. These

conceptions activate the instincts (that were created by previous virtuous and non-virtuous actions and that are imprinted on the mind) so that they approach the stage in which the form [of the world] manifests [as their result]. At this point, energy-winds that have a similarity with consciousness—which are only manifestations of the [instincts created by the] actions of beings—depart from one world-system and wander in order to form another world-system, moving into the space

- In the formation
- of a world-system,
- the mind is the
- [productive] agent,
- the environment and
- inhabitants are the
- objects [created],
- and creation is
- accomplished by
- evolutionary actions.

left empty after the dissolution of the previous world-system. The motions of these energy-winds are the means of creation [of the world]. This is analogous to the movement of a person's vital energy-wind which departs from the corpse after death and wanders until entering a womb in order to be reborn; the movement of this energy-wind is considered to be the means of creation of the body of a person.

What are the elements acted upon, corresponding to the clay? [These are twofold]: [First are] the

subtle particles that remain scattered during the period when the world-system has been emptied [of manifest form]. These particles are not perceived by the limited eye [consciousness of an ordinary person] but appear to the eye [consciousness of a yogi]. [Second are] the supports for these particles, the energy-winds that have a similarity with consciousness. These two elements are analogous to the internal phenomena acted upon during the fetal development of the human body—the semen and blood of the parents, and the ten energy-winds. The very subtle particles that remain scattered [after the destruction of a world-system] are termed emptied since they are merely a manifestation of mental instincts and not the object of sense perception.

Two action energy-winds, one mobile and one stationary, are referred to as "having a similarity with consciousness": one energy-wind wanders in order to create a new world when a previous world-system has been destroyed; the other energy-wind remains stationary and does not move elsewhere. They are said to have a similarity with consciousness not because they are of the nature of consciousness but because they display an attribute in common with consciousness, just as semen and blood are said to have attributes in common with the moon and sun.

What similarity do these energy-winds have with consciousness? Consciousness itself lacks color and shape, but due to its character of manifestation, consciousness

(Continued on page 20)

by Jamgön Kongtrul Lodrö Tayé,
trans. by the Shéja Dzö Translation Committee, under the direction of Ven. Kalu Rinpoche and Ven. Bokar Rinpoche
568 pp. #TRKN5 \$34.95

Book Five, *Buddhist Ethics*, is considered by many scholars to be the heart of Jamgön Kongtrul's *Treasury of Knowledge*. Kongtrul explains here the complete code of personal liberation as it applies to both monastic and lay persons, the precepts for those aspiring to the life of a bodhisattva, and the exceptional pledges for practitioners on the tantric path of pure perception.

Here's an excerpt.

The Suitable Candidate for the Bodhisattva's Training

A suitable candidate for the bodhisattva's training is gifted with faith, kindness, intelligence,
And the stamina to engage in the bodhisattva's conduct, does not seek personal peace,
Is energetic, and delights in hearing about emptiness.

A suitable candidate for the bodhisattva's training should have the following qualities: faith in the collections of teachings on the Universal Way and in the spiritual guides of that tradition, loving-kindness and compassion toward others, intelligence [capable of] realizing profound and magnificent [doctrines], and the stamina to engage with courage in a vast range of [bodhisattva] practices (such as the four means of attracting disciples) and the six perfections. This individual is not seeking

personal peace and happiness but is working with joy in order to liberate all sentient beings. He or she is always energetic and delights in hearing about the profound subject of emptiness. These qualities indicate that the spiritual potential for the Universal Way has awakened. The *Ten Qualities Scripture* states:

The spiritual potential of the wise bodhisattva
Is known by its signs
As fire is indicated by smoke,
And water, by herons.

Also, [Aryadeva's] *Experientialist Four Hundred* states:

The individual who is impartial, intelligent, and persevering,
Is referred to as a suitable disciple.

[To explain,] impartiality refers to freedom from bias toward one's own spiritual tradition and a dislike of others' traditions." Intelligence refers to [the capacity to] discriminate between the value of true doctrines and the futility of fallacious

ones. Perseverance refers to dedication to the practice of the Universal Way. The disciple who possesses these three qualities will appreciate the excellent virtues of the spiritual guide. The disciple who lacks these qualities will see shortcomings in even the most gifted spiritual guide.

Phases in the Process of Assuming Vows

The vows' seeds are planted when the body, speech, and mind are consecrated; they are formed with the promise to maintain them and blessed by the descent of pristine awareness; The main conferral of initiation brings them to the apex.

The process of assuming the vows of Secret Mantra begins when the body, speech, and mind of the disciple have been consecrated as the three vajras [in the preparatory ritual] and is completed only at the

end of the conclusive initiation given through symbols of the particular class of tantra.

The seeds of the mantic vows are planted with the consecration of the disciple's body, speech, and mind as the three vajras. The vows are formed with the triple repetition to take the vows of the five buddha families. They are blessed by the descent of pristine awareness [upon the outer and inner entry into the mandala, respectively]. They are augmented during the central part of the initiation when the conferral of the initiations of the five buddha families and the conduct initiations consecrates the disciples' five aggregates as the five buddhas (Akshobhya, etc.), and their reality [veiled] by impurities [is consecrated] as Vajrasattva, the sixth buddha. The vows are greatly augmented in the vase initiation when the impurity of adherence to ordinary appearances is cleansed in [the experience of] the world and its inhabitants manifesting as the display of the deities and their supporting mandala. The vows reach their apex in the course of the three higher initiations, which are the supreme ones, when the impurity of considering the deity as real is also cleansed and all aspects of cyclic existence and perfect peace are released into great pristine awareness, the union of bliss and emptiness. This is the point at which the mantric vows of the Highest Yoga Tantra have formed completely and have been fully assumed.

With the conferral of the main initiation of one of the four classes of tantra, disciples also receive the vajra-master initiation that invests

them with the authority to give initiations, teach [the tantras], perform consecrations, etc. In the conclusive [initiation] given through the symbols [of auspiciousness], disciples make a succinctly formulated promise three times to maintain the pledges to which a vajra master is bound after these pledges have been extensively illustrated [by the initiating master]. At the end of this triple promise, the mantra vows are fully assumed, and from this point forward, disciples become susceptible to the root downfalls of the specific class of tantra. For this reason, it is said that the vows are fully assumed at the conclusion of the initiation and not before.

Differentiations between the Vows of the Higher and Lower Tantras

Mantric vows of the lower tantras are called incomplete or

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PARTING FROM THE FOUR ATTACHMENTS

Jetsun Drakpa Gyaltsen's *Song of Experience on Mind Training and the View*

by Chogye Trichen Rinpoche
160 pp., 18 b&w photos
#PAFOAT \$15.95

The following excerpts are taken from the new Snow Lion title *Parting from the Four Attachments: Jetsun Drakpa Gyaltsen's Song of Experience on Mind Training and the View* by Chogye Trichen Rinpoche. The first piece is part of an introductory biography that precedes the text.

Another incident in Chogye Rinpoche's life that might also be mentioned in regard to the meditation deity (*vidya*), concerns Rinpoche's trip to Kuching, Malaysia in 1989. Rinpoche was invited to give the great initiation of Kalachakra according to the Jonangpa tradition, as well as the complete instructions on the six-branch yoga (*sadan-gayoga*) of the Kalachakra of the Jonangpas, according to the practice manual of Jonang Taranatha.

It is customary that in preparation for an initiation, the *chopon* or ritual attendant must set out and array the physical representation of the mandala for consecration in the ritual. Generally, Chogye Rinpoche would allow the *chopon* to simply follow the textual instructions and prepare the mandala as he has been taught, without adding many instructions. However, on this

making a total of ten flower patterns or "lotuses". This was seen by everyone, and was photographed.

In the mandala of Kalachakra, there are the two central deities of Buddha Kalachakra and his consort Vishvamata, surrounded by the eight dakinis, or "shaktis" as they are called in Kalachakra, just as one finds in the mandalas of other tantric Buddhas such as Hevajra or Chakrasamvara. Thus the flower markings are understood as signs of the actual presence of the deities. In the biographies of the lineage masters, one of the signs of accomplishment is "flowers" in the mandala. These are described in the texts in two ways, either as naturally appearing on or within the mandala, as was the case in this instance, or else as descending or falling onto the mandala.

* * *

From the text:

How does impure morality function in the experience of a practitioner? One afflicted by the eight worldly concerns will only be able to partially follow the precepts, due to improper motivation and misguided intentions. This corrupts one's own behavior while at the same time making one judgmental, critical, and even jealous of the conduct of others.

There are many excellent examples that help us to recognize these kinds of problems. One example would be that a person might maintain a set of vows but at the same time make disparaging remarks such as, "Oh, those people have taken vows but they don't keep their vows carefully. They certainly have let themselves down. However, my own conduct is really exemplary." Faulting the behavior of others through demeaning comments, while at the same time finding ways to praise

one's own behavior, is one fine example that indicates the defiled or insincere practice of ethics.

Another variation on how this impure form of morality reveals itself is that not only will one tend to look down on "transgressors" who are deemed inferior to oneself, but one may also regard those who keep superior discipline with a jealous attitude. One will be unable to restrain oneself from making comments such as, "Well, I suppose he keeps his vows intact, but he hasn't really studied or meditated."

In more extreme cases, practitioners of artificial morality may actually become very jealous of others who are known to keep strict moral discipline. They may say, "Oh, he or she seems to be very true to the precepts, but..." and then go on to list their supposed defects, such as greed and so on, proceeding to slander the person. Although the discipline of the one they are criticizing may be very admirable, the superficial practitioner may

find himself unable to tolerate that worthy person, and feel compelled to look for faults in the other person's affairs.

A further degeneration of this type of attitude is that one may notice someone who makes small errors in the observance of their vows, and will try to pinpoint the person's faults, even speaking of him or her sarcastically in the presence of others. One may try to place doubts in the minds of people who would otherwise respect the person due to his or her faithful adherence to the precepts. One whose morality is artificial is always looking for an excuse to put someone down. They will always find something to criticize. Such a person will be much more concerned with judging the conduct of others than they will be with guarding and protecting their own. People like this will never find anyone to inspire their pursuit of virtue, but will at the same time never fail to find someone to disparage. These are the sorts of results



that come from the insincere practice of ethics, and we would do well to avoid them.

These kinds of attitudes we have mentioned so far all arise toward those who actually observe precepts. In addition, it is clear that one whose discipline is artificial, due to attachment to this life alone, would be very critical of others who do not observe any discipline. Such persons may be very judgemental and condescending toward those who make even small mistakes in their

(Continued on page 30)

New York City teachings by His Holiness Sakya Trizin July 31–August 7, 2003



His Holiness Sakya Trizin will give public teachings on the "Dynamics of Spirituality" and give "The White Tara Initiation and Blessings."

His Holiness will formally inaugurate *The Pema Tsal School of Tibetan Buddhist Studies* in NYC, on this auspicious Chokhor Day.

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* One afflicted by the eight worldly concerns will only be able to partially follow the precepts, due to improper motivation and misguided intentions. This corrupts one's own behavior while at the same time making one judgmental, critical, and even jealous of the conduct of others.

occasion, Rinpoche instructed the *chopon*, his attendant named Guru, to make the mandala very properly. Rinpoche sat with him and guided him in detail how to prepare it. A metal plate was brought and coated with a thin layer of butter to make it slightly "sticky", and on it were arrayed pieces of corn to represent all the deities of the mandala. Then, as Rinpoche was doing his preparations for the initiation, his appearance became quite powerful.

During the initiation of Kalachakra, at the time of the consecration of the physical representation of the mandala by the deities of the wisdom mandala, Rinpoche explained that the deities of the mandala of Kalachakra were now actually present above the physical mandala on the shrine. One of those present remarked that when Rinpoche said this, his words had unusual weight, as though he were clearly seeing this for himself.

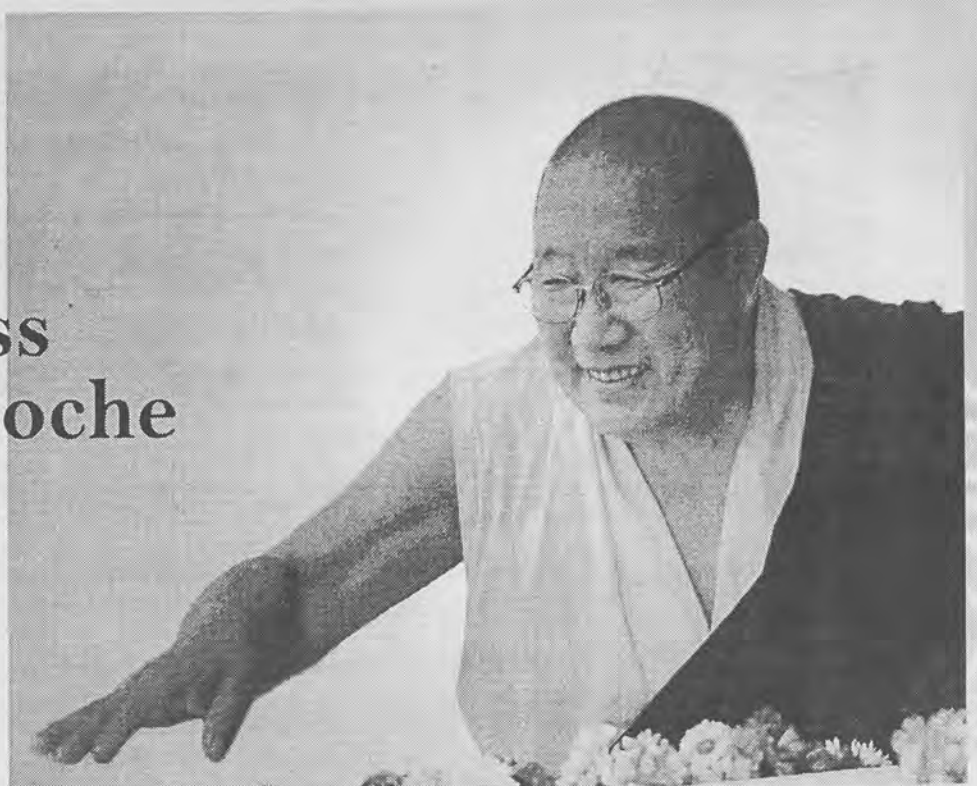
Following the initiation, as the *chopon* was clearing the shrine, he noticed clear markings on the mandala plate. The markings were not below the film of butter nor were they on top of it, but they appeared within the film of butter. There were eight clear flower shapes at eight points around the edge of the plate, and two in the center of the plate,

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Mind/Life Conference 2002

BY AVERY SOLOMON

Dharamsala, India Sept 30-Oct 4, 2002

Every year or two since 1987, several top western scientists meet for a week with His Holiness the Dalai Lama, other Buddhist Lamas, and observers to have a dialogue between Buddhism and Science. This year, the focus topic was the nature and origin of life. Several monks from the Science/Math for Monks Program with whom I have been working were invited to the conference. By good fortune, I was able to attend.

In October, the weather in Dharamsala is about as nice as it gets. We met every day for five days in the quarters of His Holiness the Dalai Lama. On the first day, we were searched before entering the private compound of several acres. Present in the colorful private quarters were 18-year-old incarnate lama Karmapa, five western scientists, two translators, a Western lama, a western philosopher, and the organizer Adam Engle, sitting around on comfortable chairs and couches. Around the outside were observers.

On one side, there were about 20 Buddhist monks and lamas, translators from LTWA, and people from the math/science program. On the other side were former participants in the conferences, families of the current presenters, and several others including Richard Gere and Goldie Hawn.

Each morning, for about 2½ hours, one of the scientists presented the cutting edge of science, on the theme of what is life, how does it evolve, and where does it come from. Each afternoon for two hours there was a dialogue on questions raised in the morning, or directed to His Holiness for response.

His Holiness and the lamas addressed many ethical issues of stem cell research, genetic engineering, and so on. At what point in the embryo development can we definitely say the embryo will be human? Cells divide identically up to about 64 cell mass. Then, subtle variations in environment, such as heat, proximity to the center or outside of the mass, etc., induces certain of these cells to throw a switch which causes certain proteins to be produced, which takes the cells down the path of differentiation. From there on the characteristics of being a human form emerge more and more. So is that the point at which taking the life would be unethical? Many times, His Holiness brought up the suggestion that the motivation for the research must be questioned. Science is neutral, but how we make use of it, and why we are doing it is important. There was a discussion of the role of sentient beings and karma. Where does karma begin to affect

the changes in the genes? How do sentient being plugs in to the natural order of the universe?

There was a brief but beautiful presentation of the Buddhist view of emotions and ethics. Can consciousness be a separate principle from matter? His Holiness brought it back to the ethical point: whether

• Can consciousness be
• a separate principle
• from matter? His Holiness brought it back
• to the ethical point:
• whether consciousness comes from
• matter or not, how will
• we live our lives is the
• important question.

consciousness comes from matter or not, how will we live our lives is the important question.

During the meals, we all ate together, and there were many inspiring conversations and new friendships. Some germinal ideas floated around about a venture to interrelate mathematics and Buddhism, studying foundational ideas about proof and understanding in Buddhism, science and mathematics. I left with a renewed sense of the way our Earth has become more of a one-world. Centuries-old Buddhist tradition met centuries-old scientific tradition, and there was real listening and dialogue.

For more information on the Mind and Life Conferences: www.mindandlife.org ■



The Dalai Lama's U.S. Visit

This September His Holiness the Dalai Lama will visit several U.S. cities. On September 5, 2003 he'll give a public talk in San Francisco. (For information see www.himalayan-foundation.org.) This year's Mind and Life Conference—as well as a public talk—will be held in Boston the weekend of September 13 (see www.mindandlife.org.) Between the 17th and 20th His Holiness will give a teaching at the Beacon Theater in New York (see www.dalailamaNYC.org.) No tickets are needed for a public talk in Central Park scheduled for September 21.

Snow Lion will be publishing this summer two books for His Holiness' presentation at the Beacon Theater. These provide essential commentaries

on the text that the Dalai Lama will be teaching. The first book is an introduction and the second is a master work.

Buddhist Philosophy: Losang Gonchok's Short Commentary to Jamyang Shayba's Root Text on Tenets by Daniel Cozart and Craig Preston

Jam-yang-shay-ba's Maps of the Profound: Buddhist and Non-Buddhist Tenets by Jeffrey Hopkins

The focal topics and issues of Buddhist schools are presented in these texts in order to stimulate inquiry and to encourage development of an inner faculty capable of investigating appearances so as to penetrate their reality. In this context philosophy is, for the most part, related to liberative concerns—the attempt to extricate oneself and others from a round of painful existence and to attain freedom. ■

Photo of The Dalai Lama by Alison Wright, The Spirit of Tibet, Snow Lion

Need More Snow Lion Newsletters?

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

SPRING RETREAT

May 24 - June 8, 2003



Khenpo Tsultrim Tenzin



Drupon Thinley Ningpo

Join us this spring for resident lama Khenpo Tsultrim Tenzin's teachings on **Gong Chig, the Adamantine Teachings of the Single Intention**. Also known as the *Unified Enlightened Thought of the Buddha*, these teachings, taught in the United States for the first time, were composed by the Drigung Kagyu lineage founder, Kyobpa Jigten Sumgon.

Gong Chig encompasses the entirety of the Buddhadharmas: Vinaya, Sutra and Abhidharma.

Drupon Thinley Ningpo, the resident retreat master, will teach **Guru Yoga**, the fourth section of the Drikung Kagyu Ngondro practices. He will also bestow the **White Tara and Manjushri Empowerments**.

TIBETAN MEDITATION CENTER

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For information: Karen@emmons.com • 717 294-6163 • www.drikungtmc.org

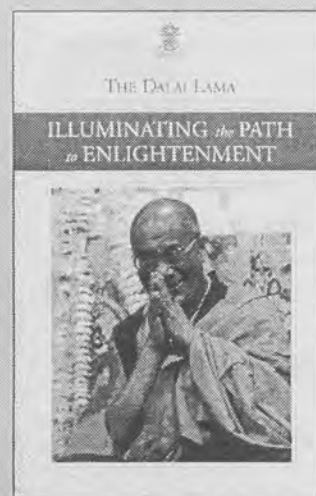
Free Dalai Lama Book!

There may no such 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 Dhargye Ling. It has been published and made available to us by the Lama Yeshe Wisdom Archive.

Snow Lion is offering this 214-page book for a limited time as a bonus when you purchase any item from us. Just let us know when you place your order that you want it. There will be no extra charge for shipping this book to you.

This offer is good until our stock runs out, so first come, first served. ■



A commentary by His Holiness on Atisha's *A Lamp for the Path to Enlightenment* as well as *Lines of Experience* by Tsong Khapa

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AN APPEAL FOR THE PRECIOUS SEEDS OF TIBET

Children, nuns and monks continue to escape from Tibet by making a perilous journey across the Himalayas to seek freedom in Nepal and India. Many arrive traumatized and destitute. Through a sponsorship of \$3.50 to \$30 a month, you can help save a life and preserve a culture. 100% of your contribution goes directly to their support.

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Tapas, tormas and Thosamling

BY JULIE ADLER

On December 27th, 2002, a crisp sunny day, sitting on tarps and making tormas, to a backdrop of snowcapped lower Himalayas of Himachal Pradesh, monks from Gyudmed Tantric College in Dharamsala were doing a puja to bless and purify the land that is now the foundation for a unique new nunnery. It also just happened to be Vajrayogini day.

Thosamling means 'Place of Hearing, Study and Reflection of the Buddha's teachings' and it is the name that was given to this nunnery/institute during a meeting with His Holiness the Dalai Lama and coordinator Ani Tenzin Sangmo among others in the fall of 2000. The idea for a Western nunnery has been long in coming as many recognize the great need for a place where Western Buddhist nuns can reside, study and retreat and other Western women are welcome as well.

For so long, many Western Buddhist nuns have been wandering the world, struggling to survive without an actual base, a supportive, economically feasible spiritual environment in which to be with other ordained female Sangha. This is about to change.

Situated in Sidhpur, just behind Norbulinka, His Holiness' summer residence, and not far from McLeod Ganj, Thosamling Institute is fast rising up out of the ground. In early January of this year, construction on the first building began. By June,



of her life. But her experiences in lay-life helped prepare her to break ground on this project. Literally rolling up her robes and digging into the land, Sangmo is realizing a vision that will help support women in their daily studies and practices and provide a location for them to learn the Tibetan language, to become strong Tibetan Buddhists, excellent teachers and leaders.

Being in India makes Thosamling easily accessible to Lamas from all 5 lineages who will be invited to teach for months at a time. An advisory

committee of Lamas will be set up to guide and advise in the development of a non-sectarian study program. Nuns will be able to do long retreats at lower costs, and those residing in India can reach Thosamling without much difficulty. And for the growing number of Western women donning the robes, especially those who don't speak Tibetan, Thosamling will fill the void.

Starting this coming September 2003, the nunnery/institute will offer a 2-year comprehensive Tibetan language course open to all. After this

immersion, a 5-year study course will begin. Additional offerings are to have leadership trainings and workshops as well as cross-educational exchanges with other Buddhist women's organizations, encouraging Tibetan, Indian and nuns from other traditions to come and teach and share experiences. To make a positive global impact by creating a strong women's community puts Thosamling on its feet and running.

Of course, to get all this up and running and carry on with plans for classrooms, a kitchen, a dining hall, a temple, a guesthouse, an office and up to ten retreat cabins, in the next several years, there is a great need for help in terms of financial support and plain old volunteering. At some point, Thosamling would like to become self-sufficient; so there are possibilities of having a milk and cheese-making factory as well as an organic farm to be run by the residents and provide products for sale to the local communities. By Fall 2003, 2 retreat houses are expected to be ready for laywomen, and will be offered to

those who have been supporters of the project since its inception. By summer 2005, Ani Sangmo hopes over 40 nuns and laywomen will be in residence.

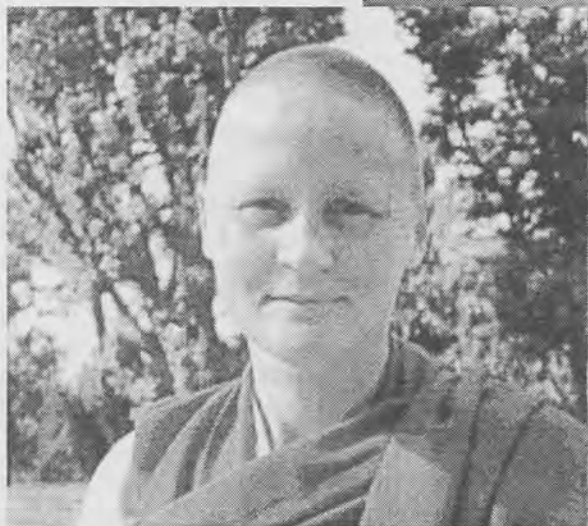
In the meantime, nuns funds and study funds for teachers are being set up. And donations are tremendously appreciated. This is a historic

...for the growing number of Western women donning the robes, especially those who don't speak Tibetan, Thosamling will fill the void.

moment for women in Buddhism. It should resonate with women all over the globe. And hopefully, Thosamling can serve as a model for future institutions who want to provide not just a place but a support system that is open-minded, innovative and deeply traditional at the same time.

If you would like to support this project, please write checks to "Thosamling Institute" and send c/o: Maria Hess 130 S. High St. Sebastopol, CA 95472.

Or you can donate on-line at: <http://www.thosamling.com> Thosamling Institute, Sidhpur, 176057, (Dharamsala) Distt. Kangra, H.P. India E-mail: thosamling@yahoo.com ■



it will be completed, with space enough to house up to 32 Western nuns (and more later on), ordained in the Tibetan Buddhist tradition of any of all five lineages (Geluk, Kagyu, Nyingma, Sakya and Bon).

Ani Tenzin Sangmo, originally from the Netherlands, was ordained by His Holiness after having worked for years in organizations that help improve housing and develop community leadership at a grass roots level. She was also a nurse. Her travels to Nepal changed the course



Top: Gathering with His Holiness the Dalai Lama to discuss the progress and future of Thosamling. From left to right: Joos Sandbrink, (Netherlands) from Samaya Tara Foundation; above her, Mr. Look Hulshof-pol (Netherlands) a water-engineer, who volunteers work on the waterwaste project and water-harvesting; Ani Jampa Lhatso (New Zealand) working in Dharamsala; Ani Tenzin Dechen, (Netherlands) helping with the study-program; His Holiness the Dalai Lama; Ani Tenzin Sangmo (Netherlands), coordinator, working in Dharamsala; Kuram Dutt (India), Chairman of the Thosamling Foundation in India and responsible for the construction of the buildings; between H.H. and Ani Tenzin Sangmo (above) Alda Janssen (Netherlands), volunteer of Samaya Tara Foundation; (behind His Holiness) Rakesh Narayan (India), lawyer; Annie MacKirdy (Australia) volunteer in Dharamsala; (in the way back) Maggie Seymour, a teacher trainer from the U.S.A. who wants to help with the study-program. Photo taken March 17, 2003. Left: Ani Tenzin Sangmo. Center: Tormas made monks from Gyudmed Tantric College in Dharamsala to purify the land where the Thosamling nunnery is now being constructed. The snowcapped lower Himalayas of Himachal Pradesh are in the distance. Two photos at bottom right: The construction site.

MACHIK'S COMPLETE EXPLANATION

Clarifying the Meaning of Chöd

trans. & ed. by Sarah Harding
368 pp. A Tsadra Foundation
Series book
#MACOEX \$29.95 cloth

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 radical 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 ALLONE, author of *Women of Wisdom* and founder of the Tara Mandala Retreat Center

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



The Specialness of Chöd

"Machik-la, in what ways is this dharma system of yours, this Chöd, more profound and significant than other teachings?" he asked.

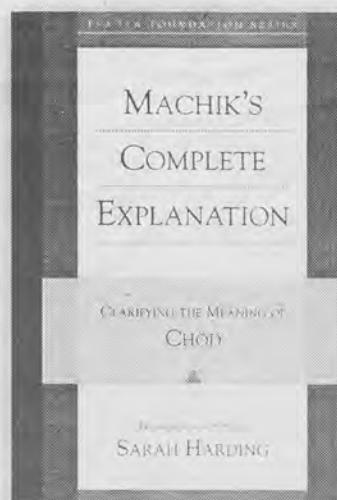
"Listen, son. My dharma system, Mahamudra Chöd, is much better than other teachings. Its meaning of crucial significance is very profound. It is an uncommon, distinctive dharma doctrine, a teaching of esoteric instruction unlike the others. This teaching is the marrow of all

religions, the pinnacle of all vehicles, the most sublime essence of all sutra and tantra rolled into one. The teaching that liberates the four devils in their own ground is the supreme method to forcefully eliminate the five poisons. It is the axe that cuts the roots of the green tree of ego-fixation. It is the army that decisively averts the battle of cyclic existence. It is the force that conquers the eighty thousand kinds of obstructing forces. It is the good medicine that

overcomes four hundred and four kinds of disease. It does not come to fruition at a much later time; rather it is an instruction for complete awakening in one life and in one body. Unlike any other dharma system, this Sacred Dharma Chöd is this yogini's special teaching.

"Noble son, dharma practitioners these days lust for this life and are attached to it, so they cannot renounce ego-fixation. Due to this crucial point, they desire the enjoyments of their bodies. They employ all kinds of methods, such as wrathful mantras, charmed substances, and magical power, to turn back any person or any nonhuman spirit who endangers their friends and relatives or their power and fortune. They apply intense vigilance in methods of self-protection, meditating on [protection] circles and camps. Some teachers who expound the Dharma to audiences attract enough monks to get hold of a monastic estate. Achieving worldly esteem and fortune, they run a business dealing in donations. This vehicle is very inferior and doesn't even measure up to a horsehair [against the power of] cyclic existence. Their kind of dharma system and that of this beggar woman are totally different.

"The devils that those people avert and exorcise (*bskrad*) through hate-filled wrathful activity I draw in through the power of love and compassion and gather around me as retinue. The enjoyments and body so cherished and coveted by others I offer up without coveting as



an offering substance to the Three Jewels, and down to the six realms of sentient beings, and to the needy creditors of karmic debt. In particular, to all those evil ones who hanker after body and life, terrifying nonhuman spirits, I make it the object of greatest generosity and relinquish it without attachment.

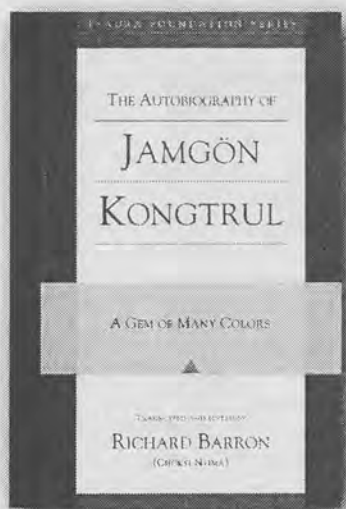
"In order to turn the mind away from mundane cyclic existence, and to forcefully cut through the entanglements of friends and relatives, the method to spontaneously cut through the mind that craves and clings to all appearing objects is to dwell alone with one's nonself in an empty, uninhabited place and cut the ego-fixation of external appearing objects. That is the dharma system of this beggar woman.

"This living body that is held so dear—if it is cast away without a thought as food for demons, then fixation on the self of this interim body will be severed spontaneously.

(Continued on page 27)

THE AUTOBIOGRAPHY OF JAMGÖN KONGTRUL

A Gem of Many Colors



trans. & ed. by Richard Barron
(*Chökyi Nyima*). 544 pp.
A Tsadra Foundation Series book
#AUJA \$34.95 cloth

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.

"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 GYAMTZO RINPOCHE

Here is an excerpt.

WITH THE COMING OF the new Iron Pig Year [1863-1864], I recited quite a number of liturgies, including an offering ceremony to ensure the spread of the teachings. At Situ Rinpoche's monastic residence, for the benefit of Kuzhap Rinpoche I performed the empowerments of The Union of All Rare and Precious Jewels (which had been the personal practice of the late Situ), Chöje Lingpa's tradition of Vajrakila, and other transmissions, as well as the ablution ritual of Vajravardana. I then returned to my residence.

It was around this time that the armies of the Nyarong chieftain occupied Dergé Gönchen and seized control of the entire administrative region. Rumors abounded of a large force dispatched by the central Tibetan government, under the leadership of the government minister Zhapé Phulungwa and others, that would cause heaven and earth to shake. Word came from Kartok that the chieftain of Ga had passed away and so couldn't come; so, in view of the great difficulties, I went there briefly and performed a ceremony.

There was a holy woman from Drachen named Tsulthrim Palmo who had great faith and was a very accomplished at writing and chanting liturgies. From an early age she had visions of Amitabha with two bodhisattvas, one on either side. While completing the preliminary practices for The Union of All Rare and Precious Jewels and carrying out other practices, she would effortlessly have visions of many of her personal deities. This faithful woman, who kept her *samaya* connection well, had followed Chok-

gyur Lingpa's advice and served as his guide when he opened up holy sites and as his companion at feast offerings. At this point in time she had fallen ill due to some contamination related to her *samaya* connection, and although I tried my best through giving her empowerments and performing other rituals, she passed away. At weekly intervals I accomplished whatever virtue I could on her behalf, and during my annual observance of an extensive fulfillment ritual from The United Intent of the Gurus, I added a ceremony called *Firelight* to purify her of obscurations, and performed other extensive rituals, including one known as *Dredging the Pit of Cyclic Existence* from the cycle of the peaceful and wrathful deities.

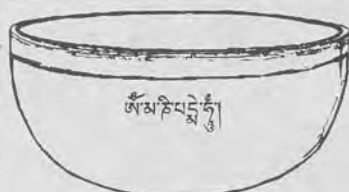
At the end of the first week, I dreamed that I had successfully

• "At that point I was
• required to give coun-
• sel and do divinations
• to find out when the
• Nyarong foe would
• strike and from which
• direction he would
• come. Such affairs are
• hardly covered in the
• explanations concerning
• divination procedures."

introduced her to the nature of the intermediate state after death, while

after the fourth week I dreamed of showing her the way to the realm of Lotus Light and of us clearly seeing the entire realm arrayed before us. Later on, my esteemed and all-knowing spiritual master related that he had had a vision in which he clearly heard a *dakini* saying that initially this holy woman Tsulthrim Palmo had taken rebirth as a lowly woman in a charnel ground due to some slight infraction of her *samaya* connection, but that afterward she had reached a pure realm. The *dakini* told Khyentsé Rinpoche that this was due to my positive efforts on Tsulthrim Palmo's behalf, and to the fact that the three levels of obscuration were less dominant in the deceased's mindstream, while

(Continued on page 22)



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His Holiness the Sakya Trizin

Summer 2003 Teaching Tour

His Holiness the Sakya Trizin and his eldest son, Dungsei Ratna Vajra Rinpoche will give teachings at Sakya Centers in major cities throughout the United States during the summer of 2003 and consecrate His Holiness' new seat in New York.

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 who founded the Sakya Order in the eleventh and twelfth centuries.

Just as His Holiness the Dalai Lama is an emanation of Avalokiteshvara, the manifestation of all the Buddhas' great compassion. His Holiness 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, His Holiness the Sakya Trizin is renowned throughout the world for the brilliance and clarity of his teachings and his fluency and precise command of English.



His Holiness the Sakya Trizin (center), His Eminence Ratna Vajra Rinpoche (left), and His Eminence Gyana Vajra Rinpoche (right).

Receiving teachings directly from His Holiness carries a special lineage of blessings from the founders of the Sakya Order, as well as from Manjushri himself.

Both of His Holiness' sons have received intensive Dharma training since early childhood. His Eminence Ratna Vajra Rinpoche is His Holiness 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' younger son. He serves as abbot of the Sakya Monastery in Rajpur, India, and leads the Sangha in His Holiness' absence.

Schedule of Teachings in the United States

Hawaii ~ June 11-12

- 6/11: Oral Transmission of Chanting the Names of Manjushri
- 6/12: Vajrakilaya Initiation and Explanation

Nechung Dorje Drayang Ling in Wood Valley, Ka'u on the Island of Hawaii

web: <http://www.nechung.org>
phone: (808) 928-8539

San Francisco Bay Area, California ~ June 14-16

- 6/14: Yellow Manjushri Empowerment
Dharma Talk on Compassion and World Peace
Long Life Empowerment for Bay Area Tibetans and Their Friends
- 6/15-16: Chakrasamvara Empowerment (registration required)

Ewam Choden in Kensington, California
web: www.ewamchoden.org
phone: (510) 527-7363

Los Angeles Area, California ~ June 20-22

- 6/20: Green Tara Initiation and Teaching
- 6/21: Amitaba Initiation and Teaching
1000-Armed Avalokiteshvara Initiation and Teaching
- 6/22: White Tara Long Life Initiation and Teaching
Medicine Buddha and White Mahakala Initiation and Teachings

Arranged by *Tsechen Kunchab Ling* in LaPuente, California
web: www.geocities.com/palsakya
phone: (626) 831-4413

Minneapolis, Minnesota ~ June 27-29

- 6/27: Refuge Ceremony and Manjushri Empowerment
- 6/28: Vajrakilaya Empowerment and Teachings on Matchless Compassion
White Mahakala Empowerment
- 6/29: Celebration of the Minneapolis Sakya Center's 25th Anniversary; Initiation of Hayagriva and Amitayus Combined; Dharma Talk

Sakya Thupten Dhargye Ling in Minneapolis
web: www.sakyatemple.org
phone: (612) 770-4120 or (952) 837-5610

His Holiness' Seat in Upstate New York ~ July 4-25

- 7/4: Temple Consecration Ceremony
- 7/4-5: Parting from the Four Attachments Teaching
- 7/6: Bodhisattva Vows
- 7/7-18: Vajrayogini Teaching Cycle, including the Chakrasamvara major two-day Empowerment, Vajrayogini Blessing, and eight days of intensive teachings on the Vajrayogini practice
- 7/19-25: Guided Meditation on Vajrayogini

Tsechen Kunchab Ling in Walden, Orange County, New York
web: www.sakyatemple.org
phone: (301) 592-9286

New York City ~ July 26-27

- 7/26: Amitaba Empowerment and Teaching
1000-Armed Avalokiteshvara Empowerment
- 7/27: White Tara Long Life Initiation and Teaching; Medicine Buddha and White Mahakala Initiations and Teachings

Sakya Chokhor Ling in New York City
web: <http://members.tripod.com/sipeng/sakya>
phone: (973) 537-1125

Washington D.C. Area ~ July 29-30

- 7/29: Vajrakilaya Empowerment
Avalokiteshvara Empowerment
- 7/30: Green Tara Empowerment
White Tara Empowerment

Sakya Phuntsok Ling in Silver Spring, Maryland
web: <http://users.erols.com/sakya/>
phone: (301) 592-9286

New York City ~ July 31- August 6

- 7/31: Program at Tibet House
- 8/1: Vajrakilaya Empowerment
- 8/2: Public Teaching and White Tara Initiation; Formal Opening of Pema Ts'al School of Tibetan Buddhist Studies; Tibetan Community Long Life Initiation
- 8/4-6: Instruction on White Tara Meditation

Palden Sakya Center in New York City
web: www.vikramasila.org
phone: (212) 866-4339

Boston, Massachusetts ~ August 8-12

- 8/8: Teaching on the Three Visions
- 8/9-10: Kalachakra Initiation
- 8/11: Green Tara Initiation
- 8/12: Long Life Initiation

Sakya Institute for Buddhist Studies in Boston
web: www.sakya.net
phone: (617) 492-2614



Change Your Mind Day 2003

An afternoon of meditation, inspirational talks, and music in the Buddhist tradition will take place in over 30 cities across the United States on Saturday, June 7 12:30 pm to 5:30 pm at the tenth annual Change Your Mind Day, sponsored by *Tricycle*, the independent Buddhist review, in association with Jewel Heart, Shambhala Mountain Center, and the Village Zendo.

"You don't have to be a Buddhist to share in the afternoon. As when Buddha taught, sitting under a tree in a forest grove, everyone is welcome," said Rande Brown, national Change Your Mind Day coordinator. "Because the teachings and meditation focus on awareness and compassion, they can be appreciated

by anyone wanting more spiritual understanding. Change Your Mind Day reflects the Buddhist concept that if we transform our thinking from confusion to wisdom, we will have much happier lives."

This year the day will be observed in over 30 cities including Anchorage, AK; Bradley, MI; Brattleboro, VT; Chico, CA; Crestone, CO; Des Moines, IA; Eau Claire, WI; Ft. Lauderdale, FL; Hanover, NH; Homer, AK; Houston, TX; Jefferson City, MO; Kansas City, MO; Los Angeles, CA; Memphis, TN; Minneapolis, MI; Missoula, MO; Nashville, TN; Nevada City, CA; New Haven, CT; New York, NY; St. Louis, MO; Philadelphia, PA; Phoenix, AZ; Rochester, NY; Salt Lake City, UT; Seattle, WA;

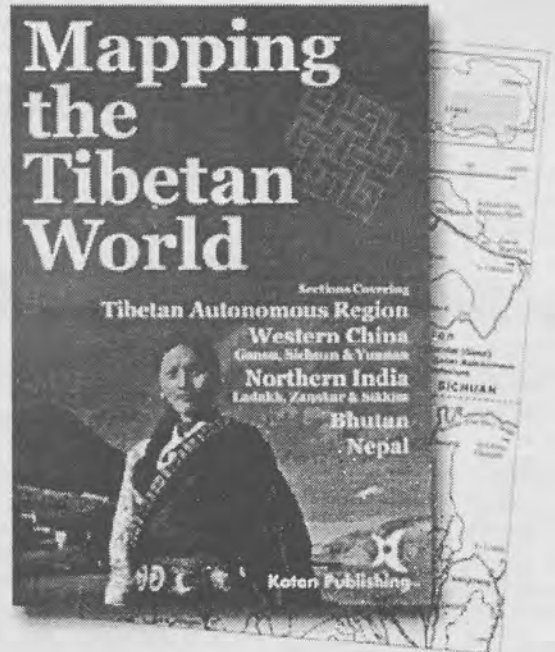
Dublin, Ireland; London, Ontario.

New York Event: Presenters include Brother Phap Dang, Dimitri Ehrlich, Jon Gibson, Philip Glass, Sensei Enkyo O'Hara, Bhante H. Kondanna, Brian Liem, Dan Leighton, Sensei Barry Magid, Bill McKeever, Rev. T. K. Nakagaki, Maggie Newman, and Jill Satterfield.

In New York City, the event will take place in Central Park at the Great Hill. The afternoon is free of charge and all are welcome. Enter the Park at 106th Street and Central Park West.

For more information on Change Your Mind Day in New York City, visit www.tricycle.com, call 1-800-950-7008 or e-mail cym@tricycle.com. ■

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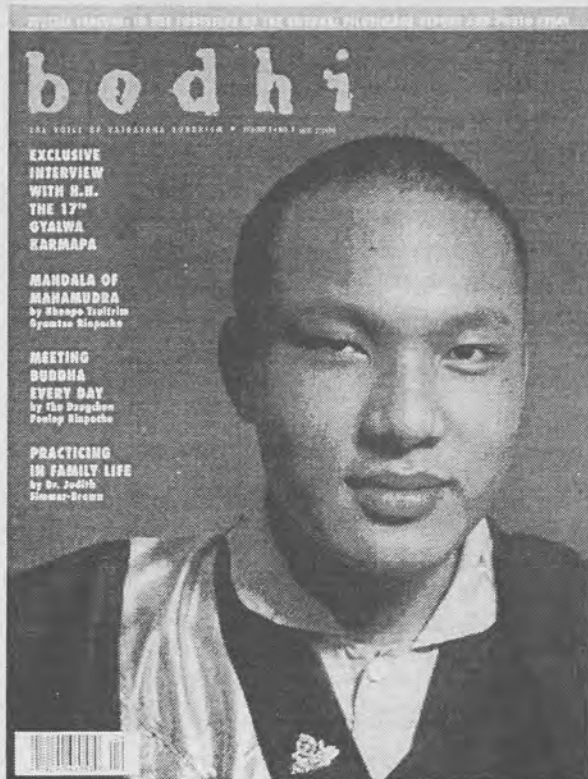
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RHYTHMS OF A TIBETAN BUDDHIST MONASTERY IN AMERICA

Continued from page 1

Karma Kagyu tradition.

In the kitchen of the old guest house, cooks are preparing lunch for some of the 20 permanent staff members; in the Namse Bangdzo Bookstore, Peter Van Deurzen and Basia Majewska are processing a major order of Tibetan statues and thankas for sale to Buddhist practitioners.

And in the back of the shrine room, a young dharma student in sweat pants and a T-shirt is working away at the polished hardwood floor, performing dozens of prostrations in an ancient ritual of purification and devotion.

In many ways, says Tenzin Chonyi, the Tibetan-born president of KTD, the American monastery is a reflection of the activities of His Holiness, who is himself considered an embodiment of the enlightened activity of all buddhas.

A Home for American Dharma

"This monastery is here because of His Holiness the Gyalwa Karmapa's wishes," Mr. Chonyi says. "His Holiness the 16th Gyalwa Karmapa was asked by his North American students to bestow his blessings and to be present in this country, and through their request and His Holiness' wishes, [the monastery] has been created here for all the people."

Nearly 30 years have passed since His Holiness the 16th Karmapa, Rangjung Rigpe Dorje, first set foot on the North American continent. Since that day in 1974, the Gyalwa Karmapa's activity has been instrumental in the development of Tibetan Buddhism in the West, Mr. Chonyi says.

"Through the inspiration of His Holiness, great teachers like the Very Ven. Kalu Rinpoche and Chogyam Trungpa Rinpoche came to this country and planted the seeds of the Kagyu dharma here," Mr. Chonyi says. "The many Shambhala centers founded by Chogyam Trungpa Rinpoche and the many dharma centers founded through Kalu Rinpoche

The 16th Karmapa giving blessings while walking (Summer of 1980)

are all part of the great blessing and activity of His Holiness." Karma Triyana Dharmachakra, created in 1976 in New York City, was the first center under His Holiness' direct guidance, Mr. Chonyi says. The organization moved to the slopes of Mount Guardian in 1978, when a patron purchased the former Meads House and gave it to KTD.

In the years since then, through the efforts of resident teachers Ven. Bardor Tulku Rinpoche and Khenpo Karthar Rinpoche, KTD has helped establish more than 40 practice centers in Canada, the United States and South America. It also has built, mostly with volunteer labor, a traditionally styled Tibetan monastic temple on the road between Mount Guardian and Overlook Mountain.

"KTD is like the root and the trunk, and these many centers, including those in Canada and Brazil, Venezuela and Colombia, are like the branches of this great tree," Mr. Chonyi says.

Those efforts are visible in the spectacular hand-painted wonder of the main KTD shrine room, decorated by the full-color artistry of Tinley Chojor, a renowned temple painter. The shrine room houses an eleven-foot-tall image of Buddha Shayanuni and four-foot-tall images of Guru Rinpoche, White Tara, Manjushri, and Vajrasattva. A large stupa containing relics of the 16th Karmapa, who passed away in 1981, and a statue of the 16th Karmapa are also present, as is a complete collection of Buddhist scriptures in the Tibetan language.

The effect of this single room on visitors, says Ms. White, is enormous.

"The minute someone opens the shrine room door and sees the room for the first time, there is, for many people, an intense generation of devotion and a wish to know more about who His Holiness Karmapa is, and what Buddhism is," she says.

This strong feeling, she adds, brings the visitors back again and again—bringing along their friends and relatives.

"Sometimes, they don't even know why; they just want to come back," Ms. White says. "Sometimes,

The Kagyu lineage is one of the four major lineages of Tibetan Buddhism; the Karma Kagyu is one of its main branches. These traditions trace their origins to Shakyamuni Buddha, who taught more than 2500 years ago. Led by the Gyalwang Karmapas since the twelfth century, the lineage includes generation after generation of scholars and mahasiddhas who devoted their lives to the realization of the truth of experience and the perfection of compassion for all beings.

The great early teachers of the Kagyu lineage include the Indian mahasiddha Tilopa (988-1069), his student, Naropa (1016-1100), Marpa the Translator (1012-1097), the great Tibetan yogi, Milarepa (1052-1135), and the renowned Gampopa (1079-1153). Dusum Khyenpa, the first Karmapa (1110-1193), whose coming had been foretold by the Buddha, was a student of Gampopa and was recognized by him as a manifestation of Chenrezig, the Bodhisattva of Compassion. Through successive incarnations the Gyalwang Karmapas have led the Karma Kagyu, or "practice lineage", as it is known because of its special emphasis on meditation.

During his lifetime, Shakyamuni Buddha predicted there would come into being a fully realized teacher who would reappear over and over again as the Karmapa. This Karmapa would continue his enlightened activity on behalf of all beings until the Buddhist teachings were no longer needed in this world. The name Karmapa refers literally to 'the one who performs the activity of a Buddha.'

From the twelfth century to the present time and through successive incarnations, the Karmapa has performed the selfless and tireless activity of a fully enlightened teacher, or bodhisattva, exemplifying the wisdom and loving kindness that lies

they cry; sometimes they ask questions; sometimes they just sit in the silence—even if we are in the room busy working. They say they feel the silence more here than anywhere else."

Even non-Buddhists are moved by visits to the monastery shrine room, which has been open to tourists on weekends since its altar pieces were installed in 1992.

"There are people who, through a previous karmic connection, upon seeing [the statues of] His Holiness and the Buddha, have a seed planted for them to go on the path of dharma," says Tom Schmidt, director of operations for KTD. "There are other people who may not necessarily have a connection, but seeing the shrine room opens in them a reverence and respect for Tibetan Buddhism, even if it is not their chosen path."

A Fountain of His Holiness Karmapa's Activity

The monastery is not completed, as the traditional sangha residence structure and courtyard have yet to be built. But Mr. Schmidt says the place still evokes a strong response in visitors. This happens, he says, because KTD is a container for the activity of His Holiness—both the 16th Karmapa and his reincarnation,

The Karma Kagyu Lineage

at the heart of Buddhist practice. Each successive Karmapa has held the position of supreme head of the Karma Kagyu, the lineage known as that of 'the sacred word,' in which the most profound Buddhist teachings are passed down from teacher to disciple through successive generations. Uniquely, each Karmapa, before he passes away, leaves behind a letter foretelling the exact circumstances of his next rebirth.

His Holiness, Ogyen Trinley Dorje is the 17th incarnation of Karmapa. He was born to nomadic parents in 1985 in the Lhatok region of Tibet. In 1992, his parents were surprised by the young boy's suggestion that they move their camp early. As it turned out, this decision to move placed them in the spot where the predictive letter written by the 16th Karmapa had said the 17th Karmapa would be found. After being discovered, His Eminence the Twelfth Tai Situpa and His Holiness the Fourteenth Dalai Lama confirmed the identification.

Karmapa's enthronement was held at Tolong Tsurphu Monastery near Lhasa in the same year. His Holiness spent the next eight years studying, and preparing for his position. Then, at the turn of the millennium, the world received the news that the Karmapa had left Tsurphu with a handful of attendants, and secretly fled Tibet. On January 5, 2000, he arrived safely in Dharamsala, India where he was greeted by His Holiness Dalai Lama. Now, with refugee status in India, His Holiness Karmapa is completing his education and receiving empowernments as he prepares to reclaim his seat at Rumtek and finally arrive at KTD, his seat in North America. Many have speculated that this charismatic young monk will have a dynamic impact on the Western spiritual perspective. ■

KTD Quick Facts

Karma Triyana Dharmachakra is a Sanskrit name meaning "Place of the Buddha's Teachings of the Three Vehicles of the Karma Kagyu tradition."

Karmapa means "He who has the activity of a Buddha."

Websites:

www.kagyu.org (KTD website)

www.rumtek.org (Rumtek monastery website)

If you go:

Karma Triyana Dharmachakra, Inc.

335 Meads Mountain Road

Woodstock, NY 12498

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845.679.5906 x10

office@kagyu.org

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the 17-year-old 17th Karmapa, who was born in Tibet and escaped to India in 2000.

"I think it opens people on some subtle level, because of the authenticity of the place," Mr. Schmidt says.

The monastery temple is not the only example of His Holiness' activity on the 23-acre site at KTD. Mr. Schmidt says the organization at KTD—housed in the monastery temple and guesthouse—has been a steady fountain of dharma activity since it was founded.

"In some ways, the place hasn't changed much since I came here in 1978," says Mr. Schmidt. "On the other hand, the activity here has never leveled off. It is still climbing. The monastery itself is still being completed, and we're getting ready for His Holiness [the 17th Karmapa] to return."

Because KTD is considered His Holiness' third most important seat—the first is his ancient home at Tolong Tsurphu Monastery near Lhasa in Tibet, and the second is Rumtek Monastery in Sikkim, northern India—great Kagyu masters make a point to visit it and give teachings there.

"As students of His Holiness, the

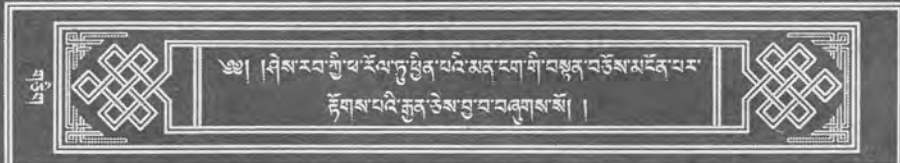
great lamas teach here, not just for the benefit of sentient beings, but as service to their guru," Mr. Schmidt says. "The previous Jamgon Kongtrul Rinpoche taught here every year to fulfill His Holiness' wishes. I remember one year when we gave him an offering for teaching and he gave it back to us, saying, 'This is His Holiness' monastery, and because I am inseparable from His Holiness, this is my monastery, too.'"

KTD also is home to the Namse Bangdzo Bookstore, as well as the Karma Kagyu Institute, an educational program; Karma Thesum Choyang Music, a recording project; and Karma Rinchen Tongdrol Video, which is making video teachings available to the public. The organization also is the center for website development. "In terms of technical development, KTD is already taking an important role in aiding His Holiness' activity in the world," Mr. Schmidt says.

Waiting for a "Universal Teacher"

As Tibetan Buddhism enters the next phase in its transition from

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Khandro Lhamo Passes

BY VIVIAN KURZ

Khandro Lhamo, the wife of Dilgo Khyentse Rinpoche passed away on Sunday, March 30, 7:20 PM in Nepal after a brief illness. She was 90 years old. Her grandson, Rabjam Rinpoche, and other teachers, as well as her daughter, Chime Wangmo, were with her when she died. She clearly indicated her wishes and prepared herself fully for death. As of April 2, her body still had signs of warmth indicating that she was in a meditation state (thugdam).

Fulfilling his teachers' predictions, Dilgo Khyentse Rinpoche married Khandro-la when she was a young girl. She stayed in retreat with him for many years and traveled with him throughout Tibet, receiving all the empowerments and teachings. In the late fifties,

accompanied by their two daughters and a small group of disciples, they escaped from Tibet on the arduous journey to Bhutan.

Khandro Lhamo was a devout and highly attained practitioner, a powerful presence, yet humble. She was an accomplished doctor of Tibetan medicine, and helped build and maintain Shechen Monastery in Nepal. Khandro-la was a wonderful raconteur, witty and straightforward, who told fascinating stories about her life with Rinpoche.

After Dilgo Khyentse Rinpoche's passing in 1991, she lived at the Shechen Orgyen Chozong Nunnery in Bhutan and worked with Shechen Rabjam Rinpoche on expanding those facilities for women.

According to instructions from Trulshik Rinpoche, her body will be preserved until the cremation sometime in late June. Prayer services are presently being performed at Shechen Monastery in Nepal and Bhutan.

For further information, contact shechen@sprynet.com ■

Khandro Lhamo in 1987 (Photo by Matthieu Ricard, The Spirit of Tibet: The Life and World of Dilgo Khyentse Rinpoche, Aperture.)

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Liberation Prison Project

Sometimes, on a bad day, sitting in a meditation retreat can feel like imprisonment. But for prisoners in seven jails in North Carolina and Virginia, meditation offers a remarkable taste of freedom. A prison outreach program run by the Kadampa Center of Raleigh, NC offers twice-monthly classes in basic Buddhism as well as one and two-day retreats in prisons in the two states.

The retreats are serious work: 45-minute meditation sessions in Vipassana-style every hour, starting early in the morning and going until late at night. In a recent "lock-down" retreat for 20 people, the teachers spent two days and nights in one big room with the inmates, meditating from 5 a.m. to 9 p.m.

A new, innovative program will be part of existing anger-management programs available in most prisons. But instead of the usual express-your-anger modalities, the Kadampa Center offers inmates a radical shift in outlook. Using texts such as Thubten Chodron's *Working with Anger* helps ground the students in

the framework and methodology of inner change. Each member of the classes receives a copy of the text. *Working with Anger*, an accessible and user-friendly book, is used in prison projects run by other groups as well.

"It's a revelation to both the staff and inmates that attaining inner peace is something you can do on your own, through your own efforts," observes Herb Cunningham, the program's coordinator.

The response of the participants is its own reward, says Cunningham. Some marvel at the level of happiness they feel; others progress to eventually take bodhisattva vows. Many inmates are serious practitioners, doing hundreds of prostrations per day.

If you'd like to find out more, contact Herb Cunningham, 2212 Lawrence Drive, Raleigh, NC 27603. Phone 919-833-5807. ■

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Working with emotions around the war

A Letter from Thubten Chodron

April 6, 2003

Dear friends,

In the short time since the war began, I've taught in Idaho, California, and Missouri. In all these places, people were asking for Dharma advice on how to work with the emotions that were coming up for them around the war. The following, then, is not meant as a political statement—although my personal view is present—but as suggestions on how to work with our feelings about what is happening.

The Nobel Peace Prize winner, His Holiness the Dalai Lama, was in the midst of giving the traditional Tibetan New Year teachings when the Iraq War broke out. The day after fighting began, he said, "The war is happening now. Let's pray that at least something good comes from it." I interpreted this to mean that we did our best to prevent it and now, instead of falling prey to feelings of despair and anger, which only create more suffering, we must shift our attention to deal with the situation in a constructive way. How do we do this?

Many people who were hoping the conflict could be resolved without violence are now feeling helpless, afraid, and angry. First we need to work with these destructive emotions that not only enhance our suffering, but also limit our ability to help others. Then we seek to generate a kind and compassionate heart. Having done this, each of us will discover his or her own ways to create and contribute to peace.

Many people feel helpless to change the course of events as governmental leaders seem to be blindly pursuing their own agenda. If we give in to feeling helpless and thinking that there is nothing we can do, it is as if we are saying cause and effect do not exist. But the law of cause and effect does exist; that is a fact of daily life as well as a basic Buddhist principle. We can plant seeds for peace through Dharma practice, social action, and generosity to aid organizations. We may not be able to stop war instantly or single-handedly, but it's important the voice of peace be spoken and heard, regardless of whether it has an immediate or long-term effect. The mutual support that we offer each other just by speaking words of peace helps us and others. In addition, the power of speaking our truth has an influence. Making prayers for peace; doing the taking and giving meditation (tonglen); meditating on Chenresig, the Buddha of Compassion, also have effects. We can attend peace rallies, write to our

leaders, engage in social action, and contribute to aid organizations. We may not be able to get food and medicine to those on both sides of the war who are subject to bombing and live fire, but we can at least help the poor and ill in our own country. Reaching out to others with our thoughts and actions is what is important. Helplessness cannot survive in an environment of care.

Two kinds of fear may arise in reaction to the war. One is self-centered, the second other-focused. Self-centered fear is debilitating. We may fear a variety of things: increased terrorist activities in our own countries, the end

- Compassion doesn't
- necessitate that we agree
- with what others think
- or do. We can speak out
- against harmful activities
- while having compassion
- for their perpetrators.

of the carefully constructed international cooperation that the U.N. has fostered since its inception; the loss of rights and freedom due to the present administration's security policies; a failing economy that restricts our lifestyle. There is a quality of panic about fear, as the mind creates worst-case scenarios.

Asking ourselves a few questions helps to counteract fear:

1. How likely to happen is the situation I fear? How much of this is my mind writing horror stories? Often we find that the drama we create is highly unlikely to occur.

2. Even if it did happen, what resources do I have to deal with it? We find that there are external resources in the community to draw on as well as internal resources of the strength that comes from Dharma practice and the compassion born from it.

3. Although this fear is unrealistic, but real dangers may be present. What can I do to prevent them? Here we again come to the power of speaking the voice of peace, of positive aspirations, and of reaching out to others in whatever way we can. We each have different ways to help. For some it may be healing an interpersonal conflict; for another it may be social or political action; for a third it may be offering service of any kind.

Other-focused fear is concerned with the safety and well-being of others. Imagining what it would be like living in a city being bombed or one in which clean water and food are in short supply, we find

the suffering of those experiencing this unbearable. We worry if these people will live, if their loved ones will survive, if their homes and belongings will remain. We fear for the lives of troops and civilians on both sides of the conflict. This fear has the potential to transform into compassion, the wish that living beings are free from suffering and its causes. That compassion is dynamic and invigorating, and although tinged with the sadness of witnessing suffering, it is optimistic that in the long-run suffering and its causes can be removed.

However, if we aren't careful, other-focused fear can morph into personal distress in which we become more focused on our own uncomfortable feelings when we see others suffering than on their misery. Personal distress impedes the development of true compassion. Another possible glitch with other-focused fear is bias. That is, we have compassion for the well-being of those that we view as victims of aggression, but lack compassion for those we label perpetrators. In fact, we may even develop animosity towards the perpetrators, in which case our way of thinking resembles theirs in some aspects: we see things in terms of "us and them," blame others, and wish them ill. In other words, we are compassionate to one side but hostile to the other. This is not genuine compassion, which goes beyond bias.

Helplessness and self-centered fear are extremely uncomfortable emotions, and we frequently resort to anger to divert ourselves from experiencing them. At present, our anger is likely to focus on government leaders, whose actions seem ignorant and counterproductive to the welfare of our own and other countries. Or we may be angry at the situation, "I don't have a bone to pick. Why am I stuck in the middle of other people's conflicts?"

Here it is helpful to remember that our own actions—our karma—caused us to be in this situation. There's no one outside to blame. If we hadn't created the karmic causes through our own harmful actions, we wouldn't be in these circumstances. Instead of rejecting the situation, we must accept it and make the war and the threats to safety that go with it our Dharma practice.

We may wonder, "What did I do in the past that I find myself involuntarily dragged into this conflict now?" If we look closely, we may find that in the past we have stirred up conflict by back-biting, gossip, or spreading false stories. We may have a little of Saddam and

(Continued on page 25)



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by Thubten Chodron

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Anger plagues all of us on a personal, national, and international level. Yet, we see people, such as the Dalai Lama, who have faced circumstances far worse than many of us have faced—including exile, persecution, and the loss of many loved ones—but who do not burn with rage or seek revenge. How do they do it?

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MUSIC IN THE SKY

Continued from page 1

was easily given permission to leave and returned to his room, where he lived alone. He was too worried to eat. Thinking that he was leaving on a long trip, his friends came to visit with him. They offered to take his things to the car, but he replied, "I'm not sure if I'm leaving tonight or tomorrow morning, so let's wait on that." Bidding good-bye and good luck, they left.

This same day, Lama Nyima telephoned from Tsurphu to Nenang Lama in Lhasa. In the course of their conversation, he mentioned:

* While practicing the path that leads to stable, unexcelled bliss, when we meet with problems, we are also meeting with the pure nature they embody: the possibility of liberation arises at the same time as the problem.

"This evening at 10:30 the Chinese are showing a special program on TV. Why don't you take a look at it?" Nenang Lama responded, "I'd like to see it." This way he knew that the guards would be watching TV at 10:30 and the Karmapa could escape then.

That afternoon, Lama Nyima and Thubten said to the driver, Dargye, "Bring around the car and let's go for a little drive." They went to the Lower Park, a beautiful place with a summer residence for the Karmapa and the home of a special deer. They left the car on the road and walked up into the park. "Let's sit down here. Have a seat," they said to Dargye. "We had a special purpose in inviting you here. His Holiness is leaving for India and thought that you would be the best person to drive. You're an experienced driver and know the car so well. If you don't want to go, that's all right. We're not forcing you in any way. Everything depends on your mind

during lama dancing." He advised Lama Tsaltrim to be extremely careful on the road, taking good care of the Karmapa so that the police would not capture him and they could arrive safely in India. He said, "If His Holiness can escape to India and meet Situ Rinpoche, Gyalsap Rinpoche, and Jamgon Rinpoche and finally go to Rumtek, I will have no regrets even if I lose my life."

* * *

During this uncertain year, the Karmapa continued to recognize tulku. Dzogchen Ponlop Rinpoche described one occasion:

One evening, we were doing the Mahakala puja, and His Holiness the Karmapa asked me to bring the computer. I was very uncomfortable bringing the computer to the Mahakala puja, but it was a command, so I brought his laptop to the puja. Then he said to write down what he would dictate, and so in between the chanting, I was writing his words down. He would say one word and then play the music with the damaru and bell, and then he would say another word. At first, I could not tell what he was dictating, and then at the end of the Mahakala puja, I realized he had composed a recognition letter for a young tulku. It just comes like that. There is the name of a place, the father's name, the mother's name, and the year in which the child is born. Amazing! I have heard of these things before but never experienced them directly."

* * *

From the teachings:

Question: Do we need to embrace just one spiritual tradition, or can we go around to all of them and take a little here and a little there?

Answer: All over the world, we find many diverse spiritual traditions. Within Tibet, there are mainly five that have classic descriptions: the glorious Sakyapa, the Nyingma of the Secret Mantrayana, the Gelukpa or those from the mountain of Ganden, the Kagyupa, protectors of living beings, and the Bonpo of the unchanging, nature. Each one of these accords with the particular perspectives of its followers. In the realm of taste, if someone likes bread, then they are given bread; if they like tea, they are given tea. In the same way, when we are studying, whichever teaching draws our interest and devotion is the one we study and practice.

Perhaps you have studied *The Guide to the Bodhisattva Path*. It states that if there are many different spiritual traditions, many living beings can be guided along the path, and so the activity of leading them into the Dharma is more extensive. If there were only one spiritual tradition, some might like it and others not. With a variety of traditions, everyone can find something that fits. It is important to follow our inclination. For example, if some people do not eat chilies and one day you force them to eat chilies, it will only burn their mouth, and make them very uncomfortable. This has no benefit at all.

The Buddha taught for the benefit and happiness of every living being, not to force people to practice a particular spiritual tradition. For example, someone might prefer the yellow hat of the Gelukpa tradition to the red hat of the Kagyu. People should follow what they want to do, and later the reason for their preference, perhaps a hidden feeling, will surface. Therefore, from the perspective of what appears and appeals to individual beings, the different spiritual traditions were taught.

This spiritual tradition called Buddhism was taught by Shakyamuni Buddha so that all beings would benefit and attain happiness. There was absolutely no pressure to coerce

anyone into practicing this tradition. As with the chilies, forceful tactics do not help at all. The Buddha did not teach to bring discomfort; he taught so that every living being could gather all the enrichments of life that bring well-being and happiness. Especially in this present world, independence, peace, and happiness are important. Spiritual traditions have their freedom, and we are also free to choose one that draws us and to hold its lineage. With many different traditions, the Buddhist teachings have a broader opportunity to grow and spread and bring benefit to this world.

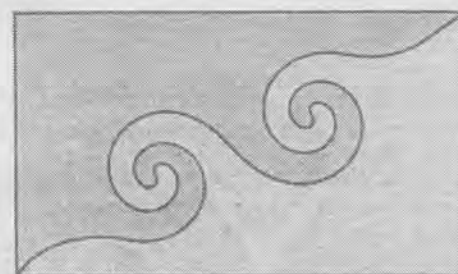
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For those who are practicing Dharma, various negative conditions come about and different kinds of fear arise. These can cause doubts to surface: "Why should this be happening?" Such thoughts could even propel someone into abandoning the Dharma. We should remember, however, that these negative situations arise for everyone who practices the Dharma, whether they are part of the monastic sangha or lay people who have taken refuge in the Three Jewels.

The Dharma is of great value: it is an unexcelled path that brings us and all living beings equal to the extent of space onto the path of bodhicitta that leads to complete liberation. Since we are seeking to attain such a great goal, naturally there will be problems. Further, not only in relation to our Dharma practice but whatever activity we may be engaged in, it is not possible to avoid some minor, temporary problems. While practicing the path that leads to stable, unexcelled bliss, when we meet with problems, we are also meeting with the pure nature they embody: the possibility of liberation arises at the same time as the problem. We should also remember that we are practicing not just for our own benefit but for the benefit of the infinite living beings in all realms.

Negative spirits who create difficulties for Dharma practitioners will throw obstacles in the path of those who seek liberation. The harm they seek is to erase from the meditator's mind the desire to practice and attain liberation. Understanding this situation, practitioners should increase their diligence as much as possible and make as great an effort as they can to practice Dharma. This has two advantages. First, the obstacles can be stopped before they arise; and second, not losing all the work we put into practicing the path of liberation, we can continue along our journey.

These days, some practitioners



MELODIOUS SONG OF THE BATTLE VICTORIOUS OVER MARAS

This wisdom, profound and clear, a garland of dawn's glowing moonlight, sheds luminous joy.

This cluster of lively moons, the positive signs of radiant clarity, turns in the gracious dance of emptiness and luminosity, free of fabrication, cool and fresh;

A broad and calming shade that benefits and brings joy permeates the whole universe.

The sweet melody of auspicious virtue and excellence for all beings resonates as the glorious ornament of the three realms.

Two rising curves of pure gold are great joys loving, radiant smile;

Vibrant blue reflects the ultimate, the dharmakaya lit by a vigorous and youthful sun; sphere of light, this hand draws

And plays, gathering into the glide of an image the unity of the profound and vast, the peaceful and soothing.

Throughout existence, may the victory banner of the Buddha's teachings resound its famous and melodious song.

In order to liberate beings from the four maras, this aspiration prayer was made by the seventeenth one to hold the Karmapa's lineage.

(Translated with advice from Khenchen Thrangu Rinpoche.)

The image this poem describes is generally known in the West as the Dream Flag since the sixteenth Karmapa saw it in a dream one night at his monastery in Rumtek in the mid-1970s. Describing his vision, he asked that a flag be made. Its purpose was to enable the spread of the Buddhist teachings and the flourishing of happiness and well-being for everyone. These flags now fly in many places throughout the world and are also a design element in many Dharma articles.

[from *Music in the Sky*]

think that they must meditate intensely and attain all the qualities and special attributes of the Dharma, but they do not know well the nature of the view, meditation, or conduct taught in their own tradition. Even so, they insist that sometime very soon they will be enlightened and endowed with all the major and minor marks of the Buddha. When this does not happen, they say, "The Dharma is useless. It doesn't work. I practiced hard, but it was all for nothing."

It is true that within the genuine Dharma, there is the path of the Secret Mantrayana, or the Vajrayana, which is very swift. There we find the oral instruction that states, "If you meditate right now, you'll

become awakened right now."

The Buddha and all his followers continuously taught this. However, if our minds lack the mental strength or capacity to accomplish such a swift path, there is little chance of swift liberation. The possibility of attaining liberation depends on whether the Buddha taught this path; however, achieving liberation depends on us. Therefore, if we do not put forth our full strength, the Dharma will enter inside but will not become manifest. If we do not have the capacity or the necessary attributes to attain the fruition of the practice in our tradition, we might then go to another tradition and, not attaining the result once again, dis-

(Continued on page 27)



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North American Tibetan Community Cultural Needs Assessment Project Published Online

The Conservancy for Tibetan Art & Culture with support from the Rockefeller Foundation has published this document online at www.tibetanculture.org. The project's intent was to examine current trends relating to cultural and educational activities within the North American Tibetan communities and to work directly with those communities to formulate a series of recommendations to help strengthen cultural continuity efforts, and to develop ongoing programs in the communities. ■

THE KARMAPA AND MUSIC IN THE SKY

Continued from page 1

stories of his escape, to his recent teachings, to the history of the Karmapas. How did you find all this great material?

I interviewed his sister, who took care of him when he was young and remembered the stories about him at a young age. And I talked to the people who had escaped with him.

• **He'd grown up in the mountains and here he is all of a sudden with high government officials and he is totally himself. There was no sense that he was overpowered by the situation; he was just matter-of-factly relating to whatever it was that came to him.**

And to some who were involved in his recognition of some young tulku. That's a special ability of the Karmapas—to recognize tulku.

At a press conference we held in India I noticed that the press knew very little about the historical background of the Karmapa, so I wrote a brief history of the Karmapas. And I added a more traditional history so that people would see how Tibetans view their own history—they view it in quite a mythopoetic way. And then there were poems of the 16th Karmapa that were prophetic of the future.

The Karmapa knew I was working on the book and that I liked poems. Sometimes, at Gyuto, I'd be walking down the hall and he would suddenly appear and pull a poem out of his pocket and hand it to me.

You translate for His Holiness the Karmapa. What's that like?

He's so awe-inspiring it's very difficult to keep your wits about yourself to translate. He has such a powerful presence. In the beginning when he would say something and then turn and look at me, he was so stunning that it was very hard to keep any words in my mind. It took a while getting used to the powerful presence he is.

I never knew what he was going to talk about. Often with lamas there's a text you can prepare and you know ahead of time generally what they'll be speaking about. With the Karmapa he would speak just whatever it was that he wanted to speak about that day. It kept me always on my toes. I was impressed: he seemed to be able to choose a topic that fit the people who were there that day; they say that the best teachings are those that meet the minds of the people who are there. He seems to have a unique ability to do that.

What was your relationship to the previous Karmapa?

I met him while I was traveling with Dudjom Rinpoche in California. I felt an immediately close connection and took refuge with him. I met him 4 or 5 times. Not many, but each occasion was very special and very strong.

How did it happen that you went to Tsurphu in Tibet to see the young 17th Karmapa?

These connections go beyond reason. I just saw a picture of the Karmapa in the tent when he was first discovered. I felt an immediate, intense connection. I had no doubt that it was the Karmapa; it was one of those occasions when tears come to your eyes and you're completely touched. It went beyond any intellectual figuring out.

How old was he when you first met him?

He was seven years old.

And what was he like?

Completely spontaneous, very energetic, very bright, very quick, curious about everything around him, and very independent.

He had self-confidence in relating to people. When he met with the Chinese officials during the enthronement ceremony he related to them perfectly naturally as equals. It was a whole new world for him. He'd grown up in the mountains and

(Continued on page 30)

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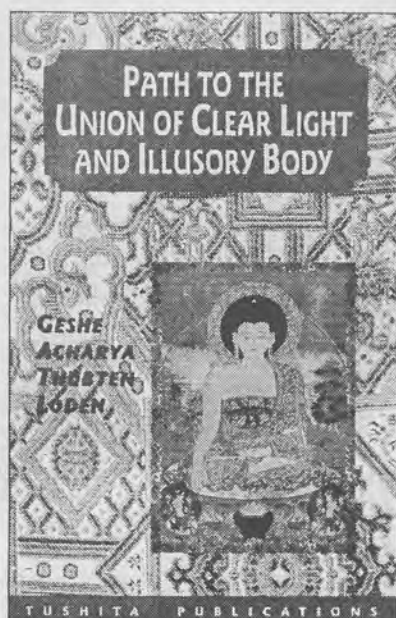


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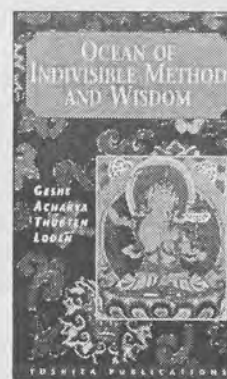
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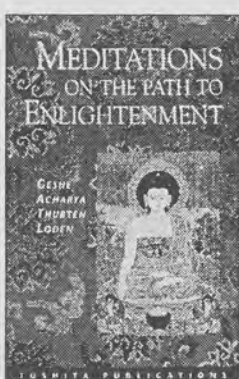
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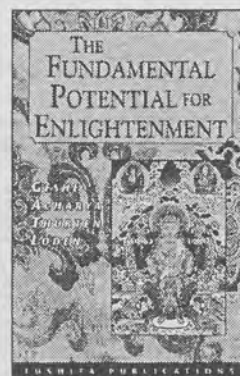


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T U S H I T A P U B L I C A T I O N S A U S T R A L I A

Baldan Baraivan Monastery, Mongolia

BY JENNIFER WEISER

I am a volunteer with an organization which is currently helping a community in Mongolia restore a Tibetan Buddhist temple. The goal of the project is to re-establish Baldan Baraivan as a functioning monastery—a place of teaching and practice. I deeply believe that the story of this monastery's destruction and now its rebirth would be of great interest and inspiration to the readers of the newsletter. Please see our website at: www.crrp.net.

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MYRIAD WORLDS

Continued from page 3

exhibits various lights. Likewise, the nature of the two action energy-winds is that of space. Nevertheless, they manifest six lights, which cannot be perceived by the senses but are seen by the eye consciousness of the yogi. Therefore, the energy-winds have a similarity with consciousness [i.e., the lights].

These energy-winds manifest three principal lights (green, blue, and black) and other secondary ones. Ten energy-winds, such as the vital [energy-winds] and so forth, are produced from these lights. The ten energy-winds are classified into three [groups] according to their functions: holding energy-winds, churning energy-winds, and shaping energy-winds. Which of the ten energy-winds perform which functions? With regard to the microcosm [i.e., the human body], the chapter [of the *Wheel of Time Tantra*] "Ascertaining the Microcosm" states:

Oh Lord of Humanity, "the body is created through time in this way: The seeds that are present in the lotus [i.e., womb] are retained by that which holds [i.e., the energy-winds related to the element of earth] and then coalesce by [the action of the energy-winds related to the element of] water.

After, the body is brought to maturation by [energy-winds related to the element of] fire, tastes, and tastes being consumed. Its growth is caused by [the energy-winds related to the element of] wind.

[The energy-winds related to the element of] space also provide room for growth.

This process, applied to the macrocosm [i.e., the universe], is explained as follows: The pervading and gift of the gods [energy-winds] (related to the water element) gather the subtle particles [that remain in space following the destruction of the previous world-system]; the naga and wealth king [energy-winds] (related to the earth element) solidify this conglomerate of particles. These are the four holding winds.

The churning winds, the ascending and lizard [energy-winds] (related to the fire element), enhance the conglomeration of particles by their churning action. Following the churning and enhancement of the conglomeration of particles, the shaping energy-winds, the heat-accompanied and turtle [energy-winds] (related to the wind element), shape it while developing and placing it in various locations in space. The vital and downward-voiding [energy-winds] assist all these winds, as their nature is to facilitate [their functions].

Moreover, with respect to the microcosm, the human embryo develops from the semen and blood of the parents through the gelatin and the oblong stages to the fish [-shape] and later periods of fetal development.

With respect to the macrocosm,

this corresponds to the motions of the most refined essences of the five elements [i.e., the particles] at the beginning stage of the formation of the world when the particular sizes and shapes of the wind and the

other spherical foundations have not yet formed. First, during the period of space, the subtle particles, characterized by emptiness, remain scattered. Later, the moving and stationary vital winds (explained

above) collide with the subtle particles and cause them to move and cohere. This is the period during which the most refined essence of wind is activated. Just as sparks are produced by striking stones, lighting is generated from the motion and collision of the subtle particles. This is the period during which the most refined essence of fire is set in motion. This produces water which appears like a fine drizzle. This is the period during which the most refined element of water is set in motion. The fine drizzle causes a rainbow to appear in space. This is the period during which the most refined essence of earth is set in motion.

These motions produce a great body of water. When the body of water is churned [by winds], its essence becomes the coarse elements. In the microcosm, this corresponds to the turtle-shape period [of fetal development] during which the four limbs and the head start to emerge.

[Once the coarse elements are produced,] the shaping winds form

Mount Meru, the continents and so forth. This corresponds to the pig-shape period" [of fetal development]. Gradually, the world's configuration forms in its entirety, from the wind sphere foundation up to Mt. Meru.

Thus, the power of the different energy-winds produces all the various sizes, shapes, and configurations that appear within our world-system. The distinct action energy-winds themselves are the result of the different manifestations of mind imprinted with instincts [derived from] evolutionary actions. These [different manifestations] are produced by the manifestation of the six lights that are coexistent with the six elements.

How the coarse world-system is formed from the six lights [is explained] in the *Glorious Tantra [of the Wheel of Time]*, beginning with the statement:

In the left branch is the white blaze.

The lights can be explained by using a format of [two sets of] seven pairs: The green light at the zenith and the blue light at the nadir, which are characterized by the radiant awareness of total emptiness, produce two energy-winds, the vital and the downward-voiding. The black blaze in the east, characterized by approaching fullness, produces the macrocosmic heat-accompanied and six other energy-winds. The red blaze in the south, characterized by increase, produces the seven fires; these are the five wrathful planets—Fire of Time, Sun, Mars, Jupiter, and Saturn—plus Lightning and the Horse-faced Fire. The white blaze in the north, characterized by the dawning of inner light, produces the seven waters: the five peaceful planets—Eclipses, Moon, Mercury, Venus, and Long Tail—plus the rain and the ocean. The yellow blaze in the west, characterized by coarseness, produces the seven earths: subtle earth, coarse earth, subtle minerals, coarse minerals, subtle stars, coarse stars, and rainbows. These are the two sets of seven pairs: the earths and winds of the west and east, and the fires and

(Continued on page 21)



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The Namgyal Monastery Institute of Buddhist Studies Book Club First Reading: The Three Principle Aspects of the Path, by Geshe Sonam Rinchen. In response to an outstanding number of requests asking for a correspondence course to be added to the curriculum, we are trying our very first "book club," our answer to a long-distance course in Buddhist studies.

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will stay on the web site through the summer.

* We have created a Yahoo groups list serve, at for those of you who wish to engage in a dialogue with the community of students who are reading the text. To join this group, visit and follow the directions to becoming a member.

Session I Reading: The Three Principle Aspects of the Path, by Geshe Sonam Rinchen, published by Snow Lion Publications. Order this book by sending a check for \$16 Namgyal Monastery or use the paypal icon on our web site at . Cost covers shipping.

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June 20–22, Amherst, MA
June 30–July 20, Charlottesville, VA
July 28–Aug 3, 2003, Rhinebeck, NY

Sept. 26–28, Crestone, CO
Oct. 2–5, New York City, NY
Oct. 11–12, Alexandria, VA
Oct. 15–19, Charlottesville, VA

Oct. 31–Nov. 2, Berkeley, CA
Dec. 8–14, Austin, TX
Dec. 26–31, Charlottesville, VA

Fluent in English, Rinpoche is known for his dedication to his students. His clear, lively, and insightful teaching style helps make profound Tibetan practices easily accessible to the Western student. Tenzin Wangyal Rinpoche is the author of *Healing with Form, Energy, and Light*; *The Tibetan Yogas of Dream and Sleep*; and *Wonders of the Natural Mind*, all from Snow Lion Publications.



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Translated & edited by
Sonam T. Kazi

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—S.T. Kazi

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The Kunphen Center

BY HEATHER HERRICK

After a day of collecting money from friends, family members and local business proprietors, Lobsang Tsering's eyes are heavy and his face is strained.

"I am the so-called Executive Director of Kunphen," he says, "but I call myself a Professional Beggar."

Lobsang had just raised eight thousand rupees to pay a last-minute fee for a soccer tournament organized by the Kunphen Center for the Tibetan youth of Dharamsala. Rather than canceling the event, Lobsang, the Professional Beggar, solicited the funds from community members.

"Just imagine," he said. "In just two hours, a man with a past like myself, was able to raise this money. Before, I begged for my drugs and today I beg for others' lives to be saved from the menace of drugs."

A man with a past he is. For years, Lobsang lived the transient life of a drug-dealer: buying, selling and using. "The prevalence of substance abuse in Tibetan com-

munity is something that needs urgent attention," he says. Certainly, the stress of refugee life and the prominence of post-traumatic stress disorder amongst Tibetans who survived the Communist occupation of Tibet account for some of the substance abuse found in the exile population.

Having completed eight months of treatment, Lobsang wanted to do something meaningful for the community. After a series of workshops on substance abuse in Tibetan communities that he arranged, Lobsang's experience and skills caught the eye of the Secretary of the Private Office of His Holiness the Dalai Lama. Shortly thereafter, Lobsang enrolled in a two-year degree program in counseling, specializing in addiction and HIV/AIDS. That, plus a large donation from His Holiness the Dalai Lama, resulted in the Kunphen Center, a place where people can come for counseling, intervention, and awareness programs. Community health workers receive training there.

"With the second donation from His Holiness we are planning to have a 24-hour in-patient care center in Dharamsala," notes Lobsang. "I have people coming from Nepal, Sikkim, Delhi, Madhya Pradesh, Ladakh and Kanartaka... We are planning a similar set-up in South India. That is our long-term goal."

"The indirect effect of my own story is the message that people can change and can contribute to this community," Lobsang says.

Kun-phen means "that which benefits everyone." The Kunphen Center and Lobsang Tsering can be reached at: kunphen@rediffmail.com. Web address: www.kunphen.org.

The Center welcomes volunteers for a minimum of one month in the following areas: Social Worker, Research and Publications. Donations can be made in any amount for Health Education and Awareness Programs and Office Maintenance. A donation of \$35.00 covers the cost of office assistants. \$600.00 covers the expense of a six-month rehabilitation program for one client. ■

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MYRIAD WORLDS

Continued from page 20

waters of the south and north. There is a single pair, space and pristine wisdom, at the zenith and at the nadir. The elements of this latter pair are the pervading factors and the former fourteen constitute the pervaded field.

As implied by this explanation, the shapes and the colors of the four sides of Mt. Meru and of the continents and so forth are created by the six lights.

In conclusion, in the formation of a world-system, the mind is the [productive] agent, the environment and inhabitants are the objects [created], and creation is accomplished by evolutionary actions. Most discourses and tantras agree with this presentation. ■



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. Namkhai Norbu Rinpoche has established centers for the study and practice of Dzogchen throughout the world. The Dzogchen Community in America, Tseggyalgar, is based in Conway, MA.

Chögyal Namkhai Norbu

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

Tseggyalgar, Conway, MA

Sept. 9-14: Longsal Gonpa Ngotrod Teaching

Tseggyalgar, Conway, MA

October 3-5: West Coast Teaching

Contact: 510-644-2260

E-mail: aha@dzogchencommunitywest.org

October 9: Public Talk

University of Miami, Coral Gables, FL

October 10-12: Dzogchen Retreat

St. John's On The Lake, Miami Beach, FL

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Please contact Tseggyalgar, the Dzogchen Community in America, for local contact info. No cost, donations accepted.

August 6 Anniversary of Guru Padmasambhava

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"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

THE AUTOBIOGRAPHY OF JAMGÖN KONGTRUL

Continued from page 8

the three kinds of maturation were more so. As virtuous acts in memory of Tsaltrim Palmo and a daughter of the Jadra clan, who had also passed away, we prepared for each a hundred thousand *tsa-tsas* of Akshobhya and erected tiered stupas for which I performed the rituals of the two Vimalas and the consecration ceremony. Then I left.

The great *tertön* had discovered some *termas* from Sengdrak Cliff, including a sacred instruction comprising six scrolls and a biography of Guru Padmakara entitled *A Garland of Gems*. But due to several circumstances, he had not codified these. Nevertheless, upon my insistent requests he did codify *The Heart Essence of Enlightened Mind*, a section of instructions dealing with Vajrasattva. He conferred the empowerment and oral transmissions for this on me, saying that he himself had received them after praying to Orgyen Rinpoché. The evening after we had performed the feast offering, fulfillment ritual, and supplication prayers from this cycle, I dreamed that someone who I took to be Lord Pema Nyinjé was inside a temple. As I bowed respectfully to him, he cast from his hands many objects that all turned out to be crystals. I performed circumambulations on a path encircling the outside of the temple and then gathered up many of the crystals and put them in the folds of my robes.

It was around this time that the queen of Dergé and her son were taken hostage by the Nyarong chieftain, and my mind could find no peace whatsoever. I sent word to Dzongsar Tulku Rinpoché to request that he conduct any ceremonies that would be of use. He would reply every month or so, his letter relating any important divinations or dreams, while he spent his entire time diligently performing these ceremonies. During the second month the armies of Nyarong reached Meting, where they caused enormous destruction. Even some of my major patrons were affected, so I performed a ritual based on the cycle of peaceful and wrathful deities; those with faith and pure samaya connection felt some small signs of this benefiting them.

In the third month we began a *drupchen* ritual focusing on Vajrasattva. In previous years I had prayed to my precious lord guru that he kindly consent to write an instruction manual for the Innermost Heart Drop of the Guru, for any number of reasons—for one thing, it would be useful to all the lamas and monks attending this ritual. But he replied that he had absolutely no intention of writing such a manual. Instead he told me, "You are definitely worthy of writing it. The instruction manual for this Mindrolling tradition of Vajrasattva is certainly useful as a basis, for it is easy to understand and broad in its application. It covers material that is not dealt with very much in Longchenpa's own writings on the Innermost Heart Drop of the Guru, so you should base your work on the Mindrolling manual." He spoke insistently about the value of such an undertaking. As I lacked the confidence to write such a book, I begged him to divine what the outcome would be if I did agree to do so. On the fourteenth day I offered a large feast, and after praying that night my lord guru dreamed in the early morning that he was sitting in a meadow filled with flowers, on top of a high white cliff overlooking a deep ravine. The sun rose in the east and he felt a sense of delight, whereupon he awoke. Immediately he heard a voice saying, "The heart drop teachings of the supreme secret will blaze ever greater, like a lamp fueled with sesame oil." He took this voice to be that of the *dakini* Shridhara. With

this encouragement to write the text, I began composing an instruction manual for the "mother and child"

cycles of the Heart Drop teachings." That same evening my dreams were filled with positive signs—images of

the sun rising, of many vultures gathering, and so on—and I completed the work.

In the eighth month Kuzhap Rinpoché sponsored the Vajrakila *drupchen* ritual. When I was coming down from my hermitage, my legs became swollen and painful. From the day that the actual ritual began, both lamas and patrons were greatly afflicted by a viral infection. Although I didn't really have the strength to get up, I aroused my resolve and attended the group practice. The illness cleared up on the twenty-ninth, and on the first day of the next month I went back up to my hermitage, where the eruptions on my skin cleared up without a trace. This was a sign of something major affecting the patrons." For a time, then, I made preparations for, and performed, a wrathful ritual focusing on Vajrakila, all the while undertaking appropriate personal retreats and giving empowerments and instructions at the upper and lower meditation centers. With this, the contagion cleared up.

Toward the end of the year I did a personal retreat on the protective deity Sang-gön Mukpo and attended the group tormar ritual based on the protective deities.

* * *

It was about this time that the delegation from the Nyarong chieftain came to Dergé Gönchen and began taking hostages, rounding up all the lamas and notable laypeople

(Continued on page 30)

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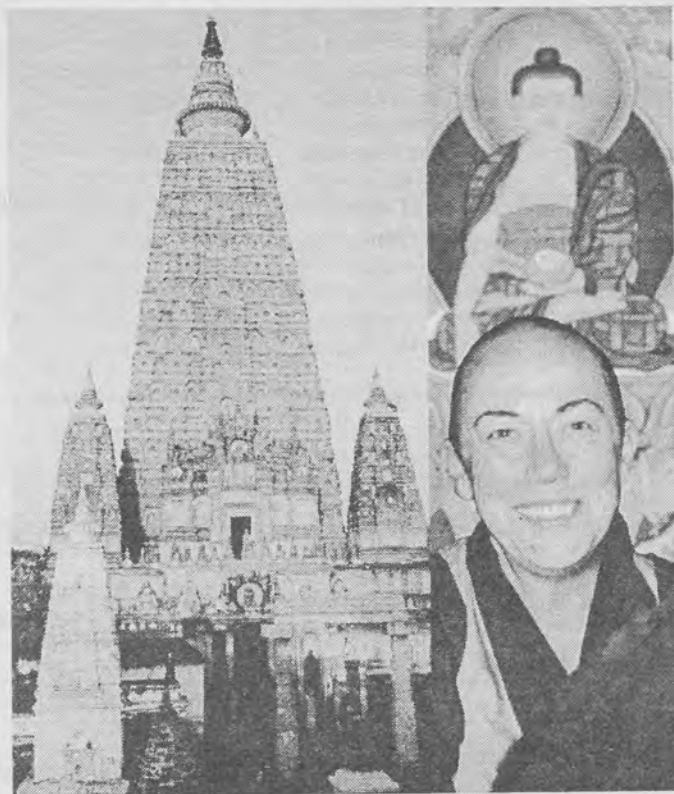
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Digitizing and Distributing Visual Footage from the Himalayas

BY MARK TURIN

Digital Himalaya is a pilot project to develop digital collection, archiving and distribution strategies for multimedia anthropological information from the Himalayan region. Based at Cornell and Cambridge universities, the project began in December 2000. The initial phase involves digitizing a set of existing ethnographic archives comprised of photographs, films, sound recordings, fieldnotes and texts collected by anthropologists and travellers in Tibet, Nepal, Bhutan and the Indian Himalayas from the beginning of the 20th century to the present.

The five collections involved in the first phase of the project include 1,700 photographs taken between 1930 and 1935 by the British Political Officer Frederick Williamson in Tibet, Sikkim and Bhutan; over 100 hours of 16mm film from various parts of the central and eastern Himalayas filmed between 1936 and 1980 by Christoph von Furer-Haimendorf, supplemented by detailed field diaries; a large ethnographic collection relating to the Naga peoples of north-eastern India and parts of Burma, principally collected by five different anthropologists and travellers; materials from a study of the Gurung village of Thak, central Nepal, including over 100 hours of film, more than 3,000 photographs, and continuous censuses and fieldnotes covering the period

1968 to the present; digital video, photographs and ethnographic data from the Thangmi communities of Dolakha and Sindhupalchok districts in north-east Nepal.

The project has three long-term objectives: (a) to preserve in a digital medium valuable ethnographic materials that are degenerating in their current forms; (b) to make these resources available in a searchable digital format to scholars and the Himalayan communities from which the materials were collected; and (c) to develop a template for collaborative digital cataloguing that will allow users to contribute documentation to existing collections and eventually link their own collections to the system, creating a dynamic tool for comparative research.

In January 2003, members of the Digital Himalaya team travelled to Gangtok (Sikkim) and Mustang (Nepal) with the purpose of return-

ing usable digital copies of archival footage from the 1930s and 1960s to the communities concerned. While we made use of laptop computers and high quality colour prints, it became clear during the field visit that DVD technology provided a powerful yet unexplored medium of exchange.

High quality compressed films from the 1930s onwards can be freely viewed and downloaded from the Digital Himalaya website. Please take a moment to view the unique footage at:

www.digitalhimalaya.com ■



Clockwise from top: H.H. the 13th Dalai Lama (photo by Frederick Williamson); Tibetan merchants at Shigatse Market (photo by David Germano); Monk at Meru Nyingba Monastery, Lhasa; Entrance to Chökhang Library (photo by Frederick Williamson); Courtyard at Meru Nyingba Monastery, Lhasa

The Snow Lion

The snow lion is the national symbol of Tibet. Two lively snow lions appear on the Tibetan National Flag. They are fearless and valiant and indicate the complete victory over all obstacles. They represent the strong vitality of the Tibetan people who revere the Three Precious Gems—the Buddha, Dharma and Sangha. Elsewhere the lions appear supporting the thrones of various deities and symbolize the strength and fearlessness of those who have perfect wisdom and compassion. As the logo for Snow Lion Publications, the snow lion represents our dedication to supporting Tibetan Buddhism and culture as it moves to the West—the lion's roar proclaims the dharma. ■

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Lama Khemsar Rinpoche

Schedule of Events ~ USA

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August 18th-20th **Ma-gyud Gong-choh Nam-som Tsham** (retreat)
Contact: Viktoria, Tel: 001 310 454 8226 Email: giopano@aol.com
Dana, Tel: 001 310 390 1796 Email: dmbaldwin@earthlink.net

SAN FRANCISCO

Aug 26th-Sept 9th **Tse-drub Tsham** (retreat) **Three day Tsham** (Life Empowerment) on the concluding day the general public is welcome to attend.
Contacts: Jacquelyn and Rigdzin Tel: 510-526-2343 Email: Angelcirl@aol.com

HOUSTON

October 25/26 **Zhi-ney Meditation Retreat** (Stage 1) and **Nam-jom Jhab-Trud**
Contact: Alejandro Chaoul Email: alec@rice.edu

MIAMI

Tibetan Yungdrung Bon Institute
Nov. 7th - 9th **Nam-jom Jhab-Trud** (Tibetan medical and tantric healing)
Nov. 19th-23rd **Ngon-dro and Zhi-ney Tsham (Retreat) Stage 1**
Contacts: Debra Baxter, Tel: (001) 305 532 5818, YungdrungMiami@aol.com
or Janet Galipo, Tel: (001) 305 672 2812 Email: YungdrungMiami@aol.com

LOS ANGELES

November 28th-30th **Yeshe Welmo Healing Rite**
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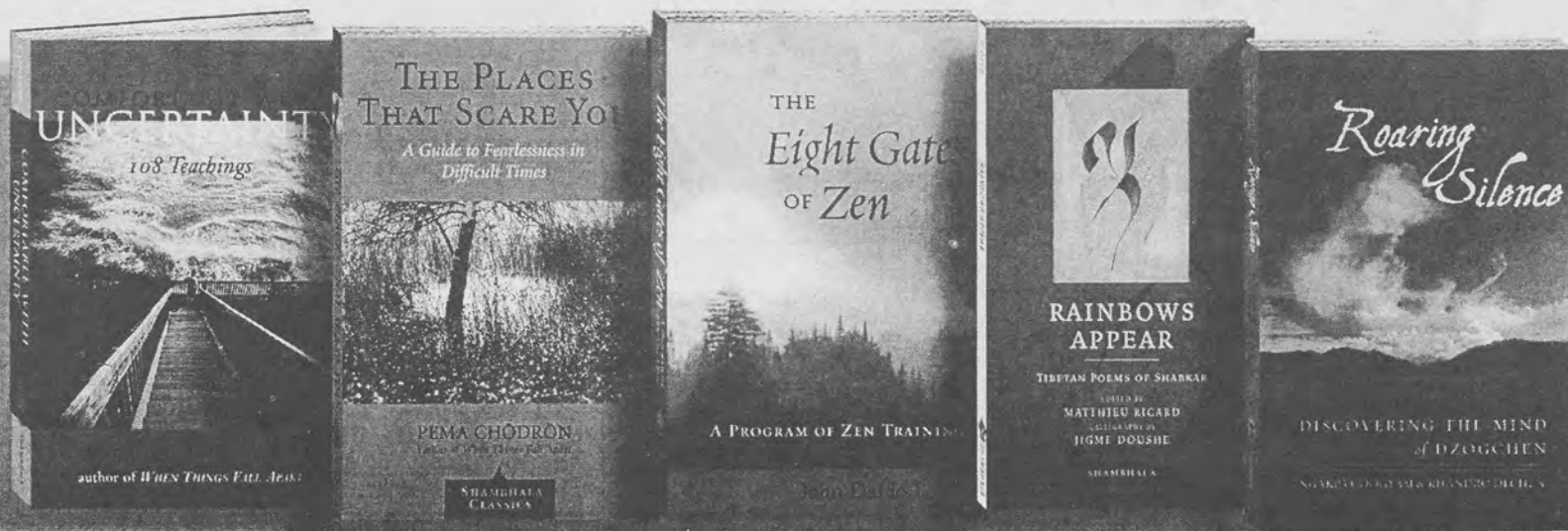
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WORKING WITH EMOTIONS AROUND THE WAR

Continued from page 13

Bush inside ourselves. Our spiteful speech, which hurts others to the core, is our weapon of mass destruction. Our control issues in which we impose our way on those around us are our bombs and artillery attacks. It's rather sobering to recognize this, and even though it's not at the scale where it influences as many people, still our jealousy and hatred and the actions motivated by them bring suffering. There's work we can start doing now to clean up our own attitudes and behavior as part of our contribution to peace.

Some people fear and distrust Bush, Cheney, and Rumsfeld as much or more than Saddam. It is extremely easy to vilify the coalition's leaders, in which case we put more anger into an already hostile environment. Here, too, our mind has become like those whose war cries we dislike, just the object of our hatred is different. We see the world in terms of "us and them," denounce one side and praise the other, and wish harm to those who disagree with us. This does no good at all, either for ourselves or others.

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This is where compassion comes in. How can we have compassion for those who promote war? How can we be kind to those whose political views differ from ours? How can we wish well to those who harm others, including government leaders and soldiers on both sides?

In my mind opposing the war and supporting the troops are two different issues. I don't hate the U.S. and British troops. These young men are as much victims of others' agendas as everyone else is. I wish them well; I don't want them to be killed or to kill. We can love our country's soldiers as individual sentient beings and still oppose the actions they engage in.

Similarly, opposing this war doesn't mean we don't love our country. In fact, it is because we care about our country that we don't want its leaders to take us down a path that we consider mistaken. We appreciate the freedom we have here but think that an international policy based on understanding and respect for other cultures will protect it better than the current one.

What about the government leaders who command them to fight? How can we hate those whose ways of thinking are so ignorant and misguided? Just imagine—if we grew up in Bush's family or in Saddam's home town with all the conditioning they received as youngsters, it's highly likely that we would think like them. Aren't both of them victims of the conditioning they received? Aren't they oppressed by the force of their own ignorance, attachment, and hostility? When we

think of the karma they are creating and the results they will experience due to it, how can we hate them? Aren't they objects worthy of our compassion?

Compassion isn't just for those who are ostensibly suffering in the conflict. Compassion is needed especially for those who perpetrate harm. We need to wish them to be well and happy. If they were content, they wouldn't be doing what they are doing. People only harm others when they're miserable themselves, not when they feel happy.

Compassion doesn't necessitate that we agree with what others think or do. We can speak out against harmful activities while having compassion for their perpetrators. Compassion doesn't mean we escape the realities of war. In fact, I believe it sees those realities more accurately and leads us to creative ways of seeking resolutions. A kind heart is something we have the capability and power to generate. We have some work to do; let's begin right now, and let's help each other do it.

Metta,
Thubten Chodron

May all sentient beings have happiness and its causes. May all sentient beings be free from suffering and its causes. May all sentient beings never be separated from sorrowless bliss. May all sentient beings abide in equanimity free of bias, attachment and anger.

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Tse Tofu

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INGREDIENTS:

- 1 bunch Swiss chard
- 2 green onions, chopped
- 1/2 teaspoon paprika
- 2 cloves garlic, chopped
- 1/2 inch fresh ginger, chopped
- 2 tablespoons soy sauce
- 4 blocks firm tofu (12oz. each), cut into 1-inch cubes
- 1/4 cup green peas
- 1 tablespoon oil
- 1 clove garlic, chopped
- 1/4 teaspoon ground black pepper

Wash the Swiss chard and tear it into pieces, removing the stems.

Heat a little oil in a frying pan, and stir-fry green onions, along with the paprika, ginger, and 2 cloves of garlic. Stir in the soy sauce, tofu, and peas.

In a separate frying pan, heat a tablespoon of oil very hot. Stir in the black pepper. Add the Swiss chard, still slightly wet, and toss to coat with the oil and pepper. Cover the pan and let it steam for 30 seconds.

Spread the greens on a serving platter and pour the tofu mixture on top.

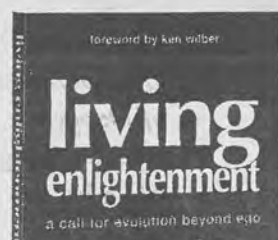
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PRESS

BUDDHIST ETHICS Continued from page 3

partially complete;
And those of the higher tantras,
fully complete.
Bliss and emptiness, as two or
as one, embrace all vows.

Earlier scholars designated the mantric vows of the lower classes of tantra as incomplete (those of Action and Conduct tantras) or partially complete (those of Yoga Tantra); and mantric vows of the Highest Yoga Tantra, as complete, according to the extent to which the mantric vows are assumed. In short, all vows and pledges are encompassed by two pledges: the ultimate pledge of skill in means, profound bliss, and the relative pledge of wisdom, emptiness com-

prehensive of all [aspects]." All too are embraced by the single vow of EVAM, the union of skill in means and wisdom. Accordingly, the *Two-Part Hevajra Tantra* states:

The vow of all the buddhas
Existing in the aspect of EVAM
Is the great bliss of EVAM
To be realized through initiation.

Since the vow of EVAM pertains to both ground and fruition stages, the Buddha himself called it the great pledge. The *Continuation of the Guhyasamaja Tantra* states:

It is the vow or pledge Taught by
One Beyond Worldly Conduct.
And *Manjushri's Magical Net*:
Our Teacher, guide of beings,
Realized this one great pledge.

The same is explained in detail in *Samvarodaya* and other tantras. ■

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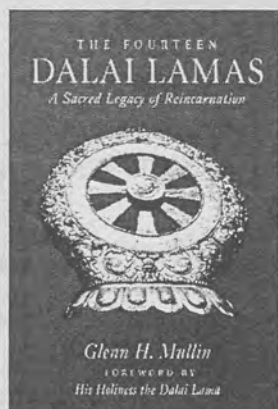
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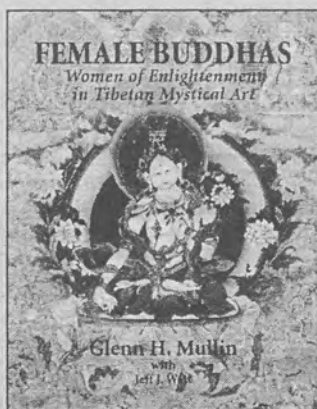
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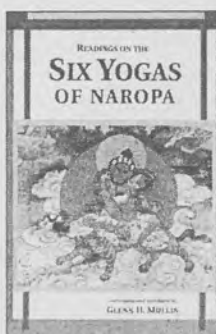
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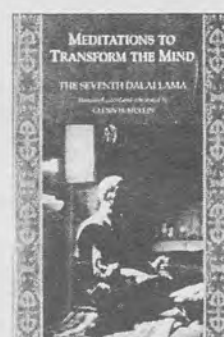
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MACHIK'S COMPLETE EXPLANATION

Continued from page 8

That is the dharma system of this beggar woman.

"Abiding within the state of emptiness, unborn cognizant awareness hidden in the basic space of the sky is unimpeded and automatically, innately free. Thus, fixation on 'I' is spontaneously severed, and awareness without action captures the stronghold. That is the dharma system of this beggar woman.

* * *

"Gods and demons as designated by worldly people are well known to all worldly people. What is called a god is anything that appears objectively to worldly people as nice, pleasing, uplifting, or inspiring. Whatever appears objectively to the mind as ugly and unpleasant, or in a frightening, life-threatening form, is called a demon. In short, whatever helps is called a god, and whatever harms is called a demon. These are labels used by worldly people based merely on good and bad, or help and harm. It is the lewd talk of fools and has no real truth to it. Moreover, the good can also cause harm, and the bad can be beneficial. There are many cases of what is at first beneficial later causing harm; and what is harmful at first may later be helpful—there is no guarantee. The good object of attachment that you take to be a god could really hurt you. The bad, displeasing demon may be of some help. Whether you call it 'god' or 'demon' makes no difference; nothing is definite. Holding on to the polarized ideas of gods and demons based only on good/bad

and help/harm is the superstition of worldly people. There is no real truth to it. Therefore, Chöd practitioners never believe in fixating on gods and demons based merely on good and bad, help and harm. They don't even use the labels 'gods and demons' for mere good, bad, help, or harm. They don't even make those sounds. Knowing that they are not true, you should know how to integrate this on the path.

* * *

The yogin who realizes both the outer and inner non-self, causes the energy-mind (*rlung sems*) to enter the central channel. That force brings on the special experience of transparent bliss-clarity, and from within that state she or he is fully cognizant of past, present and future. With heightened awareness of all phenomena, light rays spread. Numerous beings will be tamed by the light rays of many sets of fruitional qualities, such as unimpeded explication, debate and composition. The [method] that possesses the great power and ability to accomplish that goal is called the Chöd of Mahamudra. Therefore, dharma such as this is different than the dharma systems of others. Thus is it of profound significance, noble son.

Some common people have glimpses and concentrations of a mere emptiness or mere clarity of the characteristic of real mind. Then those ignoramuses call it "mahamudra." Those who practice such a mahamudra without knowing that it is just the characteristic of unreal mind are idiots practicing a dharma system of fools. Pay no attention to it. Fling it far away.

All phenomena are contained in the midst of mind-itself alone. Therefore, to know the center of mind alone is to know the center of all phenomena. My dharma, therefore, is the great Middle Way (*madhyamaka*).

This dharma of mine is the fruitional dharma of the Great Completion (*dzogchen*). All phenomena including the apparent existence of cyclic existence and its transcendence (*samsara* and *nirvana*) are complete within mind-itself alone. Therefore, if one knows the complete way in which everything is contained within the meaning of

mind alone, then the meaning of all phenomena is complete. So it is the

Great Completion. Understand this, my disciples." ■



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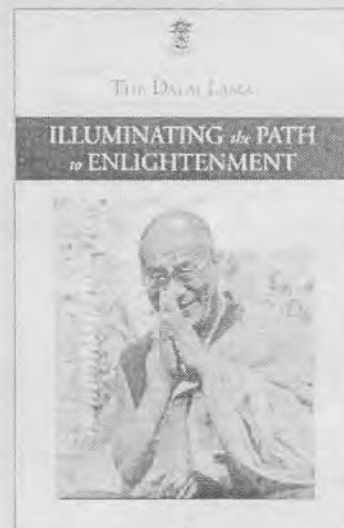
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MUSIC IN THE SKY

Continued from page 14

parage that tradition, saying that it is not good. This pattern is the result of not being able to distinguish between a religious tradition and the individual, between the teachings and our limited self.

In Buddhism, what we call "a religious tradition" means practicing a view or philosophy of the mind. All the paths found in these traditions are related to the mind. The Buddha and the incomparable masters who followed him taught that taming our minds is extremely important. Many of us have studied the major texts of Buddhism. (How much other types of study, like the sciences, benefit the mind ultimately is not clear.) If we receive a commentary on how to meditate on the preliminary practices" or if we take an empowerment, these activities can benefit our minds. They are the heart of Dharma and have the purpose of establishing in our mind the habitual pattern for true happiness. If these do not help

us, then receiving an empowerment does not impart its essential benefit: it is just placing a vase on our heads, and a great deal of work for the lamas.

There are other benefits from receiving an empowerment, but the main point is for us to see the very nature of our mind. It is beneficial if positive habitual patterns can be established within our mind, for example, an experience of the true nature that can blend with and benefit our mind. If this does not arise, then no matter how many texts we have studied or how many empowerments we have received, they will not be very useful. It is crucial to connect with the essential nature of our own mind. ■

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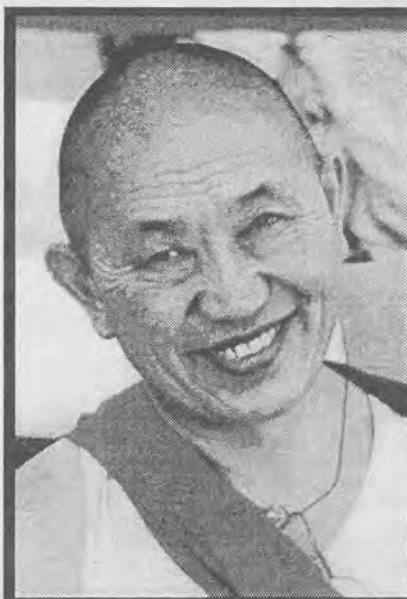
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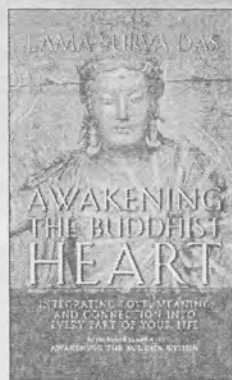
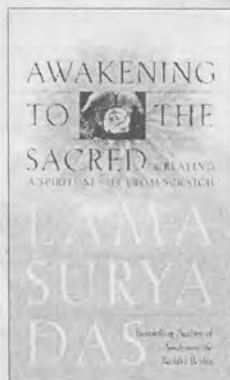
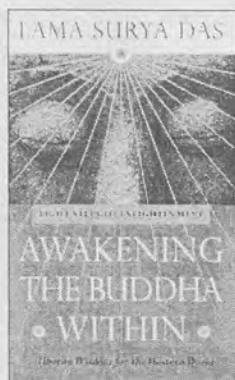
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PARTING FROM THE FOUR ATTACHMENTS

Continued from page 4

behavior. They will tend to chastise others for the terrible weight of their sins. They will be neither understanding nor forgiving toward the accused transgressors, since in reality their own moral conduct is practiced in order to attract respect, gain, and happiness for themselves in this life alone. All of these are examples of the sort of attitudes that may arise in relation to others when our discipline lacks pure motivation and intent.

* * *

Endorsements:

Another great benefit of knowledge, acquired through proper study that is pursued with sincere intentions, is that one becomes able to allay fears and anxieties in oneself and others. With proper motivation, the more knowledge one acquires, the more fear and insecurity one will be able to eliminate. The more fear you are able to dispel, the more you are able to increase the happiness of others as well as your own sense of well being. Learning is not just a chore undertaken to acquire knowledge, it is in itself something enjoyable, something that brings satisfaction to oneself and can benefit others.

In short, if one acquires knowledge for the selfish goals of this life, it will lead to adopting a condescending attitude toward the unlearned and jealousy toward the more erudite. Study and the acquisition of knowledge will then serve to inflate the ego, which will

THE KARMAPA AND MUSIC IN THE SKY

Continued from page 16

here he is all of a sudden with high government officials and he is totally himself. There was no sense that he was overpowered by the situation; he was just matter-of-factly relating to whatever it was that came to him. He picked up on everything amazingly quickly in a completely natural way.

simply increase our own suffering through binding us to worldly phenomena. Erroneous study, like artificial morality, engenders arrogance that may even lead to one becoming abusive toward others.

* * *

"Quintessential teachings on how to genuinely enter into the practice of Dharma and get to the very core of the path, by one of the last Tibetan masters of the old generation, commenting on classic verses of the Sakya tradition."—VEN. MATHIEU RICARD, author of *The Monk and the Philosopher*

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Chogyé Trichen Rinpoche is a primary teacher of the Dalai Lama, Sakya Trizin, and other great lamas. ■

Was it very difficult for you to get access to him initially?

Things were very open at that time. There's a time in Tibetan political history when there was an opening to freedom of religious practice. The time when the Karmapa was discovered happened to coincide with that. That was why the Chinese government recognized him. He was the first tulku that the Chinese government accepted. That side of things was not difficult. Because he was the Karmapa there were formalities, but there wasn't the sense of him being hidden away or protected in any way. We were able to ask questions and hang out a bit.

How did it evolve that you eventually became a translator for him?

In 2001, the labrang, his administration, asked me to come and translate for him at Gyuto. I of course was delighted. I had had plans of going on retreat for some months but I dropped those and went to Gyuto instead.

You've seen the Dalai Lama and the Karmapa interact. What is that like?

It's like an uncle with his favorite nephew. There's a very warm connection between them. You can see that the Dalai Lama is very concerned about the Karmapa's studies and growth and that he gets what he needs. The Dalai Lama has been extremely generous in seeing him whenever it was needed—even if he was on retreat he'd open the doors to him. And he gave him important initiations as well as his monks' vows. They have an extremely close connection.

What was Tsurphu like?

It's a very special place. I went there first in 1988, before the Karmapa came. It's a very spare landscape—a very simple backdrop for practice.

And yet it's a very powerful place; a natural clarity seems to happen when you come there. Your mind just clears out. There are caves where the previous Karmapas meditated. The living presence of the masters who have practiced there is palpable. Really, that's one of the reasons we go on pilgrimage: the blessings are still there.

Any good stories about the Karmapa?

There are many in the book. But there's one that isn't included. The Karmapa would go for walks in the mountains around Tsurphu. One time he was walking with a group of monks and he walked by a big boulder that was sitting next to the trail. And he just sort of passed his monk's shawl across the face of the rock and the person behind him saw that the name Karmapa, in letters the same color as the shawl—deep maroon—had been written on the rock. When I was there in 1996 I walked up and looked at it and it's very clear: you can see the name Karmapa very clearly. You look at the rock and there are these letters written, with the lichen. It's quite amazing when you see these things with your own eyes. I'm skeptical—all Westerners are—but seeing something like this is impressive. ■

THE AUTOBIOGRAPHY OF JAMGÖN KONGTRUL

Continued from page 22

who were under that jurisdiction. Although I was contacted by them briefly, by the grace of the Three Jewels the matter was dropped. Then, during the ninth month, there came a great force commanded by the nobleman and government minister Phulungwa and his brother, as well as many able leaders from the executive, military, and administrative branches of the central government. The force included troops from the central Tibetan army, as well as reinforcements from Dragyap, Gonjo, Richap, and other areas. This force recaptured the area around Dergé Gönchen and fought with any in the surrounding area who did not submit. Our monastery of Palpung was in danger of being attacked, since it harbored some who were very hostile to the government force, but just at that point the Dongkham Thripa, the leader of the Dragyap contingent, suddenly fell ill. The commander summoned all who knew the Dergé region and they told him I would be the best one to call in, so a messenger was dispatched

(Continued on page 31)

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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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THE AUTOBIOGRAPHY OF JAMGÖN KONGTRUL

Continued from page 30

to bring me. Although I was greatly concerned over the Nyarong chieftain and the war he was waging, the divinations turned out well, so I trusted in that fact and crossed over a desolate pass to come down to the military camp at Ngulsip.

Although I performed empowerments, ritual ablutions, and so forth for the Dongkham Thripa, the problem was deeply rooted. I did a divination to determine whether he should stay or leave, and the result indicated that it was preferable that he leave, which he did. I met the great commander and offered him a ceremonial scarf. He ordered me to

spend a few days performing offering rites to the protective deities. Once I had finished these, the armies of the Nyarong chieftain approached and there was great tumult and anxiety—an experience that reminded me what circumstances would be in the intermediate state after death. At that point I was required to give counsel and do divinations to find out when the Nyarong foe would strike and from which direction he would come. Such affairs are hardly covered in the explanations concerning divination procedures, so I just spoke whatever came to mind and by the blessings of the Three Jewels everything I said turned out to be accurate. Even the commander was impressed.

On the actual day of battle, the

central Tibetan forces were victorious and congratulations were heaped on me. I made a petition on behalf of everyone connected with Palpung, mentioning every name I knew, and this landed well on the ear of the commander, who gave

me his promise that everyone under the jurisdiction of Palpung, both the monastery and the surrounding country. We would be spared any aggression. Then, while the war with the Nyarong forces was still raging, I returned home. ■

RHYTHMS OF A TIBETAN BUDDHIST MONASTERY IN AMERICA

Continued from page 11

Asia to the West, the monastery at KTD will continue to be part of His Holiness' activities. Mr. Chonyi, who recently spent three months with His Holiness the 17th Karmapa in India, says that the young Karmapa already is having a powerful effect on people in India.

"Everywhere he goes, His Holiness is being sought out by pilgrims who seek his blessing," Mr. Chonyi says. "People from India, Nepal, Ladakh, even Mustang—all the countries of the Himalayan region—have come to see him. We hope to bring this same benefit to people all over the world."

Mr. Chonyi says KTD is waiting with anticipation for the Indian government to give His Holiness permission to travel abroad, at which time he plans to invite His Holiness to return to visit his monastery in America.

"His Holiness' activity here has been great, and we hope to enhance this activity by his arrival in America," Mr. Chonyi says. "He is a universal teacher, and should not be secluded in just one place. He has disciples all over the world, and his activity has pervaded every place where there is freedom of religion."

Even though there have been some challenging times in the development of His Holiness' seat in North America, Mr. Schmidt says he remains inspired by what's happened on the mountain in the Catskills.

"When the previous Kalu Rinpoche was here in 1982, he told us that working for and building the monastery was not like what Milarepa did—he said it was the same as what Milarepa did," Mr. Schmidt says.

"Rinpoche went on to say that of course he was not a teacher like [Milarepa's master] Marpa, and that we were not students like Milarepa, but we were doing the same thing that Milarepa did," Mr. Schmidt says. "It was all Ngondro [preliminary practice] and purification for us."

That sentiment probably would be echoed down in the basement of the monastery, where cabinetmaker David Fischer carefully sands the Asian-carved snow lions on the throne and speaks with excited anticipation about the deep red paint and gold leaf what will adorn it.

And will his job be finished then? "Not quite," he says, eyeing the throne.

Unless His Holiness has another method for ascending the throne, says Mr. Fischer, "he's going to need some stairs." ■

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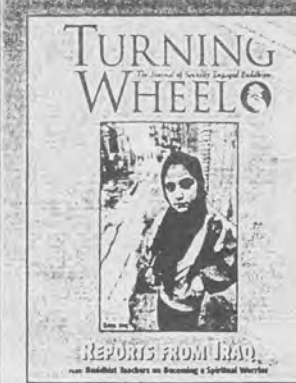
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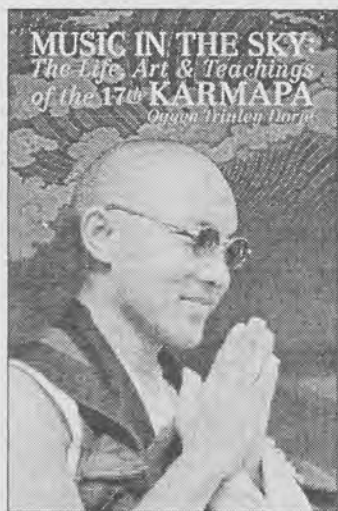
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by Michele Martin

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"The bright sun of the Gyalwa Karmapa shines throughout this book. It illuminates his young life from his discovery in eastern Tibet through his difficult journey to India. The text also reveals the breadth of his teachings and the beauty of his poetry and art. Anyone wishing to know more about him and the ancient tradition of Buddhism he embodies would do well to read this book."—KHENCHEN THRANGU RINPOCHE, tutor to H.H. the 17th Gyalwa Karmapa, and author of *Essential Practice and Everyday Consciousness and Buddha-Awakening*.

"I was so very surprised and happy when I read the profound poem by the 17th Karmapa as he wrote about his escape from Tibet in a poetic form. Even my poems do not have this quality or profundity. From that point onwards, I realized that the Karmapa is in fact a being who possesses the clarity of inner wisdom, who is very keen to learn Buddhist logic and philosophy. I told many others about the poem and how wonderful it was from the point of view of his knowledge of Dharma and the wisdom within."—THE DALAI LAMA

"*Music in the Sky* is a profoundly moving story of one of Tibet's greatest teachers. His Holiness the Karmapa is alive and very well in India, and shares with us his teachings, poetry and spiritual insights in this delightful book."—RICHARD GERE

MICHELE MARTIN has published numerous translations and has served as an oral translator from Tibetan and as a teacher all over the world. She lives in Woodstock, NY.

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Book One: Myriad Worlds

by Jamgön Kongtrül Lodrö Tayé, trans. by the Shéja Dzö Translation Committee, under the direction of Ven. Kalu Rinpoche and Ven. Bokar Rinpoche. 301 pp. #TRKN1 \$29.95 cloth

This first book of *The Treasury*, which serves as a prelude to Kongtrül's survey, describes four major cosmological systems found in the Tibetan tradition—those associated with the Hinayana, Mahayana, Kalachakra and Dzogchen teachings. Each of these cosmologies shows how the world arises from mind, whether through the accumulated results of past actions or from the constant striving of awareness to know itself.

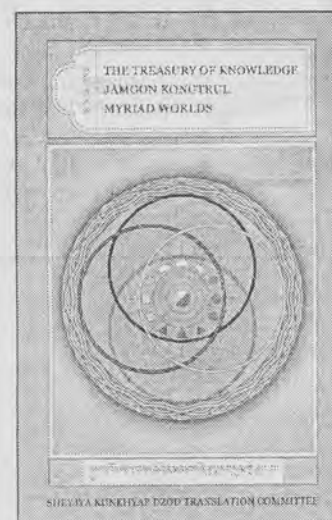
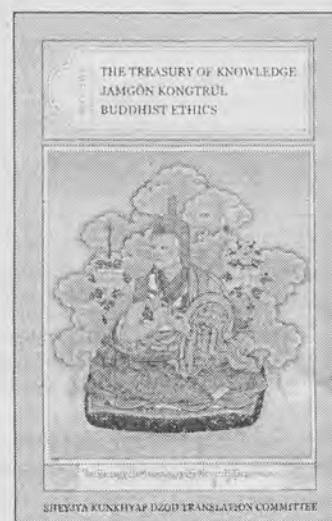
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THE AUTOBIOGRAPHY OF JAMGÖN KONGTRUL

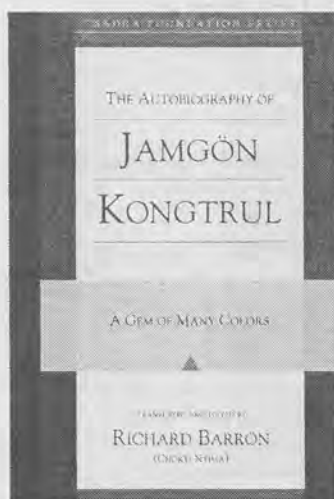
trans. & ed. by Richard Barron (Chökyi Nyima). 544 pp.
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Jamgön Kongtrul Lodrö Tayé (1813-1899) was one of the most influential figures and prolific writers in the Tibetan Buddhist world. He was a founder and the single most important proponent of the 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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"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*



MACHIK'S COMPLETE EXPLANATION Clarifying the Meaning of Chod

trans. & ed. by Sarah Harding. 368 pp. A Tsadra Foundation Series book. #MACOEX \$29.95 cloth

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 radical 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

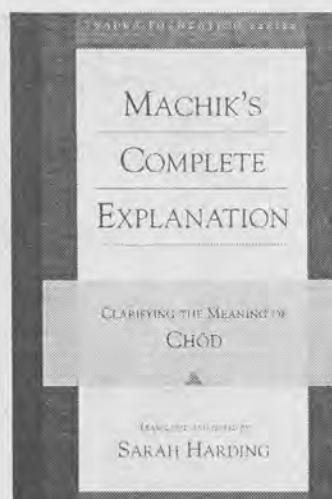
"In this remarkable work Sarah Harding has combined her well-honed translation skills with her own practice experience to give us the most complete, detailed, lucid, and well-contextualized study to date of the meaning and practice of Machik's Chod."—JAN WILLIS, author of *Dreaming Me*

"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.



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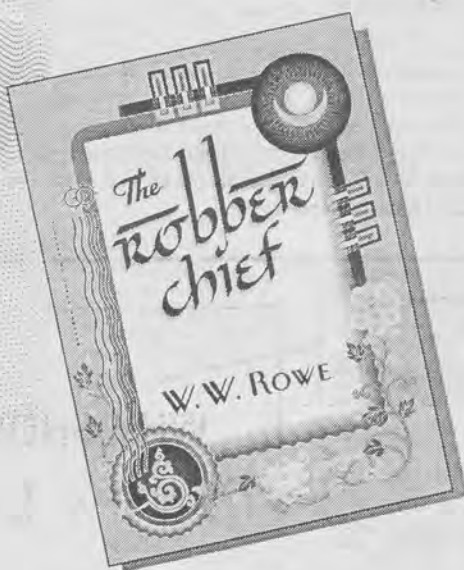


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by W.W. Rowe, illus. by Chris Banigan. 48 pages, 19 illus. #ROCH \$12.95 cloth

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W.W. ROWE is the author of *The Rabbit and the Tigerdile* and *A Dog's Tooth*.



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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

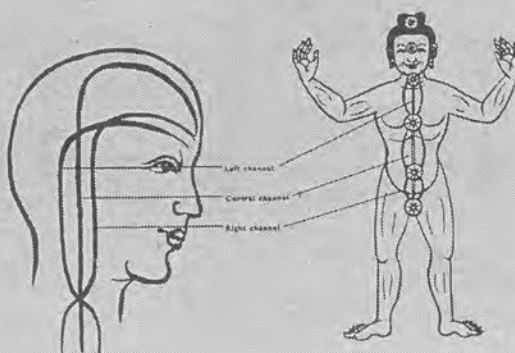
A stunning visual introduction to the artistic and spiritual heart of Tibetan Buddhism.

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

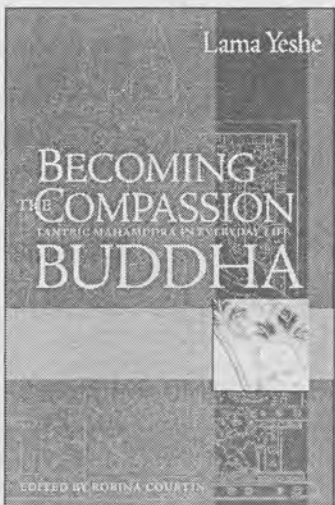
"This book brings a crystal clarity to one of the most profound rituals of Tibetan Buddhism. Barry Bryant has produced a gorgeous, powerful, and thorough guide to everything about the Kalachakra, from the technical details of the mandala's architecture to the deep spiritual meanings it embodies."—DANIEL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





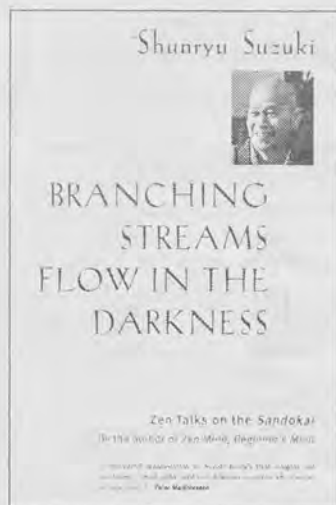
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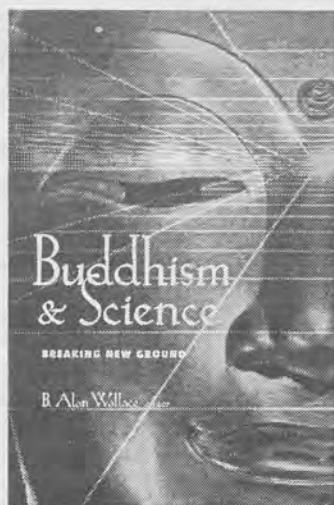
By the author of *Zen Mind, Beginner's Mind*—"offers an enlightening look at your place in the universe."—*New York Times*, "Best of the Season"

"Wonderful, simple, and bottomlessly deep."—*Tricycle*



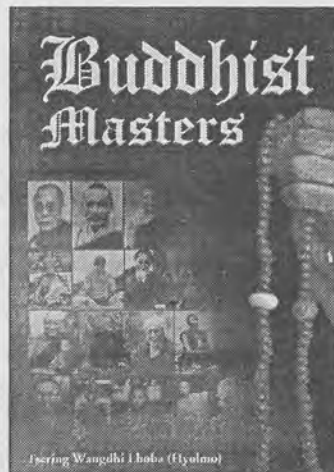
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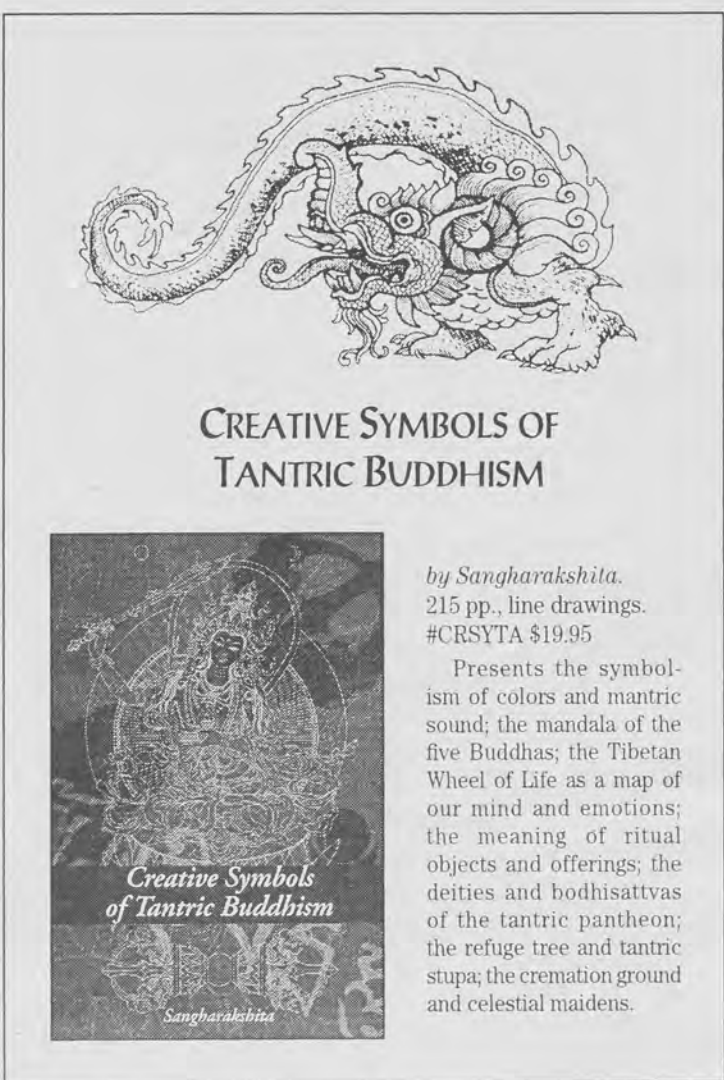
Great compilation of detailed biographies of over 100 Buddhist masters, including the Karmapas, the Jamgon Kongtruls, the Dzogchen Ponlop Rinpoches, some Western rinpoches, Tsoknyi, Gyatrul, Arjia, and Dudjom Rinpoches—and many more.



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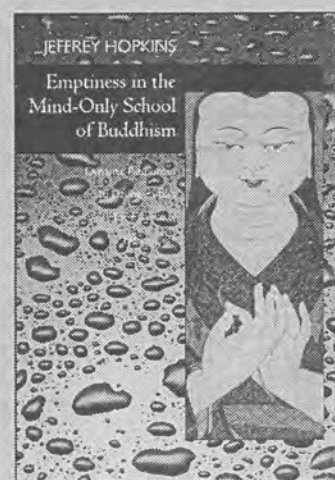
Presents the symbolism of colors and mantric sound; the mandala of the five Buddhas; the Tibetan Wheel of Life as a map of our mind and emotions; the meaning of ritual objects and offerings; the deities and bodhisattvas of the tantric pantheon; the refuge tree and tantric stupa; the cremation ground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



DEPENDENT-ARISING AND EMPTINESS: A Tibetan Buddhism Interpretation of Madhyamika Philosophy
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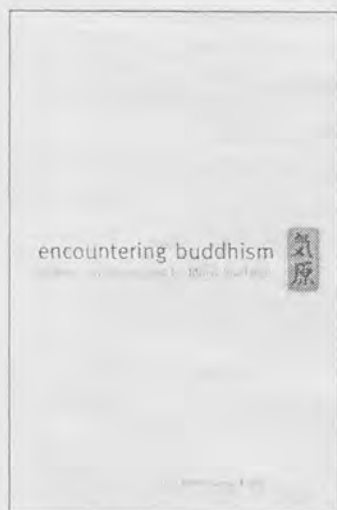
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EMPTINESS IN THE MIND-ONLY SCHOOL OF BUDDHISM: Dynamic Responses to Dzong-ka-ba's The Essence of Eloquence: I

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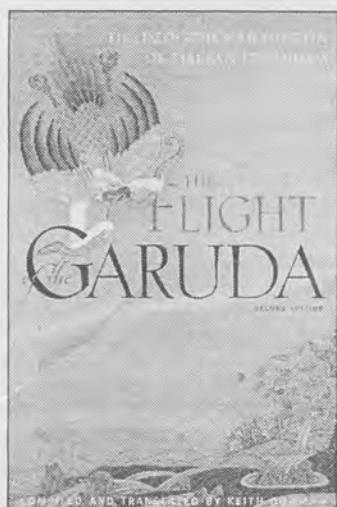
Focuses on how the conflict between appearance and reality is presented in the Mind-Only, or Yogic Practice School. *The Essence of Eloquence* is so rich that numerous Tibetan and Mongolian scholars have been drawn into a dynamic process of finding and creating consistency in Dzong-ka-ba's often terse and cryptic tract. Hopkins has made extensive use of these commentaries to annotate the translation in such a way that the issues come alive. Included are historical and doctrinal introductions, a critical edition of the text, and a lengthy synopsis.



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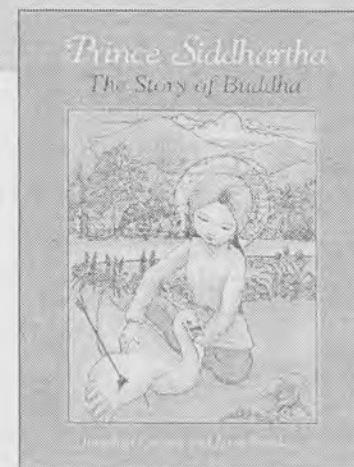
The teachings of the Dzogchen path—sometimes considered to be hidden or secret—seem to be of particular value to Westerners. This second edition contains translations of five texts, including one previously unavailable, that are essential to understanding Dzogchen.



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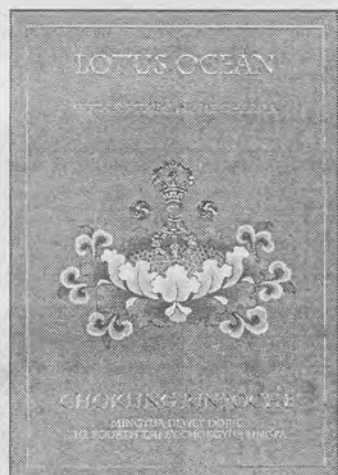


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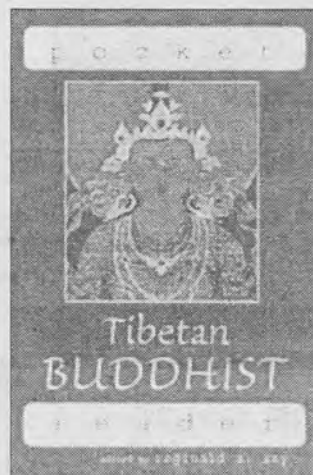
Chokling Rinpoche is the second son of Kyabje Urgyen Tulku and the younger brother of Ven. Chokyi Nyima Rinpoche. He speaks about the view and the method and explains all his lineages. He elucidates the preliminary practices, the creation and completion stages, dzogchen, the three roots and protectors,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



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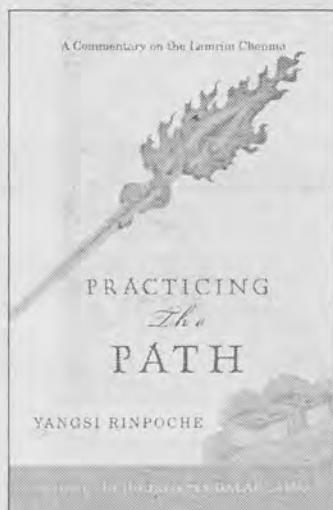
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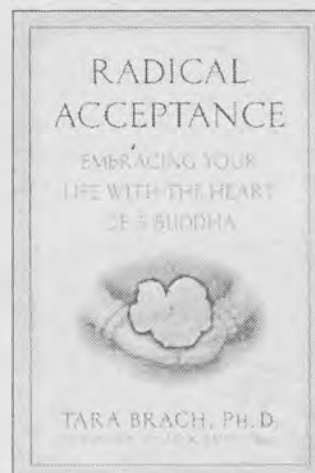
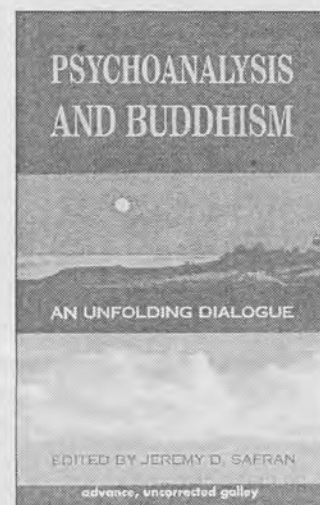
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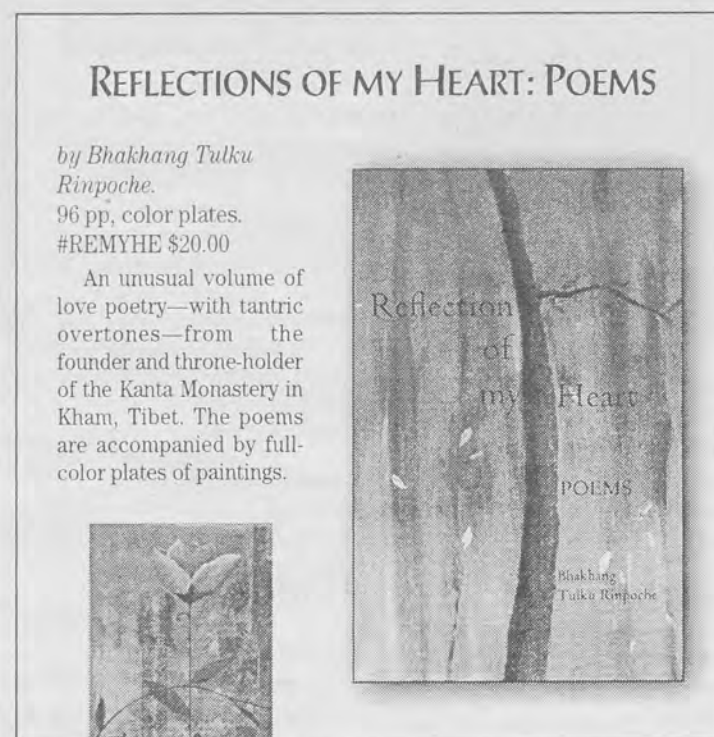
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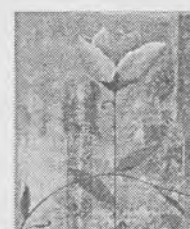
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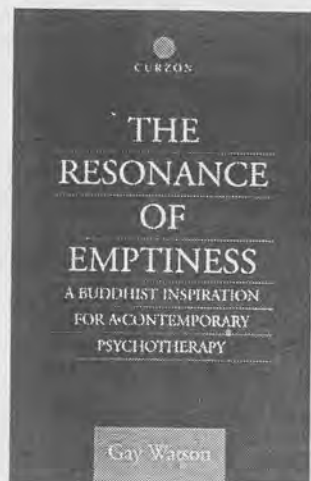


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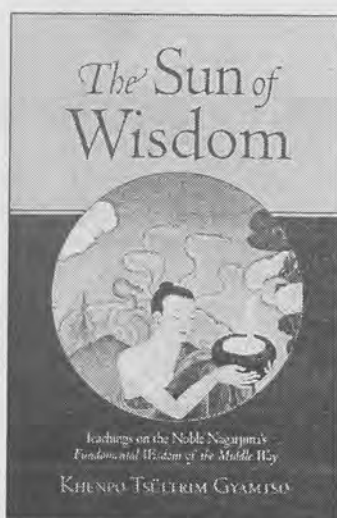
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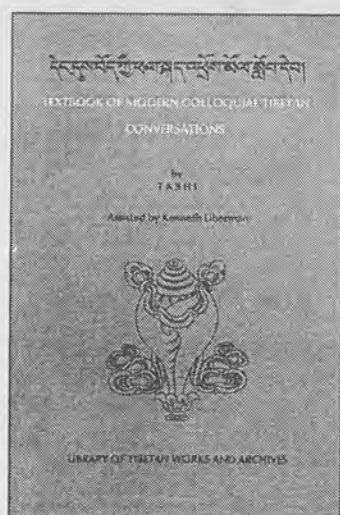
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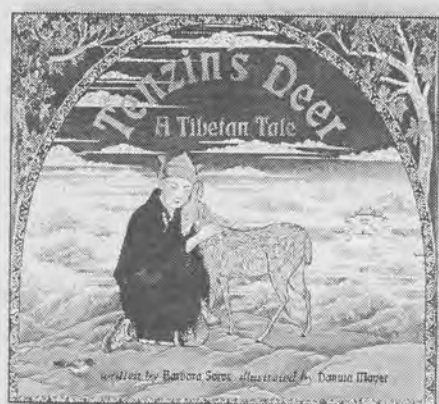
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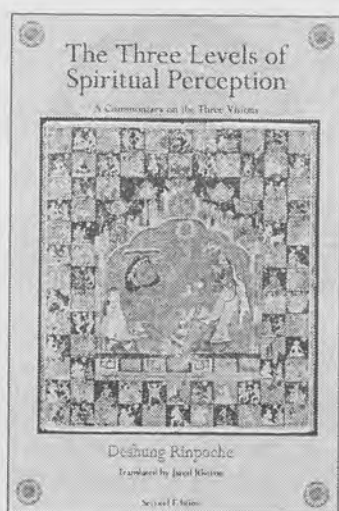


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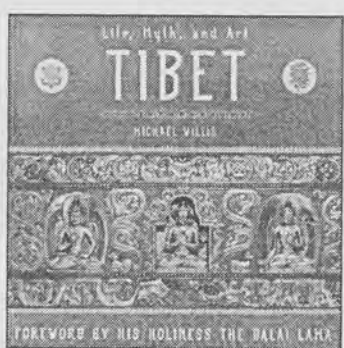
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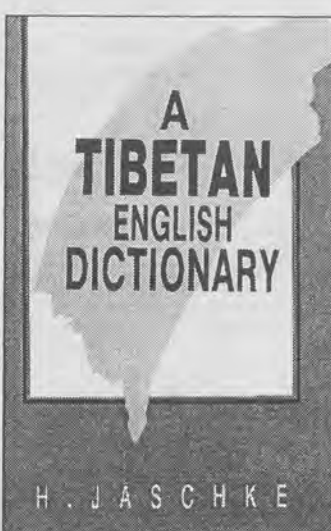


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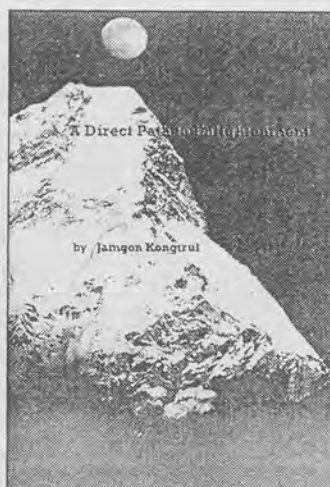
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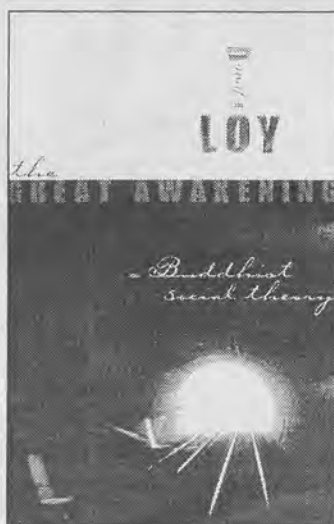
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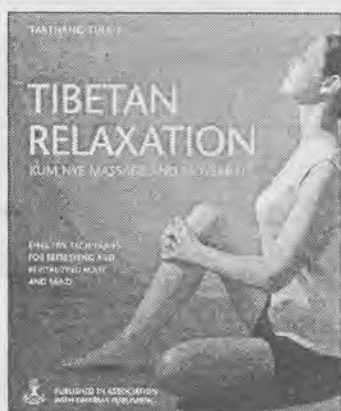




VISIONS OF COMPASSION: Western Scientists and Tibetan Buddhists Examine Human Nature

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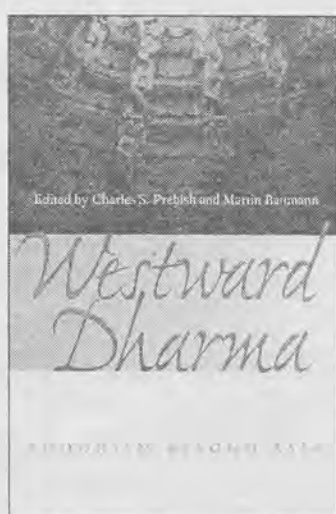
Examines how Western behavioral science, which generally focuses on negative aspects of human nature, contrasts with the Tibetan Buddhist celebration of human potential. Resulted from a Mind and Life Conference meeting between leading Western scholars and the Dalai Lama. New in paperback.



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ed. by Charles S. Prebish and Martin Baumann. 388 pp. #WEDA \$21.95

Leading scholars explore the plurality and heterogeneity of traditions and practices that characterize Buddhism in the West—a comparative and theoretical perspective for considering the variety of schools, centers, and teachers that have developed outside Asia.



TIBETAN PRAYER FLAGS Send Your Blessings on the Breeze

text and photos by Diane Barker with Dru-Gu Choegyäl Rinpoche. 64 pp., 8.5 x 8.5", color photos, 15 flags. #TIPRFL \$19.95

This beautiful book not only describes the origins and significance of prayer flags, but comes with its own set of traditional flags. This boxed set is stunningly illustrated with many color photos.

Interested in your Buddhist horoscope?
See Buddhist Astrology at www.SnowLionPub.com

THE NEW SOCIAL FACE OF BUDDHISM: A Call to Action

by Ken Jones. 272 pp. #NESOFA \$16.95

For the sake of ourselves and our world, engaged Buddhism must move beyond the classroom or occasional demonstration to a complete social actualization of Buddhist principles—for the relationship between the individual and society is central to the well-being of both.

NEW DHARMA ITEMS

FINE ART PRINTS by Andy Weber

\$48 each

Four 8 x 10" limited editions. These Giglee prints stand out because of their superb color reproduction (longlasting - pigmented inks) and print quality—they appear hand-painted. Printed on German etching paper they will last a long time (min. 75 years) and are published to Fine Art Trade Guild standards. A superior product!



VAJRAYOGINI #WDC30P

Vajrayogini (Tib: Naro Khachoma) symbolizes the female aspect of the Buddha embodying the union of bliss and emptiness. Her red body represents the transformation of passion and sexual energy into compassion.



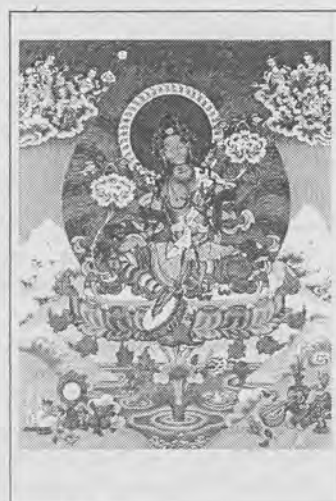
AKSHOBYA #WDC22P

Akshobya, one of the five Dhyani Buddhas, known as Mitugpa, the "Unmoving Diamond Buddha" transforms ignorance and stupidity into the wisdom of the all pervading awareness. Meditation upon him purifies mainly karmic imprints left by harmful actions in this and previous lives.



WHITE TARA #WDC64P

White Tara (Tib: Dolkar) is born from a tear of Avalokitesvara, the Buddha of compassion. She grants long life.

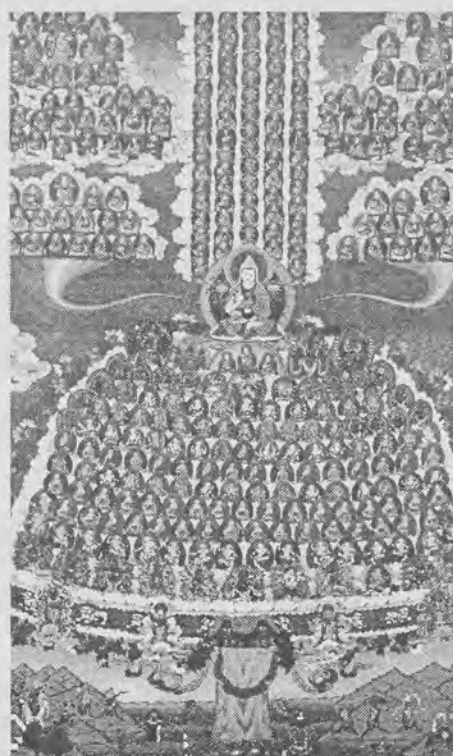


GREEN TARA #WDC18P

Green tara, the embodiment of active compassion.

REFUGE TREE LINEAGE POSTERS \$11

Here are the refuge trees of the four lineages. These posters measure 11.5 x 16.5", and are beautiful to see. Gelug and Nyingma are newly available.



Gelug Refuge Tree. #RETRGE



Nyingma Refuge Tree (Longchen Nyingtig). #RETRNY



Kagyu Refuge Tree. #RETRKA



Sakya Refuge Tree. #RETRSA

New photos of His Holiness the 17 Karmapa!



Folded hands. #KA59

KARMAPA PORTRAITS

\$10 EA.

These beautiful 5 x 7" photographs of His Holiness the Karmapa are enclosed in protective lamination. One is a luminous portrait; the second shows him wearing the Black Hat; the third, wearing a red pandita hat; and last with folded hands.



Portrait. #KA55



Pandita hat. #KA58



Black hat. #KA56

DEITY NOTECARDS

produced by KTD. \$2.75 ea.

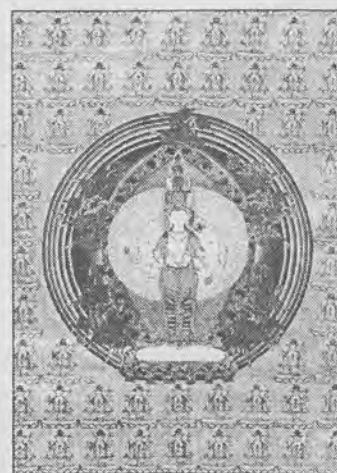
These deity notecards measure 5 x 7" and come in cellophane with an envelope. Each deity is beautifully depicted as a central figure in full color surrounded by a gold background with finely painted forms of the same deity (108 style). The cards are also suitable for framing.

Buddha Shakyamuni, #NOBUSH

Chenrezig, the Bodhisattva of infinite compassion, #NOCH

Green Tara, the protectress, #NOGRTA

Medicine Buddha, The Healing Buddha, #NOMEBU



Chenrezig, the Bodhisattva of infinite compassion, #NOCH



Manjushri, Buddha of wisdom, #NOMA



Vajradhara, Buddha representing ultimate reality, #NOVADH

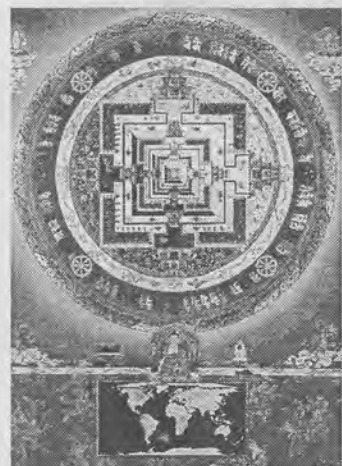


Vajrasattva, Buddha that purifies all karma, #NOVASA

KARMA ART NOTECARDS

\$2 EA.

The images on these colorful notecards interweave traditional Tibetan and modern imagery. Each 4 1/2 x 6 1/2" card comes with an envelope. Blank interior. Karma Phuntsok, the artist, was born in Lhasa and lives in Australia. His work has been shown worldwide.



Kalachakra Mandala & world. #KA9605



Buddha w/sea shell. #KA9706
Maitreya of Bakhor Temple. #KA9710



Guru Rinpoche/Ayers Rock. #KA8741



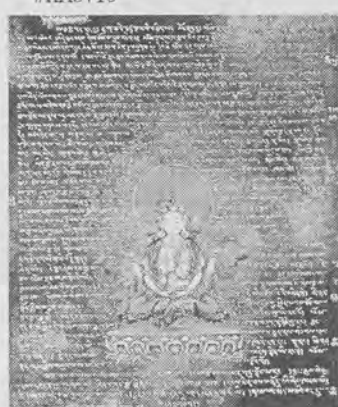
Invocation to Buddha/gold tracery. #KA9923



Om Mani Padme Hum (Chenrezig on blue). #KA9901



Green Tara with stupa and rainbow. #KA9705



Prajnaparamita w Tibetan text detail. #KA9907



White Tara on yellow. #KA9821



Standing Chenrezig w/flowers. #KA9607



Maitreya of Bakhor Temple. #KA9710



Green Goddess-Mother Tara. #KA9817



Green Tara. #KA0007

Looking for a Dharma center? Check "Dharma Resources" at: www.SnowLionpub.com

SHERAB KHANDRO NOTECARDS \$3.50 ea.

Sherab Khadro 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.



White Tara, #SKNOWH



Vajrasattva, #SKNOVA



Padmasambhava, #SKNOPA



Medicine Buddha, #SKNOME



Chenrezig, #SKNOCH



Amitabha, #SKNOAM

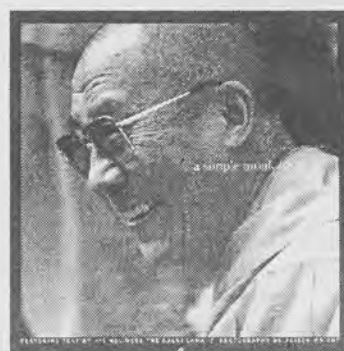
NEW CALENDARS



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 —50% off, was \$12.95, now \$6.48

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.



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). —50% off #SIMO03 was \$12.95, now \$6.48

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



PALDEN LHAMO

by monks of Gaden Jangtse Tsawa Khangtse. 58 min. music CD. #PALH \$20.00

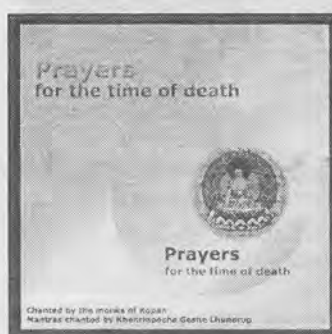
Palden Lhamo is the special protector of Lhasa, the Dalai Lama, and Gaden Monastery. This 10-track CD includes refuge, offering, and mantra recitation.

SACRED LAND: Tibetan Buddhist Ritual Music of Himalayan Nepal

by monks of Tengboche Monastery and nuns of Thupten Choling. 56 min. music CD. #SALA \$15.98

Selected chants from the Mani Rimdu ceremony, plus dedication prayers and excerpts from Chod and Lama Kusung Tuktik. The timeless beauty of voices, bells, drums, horns and trumpets.

NEW MUSIC CDS



PRAYERS FOR THE TIME OF DEATH

by the monks and abbot of Kopan Monastery. 53 min. music CD. #PRTIDE \$15.95

Beautifully chanted prayers and mantras to facilitate transformation and transition at death. Includes short Medicine Buddha sadhana, Bardo prayer and much more.



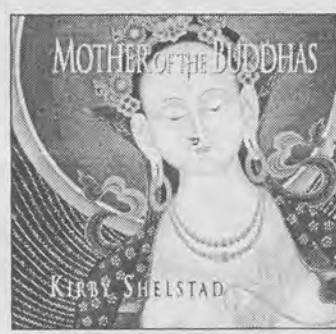
SACRED LAND

Tibetan Buddhist Ritual Music of Himalayan Nepal

THE TORCH OF CERTAINTY

by Jamgon Kongtrul, fore. by Chogyam Trungpa, 184 pp., 8 line drawings. #TOCE, \$14.95

Describes the four common and uncommon Foundation Practices of Vajrayana. The nature of impermanence, the effects of karma, the development of an enlightened attitude, and guru devotion are discussed as well as prostration, vajrasattva, mandala offering, and guru yoga.



MOTHER OF THE BUDDHAS

by Kirby Shelstad. 67 min. music CD. #MOBUCD \$16.00

Kirby presents a musical offering of the 21 Praises of Tara and Heart Sutra in a rich and elaborate setting full of devotion, spirit and energy. In the Tibetan schools of Buddhism, the noble lady Tara is known as the "Mother of the Buddhas' compassion" while the Prajnaparamita is known as the "Mother of the Buddhas' wisdom". Mother of the Buddhas was composed and created with devoted intention and the listeners journey in mind.

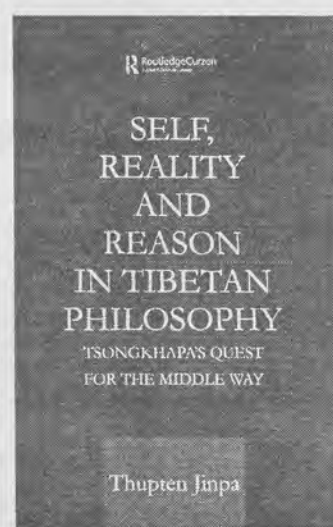
MEDICINE BUDDHA PUJA (Kopan)

Monks of Kopan Monastery, 62 min. music CD. #MEBUKO \$15.95

Medicine Buddha is the manifestation of the healing energy of all enlightened beings. The seven Medicine Buddhas pray for the happiness of all sentient beings. Reciting the Medicine Buddha mantra purifies karmic obscurations of all sentient beings. This traditional puja contains the extensive prayers and requests to the seven Medicine Buddhas with the mantra.

Win a FREE TOUR in TIBET!

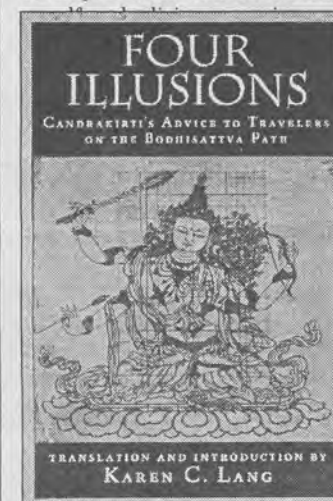
You can enter everytime you place an order with us.



SELF, REALITY AND REASON IN TIBETAN PHILOSOPHY: Tsongkhapa's Quest for the Middle Way

by Thupten Jinpa. 264 pp., cloth, #SERERE, \$65.00

This work deals extensively with one of Tsongkhapa's primary concerns, namely his attempts to demonstrate that the Middle Way philosophy's de-constructive analysis does not negate the reality of the everyday world. The central focus of the study is the question of the existence and the nature of self. This is explored in terms of both Tsongkhapa's de-construction of the self and his re-constructive theories of person. Finally, the work explores the concept of reality that emerges in Tsongkhapa's philosophy, and deals with his understanding of the relationship between critical reasoning,



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

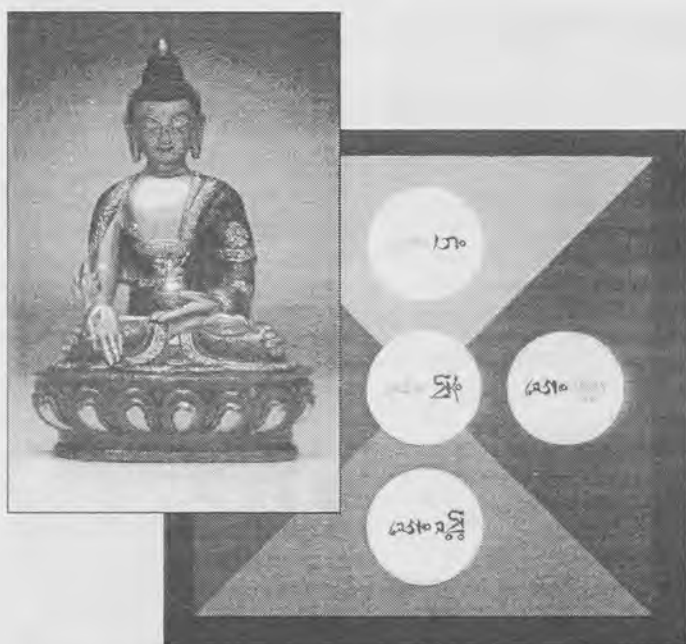
by Karen Lang. 288 pp. #FOIL \$19.95

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 Chandrakirti's arguments and the lively humor of the stories and examples he uses.

New card by Andy Weber



WHITE TARA #WDC65 \$1.00 (Tib: Dolkar). Born from the tear of Avalokitesva, buddha of compassion. She grants long life.



MEDITATION ON EMPOWERING MEDICINES

Laminated 10 x 10" mandala, 6.5 x 9.75" Medicine Buddha image, audio tape. #MEEMME \$25.00

Empower the medicines you take—Eastern or Western—using this well-designed aid that includes a Medicine Buddha practice suitable for all lineages—transforming the 5 skandhas and elements into the Dhyani Buddhas and Consorts. Place your medicines on the 10 x 10" full color mandala. Comes with beautiful Medicine Buddha image, tape with Medicine Buddha Meditation, and written instructions.



STUPA, Gold/Silver

2.5" high, silver plate.
#SIST \$55.00

2.5" high, gold plate.
#GOST \$55.00

This enlightenment stupa looks great in either gold or silver (plating). If you would like to put precious objects or prayers inside, it has a wooden seal for the bottom (to glue).

PURBAS

Tantric daggers used to expel negative forces. Made in a variety of metals, listed below

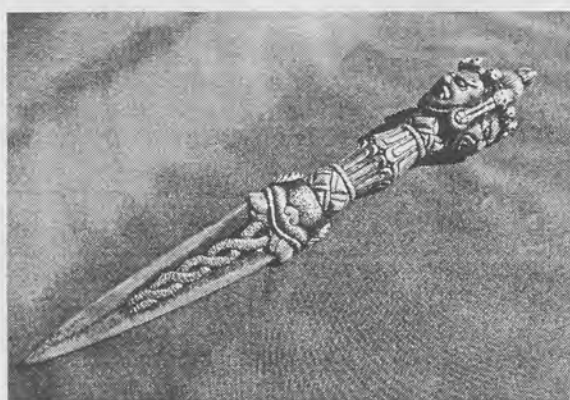
5" long, iron. #5PU \$12.00

9" long, iron. #9PU \$30.00



5 1/3" long, copper. #5PUC \$8.00

9" long, copper. #9PUC \$24.00



9" long, bronze with silver plate. #9PUS \$60.00

NEW VIDEOS AND DVDS



HIMALAYA

directed by Eric Valli

104 min. Tibetan w/English subtitles. #HIEPAD \$29.95

This wonderful, award-winning movie tells the story of a struggle for leadership in a Tibetan mountain village. A visually striking and spiritually captivating adventure. Filmed in Dolpo, Nepal. "Breathtaking."—*NYTimes*



THE EIGHT MOVEMENTS OF YANTRA YOGA: An Ancient Tibetan Tradition

by Chogyal Namkhai Norbu, instructor Fabio Andrico, produced by Shang Shung Institute and Angelo Fontana.

CD ROM—runs on Windows and Mac. Video in Quicktime (download included on CD). #EIMOYC \$25.00

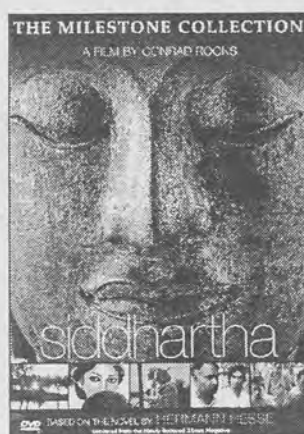
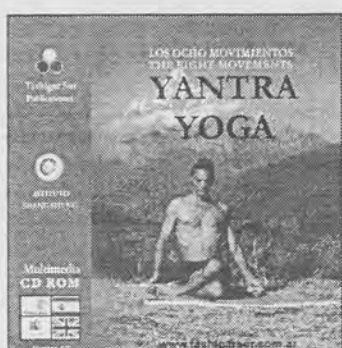
VIDEO—75 min., video w/ 32 page booklet. #EIMOYA \$29.95

PAL VIDEO (overseas standard) 75 min., video w/32 pp. booklet. #EIMOYP \$29.95

"A practical and simple guide for learning this discipline which is a very important facet of the lineage of the Dzogchen teachings of Chogyal Namkhai Norbu."—*The Mirror*

Yantra Yoga, or Union of the Sun and the Moon, is one of the more ancient Tibetan yogas, taking its origin from the great masters Humkara and Padmasambhava. Chogyal Namkhai Norbu is a living holder of this rare and precious Yoga teaching. These eight movements are the preparatory to a more complex system of Yantra Yoga. They harmonize and strengthen our energy through simple and effective methods. They act on the physical level through the body movements, and on the subtle level through the coordination of the breath. Through these movements one can achieve a calmer and more harmonious state of mind, for it is a yoga of harmony in movement. "As a practitioner of Yantra Yoga, I found this video to be very correct and precise, as well as enjoyable to watch. For those interested, it will provide an initial step toward discovering how to begin to coordinate one's three aspects of body, speech, and mind in order to discover the true primordial condition, the nature of mind."—Paula Barry

"This is a compelling introduction to this ancient Tibetan tradition, and I highly recommend it."—Richard Rosen, *Yoga Journal*



SIDDHARTHA: The Movie

film by Conrad Rooks, based on the novel by Hermann Hesse. DVD additionally offers optional English, German and Spanish, interview with director, original storyboards and script selections. #SIDVD \$29.99

VIDEO 115 min. video cassette. #SIVI \$29.95

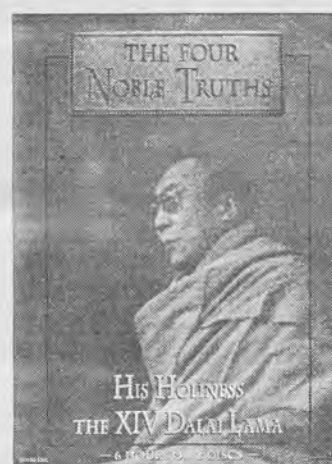
Hesse's story of young Brahmin who leaves his wealthy parents to become a sadhu. He meets and is awed by the Buddha, but chooses to follow his own path—which leads him to sexual passion, material wealth, frustration and abandonment of the worldly path. This video includes a 30 minute interview with the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



THE YOGIS OF TIBET: A Film for Posterity

by Jehu Films with the cooperation with Monks of the Drikung Kagyu Tradition. 1 1/2 hr. video. #YOTIV \$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.



THE FOUR NOBLE TRUTHS—Now on DVD!

by the Dalai Lama. 2-disc DVD. #FONODV \$59.98

Also available in the following formats:

4 cassettes, 6 hours.

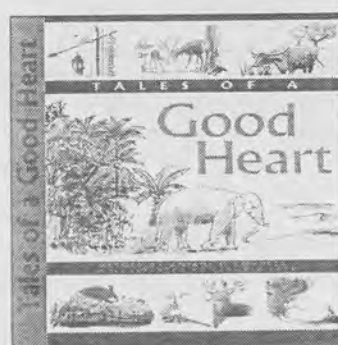
#FONOC \$35.00

4 videos, 6 hrs.

#FONOV \$108.00

In 1996, the Dalai Lama gave a wonderful teaching in London on the Four Noble Truths, on interdependence and non-violence and on the Buddha, Dharma and Sangha as being ultimate objects of refuge. This 6-hour DVD includes chapter selections, biography, bibliography, weblinks, and series transcript (ROM).

www.snowlionpub.com



TALES OF A GOOD HEART

by Anjani O'Connell, illus. by Claudia Frey. DVD. #TAGOHE \$14.95

These adaptations of the Jataka tales—stories of the Buddha's previous incarnations as animals—teach valuable life lessons in a wonderfully accessible form—for children of all ages.

AUDIO TEACHINGS

GOING TO THE PLACES THAT SCARE YOU

by Pema Chodron

9 CDs. #GOPLSC \$70.00

5 audio tapes. #GOPLST \$45.00

This 5-session talk addresses how to practice without fear, aversion, and suffering. Presents several forms of tonglen practice. Excellent guided meditations. Talk titles follow the 5 slogans of Machig Lapdron: reveal your hidden faults; approach what you find repulsive; help those whom you think you cannot help; give what you are attached to; and go to the places that scare you.

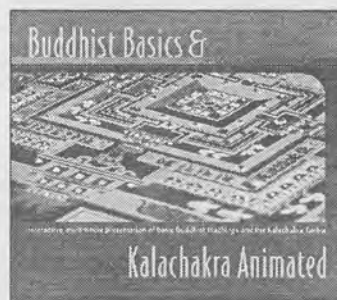


RENUNCIATION, THE FOUR REMINDERS, AND FREEDOM

by Pema Chodron

13 CDs. #REFORE \$99.00. 7 audio tapes. #REFORT \$65.50

7 talks given at Gampo Abbey. Yarns retreat, sojourn, four powers of compassion; renunciation as freedom; three stages of refraining; precious human birth; working with karma and becoming less reactive; samsara, an ocean of suffering; and five instructions based on maitri.



BUDDHIST BASICS & KALACHAKRA ANIMATED: An Interactive Multimedia CD Rom

by She Drup Ling. 2 multimedia CDs. #BUBAKA \$40.00

Features a detailed 3-dimensional model of the Kalachakra mandala palace and its main deities. The CD offers a practical guide for the Kalachakra initiation by providing the user with a visual aid to the complex initiation process as well as an explanation of the Inner, Outer and Alternative Kalachakra, and for those who have had the initiation, an animated sadhana.

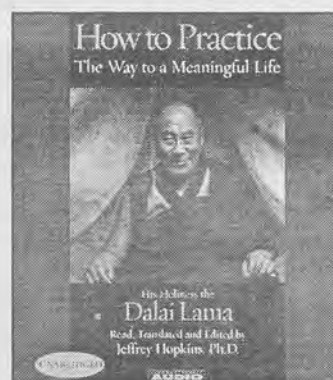
Includes interactive explanations of essential Buddhist topics: dependent origination, the Wheel of Life, Four Noble Truths, the Six Perfections, and the nine stages of training in calm-abiding meditation.

This project was sponsored by She Drup Ling Graz who organized the Kalachakra in Austria with the support of the Dalai Lama.

System requirements: QuickTime 5 or higher (included)

PC: Pentium 300 Mhz, 32 MB RAM, 4MB of graphics card memory, sound card, Windows 95/98/NT/ME/2000/XP

MAC: Power Macintosh Power PC processor, Mac OS 7.5.5 or later, OSX in classic mode, 32 MB of Ram



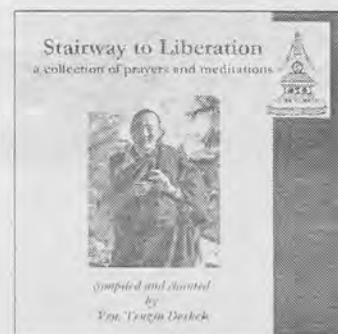
HOW TO PRACTICE: The Way to a Meaningful Life (tape and CD sets)

by the Dalai Lama; read, trans. & ed. by Jeffrey Hopkins.

3-cassette set. #HOPRT \$25.00

5-CD set. #HOPRC \$30.00

An accessible reference for daily practice as well as a stunning new illumination of the timeless wisdom of the Dalai Lama. This guide toward nurturing compassion and maintaining mental tranquility is divided into a series of steps that can lead spiritual seekers of all faiths toward enlightenment. A complete, unabridged teaching.



STAIRWAY TO LIBERATION: A Collection of Prayers and Meditations

by Ven. Tenzin Deshek. 42 min. CD, 48-page booklet.

#STLICO \$20.00

This CD/booklet set is an essential guide, containing 17 prayers chanted in Tibetan. Includes Refuge, 7-limb practice, Heart Sutra, Guru Rinpoche, Tara, Medicine Buddha and more. The accompanying booklet provides Tibetan script, English phonetics, and English translation. Profits go to support medical care for refugees.



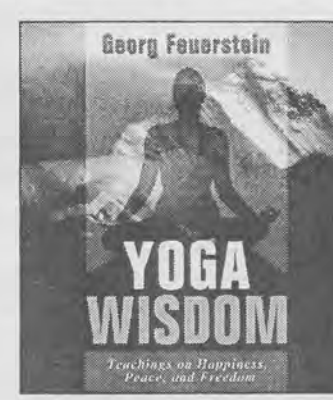
DAKINI WISDOM

by Acharya Judith Simmer-Brown.

11 CDs. #DAWICD \$84.50

6 audio tapes. #DAWIT \$55.50

The author of *Dakini Wisdom: The Feminine Principle in Tibetan Buddhism* presents lore of the dakini and teachings that evoke within us the experience of wisdom, emphasizing non-conceptuality. Includes: Wisdom of Emptiness, Wisdom of Devastation, Wisdom of Embodiment, Wisdom of Passion, Wisdom of Protection.



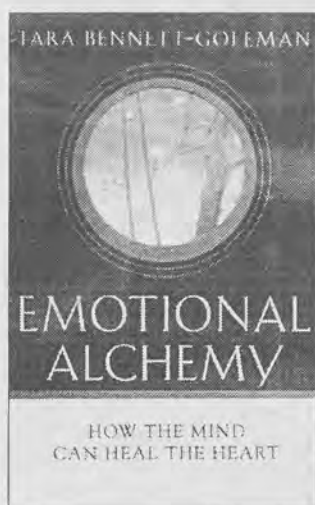
YOGA WISDOM: Teachings on Happiness, Peace, and Freedom

by Georg Feuerstein. 2 audio CDs, running 2 1/2 hours.

#YOWI \$24.95

An in-depth exploration of the profound teachings of yoga, unknown to most Western yoga practitioners: the 10 unifying principles of all the yogas, living the path in a 9-5 world, integrating all aspects of our being. Feuerstein is a renowned yoga scholar and author of over 30 books.

SALE—1/3 OFF WHILE THEY LAST!

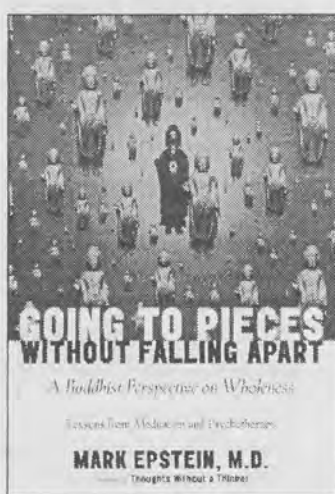


EMOTIONAL ALCHEMY

by Tara Bennett-Goleman. 341 pp. #EMAL was \$24.00, now \$16

Science journalist Daniel Goleman's *Emotional Intelligence* began as a collaboration with Bennett-Goleman, his psychotherapist wife. Now they have produced the excellent *Emotional Alchemy*, which has a foreword by the Dalai Lama. Blending cognitive therapy, cognitive neuroscience, Buddhist psychology, and meditation, Bennett-Goleman suggests that many people are ruled by maladaptive behaviors (schemas) stemming from childhood coping mechanisms. She investigates ten basic maladaptive behaviors—five used in close relationships and five for the larger community—and also explains that schema therapy deals with four human responses—thoughts, emotions, actions, and relationships. Each chapter ends with exercises designed to help the reader explore the root of the problem addressed.

GOING TO PIECES WITHOUT FALLING APART: A Buddhist Perspective on Wholeness



by Mark Epstein, M.D. 200 pp. #GOPIFA was \$13.95, now \$9.29

Western psychology has promised fulfillment through building and strengthening the ego. Based on the premise that the Western notion is flawed, Mark Epstein shows that happiness comes from letting go and from balancing our need to do with our inherent capacity to be. He explores emptiness, connection, passion and relief in an engaging manner.

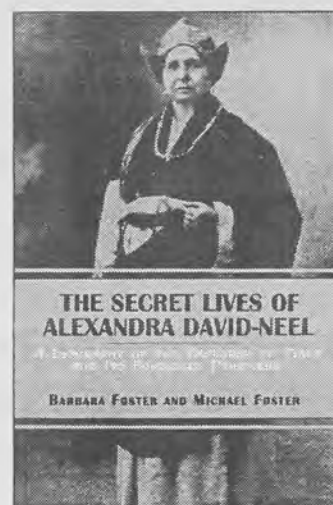
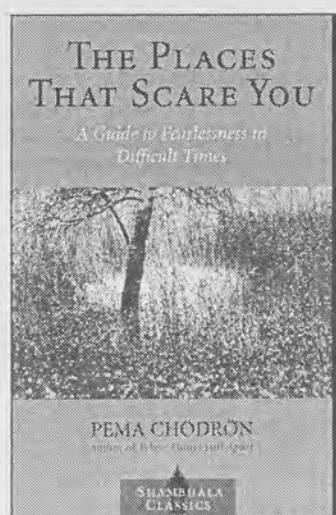
THE PLACES THAT SCARE YOU: A Guide to Fearlessness in Difficult Times

by Pema Chodron. 144 pp. #PLSCYO Cloth was \$21.95, now \$14.63

paper at regular price \$12.95

How to accept ourselves and others even with faults; stay in the present moment by seeing through ego strategies to resist life as it is; move toward what makes us feel insecure as a way to awaken the sense of our basic goodness and connect with others; cultivate the four immeasurables; train in the five strengths and six warrior activities that increase confidence and inspiration.

Formerly published as *Good Medicine*.



THE SECRET LIVES OF ALEXANDRA DAVID-NEEL: A Biography of the Explorer of Tibet and Its Forbidden Practices

by Barbara and Michael Foster. 329 pp., 26 b&w photos, 2 maps. #SELIAL was \$32.50, now \$21.67

Cloth

The first European to explore Tibet at a time when foreigners were banned. In Tibet and Sikkim, she lived among hermits and shamans, bandits and pilgrims. She had a torrid love affair with the handsome Maharajah of Sikkim and studied with a genuine master in the Himalayas. David-Neel knew first-hand the Tibet of magic and mystery, the secret mystical practices of Tibetan Buddhism including out-of-body travel, telepathy, vampiric Shamanism, and tantric sex.

Looking for a Dharma center? Check "Dharma Resources" at: www.SnowLionpub.com



SPIRIT OF TIBET: Portrait of a Culture in Exile

photographs and text by Alison Wright, foreword by H.H. the Dalai Lama. 200 pages, 180 color photos—nine 2 x 10" wide. #SPTI was \$34.95, now \$23.92

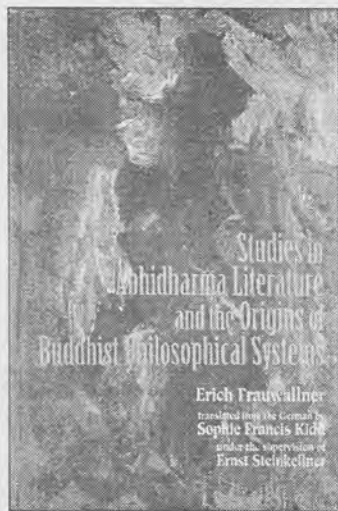
"The best photobook on Tibetan culture that I have ever seen!"—Ngawang Khechog, musician.

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

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

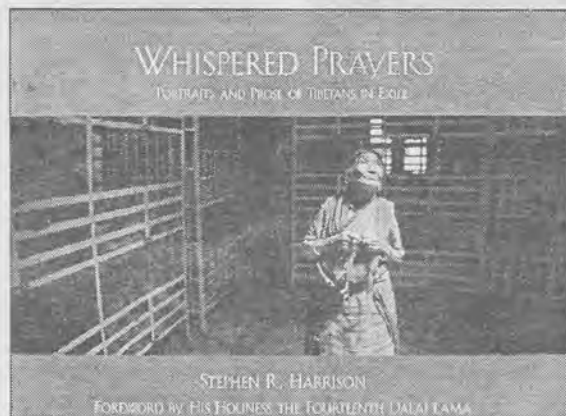
"The book has a wonderful warmth, which is evidence of the obvious personal investment and connection that the author has with the community. The photographs are illuminating and support the claim made by the author that 'Dharmasala is the people.'"—Lucy Kennedy, *The Tibet Journal*

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STUDIES IN ABHIDHARMA LITERATURE AND THE ORIGINS OF BUDDHIST PHILOSOPHICAL SYSTEMS
by Erich Frauwallner, trans. by Sophie Francis Kidd. 247 pp.
#STABLI was \$16.95, **now \$11.30**

Frauwallner analyzes the literary traditions, doctrinal tendencies, and structural methods of the Buddhist Abhidharma canon to expose the beginnings of systematic philosophical thought in Buddhism. He offers insights on the path of meditation, the development of Buddhist psychology, and on causality, the problem of time, and the development of Buddhism from its early doctrinal beginning to some of the most complex philosophical edifices in history.



WHISPERED PRAYERS
Portraits and Prose of Tibetans in Exile

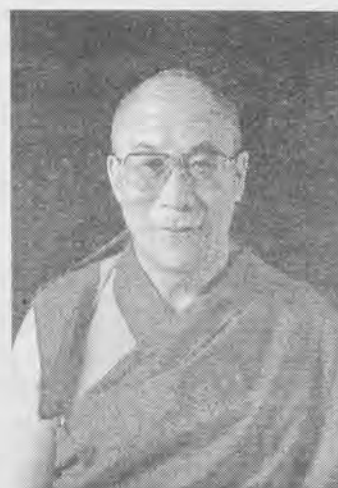
by Stephen Harrison, fore. by H.H. the Dalai Lama
168 pp., 9 x 12", 92 photos. #WHPR. Was \$59.95, **now \$39.96**

Extraordinary photos accompanied by riveting tales. One by one, refugees unfold their inner lives—reminding the reader that humility and courageousness are essential attributes worthy of admiration.



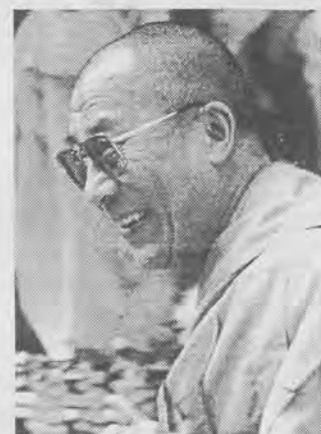
H.H. THE XIV DALAI LAMA, TENZIN GYATSO
Photo by John Smart. 16 x 21". #DALAPR
was \$15.00, **now \$9.99**

This is one of the most beautiful photographs of His Holiness that we have ever come across. It was taken by world-renowned photographer John Smart in 1974 when His Holiness was conducting the Kalachakra Initiation in Bodhgaya, India. There is remarkable presence in the photograph as the Dalai Lama's eyes meet the camera. The photographer used a Linhof large format 4 x 5" camera for incredible detail, custom tri-tone printing. The photographic image measures 12 x 16" on a 16 x 24" sturdy weight, acid free, high quality printing paper.



H.H. THE XIV DALAI LAMA, TENZIN GYATSO
Photo by Don Farber. 16 x 21". #LADALA was \$10.00, **now \$6.66**

A classic portrait of His Holiness, taken at the time of the 1989 Kalachakra in Los Angeles. An impressive full-color image with a black background.



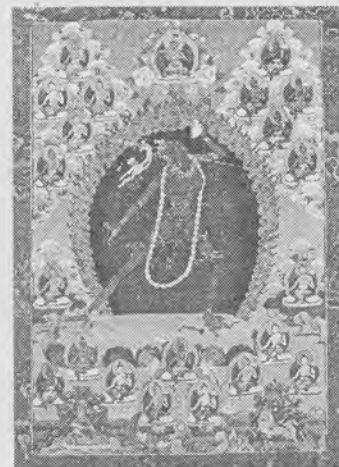
H.H. THE DALAI LAMA (yellow robe)
Photo by Alison Wright. 15 x 22". #DLYEPO was \$10.00, **now \$6.66**

This is the image we love from the cover of *The Path to Enlightenment* with His Holiness in a yellow robe. Alison Wright is an award-winning photographer and the author *The Spirit of Tibet*. She chose this image from hundreds because of its brilliance and the Dalai Lama's wonderful expression.



POTALA PALACE POSTER
20 x 25 1/2 inches. #POPAPO was \$9.00, **now \$6.00**

High-quality, full-color reproductions. One of the most outstanding pictures of the Potala Palace we've seen.



JOWO SHAKYAMUNI BUDDHA STATUE POSTER
20 x 25 1/2". #SHBUST was \$9.00, **now \$6.00**

Within the Jokhang temple in Lhasa, the main object of devotion is the Jowo Rinpoche statue—the principal Shakyamuni Image. It is a special object of reverence among the Tibetan people. It was believed that whatever prayer one offers in front of Jowo Rinpoche never goes unfulfilled.

This poster offers a stunning view of this sacred statue.



TEACHINGS ON LOVE
by Thich Nhat Hanh. 183 pp.
#TELO was \$16.00, **now \$10.67**

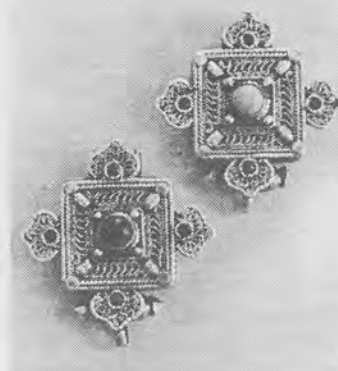
Here are meditations on love, ways to heal our relationships with our family and ways to resolve conflicts. Exercises and traditional and contemporary stories are designed to help us learn to love ourselves and others.

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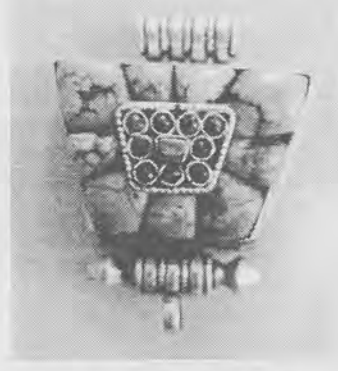
TIBETAN VOICES: A Traditional Memoir
photos by Brian Harris, written & ed. by Heather Wardle, Elizabeth Cass, Iain Marrs, George Koller. 8 3/4" x 11" wide, 150 pp., 50 photos.
#TIVO was \$31.95, **now \$21.30**

Brian Harris has combined images of Himalayan Buddhist culture with memoir-style accounts of Tibetan elders in India and the West—the photos and text are rich and moving. Royalties are being donated to Seva Service Society, The Tibetan Health Education Organisation, The Nuns Project and Delek Hospital Aid Foundation.



LHASA GAUS
Small, 1 1/2" square overall, turquoise in the middle. #GALHST was \$32.00, **now \$21.33**

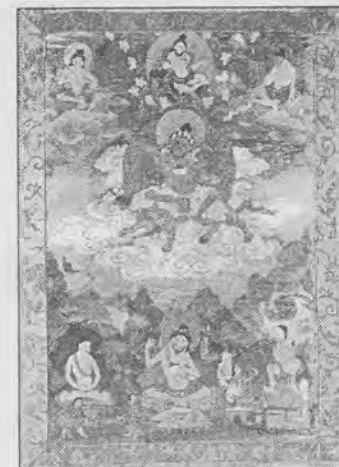
These traditional style gaus from Central Tibet have many coral and turquoise stones. Wear them around the neck with chain or cord—they hold small precious objects.



GAU WITH TURQUOISE & CORAL
#GATUCO was \$75.00, **now \$49.99**

1 1/2" wide at the top, this gau is covered with turquoise and has coral in the middle. Wear around the neck with chain or cord—it holds small precious objects.

VAJRAYOGINI CARD
#GAC139 was \$1.00, **now \$.66**



TSONG-KA-PA ON LION CARD
6 x 8.5". #GAC120 was \$1.00, **now \$.66**

This is a tantric form of Tsongkhapa—he rides in the sky on a tiger and is surrounded by mahasiddhas.



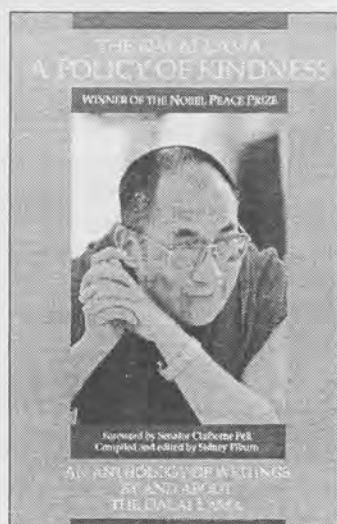
MACHIG LABDRON CARD
6 x 8.5". #GAC117 was \$1.00, **now \$.66**

Machig Labdron is the famous yogini who became the focus of the practice of chod. This card shows her dancing with bell and drum with lineage gurus above her and protectors below.

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THE DALAI LAMA: A POLICY OF KINDNESS
compiled & edited by Sidney Piburn. 152 pp.
#POKIL was \$10.95, now \$5.48

"This is a very important collection...the writings are well chosen...most highly recommended."—*Library Journal*

"The Dalai Lama: A Policy of Kindness brought me gently and pleasantly into the life and mind of this extraordinary spiritual leader and assured the success of my interview with him."—Bill Moyers, *PBS Television, Public Affairs TV, Inc.*

"The style with which the editor captured the essence of this remarkable individual prevails in the excellent choice of material. *A Policy of Kindness* is ideal...the selections have substance, are beautifully written, and cultivate a rich sense of depth and versatility on themes that range from an intimate look into the life of the Dalai Lama to his thoughts on an assortment of current topics...elegant, inexpensive and captivating."—*The Book Review*



A DOG'S TOOTH
by W.W. Rowe, illus. by Chris Banigan. 32 pp., 31 color illustrations, 8 1/2 x 11", for children ages 5-13, cloth.
#DOTO was \$12.95, now \$6.48

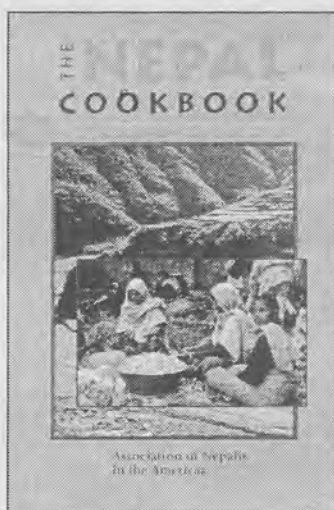
In this classic Tibetan tale of the power of faith, a young man is asked by his dying mother to obtain a sacred relic to help her. He fails to do this and instead deceptively brings her a tooth from the skeleton of a dog and tells her it is the Buddha's tooth. The story movingly conveys how the mother's strong faith has the power to fulfill her dreams in spite of the son's deceit. The illustrations are a miracle of lively imagination.



DZOGCHEN: The Self-Perfected State
by Chogyal Namkhai Norbu, ed. by Adriano Clemente, trans. by John Shane. 150 pp., 5 line drawings.
#DZSEPE was \$12.95, now \$6.48

Our natural condition is self-perfected from the very beginning. What is necessary is that we re-awaken and remain in our true nature. Through understanding and practice, we can rediscover the effortless knowledge of the self-perfected state that lies beyond our habitual anguish and confusion, and remain in this uninterrupted flow of contemplation, completely relaxed but fully present, through all activities. Rinpoche clearly explains Dzogchen and then reveals, in a simple and non-intellectual manner, what is meant by the practice of Dzogchen. "Rinpoche's explanations and analogies simply and convincingly map a path to the self-perfected."—John Tighe, Daemen College

"A fine introduction to Dzogchen for the Western reader"—*The Tibet Journal*



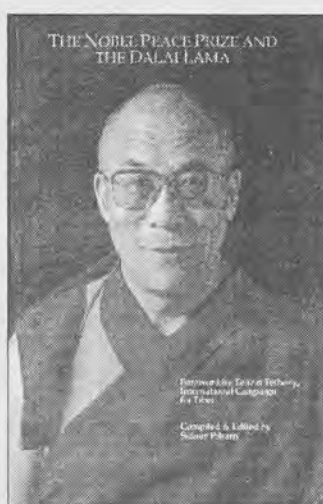
THE NEPAL COOKBOOK
by the Association of Nepalis in the Americas. 132 pp.
#NECO was \$10.95, now \$5.48

"The Nepal Cookbook is an ideal reference for gourmet clubs—a terrific addition to any kitchen bookshelf!"—*Midwest Book Review*

This treasury of recipes from the members of the Association of Nepalis in the Americas represents the best of authentic Nepali cuisine. From festival dishes to simple everyday favorites, these recipes reflect many facets of Nepal's colorful and diverse cultures. Nepali food is influenced by the cuisines of both India and Tibet. Here are recipes for all the elements of a full-course Nepali meal. Special cooking methods and ingredients are fully explained. "A unique compendium of family recipes"—*Library Journal*

"...first major source of information on Nepali recipes."—*Asian Foodbookery*

"These recipes are full-flavored without being overly fussy to prepare. There's a wealth of vegetarian recipes."—*Ithaca Times*



THE NOBEL PEACE PRIZE AND THE DALAI LAMA
Compiled & ed. by Sidney Piburn. 72 pp.
#NOPEPR was \$4.50, now \$2.25

Included here are the two major addresses given by the Dalai Lama in Oslo, Norway and statements by the Nobel Committee on the presentation of the award. These talks detail the constructive and forward-looking proposals for solving international conflicts, human rights issues, and global environmental problems.

THE PRACTICE OF MAHAMUDRA
by H. H. Chetsang Rinpoche, trans. by Dr. Robert Clark, ed. by Ani Trinley Chodron. 120 pp. #PRMA was \$12.95, now \$6.48

Mahamudra is known as the highest level of teaching within Tibetan Buddhism. Its study and practice lead to the realization of the very nature of reality itself—there is not a single phenomenon which is not subsumed within the realizations of Mahamudra. H.H. Chetsang Rinpoche gave detailed instructions on the Mahamudra methods. Each of the five stages of Mahamudra is carefully explained, many meditation practices are given including precise instructions on posture and breathing, and teachings of Tilopa and Gampopa are used to illustrate various points and different levels of practitioners and their corresponding attainments are outlined.

"...the clearest presentation of Mahamudra meditation practice available in English."—*Wisconsin Bookwatch*

"There are relatively few books on Mahamudra available to a non-specialist English-speaking audience, and this book is a welcome edition."—*Tibet Journal*

THE PRACTICE OF DZOGCHEN
by Longchen Rabjam, intro. & trans. by Tulku Thondup. 488 pp. A Snow Lion Classic. Paper back.
#PRDZ was \$22.95, now \$11.48

"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*

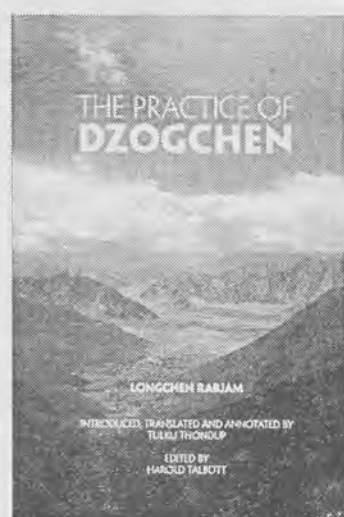
"An invaluable guide for those who seriously wish to experience the true nature of the mind."—*Parabola Magazine*

"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 yanas 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.



THE PRACTICE OF MAHAMUDRA

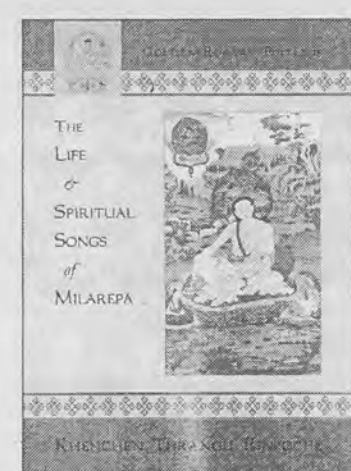


MISCELLANEOUS

THE LIFE AND SPIRITUAL SONGS OF MILAREPA
by Khachen Thrangu Rinpoche. 166 pp. #LISPSO \$15.95

Milarepa is one of the greatest Buddhist saints to have ever lived. His incredible story of accomplishing enlightenment is one of the truly inspirational books in Buddhism.

What Milarepa practiced, realized and taught was Mahamudra, a tradition that has often passed down from guru to disciple by way of spiritual songs. Khachen Thrangu Rinpoche shares his wisdom on the life and teachings of Milarepa through explaining a series of songs from Milarepa's *One Hundred Thousand Songs*.



A TIBETAN VERB LEXICON: Verbs, Classes, and Syntactic Frames
by Paul G. Hackett. 224 pp.
#TIVELE \$29.95

This is the first Tibetan-English verb resource to be published in more than thirty years. It is a verb dictionary containing extensive lexical information. Much more than a mere translation of existing works, this lexicon was compiled employing statistical techniques and data, and draws on sources spanning the 1200 years of Tibet's classical literature and covering all major lineages.

The lexicon contains over 1700 root verb forms and phrasal verb sub-entries, and incorporates a wide range of information not previously available in dictionary form. The individual entries contain English meanings, Sanskrit equivalents, complete sentences drawn from the corpus of Tibetan classical literature, and related sentence structure information. An extensive introduction to contemporary linguistic theory as applied to Tibetan verbs presents the theoretical underpinnings of the lexicon.

Paul G. Hackett has an M.A. in Religious Studies from the University of Virginia and an M.L.S. (in computational linguistics, and library and information sciences) from the University of Maryland. He is currently enrolled in the Ph.D. program in Indo-Tibetan Buddhism at Columbia University.



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The Mahavyutpatti Sanskrit-Tibetan English Glossary #MAGL \$45

Electronic edition of the official glossary of Sanskrit and Tibetan equivalents that was established in the ninth century AD. It is the standard glossary made by the great Tibetan translators responsible for the final translations of Buddhist texts into the Tibetan language. A standard reference every scholar should have. Contains about five hundred pages of listings of terms in transliterated Sanskrit, Tibetan text, and English translation for each term. Comes with Reader software designed specifically for the purpose, and Tibetan and diacriticals typefaces. Software has Wylie and standard Tibetan keyboards. Windows only, sorry no Macintosh support.

Geshe Chodrak's Tibetan-Tibetan Dictionary #TITIDI \$75

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

Sarat Chandra Das Dictionary #DADI \$75

The most classic of Tibetan-English dictionaries in a fully edited edition. Comes with Reader software designed specifically for the purpose, and Tibetan and diacriticals typefaces. Software has Wylie and standard Tibetan keyboards. The paper edition has a large amount of valuable terminology included but much of it is positioned under entries where it is not usually found. The electronic edition solves this problem and makes this dictionary extraordinarily valuable. More information about the dictionary and software can be viewed at the Padma Karpo Translation Committee web site. Windows only, sorry no Macintosh support.

Treasury which is an Encyclopedia of Knowledge #TRKN \$55

The encyclopaedic work of Jamgon Kongtrul the Great containing complete definitions and expositions of all levels of the Buddha's dharma is now available in an electronic edition. All four volumes of the original come as one electronic book which can be read, printed, and/or searched with ease. The edition was typed from the original Palpung blocks and thoroughly corrected. Comes with Reader software designed specifically for the purpose, and Tibetan typefaces. Software has Wylie and standard Tibetan keyboards. The texts can also be read in conjunction with any of our dictionaries or other texts for immediate look-ups of terms as you read. Other Tibetan texts in the same format are also available from Snow Lion Publications. Windows only, sorry no Macintosh support.

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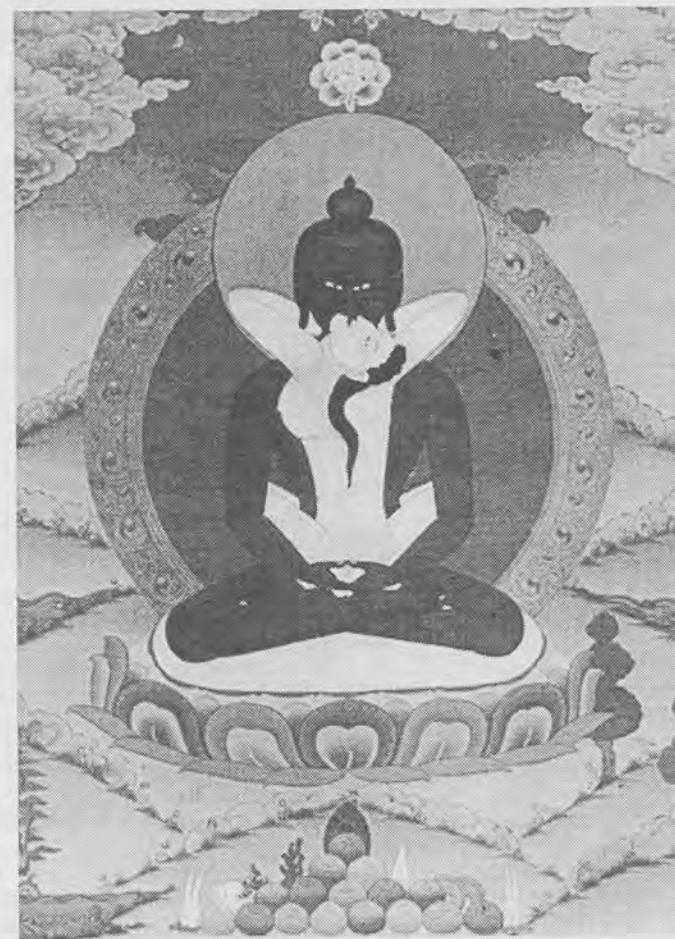
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Eastern Regions of Tibet Map

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CUCA35 Jokhang Rooftop	
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