

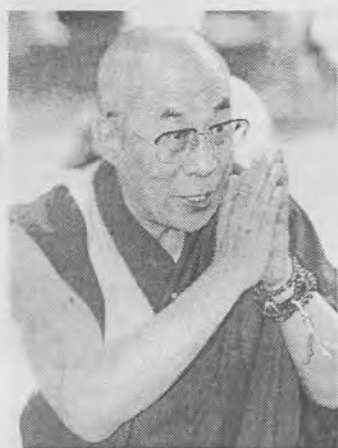
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SUMMER 2003 NEWSLETTER
& CATALOG SUPPLEMENT



Dalai Lama's Visit to U.S.

Francisco on September 5, after which he will offer a public address to the university community. That evening, he will give a public talk at San Francisco Symphony Hall. For information: www.himalayanfoundation.org

September 5 (Day) University of San Francisco public address and receiving honorary doctorate

September 5 (Evening) Public talk at San Francisco Symphony Hall

Bloomington, Indiana

September 7 The Dalai Lama will consecrate the Chamtse Ling Temple (Land of Compassion), a center for interfaith cooperation and dialogue. The temple was built on the site of the 1999 Kalachakra. Jetsun Pema, younger sister of His Holiness, will facilitate a youth program. How to Find Peaceful Solutions to Conflicts. For more information.

September 7 (10 a.m.) Consecrating a center for interfaith cooperation and dialogue

Washington, DC

September 8-11 The Dalai Lama

will participate in an interfaith event being organized by the Washington National Cathedral to observe the anniversary of September 11. He will also bestow the International Campaign for Tibet Light of Truth Awards for 2003.

September 10 International Campaign for Tibet Light of Truth Awards for 2003.

September 11 Interfaith event at the Washington National Cathedral for anniversary of September 11. The event is free and open to the public.

Boston, Massachusetts

September 12-15 The Dalai Lama will join a group of scientists and academics in a two-day Mind and Life Conference at the Massachusetts Institute of Technology. In addition, he will spend one day meeting with scholars at Harvard University, followed by an address to the Harvard community. He will also offer an address to the general public, entitled "The Global Community and the Need for Universal Responsibility." For further information, please visit: www.dalailamaboston.org

September 13-14 Investigating the Mind, Conference at MIT in Cambridge, MA

September 14 (5pm) Public address at the Fleet Center.

Alan Wallace is a leading participant. (Continued on page 15)

Interview with SARAH HARDING

Sarah Harding spent a year in Bhutan working on her book on Pema Lingpa, who found texts that were hidden in the landscape, for future generations, by Padmasambhava. She teaches at Naropa University, and has completed a 3-year retreat under the guidance of Kalu Rinpoche.

You were in Bhutan in part due to the good graces of the king. How did that come about?

H.E. Gangteng Tulku Rinpoche requested permission from the king, who graciously gave it. The reason I needed special permission was that foreigners may not live there unless they work for non-governmental agencies or other specific jobs. I was an unusual case. Part of the reason that the king gave permission was that the project was about Pema Lingpa, and would help bring his teachings and legacy to life.

You brought your children with you. How was the experience for them?

They had an excellent experience, but there were some adjustments. They had a hard time with certain aspects of life that we don't see here—people with diseases and so on—but they got used to it. Also, at the time TV was not allowed, so there was no weapon of mass distraction. What was hard for them was returning to this country—seeing the sickening overabundance in the supermarkets.

My daughter went to the public high school, the same as the crown prince and princesses, and 1200



Bhutanese children. Since the classes are conducted in English for the most part, there wasn't much of a problem.

The king sends his kids to the public school?

Sure. That's the only school there is. We were happy to be living in a place like that. For instance, a field trip from that high school was to go see the great Je Khenpo who had passed away and whose body wasn't degenerating. The history classes consisted mostly of the history of Padmasambhava and other great masters—a history worth learning.

Every place in Bhutan is a sacred place; it has a history of being blessed by saints and various spirits living there. To be in contact with those places all the time, especially the places where Pema Lingpa himself visited, the environment that I was writing about, was important

(Continued on page 24)

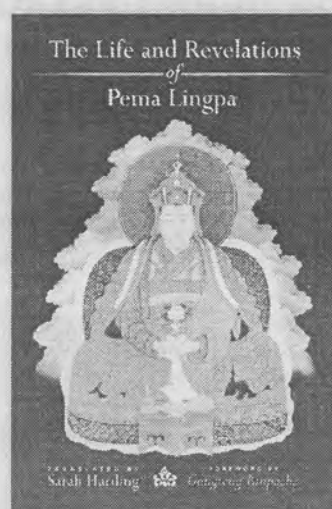
Above photo of H.H. the Dalai Lama by Marilyn Downing Staff

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The Life and Revelations of PEMA LINGPA



trans. By Sarah Harding
200 pp., 8 color pp. #LIREPE
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"An amazing and precious gift...a masterpiece on the Dzogchen teachings."—TULKU THUBTEN RINPOCHE

"A wonderful job...A true gem of a book."—PROF. STEVEN GOODMAN, Asian Studies, CIIS

These fascinating discussions between 11th century court ladies and the great master Padmasambhava, available for the first time in English, weave intriguing issues of gender into Buddhist teachings. The women's doubts and hesitations are masterfully resolved in these impassioned exchanges. The wonderful material in this book is part of a terma (treasure) revealed by Pema Lingpa (1450-1521), the greatest tertön (treasure-revealer) of the Himalayan kingdom of Bhutan. This pithy collection is rounded out by Pema Lingpa's astonishing life story. All in all a beautifully realized book, translated and compiled by the author of *Machik's Complete Explanation*.

The following excerpts are taken from *The Life and Revelations of Pema Lingpa*, translated by Sarah Harding.

From the life of Pema Lingpa describing his discovery of the treasures of The Burning Lake

In particular, on the tenth day of the first month of autumn in the Fire Monkey year (1476), while staying at the monastery in a deep state of melancholy, [Pema Lingpa] went alone up into the woods to look for mushrooms. Not finding any, he turned back and fell asleep at the foot of the chapel room in front of the monastery. Hearing "Get up and work!" he looked around. Standing close by was a monk in ragged robes. After much questioning, the monk handed him a paper scroll and said, "Look well, and give me some food." After preparing the food inside, Pema Lingpa again went outside to call the monk, but he had disappeared without a trace. Looking at the paper scroll, he read, "On the night of the full moon of this month, at the bottom of your

(Continued on page 10)

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STAGES OF MEDITATION

by Dalai Lama

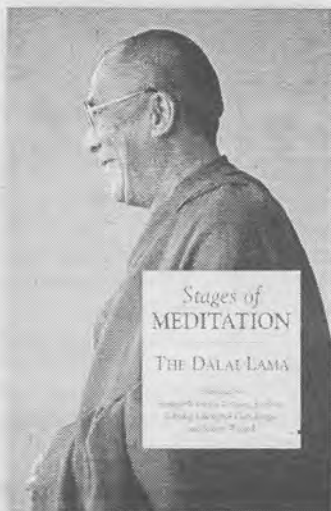
210 pp. #STME \$16.95

—Paper available in August

This extensive explanation of the hows and whys of meditation is a commentary on a classic meditation handbook by Kamalashila, which the Dalai Lama calls "a key that opens the door to all other major Buddhist scriptures." Practice-oriented Westerners will find this warmly presented, lucid book especially useful. Newly available in paper.

"A wise, wonderful, and profound book."—Ken Wilber, author of *Integral Psychology: Consciousness, Spirit, Psychology, Therapy*

Below is an excerpt from *Stages of Meditation*.



When you make prostrations, tradition recommends that you do so by touching your five limbs—your forehead, two palms, and two knees—to the ground. The important thing is that it should be done properly and with delight. It is unwholesome to perform prostrations either as a mere formality or under coercion.

Representations of the Buddha's Body, Speech, and Mind can be arranged physically on an altar or can be visualized in the space in front of you. Offerings should be made according to your means. If you are fortunate and wealthy, well and good. But if you do not have the means to obtain many images of the Buddha, there is no need to acquire them improperly. Statues and thangkas acquired by fraud and deceit, instead of bringing virtue, bring only negative consequences.

If you are a solitary monk in

retreat in the mountains, too many religious images will only tempt thieves to no great purpose. In the past, great saints like Milarepa possessed high realizations but no such images. Milarepa lived in an empty cave. There is a story that one night a thief entered his cave, searching for something to steal. Mila laughed and asked him, "What are you looking for? When I cannot find anything in the daytime, what do you expect to find at night?" Thus, we should remember that spiritual realizations are developed within, and that external objects are not of much consequence.

There are people who in the name of religious practice struggle hard to erect an elaborate and costly altar. Loaded with images it becomes part of their household furniture and

...manifest great compassion, the thought wishing to liberate all sentient beings, and pay homage to all the Buddhas and Bodhisattvas in the ten directions....

ceases to be of much significance or purpose. So, if you can obtain representations of the Buddha's Body, Speech, and Mind in an acceptable manner, you should have a statue of Shakyamuni Buddha, the founder of Buddhism. To represent his speech, you can set up a copy of the *Perfection of Wisdom Sutra* as the main text together with a copy of the



Avatamsaka Sutra, which deals with the deeds of Bodhisattvas. Next to them you can place those things which represent the mind of the Buddhas.

If you cannot obtain these things, don't worry about it. But if you can, they should be arranged in a proper way. In the center should be a painting, statue, or similar image of Buddha Shakyamuni. Around him should be representations of meditational deities in both peaceful and wrathful aspects, and representations of the Buddha's eight great immediate disciples. If, on the other hand, these images are arranged according to their monetary value, the quality of the material from which they are made, or whether they are new or antique, then you are making a serious mistake. To do so would reveal that you viewed these holy images as nothing more than material possessions.

So, with understanding of its meaning and purpose, arrange your altar in the proper order. Make prostrations and arrange offerings before the holy objects. You should be careful about what you offer. If you offer what are called "pure materi-

als," you can accumulate immense virtue. Conversely, if the materials are "impure," then instead of gaining virtue you are liable to face negative consequences. "Impure materials" refers to things acquired by the five wrong livelihoods, such as flattery, deceit, and so forth. This is of particular concern for ordained people.

When people treat scriptures and statues or photos of Buddhas as commercial items and do business with them for personal gain, it is wrong livelihood. It is certainly unwholesome and has serious negative consequences. On the other hand, when people work to publish scriptural texts, make statues, and so forth, in order to propagate the Buddha's doctrine, it is a different matter. In such cases, when individuals are motivated to help those in need of such religious support, they are engaged in wholesome activities. We must, therefore, realize the importance of offering pure materials. There is a widespread tradition among Tibetans of offering bowls of water and butter lamps. This, too, should be done respectfully and in a proper manner. ■

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Buddhism with an Attitude



The Tibetan Seven-Point Mind Training

B. ALAN WALLACE

by B. Alan Wallace
288 pp. #BUATPP \$16.95
—Paper available August

"Readers who put the advice this book contains into practice may indeed transform their minds and achieve a sense of inner peace, the key to greater peace and happiness within and in the world at large."—The Dalai Lama

All of us have attitudes. Some of them accord with reality and serve us well throughout the course of our lives. Others are out of alignment with reality, and cause us problems. Tibetan Buddhist practice isn't

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just sitting in silent meditation, it's developing fresh attitudes that align our minds with reality. Attitudes need adjusting, just like a spinal column that has been knocked out of alignment. B. Alan Wallace explains a fundamental type of Buddhist mental training called lojong, which can literally be translated as attitudinal training. It is designed to shift our attitudes so that our minds become pure well-springs of joy instead of murky pools of problems, anxieties, fleeting pleasures, hopes and frustrations. Wallace brings this centuries-old practice into the twenty-first century.

Here is an excerpt from *Buddhism with an Attitude*.

In the early 1970s, a friend of mine complained to the Dalai Lama about how difficult it is to become enlightened in such a "degenerate time" as ours. This has been a familiar refrain throughout the history of Buddhism, with just about every generation referring to its own era as a degenerate time. But the Dalai Lama's response cut him short. He told him that the only reason so few people attain enlightenment these days is that they are not practicing with the same diligence as the great adepts of the past. If people were to practice today with the same dedication as such great contemplatives as the Tibetan yogi Milarepa, they would achieve the same results, regardless of how degenerate their times are.

A key element in realizing the potential of our precious human

life of leisure and opportunity is faith. Faith is also a prerequisite for a successful career. If you don't have faith in your chosen field, physics for example, it will be difficult to complete a Ph.D. As in many endeavors, in science it is necessary to take many things, such as research outside your specialty, on well-grounded faith. Well-grounded faith in our potential for wisdom, compassion, and power is an important part of what Buddhists mean by "opportunity." Another type of faith, blind faith that has no basis in reality, is useless at best.

The preciousness of life is having time and circumstances to fulfill what Tsongkhapa, a great fifteenth-

...if you believe happiness is "out there" in a religious tradition or "with your teacher" or "in the spiritual community," you are missing the point. Dharma consists of methods to unveil what is already within you.

century Tibetan Buddhist contemplative, called our "eternal longing." This is a very significant statement because the Buddhist meaning of "eternal" includes all previous lifetimes, a very long time. The Seven-Point Mind-Training advises us to recognize right at the beginning our opportunity and potential. Also, be effective; don't get sidetracked. In

this life, you have a precious opportunity to fulfill your eternal longing to find genuine happiness.

Leisure and opportunity are precious and rare. The Buddhist meaning of "rare" is based on Buddhist cosmology, which in some respects is similar to modern astronomy concerning the size and age of the cosmos. Western astronomers speak of solar systems, galaxies, galaxy clusters, and galaxy super-clusters. Western astronomers attempt to pinpoint the date of the Big Bang, one estimate being thirteen billion years ago. Buddhist cosmology agrees in principle with the theory of the universe oscillating between cycles of Big Bang/development/Big Crunch, another Big Bang/development/Big Crunch, but it places the history of our present universe at considerably longer than thirteen billion years.

The Buddhist meaning of "rare" is embedded in the Buddhist cosmological worldview. Within the vast, oscillating billion-fold world systems inhabited by sentient beings, Buddhists speak of six different modes of sentient life, each with a different range of experience. Some beings have incredible misery, some incredible bliss. Human beings have the widest spectrum of experience extending from misery to bliss. Hell and heaven, it is all here, giving "rare" a special meaning.

Within this cycle of existence, rebirth after rebirth, extending back through immeasurable time in an infinite cycle of universes, there are rare occasions when we rise to a human rebirth of leisure and opportunity. The Buddha used a metaphor to exemplify the rarity

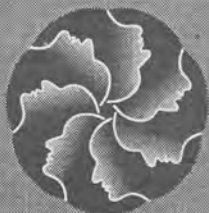
of a precious human life of leisure and opportunity: Imagine a tortoise swimming submerged in a vast ocean and resurfacing only once every one hundred years. The times of human rebirth are similar to the infrequent times the tortoise comes up for air. Now imagine an ox's yoke floating on the same ocean. Consider the tortoise's chances of poking his head through the yoke when he comes up for air every hundred years. This is the meaning of "rarity" in "rare and precious human life of leisure and opportunity." The object of discursive meditation on the rare opportunity of a precious human life of leisure and opportunity is to motivate us to use our rare opportunity wisely.

There is another layer of meaning here which addresses basic assumptions about our life. Just as Buddhist cosmology describes the outer world as infinite in space and time, Buddhists also describe human potential, the inner world, as infinite. Lama Yeshe, a fine Tibetan Buddhist teacher who passed away some years ago, used to tell this parable to his Western students: "You are like beggars living in a shack, ignoring your poverty. Meanwhile, just under the dirt floor, there is a treasure of immeasurable value. You just need to scrape off the dust and you will find it."

The treasure is really within your own mind and heart. Teachers, traditions, techniques, all have the single purpose of helping unveil that which is already within you. If you think otherwise, if you believe happiness is "out there" in a religious tradition or "with your teacher" or "in the spiritual community," you are missing the point. Dharma consists of methods to unveil what is already within you.

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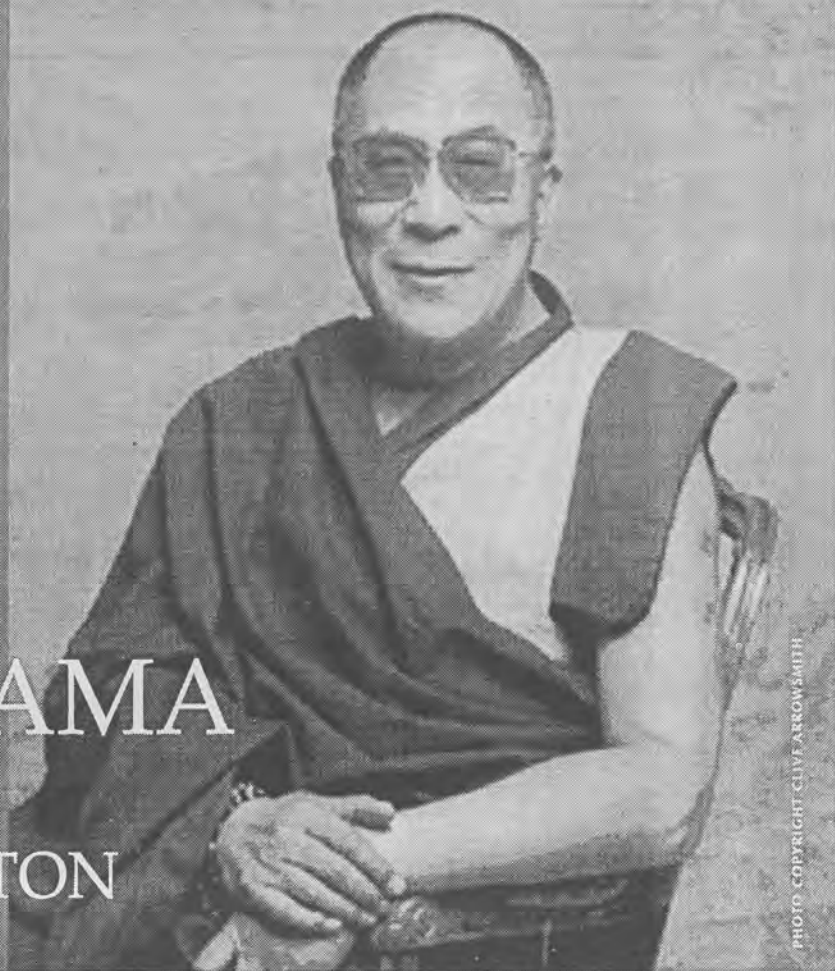


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The Scientific Frontier of the Inner Spirit

by B. ALAN WALLACE

An ex-monk with both a physics degree and a Ph.D. in Religious Studies, B. Alan Wallace is extraordinarily well suited to his prominent role as organizer of the Mind and Life Conferences. During his many years as a monk, he did a 4-year series of retreats under the guidance of H.H. the Dalai Lama. He has translated for several Tibetan teachers—from the Dalai Lama to Geshe Rabten to Ven. Gyatrul Rinpoche, and is in demand as a teacher throughout Europe and the U.S. A prolific writer, he's the author of several books, notably *Choosing Reality: A Buddhist View of Physics*, and the *Mind*, which examines the relevance of the Buddhist Middle Way to modern physics and Buddhism with an Attitude, which explores 7-point mind training—one of the topics His Holiness the Dalai Lama will be presenting at his teaching in NYC this September.

As we enter the twenty-first century and look back on the past four hundred years of scientific progress, can we fail to be impressed by the frontiers of knowledge that have been opened to human inquiry? The physical sciences have illuminated the realm of the extremely minute—the inner core of the atomic nucleus; events in the distant past—the first nanoseconds after the Big Bang; and phenomena on the far side of the Universe—the constitution of galactic clusters billions of light-years away. At the same time, the biological sciences have made great discoveries concerning the evolution of life, mapped the human genome, and revealed many of the inner workings of the brain. But in the midst of such extraordinary

knowledge of the objective world, the subjective realm of consciousness remains largely an enigma. While neuroscience searches for correlates between the functions of the human brain and the depths of the human spirit, the actual nature of the mind/body correlation is still a matter of philosophical conjecture: No hard scientific evidence explains how the mind is related to the brain. There is no scientific consensus concerning the definition of "consciousness," and there are no objective, scientific means of detecting the presence or absence of consciousness in anything—mineral, plant, animal, or human. In short, scientists have not yet fathomed the nature of consciousness, its origins, or its role in Nature.

How is it possible that something so central to scientific inquiry—

human consciousness—remains so elusive? Is it because it is inherently mysterious or even impenetrable to scientific inquiry? Or have scientists simply failed thus far to devise appropriate methods for exploring the frontiers of the inner spirit? To seek an answer to this question, let us review the ways in which scientists have successfully explored other realms of the natural world.

Looking first to the physical sciences, astronomy began to move beyond its medieval heritage when researchers such as Tycho Brahe devised instruments for making unprecedentedly accurate measurements of the relative movements of the planets. Whereas previous generations of astrologers were content to focus primarily on the alleged correlations between the movements of celestial bodies

and terrestrial events, Brahe made careful observations of the planets themselves, albeit with the intention to improve the precision of astrological predictions. Similarly, Galileo made precise observations of falling bodies and other terrestrial and celestial phenomena. In short, careful observations of these natural phenomena themselves were the necessary basis for the subsequent explanation of why these physical phenomena act as they do. The life sciences developed in a similar way. In the seventeenth century, the Dutch naturalist Antoni van Leeuwenhoek used the microscope to observe minute organisms, and over the centuries this combination of technology and precise observation of tiny life forms led to the development of cell biology, molecular biology, genetics, and neuroscience. It is important to bear in mind, however, that what the astronomers, physicists, and biologists were observing were mere appearances to the human mind, not external, physical objects existing independently of consciousness. The mind has always played a central role in scientific observation and analysis, yet the scientific study of the mind did not even begin until three hundred years after Galileo. The obvious assumption behind this long delay was that consciousness plays no significant role in Nature. But this is a metaphysical conjecture, not a scientific conclusion. Whether that hypothesis is valid or not, it is certainly an oversight to postpone for three centuries scientific examination of one's primary instrument of observation of the natural world: human consciousness.

At the dawn of the modern science of the mind in the late nineteenth century, the pioneering American psychologist William James defined this new discipline as the study of subjective mental phenomena and their relations to



introspectively observing subjective mental phenomena themselves has been largely ignored, so there has been no comparable development of rigorous methods for observing and experimenting with one's own mental phenomena firsthand.

Progress in astronomy before the time of Brahe and his contemporary Johannes Kepler was hampered by both empirical and theoretical limitations. Empirically, medieval astrologers and astronomers failed to devise new, rigorous methods for precise observation of celestial bodies. They were too caught up in their concern with the terrestrial correlates of celestial events. Theoretically, their research was limited by their unquestioning acceptance of the metaphysical assumptions of Aristotelian logic, Christian theology, and medieval astrology. In a similar fashion, contemporary behavioral and neuroscientific research into the mind is empirically limited by the absence of rigorous methods for observing mental phenomena firsthand. And, theoretically, such inquiry is hampered by the metaphysical assumption that all mental events can be reduced to their neural correlates. This materialist premise is not a scientific conclusion, but an assumption that underlies virtually all scientific research into the mind/body problem.

It is with introspection alone that consciousness and a wide range of other mental phenomena can be examined directly. While this subjective mode of perception is still marginalized by the cognitive sciences, the contemplative traditions of the world have for centuries devised a wide range of methods for rigorously exploring the frontier of the inner spirit. Long before the time of Aristotle, the contemplatives of India, for example, devised sophisticated means of refining the attention, stilling compulsive thoughts, and enhancing the clarity of awareness. This discipline is known as the development of samadhi, or deep meditative concentration, which was then used to explore firsthand a wide range of mental phenomena (Wallace 1998).

In profoundly stilling the mind, Hindu and Buddhist contemplatives have allegedly probed beyond the realm of ordinary human thought to an underlying substrate consciousness. In their view, experientially corroborated by hundreds of contemplatives throughout Asia (many of them adhering to diverse philosophical and religious beliefs), the human mind emerges not from the brain, but from this underlying substrate that carries on from one life to the next. This substrate consciousness need not be reified into a kind of ethereal substance or immutable soul, but can be viewed more as a continuum of cumulative experience that carries on after death. In each lifetime, this stream of consciousness is conditioned by the body, brain, and environment with which it is conjoined. In the context of such an embodiment, specific mental processes are contingent on

(Continued on page 19)

Buddhists are Happier

Buddhists are happier. No, really. Also, they/we are calmer and more serene than most people, at least according to research conducted by several sets of scientists. Using sophisticated brain scanners, neuroscientists showed that certain parts of the brain associated with positive mood states light up constantly in Buddhist meditators. And this happens even when they're not meditating.

Research at the University of Wisconsin, examining experienced Buddhist meditators, demonstrated an unusual amount of activity in the prefrontal lobes of the brain. These areas are linked to positive mind states as well as self-control.

Paul Ekman of the University of California San Francisco Medical Center suggests that meditation also tames the amygdala, an area of the brain which is the hub of fear memory. Experienced meditators, he found, were less likely to be shocked, flustered, surprised or angry, compared to other people. "There is something about conscientious Buddhist practice that results in the kind of happiness we all seek," he says.

The studies are published in *New Scientist*. ■

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- How is it possible that
- something so central
- to scientific inquiry—
- human conscious-
- ness—remains so
- elusive? Is it because it
- is inherently mysterious
- or even impenetrable
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their objects, to the brain, and to the rest of the world (1892). He argued that introspective observation must always be the first and foremost method by which to study these matters, for this is our sole access for observing mental phenomena directly (1890/1950; I:185). This approach parallels that of Brahe, Galileo, and van Leeuwenhoek in the development of astronomy, physics, and biology, respectively: Carefully observe the phenomena themselves before trying to explain their origins or the mechanical laws governing their movements. James added that introspective study of subjective mental events should be complemented with objective examination of their behavioral and neural correlates. Since his time, great advances have been made in the behavioral sciences, and even more stunning progress is taking place in the brain sciences. But James's emphasis on the importance of



Tibetan Medicine Congress

The Second International Congress on Tibetan Medicine (ICTM-2)—November 5-8, 2003 at the Hyatt Regency, Washington DC—will focus primarily on emerging themes that directly affect the application and practice of Tibetan medicine in the west. Key themes of ICTM-2 include:

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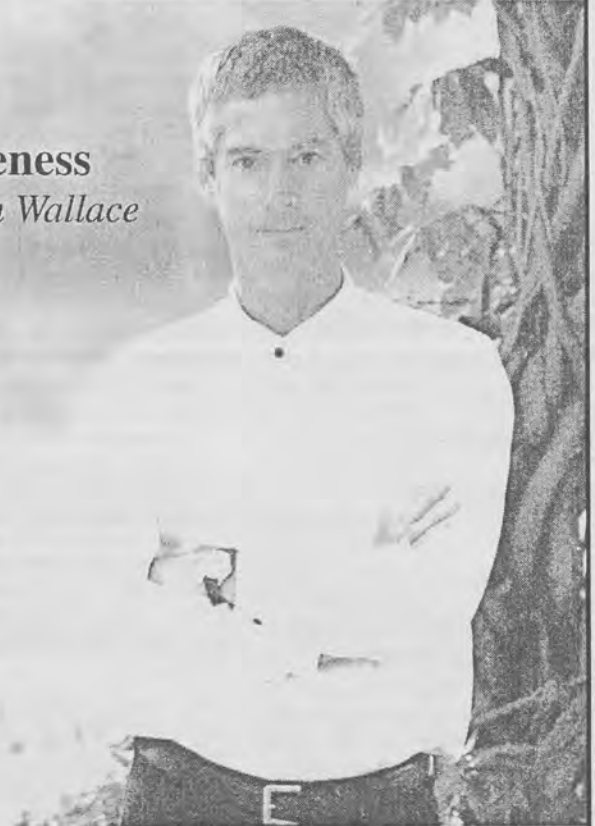
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B. Alan Wallace has devoted himself to the study and practice of Tibetan philosophy, psychology, and meditation since 1970. After training for more than ten years at Buddhist monasteries in India and Switzerland, he studied physics at Amherst College.

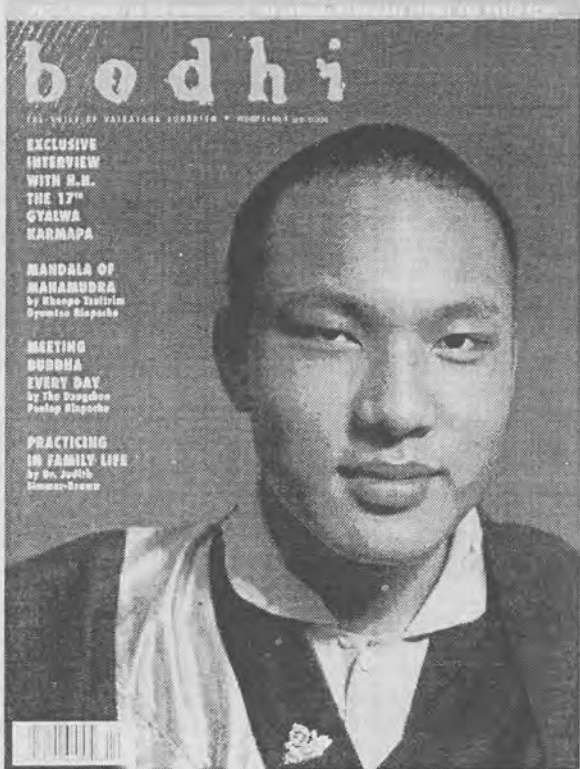
In 1995, he completed a doctorate in religious studies at Stanford University.

He now holds a teaching position at the University of California, Santa Barbara.

B. Alan Wallace is the author of several well respected books, including: *Tibetan Buddhism from the Ground Up* and *Buddhism with an Attitude*, and *Boundless Heart*.



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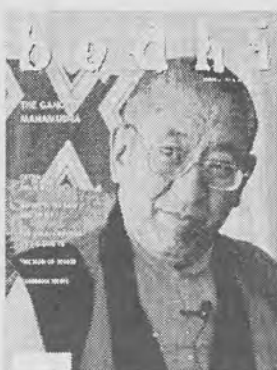
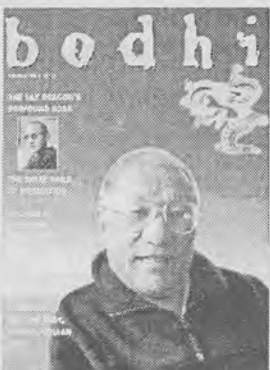
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Parting from the Four Attachments

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

by Chogye Trichen Rinpoche
160 pp., 18 b&w photos.
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The following excerpts are taken from *Parting from the Four Attachments*, by Chogye Trichen Rinpoche.

The teaching on the Four Attachments is universally regarded as one of the jewels of Tibetan Buddhism. This detailed and lucid commentary explores the nature of mind, points out inevitable pitfalls in spiritual practice and shows how they can be avoided. Chogye Trichen Rinpoche is a primary teacher of H.H. the Dalai Lama, H.H. Sakya Trizin and many other great lamas.

Those who wish to engage in the authentic Dharma have a great need to hear and understand the instructions on parting from, or freeing oneself from, the four attachments indicated by Manjushri himself. The sincere practitioner may follow these instructions, which will help them to proceed along the path. Remaining true to the spirit of the Dharma means to be neither tarnished nor corrupted by any of the four traps, or four kinds of attachment, revealed by Manjushri. Those who wish to avoid many potential

pitfalls need to listen to and be heedful of the meaning of 'Parting from the Four Attachments.'

* * *

This work of Drakpa Gyaltsen is eminently practical, since it actually has the power to instill realizations in the minds of practitioners. It is capable of evoking realization as it is spoken, listened to, and learned. It is for this reason that we will use his precious words to understand the meaning of Manjushri's four-line teaching.

* * *

**If you are attached to this life,
you are not a person of
Dharma.**

For those who study with proper intentions, anything they may learn will serve to dispel the darkness of ignorance and confusion they may be experiencing in their own lives. This is because whatever they study, they will apply it to themselves, and this will alleviate the sufferings that afflict them. Anything such people may study will further serve to humble and ennoble them, increasing their clarity and brilliance, their knowledge and wisdom. Genuine study is the basis for attaining enlightenment, a cause for oneself

to finally attain the state of *dharma-makaya*, the wisdom body of truth or reality.

* * *

It is said that one who has studied with the mistaken attachment to their welfare in this life alone will look down on those who have not studied as much as they have, rejecting the other persons, ignoring them, even behaving hurtfully toward them. Their knowledge has given them license to belittle others, to find fault with others but never with themselves. These kinds of attitudes are simply due to the person's own sense of insecurity and inferiority, which causes them to disparage others, whether their knowledge may be greater or less than their own. Someone like this will sow seeds of discord and feel that they must try to get people to side with them, fearful that others will not support their opinions.

* * *

Meditation practice not only enables us to remedy the defilements that haunt our minds; it also imparts intelligence and wisdom to our daily activities. Wherever we are, whatever we may do, the strength of mindfulness and watchful alertness that we have developed through meditation creates a beneficial habitual tendency for us. This habituation to mindfulness and watchful noticing gained through meditation is what allows us to transcend all other contrary, conflicting habitual patterns.

Mindfulness and watchfulness awaken intelligence (*prajna*). With this foundation, we develop the intelligence that is, among other things, able to eliminate the negative side effects we may have accumulated through artificial practice. The development of intelligence gives

our minds enough clarity to distinguish what is genuine about our practice and what is not. This intelligence is what re-energizes our practice, giving us renewed energy and a freshened perspective. With this new perspective, we find ourselves able to perceive many qualities of the Dharma where before we saw only negativity.

* * *

If you meditate while motivated by worldly aims, your mind will do more than just continue to wander about, running here and there whenever you find yourself alone. The minute you again meet other people, you may suddenly discover that you have so much to say, so many things to share, that you are desperate to catch up on anything you might have missed while you were "meditating". You will rush into irrelevant conversations with great zeal, just to make up for the deprivation you have suffered through remaining in isolation. You will roam about, in search of conversation.

When you are alone, you will find yourself planning your future dialogues. You will ponder well and choose with great care just those words that give weight to your realization and express its profundity. You will plan methodically how best to entertain and enlighten others with the fruits of your isolation. If you find yourself acting like this, you can be sure that you have remained consistently without any sort of stable mental focus. Regardless of what you may be doing physically, your mind has become more agitated, with more stress and tension than you had before.

* * *

**If you are attached to the world
of existence
you do not have renunciation.**



There was a great master, Langtangpa, who was known as the "dark-faced one" because he never smiled, overwhelmed as he was by the knowledge of the intensity of the suffering of suffering. He wept continuously because not only could he see the suffering of beings, but he could feel it for himself. Through this kind of vivid entry into the suffering of the lower realms, imagining ourselves born in those conditions, we will be able to gain some experience of the suffering of suffering and develop real empathy for the ill-fated ones who find themselves in these realms.

The possibility that we could be there in actuality, physically experiencing such a life, should indeed cause our flesh to tremble in apprehension and fear. If we can give rise to these waves of shock and horror, this is very valuable to the practice of Dharma, as it will engender in us a powerful sense of renunciation. If you truly contemplate the sufferings of worldly existence, there is no time for anything other than tears.

* * *

**If you are attached to your own
purpose,
you do not have Bodhicitta.**

While practicing thus, the great exponents of altruism, those who follow the teachings and try to emulate the deeds of the Bodhisattvas, have made prayers and aspirations in accord with these principles. Most essentially, they have prayed:

May the sufferings of all living
beings
Of the three realms of existence
ripen upon me.
May the merit and virtue that I
have earned
Be taken from me and given to
other sentient beings.

You must first of all generate this aspiration, making strong wishes and prayers, before you can become capable of actually bringing this about in practice. In order to be able to train yourself through these prayers, you must have the courage to change the quality of your heart, to be truly different, even to be able to recite such prayers. This is because you must be willing to accept your fate, if your prayers actually come true! This is the measure of your practice.

* * *

Not only this, but you must aspire to gather an abundance of merit and happiness, vast enough to actually have something to give to all sentient beings. Then you can wish that all the meritorious deeds you have already accumulated may be taken away and enjoyed by all sentient beings. This aspiration must first be developed through training yourself in prayer. Then, later, if it actually happens that someone takes something of value from you, you will never experience any suffering as a result, since this is exactly what you have prayed for.

(Continued on page 17)

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U.S. Tibet Committee

U.S. Tibet Committee (USTC) is an independent, non-profit organization that was founded by American and Tibetan volunteers in 1977. As the oldest Tibet support group in North America, USTC actively works to promote the restoration of Tibetan independence and the preservation of Tibet's ancient culture. The Committee sponsors lectures, conferences, demonstrations and other events to raise public awareness about conditions in Tibet. USTC's many past accomplishments and campaign efforts include:

- Challenged and successfully reversed the State Department policy of listing China as the country of birth for Tibetans holding a U.S. passport;
- Established the annual March 10th Tietan Uprising Day commemoration in New York City;
- Successfully lobbied the State Department to support Tibetan resettlement by issuing 1,000 visas for Tibetans seeking refuge in the U.S. USTC chapters in cities such as Ithaca, Boston and Chicago assisted in helping refugees find jobs and housing;
- Initiated the political asylum application process for Tibetan refugees and arranged pro bono legal services from major law firms with the help of the Lawyers Committee for Human Rights;
- Co-sponsored Boycott with the AFL-CIO, a campaign to boycott Chinese-made toys;
- Established Students for a Free Tibet, now an independent grass-roots organization;
- Worked to gain the release of Ngawang Choephel, a Tibetan attending college in the U.S., who was arrested

by Chinese authorities while conducting a music research project in Tibet;

- Helped reverse a decision by the World Bank to provide a \$40 million loan to support the transfer of 58,000 Chinese settlers from China to the Tulan Dzong region of Amdo, Tibet;
- Campaigned vigorously against PetroChina's initial public offering, which helped to reduce the amount of equity capital raised from a target of \$10 billion to less than \$3 billion.

Currently USTC is working actively on the campaign to secure the release of Tenzin Delek Rinpoche (52), a prominent Buddhist leader who was sentenced to death by the Chinese authorities for "inciting separatism, committing crimes of explosions, and illegal possession of guns and ammunition." Although Rinpoche vehemently rejects the charges, he was denied legal due process in his right to choice of independent counsel. Rinpoche was also denied his right to be present during the trial and proclaim his innocence in court. Furthermore, the trial held on January 26, 2003 was conducted in secret. While Rinpoche's sentence is currently being suspended for two years, time is running out.

USTC is supported entirely by tax-deductible contributions from members across the U.S. If you would like to become a member of USTC, start a local chapter, or receive more information about Tibet and campaigns that we are currently working on, please contact us at: U.S. Tibet Committee, National Headquarters, 241 East 32nd Street, New York, New York 10016 USA; Ph. 1-212-481-3569 / Fax 1-212-213-2623 / ustc@igc.org / www.ustibet.org. ■

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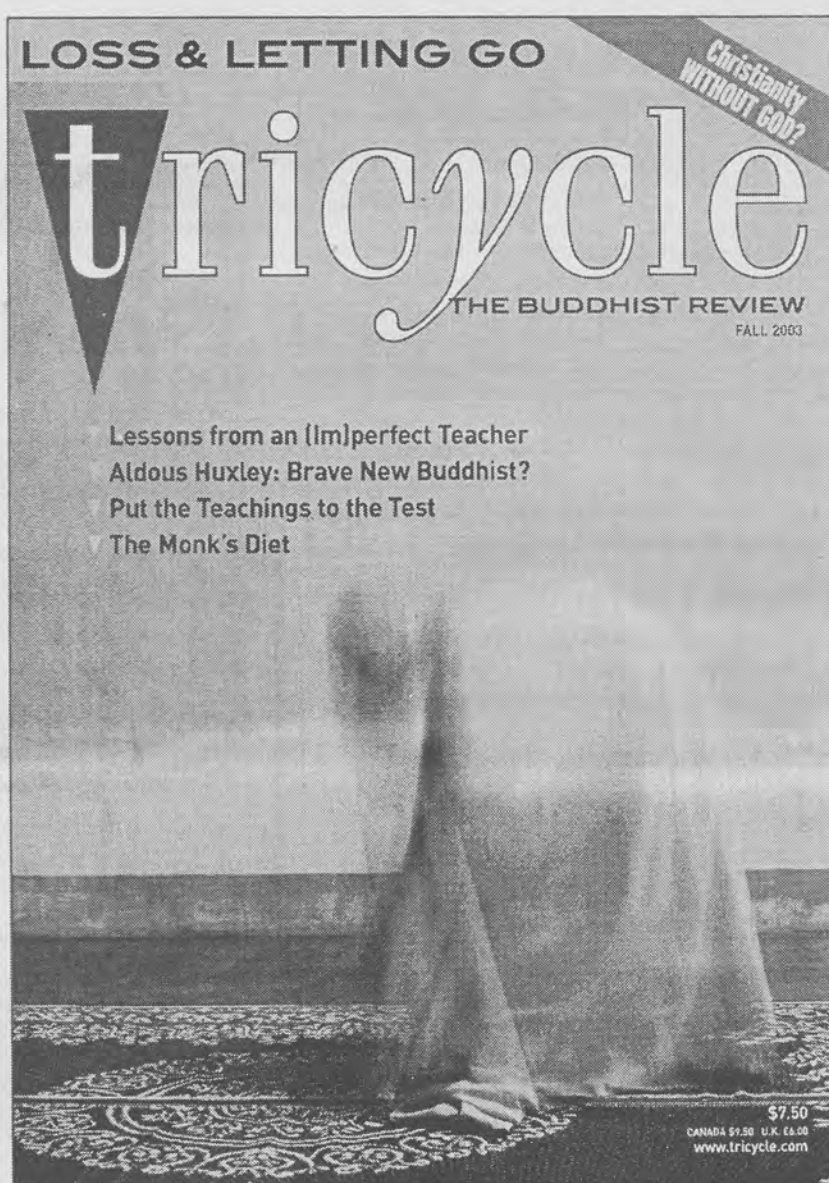
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KÜN-ZANG
LA-MAY
ZHAL-LUNGTranslated & edited by
Sonam T. Kazi

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

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

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

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Initiation Series in Wisconsin

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Younge Khachab Rinpoche will offer the Rigsum Gonpo Empowerments in Madison, Wisconsin over a three-month period beginning August 24, 2003. These empowerments are the core tantric transmissions from the Rinchen Terzod cycle, and are called "the treasury of precious collections." They are the tantric lineage from the Shakyamuni Buddha to the great tantric master Padmasambhava which were hidden and then later revealed and collected by prophesied discoverers. The transmission of the Rigsum Gonpo "the Three Lords" will include: the Chenrizig (Buddha of Compassion) Initiation, Teaching, and Meditation on August 24th; the Manjushri (Buddha of Wisdom) Ini-

tiation, Teaching, and Meditation on September 28th; and the Vajrapani (wrathful Buddha of tantric mystery and power) Initiation, Teaching, and Meditation on October 5th.

Rinpoche will be joined by Jill Satterfield during October to present two events combining the Meditation of Ati-Yoga, "the Great Perfection," and Vajra-yoga. A two day retreat will take place on October 17th and 18th in Lake Geneva, Wisconsin. There will also be a one day seminar October 19th in Madison, Wisconsin. These events will bring the mental and physical practices into unity.

Younge Khachab Drodul Rinpoche is considered to be a meditation master and a true Rime scholar. He is the Spiritual Director of Rime Shedrub Ling in Wisconsin. His Younge family lineage dates back to the great Dharma King Trisong Detsun and has been associated with the Karmapas for hundreds



Top photo: Venerable Younge Khachab Rinpoche, who will give the Rigsum Gonpo Empowerments at the Madison event. Bottom photo: Jill Satterfield, who will teach a combination of meditation practices from Ati-Yoga and Vajra-yoga.

of years. There have been multiple high lamas and tulkus within his family including the famous Terton Younge Migyur Dorje and the Younge Temyon—the crazy Terton who revealed the Karmapa Guru Yoga of Karma Pakshi. Rinpoche is the 7th incarnation (Tulku) of Kun-zang Khachab Tinde Dorje Rinpoche who attained the Dzogchen stage of Rainbow Body in Ladakh. He had an established monastery of Shanglu Phuk in Kham, Tibet. He has received transmission from the great masters of all traditions including H.H. Dilgo Khyentse, H.H. Dudjom Rinpoche, H.H. Chogyed Trichen Rinpoche and the Khenchen Phyetse, a heart disciple of the Dzogchen master Khenpo Munsel. He studied the Bon Dzogchen tradition with Lopon Tenzon Namdhak Rinpoche. His Dzogchen master was the hidden Nyingma yogi Dingri Khenchen who has lived his whole life in isolated retreat.

In 1998 he was invited by H.H. Dalai Lama for an interview and philosophical discussion. After being introduced and quizzed by His Holiness his interview extended for nearly an hour due to the delight and satisfaction of His Holiness. He has continually been recognized as an outstanding scholar and meditation master.

Jill Satterfield has been highlighted in both the *New York Times* and *Shambala Sun*. Vajra-yoga was developed as a natural integration of her practices and with the support and encouragement of her teachers Tsoknyi Rinpoche and Ajahn Amaro. Jill lives in New York City and teaches her Vajra-Yoga at Tibet House, Shambala center and yoga studios throughout the city. She leads workshops throughout the US.

Vajra-Yoga was developed as a non-dual mind and body practice in which one can be more awake and present. The body is seen and experienced as a reflection of the mind—the intent is to understand how the two interact and inspire the freedom bought naturally by seeing reality. This practice offers us the courage, wisdom and guidance needed to see ourselves as we truly are.

Program information for these events is available from Rime Shedrub Ling Tibetan Buddhist Meditation and Teaching Center, (608) 243-8055 or www.rimeshedrubling.org. For registration please contact Windemere Institute of Healing Arts, (800) 874-0905, WIHA@rconnect.com or www.windemere.org. ■

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Above: Sogyal Rinpoche seated beneath the Bodhi tree in Bodhiya, India, the place where Buddha attained enlightenment.

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THE LIFE AND REVELATIONS OF PEMA LINGPA

Continued from page 1

there is a place called Naring Drak (Long-Nosed Cliff). There lies your destined wealth. Take five friends and go there to retrieve it." When he got home, he showed the scroll to his father and mother and Ani Deshek, explaining the situation. His father said, "It's a lie," but Ani said, "This same thing happened before to Ratna Lingpa. How do we know what it is?" Basically, they didn't believe in it.

On the night of the full moon, Pema Lingpa persuaded five friends to come with him. Unwilling, they pretended that they were first going to fetch a yak cow from Tangsibi, and they tried to confuse him by acting as if they would come to meet him. In the lower part of Chel, the Tang River twists and knots at the place called Senge Naring Drak (Long-Nosed Lion Cliff), or Mebartso (Burning Lake). When Pema Lingpa arrived at its edge, immediately an intense experience of having lost all bearings welled up in him, and he took off his clothes and jumped in the water. Beneath the water, in a place called Palgyi Phukring

Orgyen, then may I find the necessary treasure and may this butter lamp not be extinguished."

Saying that, he jumped. The people had all kinds of reactions and a great clamor arose, but immediately thereupon the figure of Pema Lingpa shot glistening out of the water, holding a buddha statue and with a joined skull box filled with sacred substances held under his armpit. What is more, the butter lamp was still burning. All the skeptics were inspired then with trusting faith and were placed in a state of liberated awakening.

* * *

From *Refined Gold: The Dialogue of Princess Pemasal and the Guru* [Padmasambhava]

Princess Pemasal filled a golden bowl with turquoise. Coming into the presence of Orgyen Rinpoche on the roof of the Golden Orphan Temple she offered it to the master and said, "Oh, Orgyen Rinpoche! I am a child in a girl's body, of lowly birth and little worth, feeble of speech, vastly discursive, and forgetful of the Dharma. I have a half human body, half human slave's body. Lord Guru, hold with compassion one such as I, who has not accumulated merit. Do not drop me in the swamp of cyclic existence. I request a method to become buddha in this life by practicing some Dharma myself."

I, Padmasambhava, replied, "Princess, listen! To you, a girl, Dharma won't come. Even more so, to a princess it won't come. Powerlessly consigned to cyclic prison by your parents, you must track your husband's moods. Dwelling your whole life in the state of ego-clinging, you must act as man's servant without wages. And after living this wasted human life, finally you will go on to a bad existence, Princess."

When she heard this, the princess's eyes filled with tears, and she laid her head on the master's lap and said, "Glorious guide of beings, Orgyen Rinpoche, hold with compassion this girl with no refuge. You know the happy and sad aims of this and future lives. I request a Dharma for attaining buddhahood in this life."

Knowing that the princess was subject to some previous karmic ripening and would not live out her full lifespan, I decided I should teach her some Dharma. I said, "Princess, the deeds of this life are like a dream, an illusion. Your work won't help you, but may harm you later. If you wish to achieve your next life's aims now, listen to me for some Dharma that is



Burning Lake (Mebartso) with an underwater cave in the Tang River of Bumthang where Pema Lingpa discovered his first treasure. [Photograph by Marilyn Downing Staff]

appropriate for your mind."

"Lord, knower of the three times, Padmasambhava," she said, "though dwelling in the state beyond speech, thought, or utterance-the inconceivable-at this point you have spoken your thoughts to me. Please tell me what precedes all Dharma practice."

I, Padma, replied, "As for that which precedes all Dharma practice, first there is only this before all teachings: contemplating the difficult-to-find, free, and endowed human life, and death and impermanence. These go first."

The princess then asked me to explain death and impermanence [and many other topics. These are her many questions and the answers I gave]:

"How is death and impermanence the nature of cyclic existence?"

"Princess, the free and endowed human life is hard to obtain and easy to lose. Death and impermanence

are the nature of cyclic existence. The free and endowed human life is difficult to obtain because there is no chance of a human life without the accumulation of merit. It is easy to lose because your being is affected by the ripening of previous karma, so you live without knowing the specific duration of your life. Now, while still alive, while listening, contemplate this as if your heart were pained with disease. Otherwise, the chance to escape from the chains of suffering in cyclic existence will never come. Think of the suffering of each of the six realms. Other than the sacred Dharma, a great path that can liberate you from that suffering does not exist. If you do not seek it right now, death could come just today or tomorrow, for its time is uncertain.

"Think well on this, Pemasal. Many a person who is today bright-eyed and resonant will tomorrow become a dried-up black corpse.

They were not planning to die on the morrow. Do not put your trust in this illusory body. Breath is just steam, warmth just a spark, life force just a horsehair about to break. Think about it: all previous lives have ended. Future ones will follow this pattern. The one that exists now is the same. As everything hangs in a state of flux, there is no young or old stage of life. Everything will certainly expire, and at that time the continuity of karma and the continuity of karmic activities, the continuity of eating food, the bedclothes and body clothes, plates, bowls, and so on are abandoned and you must go. In your wake there is no lack of bad talk about you, the dead one, but from amid it all, you alone must go forth, like a hair pulled out of butter. And when the time to depart is upon you, how terrifying! As if dying weren't enough-afterward there is no place to go. You roam through bad places of the three intermediate stages, and the power of karma propels you into one of the six realms. If born in hell, you experience the suffering of boiling and burning; if born as a hungry ghost, the pain of hunger and thirst; if as an animal, the pain of being mute and dumb; if as a demigod, the pain of conflict and battle; if as a god, the pain of the change and the fall from that existence; and if born as a human, you experience the pain of toil and poverty. If you did not practice the Dharma before, this is what will happen. But with some accumulation of merit, a human life could be obtained. If you do not develop the power to practice some Dharma in this life, what happens in the next life will be uncertain. Who knows?

"Now, Pemasal, when you have the choice, like a feverish person tortured by thirst, in a state of unwavering perseverance, exert yourself in the Dharma until you attain the fruition of complete awakening."

[later in Chapter 2:]

"What is the procedure for meditation?"

"This is the nature of meditation. When this very essence of the above view is realized and internalized, to abide within that state is called 'meditation.' Moreover, to meditate dwelling in radiant emptiness, in the essence free of extremes, the body should be in the seven-point posture of Vairochana. Then, meditate on the innate nature, radiant emptiness, complete as soon as you think of it. Stay free of thought, without attachment. Do not enter into a

(Continued on page 11)

Rest in the continuity of whatever arises, without grasping. The one who thus rests is also empty of essence, like ice melting in water. If you abide in this state without any frame of reference, the experiences of bliss, clarity, and nought will arise.

(Glorious Long Cave) there was a life-size figure of the Teacher. To the left side of this was a stack of many rhinoceros-skin chests. A woman with one eye, wearing maroon clothes, handed him a treasure box from among these containing the text of *The Quintessence of the Mysteries of the Luminous Space of Samantabhadri*. After somehow being propelled back onto the cliff, he returned with his friends at midnight. He blessed his mother, father, and others with the treasure.

Back at Mani Gonpa, when it was time to transcribe the yellow scroll, the ink ran out. Immediately a dakini appeared and offered a self-filling pot of ink and made a prophecy about the scribe and other things. At the village of Dangkhapi, when he opened the door of the empowerment and instruction of this sacred teaching for the first time, myriad good signs appeared, such as a rain of flowers and a canopy of rainbows. Every night he experienced the Great Orgyen and Tsogyal explaining the exact details of how to confer the empowerment and give the instructions, how to perform the dances, the musical notation for the ritual activity, and so on, and he would precisely implement these instructions on the following day.

One time, on the fifteenth of the month, Pema Lingpa fell asleep on the steps of a stupa. The awareness-holder Ratna Lingpa appeared to him and said, "You have acted as the lama for three lifetimes. I am going to Chamara, and you must stay to benefit sentient beings." He then disappeared like a rainbow. Later Pema Lingpa found out that Ratna Lingpa had died on that very day.

On the fourteenth day of the eighth month of that year, in the midst of a large crowd who were gathered at the edge of Mebartso, Pema Lingpa held up a butter lamp in his hand and declared, "If I am a demonic emanation, then may I die in these waters. If I am a son of

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THE LIFE AND REVELATIONS OF PEMA LINGPA

Continued from page 10

mental fixation about meditating. In the state with no concept of emptiness, unpolluted radiant knowing, whatever arises is naturally free.

"How do you meditate on that? Outwardly, there are the reflected appearances; inwardly, there are the perceived appearances of the sense organs and six consciousness groups; and secretly, there is the arising of the mind's dynamic energy. The instant that you fixate on the mode of being of any of it, recognize whatever occurs as thought and rest in a state free of elaboration, without fixation.

"When meditating on the true nature in this way, all kinds of subtle or obvious thoughts arise. Don't chase after thoughts of the past, or go out to greet thoughts of the future, or fool around with thoughts of the present. Rest in the continuity of whatever arises, without grasping. The one who thus rests is also empty of essence, like ice melting in water. If you abide in this state without any frame of reference, the experiences of bliss, clarity, and nonthought will arise. Endowed with essence, nature, and compassion, you will reach the perspective of the three kayas. Relying on that calm abiding (*shamata*), practice Cutting Through Resistance and Direct Crossing. Based on the four lamps, and experiencing the four visions, you will reach the place of extinction and become buddha in this life.

"Until this is firmly attained, engage in the straight path of physical and verbal virtuous activity and exert yourself in the yoga of four sessions. Those are the sessions at dawn, in the morning, in the afternoon, and in the evening. In keeping the sessions of these four times without fail, you will maintain constant effort and pursue meditation. If you apply yourself to meditation in this way, you will attain the state of buddha in this life, Pemasal."

From *The Dialogue of Princess Trompa Gyen and the Guru*

I, Orgyen, considered this and thought, "This girl is not beset by doubts or a divided mind. She has given rise to heartfelt remorse over cyclic existence. She seems to have a sincere yearning to practice Dharma. If I do not teach her a Dharma that will affect her deeply, remorse about cyclic existence will not continue to arise and the Dharma will not stay in her mind." Thinking this, I answered her with this song:

Listen and consider this, Trompa Gyen.
As for what helps, relatives will not help.
Having forsaken the true goal, divine Dharma,
You prefer neurotic cyclic existence.
Having abandoned homeland, you roam in a man's country.
Having forsaken your parents, you rely on a husband.
Having forsaken your siblings, you honor another's loved ones.
Having forsaken your own priorities, you serve another.
Alienated one who has abandoned parents,
Faithful one who endures these unpleasanties,
You are the earliest to rise in the morning
And the last to sleep at night.
Your painful, heavy load of work increases
As you slave to provide food and clothes.
You exert yourself day and night
At all of this busywork,
But when your bad-tempered husband arrives
You cannot even complete the work.
He'll rage, "You ugly old woman."

You suffer but get no gratitude.
Your stiffened back carries the load of karmic ripening.
Now, having obtained this very human body,
Which is like arriving in the golden land of jewels,
Will you return empty-handed, Trompa Gyen?
Dharmaless woman abandoning homeland,

Wageless woman serving men,
When the lord of death gives orders,

The counsel of your own lord won't help.

Eloquent girl, what will you do?
If you attend your husband, an actual devil,
You don't attend a lama, a true friend.

Even though a girl thinks of following the lama, the true friend,
She'll change her mind later, and then what will happen?

Even though a girl thinks about Dharma,
Hoarded wealth won't give her a chance.

You, stingy one, what will you do?
When you are wrapped up in your death shroud,
You'll leave behind your fine, soft clothes and go.

What can your workers do about it?

When you leave your body and it's hidden in a cemetery,
However fine your mansion, you'll leave it behind and go.

What can your builders do?
When the time has come to go all by yourself, alone,

The gathering of family and parents won't help.

What can those relatives do?
Listen and consider, Trompa Gyen!
Although you are the daughter of a king,

Once you enter a man's door you are a servant.

If you try to put off the backbreaking pain of work,
You will come back beaten and sore.

Then you will remember the suffering of cyclic existence.
But remembering won't help; it's just too late.

If your good judgment is not lost to a man,
You might still follow a lama above,

And give in charity below.

Spiritual Sisters: Catholic and Buddhist Nuns in Dialogue

by BHIKSHUNI THUBTEN CHODRON

Imagine Chinese Buddhists going to the airport to pick up Catholic nuns, looking for figures swathed in long black habits and starched veils, and being puzzled when women in skirts appeared instead. Imagine Catholic nuns at dinner at a Chinese temple gingerly picking at the unfamiliar, strange-looking food before them. This was the first evening of the Catholic-Buddhist nuns' conference organized by the Catholic organization, Monastic Interreligious Dialogue, and sponsored by the Hsi Lai Temple in California, May 23-26, 2003. Despite (or maybe because of) our humorous beginning, we soon became spiritual sisters, with remarkable trust and exchange between us.

The thirty participants were split equally between Catholic and Buddhist, with a Hindu nun and an Orthodox nun as well. We marveled at and learned from our diversity: among the Catholics were nuns from the Order of St. Benedict and sisters from several different orders that focused on active service to society. Among the Buddhists were nuns from the Korean, Chinese, Theravadin, and Tibetan traditions, and priests following Japanese Zen.

It was just us nuns—no reporters, no observers, no formal agenda. We wanted to be able to discuss freely, without presenting papers or making statements. Of course

the press and men were interested. "What in the world do a group of religious women talk about behind closed doors?" they wondered.

Our sessions began with Buddhist chants and Christian inspirational songs in which all joined. One theme was balance: How do we balance our inward spiritual life of prayer with our active outer life of social service? How do we balance

In an elevator one day, Ven. Yifa, renowned for her feistiness, looked Sr. Meg in the eye and said, "Meg, you're so intelligent. Do you really believe in God?"

tradition and customs with being pioneers who adapt to ever-changing societies?

A second theme focused on community, and a third was spiritual cultivation: What does cultivation mean in our respective traditions? How do we remain engaged when we traverse times of spiritual impasse? How do spiritual cultivation and emotional maturity relate to each other? How does a teacher discern what is necessary for a disciple at any particular time?



I was touched by the genuine interest the Catholic sisters had in how we Buddhist nuns trained and meditated. I was also moved by the integrity and confidence of the Catholic nuns, many of whom had been ordained for four or five decades.

The depth of our dialogue and trust was illustrated the last evening when Sr. Meg Funk, the main Catholic organizer, related an incident with Ven. Yifa, the main Buddhist organizer. In an elevator one day, Ven. Yifa, renowned for her feistiness, looked Sr. Meg in the eye and said, "Meg, you're so intelligent. Do you really believe in God?" When the group heard this, we all burst out laughing, but the following day a few of us took up the question. Our discussion was interrupted by the arrival of the van to the airport, leaving us eager to meet again with our spiritual siblings.

Thubten Chodron is the author of several books, including *Working with Anger*, *Buddhism for Beginners*, and *What Color is Your Mind?* ■

A girl should value her own worth.
Stand up for yourself, Trompa Gyen!
Girl, do you recognize me or not?
In case you don't recognize me,
I am Orgyen Padma.
You are a master of mundane work.

You are distracted by the day's work
And then fall into stupid slumber at night.
You are a slave busy with food and clothes morning and evening.
Your human life continually vanishes into nothing.

I am the one who has rejected mundane actions.
I am the renunciant yogi, Padma-sambhava.
In the daytime I meditate on guru yoga.

(Continued on page 13)

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Shyalpa Rinpoche is the spiritual head of Shyalpa Monastery in Kathmandu, Nepal as well as Rangrig Yeshe Center and Dzogchen Ati Ling Centers in the USA. Shyalpa Rinpoche's lineage comes from the greatest living Dzogchen master, H.H. Chatral Sangay Dorje Rinpoche, and Shyalpa Rinpoche teaches in fluent English.

India formally recognizes “the Tibetan autonomous region” as part of China

India, during talks with China, formally recognised that the area known as the Tibetan autonomous region is part of the People's Republic of China. China, for its part, has agreed to start border trade through the north-east Indian state of Sikkim—a move that is being seen as an acceptance by Beijing of India's claim over that area.

According to the BBC, the Tibet and Sikkim agreements are the first details to emerge of a declaration signed by India and China aimed at solving their long-running border disputes. A joint declaration stated that the nations were attempting to explore “from the political perspective of the overall bilateral relationship the framework of a boundary settlement. It goes on to say that India will not permit “anti-China political activities” by Tibetan exiles. However, the status of the

Dalai Lama will not be affected, according to a statement by the Indian Foreign Minister.

A BBC news release states the following: Tibetan exiles in India believe improved relations between India and China would help negotiations between the Dalai Lama and Beijing over Tibet. Thubten Samphel, a spokesman for the Tibetan government-in-exile, told the Reuters news agency: “Relations between India and China based on mutual trust will enable India to play the role of a honest mediator to help resolve the Tibet issue.”

“Nothing new”

The Dalai Lama wants to see greater autonomy for Tibet inside China's borders. But Beijing usually accuses him of seeking outright independence for Tibet. The Dalai Lama's London representative,

Kesang Y. Takla, described India's position as “not new... but it is certainly of interest and concern to all three parties concerned”.

The director of the Tibet Information Network, Thierry Dodin, said local people living on the border would benefit from the establishment of Himalayan border trading posts in Sikkim and Tibet. “Trade is something both nations see as being in their national interests,” he told BBC News Online. “The local population will benefit from that and both nations will benefit from that. In terms of the economy, tourism and communication it's a very important thing.” ■

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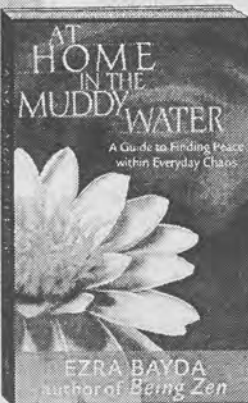
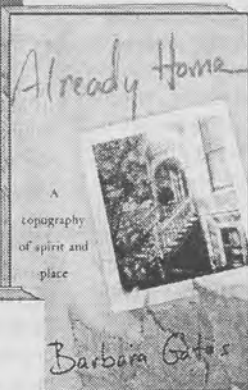
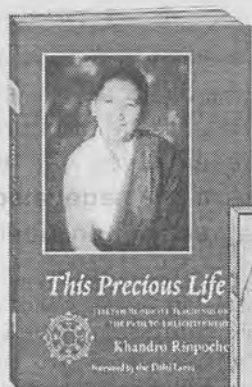
Younge Khachab Rinpoche is considered a yogic meditation master and a true Rime scholar. He is the Spiritual Director of Rime Shedrub Ling in Wisconsin.

Jill Satterfield has been highlighted in both the New York Times and Shambala Sun. She holds retreats throughout the US teaching the Vajra-yoga system.

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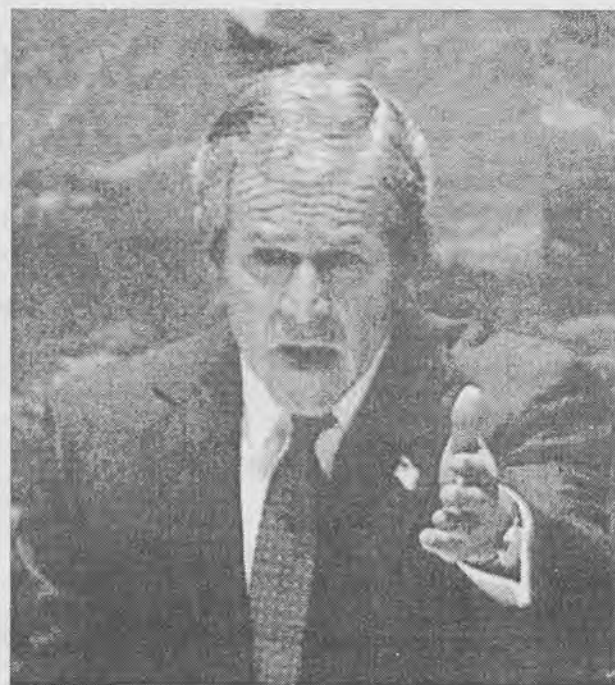
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Bush on Tibet/China

May 12, 2003

In the first-ever presidential report to Congress on the status of Tibet negotiations, President Bush has affirmed that encouraging substantive dialogue between the Dalai Lama and the Chinese leadership is a key objective of his administration's policy and that lack of resolution of the Tibetan problem will be a stumbling block to fuller political and economic engagement between the United States and China.

On May 8, 2003, the Tibet negotiations report, which is mandated by the Tibetan Policy Act of 2002, was transmitted from the White House to the Secretary of State and Congress. In the report, the Bush Administration details the steps it has taken to encourage the People's Republic of China to enter into substantive dialogue with the Dalai Lama or his representatives with the goal of a negotiated agreement on Tibet.

The report outlines the efforts of President Bush and Secretary of State Powell on Tibet during their interactions with Chinese leaders as well as supporting efforts by other administration officials including: Paula Dobriansky, Under Secretary of State for Global Affairs (serving concurrently as Special Coordinator for Tibetan Issues); Lorne Craner, Assistant Secretary of State for Democracy, Human Rights and Labor; James Kelly, Assistant Secretary for East Asia and Pacific Affairs; and Clark Randt, the U.S. Ambassador to China.

"This report demonstrates the combined commitment of the entire United States government, including the White House, State Department and the Congress, to advance the Dalai Lama's 'Middle Way' approach," said Mary Beth Markey, U.S. Executive Director of the International Campaign for Tibet (ICT).

"Reading the report, it is clear that the Bush Administration has conveyed to Beijing its strong interest in the Tibet issue and is looking for genuine and sustained progress," said Markey. "ICT is particularly

grateful to the Congress for its continued advocacy for Tibet, which led to the creation of this report."

President Bush declared his "strong support for the Dalai Lama's tireless efforts to initiate dialogue with the Chinese government" after meeting with the Dalai Lama

In the report, the Bush Administration details the steps it has taken to encourage the People's Republic of China to enter into substantive dialogue with the Dalai Lama or his representatives with the goal of a negotiated agreement on Tibet.

in May 2001, and, according to the White House report, Tibet was on the agenda of every 2002 meeting between Presidents Bush and Jiang and during then-Vice President Hu Jintao's May 2002 U.S. visit. Additionally, in Secretary Powell's meetings with Foreign Minister Tang and President Hu, Powell consistently urged the Chinese officials to engage in a substantive dialogue with the Dalai Lama.

From September 9 to 24, 2002, envoys of the Dalai Lama led by Lodi Gyari visited Beijing, Shanghai and Lhasa and met with Chinese leaders, renewing face-to-face contact between the two sides after an impasse of nine years.

On September 30, 2002, the Tibetan Policy Act was signed into law by President George W. Bush as part of The Foreign Relations Authorization Act of 2002-2003. It is the most comprehensive Tibet legislation yet to be passed by Congress, combining programmatic initiatives with a firm expression of political support for the Dalai Lama's efforts to find a negotiated solution for Tibet. ■

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THE LIFE AND REVELATIONS OF PEMA LINGPA

Continued from page 11

Morning and evening I do practice sessions and tormas offerings. At night I dwell in the state of radiance.

I always maintain alert relaxation of the six groups of consciousness.

A yogin endowed in this way Has a view higher than the sky; Meditation clearer than the sun and moon, And conduct more precise than sand grains.

I am the undying vajra body. For me, passing away is nondual. Though I am like all men and women

Who obtain the human body,

Unlike, alike-what is the difference?

Do you understand, do you comprehend, Trompa Gyen?

If you understand, it's more joyful than a hundred pounds of gold.

If you don't understand, at least connect with the Dharma.

From The Heart of the Matter: The Guru's Red Instructions [to Prince Mutik Tsenpo]

As [Mutik Tsenpo] practiced without fixation in clarity-emptiness, it occurred to the prince that appearance is empty. Emptiness is appearance. Appearance and emptiness are inseparable. And the thought occurred that buddhas and sentient beings are not two things. And he thought that whether one practices the ten

nonvirtues, or the ten virtues, there is no cause for their consequences to come. He reported these experiences to Orgyen. The Guru said:

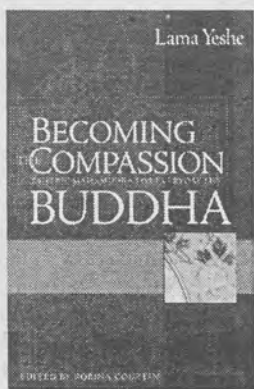
"Prince, you are fooled by fixation to the validity of your experience. To think that appearance and emptiness are inseparable, you need to be free of attachment to this appearance. Are you? If you think that buddhas and sentient beings are not two things, you need to render service and homage to sentient beings the same as to buddhas. Do you? If you think that the full ripening of practicing the ten nonvirtues won't come, you need to forbear those acts, such as murder and so on, when inflicted on yourself by others. Can you? If you think that there is no consequence of practicing the

ten virtues, then you must not feel joy when others benefit you through the ten virtues, such as saving your life. Do you have that?

"Stay yet again in retreat and make this body of yours like a corpse. Rest your voice like a mute. Place your mind like the sky. When you practice in an isolated place like that, the experience of clarity-emptiness is a radiant transparency without outside or inside. Whether you close your eyes or not, this clarity-emptiness arises. The emptiness experience is without attachment to

anything at all, external or internal. Emptiness pervades evenly with nowhere for the mind to abide. In the bliss experience, body and mind both melt like butter, becoming tranquil and welling with bliss. There is no attachment to the growing clarity of the various appearances. Consciousness rises like the sun in space, and the body is like the mists. Unwaveringly, you recognize yourself and others. Just as you know by yourself the meaning of mind itself, you'll think that others have awareness of knowing." ■

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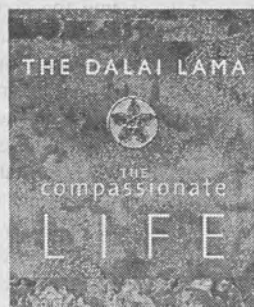
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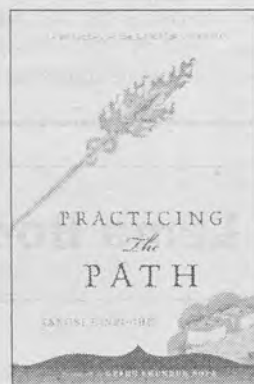
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A Commentary on the Lamrim Chenmo

Yangsi Rinpoche

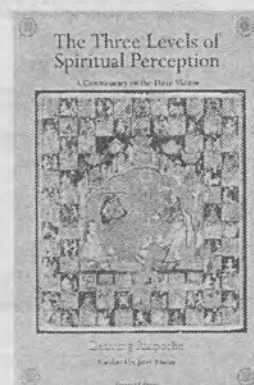
Foreword by Geshe Lhundub Sopa

Preface by Lama Zopa Rinpoche

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—Jose Ignacio Cabezon, XIVth Dalai Lama Professor of Tibetan Buddhism and Cultural Studies, University of California, Santa Barbara



The Three Levels of Spiritual Perception

A Commentary on the Three Visions

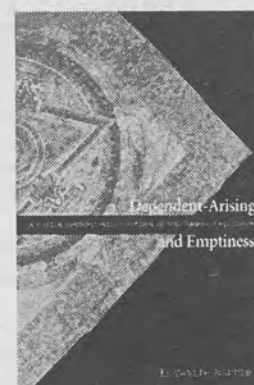
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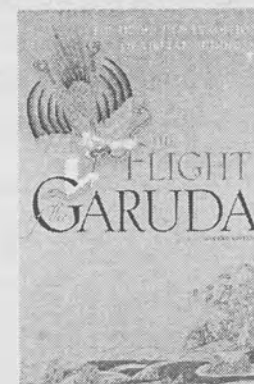
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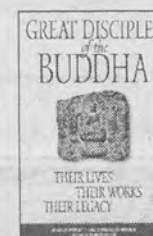
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 **WISDOM PUBLICATIONS** *Publisher of Buddhist books*

DALAI LAMA'S VISIT TO U.S.

Continued from page 1

part at these annual conferences, and a wonderfully clear and accessible presenter. His book *Choosing Reality: A Buddhist View of Physics and the Mind* is a fascinating look at issues concerning materialism and idealism. *Consciousness at the Crossroads*, co-authored with the Dalai Lama and others, is a view

of some of the issues discussed at a previous Mind and Life event.

New York City

September 16-24 The Dalai Lama will give a public teaching, entitled "Training the Mind, Opening the Heart" at the Beacon Theater. On September 21, the Dalai Lama will give a free public talk in the East Meadow of Central Park. That evening, he will address a special

concert for Peace and Reconciliation called "Healing the Divide", presented by Philip Glass and Richard Gere. For information on purchasing tickets for the four-day teaching, please visit: www.dalailamany.org

September 17-20

The Beacon Theater teachings will center on two important Buddhist texts: Geshe Chekawa's *Seven Point Mind Training* and Jamyang Shepa's *Root Verses on Indian Philosophies*. The first of these is beautifully explicated in *Buddhism with an Attitude* (see the excerpt in this issue of the newsletter).

The Seven Point Mind Training is an outline of the training Buddhist practitioners engage in while working to open their hearts and assume responsibility for their fellow living beings. *Root Verses on Indian Philosophies*, by the 17th century Tibetan scholar Jamyang Shepa, is a presentation of the Buddhist and non-Buddhist philosophical schools of ancient India.

Two new books on the Root Verses, providing essential commentaries on the text that the Dalai Lama will be teaching, will be available this summer. The first, *Buddhist Philosophy: Losang Gonchok's Short Commentary to Jamyang Shayba's Root Text on Tenets* by Daniel Cozort and Craig Preston, is an accessible introduction and the second, *Jam-yang-shay-ba's Maps of the Profound: Buddhist and Non-Buddhist Tenets* by Jeffrey Hopkins, is a definitive analysis of the tenet systems (see our catalog section).

September 21 (12 p.m.) A Public Talk in Central Park Central Park. This event is free and open to the public.

September 21 (7 p.m.) Healing the Divide Concert for Peace and Reconciliation at Avery Fisher Hall ■

DZOGCHEN

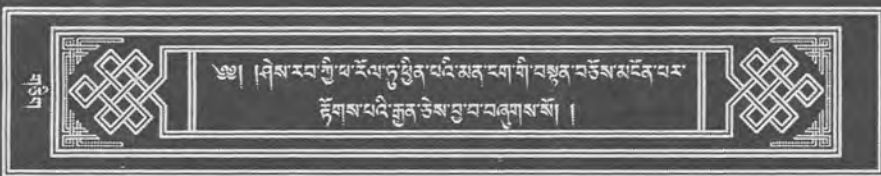
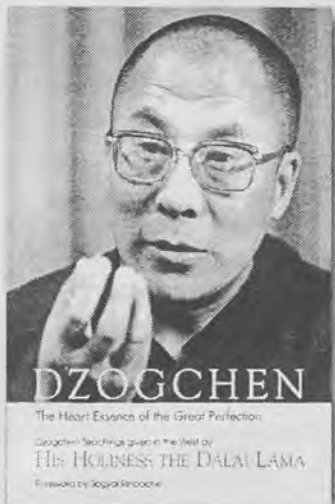
The Heart Essence of the Great Perfection

by H.H. the Dalai Lama
trans. by Thupten Jinpa
& Richard Barron
fore. by Sogyal Rinpoche
ed. by Patrick Gaffney
271 pp., 8 pp. of photos,
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A Fund-Raising Plea

The Drikung Meditation Center celebrates the arrival of our Resident Lama, Venerable Konchok Sonam, to Boston.

A fully ordained Gelong (monk), Lama Sonam began his training at Katsel Monastery in Tibet. He completed retreat on Ngondro and the Fivefold Path of Mahamudra under H.H. Drikung Kyabgon Chetsang Rinpoche, retreat master; and Golong Yeshe, retreat teacher. He has taught the Dharma in many parts of the world and served as personal attendant to H. H. Chungtsang Rinpoche, H. E. Drubwang Rinpoche, Tongkar Tulku, and H.E. Thrissab Rinpoche. Recently, Lama Sonam has been the tutor of an American Tulku of Katsel Monastery. Now Lama Sonam joins us at the Drikung Meditation Center.

As a small center, we ask for your support to help us provide the necessities for Lama Sonam's first year. We still need to raise \$11,500. Join us in this opportunity to help the Dharma flourish in the West, even in these difficult economic times. Please help us with a donation to our Lama Fund.

The Drikung Meditation Center is a non-profit 501(c)(3) organization. All donations are tax-deductible. Please make your contribution payable to: Drikung Meditation Center, and mail to the above address.

Thank You. May your highest aspirations come to fruition.

Naljor Prison Dharma Service

by NEIL STEVEN COHEN

Through Naljor Creations we offer our product line of laminated Dharma Teaching and Thangka Altar Cards to bookstores and Dharma centers and distributors such as Snow Lion Publications. And through our Naljor Prison Dharma Service, we provide non laminated copies of our Dharma Teaching Altar Cards to prison service organizations and directly to prison inmates around the country free of charge. In addition to the three beautiful Dharma Teaching Altar Cards, we also provide prisoners with four other excellent Dharma teachings, an invaluable 24-page Resource Directory, and a 14-page Glossary of Buddhist Terms to deepen their understanding of Dharma. Our Resource Directory gives prisoners direct access to organizations who offer everything from Buddhist books, Dharma correspondence courses, and meditation instructions, to pen pal correspondence, legal services, drug rehabilitation, family and reentry support, and numerous other services for psychological and spiritual transformation. We receive letters on a daily basis, even from those on death row,

thanking us and telling us how much difference the Dharma teachings and the Resource Directory have made in their lives. Our Dharma Altar Cards, as well as the Buddhist Deity Thangka Altar Cards, are taped onto the cell walls inside many prisons around the country, inspiring inmate practitioners every day.

We try to fund Naljor Prison Dharma Service from the sales of our Dharma and Thangka Altar Cards. However, this has not been possible as large numbers of prisoners and prison sangha groups from around the country continue to send us their requests daily. We would like to continue offering this service to practitioners in prison and we need to ask for the kindness and compassion of your assistance to do this. Please know that even the very smallest of donations would be most helpful and deeply appreciated.

You may view the details of Naljor Prison Dharma Service at: www.naljor.com.

You can contact Naljor Prison Dharma Service at:
P.O. Box 628, Mt. Shasta, CA 96067
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naljor@netscape.net ■

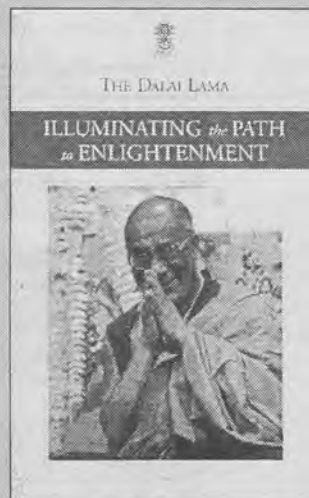
Free Dalai Lama Book!

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.

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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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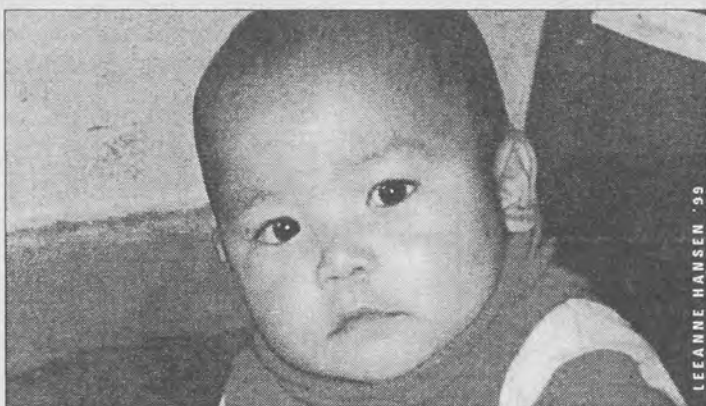


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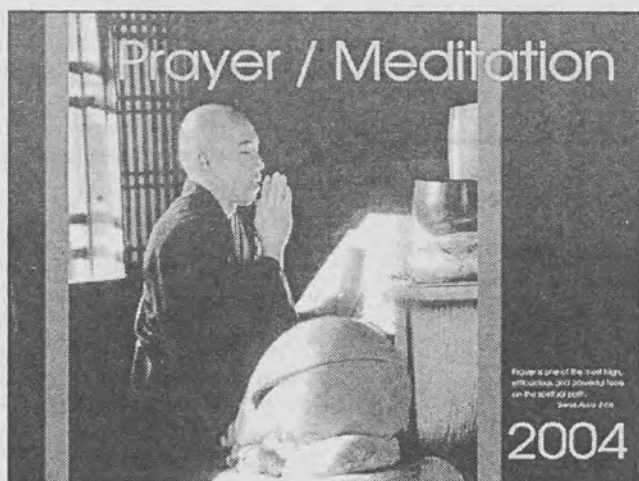
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When our hearts open to pray, we are coming out of the self, the ego. This is the whole science of prayer: that we begin to contact the cosmic Source.

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Tibetan Sponsorship Project Now Part of TIBET AID

WOODSTOCK, NY—June 26, 2003

After five years of serving Tibetans in exile, the Tibetan Sponsorship Project—one of the main organizations for sponsoring Tibetan children, monks, and nuns—is now a part of Tibet Aid. Tibet Aid is a newly formed non-profit charitable organization dedicated to serving the Tibetan people, both those in Tibet and those in exile.

Steve Drago, founder, explains, "After the heartening success of our Tibetan Sponsorship Project, we are expanding programs and are actively seeking new ways to serve Tibetans. We want Tibet Aid to be a bridge between those individuals who want to help and Tibetans in need."

Tibet Aid is currently fund-raising to support the work of the Sera Jeh Medical Clinic in South India, which provides medical aid for the Sera Jeh Monastery and the local community. One of their challenges is helping patients who have tuberculosis. Another project is to bring aid to the Gar Gon Village in Eastern Tibet, a village that has an urgent need for health relief.

Contact Information: <http://www.tibetaid.org>; babs@tibetaid.org; 34 Tinker Street, Woodstock, NY 12498; (845) 679-6973 ■

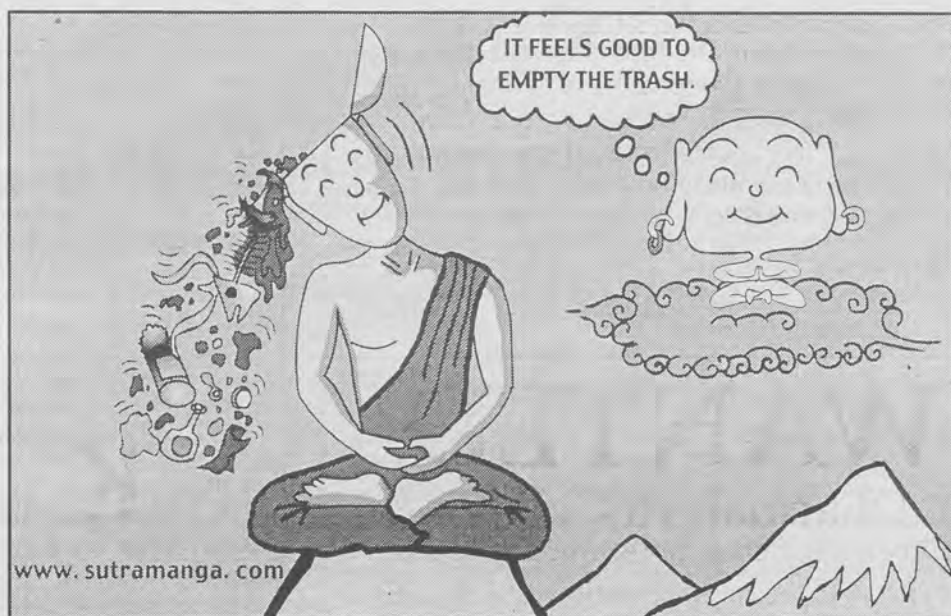
This edition's *Dharmatoon* is from www.sutramanga.com, a Buddhist Manga website launched in September 2002 with the aim of popularizing Buddhist principles and philosophy through the use of humor and cartoons. ["Manga" is a Japanese word for cartoons and comics.] Visitors may go to "MANGA MANGA" for new cartoons posted three times a week. Also at the site is an Activ-

ism and Dharma section that advocates activism with mindfulness as a skillful form of Engaged Humanistic Buddhism.

The site's creator is skillful in generating Buddhist manga ideas and he is seeking sponsorship and/or to work in a Buddhist organization as part of a team anywhere in the world. Please contact him at sutramanga@sutramanga.com.

DHARMA TOONS

SUTRA MANGA



You could have your cartoons printed in *The Snow Lion*. Mail your work to: Editorial and Production, Snow Lion Publications, P.O. Box 6483, Ithaca, NY 14851; or email to: Editors@SnowLionPub.com. ■

PARTING FROM THE FOUR ATTACHMENTS

Continued from page 7

* * *

In the present context, we can say that those who have not learned to recognize the true nature of mind, ultimate bodhicitta, are only able to exchange themselves for other beings and to try to eliminate the suffering of others through prayer, visualization, and empathizing with others. However, if one knows how to recognize the true nature of mind, and mixes or merges the exchange of self and others with the recognition of mind nature, this is the best possible way to practice this exchange.

The ultimate awakening of bodhicitta includes the realization that the true nature of all living beings is utterly free from all the varieties of temporary, conceptual confusion that normally deludes them. In fact, all beings share the true nature of phenomena (*dharmata*), which is

emptiness. All beings have awareness-wisdom (*rigpa'i yeshe*), the luminous clear light of the nature of reality. The true nature of all living beings is the expanse of primordial purity (*kadag ying*). This essence is present in all living beings, and it never leaves them, but they fail to recognize it. Recognizing it is the ultimate awakening of bodhicitta.

* * *

**If grasping arises,
you do not have the view.**

One who discovers the key point that mind is the cause of all problems and all solutions learns to unlock, to disentangle, all things associated with the mind. In the end, one finds no other culprit. Mind is the perpetrator of everything that happens, the projector of everything that manifests. Pleasant or unpleasant, whether we go up into higher rebirth or down to the lower realms, whatever we experience is the result of our own mental state. Realizing this, we should no longer grasp at any perception or conception that might arise toward seemingly real phenomena.

* * *

The phrase "the unity of clarity and emptiness" (*sal tong zung jug*), is a special term for the view favored by the Sakya tradition. If you care to observe your perceptions, you will find that whatever you perceive and whatever you experience is the reflection of these three: clarity, emptiness, and their unity. This is what is meant by the unity of clarity and emptiness, and this is what you must realize. To realize this is to realize the true nature (*dharmata*) of the Buddhas.

There are many similar terms, such as "the unity of appearances and emptiness" (*nang long zung jug*). Things do appear, but when you examine them in meditation, you discover that they are empty of any inherent existence. Also, we may speak of the unity of sound and emptiness or "audible" emptiness (*drak tong zung jug*). Everything that we hear, if examined, is found to be empty. In this case, emptiness is discovered and established through hearing sounds, which are not inherently present by themselves.

* * *

As we have said, when the last thought has ceased, and the next thought has not yet arisen, there is a gap. In this gap your mind is not like a blank space, as there is some experiencing or knowing present. When recognized, this is luminosity (*osal*); it is also known as self-knowing primordial wisdom, or simply as

(Continued on page 21)

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Los Angeles, CA

Aug 15-17 Ngön-dro Tsham (Foundation Teachings)

Aug 18-20 Ma-gyud Gong-Chhöd Nam-som Tsham

Nov 28-30 Yeshe Welmo Healing Rite

Contact: 310-454-8226 or 310-397-5309

or giopano@aol.com or dmbaldwin@earthlink.net

Berkeley, CA

Aug. 29-31 Nam-jom Jhab-Trud (Tantric Healing Retreat)

Contact: 510-526-2343 or angelcirl@aol.com

El Cerrito, CA

Sept 5-7 Tse Wang (Reiki) Life Prolonging Empowerment Teaching

Contact: 510-526-2343 or angelsread@aol.com

Houston, TX

Oct 25-26 Zhi-ney (Abiding Tranquil State) and Nam-jom Jhab-Trud

Contact: alec@rice.edu

Miami Beach, FL

Nov 7-9 Namjom Jhab-Trud (Tantric Healing Retreat)

Nov 19-23 Ngön-dro and Zhi-ney Tsham

Contact: 305-672-2812 or 305-532-5818 or YungdrungMiami@aol.com

You can learn more about Lama Khemsar Rinpoche and Bön at:

www.yungdrungbon.com

Tibetan Yungdrung Bön Institute
510 W. 30th St Miami Beach, FL 33140
YungdrungMiami@aol.com

Phakchok Tulku in Toronto

From Friday, August 8 until Saturday, August 16, 2003, The Riwoche Society and The Riwoche Tibetan Buddhist Temple in Toronto, under the spiritual direction of Khenpo Sonam Tobgyal Rinpoche, will receive the 22-year-old head of the Taklung Kagyu lineage. The visit of His Holiness to North America, and the events surrounding his visit, has been called the Summer of Wish Granting Jewels. It will truly be a celebration of the rescue of the Taklung Kagyu lineage from extinction. One of the two seats of the Taklung Kagyu was the Riwoche Monastery near Kham, Tibet. In 1959, the invading Chinese Communist Army destroyed the monastery, killed or imprisoned its monks and nuns, and destroyed Riwoche 100,000 volume library. The entire canon of Taklung Kagyu texts were lost or destroyed. Recovery efforts for these lost texts began about the time that the young Phakchok Tulku was recognized by His Holiness Karmapa in 1981. Today many of the core texts have been recovered through the Tiger Valley Sacred Texts Campaign and will soon be reprinted and distributed to continue their traditions of teaching to future monks and nuns. His Holiness Phakchok Rinpoche received the transmissions of these recovered Texts from H.H. Dilgo Khyentse Rinpoche just before his

death. These miraculous events secured the continuation of the Taklung Kagyu lineage, which remains unbroken to this day, since its founding by Taklung Thangpa (1142-1210). H.H. Phakchok Rinpoche was born in Boudanath Nepal. His grandfather Tulku Urgyen Rinpoche and his uncles Chokyi Nyima and Tsoknyi Rinpoche are very well known in the West. His Holiness received ordination from the 14 Dalai Lama and was given the name Tendzin Jigme Drakpa. Due to his outstanding brightness and inherent qualities, gained from former training and education, he demonstrates effortless understanding by simply hearing what is said. His Holiness will conduct two public teachings in Toronto entitled The Heart of Loving Kindness and Compassion

(Sat. Aug. 9, at 2pm and 7pm) and two empowerments (Sun. Aug. 10 at 2pm for those who have taken Buddhist Refuge) and (Fri. Aug 15 at 7:30 pm for the general public). Of particular importance will be His Holiness' participation in the official launch of the international Tiger Valley Sacred Texts Campaign (on Thurs. Aug 14 at 10:30 am). The news conference will announce this \$300,000 campaign to recover lost texts of the Taklung Kagyu canon, reprint the texts in the Tibetan, and develop English language commentaries for Western practitioners. All events will be held at the Riwoche Tibetan Buddhist Temple in Toronto (28 Heintzman Street). For more information: call (416) 766-7964 or email: pema@interlog.com or pema@riwoche.com ■

BUDDHISM WITH AN ATTITUDE

Continued from page 4

The preliminaries require us to examine our basic assumptions about the nature of life and its potential. This examination shifts the focus of attention and shakes loose preconceptions. Buddhists aren't alone in realizing the crucial importance of focus and attention in the quest for well-being and psychological balance. William James, the eminent American psychologist, said at the end of the scientifically over-confident nineteenth century,

"our belief and attention are the same fact. For the moment, what we attend to is reality..." When you begin to attend to facets of reality uncovered by discursive meditation, when you notice, for example, that your opportunity for realizing your innate human potential is very rare and precious, the practice of Dharma begins to flow naturally from your heart. Tibetan lamas emphasize the importance of this life by advising their students, "If you have a precious human life of leisure and opportunity, use it well. If you don't have one, get one." ■

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. ■

Corrections

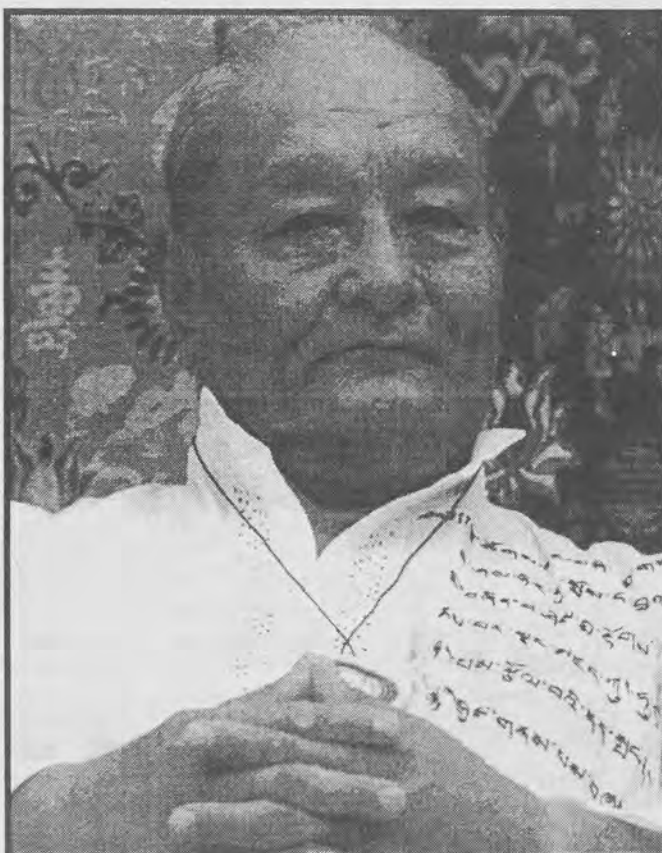
PRISON PROJECT

An incorrect contact address was listed in the article on the prison projects in the Summer 2003 edition of the Snow Lion Newsletter. The address should read: Kadampa Center Prison Project, 7704-G Chapel Hill Rd., Raleigh NC 27607.

MARTIN INTERVIEW

In the unedited interview with Michele Martin in the Summer 2003 edition of the Snow Lion Newsletter, the phrase, "I wrote a brief history of the Karmapas" should read: "I asked Dzogchen Ponlop Rinpoche to write brief histories of the Karmapas."

Also, please note that *Music in the Sky* is not an officially authorized biography; however, the Karmapa and his staff did cooperate in providing interviews, information, and material for the book. ■



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, Tsegvalgar, is based in Conway, MA.

Chögyal Namkhai Norbu

USA 2003 Dzogchen Retreat Schedule

August 29-31: Dzogchen Teachings

Synod Hall at St. John the Divine Cathedral, New York City, NY

Sept. 5-9: Dzogchen Padma Nyingthig Teaching

Tsegvalgar, Conway, MA

Sept. 10-14: Longsal Gonpa Ngotrod Teaching

Tsegvalgar, Conway, MA

October 3-5: West Coast Teaching

Baja Sur, Mexico

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aha@dzogchencommunitywest.org

October 9: Public Talk

University of Miami, Coral Gables, FL

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

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2003 Transmission Video Anniversary Dates

Chögyal Namkhai Norbu has committed, for his lifetime, to give the essential transmission of Guruyoga on three anniversaries each year. Direct transmission is not limited by space or distance. The practice is coordinated by global timetable and videotape, and is hosted by the main Gars and by local practice groups throughout North America and the world.

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

August 6 Anniversary of Guru Padmasambhava

November 19 Anniversary of Adzom Drugpa

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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."

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October 6: Overcoming Destructive Emotions

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The role of stable awareness in religious and philosophical traditions of East and West

October 8: Three Dimensions of Consciousness

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HIS EMINENCE TERTON NAMKHA DRIMED RABJAM RINPOCHE

Namkha Drimed Rabjam Rinpoche is considered one of the great Tertons, or Buddhist treasure revealers, of this age. His teachings include those on spiritual warriorship as expressed in the practices and rites associated with the great warrior-king, Gesar of Ling, as well as many other profound formulas for removing obstacles to spiritual growth and uncovering the mind's indwelling Buddha-Nature. Rinpoche is also highly sought after for his skill and accuracy in performing divinations. Rinpoche was born in Tibet in 1938 and experienced visions from an early age. After the Communist invasion, he led his community through the hidden land of Pemako into exile in India. He established monastic communities both in India and Nepal and has taught widely throughout Asia, Europe, and the United States.



GYETRUL JIGME RINPOCHE

Gyetrul Jigme Rinpoche, the seventh throne holder of the Ripa family lineage, is the son and spiritual heir of H.E. Namkha Drimed Rinpoche. He is revered as the 5th incarnation of the Terton Pema Lingpa, and is the abbot of Rigon Thupten Mindroling Monastery in Orissa, India. Gyetrul Jigme Rinpoche has founded several Buddhist study centers in Europe as well as Japan. His experience and understanding of modern life bring humor and liveliness to the timeless truths of the Buddhist tradition.



KING GESAR



CHENREZIG



YESHE TSOGYAL

THE RIPA LINEAGE

In the 17th Century, the Tantric mystic Pema Deje Rolpa was born to a revered Terton, or discoverer of visionary treasures, named Terton Rigzin Shiney Dorje and his consort Sangyum Kyimotso. Recognized as the reincarnation of the highly accomplished Tantric master, Ripa Pawo Tinley Dorje, Pema Deje Rolpa spent years following in the footsteps of his predecessor, wandering in solitude from one power place to another. As spiritual realizations dawned within him, his realization and spiritual accomplishments became widely acclaimed. He became simply known as "The Ripa Lama", meaning mountain and pa, dweller, or "the one who dwells in mountain solitudes". Pema Deje Rolpa made the wilderness his companion and as his biography notes: "He took air for his food and dressed in clouds". Carefree and fearlessly awake, the Ripa Lama was ultimately inspired to benefit countless beings by sharing his profound spiritual experience.

In the beginning of the 19th Century, Jigme Tsewang Chokdup, the 5th Ripa lineage holder, fulfilled a prophecy made by Padmasambhava by marrying a highly accomplished yogini named Sangyum Palden Tsono, the granddaughter of Drukpa Wang Shakyas Shri, one of Tibet's greatest living saints. Their union brought a powerful spiritual potency to the Ripa tradition, and further established its commitment to encouraging high spiritual

attainments among the non-monastic community. It also led to the birth of the present Ripa throne holder, His Eminence Namkha Drimed Rabjam Rinpoche, a living Terton who has discovered and codified volumes of hidden spiritual treasures.

The Ripa lineage of revealed treasures is a unique system that combines monastic virtues of the Buddhist Sutras with highly developed Tantric skills that bring forth a profound spiritual awakening and awareness that is direct and easily accessible. The methods of the Ripa lineage are based on the capacity and capabilities of each individual being for reaching higher spiritual attainments.

2003 TEACHING EVENTS

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Chenrezig Teaching Aug 22 - 24
Guru Rinpoche Retreat Aug 28 - Sept 1
Gesar Lord of Drola Sept 5 - 7
Teachings TBA Oct 31 - Nov 2
Special Events Nov 7
Teachings in Tibetan Nov 9

Arizona/New Mexico

Teachings TBA Sept 11 - 16

Boulder

Dzogchen Sept 19 - 21
Teachings TBA Sept 22 - 23

Northern California

Gesar Lord of Drola Sept 26 - 28
Healing Ceremony Sept 30
Lotus-Born Advice Oct 3 - 6

Southern California

Yeshe Tsoqyal Oct 10 - 17
Healing Ceremony Oct 18
Ceremony for the Dead Oct 19

Minneapolis

Teachings in Tibetan Oct 23 - 25

Chicago

Teachings in Tibetan Oct 26 - 28

THE SCIENTIFIC FRONTIER OF THE INNER SPIRIT

Continued from page 5

specific brain processes. The brain is necessary for the manifestation of those mental functions once the substrate consciousness is embodied, but it and its interaction with the environment are not sufficient for the occurrence of consciousness. Memories and character traits from one life to the next are stored in this substrate, not in the brain, and past-life memories can allegedly be recalled while in samadhi. However, if specific brain functions are impaired, one may lose access to their correlated mental functions as long as the substrate consciousness is conjoined with a body.

Pythagoras, Plato, Origen (a highly influential third-century Christian theologian), and much of the Christian community during the first four centuries of the Common Era affirmed the continuity of individual consciousness from one life to the next. While Augustine thought that souls are likely created because of conditions present at the time of conception, he acknowledged that, as far as he knew, the truth of this hypothesis had not been demonstrated (391/1937: III: Chs. 20-21). Moreover, he declared that it was consonant with the Christian faith to believe that souls exist prior to conception and incarnate by their own choice (Ibid.: 379). This subject, he claimed, had not been studied sufficiently by Christians to decide the issue. Acceptance of the theory of reincarnation in the Western world decreased from the fifth century onward because of its condemnation by ecclesiastical councils and the decline of contemplative practice in general and of deep meditative concentration in particular.

The theory of the substrate consciousness and its relation to the human mind has not been invalidated by contemporary neuroscience. While James did not advocate reincarnation, he believed that the relation of the workings of the brain to the perceptions of the mind is akin to that of a prism refracting light, rather than an organ (the brain) creating mental events (1889: 85-86). He declared that this nonmaterialist view was compatible with the neuroscientific knowledge of his time, and this remains true today. Thus, no purely scientific grounds exist for assuming a materialist view of the mind. While materialists claim that the burden of proof of the nonphysical nature of the mind rests on those who can provide evidence to that effect, this is open to question. Introspective observation of mental phenomena does not suggest that they are physical in nature, nor does it provide knowledge of the brain. Likewise, the study of neural events alone provides no knowledge of the mind—one never sees any mental events in the brain, just electrochemical processes. So it takes a leap of faith to believe that mental events are really brain functions viewed from a subjective perspective. Generally speaking, if one believes that two types of phenomena that appear to be radically different are in fact identical, the

burden of proof lies in demonstrating their equivalence.

Is the belief that the mind is nothing more than a function, or emergent property, of the brain a scientific hypothesis? If so, there should be some way, at least in principle, to put that claim to the empirical test; otherwise, it loses its status as a scientific theory. Insofar as scientific research on the mind/body problem is confined to the study of the behavioral and neural correlates of the subjective experience, it is hard to imagine how one could ever test for the existence of nonphysical mental events. One would need to step outside materialist methodologies to detect anything nonphysical. One viable way to put the materialist hypothesis to the test, thereby establishing its status as a scientific theory, is by studying the empirical evidence suggestive of reincarnation. Such research has been done not only by contemplatives exploring their past-life memories, but by modern researchers, such as psychiatrist Ian Stevenson (1997), probing the mysteries of the human mind.

Stevenson's remarkable work, however, has received little attention by the scientific community. The reason for this may be quite simple. As neurologist Antonio Damasio comments, many neuroscientists are guided by one goal and one hope: to thoroughly explain how neural patterns become subjectively experienced mental events (1999: 322). So they do not welcome empirical evidence that might suggest that the goal of their research is illusory. This situation is reminiscent of the goal of medieval astronomers to demonstrate how all celestial bodies move in perfect circles. Eventually, Kepler, who was also committed to this belief, was distressed when the empirical evidence accumulated by Brahe forced him to conclude that this long-held assumption was false. (Kepler later deduced that planetary orbits are elliptical; nevertheless, his preliminary calculations agreed with observations to within 5 percent.)

With the union of scientific and contemplative inquiry, humanity may explore the frontier of the inner spirit in unprecedented ways (Wallace 2000). The importance of such collaborative research can hardly be overestimated. The very nature of human identity is at stake, and those who are committed to the pursuit of truth must rely on rigorous, empirical research, even if it invalidates their most cherished assumptions.

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(Continued on page 21)

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trative office at 607.273.0739 for more info or e-mail namgyal@lightlink.com.

Upcoming Events:

September 12-14th: Dr. Barry Clark, Tibetan medical doctor, will give three-day teaching on "Diet and Nutrition in the Tibetan Medical System." Cost \$155. Available for private consultations, cost \$110.

October 10-12th: "A Guide to the Bodhisattva's Way of Life," with Namgyal Venerables. Cost \$155.

April 16-18th, 2004: The Theory and Practice of Tibetan Dream Yoga, a weekend workshop with Tenzin Wangyal Rinpoche. Cost \$155.

May 7-9th, 2004: Om Yoga Retreat with Cyndi Lee "The Middle Path." Co-sponsored with Santosha Yoga, Ithaca, NY.

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September 8th- October 16th

I. Paths & Grounds in Tantra I
Mondays 6:30-7:45pm

II. Four Buddhist Tenets I: Great Exposition (Advanced)
Wednesdays from 7:30-8:45pm

III. Lamrim 1: Middle Scope
Tuesdays from 8-9:15pm

IV. Precious Garland I
Tuesdays from 6:30-7:45pm

V. Special Insight I with practice (Advanced)
Thursdays 7:30-8:45pm.

VI. Meditation Practice (Shamatha)
Mondays from 8-9:15pm.

Tibetan Language Instruction:

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Session Two - six weeks
October 27th- Dec. 12th

I. Paths & Grounds in Tantra 2
Mondays from 6:30-7:45pm.

II. Four Buddhist Tenets 2: Sutra School (Advanced)
Wednesdays from 7:30-8:45pm.

III. Lamrim 2: Middle Scope
Tuesdays at 8-9:15pm

III. Precious Garland II
Tuesdays at 6:30-7:45pm

V. Special Insight I with practice (Advanced)
Thursdays 7:30-8:45pm.

VI. Meditation on Tara
Mondays from 8-9:15pm

PILGRIMAGE TO DHARAMSALA, INDIA

February 22- March 12, 2004

Led by experienced monks from Namgyal Monastery, this exclusive tour will focus on Tibetan Buddhist sites in and around Dharamsala, the exiled home of His Holiness the Fourteenth Dalai Lama. Learn more about Tibetan Buddhism, monastic and refugee life in vibrant North India while experiencing the natural beauty of the Himalaya.

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Namgyal Monastery Launches Cyber-Sangha

The Buddhist term "sangha" can be defined in many ways. A group of monks, lay practitioners, a community of Buddhists; these are just a few interpretations. Is it alright, for example, to view everyone as part of sangha? The Namgyal Monastery Institute of Buddhist Studies recently pushed the parameter of the meaning of sangha, by creating an on-line book-club correspondence course, centered around the book, *The Three Principle Aspects of the Path*, by Geshe Sonam Rinchen, (Snow Lion Publications, 1999.)

Shouldn't those who aren't fortunate enough to live near a Buddhist center be provided the opportunity to receive teachings? For Namgyal, the idea of doing a book club as the correspondence course appeared to be a logical solution to this common problem. It took a few months for this list-serve to really take off - once participants had a chance to read the first chapter on renunciation, a true discussion began. After purchasing the book, students use the electronic group as a forum for discussion. There is also an opportunity to pose questions to the resident Namgyal Venerables about the reading and other dharma-related topics.

One of the most active and interesting discussion so far has been the topic: What is sangha? According to resident Namgyal monk Ven. Lobsang Gyaltsen, any question that is asked in Buddhism must be investigated in great detail. "There are many layers to everything," Ven. Gyaltsen says, "Of course, a sangha

is a group of monks, but that is just the surface. if you look deeper, one can also say that a sangha is a community- a group of spiritual friends who help you lead a virtuous life. There are lay sanghas and monastic sanghas, and this on-line group is a sangha too, since it is a group of friends who wish to help each other learn to live a virtuous life, and to practice non-violence." Ven. Gyaltsen adds that "The Three Principle Aspects of the Path" is a broad teaching, beneficial to neophytes and advanced students.

Ven. Tenzin Gephel, Buddhist Chaplain at Cornell University and a resident monk who has lived at Namgyal Ithaca for six years, shares his thoughts. "This project is very beneficial, it is a form of support for those who study the dharma. Although this list-serve is new to us, actually we do it already every day by responding to dharma questions that arrive via e-mail. We try our best to respond, and every time it is appreciated when we do." Ven Gephel adds that in the beginning there was some hesitation to participate with the project. "This is not in a negative sense, it is because we are trying to be careful," he says.

Though the monks are strict about not giving information about higher tantric practices to students they cannot see, answering questions about Shamatha meditation, the proper way to set up an altar, and the definition of consciousness, are examples of topics they are willing to discuss on-line.

Jeanne Grossetti is one participant who is finding

the group to be a beneficial tool for communicating and learning about Dharma. "It's huge," she begins, adding, "We need the face to face contact with a teacher, but we also need to find new ways of communicating. Just reading about Buddhism isn't really immersing oneself in the tradition and teachings, you have to have the contact with a teacher- if you can do it in cyber-space, it is still a good thing because you can get that direct contact, even though you can't see the person."

After attending one of Namgyal Monastery's summer retreats in June of 1993, Jeanne recommended that Namgyal create an on-line list serve, so that students who do not have access to a Buddhist center could receive guidance from authentic teachers. "The internet is a valuable tool for communication- how can we not use it?" she asks, continuing, "Having a Buddhist teacher right in front of you is of course the ideal situation, but many people don't have that option. Also, the on-line discussion is wonderful for shy people who may feel more comfortable asking questions via their computer - this makes people feel less vulnerable, less shy."

As to whether everyone can be considered members of a sangha, Ven. Gyaltsen replies, "Since we Buddhists learn to view every enemy as our teacher, and to view all people as connected and similar in some way, then everybody could be considered our sangha member." To join in the dialogue, log onto

<http://groups.yahoo.com/group/Namgyallthaca>.

THE SCIENTIFIC FRONTIER OF
THE INNER SPIRIT

Continued from page 19

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PARTING FROM THE FOUR
ATTACHMENTS

Continued from page 21

awareness (*rigpa*). This awareness is a non-dual continuity.

Whether one speaks of *dzogpa chenpo*, *mahamudra*, or *khorded yerne*, there is nothing beyond just this; there is nothing more to be discovered. Now, once you have recognized awareness (*rigpa*), it is necessary to remain in that state. It is not enough simply to recognize, you must continue on in the recognition. In order to be able to do so, you

must receive the transmission and guidance of a genuine master and the blessings of an authentic lineage. This continuity in the recognition of awareness is the real meaning of the inseparability of samsara and nirvana; it is the great seal (*mahamudra*); it is the great perfection (*dzogchen*). ■

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COMPASSIONATE SERVICE

In November of this year I will be entering a three year retreat as an extension of my practice in the Nyingma school. Having received Chatral Rinpoche's blessing and prayers, my retreat will be spent at his retreat center in the Yolmo region of Nepal. Any donations offered would be of tremendous benefit, not only for myself, but also for any benefactors. E-mail me at yeshherabsal@hotmail.com for more information. Thankyou. OM AH HUNG OM AH HUNG OM AH HUNG

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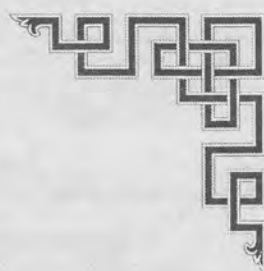
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DR. PHUNTSOG WANGMO received her advanced degree from the Lhasa University School of Traditional Medicine in 1988 where she also served a two-year residency after completing her five year training program (1983-1990). Dr. Phuntsog also received extensive clinical training under Khenpo Troru Tsenam for four years, and has subsequently dedicated many years to practicing medicine in Eastern Tibet.

TIBET ADVENTURES 2004-2005

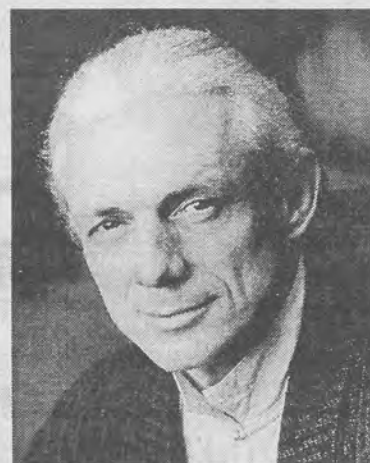
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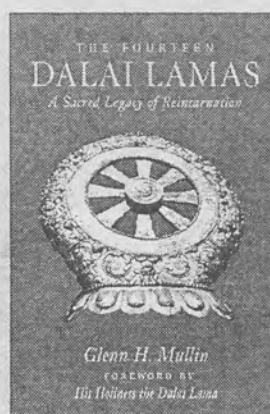
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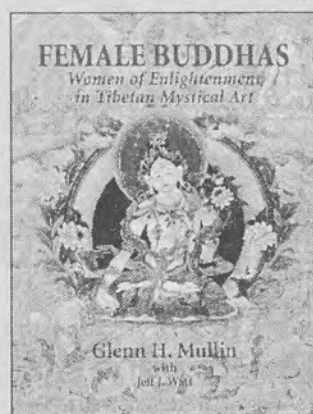
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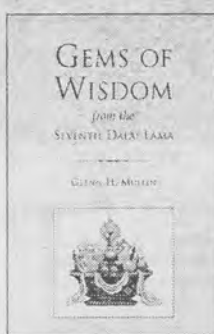
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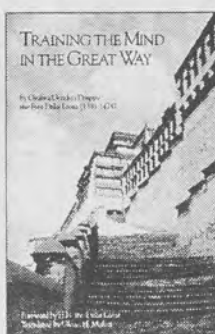
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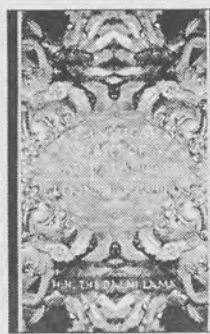


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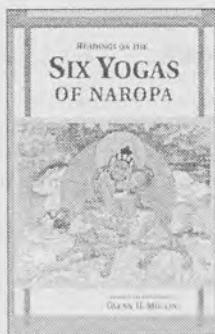
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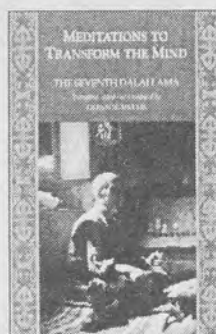
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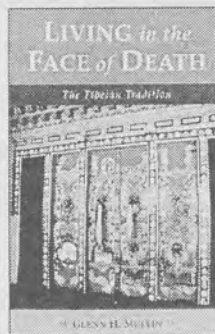


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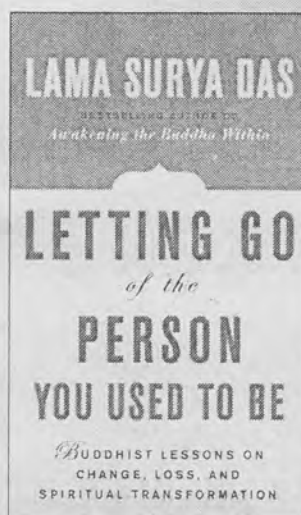
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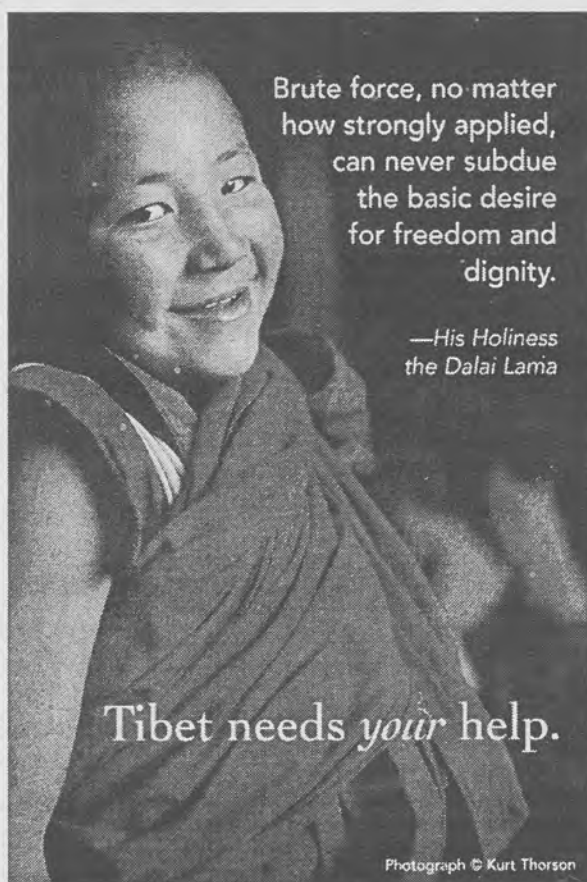
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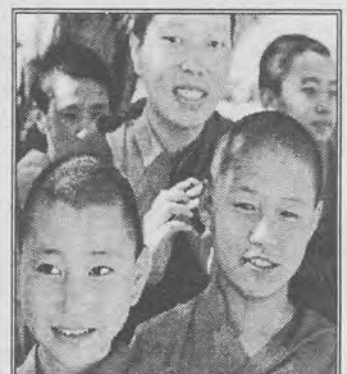
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INTERVIEW WITH SARAH HARDING

Continued from page 1

for the work.

Explain a little about termas, the treasures hidden in the landscape.

The teachings given by Guru Rinpoche in the 8th century were often written down by Yeshe Tsogyal, one of the queens of Tibet, and then hidden in various places for future generations. There would be some time in the future that would be the exact right moment for them to be found. They could be physical scrolls, or statues or other holy objects, or the information could be hidden in the mindstream of his disciples to surface in a future lifetime of those disciples. These are all called termas. Pema Lingpa is one of the most famous of the treasure-discoverers. The discoveries don't happen by random, not by somebody bumping into a terma somewhere. Padmasambhava predicted very specifically who it would be who would find each of them.

Pema Lingpa is particularly

important to Bhutan because much of his activity took place in Bhutan or southern Tibet near the Bhutanese border. His treasures have affected the whole culture of Bhutan as well as the religious life. For instance, the dances of Bhutan come mostly from him. The whole story of Pema Lingpa is deeply connected with the country.

I was struck by the story in your book about him jumping into deep water and pulling up a terma.

That was the first treasure that he found. It was at a really magnificent power place at a large river with swirling eddies and cliff sides. It's very deep. I was sorely tempted to jump in myself but I was told that people had died because the water is so powerful, so I didn't try. I think you need to be a treasure-discoverer to do that. It's called The Burning Lake—that's one of the names—and that's because he was holding a butterlamp at the time. He said, "If I'm a fake then this butterlamp will be extinguished in the water." So he dove in and retrieved a casket full of scrolls and statues, and then

propelled himself back out. The butterlamp was still burning, and the

whole crowd witnessed it.

These termas are written in Dakini

Language—a certain kind of a

(Continued on page 25)



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Date: Sunday, November 23, 2003

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Oct. 23-28: Rime Buddhist Center and Monastery in Kansas City, MO on Aspiration Prayer of Mahamudra by the 3rd Karmapa and Mahakala empowerment. (816) 471-7073 or lama108@aol.com for registration.

Young Khachab Drodul Rinpoche is a considered a traditional master of meditation and Buddhist philosophy. He has accomplished all levels of meditative practice as well as in-depth studying of the classic texts. He is qualified to transmit the purest uncompromised lineages in Tibetan Buddhism. His extensive background includes pith instructions from H.H. Dalai Lama, H.H. Dilgo Khyentse, H.H. Dudjom and H.H. Penor Rinpoches, H.H. Chogyed Trichen Rinpoche, Drikung Drubwang Rinpoche as well as the Bon Dzogchen master Tenzon Namdak Rinpoche. He represents the living Rime (non-sectarian) tradition.

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INTERVIEW WITH SARAH HARDING

Continued from page 24

script. Why a script, why not in the language of the time?

Because it's a communication that's not on a regular level. Yeshe Tsogyal and the dakinis are symbolically in charge of that level of communication. It's a sublime language that isn't for everybody; only the right people can decipher it.

There are parallels in other traditions. For example, the language that came through the Delphic oracle was in a form that had to be interpreted. Only a few people had that capacity.

What does Dakini Script look like?

It looks a little bit similar to Sanskrit or Tibetan, but characters I couldn't decipher. The treasures are written on scrolls and then are transcribed by the treasure-revealers. You don't

ever see the originals. You see copies of those transcriptions, made over the centuries. So they look like any other Tibetan texts—and now they look digital—they look like the rest of the Matrix.

One of the reasons Gangteng Tulku wanted these translated into English is because so many of the modern Bhutanese people are fluent in English and in a way it would be more accessible in English. It is for the benefit of the Bhutanese as well as Westerners.

Do you think that these newly translated Pema Lingpa terms reveal something about Padmasambhava that was not widely known before, at least here in the West?

Definitely, because a lot of them are interviews with people who were in the court of the King Trisong Detsen in Tibet during a time that was seminal for Buddhism in Tibet. And also because these are mostly conversations with women who are in the court. This gives us some different aspects of Guru Rinpoche—his responses to the lives of women trying to practice dharma is something we haven't seen before, except for Yeshe Tsogyal who is the only Tibetan woman of that period that we know anything about.

What particularly interested you?

The women are always bemoaning their terrible situations. The responses from Guru Rinpoche are very interesting, pointing to dharma as a liberation of women. He responds, "Yeah, it really is a bad situation and you should leave your husband, and be free, and practice dharma." He gives them a choice and opportunity. It's really quite a radical suggestion.

Pema Lingpa is said to be incarnating in several people currently, one of whom is Gangteng Tulku. Why not one person?

Yes, it can be confusing. There's the issue not only of incarnation, but of genealogical descendants. We probably take the whole idea of an incarnation a little too solidly—the idea of one to one; even though there are massive teachings on non-self we still think it's one guy that's going to come back as basically the

same guy. There are various manifestations of that enlightened principle that were represented by Pema Lingpa originally. Gangteng Tulku is said to be the body incarnation. Sungtrul Rinpoche is the speech incarnation and Tukse Rinpoche is the mind. There are others as well. The Gangteng Gompa is the biggest of the Pema Lingpa monasteries in Bhutan.

Do you feel like you have a past connection to the Pema Lingpa tradition?

I must have. Even my teacher Kalu Rinpoche came through Bhutan and established a monastery there.

What drew you to take on this project?

Mainly it was Gangteng Tulku's wish to undertake this project. But also Bhutan itself was a big draw. I wanted to live in a place that has this power that all of the people hold. And I mean all of them—not just the remnants of an indigenous culture. Everybody recognizes the sacred places of Bhutan. It's a much-blessed land.

H.E. Gangteng Tulku Rinpoche has a temple and Dharma center in Crestone, Colorado, and is giving teachings around the country this summer. For information, go to www.yeshekhloro.org ■

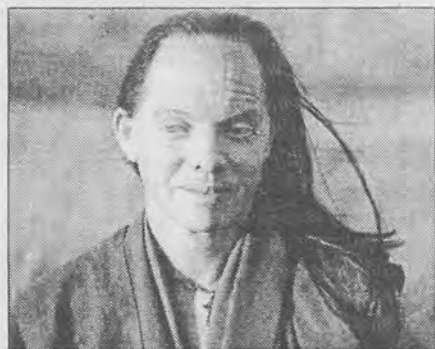
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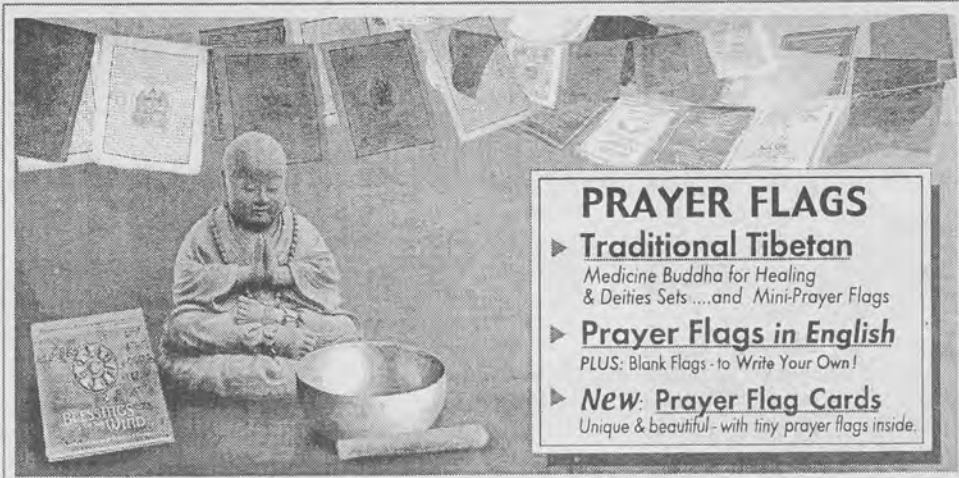
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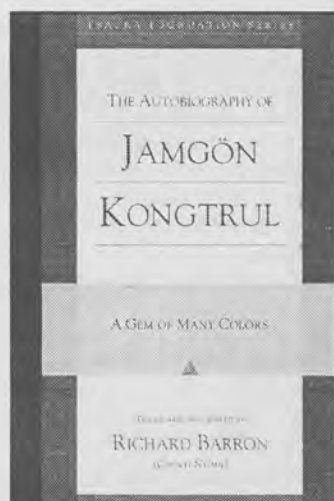
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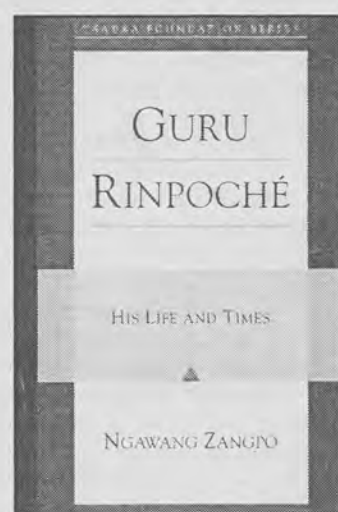


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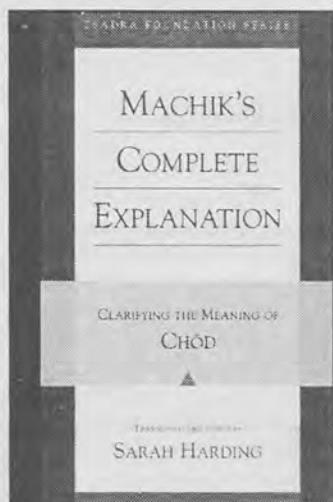
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"The presence of Guru Rinpoché, a figure so important to Tibetan Buddhists he is called simply 'The Precious Master', can be felt still in each of these liberating stories translated here. Read side-by-side, they reveal an even wider picture, deftly highlighted by Ngawang Zangpo's introduction, of how history and culture interact with the inner spirituality that is beyond time and place."—SARAH HARDING, author of *Creation and Completion*

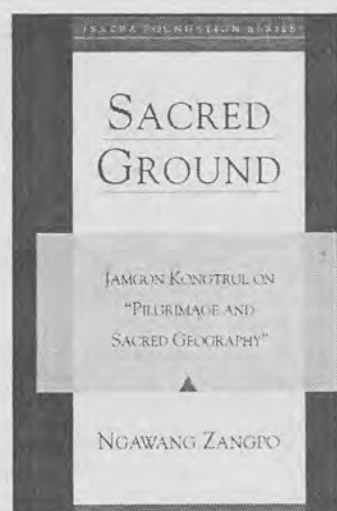


MACHIK'S COMPLETE EXPLANATION: Clarifying the Meaning of Chod
trans. & ed. by Sarah Harding.
368 pp. A Tsadra Foundation Series book.
#MACOEX \$29.95 cloth

Machik's Complete Explanation is the most famous book of the teachings of Machik Labdron, 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 Chod, 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 Labdron herself."—Tsultrim Allione, 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.



SACRED GROUND: Jamgon Kongtrul on "Pilgrimage and Sacred Geography"

by Ngawang Zangpo. 256 pp., 14 b&w photos. A Tsadra Foundation Series book. #SAGR \$24.95 cloth

"*Sacred Ground* is a revelation! Here for the first time in any Western language are several key ideas: the exact way outer sacred lands relate to points in the tantric body and the parallel terminology between the types of sacred ground and the stages of attainment. Ngawang is precise and to the point."—HUBERT DECLEER, Director of the Tibetan Studies Program of the School for International Training

Two books in this series are now available!

THE TREASURY OF KNOWLEDGE

In Tibetan religious literature, Jamgön Kongtrül'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 Kongtrül 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.

Book One: Myriad Worlds

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

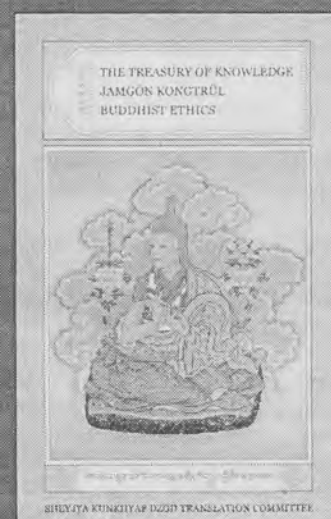
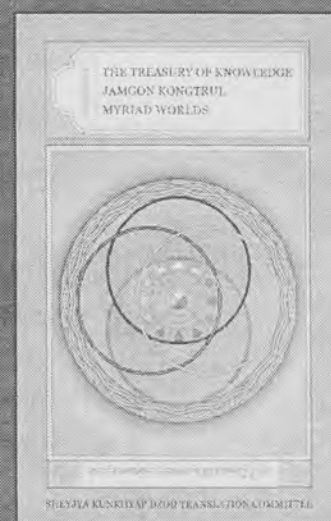
This first book of *The Treasury*, which serves as a prelude to Kongtrül's survey, describes four major cosmological systems found in the Tibetan tradition—those associated with the Hinayana, Mahayana, Kalachakra and Dzogchen teachings. Each of these cosmologies shows how the world arises from mind,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

"In making a concerted effort to publish the works of translators and translation groups, Snow Lion Publications is playing an important role in the transmission of Buddhism to the West. Their commitment to publish major works such as this [Kongtrül's *Treasury of Knowledge*] will ensure that substantial portions of Tibetan Buddhist learning will become accessible to a wider range of Western students and practitioners."—*The Mirror*

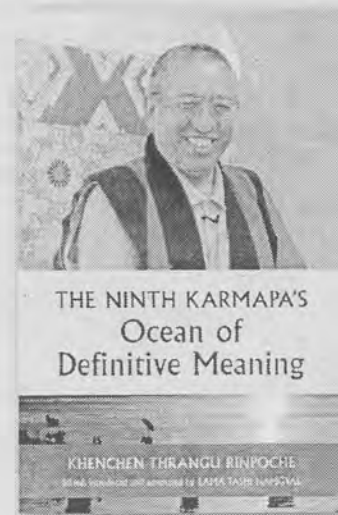
Book Five: Buddhist Ethics

by Jamgön Kongtrül Lodrö Tayé, trans. by Kalu Rinpoche Translation Group, 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 Kongtrül's *Treasury of Knowledge*. Kongtrül 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.



New Books by KHENCHEN THRANGU RINPOCHE



THE NINTH KARMAPA'S OCEAN OF DEFINITIVE MEANING

by Khenchen Thrangu Rinpoche; edited, introduced and annotated by Lama Tashi Namgyal. 139 pp. #NIKAOC \$14.95

—Available September

The most in-depth and famed text on Mahamudra ever written, *The Ocean of Definitive Meaning* by the 9th Karmapa offers a detailed, uniquely comprehensive presentation. Thrangu Rinpoche has distilled the essence of the 9th Karmapa's massive text and gives guidance in implementing the instructions.

The availability of the translation of this text has traditionally been restricted to advanced students only. However Khenchen Thrangu Rinpoche has consented to the publication of these core teachings. He believes Mahamudra is especially appropriate for Westerners because it can be realized in the context of virtually any lifestyle, revealing the radiant display of mind. Compelling, systematic approach to some of the highest teachings in the Kagyu tradition.

POINTING OUT THE DHARMAKAYA

by Khenchen Thrangu Rinpoche, foreword by the Dalai Lama, intro. by Lama Tashi Namgyal. 232 pp. #POUDH \$16.95

—Available September

At the heart of successful Mahamudra practice is the ability to get directly at the nature of mind. The 9th Karmapa was the acknowledged master of this approach. No more authoritative instructions exist than the 3 texts he wrote. This easy-to-use, practical manual, which serves also as an indispensable companion to *The Ocean of Definitive Meaning*, the most detailed of his texts, is so clearly laid out that the instructions are easy to recall and put to use.

Brilliant explanations by Khenchen Thrangu Rinpoche, tutor of the young 17th Karmapa, make the text vividly relevant for contemporary Western practitioners.

"A clear and thorough guide."—The Dalai Lama

"Khenchen Thrangu Rinpoche is among the wisest and most compassionate Buddhist masters alive today."—Pema Chodron, author of *When Things Fall Apart*



3 TIBETAN LANGUAGE BOOKS

HOW TO READ CLASSICAL TIBETAN: Volume 1, A Summary of the General Path

by Craig Preston. 247 pages
#HORECL \$39.95

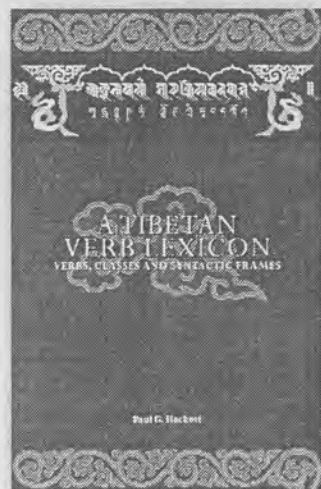
—Available October

Do you want to learn to read Classical Tibetan? If you know how to read the Tibetan u-chen script and can recognize words, *How to Read Classical Tibetan* will show you—at your own pace—all the relationships that make Tibetan easy to read. It is a complete language course built around the exposition of a famous fifteenth century Tibetan text summarizing stages of the path to Buddhahood.

All the language tools you need to work at your own pace are in one place. You won't need a dictionary because all of the words and particles are translated and explained upon every occurrence, and there is a complete glossary at the end of the book; every sentence is diagrammed and completely explained so that you can easily see how the words and particles are arranged to convey meaning.

Because everything is always explained in every sentence, you will easily learn to recognize the recurrent patterns, making the transition from learning words to reading sentences much easier for you. As you study *How to Read Classical Tibetan*, you will learn to: recognize the syntactic relationships you encounter, understand the meaning signified, and translate that meaning correctly into English.

CRAIG PRESTON has been studying Tibetan Buddhism for twenty-five years. He teaches Tibetan and Buddhist philosophy in Ithaca, New York at the Nagarjuna Language Institute (www.giganticom.com) which he founded. He has taught Classical Tibetan at Dharma Farm in Charlottesville, Virginia, and in Taos, New Mexico.



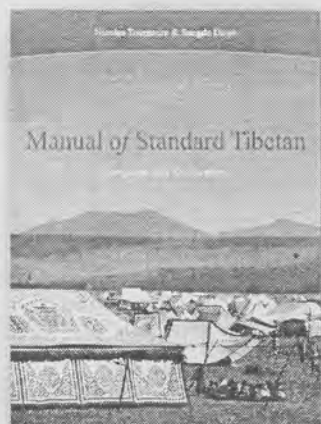
A TIBETAN VERB LEXICON: Verbs, Classes, and Syntactic Frames

by Paul G. Hackett. 224 pp.
#TIVELE \$29.95

—Available August

This book is the first new Tibetan-English verb resource published in over thirty years. It is a verb dictionary with extensive lexical information. Not a mere translation of existing Chinese works, this lexicon was compiled employing statistical data and drawing on sources from the classical literature of Tibet spanning 1200 years and all major lineages.

Covering over 1700 root verb forms and phrasal verb sub-entries, this lexicon incorporates a wide range of information never before



MANUAL OF STANDARD TIBETAN

by Nicolas Tournadre and Sangda Dorje. 576 pp. 8 1/2" x 11"
with 2 CDs. #MASTTI \$80.00

—Available September

The *Manual of Standard Tibetan* presents the everyday speech of Lhasa, as it is currently used in Tibet as well as amongst the Tibetan diaspora. It aims not only to place the language in its natural context, but also to highlight along the way key aspects of Tibetan civilization and Vajrayana Buddhism.

The *Manual*, which consists of forty-one lessons, is illustrated with many drawings and photographs, and also includes informative political and linguistic maps of Tibet. Two CDs provide an essential oral complement to the *Manual*. A detailed introduction presents a linguistic overview of spoken and written Tibetan.

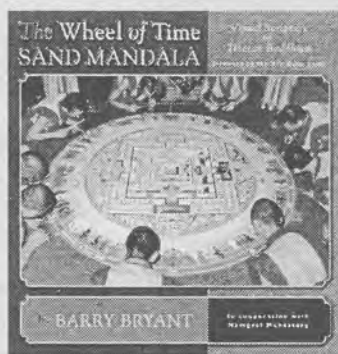
"The *Manual of Standard Tibetan* is the best resource available for teaching modern spoken Tibetan bar none. Its grammatical explanations are precise, detailed and clear, while its dialogues and surrounding text are rich with authentic cultural information on the social contexts in which Tibetan has meaning. It should quickly become the standard textbook in the area."—David Germano, The University of Virginia

"The *Manual of Standard Tibetan*, with its wealth of insights into the language, is a delight to read. In offering such a breadth and depth of coverage for an introductory text of modern Tibetan as used in Central Tibet and among the diaspora community, it brings the field to a new level, particularly in the area of spoken Tibetan."—Phil Stanley, Naropa University

"I do not hesitate to recommend Nicolas Tournadre and Sangda Dorje's excellent *Manual of Standard Tibetan*. Their collaboration represents the confluence of linguistic analysis of the first order with the stylistic sensibilities of a leading contemporary master of Tibetan composition. Both share a keen appreciation of an approach in which the learning of language and of culture must inform one another, with the result that this is one of those rare language textbooks that is a pleasure to read."—Matthew Kapstein, The University of Chicago

included in dictionary form. Entries contain English meanings, Sanskrit equivalents, and full classical literature example sentences along with related sentence structure information. An extensive introduction to contemporary linguistic theory applied to Tibetan verbs presents the theoretical underpinnings of the lexicon.

ADDITIONAL NEW TITLES FROM SNOW LION



THE WHEEL OF TIME SAND MANDALA Visual Scripture of Tibetan Buddhism

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

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

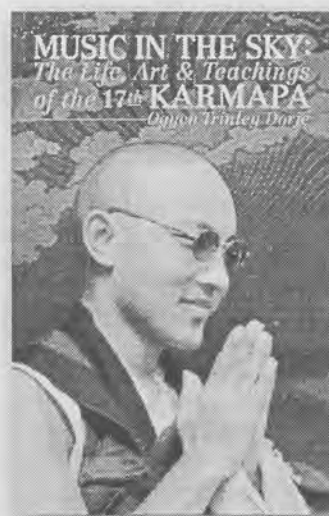
According to the monks who create it, the Kalachakra Sand Mandala, also known as the Wheel of Time, imparts peace and healing to all beings and to the planet. Remarkable not only for its stunning beauty but also for the intricate process of its construction—a delicate sifting of colored sands into elaborate 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



MUSIC IN THE SKY The Life, Art and Teachings of the 17th Karmapa, Ogyen Trinley Dorje

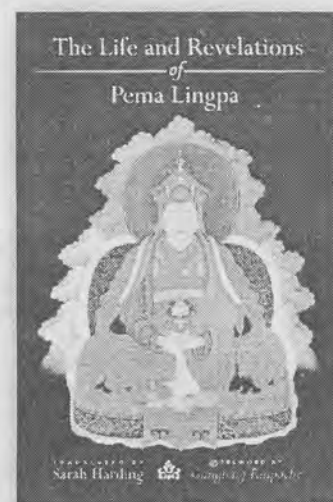
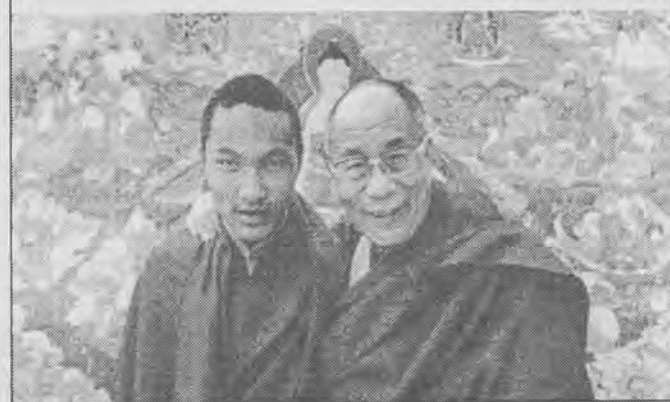
by Michele Martin. 400 pp., 59 color photos, 2 maps,
drawings by the Karmapa. #MUSK \$18.95

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 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 collection 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 LIFE AND REVELATIONS OF PEMA LINGPA

trans. By Sarah Harding. 200 pp.,
8 color pp. #LREPE \$14.95

—Available August

"An amazing and precious gift...a masterpiece on the Dzogchen teachings."—Tulku Thubten Rinpoche

"A wonderful job...A true gem of a book."—Prof. Steven Goodman, Asian Studies, CIIS

These fascinating discussions between 11th century court ladies and the great master Padmasambhava, available for the first time in English, weave intriguing issues of gender into Buddhist teachings. The women's doubts and hesitations are masterfully resolved in these impassioned exchanges. The wonderful material in this book is part of a terma (treasure) revealed by Pema Lingpa (1450-1521), the greatest tertön (treasure-revealer) of the Himalayan kingdom of Bhutan. This pithy collection is rounded out by Pema Lingpa's astonishing life story. All in all a beautifully realized book, translated and compiled by the author of *Machik's Complete Explanation*.

"With clarity and fascinating insight, Sarah Harding illuminates the great mystical treasure-revealer Pema Lingpa."—Tulku Thondup Rinpoche

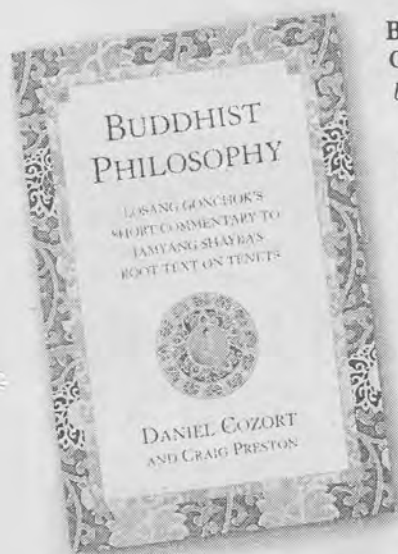
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For H.H. the Dalai Lama's Teachings in NEW YORK CITY



BUDDHIST PHILOSOPHY: Losang Gönchok's Short Commentary to Jamyang Shayba's Root Text on Tenets by Daniel Cozort and Craig Preston. 352 pp. #BUPH \$18.95

What are the most important points of difference between the major schools of Buddhist philosophy? This rich, medium-length survey offers a lively answer. The introduction, aimed at those new to Buddhist thought, sets up a dialogue between the schools on the most controversial topics in Buddhist philosophy.

Jamyang Shayba was the greatest Tibetan writer on philosophical tenets. Losang Gönchok's *Clear Crystal Mirror*, a concise commentary on Jamyang Shayba's root text, represents a distillation of many centuries of Indian and Tibetan scholarship. *Buddhist Philosophy* skims the cream of Jamyang Shayba's intellect, providing a rare opportunity to sharpen our intellect and expand our view of Buddhist thought.

Daniel Cozort is associate professor and chair of the Department of Religion at Dickinson College where he teaches the religions of India. He is the author of *Highest Yoga Tantra*.

Craig Preston studied at the University of Virginia and has taught Classical Tibetan at Narayana Institute. He is author of *How to Read Classical Tibetan, Vol. 1: A Summary of the General Path* and currently

teaches Tibetan and Buddhist philosophy privately in Ithaca, New York.



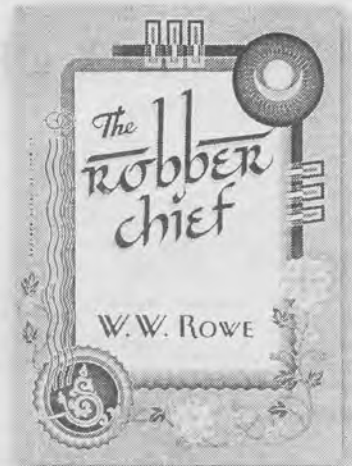
PARTING FROM THE FOUR ATTACHMENTS: Jetsun Drakpa Gyaltsen's Song of Experience on Mind Training and the View

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

—Available August

"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."—Ven. Matthieu Ricard, author of *The Monk and the Philosopher*

The teaching on *Parting from the Four Attachments* is universally regarded as one of the jewels of Tibetan Buddhism. Rinpoche leads the reader through a detailed and lucid exploration of the nature of mind, pointing out inevitable pitfalls in spiritual practice and showing how they can be avoided.



THE ROBBER CHIEF: A Tale of Vengeance and Compassion

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

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

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

www.snowlionpub.com

For H.H. the Dalai Lama's Teachings in BOSTON

BUDDHISM WITH AN ATTITUDE: The Tibetan Seven-Point Mind Training by B. Alan Wallace. 288 pp. #BUATPP \$16.95
—Paper available August

"Readers who put the advice this book contains into practice may indeed transform their minds and achieve a sense of inner peace, the key to greater peace and happiness within and in the world at large."—The Dalai Lama

All of us have attitudes. Some of them accord with reality and serve us well throughout the course of our lives. Others are out of alignment with reality, and cause us problems. Tibetan Buddhist practice isn't just sitting in silent meditation, it's developing fresh attitudes that align our minds with reality. Attitudes need adjusting, just like a spinal column that has been knocked out of alignment. B. Alan Wallace explains a fundamental type of Buddhist mental training called lojong, which can literally be translated as attitudinal training. It is designed to shift our attitudes so that our minds become pure well-springs of joy instead of murky pools of problems, anxieties, fleeting pleasures, hopes and frustrations. Wallace brings this centuries-old practice into the twenty-first century.

"This book places you into a new domain where the world actually becomes the meditation hall...a book to guide both beginners and seasoned meditators, a book to be read, reread, and studied."—*Buddhist Peace Fellowship*

Buddhism with an Attitude



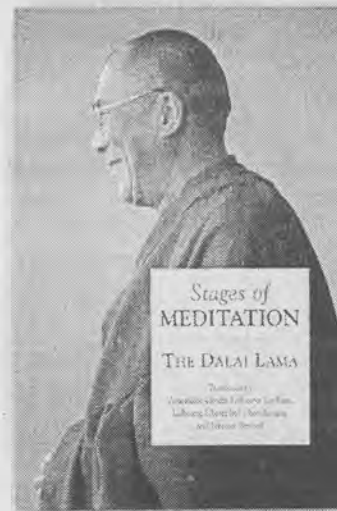
B. ALAN WALLACE

Get the cloth edition at the paper price! While supplies last.

STAGES OF MEDITATION by Dalai Lama. 210 pp. #STME \$16.95
—Paper Available in August

This extensive explanation of the hows and whys of meditation is a commentary on a classic meditation handbook by Kamalashila, which the Dalai Lama calls "a key that opens the door to all other major Buddhist scriptures." Practice-oriented Westerners will find this warmly presented, lucid book especially useful. Newly available in paper.

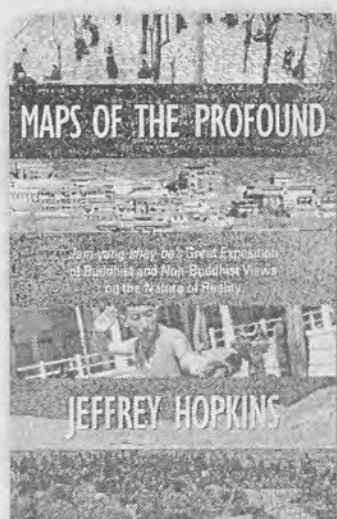
"A wise, wonderful, and profound book."—Ken Wilber, author of *Integral Psychology: Consciousness, Spirit, Psychology, Therapy*



"Exemplifying the sophistication and elegance of Tibetan Buddhist methods for spiritual development, *Path to Bliss* sets a new standard for accessibility and sheer pleasure of reading translations from Tibetan."—DANIEL GOLEMAN

PATH TO BLISS (2nd ed.) by the Dalai Lama, trans. & ed. by Thupten Jinpa. 240 pp. #PABL2 \$16.95

Clear, eloquent, simple and profound, His Holiness' teachings are easily accessible to beginning practitioners, yet richly nourishing to those more advanced in practice. In *The Path to Bliss*, the Dalai Lama shows how visualization, reason, and contemplation can be systematically crafted to enhance personal development. Beginning with practices designed to create an effective mental outlook, His Holiness skillfully guides the student to more advanced techniques for developing the mind's deepest potential and happiness.



MAPS OF THE PROFOUND: Jam-yang-shay-ba's Great Exposition of Buddhist and Non-Buddhist Views on the Nature of Reality

by Jeffrey Hopkins. 1136 pp. #MAPR \$34.95 Cloth
—Available September

In the Tibetan cultural region, schools of non-Buddhist and Buddhist Indian philosophies were systematized and compared in texts called "presentation of tenets" in order to get a handle on the plethora of systems inherited from India. Focal topics and issues of these schools are studied in order to stimulate inquiry and to encourage development of an inner faculty capable of investigating appearances so as to penetrate their reality. Now a book by Jeffrey Hopkins culminating forty years of Tibetan studies presents the deeper explanation you always wanted—a fascinating and even thrilling opening of horizons to understand what is behind appearances. Hopkins brings his complete translation of Jam-yang-shay-ba's *Root Text of Tenets* to life by weaving together copious extracts from Jam-yang-shay-ba's own commentary and from the Mongolian savant Nga-wang-bel-den's lucid annotations. Reading *Maps of the Profound*, you will find yourself in the land of insight.

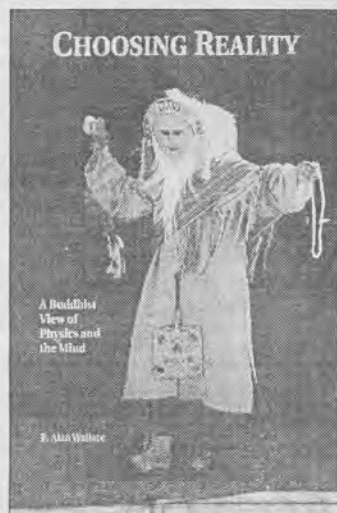
Jeffrey Hopkins is Professor of Religious Studies at the University of Virginia and lives near Charlottesville, VA. He served for ten years as chief English interpreter for the H.H. the Dalai Lama and is the author of over twenty-five books on Tibetan Buddhism.

10 % OFF THESE MIND AND LIFE CONFERENCE-RELATED BOOKS



Exchanges between Science and Buddhism

What's the relationship between enlightenment and the brain actually lighting up on a brain scan? One of the most exciting areas emerging out of the interchange between Buddhism and Western culture is the mutual exploration between rigorous scientific inquiry and the serious inner inquiry that Buddhism exemplifies. The Dalai Lama is particularly interested in these issues, and has participated in a decade of Mind and Life Conferences, conversations and presentations with leading scientists and Buddhists (see article in this issue of our newsletter). The proceedings of several of these conferences have been turned into a series of books, which we're listing below, together with a few related titles on this cutting edge material.



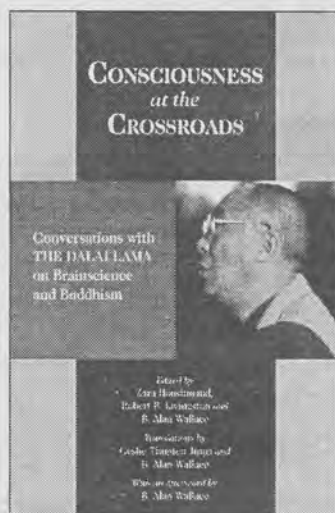
CHOOSING REALITY:
A Buddhist View of Physics
and the Mind, 2nd ed.
by B. Alan Wallace. 232 pp.
2nd ed. #CHRE2N \$16.95
—Available August

"A reflective philosophical analysis based on sound knowledge of physics and Buddhist thought"—*Choice*

"Choosing Reality shares the podium with *The Tao of Physics* and *The Dancing Wu Li Masters* and wears the gold medal. It is a triumphant commentary on the relationship between physics and mind, science and religion."—John Tighe, Dept. of Philosophy, Religion, Humanities, Daemen College

Choosing Reality shows how Buddhist contemplative methods of investigating reality are relevant for modern physics and psychology. How shall we understand the relationship between the way we experience reality and the way science describes it? In examining this question, Alan Wallace discusses two opposing views: the realist view, which argues that scientific theories represent objective reality, and the instrumentalist view, which states that concepts cannot describe what exists independently of them. Finding both of these philosophies of science inadequate, the author explores the Buddhist middle way view and the relevance for modern physics of Buddhist contemplative methods of investigating reality. He also examines the ideas of body, mind, and reincarnation from the viewpoint of Tibetan Buddhism. Our designer's favorite book!

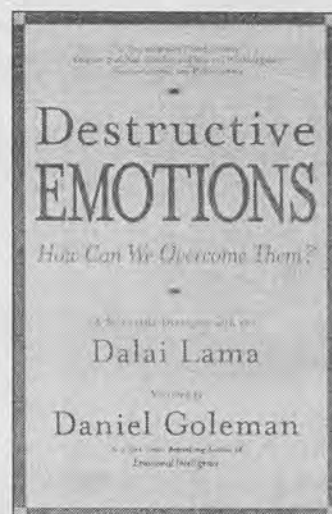
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CONSCIOUSNESS AT THE CROSSROADS:
Conversations with the
Dalai Lama on Brain
Science and Buddhism
by the Dalai Lama et al., ed.
by Zara Houshmand, Robert B.
Livingston and B. Alan Wallace,
trans. by Thubten Jinpa and B.
Alan Wallace, afterword by B.
Alan Wallace. 185 pp.
#COCR \$15.95

Organized by the Mind and Life Institute, this discussion addresses some of the most troublesome questions that have driven a wedge between Western science and religion. *Consciousness at the Crossroads* resulted from meetings of the Dalai Lama and a group of eminent neuroscientists and psychiatrists. Is the mind an ephemeral side-effect of the brain's physical processes? Are there forms of consciousness so subtle that science has not yet identified them? How does consciousness happen? The Dalai Lama's incisive, clear approach and open-minded pursuit of knowledge both challenges and offers inspiration to Western scientists.

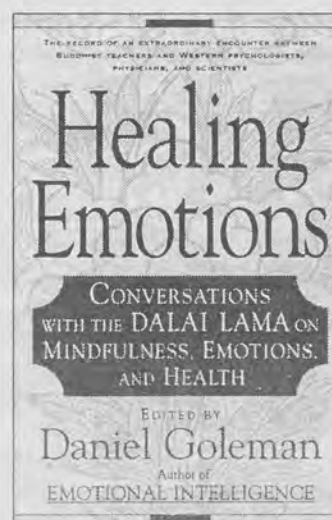
"How about getting a plain English renditions of the latest in brain research and psychology from the leading lights in the field? Step up to the roundtable and set your mind spinning."—Amazon.com



DESTRUCTIVE EMOTIONS:
How Can We Overcome
Them?
by Daniel Goleman, fore. by the
Dalai Lama. 384 pp.
#DEEM \$26.95 Cloth

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

Organized by the Mind and Life Institute, this encounter brought together cutting-edge research in neuroscience, education, and psychology with the most sophisticated Buddhist practices for transforming negative emotions.

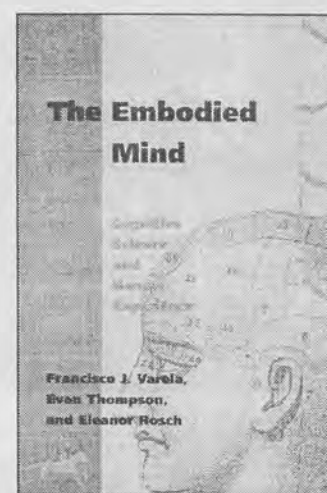


HEALING EMOTIONS:
Conversations with the
Dalai Lama on Mindfulness,
Emotions, and Health
edited by Daniel Goleman.
208 pp. #HEEM \$15.95

The 1991 Mind and Life Conference in Dharamsala discussed the relationship between the brain, immune system and emotions; death and the nature of mind; the effect of a positive and negative self image on body and mind; and the possibilities and methods for using the mind to heal the body.

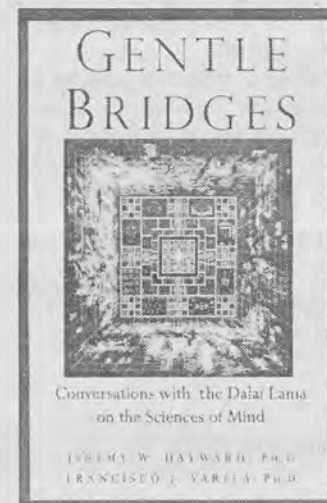
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Dharma teachings and
retreats? Check
"Calendar Events" at:
www.SnowLionPub.com

This year's Mind and Life
Conference will be held
September 13-14 in Boston at MIT.



THE EMBODIED MIND:
Cognitive Science and
Human Experience
by Francisco J. Varela, Evan
Thompson and Eleanor Rosch
308 pp. #EMMI \$25.00

A sophisticated treatment of the spontaneous and reflective dimension of human experience. The authors argue that only by having a sense of common ground between mind in science and mind in experience can our understanding of cognition be complete. They develop a dialogue between cognitive science and Buddhist meditative psychology and relate it to phenomenology and psychoanalysis. One of the very best treatments of Buddhism and cognitive science.



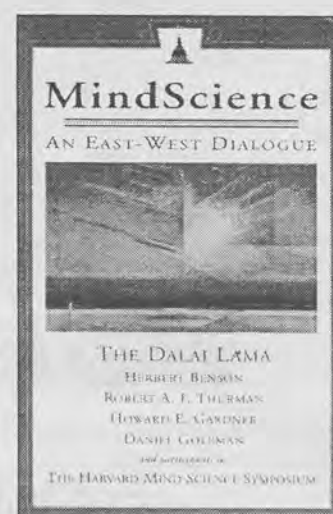
GENTLE BRIDGES: Conversations with the Dalai Lama on the Sciences of Mind
ed. by Jeremy W. Hayward & Francisco J. Varela. 280 pp.
#GEBR \$17.95

Organized by the Mind and Life Institute, this is the groundbreaking discussion between Western scientists and the Dalai Lama on the nature of mind. Questions explored: What is the essence of the mind, could computers ever have consciousness, can compassion be learned, and when does consciousness enter the human embryo?

SLEEPING, DREAMING, AND DYING: An Exploration of Consciousness with The Dalai Lama

ed. and narrated by Francisco J. Varela, Ph.D. 224 pp.
#SLDRDY \$16.95

Whether the topic is lucid dreaming, near death experiences, or the very structure of consciousness itself, the participants in this unique dialogue continually surprise us with their discoveries. The discussion revolves around the three key moments of consciousness of sleep, dreams, and death—what neuroscientist Francisco Varela calls the ego's shadow zones. The Dalai Lama and leading western scientists discuss the significance that these transitional states offer to our understanding of the nature of mind. This conference was organized by the Mind and Life Institute.



MIND SCIENCE:
An East-West Dialogue
by H.H. the Dalai Lama, Herbert
Benson, Robert Thurman,
Howard Gardner, Daniel Goleman.
152 pp. #MISC \$14.95

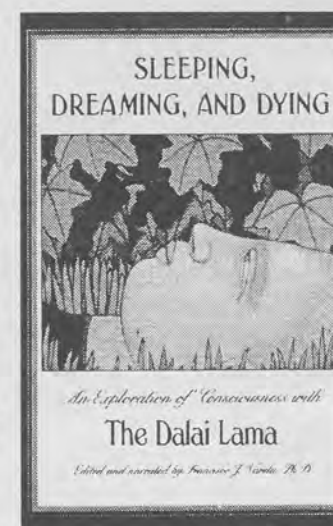
What is the mind/body connection? *Mind Science* documents a Harvard Medical School symposium in which the Dalai Lama and other Indo-Tibetan scholars met with scientific authorities, offering new insights into the workings of perception and cognition.

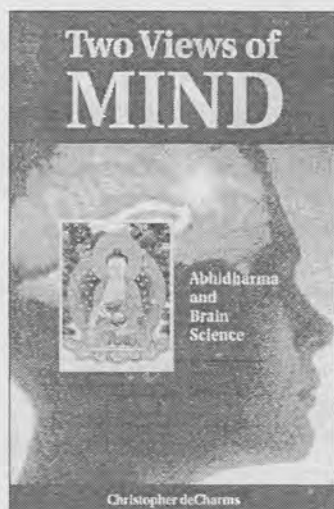
"A lively and interesting description of the dynamic interaction between Buddhism and mainstream science...full of pearls."—*Shambhala Sun*



VISIONS OF COMPASSION:
Western Scientists and
Tibetan Buddhists Examine
Human Nature
ed. by Richard J. Davidson and
Anne Harrington. 288 pp.
#VICOP \$19.95

Organized by the Mind and Life Institute, this title 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.





TWO VIEWS OF MIND:
Abhidharma and Brain Science

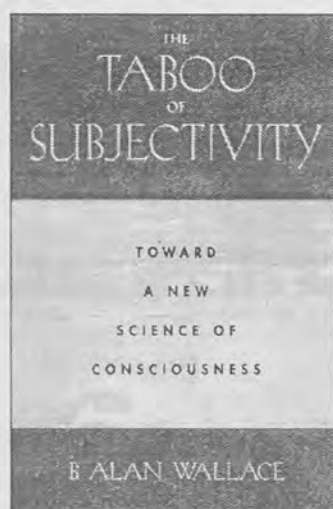
by Christopher deCharms
250 pp. #TWVIMI \$14.95

A clear overview of perception, thought, and awareness in Tibetan Buddhist psychology and in Western neuroscience. DeCharms lays out the Buddhist theory of perception side-by-side with the scientific view of Western neuroscience on the brain activity of human cognition. He discovers insights from each system that suggest exciting new approaches to perennial problems that the other has not been able to resolve. Directed to non-specialists, he focuses on the differences between the two traditions in methodology, assumptions, and purpose. "DeCharms provides illuminating comparisons between the two systems of knowledge and proposes ways that further discussion could be of mutual benefit."—*Choice*

"Easily the best attempt to compare these very different disciplines."—*Dharma Life*

Christopher deCharms is a cognitive neuroscientist at the Keck Center for Integrative Neuroscience at the University of California, San Francisco.

www.snowlionpub.com



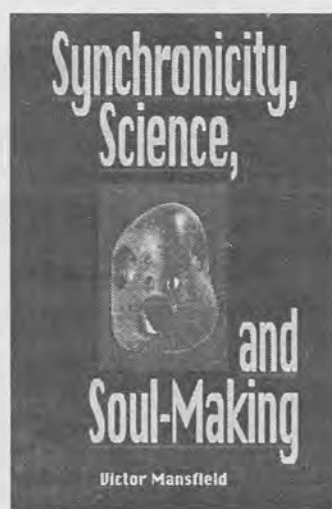
THE TABOO OF SUBJECTIVITY:
Toward a New Science of Consciousness

by B. Alan Wallace. 218 pp.
#TASU \$35.00 Cloth

This book takes a bold new look at ways of exploring the nature, origins, and potentials of consciousness within the context of science and religion.

Wallace argues that the metaphysical principles of scientific materialism have long impeded scientific research into subjective states of awareness, including the nature of consciousness itself. Drawing on the writings of William James, Hilary Putnam, Augustine, and Indian Buddhist contemplatives such as Buddhaghosa, Asanga, and Padmasambhava, he presents a theoretical framework and mode of inquiry into human consciousness that combines both extraspective and introspective methods of research. He also looks at scientists' long term resistance to the firsthand study of consciousness, detailing the ways in which subjectivity has been deemed taboo within the scientific community.

In exploring the nature of consciousness, this groundbreaking study will help to bridge the chasm between religious belief and scientific knowledge.



SYNCHRONICITY, SCIENCE, AND SOUL-MAKING

by Victor Mansfield. 328 pp.
#SYSCSO \$18.95

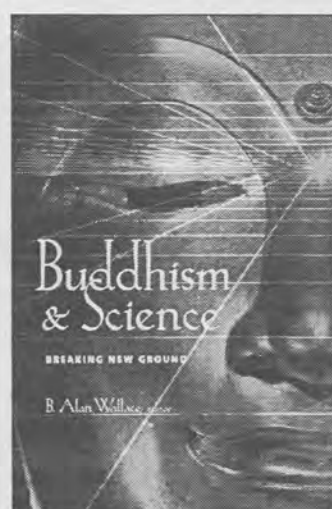
"A masterful treatment. I liked the powerful synchronicity stories—they bring the reader to the mysterious and marvelous domain of synchronicity."—Dennis Merritt, Jungian analyst

"A brilliant book, engaging in style and sophisticated in argument. synthesizes material from quantum physics, Jungian psychology and Buddhist philosophy—it is an accomplishment of altogether a new order."—Prof. John McRae, Indiana University

THE EVOLVING MIND:
Buddhism, Biology, and Consciousness

by Robin Cooper. 266 pp.
#EVMIM \$21.95

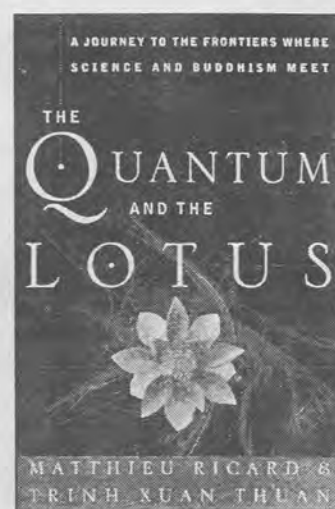
Discusses the distinctions and continuities between "lower evolution," culminating in self-reflective beings, and "higher evolution," which can include an effective "spiritual dimension," or program for raising one's consciousness beyond the average human level. A good introduction to general Darwinian and post-Darwinian evolutionary theory, and places such theories in a conversation with Buddhism.



BUDDHISM AND SCIENCE:
Breaking New Ground

ed. by B. Alan Wallace. 432 pp.
#BUSC \$29.50

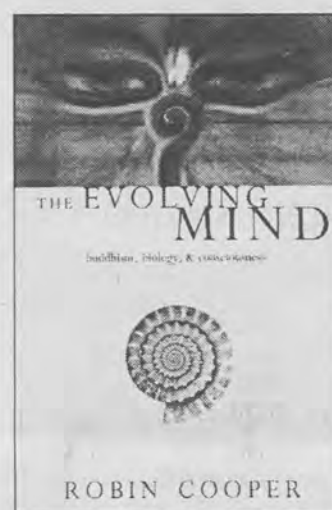
Distinguished philosophers, Buddhist scholars (including the Dalai Lama), physicists and cognitive scientists examine the connections between Western science and Buddhism, and look at the assumptions underlying their world views.



THE QUANTUM AND THE LOTUS:
A Journey to the Frontiers where Science and Buddhism Meet

by Matthieu Ricard & Trinh Xuan Thuan. 312 pp., notes, glossaries, index. #QULO \$25.00 Cloth

What is consciousness and how did it evolve? Why is Buddhism interested in the science of elementary particles? Are there permanent entities in the universe? Might our perception of the passage of time be a mere illusion? An astrophysicist who was born Buddhist and a Western scientist who became a Buddhist monk explore the scientific and Buddhist approaches to reality. Topics include: chaos and harmony, the virtual frontier, robots that think they can think, reason and contemplation, mirages of reality, to be and not to be, in search of God, the universe in a grain of sand.



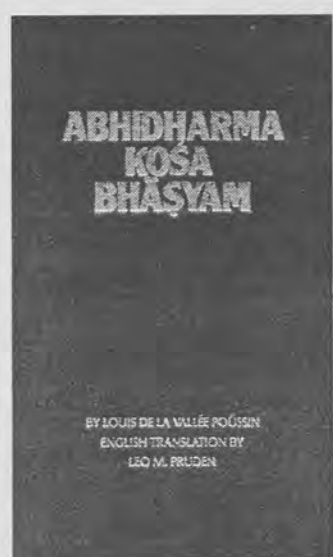
NEW BOOKS FROM OTHER PUBLISHERS

ABHIDHARMA-KOSABHASYAM

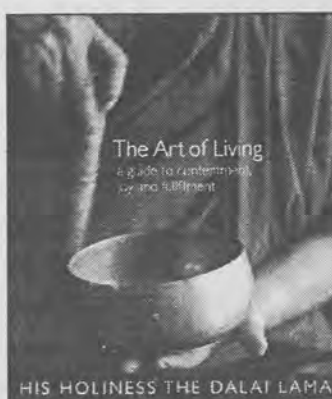
by Louis de la Vallee Poussin,
trans. by Leo M. Pruden. 1600 pp.
#ABKOBH \$300.00 Cloth

"Landmark achievement...Highly recommended"—*Choice*

Four-volume masterwork starts with abhidharma literature and covers a vast array of Buddhist topics, including Buddhist cosmology and ethical theory, a taxonomy of meditative states and so forth. The most important compendium of Indian Buddhist philosophy and psychology.



Three new books from
THE DALAI LAMA!

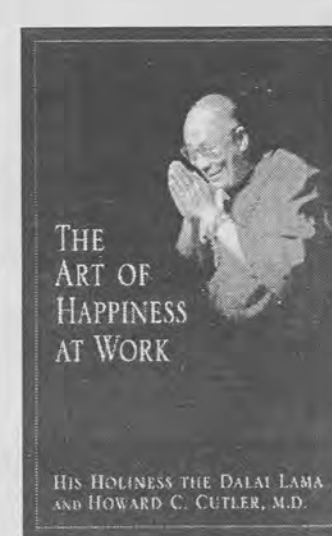


THE ART OF LIVING:
A Guide to Contentment,
Joy and Fulfillment

by His Holiness the Dalai Lama,
photos by Ian Cummings.
176 pp., full color photos, 9x10"
#ARLIP \$18.95

—Paper Available in
September

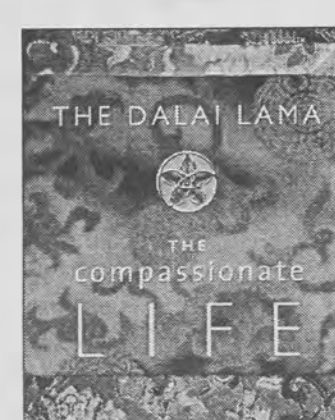
Teachings by His Holiness on living a joyful life along with extraordinary images that show us the rich cultural heritage of Tibetan Buddhism. His Holiness tells how we can live peacefully with each other and the planet. He provides ways to deal with anger and negative emotions and techniques to cultivate open-heartedness and compassion.



THE ART OF HAPPINESS AT WORK

by His Holiness the Dalai Lama
and Howard C. Cutler, M.D.
192 pp. #ARHAWO \$24.95 Cloth

Continuing the discussion about what makes life meaningful begun in *The Art of Happiness*, Cutler converses with the Dalai Lama, asking him the questions we all want answered about how to find happiness in the place we spend most of our time—work. Focuses on issues surrounding survival, career, and our calling. How do we deal with boredom? With conflicts with co-workers or unemployment? An invaluable aid and source of strength and wisdom for anyone who earns a living.



THE COMPASSIONATE LIFE

by His Holiness the Dalai Lama.
144 pp.

#COLIP \$11.95 New in Paper

—Available October

Collected here are four of the Dalai Lama's most accessible and inspiring teachings on compassion. The purpose of life is to be happy—therefore, we must devote ourselves to developing our own peace of mind and this is achieved by caring for the happiness of others. Our own happiness cannot exclude that of others. His Holiness offers specific practices for developing loving-kindness and compassion in even the most difficult situations.

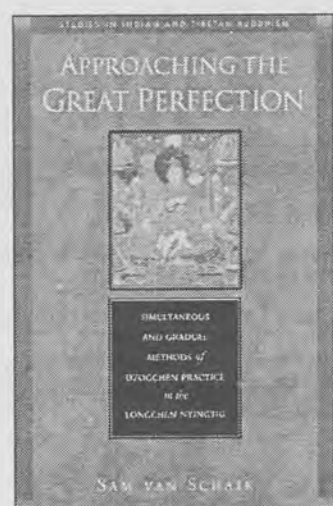
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using our website catalog search.

APPROACHING THE GREAT PERFECTION:
Simultaneous and Gradual Methods of Dzogchen Practice in the Longchen Nyingtig

by Sam van Schaik. 448 pp.
#APGRPE \$29.95

—Available in November

Does enlightenment come gradually or all at once? This book extensively analyzes this question, and takes a look at Jigme Lingpa, one of Dzogchen's seminal figures.





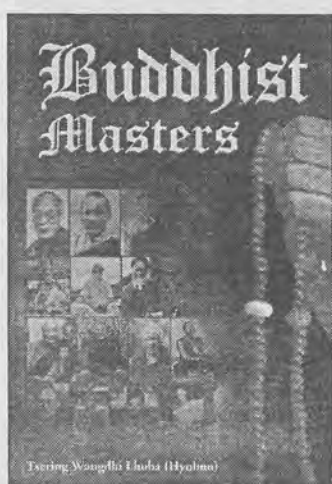
BHUTAN HIMALAYAN MOUNTAIN KINGDOM



by Francoise Pommaret.
278 pp., 67 color photos, 3
maps. #BHHIMO \$22.95

"The bible of Bhutan guide-
books."—*Travel and Leisure*

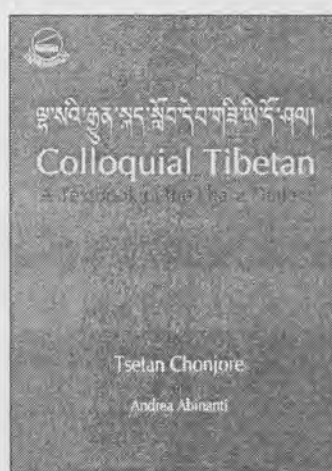
"Colorful, practical guide,
well illustrated. Provides an in-
depth general introduction to
this kingdom's history, cultural
and ecology, with a compre-
hensive itinerary ranging from the
major cities to the remotest
monasteries."—*Traveller*



BUDDHIST MASTERS

by Tsering Wangdhi Lhoba
(Hyolmo). 370 pp. #BUMA \$25.00

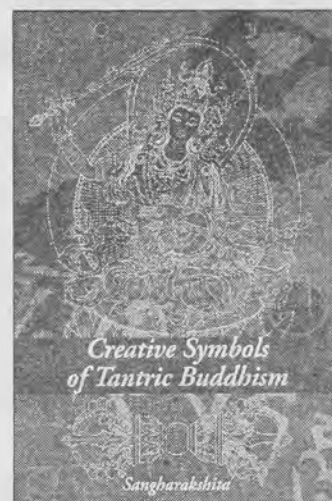
Great compilation of detailed biog-
raphies of over 100 Buddhist masters,
including the Karmapas, the Jamgon
Kongtruls, the Dzogchen Ponlop
Rinpoches, some Western rinpoches,
Tsoknyi, Gyatrul, Arjia, and Dudjom
Rinpoches—and many more.



COLLOQUIAL TIBETAN: A Textbook of the Lhasa Dialect

by Tsetan Chonjore with
Andrea Abinanti,
394 pp., #COTITE, \$24.95

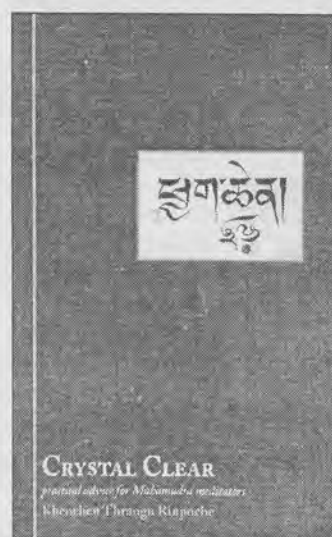
Mr. Chonjore has been an instruc-
tor of Tibetan language for the Uni-
versity of Wisconsin's College Year in
Nepal Program since 1983. Colloquial
Tibetan has a detailed grammatical
analysis of the Lhasa colloquial
Tibetan and clarifies the similarities
and differences between literary and
Lhasa colloquial grammar. There are
15 lessons, each presenting in-depth
many different aspects of Tibetan
grammar such as the personal/
impersonal perspective, the eviden-
tial categories carried by verbs and
conjugations, the time-based aspect
of the language, etc.



CREATIVE SYMBOLS OF TANTRIC BUDDHISM

by Sangharakshita. 215 pp., line
drawings. #CRSYTA \$19.95

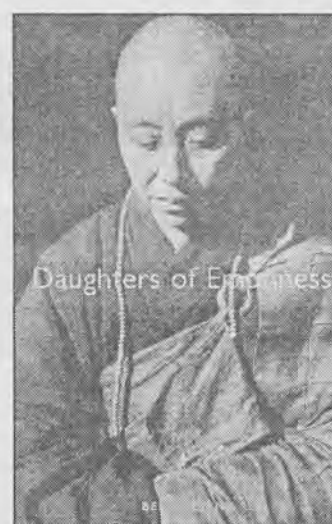
Presents the symbolism of colors
and mantric sound; the mandala
of the five Buddhas; the Tibetan
Wheel of Life as a map of our mind
and emotions; the meaning of ritual
objects and offerings; the deities and
bodhisattvas of the tantric pantheon;
the refuge tree and tantric stupa; the
cremation ground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



CRYSTAL CLEAR

by Khenchen Thrangu Rinpoche.
#CRCL \$18.00

Straightforward, lucid guidebook
for insight practice (vipashyana).
A practical handbook that begins
with watching the breath and leads
practitioners through stages of
realization.

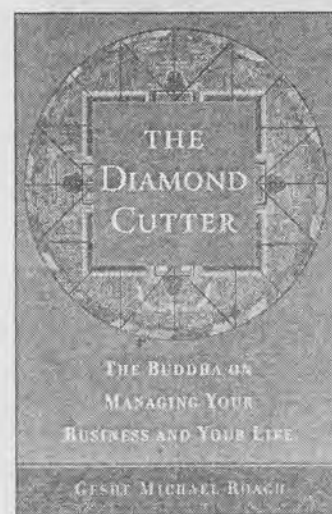


DAUGHTERS OF EMPTINESS: Poems of Chinese Buddhist Nuns

by Beata Grant. 256 pp.
#DAEMPO \$16.95

—Available in November

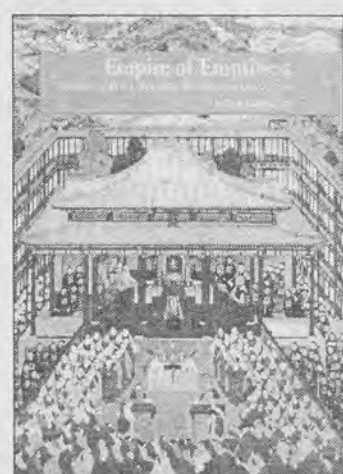
Poems and talks of 20 nuns living in
China from 1600 to 1850, beauti-
fully translated by Professor Grant,
Washington University. A treasure,
as women's voices are rare in the
preserved texts.



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

by Geshe Michael Roach. 240 pp.
#DICUPP \$12.95

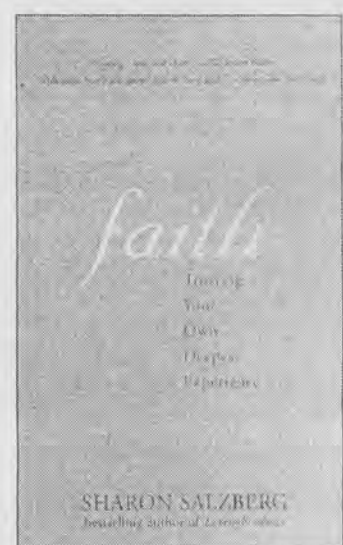
Empowering strategies for work
and life by an author who built a
multi-million dollar business, is a fully
ordained Buddhist monk, received a
geshe (doctor of philosophy) degree.
Written in an easy, accessible style,
and based on the Diamond Sutra,
an ancient text of a conversation
between the Buddha and a disciple.



EMPIRE OF EMPTINESS: Buddhist Art and Political Authority in Qing China

by Patricia Berger. 320 pp., 93
illus., 19 color. #EMEMBU \$42.00

A fresh examination of some of
the Buddhist underpinnings of the
Qing view of rulership, showing how
images were used in the rhetoric of
the court directed toward its Buddhist
allies in inner Asia. A fascinating
examination of the ways that overt
and covert meanings were embed-
ded in the artistic images. Written
by a former curator at the Asian Art
Museum, San Francisco.



FAITH: Trusting Your Own Deepest Experience

by Sharon Salzberg. 192 pp.
#FATRYO \$13.00

—Available September

One of *Publishers Weekly's* Best
Books of the Year, and on several
other Top 10 lists, this beautifully
written work by this well-known
Buddhist meditation teacher provides
a roadmap for cultivating peace for
people of any tradition.

"The best book about faith we have
read."—*Spirituality and Health*



FEARLESS SIMPLICITY: The Dzogchen Way of Living Freely in a Complex World

by Drubwang Tsoknyi Rinpoche.
260 pp. #FESI \$22.00

—Available September

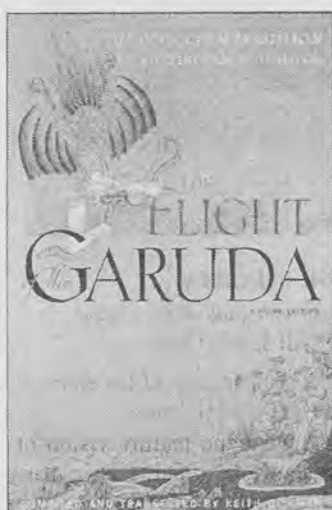
Simplicity is about training in
the awakened state of mind, the
atmosphere in which all difficulties
naturally dissolve. A skillfully written
guide through the methods to attain
confidence and attain harmony with
every situation.

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



A FEW GOOD MEN:
The Bodhisattva Path
According to The Inquiry
of Ugra (Ugraparipreccha)
by Jan Nattier. 385 pp.
#FEGOME \$30.00 Cloth

The *Ugra* is one of the most influential—yet neglected—in the West—Mahayana texts. As one of the earliest Bodhisattva scriptures, it offers a valuable view into the early development and formulation of the Bodhisattva path. The author of this translation and analysis is an associate professor of Buddhist studies at Indiana University.



THE FLIGHT OF THE GARUDA: The Dzogchen Tradition of Tibetan Buddhism
ed. & trans. by Keith Dowman. 256 pp. #FLGA \$16.95

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.



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



MONK DANCERS OF TIBET
by Matthieu Ricard

128 pp. color photos throughout.
#MODATI \$29.95 Cloth
—Available Sept.

Sacred dances, depicting legendary stories, rituals and spiritual teachings, are central to the Tibetan tantric tradition. Each mask, costume and gesture has significance. In vivid, full-color photos and descriptive text, the well-known author reveals the meanings behind the dances, as well as the intriguing history of this spiritual practice.

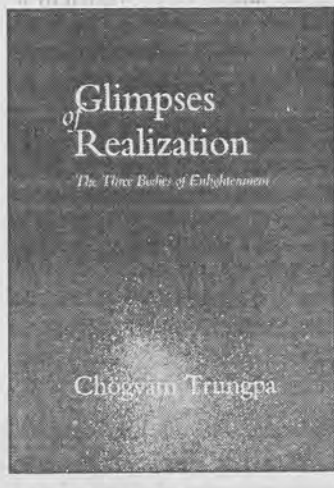


A GARLAND OF GOLD
by Jampa Thaye. 127 pp., 12 b/w & 1 color illustrations.
#GAGO \$16.95

A history of the early masters of the Kagyu tradition, charting the flow of esoteric teaching from India to Tibet. Also includes translations of 5 mahamudra songs composed by early lineage holders. Jampa Thaye is dharma-regent of Karma Thinley Rinpoche.

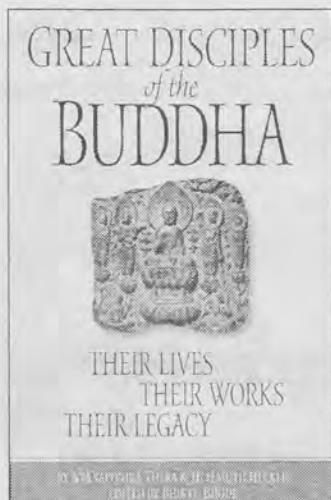
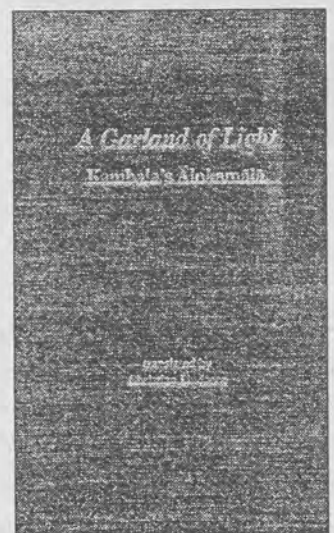
A GARLAND OF LIGHT:
Kambala's Alokamala
trans. by Christian Lindtner. 172 pp. #GALIK \$50.00

An overview of the Yogacara (mind-only) teachings in inspiring verse form. Written at a time when Yogacara and Madhyamaka are not inimical. Indeed, mind-only (cittamatra) is here equated with emptiness. One of the better introductions to Yogacara available.



GLIMPSES OF REALIZATION
by Chogyam Trungpa Rinpoche. 89 pp. #GLEN \$18.00

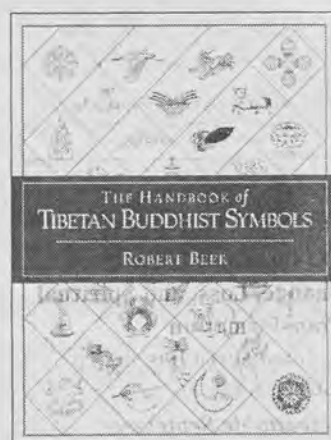
Based on the seminar "The Three Bodies of Enlightenment" given in Boulder in 1975. This companion volume to *Glimpses of Space* is a practitioner's guide to the trikaya, or the three bodies of enlightenment.



THE GREAT DISCIPLES OF THE BUDDHA: Their Lives, Their Works, Their Legacy
by Nyanaponika Thera and Hellmuth Hecker. 412 pp.
#GRDIBP \$18.95

—Paper Available September

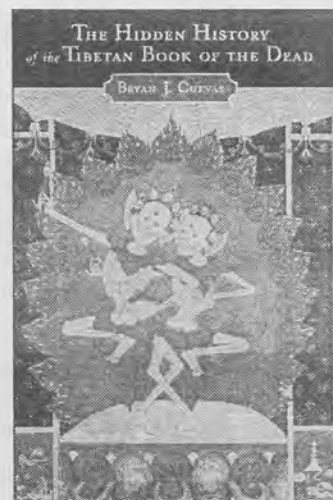
Twenty-four of the Buddha's most distinguished disciples are brought to life through rich narration. Drawn from a wide range of Pali sources, the material in these stories has never before been assembled in a single volume. These stories sharpen our understanding of the Buddhist path through the people who fulfilled the early Buddhist ideals of human perfection.



THE HANDBOOK OF TIBETAN BUDDHIST SYMBOLS
by Robert Beer. 256 pp.
#HATIBU \$24.95

—Available October

An illustrated reference to the rich tradition of Tibetan art, including line drawings, painting, thangkas, and ritual objects. This compact, concise handbook contains an extensive array of symbols and motifs, accompanied by succinct explanations—landscapes, mudras, deities, plants, gurus, dragons, etc. Great for artists, designers, and anyone interested in Buddhist iconography.



THE HIDDEN HISTORY OF THE TIBETAN BOOK OF THE DEAD
by Bryan J. Cuevas. 344 pp.
#HIHITI \$50.00 Cloth

"A welcome light"—Matthew Kapstein, U. of Chicago

By placing the Tibetan Book of the Dead within its historical context, Cuevas takes a fascinating look at a popular spiritual work on the after-death states, and discusses many of the ways the text has been understood—and misunderstood—by Westerners.



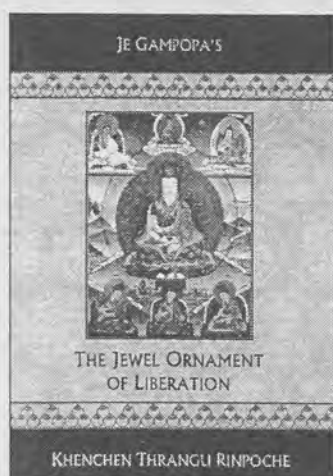
HISTORY OF THE SAKYA TRADITION
by Chogy Trichen. 64 pp. b/w illustrations and photos.
#HISATR \$11.95

An evocative account of the history of the Sakya school of Tibetan Buddhism, describing great yogins, masters and scholars. Written by the abbot of the Sakya Monastery in Lumbini, Nepal.



IDENTITY, RITUAL AND STATE IN TIBETAN BUDDHISM: The Foundations of Authority in Gelukpa Monasticism
by Martin A. Mills. 404 pp. 12 b/w photos, 3 maps.
#IDRIST \$85.00

A major anthropological study of the place of monasticism, tantra and reincarnation within Tibetan religious culture. An exploration, based on a study of Kumbum Monastery, containing descriptions and analyses of monastic ritual and examining how tantric and monastic traditions have been integrated into localized understanding of body, landscape, and cosmology.

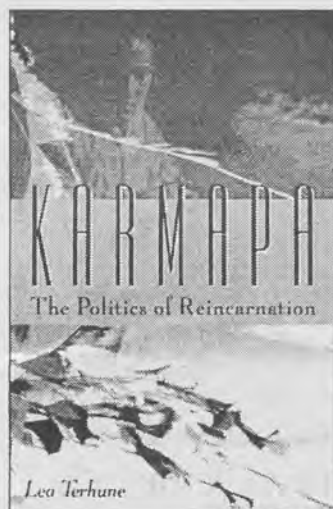


JE GAMPOPA'S THE JEWEL ORNAMENT OF LIBERATION

by Khenchén Thrangu Rinpoche. 418 pp. #JEORZH \$22.95

"Especially wonderful in presenting the teachings so that they are easily understood."—17th Karmapa

An extensive commentary on Gampopa's great treatise outlining the Buddhist path. Includes a summary of the root text, extensive notes, and glossary.



KARMAPA: The Politics of Reincarnation

by Lea Terhune. 24 b/w photos. #KAPORE \$14.95

—Available September

In 2000, the young 17th Karmapa—one of the most important reincarnate lamas—made a dramatic escape from Tibet and was given haven by HH. the Dalai Lama. However, some controversy continues to swirl around the choice of this young man. Through wide-ranging research and interviews with key figures, including the Karmapa, award-winning journalist Terhune tells the riveting story of the Karmapas' often disputed incarnations.



DHARMA FRIENDS

by Anna M. Cox. 512 pp. #DHFR \$23.00

This extensive collection of writings by death-row inmates and other prisoners gives a view of their lives, their inspirations, their redemption. Moving stories of the struggle for wholeness. Released by the Dharma Friends Prison Outreach Project.



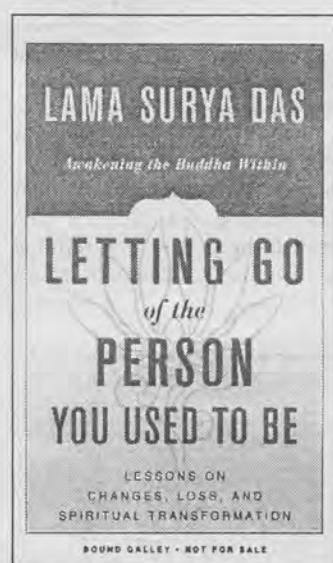
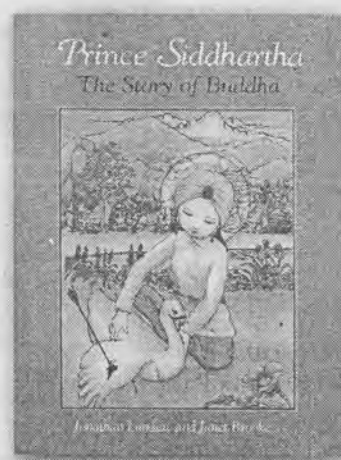
PRINCE SIDDHARTHA: The Story of Buddha

by Jonathan Landau, illus. by Janet Brooke. 144 pp., 8x10" 2nd edition. #PRSI2 \$18.95

—Available October

The story of Prince Siddhartha and how he became Buddha, told in lyrical prose. Beautiful full-color illustrations depict each major life event in Siddhartha's development as well as his message of nonviolence, loving-kindness, and unselfishness.

"Superb writing and illustrations merge to produce another of those rare books that no child's bookshelf should be without."—*Light of Consciousness*

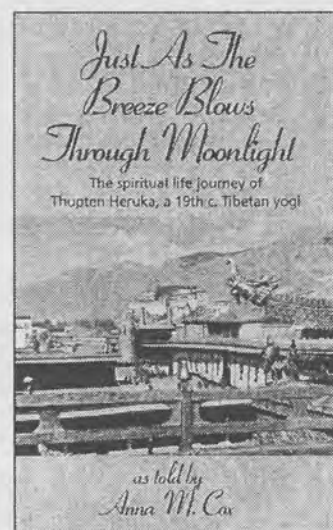


LETTING GO OF THE PERSON YOU USED TO BE: Buddhist Lessons on Change, Loss, and Spiritual Transformation

by Lama Surya Das. 288 pp. #LEGOPE \$25.00

—Available September

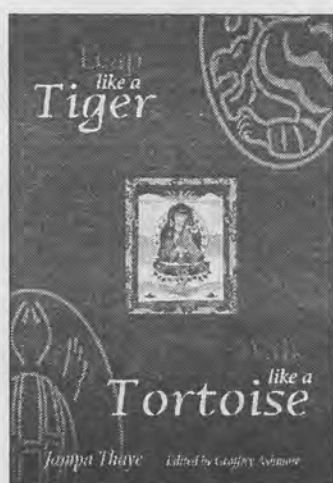
An enlightened approach to loss and grief, and their role in uncovering our authentic selves, by the best-selling author of *Awakening the Buddha Within*. A reassuringly realistic approach that shows us how our wounds can lead to our own divine light.



JUST AS THE BREEZE BLOWS THROUGH MOONLIGHT: The Spiritual Life Journey of Thupten Heruka, a 19th c. Tibetan Yogi

by Anna M. Cox. 320 pp. #JUBRBL \$22.95

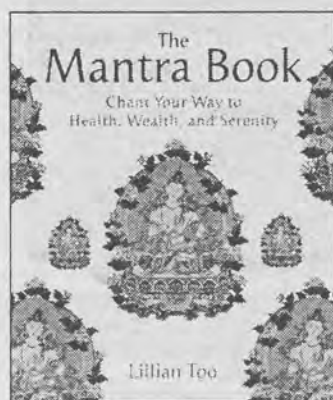
A magical tale of a spiritual journey in 19th century Tibet, detailing the psychological and emotional struggles common to those on the path. An adventure story involving the young 13th Dalai Lama, written by a psychotherapist.



LEAP LIKE A TIGER, WALK LIKE A TORTOISE

by Jampa Thaye. 54 pp. #LETIWA \$9.95

A simple, accessible survey of the path of meditation, with answers to questions such as: How do I know if I'm meditating properly? Do I need a teacher? and so forth. Written by a Westerner for Westerners.



THE MANTRA BOOK: Chant Your Way to Health, Wealth and Serenity

by Lillian Too. 146 pp. #MABOCH \$16.95

—Available October

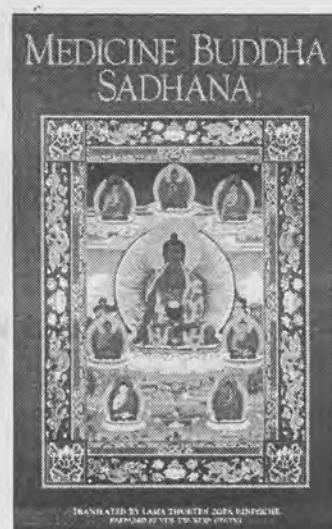
Internationally recognized Feng Shui expert Too demonstrates how to chant specific mantras to remove obstacles, increase longevity, calm babies, help the dying, generate wealth and so forth. Also she explains how to make prostrations and mandala offerings and how to combine mantras with the use of prayer flags and prayer wheels.

www.snowlionpub.com

ORNAMENT OF THE MIDDLE WAY: Santaraksita's Madhyamakalamkara with Commentary by Mipham Gyatso

trans. by Thomas H. Doctor, fore. by Chokyi Nyima Rinpoche. 778 pp. #ORMIWA \$60.00 —Available August

The 8th-century Buddhist master demonstrates through reason that our world is simply the mind appearing to the mind. With commentary that elucidates the many unique qualities of the unity of Mind Only and Middle Way views and sets forth an all-embracing exposition of Mahayana.



MEDICINE BUDDHA SADHANA

trans. By Lama Zopa Rinpoche. #MEBUSA \$5.00

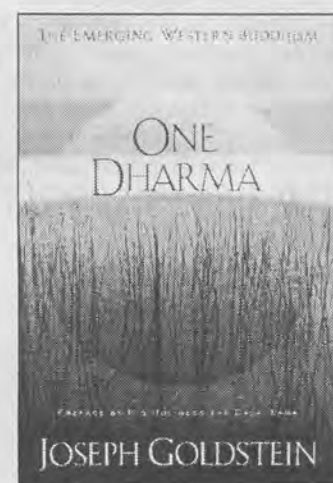
This meditation practice was translated by Lama Zopa Rinpoche for the benefit of his students and all sentient beings wishing to be healed of their ills, mental and physical.



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.



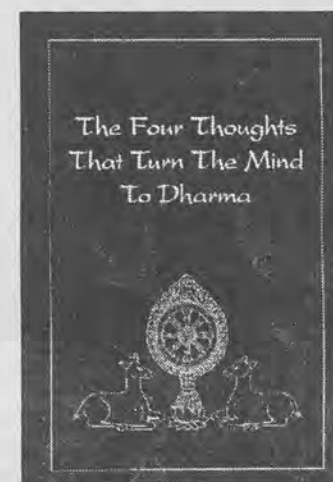
ONE DHARMA

by Joseph Goldstein. 214 pp. #ONDH \$24.95 Cloth

"A brilliant map of the spiritual path."—Daniel Goleman

"A wise and mature vision of Buddhism...destined to be a classic."—Jack Kornfield

A visionary synthesis that points a way for Buddhism to grow and flower while remaining rooted in the teachings of the great Asian schools. Goldstein distills the essential question at the base of all traditions: What works to free the mind from suffering? A personal, accessible book.

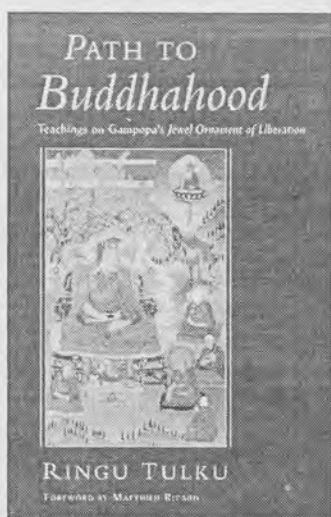


PASSPORT TO THE FOUR THOUGHTS THAT TURN THE MIND TO DHARMA

by Pendey Foundation, intro. by the Dalai Lama. 32 pp., color photos. #PAFOTH \$7.95

These teachings by the late Lama Tenzin, teacher at the Maui Dharma Center, are presented simply, directly, and concisely—and in a beautiful format. Topics: Advantages of human existence; death and impermanence; karma; defects of cyclic existence.

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

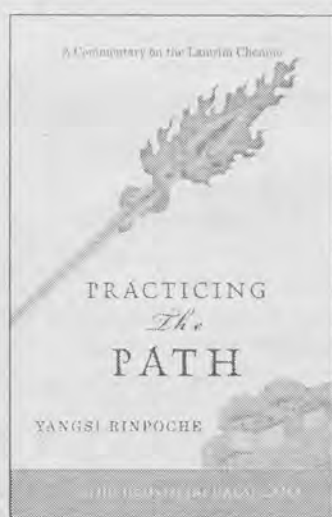


PATH TO BUDDHAHOOD:
Teachings on Gampopa's
Jewel Ornament

by Ringu Tulku, foreword by
Matthieu Ricard. 208 pp.
#PABU \$16.95

—Available October

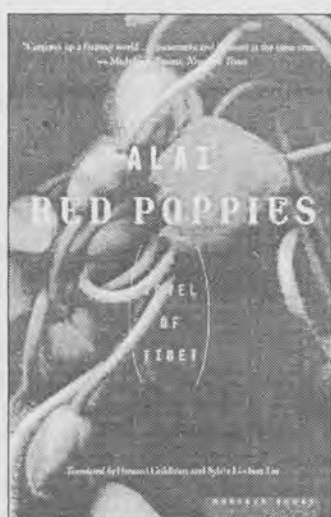
Popular teacher Ringu Tulku presents a fresh, accessible explanation of one of the most important classics, *The Jewel Ornament*. Easy to read and understand presentation of topics includes: seeing through illusions, acting with kindness, putting others first, and attaining lasting peace and compassion.



PRACTICING THE PATH:
A Commentary on the
Lamrim Chenmo

by Yangsi Rinpoche, fore. by
Geshe Lhundub Sopa. 576 pp.
#PRPA \$24.95

With his experience in communicating teachings to Westerners, the author gives a clear commentary on the vast path to enlightenment.



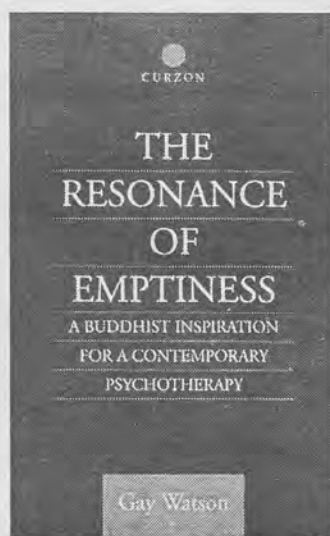
RED POPPIES:
A Novel of Tibet

by Alai. 448 pp. #REPO \$14.00

"A work of fiction of an altogether higher order."—*LA Times*

"Swashbuckling"—*NY Times*

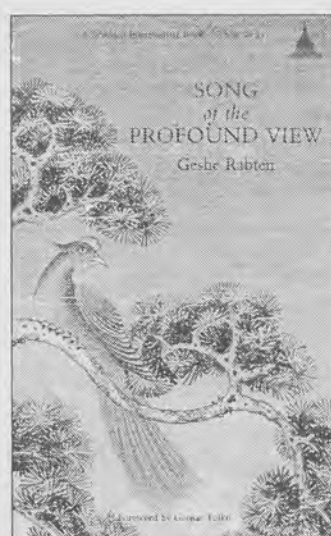
A lively epic about a clan of Tibetan warlords during the rise of Chinese Communism. Winner of China's highest literary prize.



**THE RESONANCE OF
EMPTINESS: A Buddhist
Inspiration for a
Contemporary Psychology**

by Gay Watson. 317 pp.
#REEMBU \$28.95

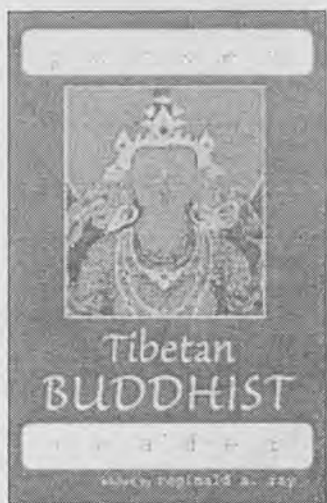
Explores Buddhist philosophy and practice as an approach to psychotherapy that is responsive to the needs of its time and context, and opens up a three-way dialogue between Buddhism, psychotherapy and contemporary discourse to compose a Buddhist and transpersonal theory and practice for a contemporary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



**SONG OF THE
PROFOUND VIEW**

by Geshe Rabten. 96 pp.
#SOPRVI \$10.95

The author's account of his long retreat into the meaning of emptiness. His progress and insights, the advice he received from his teachers, Trijang Dorje Chang and the Dalai Lama, moments of joy and despair, and philosophical reflections are set down in 12 short verses interwoven with anecdotes in this deeply personal work.

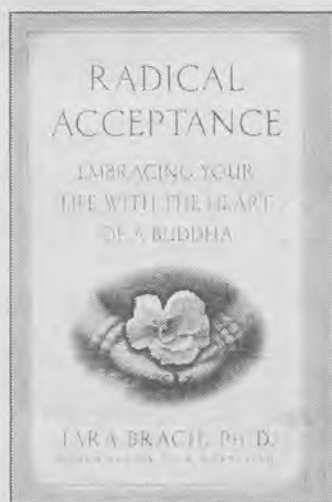


**THE POCKET TIBETAN
BUDDHIST READER**

ed. by Reginald A. Ray. 224 pp.,
3 x 4.5". #POTIBU \$6.95

—Available September

Short, inspirational selections from legendary Tibetan masters, including the Dalai Lama, Milarepa, Chogyam Trungpa Rinpoche, Sogyal Rinpoche and others. A great pocket-sized companion full of pithy quotes.



RADICAL ACCEPTANCE:
Embracing Your Life with the
Heart of a Buddha

by Tara Brach. 334 pp.
#RAAC \$23.95 Cloth

"An invitation to embrace ourselves with all our pain, fear, and anxieties, and to step lightly yet firmly on the path of understanding and compassion...[a] healing book."—Thich Nhat Hanh

Feelings of deficiency and inadequacy impair us in so many ways. Written with great warmth and clarity by this clinical psychologist and lay Buddhist priest, this book empowers genuine change.



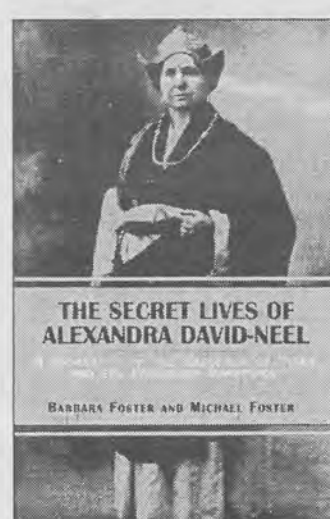
**REHEARSING
ENLIGHTENMENT**

by David Ross Komito. 210 pp.,
19 b/w. #REEN \$19.95

—Available August

An engaging and deeply personal memoir inspired by the author's 7-month sojourn at Nangyal Monastery in Dharamsala, India and his intense meditation retreat focusing on the fierce deity Yamantaka.

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using our website catalog search.



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

by Barbara and Michael Foster.
352 pp., 26 b/w photos, 2 maps.
#SELIAL \$19.95

—Available October

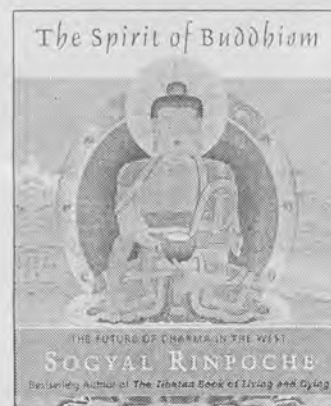
"A fascinating account of the life and exploits of the brilliant 20th-century Frenchwoman who became the first European female to enter the holy city of Lhasa."—*Harper's Bazaar*

A definitive biography drawing on rare source material, a vivid chronicle of David-Neel's inner and outer journey.

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

by Thupten Jinpa. 264 pp.
#SERERE \$65.00 Cloth

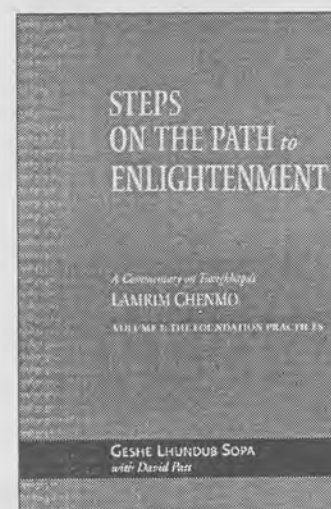
This work deals extensively with one of Tsongkhapa's primary concerns, namely his attempts to demonstrate that the Middle Way philosophy's de-constructive analysis does not negate the reality of the everyday world. The central focus of the study is the question of the existence and the nature of self. This is explored in terms of both Tsongkhapa's de-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, no-self, and religious experience.



THE SPIRIT OF BUDDHISM:
The Future of Dharma
in the West

by Sogyal Rinpoche. 86 pp., 5
3/4"x6 1/2". #SPBU \$15.95

By the best-selling author of *The Tibetan Book of Living and Dying*, this reflection on issues surrounding Buddhism in the West also takes a look at the role of mind in health and gives advice on how to survive on the spiritual path.



**STEPS ON THE PATH TO
ENLIGHTENMENT:**
A Commentary on the
Lamrim Chenmo, Volume 1:
The Foundation Practices

—Available November

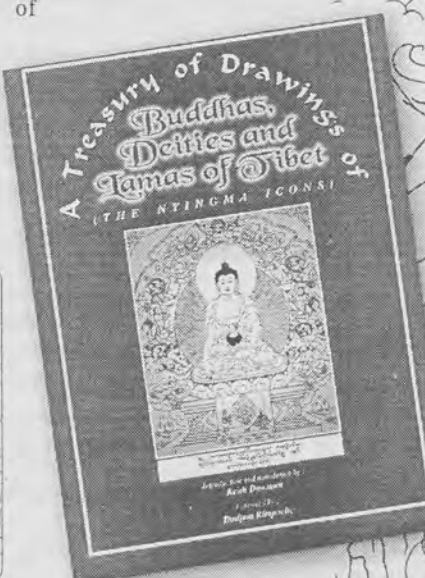
by Geshe Lhundub Sopa, fore-
word by Tenzin Gyatso, H.H.
the 14th Dalai Lama. 556 pp.
#STPAEN \$29.95

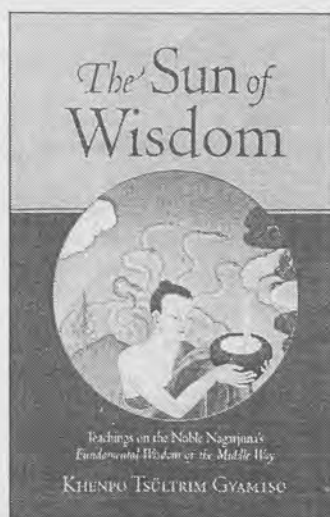
The Lamrim Chenmo is the essential teaching text of the Gelug school of Tibetan Buddhism. This is part of a commentary on this vital text by one of the finest scholars, professor emeritus of Buddhist Studies at Madison, WI

**A TREASURY OF DRAWINGS OF
BUDDHAS, DEITIES AND LAMAS OF TIBET
(The Nyingma Icons)**

by Keith Dowman, foreword by Dudjom Rinpoche
103 pp., 94 b/w illustrations. #TRDRBU \$10.95

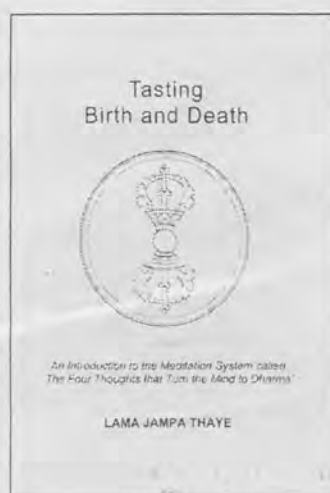
A true treasury of images—Buddhas, lamas, deities, dakinis, dharma protectors and guardians—each with short songs of homage.





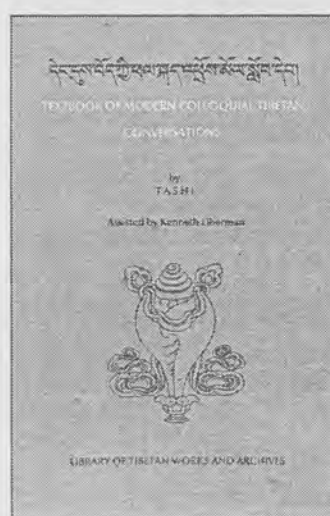
THE SUN OF WISDOM:
Teachings on the Noble
Nagarjuna's Fundamental
Wisdom of the Middle Way
by Khenpo Tsultrim Gyamtso.
208 pp. #SUWI \$14.95

Using *The Fundamental Wisdom of the Middle Way* as a framework, Khenpo explains the concept of emptiness in terms that a contemporary Westerner can understand. In the process, he examines the nature of suffering, consciousness, karma, nirvana, and the four noble truths.



TASTING BIRTH AND DEATH
by Lama Jampa Thaye. 42 pp.
#TABIDE \$6.95

An introduction to the meditation system known as "The Four Thoughts that Turn the Mind to Dharma". Simple, direct primer, written by an experienced Western meditation teacher.



TEXTBOOK OF MODERN COLLOQUIAL TIBETAN CONVERSATIONS
by Tashi with Kenneth Liberman. 72 pp. #TEMOCO \$12.00
cassette tape; #TEMOC \$12.00

—Available August

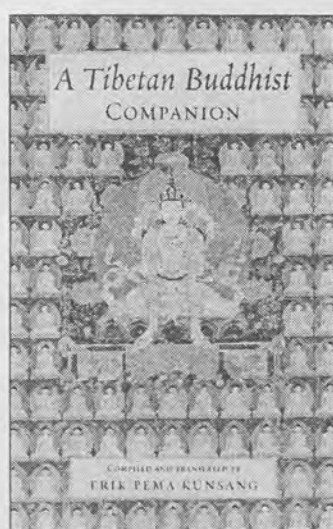
Designed for students who can read Tibetan but need experience of colloquial language. The conversations deal with everyday situations and present patterns adaptable to other situations. An accompanying tape gives phrases commonly used in everyday life. We recommend using both book and tape, as conversational phraseology is somewhat different than written grammar. Tape read by a Lhasa speaker.

TIBETAN-ENGLISH DICTIONARY OF BUDDHIST CULTURE

by Rangjung Yeshe, CD-Rom, version 3.0. #TIEN3 \$40.00

—Available September

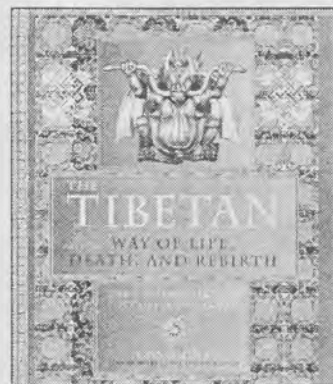
This is a significant update of the dharma dictionary—the database has grown to 150,000 entries. It is a compilation from existing dictionaries, word-lists and glossaries selected on a practical usage basis. It has an extensive glossary, a list of Buddhist terms commonly used in present-day translations, a massive amount of dictionary entries, a lexicography of places, people and literary works, and an encyclopedic covering of topics of importance to the Buddhist world. The work is published as an electronic version on CD Rom for PC and Mac so the dictionary can be an on-line tool. The current version includes the dictionary of James Valby, the vocabulary of Richard Barron, and software created by Gerry Wiener, Xavier Franc, Leonardo Gribaudo and Michael Kim.



A TIBETAN BUDDHIST COMPANION
by Erik Pema Kunsang. 240 pp.
#TIBUCO \$18.95 Cloth

—Available October

A treasury of inspiring quotations and prayers from the great masters of Tibetan Buddhism—Buddha, Padmasambhava, Yeshe Tsogyal, Naropa, Patrul Rinpoche, Jamgon Miphan Rinpoche and many others. Topics presented thematically with simplicity and elegance.

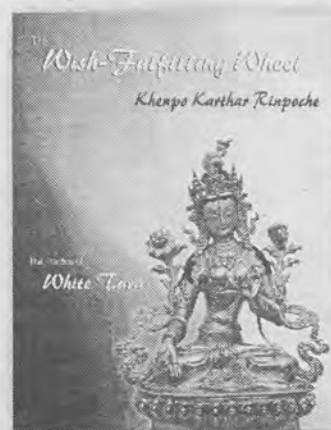


THE TIBETAN WAY OF LIFE, DEATH AND REBIRTH: The Illustrated Guide to Tibetan Wisdom
by John Peacock. 144 pp.
#TIWALI \$22.95

—Available September

Traces both the scholarly and the "magical" strands of Tibetan Buddhism, as well as the ancient Bon religion. This fascinating guide looks at key issues such as how to live, meditate, prepare for death, negotiate the bardo. Also covered: tantra and sacred texts such as the Tibetan Book of the Dead. The author is Lecturer in Indian Religions in the U.K.

Interested in your Buddhist horoscope? See the new feature "Buddhist Astrology" at: www.SnowLionpub.com



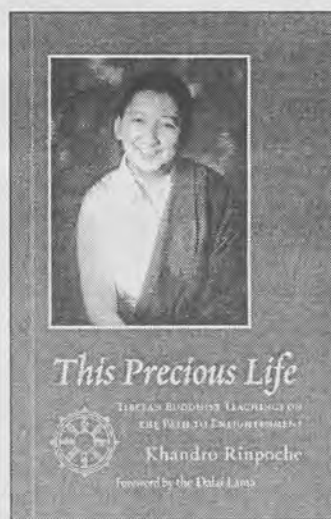
THE WISH-FULFILLING WHEEL
The Practice of White Tara

by Khenpo Karthar Rinpoche
175 pp. b/w photos. #WIFUWH \$18.95

White Tara's special function is to promote long life, both for the practitioner and others. Khenpo Karthar Rinpoche, a senior Tibetan lama serving as abbot of KTD Monastery in Woodstock, NY, gives a complete and detailed guide to the practice of White Tara, based on the Jamgon Kongrul's commentary. A wealth of detailed explanations, poignant anecdotes, and down-to-earth examples.



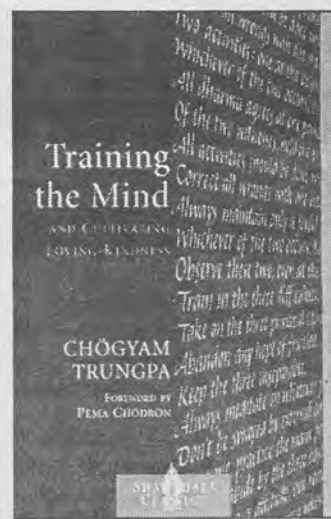
ཨོཾ་མ་མཱ་ཡུ་ཕུ་ཐུ་ཏྲུ་ཀུ་རུ་ཀྲཱུ་
OM MAMA AYU PUNYE JNANA PUKTRIM KURU HA



THIS PRECIOUS LIFE: Tibetan Buddhist Teachings on the Path to Enlightenment
by Khandro Rinpoche. 144 pp.
#THPRI \$21.95 Cloth

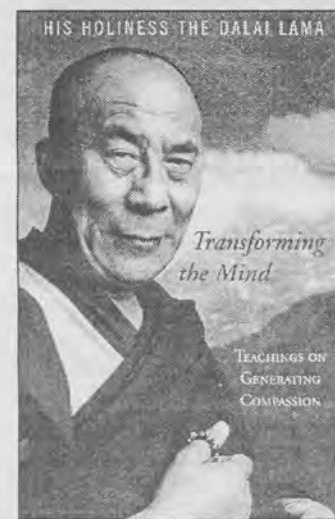
—Available August

Khandro Rinpoche's perspective as a woman—and renowned Kagyu and Nyingma teacher—brings a unique, feminine understanding to her practical presentation of the Four Reminders: the preciousness of human birth, truth of impermanence, reality of suffering, and inescapability of karma.



TRAINING THE MIND AND CULTIVATING LOVING KINDNESS
by Chogyam Trungpa, with new foreword by Pema Chodron.
144 pp. #TRMICU \$12.95

The 59 pithy slogans that comprise the traditional practice of lojong, designed to help develop clarity, intelligence, and compassion. New edition of a classic.



TRANSFORMING THE MIND
by H.H. the Dalai Lama. 208 pp.
#TRMITE \$14.95

A lucid, straightforward commentary on *The Eight Verses on Transforming the Mind*, one of the most important lojong (transforming the mind) texts—and one that the Dalai Lama refers to as a main source of inspiration. Discusses how to think positively and create change in difficult situations.

Win a FREE TOUR in TIBET!
See page 12 for details.

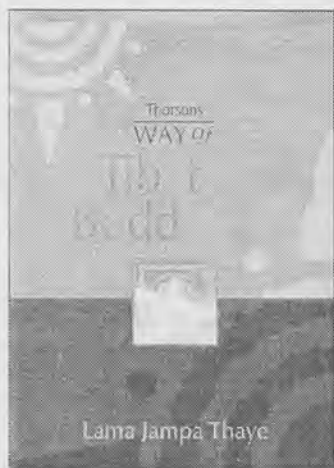


TIBETAN PRAYER FLAGS: Send Your Blessings on the Breeze

text and photos by Diane Barker with Dru-Gu Choegyal 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.

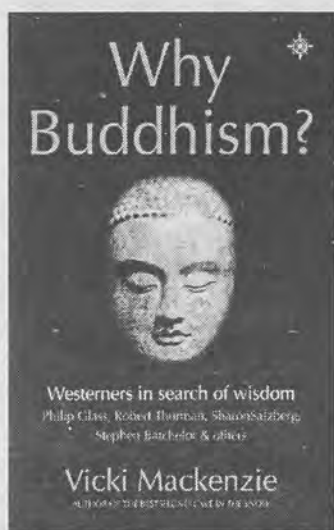
NEW SADHANAS



WAY OF TIBETAN BUDDHISM

by Lama Jampa Thaye. 146 pp., b/w illustrations. #WATIBU \$12.95

A comprehensive introduction to Tibetan Buddhism, with a summary of the major schools, historical background, and presentation of basic teachings including Indian, Tibetan and Western practice.



WHY BUDDHISM? Westerners in Search of Wisdom

by Vicki Mackenzie. 308 pp. #WHBU \$16.95

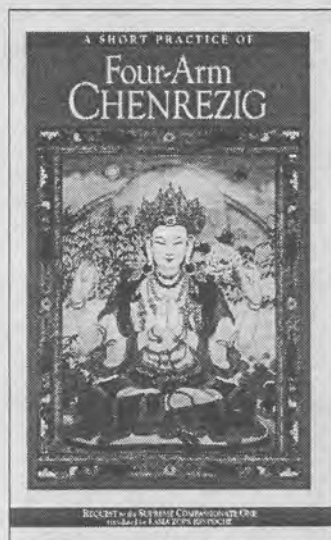
By the best-selling author of *Cave in the Snow*, this engaging book examines why Westerners turn to Buddhism. Includes in-depth profiles on Philip Glass, Robert Thurman, Sharon Salzberg, Stephen Batchelor and many others.



CHOD: Cutting off the Truly Existent "I"

trans. By Lama Zopa Rinpoche. 40 pp. #CHOD \$6.00

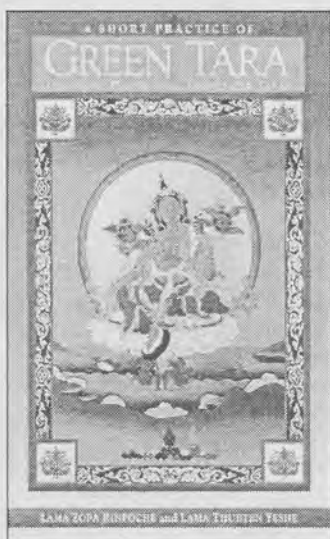
This quick method to realize emptiness, is best practiced under the guidance of a teacher. Phoneticized Tibetan adjacent to English version.



FOUR-ARM CHENREZIG: A Short Practice

trans. By Lama Zopa Rinpoche. 12 pp. #FOAR \$5.00

This short practice includes the Request to the Supreme Compassionate One, all in English, plus the long Chenrezig Mantra.



GREEN TARA: Including Praises to the Twenty-One Taras

by Lama Zopa Rinpoche and Lama Thubten Yeshe. 28 pp. #GRTA \$5.00

Tara practice is especially used to ensure success in all endeavors. Includes the practice and explanation of the mantra in English. The Praises to the 21 Taras, in long and abbreviated versions, also has a phoneticized Tibetan version.

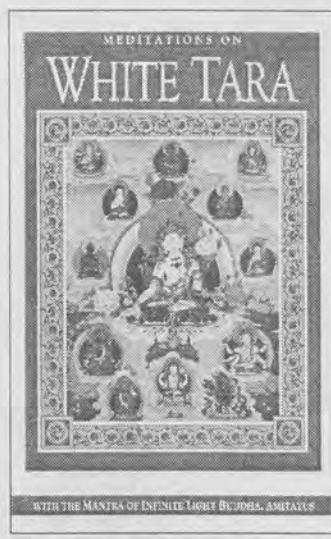


MEDICINE BUDDHA SADHANA

trans. by Lama Thubten Zopa Rinpoche. 18 pp. #MEBUSA \$5.00

"One of the best healing meditations."—Lama Zopa.

The practice was translated by Lama Zopa Rinpoche for the benefit of his students and all sentient beings wishing to be healed of their ill, mental and physical. This practice in English comes with long and short mantras and visualization, as well as explanations of the benefits of the practice and the mantra.



WHITE TARA: With the Mantra of Infinite Light Buddha, Amitayus

by Lama Zopa Rinpoche. 12 pp. #WHTA \$5.00

Short White Tara meditation plus White Tara Sadhana, in English. Amitayus short, middle-length and long mantras.



MEDICINE BUDDHA: THE WISH-FULFILLING JEWEL

composed by Panchen Losang Chokyi Gyaltzen, trans. by David Molk. 80 pp., Spiralbound. #MEBUWI \$10.00

This powerful practice is designed for people who are dying or have already passed away, and also for individual success in all kinds of activities. This concise sutra ritual includes both phoneticized Tibetan and English. Appendices: Extensive bath offering, offering practice, meditation on rejoicing, Tibetan text.

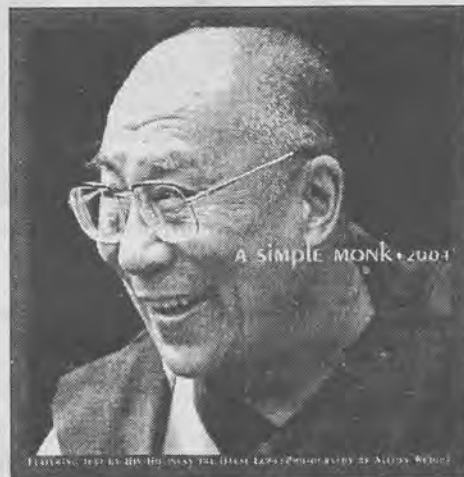
NEW CALENDARS 2004



IN TIBET 2004

photos by Steve McCurry. full-color photos, 11 1/2x23" (open). #INTI04 \$12.95

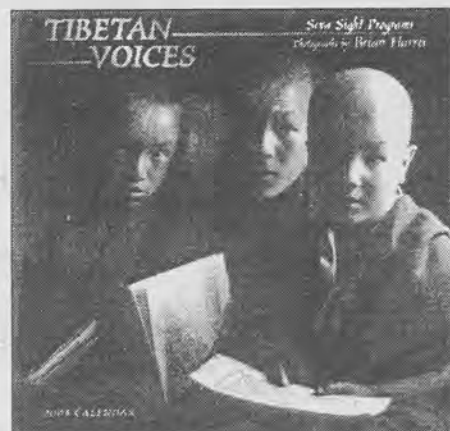
This calendar is full of breathtaking images from inside Tibet. Steve McCurry is an internationally acclaimed photographer who is best known for his National Geographic cover of the Afghan woman with green eyes. Your purchase helps support International Campaign for Tibet.



A SIMPLE MONK 2004

text by HH Dalai Lama, photos by Alison Wright. full color photos, 11 3/4x23" (open). #SIMO04 \$12.95 —Available September

Inspiring quotes by the Dalai Lama matched with the superb photography of Alison Wright, who has spent the last 20 years photographing His Holiness and Tibetan culture. What could be better! Sales help support Tibet House, American Himalayan Foundation, and Tibetan Children's Village in Dharamsala.



TIBETAN VOICES 2004

photos by Brian Harris. 13x12" color photos. #TIVO04 \$13.99

—Available September

The spectacular photos in the 2004 calendar were taken during a trip to the Kalachakra initiation at Ki Monastery in Himachal Pradesh. Sales of this calendar help support Seva Sight Foundation, preventing blindness and restoring vision.



TIBETAN ART CALENDAR 04

16 wide x 24"high (open). #TIAR04 \$24.95

—Available September

The 2004 edition of this award-winning calendar contains thirteen full-color reproductions of some of the world's finest Indo-Tibetan thangka paintings from museums and private collections around the world. It also includes detailed descriptions of the images and their cultural, religious, and philosophical significance and are suitable for framing.

When you purchase one of these great calendars, you are also supporting worthwhile projects.

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.



Pandita hat. #KA58



Portrait. #KA55

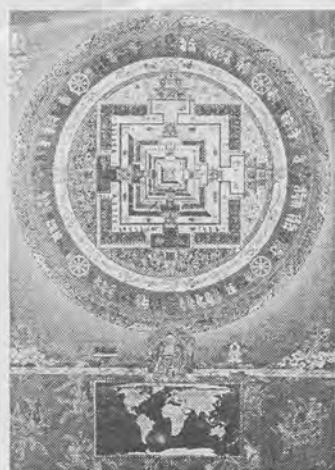


Black hat. #KA56

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



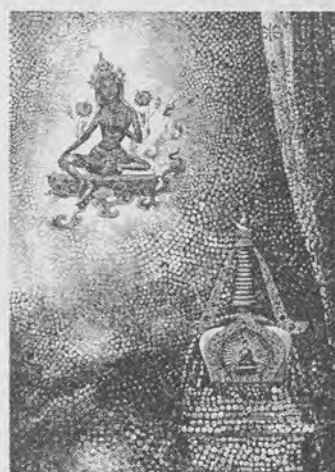
Buddha w/sea shell. #KA9706



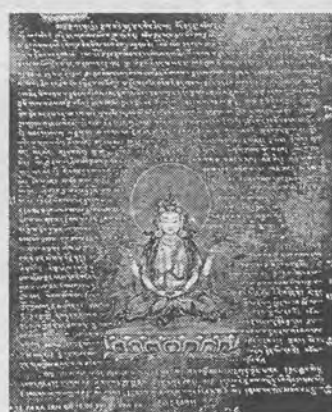
Guru Rinpoche/Ayers Rock. #KA8741



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



Green Tara with stupa and rainbow. #KA9705



Prajnaparamita w Tibetan text detail. #KA9907



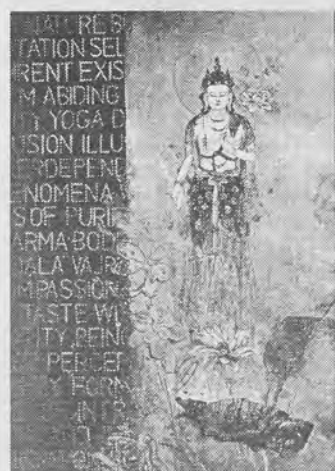
Invocation to Buddha/gold tracery. #KA9923



Green Goddess-Mother Tara. #KA9817



White Tara on yellow. #KA9821

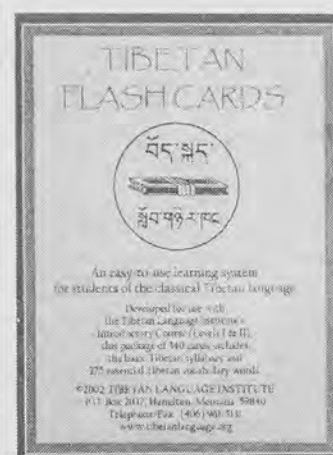


Standing Chenrezig w/flowers. #KA9607



Maitreya of Bakhor Temple. #KA9710

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



TIBETAN FLASH CARDS

by David Curtis. 340 cards. #TIFLCA \$30.00

These Flash Cards are being used by students all over the world to learn basic Tibetan vocabulary. Featuring the Tibetan word on one side of the card with its spelling, pronunciation, and English equivalent on the other side, they are a highly effective way to learn vocabulary. Curtis has been teaching Tibetan for over 12 years and is the author several Tibetan language books.

TIBETAN-ENGLISH DHARMA VOCABULARY FLASH CARDS

by David Curtis and Rebekah Loy. 371 cards. #TIENDH \$30.00

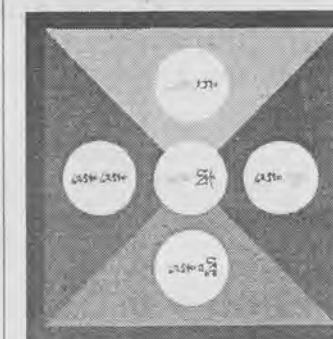
A vocabulary flash-card set of Tibetan words and phrases of Buddhist and other terminology, including 300 words from *The Thirty-Seven Practices of Bodhisattvas*. David Curtis has been teaching Tibetan for over 12 years.



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.



www.snowlionpub.com



AMITABHA TSA TSA

by TsaTsa Studio. Approx. 4x4".
#AMSATS \$20.00 —Available Sept.

Exquisite, delicate Amitabha in sandstone finish.



POTALA INCENSE

approx. 6". #POIN \$5.00

Very popular incense in India. Hand prepared from medicinal herbs and other precious substances. Non-toxic. Used for puja and purification.



ENDLESS KNOT & TURQUOISE EARRINGS

#KNTUEA \$25.00

Delicately crafted silver knot with turquoise bead. Post.



TARA'S MANTRA PLAQUE

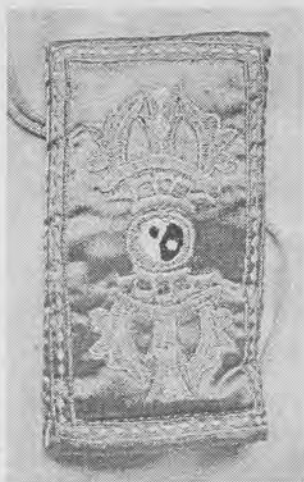
by Tsa Tsa Studio. 6" across. Stand. #TAMAPL \$24.00

—Available September

The 10-syllable Green Tara mantra, with the seed syllable in the center. "Tara meditation practice is quick to grant success in obtaining the ultimate happiness of enlightenment."—Lama Zopa Rinpoche. Comes with a black stand.

GLASSES/CELL PHONE CASES

Very attractive silk cases for your glasses or cell phone come with cords for slinging conveniently on your shoulder or around your neck. Embroidered in gold with double dorje in green or purple, endless knot in red or blue.



Green silk, dorje.
#GLCAG \$9.95



Purple silk, dorje.
#GLCAP \$9.95



Red silk, endless knot.
#GLCAR \$9.95



Blue silk, endless knot.
#GLCAB \$9.95



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

Manjushri, Buddha of wisdom, #NOMA

Medicine Buddha, The Healing Buddha, #NOMEBU

Medicine Buddha, the healing Buddha, #NOMEBU

1000-armed Chenrezig, #NOTHCH

Vajradhara, Buddha representing ultimate reality, #NOVADH

Vajrasattva, Buddha that purifies all karma, #NOVASA



BUDDHIST MANDALAS notecards

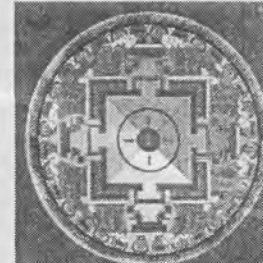
16 6x6" notecards, 16 envelopes. #BUMAN \$14.95

Elegant boxed set of 16 notecards, 4 each of 4 images—Yamantaka, goddess of the parasol, Mongolian thunderbolt, Nepalese deities. All full-color images taken from the Asian Art Museum collection.

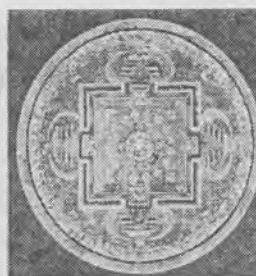
BUDDHIST MANDALAS



Mandala of Vajrabhairava



Mandala with thunderbolt

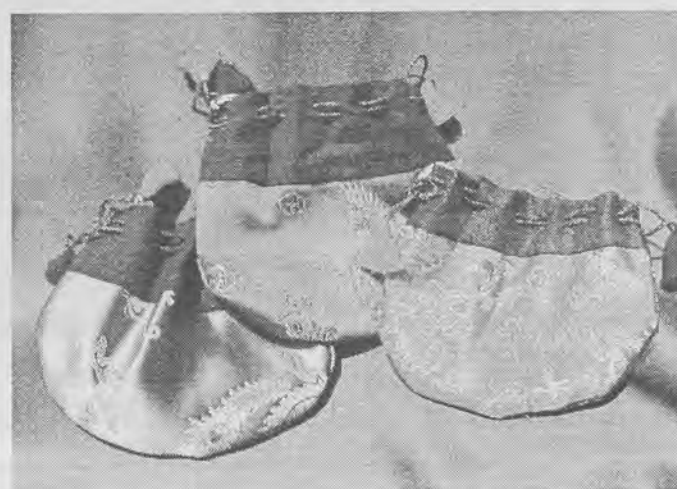


Mandala of the Goddess Vajrasattva



Mandala of the Goddess Vajrasattva

ASIAN ART MUSEUM
NEW YORK, NY
THE ASIAN ART AND CULTURE



SILK POUCHES

#SIPO, \$2.50

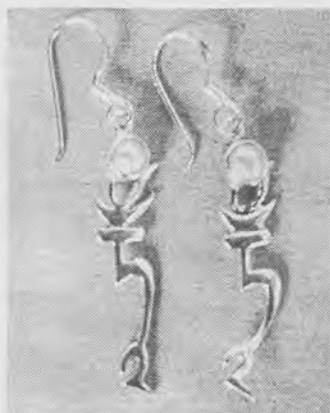
These lovely silk bags come in a variety of colors at a great price—we'll pick one for you or let us know a couple of color choices. Drawstring top. About 4x4".



Win a
FREE TOUR
in TIBET!

See page 12 for details.

TAM (TARA) EARRINGS AND PENDANTS



Silver Tam earrings with pearl.
#EATSPE \$18.00



Large silver pendant with red garnet. #PETS LG \$18.00



Small silver pendant with pearl.
#PETSSP \$16.00



Silver Tam earrings with red garnet. #EATSGA \$18.00



Small silver pendant with green peridot. #PETSSE \$16.00



Small silver pendant with red garnet. #PETSSG \$16.00



Silver Tam earrings with green peridot. #EATSPT \$18.00



Large silver pendant with pearl.
#PETS LP \$18.00



Large silver pendant with green peridot. #PETSLE \$18.00

The Tibetan syllable TAM is the sound and form out of which the Goddess Tara arises into the world of phenomena. These hand-crafted jewelry pieces are cast in sterling silver all adorned with a precious gem resting at the top of the syllable in the "Nada".

Peridot, for Green Tara—The power of Enlightened Activity

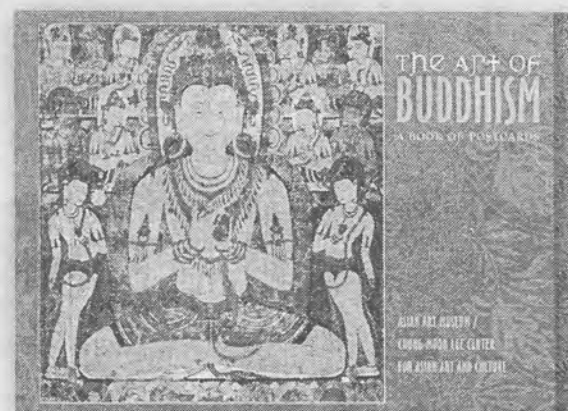
White Pearl for White Tara—The power to pacify obstacles

Garnet for Red Tara—The power to magnetize

Available as earrings (hook) and small and large pendants. In Tibetan meditation it is said that a deity appears into our world of phenomena from the realm of light,

sound and vibration. This is imaged as a brilliant light arising out of the void accompanied with a sound. This shapes itself first into a syllable (Tam for Tara) and then blossoms into the body of the deity. At a certain point in the meditation one dissolves the deity's body by imagining the syllable folding into itself, into the dot on top

which has the color of the deity's body and then...emptiness again. The dot on top, the nada, represents the AH sound, said to be the primordial sound of the universe.



THE ART OF BUDDHISM A Book of Postcards

by Asian Art Museum. 30 color postcards. #ARBUPO \$9.95

30 different large full-color postcards, ready to send or keep for yourself. Stunning selection of Buddhist images—thangkas, statues, scrolls—from San Francisco Asian Art Museum collection.



DEITIES, LAMAS & MANTRA PENDANTS

\$6 Each

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



Kurukulla/Mantra. #PEKUMA



Red Tara/Mantra. #PERETA



Amitayus/Mantra. #PEAM



HH Sakya Trizin/Vajrakilaya.
#PESAVA



Shakyamuni Buddha/Mantra.
#PESHBU



Lion-faced Dakini/Mantra.
#PELIFA



TIBET

From Wisdom to Oblivion

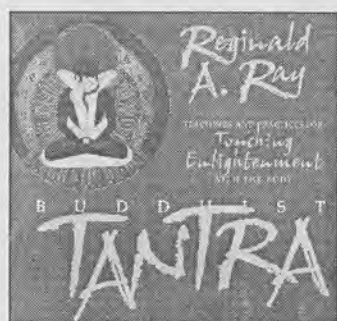
CD-ROM. #TIWIOB \$26.95

This wonderful CD-ROM encyclopedia covers a broad array of Tibet-related topics: nomads, chortens, mandalas, sculptures, iconography, geopolitics, festivals, monasteries, Dalai Lamas, philosophy, music and much more. Very beautiful visuals accompanied by text. 9. Requires Pentium II or MAC PowerPC, 64 MB RAM. 2200 photos, technical notes, 90 mins. of comments, 40 mins. of music.

New CD

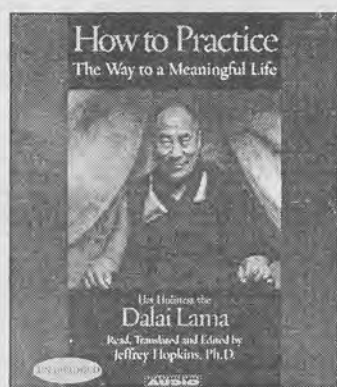


NEW AUDIO TEACHINGS



BUDDHIST TANTRA: Teaching & Practices for Touching Enlightenment with the Body by Reginald A. Ray. 9 cassettes (9 hours). #BUTA \$79.95

Powerful esoteric teachings and meditations, specially designed to open body and mind, on the feminine principle, inner energy centers and channels, yidams and mahamudra, and much more. Created by a senior teacher at Shambhala Mountain Center.



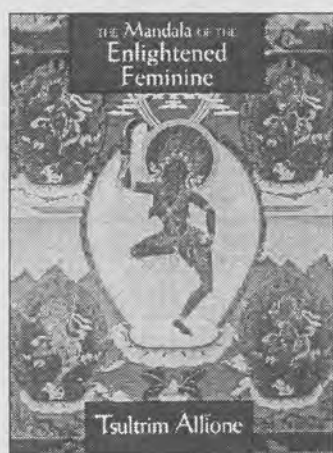
HOW TO PRACTICE: The Way to a Meaningful Life (tape and CD sets) by the Dalai Lama; read, trans. & ed. by Jeffrey Hopkins. 3-cassette set. #HOPRT \$25.00 5-CD set. #HOPRC \$30.00

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.



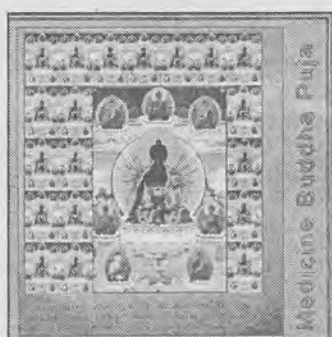
THE COMPASSION BOX by Pema Chodron. 288 pp., CD, card deck, card stand. #COBO \$26.95 —Available October

An elegant kit containing 59 finely produced cards printed with powerful maxims—lojong presented in Pema's accessible, down-to-earth style—together with illuminating comments on how to apply these traditional and practical tools for developing equanimity, intelligence, and compassion. Also includes a book, *Start Where You Are*, and a CD of Pema Chodron offering in-depth instruction on tonglen meditation.



THE MANDALA OF THE ENLIGHTENED FEMININE by Tsultrim Allione. 5 CDs. #MAENFE \$69.95

Dakinis or "sky dancers" manifest the feminine wisdom energy; they act as messengers, guides, protectors. This CD set by the author of *Women of Wisdom* explores the forms and forces of the world of dakinis—sexual and spiritual, wrathful and peaceful. With transformative meditations to help one embody the power of the dakini.

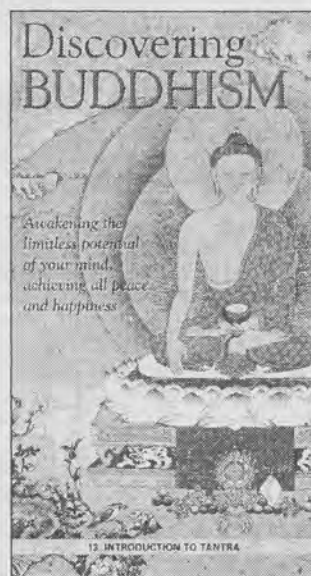


MEDICINE BUDDHA PUJA (Kopan) Monks of Kopan Monastery, 62 min. music CD. #MEBUKO \$15.95

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.

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NEW VIDEOS



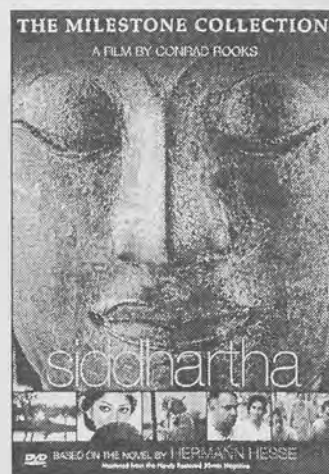
DISCOVERING BUDDHISM by FPMT. Boxed set of 13 30-min. videos. #DIBU \$108.95

This wonderfully comprehensive 13-video set touches on the vital points of Tibetan Buddhism. Hosted by Keanu Reeves and Richard Gere, the set features presentations by the Dalai Lama, Lama Yeshe, Lama Zopa and other Tibetan teachers as well as Western teachers such as Thubten Chodron and Sangye Khandro. Clear, accessible exposition of the Mahayana path for both beginners and experienced students.



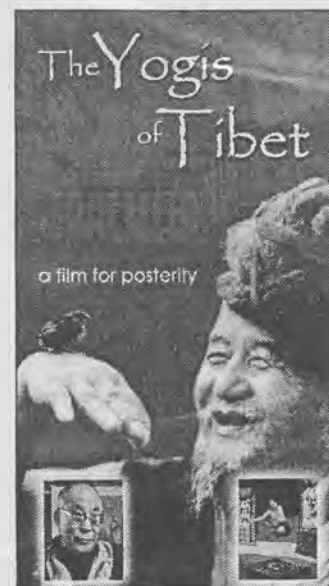
HIMALAYA directed by Eric Valli, 104 min. Tibetan w/English subtitles. #HIEPAD \$29.95

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*



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 Jehm Films with the cooperation with Monks of the Drikung Kagyu Tradition. 1 1/2 hr. video. #YOTIV \$29.95 (VHS) #YOTIDV \$29.95 (DVD)

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.



OPENING OF THE HEART by Ven. Ani Tenzin Palmo. 89-min video. #OPHEV \$29.95

This charismatic down-to-earth teacher, subject of the best-selling *Cave in the Snow*, talks here about the Six Perfections, which help us face up to and deal with the difficulties we experience in daily life. Wonderfully accessible for Westerners.

NEW CD

BUDDHIST BASICS & KALACHAKRA ANIMATED: An Interactive Multimedia CD Rom by She Drup Ling. 2 multimedia CDs. #BUBAKA \$40.00

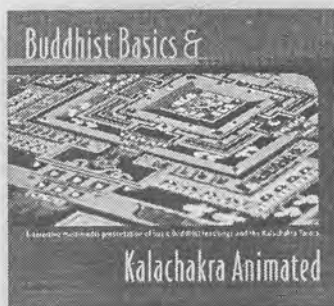
Features a detailed 3-dimensional model of the Kalachakra mandala palace and its main deities. The CD offers a practical guide for the Kalachakra initiation by providing the user with a visual aid to the complex initiation process as well as an explanation of the Inner, Outer and Alternative Kalachakra,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



THE NATURE OF THE MIND by Ven. Ani Tenzin Palmo. 66-min. video. #NAMI \$29.95

The well-known teacher, the author of the best-selling *Reflections on a Mountain Lake* and subject of *Cave in the Snow*, talks here with her characteristic humor and directness on the nature of our mind and what we need to do to purify our misconceptions.

NEW MUSIC



GREAT PERFECTION GURU PRAYER

by Khenpo Pema Chopel Rinpoche. 40+ min. CD. #GRPE \$20.00

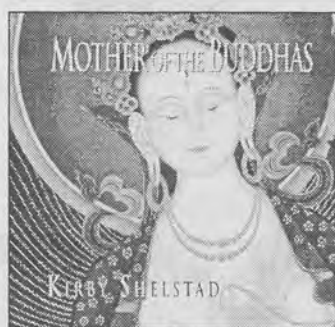
Includes HH Dudjom Rinpoche Prayer, Long Life Prayer for HH Penor Rinpoche, Long Life Buddha Prayer and Mantra and a lot more.



GREEN TARA CEREMONY

by Gyudmed Tantric Monastery. 54 min. CD. #GRTACE \$20.00

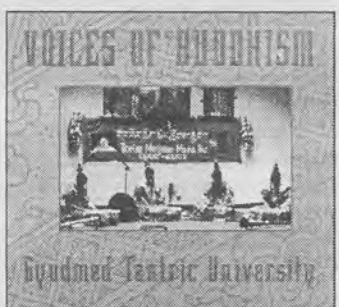
Recommended to us by Tibetan nuns, this CD contains the chants of the Green Tara ceremony, concluding with Admiration of Palden Lhamo and Dzambala, deity of prosperity. Recorded during a tour to Russia in 2002.



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.



VOICES OF BUDDHISM

by Gyudmed Tantric University. 78-min. CD. #VOBU \$18.00

Five chants—Rabney, Kalarupa, Chogyala, Guhyasamaja, Tashi—by the powerful voices of the Gyudmed monks.

Nawang's Latest!



UNIVERSAL LOVE

by Nawang Khechog

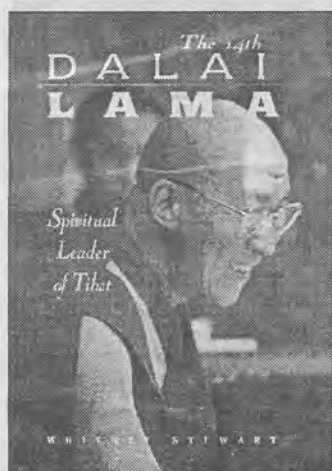
UNIVERSAL LOVE

by Nawang Khechog. 58 min. CD. #UNLO \$16.98

This Grammy Award nominee and former Tibetan monk melds ancient ritual sounds of Tibet with traditions from across the world, to invoke universal love. Tibetan flute, overtone chanting, didgeridoo, Mayan ocarinas, chants by the Dalai Lama, and much more.

Search for your favorite author using our website's catalog search at: www.SnowLionpub.com

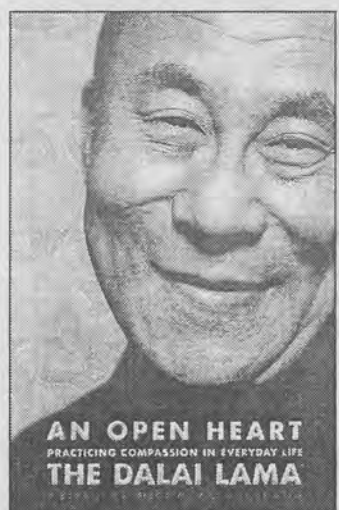
SALE ITEMS—WHILE THEY LAST!



THE FOURTEENTH DALAI LAMA: Spiritual Leader of Tibet

by Whitney Stewart, 128 pp., 53 b&w and color photos and line drawings, ages 10 to 17. Cloth #FODALA was \$25.00, now \$17.50

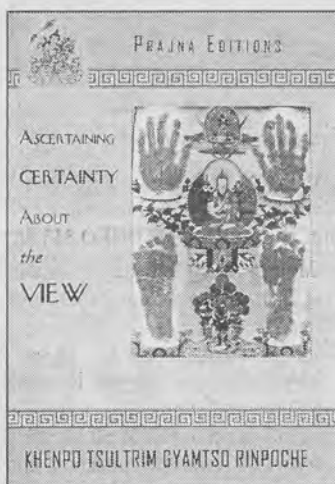
The Dalai Lama's fascinating life story. Whitney Stewart recounts the Dalai Lama's fascinating life story. For his tireless efforts in promoting non-violence and human rights, he was awarded the Nobel Prize for peace in 1989.



AN OPEN HEART: Practicing Compassion in Everyday Life

by the Dalai Lama, ed. by Nicholas Vreeland, 208 pp., b&w illustrations. Cloth #OPHE was \$22.95, now \$16.06

How does one actually become a compassionate person? Here is a series of meditations used for this purpose—taken from three sacred texts: Kamalashila's *Middle-Length Stages of Meditation*, Togmay Sangpo's *The Thirty-Seven Practices of Bodhisattvas*, and Langri Tangpa's *Eight Verses on Training the Mind*. These practices can be undertaken at odd moments of the day as well as formal practice periods to transform the mind into a disciplined and open mind.



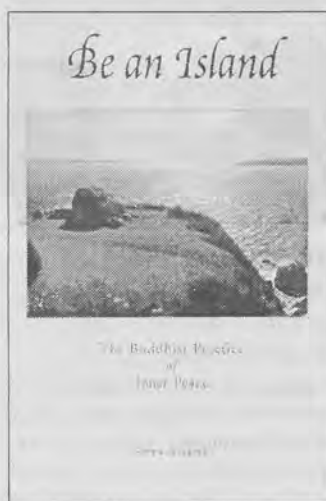
ASCERTAINING CERTAINTY ABOUT THE VIEW

by Khenpo Tsultrim Gyamtso Rinpoche, fore. by Khenchen Thrangu Rinpoche, 272 pp. #ASCEVI was \$15.95, now \$11.16

This is a detailed line by line commentary by Khenpo Tsultrim on the seventh chapter of the third section of Jamgon Kongtrul Lodro Thaye's Treasury of Knowledge which covers seven points on gaining certainty of the correct view. It is explained from the perspective of the different Buddhist schools. Included are Jamgon Kongtrul's root verses of the text and his commentary along with several songs by Khenpo Tsultrim and Milarepa on the views and approach's of the different schools.

"How is it that you liberate yourself from suffering? First of all, you understand that the conditions that create suffering are not truly existent, for example, like appearances within a dream. You then come to understand that suffering itself has no essence, that it is not truly existent. Through deeply thinking about this and through analyzing, you develop certainty. The point of working with the view or with philosophies is to develop a clear conviction through reflection that leads to certainty. If you then meditate on emptiness, you will realize emptiness directly and at that point suffering vanishes."

Search your favorite Dharma topic using our website catalog search.



BE AN ISLAND: The Buddhist Practice of Inner Peace

by Ayya Khema, 160 pp. #BEIS was \$14.95, now \$10.46

An introduction to the teachings of Buddhism and a rich continuation of Ayya Khema's personal vision of Buddhist practice.

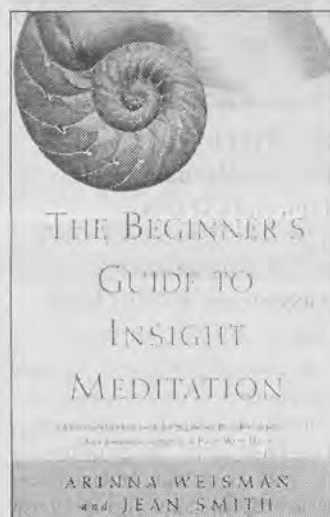


BEARING WITNESS: A Zen Master's Lessons in Making Peace

by Bernie Glassman, 218 pp., 6 b&w photos. #BEWI was \$13.00, now \$9.10

"The most important work on peacemaking written in this decade."—*Values & Visions*

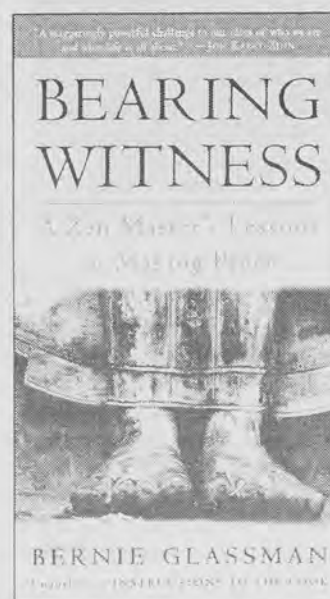
Bernie Glassman takes people into situations where they experience problems first-hand, into circumstances so overwhelming—such as living on the streets of New York City or meditating on the crime of the century at Auschwitz—that they are forced to relinquish the comfort of their familiar view of the world. Out of these actions have come the three tenets of the order: letting go of fixed ideas, healing ourselves and others, and bearing witness to whatever is taking place within us and right before our eyes.



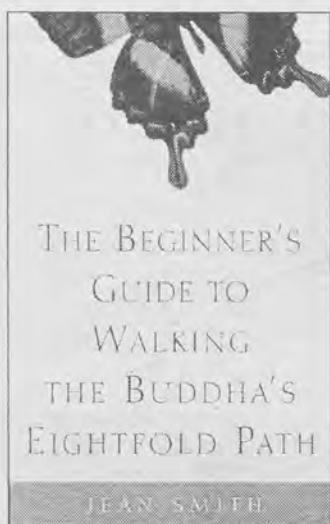
THE BEGINNER'S GUIDE TO INSIGHT MEDITATION

by Arinna Weisman & Jean Smith, 238 pp., photos. #BEGUIN was \$14.00, now \$9.80

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



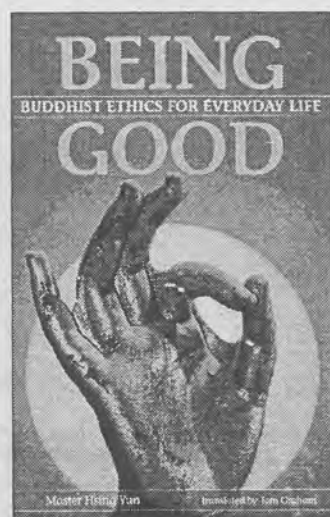
BERNIE GLASSMAN



THE BEGINNER'S GUIDE TO WALKING THE BUDDHA'S EIGHTFOLD PATH
by Jean Smith, 231 pp., biblio., glossary.
#BEGUWA was \$14.00, now \$9.80

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

"A pleasure to read."—Sylvia Boorstein



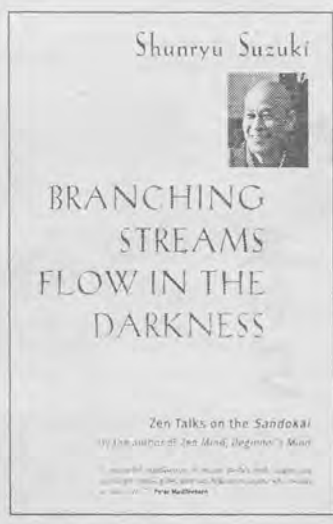
BEING GOOD: Buddhist Ethics for Everyday Life
Master Hsing Yun, trans. by Tom Graham, 165 pp.
#BEGO was \$14.95, now \$10.46

The aim of this book is simple: to invite readers to consider what it means to lead a good life and to offer practical advice, based on Buddha's teachings, as to how this can be accomplished. In each of 30 essays Master Hsing Yun, the leading Buddhist teacher from Taiwan, treats a specific moral or ethical issue. The Buddhist precepts are introduced as guideposts along this path of liberation and developing our innate goodness.



BEING PEACE
by Thich Nhat Hanh, 115 pp.
#BEPE was \$10.00, now \$7.00

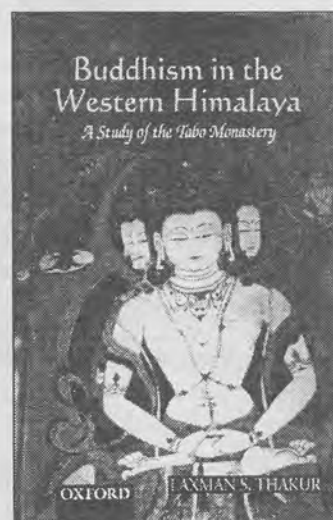
Meditation—finding peace in the moment-to-moment events in one's life. Thich Nhat Hanh discusses the importance of being peace in order to make peace. "If we are aware of our life-style, our way of consuming, our way of looking at things, we will know how to make peace right in the moment."



BRANCHING STREAMS FLOW IN THE DARKNESS: Zen Talks on the Sandokai
by Shunryu Suzuki, 195 pp.
#BRSTFL was \$15.95, now \$11.16

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*

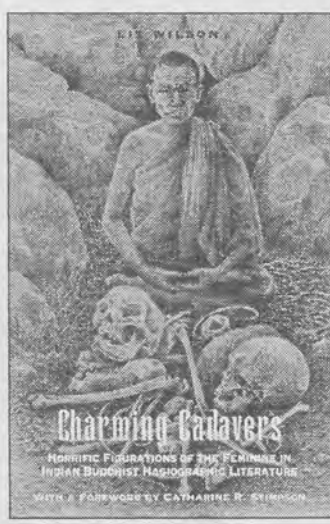


BUDDHISM IN THE WESTERN HIMALAYA: A Study of the Tabo Monastery
by Laxman S. Thakur, 354 pp., 72 color and b&w photos, 21 figures. cloth
#BUWEHI was \$32.00, now \$22.40

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

BUDDHIST SAINTS IN INDIA: A Study in Buddhist Values and Orientations
by Reginald Ray, 508 pp.
#BUSAIN was \$29.95, now \$20.96

A comprehensive examination of Buddhist saints in Indian Buddhism. Reginald Ray, co-chair of Buddhist Studies at Naropa Institute, identifies the prototypical Buddhist saint as a "renunciant of the forest." This classical type informs the different major Buddhist saintly types—the buddha, pratyeka-buddha, arhant and bodhi-sattva. He surveys the ascetic codes, conventions, and traditions of saints, and the cults of living saints and of those who have "passed beyond."



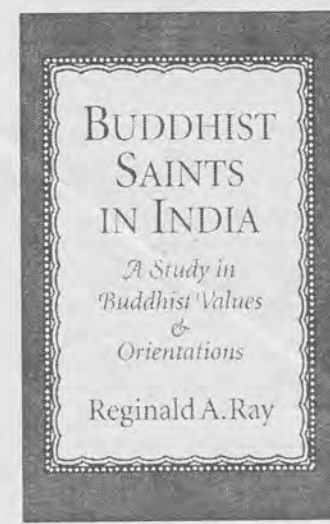
CHARMING CADAVERS: Horrific Figurations of the Feminine in Indian Buddhist Hagiographic Literature
by Liz Wilson, 258 pp.
#CHCA was \$19.95, now \$13.96

In this study of sexuality, desire, the body, and women, Wilson investigates first-millennium Buddhist notions of spirituality. Despite the marginal role women played in monastic life, they occupied a very conspicuous place in Buddhist hagiographic literature. In narratives used for the edification of Buddhist monks, women's bodies in decay served as a central object for meditation, inspiring a salutary sense of revulsion and a deepened commitment to chastity. Taking up universal concerns connected with the representation of women, Wilson displays the pervasiveness of androcentrism in Buddhist literature and practice.



THE CLOUDS SHOULD KNOW ME BY NOW: Buddhist Poet Monks of China
compiled and ed. by Red Pine and Mike O'Connor, 224 pp.
#CLSHKN was \$15.95, now \$11.16

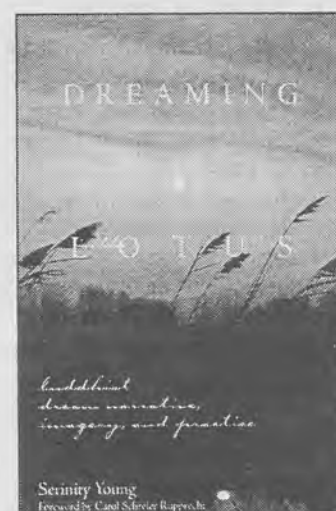
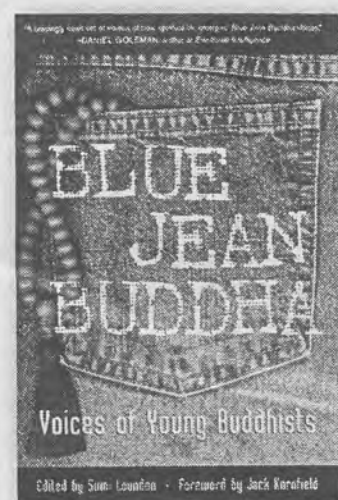
Living so close to mind and to nature—where these are not two—these monk-poets present the eternal stuff of the poem: hills, crags, journeys, the solitary monk or nun, the gentle inexorable pace of the seasons, till the reader, too, begins to glimpse all this as his or her own original face.



BLUE JEAN BUDDHA
Voices of Young Buddhists

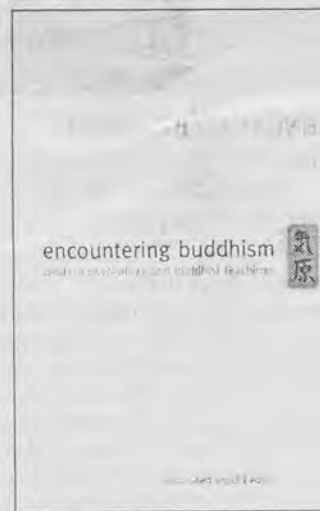
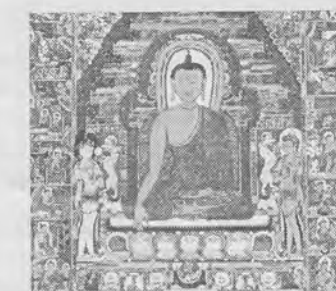
ed. by Sumi Loundon
288 pp. #BLJEBU was \$16.95, now \$11.86

Offers real stories about young Buddhists in their own words that affirm and inform the young adult Buddhist experience. Thirty young adults talk about how they came to Buddhism, and what it means—and doesn't mean—to them. They delve into life's lessons and livelihood issues, such as struggling with relationships, growing up in a meditation center, and caring for the dying.



DREAMING IN THE LOTUS
by Serinity Young, 288 pp., 8 color and 6 b&w illustrations.
#DRLO was \$18.95, now \$13.26

A fascinating, culturally varied picture of the Buddhist dream experience and its revelations about Buddhist ideas of consciousness, cognition, and salvation. Dreams play a powerful role in Indo-Tibetan Buddhism—foretelling the future and revealing esoteric teachings. Explores the functions of dreams and maps their role at the intersection of biography, history, and religious belief using biographies of important Buddhists.



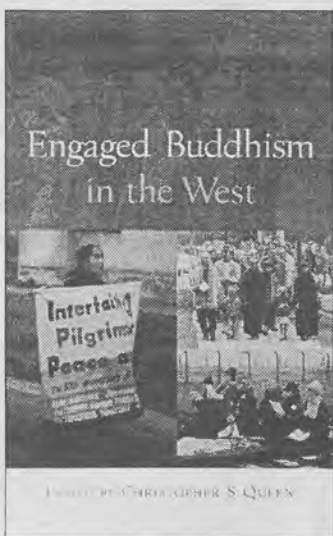
ENCOUNTERING BUDDHISM: Western Psychology and Buddhist Teachings

ed. by Seth Robert Segall, 224 pp.
#ENBU was \$18.95, now \$13.26

Creatively explores the confluence and conflict between Western psychology—from cognitive to transpersonal—and Buddhism. Contributors also discuss how Buddhism has changed the way they practice psychotherapy.

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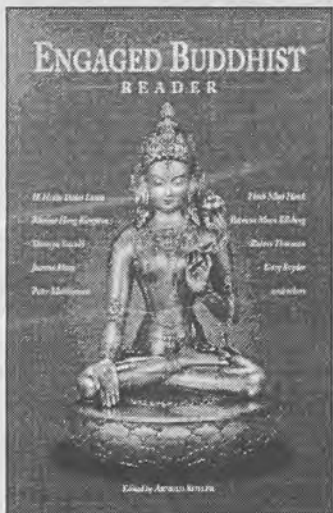
You can enter everytime you place an order with us.
See page 12 for details.



ENGAGED BUDDHISM IN THE WEST

ed. by Christopher Queen, 512 pp.
#ENBUWE was \$24.95,
now \$17.46

Engaged Buddhism is founded on the belief that genuine spiritual practice requires an active involvement in society. Queen illuminates the evolution of Buddhist activism—including its history, leadership, organizations and teachings—and addresses such issues as violence and peace, race and gender, homelessness and AIDS. "A fine map of the activist path."—Alan Senauke, Buddhist Peace Fellowship



ENGAGED BUDDHIST READER

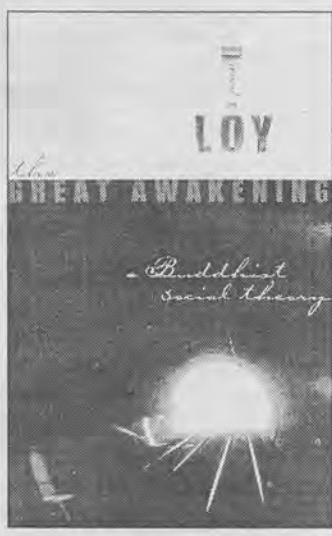
ed. by Arnold Kotler, 264 pp.
#ENBURE was \$18.00,
now \$12.60

Represents the "cream" of sixty works, offering a comprehensive range of perspectives and insights on socially engaged Buddhism. Contributors include the Dalai Lama, Thich Nhat Hanh, Shunryu Suzuki, Maha Ghosananda, Joanna Macy, Jack Kornfield, Robert Aitken, Peter Matthiessen, Stephen Batchelor, Robert Thurman, and many others.

EYE OF THE LAND

by Mark Elliott & Gatesgarth Productions, 55 min. video.
#EYLA was \$29.95, now \$20.96

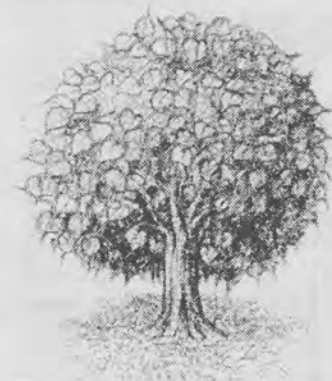
Eye of the Land is a documentary video on the making of the Tashi Gomang Stupa in Crestone, Colorado. The videotape illustrates the symbolism of the stupa as well as every aspect and intricate detail of the process of its creation, over a seven year period in this remote and beautiful region of the Sangre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



THE GREAT AWAKENING: A Buddhist Social Theory

by David Loy, 217 pp.
#GRAWBU was \$16.95,
now \$11.86

The Buddha is known as "the awakened one." We can follow his footsteps and also awaken—but can societies wake up? How can we work toward a collective awakening? This book helps both Buddhists and non-Buddhists to realize the social importance of Buddhist teachings and provides a framework for socially engaged members of society to apply their spiritual principles to collective social issues.



HEARTWOOD OF THE BODHI TREE: The Buddha's Teaching on Voidness

by Ajahn Buddhadasa, 152 pp.
#HEBOTR was \$14.95,
now \$10.46

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

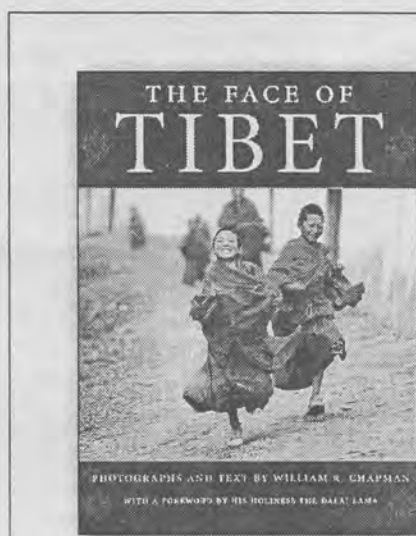
"A great and compassionate treasure."—Jack Kornfield



HIDDEN SPRING: A Buddhist Woman Confronts Cancer

by Sandy Boucher, 192 pp.
#HISP was \$16.95, now \$11.86

The first book that demonstrates in detail how Buddhist meditation and practice helps cope with the ordeal of a life-threatening disease. In 1995, the author was diagnosed with stage III colon cancer. She reveals how meditation techniques and understanding of Buddhist principles prepared her to meet the challenges of her illness.



THE FACE OF TIBET

photos and text by William Chapman
fore. by the Dalai Lama
152 pp., 122 color photos, 9 x 11". Cloth
#FATI was \$45.00, now \$31.50

Over a five year period, the author lived in monasteries, camped with nomads, and trekked great mountain ranges, becoming intimately acquainted with the people and culture of the mountains and plateau of Tibet. This is a stunningly beautiful book.



LOTUS IN A STREAM

by Master Hsing Yun, trans. by Tom Graham, 173 pp.
#LOST was \$14.95, now \$10.46

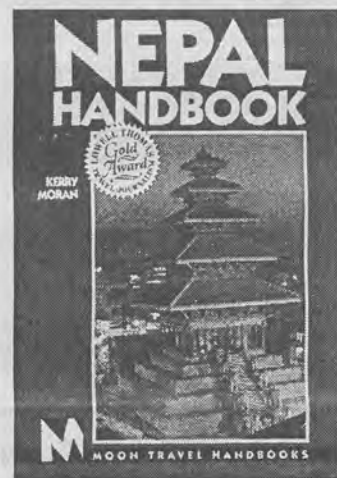
Master Hsing Yun, perhaps the foremost Buddhist teacher from Taiwan, offers an introduction to Buddhism that presents the major ideas and practices of Buddhism in a highly insightful and organized way.



MUTUAL CAUSALITY IN BUDDHISM AND GENERAL SYSTEMS THEORY: The Dharma of Natural Systems

by Joanna Macy, 236 pp.
#MUCA was \$21.95, now \$15.36

Remarkable convergences appear between Buddhist teaching on dependent co-arising and the general systems view of reality arising in our century from biology and extending into the social and cognitive sciences. Giving a cogent introduction to both bodies of thought, this book shows how the interdependence of all beings clarifies the role of meditative practice and provides guidelines for effective action.



NEPAL HANDBOOK

by Kerry Moran, 472 pp., 51 maps, b&w photos.
#NEHA was \$18.95, now \$13.26

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



LOVE DHARMA: Relationship Wisdom from Enlightened Buddhist Women

by Geri Larkin, 256 pp.
#LODH was \$12.95, now \$9.06

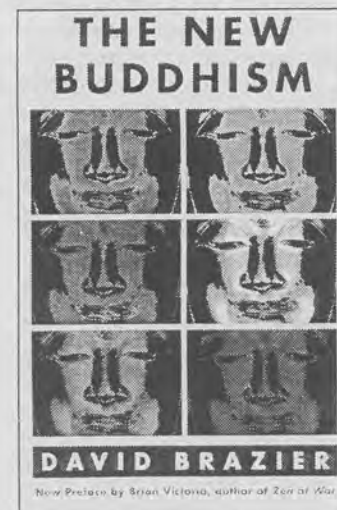
Combines the advice and humor of a great relationship book with the wisdom and compassion of a book on Buddhism. Geri Larkin is a ordained Zen Buddhist teacher who teaches in Detroit. This is her fifth book.



MY TIBET

by the Dalai Lama & Galen Rowell, 168 pp., oversize edition, 108 color photos.
#MYTIP was \$34.95, now \$24.46

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

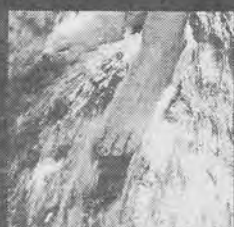


THE NEW BUDDHISM

by David Brazier, 276 pp., index.
#NEBU was \$16.95, now \$11.86

Buddha was a radical critic of society—his vision of a new social order transcended racial and economic divisions. For Buddhism to create genuine renewal must be more than about contemplation and personal growth but also about the engagement with the world. *The New Buddhism* is a rational manifesto for a more active, compassionate, and socially engaged Buddhism. Brazier traces Buddhism's history, engagement and its' adaptability.

Jody Kessler



NO SOLID GROUND

NO SOLID GROUND

by Jody Kessler, 54 min. CD, 11 selections.

#NOSGR was \$15.95, now \$11.16

Known for her blend of Buddhism and folk—Jody will pull you in with melody and grace to a sacred place. A great guitarist, with spiritually reflective lyrics as well as humor and poetic story. Her compositions include many instruments and voices.



On Zhang-zhung



Seigbert Hummel

ON ZHANG-ZHUNG

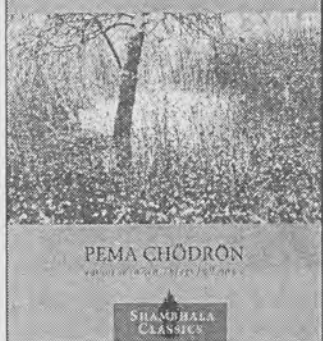
by Seigbert Hummel, 166 pp.

#ZHZH was \$14.00, now \$9.80

The country of Zhang-zhung was the stronghold of the ancient Bon religion and believed to be situated in western Tibet. Prof. Hummel revisits the issue of Zhang-zhung, concentrating primarily on its language and geographical situation and opens up new perspectives.

THE PLACES THAT SCARE YOU

A Guide to Fearlessness in Difficult Times



PEMA CHODRON

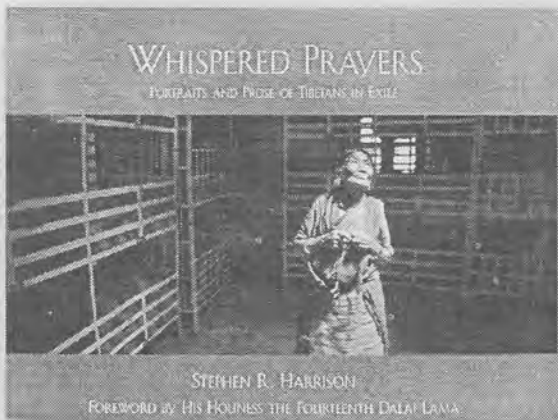
SHAMBHALA CLASSICS

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

by Pema Chodron, 144 pp. Cloth #PLSCYO was \$21.95, now \$14.62

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

Formerly published as *Good Medicine*.



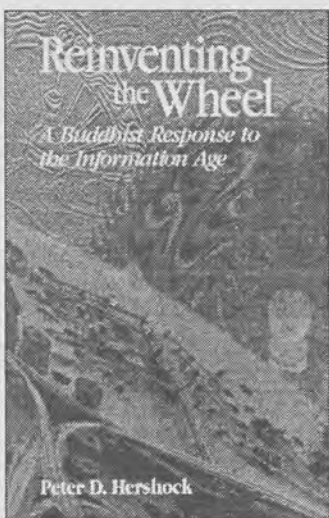
WHISPERED PRAYERS

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 \$41.96

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



REINVENTING THE WHEEL: A Buddhist Response to the Information Age

by Peter Herschok, 320 pp.

#REWH was \$16.95, now \$11.86

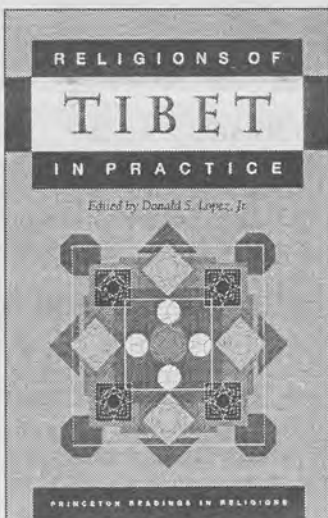
Herschok assesses the personal and communal costs of our global economic and technological commitments. He reveals the suppositions of western cultural dynamics, while contrasting its fundamental values such as independence, individual freedom, and a control of the world, with those of Buddhism. If people continue to accept these western cultural presuppositions, they will trap us in a wheel of existence, in life's karmic circle.

A SIMPLE PATH: Basic Buddhist Teachings by His Holiness the Dalai Lama

by His Holiness, the Dalai Lama, 176 pp., 7 x 7", 93 color photos.

#SIPA was \$19.95, now \$13.96

His Holiness' teachings on the Four Noble Truths are here presented in a beautiful photo book format at a very reasonable price. His Holiness' words inspire us to embrace the way of compassion, love, and peace in our lives and help us find a deeper satisfaction and fulfillment every day.

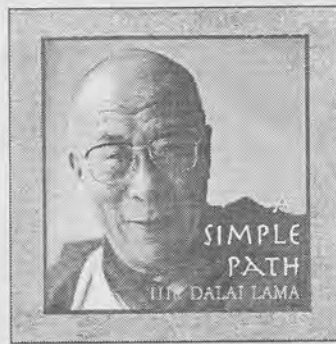


RELIGIONS OF TIBET IN PRACTICE

ed. by Donald S. Lopez, Jr., 560 pp.

#RETIPR was \$24.95, now \$17.46

These thirty-six chapters display the vast scope of religious practice in the Tibetan world. The chapters are organized under five headings: Accounts of Time and Place, Remarkable Lives, Rites and Techniques, Prayers and Sermons, and Dealing with Death and Other Demons. This is the largest sourcebook on Tibetan religions ever assembled—hagiographies, pilgrimage guides, prayers, accounts of visits to hell, epics, consecration manuals, sermons, and exorcism texts.



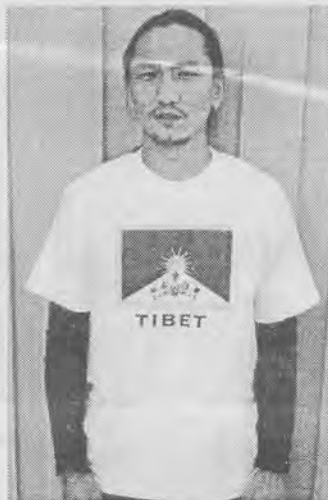
"NEVER GIVE UP" T-SHIRT

quotation by the Dalai Lama, Fits medium-sized person.

#TSNGRM was \$15.00,

now \$10.50

Energetic red t-shirt with quotation from the Dalai Lama on reverse encouraging us to keep up our dharma efforts.



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#TIFLTX was \$16.00, now \$11.20

TIBETAN FLAG T-SHIRT

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#TIFLTM was \$16, now \$11.20

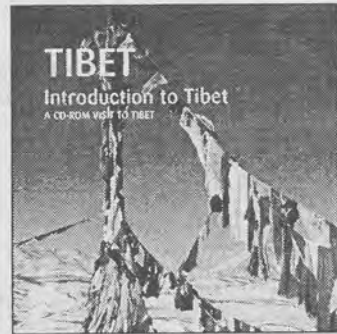


TIBET: Journey to the Forbidden City (Retracing the Steps of Alexandra David-Neel)

by Tiziana and Gianni Baldizzone, 160 pp. 148 photos, 133 in color, 10 x 14".

#TIJOFO was \$40.00, now \$28

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

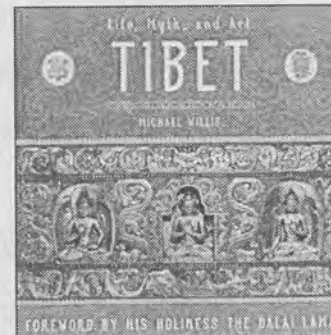


TIBET: Introduction to Tibet—A CD Rom Visit

produced by Voice of Tibet and Paolo Poggiati, PC and Mac formats—32MB Ram, 130+ MHz processor, video card with 800 x 600 or better resolution.

#TIINTI was \$16.00, now \$11.20

Where can you find an entire visual survey of Tibetan culture: its history, religion, society, geography, arts and architecture with 1000 pictures, 30 minutes of original sounds, animations and movies—for under \$20? Right here! The visuals really help you enter into the life, religion and history of the people and the presentation leaves a deep impression. This CD is distributed by the Voice of Tibet organization to help raise awareness about Tibet.



TIBET: Life, Myth, Art

by Michael Wills, fore. By H.H. the Dalai Lama, 144 pp., 30 color illus., 10 x 10".

#TILIMY was \$19.95, now \$13.96

This richly illustrated volume presents Tibetan art in all its glory—temples, wall paintings, forests of prayer flags, detailed statues. Various Tibetan themes are interpreted visually through iconography, pattern, motif, and symbolism to help readers understand their historical and spiritual significance.



TIBET: The Secret Continent
by Michel Peissel, 224 pp., 250 color photos, 9 x 11".
#TISECO was \$39.95, now \$27.96

A passionate homage to Tibet in words and photos by one of the last great explorers. Chronicles the early history, the spiritual aspects, the flora and fauna, and paths of early explorers. Using words and photos, Peissel brings to life the geographical, spiritual, and intellectual heart of Tibet.



TIBETAN RELIGIOUS DANCES: Tibetan Text and Annotated Translation of the Chams Yig

by Rene de Nebesky-Wojkowitz.
Cloth
#TIREDA was \$30.00, now \$21

The author, an expert on Tibetan iconography and ritual, discusses Tibetan Sacred Dances with particular focus on the texts containing detailed instructions for the performances of the dances. The existence of such choreographical manuals explains the uniformity in the performance of temple dances and the persistence of an unchanging tradition over long periods.



TIBETAN VOICES: A Traditional Memoir

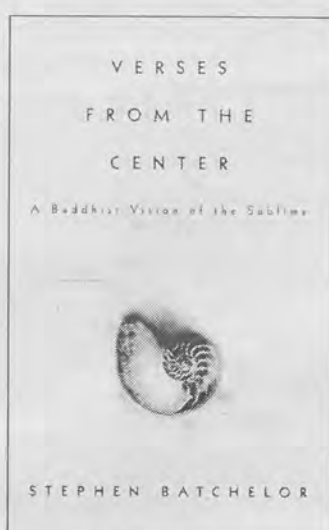
photos by Brian Harris, written & ed. by Heather Wardle, Elizabeth Cass, Iain Marrs, George Koller, 8 3/4" x 11" wide, 150 pp., 50 photos.
#TIVO was \$31.95, now \$22.36

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.



TIMELY RAIN: Selected Poetry of Chogyam Trungpa
ed. by David Rome, fore. by Allen Ginsberg, 144 pp.
#TIRA was \$15.00, now \$10.50

This is the definitive edition of poems and sacred songs. They combine Trungpa Rinpoche's background in classical Tibetan poetry with his intuitive insight into the spirit of America.



VERSES FROM THE CENTER: A Buddhist Vision of the Sublime

by Stephen Batchelor, 203 pp.
#VECE was \$12.00, now \$8.40

"I have sought to translate Verses from the Center in such a way as to make Nagarjuna's insights come alive for anyone concerned with the question of what it means to live a free and awake life today. Instead of regarding the text as a work of Buddhist doctrine or philosophy, I treat it in the spirit of a Zen koan, which provokes intuitions of the sublime by forcibly challenging entrenched opinions about ourselves and the world.



WHO IS MY SELF?: A Guide to Buddhist Meditation
by Ayya Khema, 192 pp.
#WHMYSE was \$14.95, now \$10.46

Ayya Khema uses one of the earliest Buddhist sutras to guide us in a popular meditation practice for understanding the nature of "self." Her thoughtful contemplation of the Buddha's radical understanding of "self" and her practical advice for achieving insight offer both beginning and advanced practitioners a warm and down-to-earth approach.



WILDLIFE OF THE TIBETAN STEPPE

by George B. Schaller
374 pp., 55 b&w photos, 26 maps, 65 tables, 36 other illus.
Cloth #WITIST was \$55.00, now \$38.50

The author is the Director of Science for International Programs for the Wildlife Conservation Society in New York. He is the author of *The Year of the Gorilla*, *The Serengeti Lion*, *The Last Panda*, and most recently, *Tibet's Hidden Wilderness*. Since 1985, with his Tibetan and Chinese co-workers, he has surveyed the flora and fauna of the vast and remote Tibetan steppe. This is the first detailed look at its natural history.

Wildlife of the Tibetan Steppe



George B. Schaller



T HANGKAS



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STATUES

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

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9" bronze statue with gold plated highlights and painted face. #RUMAH \$295.00

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

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

VAJRAPANI

Gold highlights with painted face and flaming aura, 11". #RUVAJ \$195.00

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Painted face with gold highlights, 8". #RUWHTA \$195.00



BUDDHA SHAKYAMUNI

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THANGKAS

Snow Lion offers authentic thangkas painted for religious practice by Tibetans. They are excellent in quality and are properly mounted and brocade for hanging. Please be aware that cheaper imitations on the market have not been properly painted (iconographically and ritually.)

Our stock is always changing, but the list below is current.

CHAKRASAMVARA THANGKA

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

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Medium, Special Brocade. #THGRT1 \$450.00

Green Tara has Amitabha at her crown.

21 TARA THANGKA

Large image with exquisite brocade. #TH21TA \$750.00

A finely painted thangka of the 21 Taras.

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19 x 26" thangka overall, with brocade and cover, the painting is 8 x 10". #THGRSM \$80.00

GUHYASAMAJA THANGKA

Large image, mounted in exquisite brocade. #THGU \$600

JE TSONGKHAPA WITH TWO DISCIPLES

#THJE \$650.00

The great Tibetan yogi & founder of the Geluk lineage, Je Tsongkhapa (1357-1419) is considered an emanation of Manjushri.

KALACHAKRA THANGKA

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NOVASA Vajrasattva	

SHERAB KHANDRO

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