

Snow Lion

Snow Lion Publications

PO Box 6483, Ithaca, NY 14851 607-273-8519
Orders: 800-950-0313

Volume 17, Number 4
ISSN 1059-3691 BN:86605 3697

SUMMER 2003 NEWSLETTER
& CATALOG SUPPLEMENT



"Dharma Without Compromise"

NITARTHA INSTITUTE

The Dzogchen Ponlop Rinpoche had just finished a talk at a Public Day program at this past summer's Nitārtha Institute in which he used the above phrase. Afterwards, as we were walking back to his residence, he turned and said, with the usual sparkle in his eye, "Maybe this should be Nitārtha's new slogan...."

Nitārtha Institute was founded in 1996 by The Dzogchen Ponlop Rinpoche under the guidance of Khenchen Thrangu Rinpoche and Khenpo Tsultrim Gyamtso Rinpoche. While many Western Buddhists have embraced two of the three main elements of the Buddhist path, meditation and conduct, the study of Buddhist view has been underdeveloped and undernourished in the West. It is this gap which the Institute aims to fill by making translations, transcripts and live oral teachings by master teachers available to Western students through a creative blend of Eastern and Western styles of pedagogy. The Institute offers Western students an authentic transmission of higher Buddhist philosophical theory and practice from the monastic college (*shedra*) tradition of the Tibetan Karma Kagyu lineage.

Above photo: Dzogchen Ponlop Rinpoche teaching (photo by Steve Seely)



Combining a systematic course of study with training in Tibetan Buddhist forms of meditation and debate, the Institute introduces Western students to the ancient Tibetan Buddhist science of mind and gives them a sound basis in Foundational and Mahayana Buddhism for understanding Vajrayana, Mahamudra, and Dzogchen tradi-

tions of Tibetan Buddhism. Through the transmission of oral teachings and translations of key texts along with their commentaries, the Institute is helping to transplant this ancient oral and philosophical tradition to the West.

Nitārtha Institute convenes for annual programs each summer in North America and Europe, as well as for shorter programs throughout North America. It is envisaged that the Institute will grow into a year-round educational institute that will permit students to continue into a course of study designed to develop fully trained Western acharyas (senior teachers), authorized to teach and represent the tradition and, thus, to aid in its transplantation to the West.

This summer, for the eighth year in a row, Nitārtha Institute had a most successful month-long program, for the first time on Vancouver Island at Queen Margaret's

(Continued on page 12)

Pointing Out the Dharmakaya

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

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 three 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.

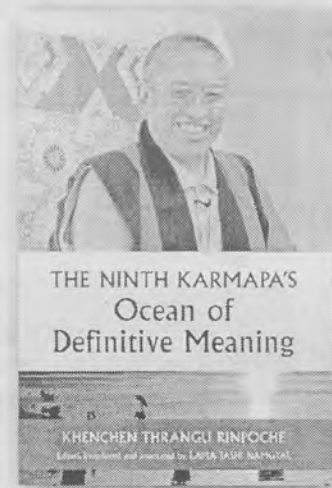


"A clear and thorough guide."—
The Dalai Lama

"Khenchen Thrangu Rinpoche is

(Continued on page 23)

The Ninth Karmapa's Ocean of Definitive Meaning



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

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. The first question posed is,

(Continued on page 22)

TIBETAN TREASURE VASES

Incurable diseases, inescapable weapons of mass destruction, and a weakening of the earth's elements due to pollutants and poisons in the environment. Sound familiar? Padmasambhava, the 9th century founder of Tibetan Buddhism, prophesied what sounds a lot like our world.

Through his wisdom and compassion, Padmasambhava gave specific instructions for the creation of treasure vases to assist with the healing of the environment and the restoration of vital energy during these degenerate times. The treasure vase is an ancient remedy that can replenish the essence of the

elements—earth, air, fire, water, and space. When the outer environment is purified, beings are released from suffering caused by pollution and are therefore rejuvenated. This restores the energy to all realms.

For the human realm, the treasure vase has the power to magnetize wealth and abundance, improve health, and remove obstacles to long life. Its effects help pacify anger and warfare and increase wisdom and compassion for all.

Padmasambhava prescribed the sacred objects that fill the treasure vase. The conch shell supports the life essence of the god realm of joy.

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WIN a Guided Tour in TIBET in 2004

Tour leader: Glenn H. Mullin



For the seventh time Snow Lion Publications is offering a tour in Tibet to a lucky customer. We have arranged to give one of our customers the opportunity to travel with Glenn H. Mullin on a two-week adventure in Tibet in 2004. Glenn lived in the Himalayas from 1972-1982 where he studied Tibetan Buddhism, language, literature, and yoga with many of the greatest teachers from Tibet. He is the author of over a dozen books and has taught throughout the world. He also organized and led several world tours for the monks from Drepung Loseling Monastery.

Here's how you can win: **Every time that you order from us, we will enter your name in our drawing.** Just let us know when you order by mail, phone, or fax that you would like to be considered for the trip. We'll have our drawing on December 31, 2003.

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

SNOW LION'S New Website!

Snow Lion has a large website with numerous resources that you can use including:

- complete Snow Lion newsletter
- full-color catalog
- international searchable events database
- a Tibetan calendar of special days
- special news on Tibetan Buddhism
- dharma center listings
- appeals
- Buddhist astrology column
- political action items
- history of Tibet
- special web order discounts
- sound clips of CDs— and more!

Since the website is updated daily, the information is current. It is fast and easy to navigate and to find items. There is a word search so you can locate every item in our catalog with, for example, "Manjushri" in the description.

You can receive a digital version of the Snow Lion Newsletter and Catalog. Just contact to receive a quarterly announcement about it—as long as you update us with your email address, this digital Snow Lion will always be available to you. Also, it is free, you will never be asked for a contribution to cover the costs of printing and mailing. Plus we save some trees!

Snow Lion offers you the option to shop-online. The credit card transfer is secure, so please order this way with confidence. Our web site offers: the complete catalog, special pricing and additional information about products. We have color photos of all our products. We hope you will find the site useful and informative—and we appreciate your feedback.

(Best when used with Windows 98 or MacOS using the latest Internet Explore (5+) or Netscape 6+.) ■

BY POLLY TURNER

Recite one mantra; move your thumb and forefinger along the next bead of the strand; then repeat.

The Tibetan Buddhist mala, or beaded rosary, aids the practitioner in counting mantra recitations while also helping one to focus concentration and awareness. As one works the mala's beads with one's fingers, recites the mantra and visualizes the deity, one is at once involving the body, speech and mind.

The basic instructions for using a mala are quite simple. As with nearly any other form of ritual in Tibetan Buddhism and Bön, however, many specifics may vary from tradition to tradition, even within a given school of Buddhism. Always consult with a knowledgeable person in your tradition about matters of ritual.

Some Mala Basics

The mala is held with gentleness and respect, generally in the left hand. One bead is counted for each recitation of the mantra, beginning with the first bead after the "guru" bead—the larger, more decorative bead at the mala's end. The first bead is held between the index finger and thumb, and with each count the thumb pulls another bead in place over the index finger.

After completing a full circuit of the mala, the practitioner flips the mala around 180 degrees (this takes practice to accomplish) and continues as before, in reverse order. One aims to avoid passing over the "guru" bead, as doing so is symbolically like stepping over one's teacher.

According to the Office of Tibet, the official agency of His Holiness the Dalai Lama in London, the guru bead signifies the wisdom that cognizes emptiness. Surmounting it is another, cylindrical bead that symbolizes emptiness itself; together, these two beads symbolize having vanquished all opponents.

To aid in mantra counting, on many Tibetan malas there are divider beads of a different color, spaced equally along the mala's length. One also may attach a pair of counter strings to the mala as an additional counting aid—each string of the pair is a double-plaited cord threaded with 10 small ring beads, generally made of silver, gold or bronze, which are used to count the tens and hundreds of completed mala cycles.

A third counter also may be attached to the mala to keep track of the thousands of cycles completed. Often featuring the symbol of a wheel or jewel, this counter is attached to the thread between two beads, and then repositioned from bead to bead.

Choosing a Mala

A mala of 108 beads is used for general purposes by most practicing Tibetan Buddhists. Beads of bodhi

Choosing and Using Your Mala



Photo by Alison Wright from *The Spirit of Tibet*

pearl, and should at least be clear or white in color. A rosary for this purpose should have 100 such beads. Mantras counted on these beads serve to clear away obstacles, such as illness and other calamities, and purify one of unwholesomeness.

The beads used with mantras intended to increase should be of gold, silver, copper or lotus seeds, and a rosary is made of 108 of them. The mantras counted on these serve to increase life span, knowledge and merit.

The beads used with mantras which are intended to overcome are made from a compound of ground sandal wood, saffron and other fragrant substances. There are 25 beads on this rosary. The mantras counted on them are meant to tame others, but the motivation for doing so should be a pure wish to help other sentient beings and not to benefit oneself.

The beads used to recite mantras aiming at subduing beings through forceful means should be made from raksha seeds or human bones in a string of 60. Again, as the purpose should be absolutely altruistic, the only person capable of performing such a feat is a Bodhisattva motivated by great compassion for a being who can be tamed through no other means, for example extremely malicious spirits, or general afflictions, visualized as a dense black ball.

Beads made of Bodhi seed or wood can be used for many purposes, for counting all kinds of mantras, as well as other prayers, prostrations, circumambulations and so forth.**

Different Tibetan spiritual traditions may offer variations on the above guidelines. For example, in the Bön tradition, a Bodhi seed mala is recommended for all four activities; and for pacifying activity, a mala with 100 beads of crystal, conch or lapis lazuli is recommended. For increasing activity, a mala of 108 beads of gold or silver is recommended; for power activity, a mala of 50 beads of coral, copper

• Because just one mantra recitation condenses the essence of vast spiritual teachings into a few concise syllables, it's easy to conjecture about the power of repeating a mantra so many times over.

or red sandalwood is recommended; and for wrathful activity, a mala of 10 rudraksha seeds is recommended.*** Rudraksha seeds are the dried berries of the rudraksha tree, which grows in Indonesia, Nepal and India; they are round and pitted, with granular protuberances, and are sized between a quarter of an inch to more than an inch in diameter.

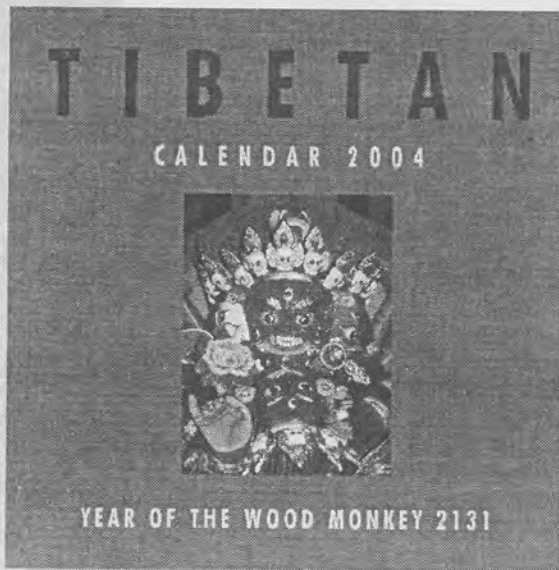
It is often advised that malas of bone—whether human or animal bone—should only be used by accomplished yogins, since ritual objects crafted of bone are believed to harbor karmic influences.

(Continued on page 14)

— Liberation Prison Project —

Tibetan Calendar 2004

Including the Tibetan lunar calendar for the Year of the Wood Monkey 2131



Elegant color wall calendar, featuring Buddhist images and inspirational sayings, 6.25 x 12.5 inches (160 x 320 mm) when open.

- Special days of Lord Buddha
- Solar and lunar eclipses
- Tara or Mahakala and Protector practice days
- Tsog days
- Monks and nuns' confession days, *Sojong*
- Various Western holidays
- Birthdays and anniversaries of holy beings
- Eight Mahayana Precepts
- Full moons
- New moons
- Inauspicious days

Tibetan Calendar \$9

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A social services project of the FPMT

What Not to Do With a Mala

Wearing a mala without knowing its significance is similar to when a woman adorns herself with a necklace, according to the Tibetan Bön sutra. The sutra specifies that one should hold the mala above the waist when praying, and that one should avoid:

- stepping on a mala
- passing one's mala to others while one is engaged in recitation
- mixing different types of beads together in one mala
- decorating one's mala to make it look more beautiful
- using a mala that might have been used by impious person
- using a mala that is not consecrated
- hanging one's mala from one's belt
- placing one's mala under contaminated things
- throwing one's mala in a playful way
- carrying one's mala while going to the toilet.

From information compiled by His Holiness Lungtok Tenpai Nyima, spiritual head of the Tibetan Bön Buddhist tradition.



"DHARMA WITHOUT COMPROMISE"

Continued from page 1

School in Duncan, British Columbia. Over 50 students attended, most for the entire month. People came from all over North America, with surprisingly many from the East Coast. Some were very new practitioners, some were very old (in more ways than one). All were connected by the desire to invigorate their practice by going more deeply into the meaning of the view.

Ponlop Rinpoche taught Vajrayana View from the *Profound Inner Reality* by the Third Karmapa, Rangjung Dorje, while our two Acharyas, Lama Tenpa Gyaltsen and Tashi

The great classic Kagyu (and, in the future, Nyingma) texts and commentaries are continuing to be translated and published, many for the first time in English. Some of them have only recently been discovered in Tibet or China.

Wangchuk (who both graduated from the same Rumtek shedra as Rinpoche), taught Analytical Meditation, Madhyamaka/Middle Way School and the Mahayana Stages of the Path.

For the first time, the three traditional courses of the first year student curriculum were combined into one course called "Mind and Its World." This course brings together the study of three classic shedra texts: 1) the "Classifications of Mind" (Lorik), on the various types of mind, and how they function, 2) the "Collected Topics" (Dudra), which gives a detailed analysis of all the categories of phenomena according to the Abhidharma tradition and how they are apprehended by mind, and 3) Hinayana tenet systems (Truptha), which presents the view, path, and fruition of two major schools of Foundational Buddhism. Also for the first time, analytical meditation was tied in closely with the daily content of this new unified class, instead of proceeding as a separate class.

As a confirmation of the continuing transplantation of the tradition to the West, ten Western faculty

were formally certified as teachers of the Nitartha Institute Foundation Curriculum by Rinpoche: Karl Brunnhölzl, June Crow, Tyler Dewar, Stephanie Johnston, Harrison Miller, Joseph Parent, Linda Patrik, Steve Seely, Phil Stanley, Scott Wellenbach

Nitartha has grown to the extent that Steve Seely has been hired as the Managing Director of the Institute. He will take on additional administrative responsibilities, while continuing to serve as co-director along with Scott Wellenbach and Phil Stanley. By hiring a Managing Director, Nitartha will be able to sustain its growth and stabilize the administration for the long-term. This is possible because of the generosity and enthusiasm of many of Nitartha's students and benefactors.

Some of current activities of the Institute include:

- The growing annual summer program. Next year, at Rinpoche's request, a new Health and Healing module directed by Dr. Phil Weber will be added to the core curriculum.
- Year-round regional programs in various centers in North America are being instituted to make Nitartha more widely available to those who cannot make it to the summer program. Refer to the Web site at www.nitarthainstitute.org for

scheduled programs.

- Starting this fall, Naropa University is offering a sequence of eight courses based on the Nitartha Institute materials and curriculum as part of several of its M.A. and Master of Divinity degrees, which will allow students to receive a systematic grounding in the shedra curriculum within a graduate degree program. These courses are under the direction of Phil Stanley, chair of the Religious Studies Department there. Please refer to the Web site at www.naropa.edu/tibetantradition/index.html. It is expected that about 10 of those students will attend Nitartha next summer.
- The great classic Kagyu (and, in the future, Nyingma) texts and commentaries are continuing to be translated and published,

many for the first time in English. Some of them have only recently been discovered in Tibet or China. Texts to replace those lost to the lineage are also being written by Rinpoche and the Acharyas so that they can be re-introduced. Over \$70,000 in major foundation support has been committed to these projects.

- Nitartha is happy to announce that it is allying with Snow Lion Publications to produce a Nitartha Institute Series of classic Kagyu and Nyingma texts, texts on their related oral traditions, and new texts to introduce Westerners to these in-depth teachings. There are four books in the works at the moment: one each on Lorik and analytical meditation and two on Madhyamaka to be brought out by Snow Lion within the coming

eighteen months. The books will be available for use in the Nitartha educational programs at the Institute, at Naropa University and Buddhist centers, as well as being available to the general public.

Nitartha's 2004 summer program will return to Mt. Allison University in Sackville, New Brunswick. The tentative dates for the two-week sessions are:

- Session 1-July 10-24
- Session 2-July 24-Aug 8

Students may come to one session or both (all first-year students should come to the first session or both). Please refer to our website at www.nitarthainstitute.org to confirm dates and for information about the curriculum and registration, or write to us at info@nitarthainstitute.org. ■



Photo top of page: Dzogchen Ponlop Rinpoche teaching. Above: Western faculty Phil Stanley teaching. To right: Acharya Lama Tenpa Gyaltsen challenges Acharya Tashi Wangchuk in debate. (Photos by Henry Polard.)

TIBETAN MEDICINE PROGRAM

WINTER 2003

SELF HEALING IN TIBETAN MEDICINE [SHTM]

November 14-16 Conway MA \$150

DIET AND BEHAVIOR [DB] (INCLUDES SHTM)

November 14-20 Conway MA \$350

SPRING/SUMMER 2004

INTRODUCTION TO TIBETAN MEDICINE [ITM]

Feb 6-8 Conway MA \$150
(Pre-requisite for KN1, Metsa)

INTRODUCTION TO TIBETAN DIAGNOSTICS [ITD]

Feb 20-21 Conway MA \$150
(Pre-requisite for KN1, Metsa)

HEALING POINTS ON THE HUMAN BODY [HPHB]

March 12-14 Conway MA
(Prerequisite for M, recommended for KN, KN2, KN3)

KUNYE I (TIBETAN MASSAGE) [KN1]
March 26-28 Conway MA \$150
(Requires ITM and ITD or equivalent)

METSA (TIBETAN MOXABUSTION) [M]
April 2-4 Conway MA \$150

INTRODUCTION TO TIBETAN MEDICINE [ITM]

April 16-18 Bristol VT \$150

WOMEN'S HEALTH [WH]

April 30-May 2 Conway MA \$150

MENTAL ILLNESS AND NEUROLOGICAL DISORDERS [MIND]
May 21-23 Conway MA \$150
[Pre-requisites ITM, ITD]

FOUNDATION COURSE IN TIBETAN MEDICINE [FCTM]
[FCTM1, Section 1], Year 1, Part One
June 11-25 Conway MA \$800

KUNYE III (TIBETAN MASSAGE)
July 9-15 Bristol VT \$350
[Prereq KN2]

HEALING POINTS ON THE HUMAN BODY [HPHB]
March 12-14 Conway MA
(Prerequisite for M, recommended for KN, KN2, KN3)

KUNYE I (TIBETAN MASSAGE) [KN1]
March 26-28 Conway MA \$150
(Requires ITM and ITD or equivalent)

METSA (TIBETAN MOXABUSTION) [M]
April 2-4 Conway MA \$150

INTRODUCTION TO TIBETAN MEDICINE [ITM]

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July 9-15 Bristol VT \$350
[Prereq KN2]

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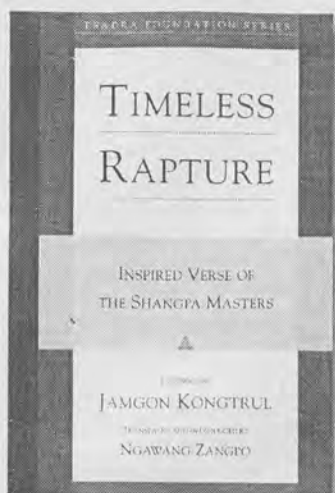
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TIMELESS RAPTURE

Inspired Verse of the Shangpa Masters



compiled by Jamgon Kongtrul
trans. & ed. by
Ngawang Zangpo

416 pp., 6 x 9", 12 b&w photos.
#TIRAIN \$29.95 cloth
—Available November

Throughout history awakened ones have celebrated the rapture of mystical states with inspired verse, sung extemporaneously. This book offers a rare glimpse into the mysticism of the Shangpa Kagyu lineage, a tradition based mainly on the profound teaching of 2 women. This compendium of spontaneous verse sung by tantric Buddhist masters from the 10th century to the present includes translations as well as short

descriptions of each poet's life and a historical overview of the lineage.

"Ngawang Zangpo's fluid translation and rich commentary truly brings us into the presence of the extra-ordinary masters of the Shangpa Kagyu tradition. As we listen to their verse, we are transported by their devotion, awakened wisdom, and blessing to the Vajra world that has become their home."—Lama Drupgyu Tenzin

A selection of excerpts from *Timeless Rapture* follow.

In Nepal, I once translated for a Tibetan lama visited by both Westerners and Tibetans. As the private interviews were given at random, I stayed in the room while he spoke directly with Tibetans who came for his advice. On one occasion, an ordinary Tibetan woman in her 40s-50s asked a question, which I hadn't listened to, and which the yogi began to answer in normal, conversational language. He then abruptly switched into song. He continued for a few minutes, singing his advice to her in verses that seemed to me both fluid and impromptu. It was stunning. There was a naked meeting of

minds between them that produced the song. Yes, if one were technical about it, there was a singer and a listener, two bodies and two faces, one of which had tears streaming down it. But there were less than two minds in that encounter, or even less than one mind: there was only non-dual wisdom and the song that emerged from it.

* * *

Jamgon Kongtrul Lodro Taye compiled these songs in the nineteenth century, mainly from the autobiographies of the lineage's masters. What is clear from the first song is that this collection mainly gathers songs of spiritual teachings. Western readers have fallen in love, just as Tibetans do, with the songs of Milarepa and of Shabkar. Those realized masters were wandering yogis, who sometimes sang of profound teachings they'd received and practiced but often imparted down-to-earth advice to the good people they met. They would also sing of their surroundings, for these men often lived in the wilds, and their songs allow us to share their awe in the presence of enlightenment, reflected in the spiritual master who appears in symbolic form in nature, in all appearances.



As Kalu Rinpoche sings:

Thus the whole universe—visible,
audible, and conceptual
Pointing out to myself and others
the direct apprehension of the
underlying reality,
Is nothing but the gesture of my
lama.

Milarepa and Shabkar invite us to participate in that experience. Nevertheless, Kongtrul's choice of the Shangpa masters' songs reflects a different concern. He has mainly included songs of teaching. They do not transport us to the hills and valleys of Tibet but to terrain familiar to all Buddhists—the questions of how to live a meaningful life, how to confront death, and how to enter and remain within the sacred sanctuary of the mind's nature, enlightenment.

* * *

Lamas of every tradition—Gelug, Sakya, Nyingma, and Kagyu—have received and practice the Shangpa

tradition. The lineage is extremely discreet but not exclusive; it silently pervades the Himalayan region yet is centered nowhere. In this the Shangpa lineage resembles another lineage of tantric meditation begun by a woman: the Severance (*Chö*), established by Machik Lapdrön, a Tibetan reincarnation of one of the Shangpa lineage founders, Sukasiddhi. Her spiritual children as well have always preferred the freedom of homelessness, the exhilaration of total renunciation, and good-natured harmony with one and all.

* * *

The Wisdom Dakini known as Sukasiddhi received full empowerment into a sacred circle emanated by the illustrious master Virupa and in one night reached awakening's eighth stage. She then met Buddha Vajra Bearer and became inseparable from the Honored Buddha Selfless One. She sang this song to bestow the essential instructions on her fortunate disciples:

Disengaged from the six senses'
domains,
Not thinking is the path of transcendence.
The absolute expanse has no concepts.
Freedom from mental activity is Great Seal.

Don't meditate! Don't meditate!
Don't meditate with the mind!
The mind's meditation amounts to deluded thoughts.
Thoughts bind you to cyclic existence.
With release from the mind, there is no meditation.
In space, emptiness without awareness,
Tame the root of the mind endowed with awareness.
Tame its root and relax.

* * *

Métripa

The illustrious accomplished master Shavari accepted as his direct disciple Métripa, who received a prediction that he would reach Great Seal's supreme accomplishment during the intermediate state after death. Conqueror Métripa, also known as Advayavajra, was chief of infinite numbers of spiritual heroes and dakinis and lord of the profound teachings of dwelling without mental activity in the essential, ultimate nature of mind.

(Continued on page 21)



Dispelling Darkness in the Ten Directions Guyagharbha Teachings with Khenpo Namdrol Rinpoche Orgyen Dorje Den San Francisco Bay Area April 1-30, 2004

Ven. Khenpo Namdrol Rinpoche will be teaching Longchenpa's Commentary to the Guyagharbha Tantra known as "Dispelling Darkness in the Ten Directions", in Tibetan, "gsang 'grel phyogs bcu'i mun sel." The main subject of this commentary is the ten topics of tantra explained according to the great perfection vehicle of ati yoga. The ten topics are: view, meditation, conduct, samaya, samadhi, enlightened activity, offering, accomplishment, mandala, mantra-mudra.

Khen Rinpoche received all his transmissions directly from Khenpo Jigme Phuntsok Rinpoche, and has been authorized by his teacher to pass on these teachings. Rinpoche has been teaching the many commentaries to this important tantra over the past fifteen years to thousands of students in India, Nepal, Tibet, Bhutan, Singapore and the United States and is considered the foremost scholar qualified to give these teachings.

This is the second year of a three year teaching cycle and Khen Rinpoche is permitting qualified students to enter the program even if they missed the first session given in 2003. Please contact us for the requirements and other details.

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The MA program in contemplative psychotherapy brings together meditative practice and clinical training in the context of community. Rooted in Buddhist and Shambhala teachings, as well as in Western psychotherapy, the program encourages students to join personal values with livelihood aspirations.



Blake Bailey, MA Contemplative Psychology Student

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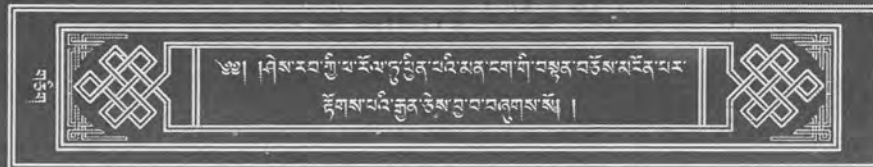
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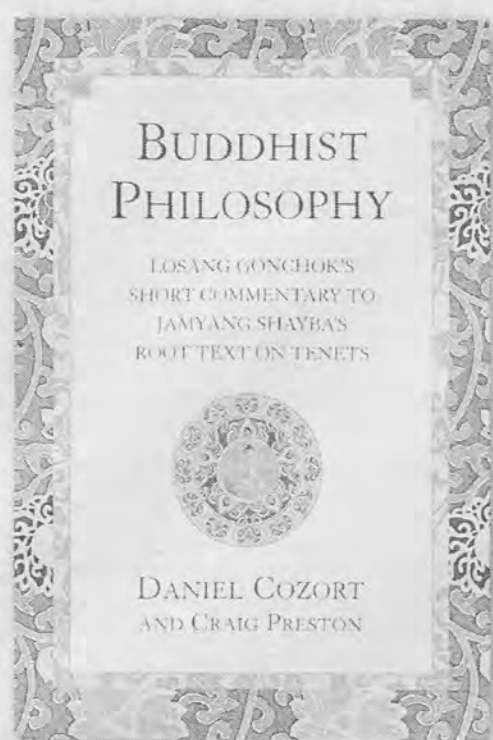
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The following is an excerpt from *Buddhist Philosophy*.

Nirvana With and Without "Remainder"

Nirvana is neither a place nor a mental state. It is a fact about us. A nirvana is the absence of afflictions in someone whose cultivation of wisdom has resulted in the destruction of ignorance, desire, hatred, etc. That mere absence is the nirvana.

On that, all Buddhist schools agree. However, they disagree over the use of the term "remainder" used in conjunction with nirvana. Other than Prasangika, it is said that after a person attains nirvana, he or she subsequently can be said to have a "nirvana with remainder," the "remainder" being the body and mind. Death cuts the remainder. However, the nirvana without remainder is a single moment, occurring just at the time of death but not after. After death there is no person to whom the nirvana can belong!

Hinayana schools do not recognize any existence after death for an Arhat. The Mahayana schools do, and all except Asanga's say that Arhats manifest in different forms, no longer helplessly reborn according to karma, and continue to cultivate wisdom and merit until they have become Buddhas. Because Asanga and his followers say that there are Arhats who do not go on to

Buddhahood, they must explain that those Arhats are born in the pure lands of Buddhas and abide there forever in meditative absorption.

The Prasangika school uses the term "remainder" in a completely different manner. For them, "remainder" has to do with whether or not to an Arhat things still appear to have true existence. To explain this, we have to recall what was said previously about the obstructions to liberation and obstructions to omniscience. What prevents our liberation is our *conceptions of* inherent existence. Things *appear* to us as though they exist from their own side, independently, and we assent to this appearance by conceiving

...when does a nirvana without remainder occur? It occurs only when that person is meditating on emptiness because at that time only emptiness appears to the mind.

of them in this way. Meditation that analyzes the way things exist will destroy this false *conception*, and we can be liberated from it and from the samsara it causes.

However, because of the way we have been conditioned, which

in Buddhism is a process without beginning, things still *appear* to exist inherently. The liberated person is someone who no longer *assents* to this appearance, who is always doubtful of the evidence of the senses and resists *conceiving* of them in the wrong way. He or she is like someone who wears sunglasses, well aware that the green tint pervading all visible objects is just the effect of the lenses. It takes a very long time for the appearance of inherent existence itself to fade. Those "taints" of appearances are the obstructions to omniscience.

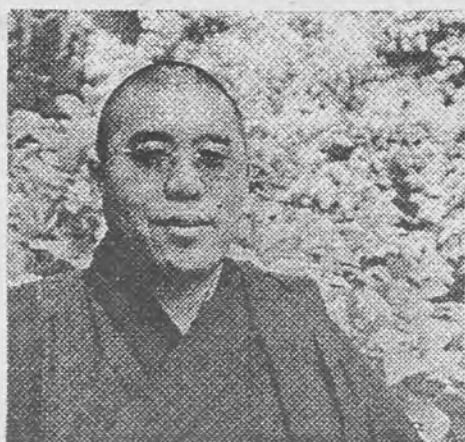
From this perspective, then, an Arhat experiences a nirvana with remainder most of the time, since most of the time things appear falsely. But then, when does a nirvana *without* remainder occur? It occurs only when that person is meditating on emptiness because at that time only emptiness appears to the mind. For non-Buddhas, it is impossible for both emptiness and other things to appear to the mind simultaneously. (Another way of putting this is to say that the two truths cannot appear simultaneously to a non-Buddha's mind.)

So, both Prasangikas and others could identify an Arhat's usual state, the time when he or she is not absorbed in meditation on emptiness, as a nirvana with remainder, but they would mean very different things by it. Prasangikas would mean that things falsely appear to the mind; others would mean that the Arhat is alive. Similarly, both Prasangikas and others would identify the nirvana of an Arhat at the time of death as being a nirvana without remainder but they would mean something different by it. Prasangikas would mean that at that time there is no false appearance to the mind (because, for a short time, only a vacuity appears to the mind), whereas others would mean that the body and mind are abandoned.

Other than the purpose of again pressing home their contention about the empty nature of things,

(Continued on page 9)

Nyima Dakpa Rinpoche



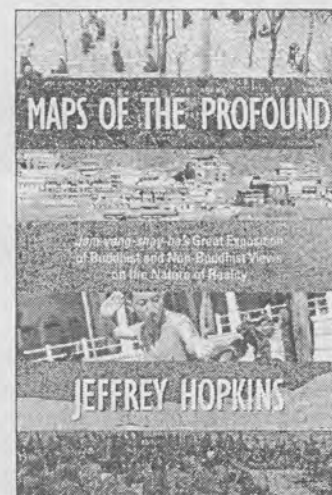
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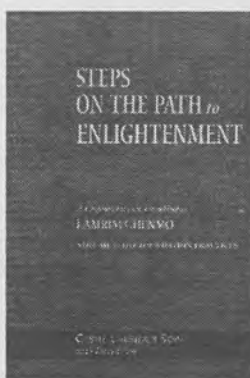
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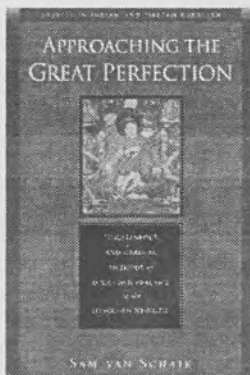


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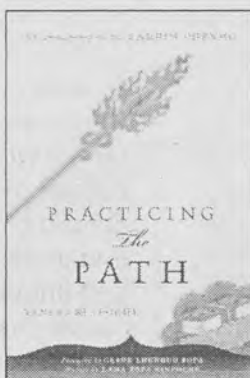


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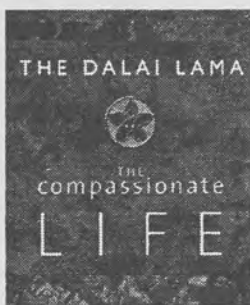


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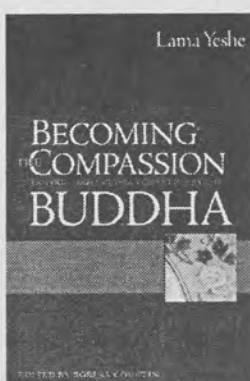
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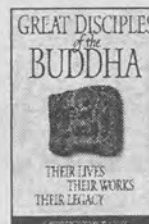


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The author's long experience in teaching Western students at the Dalai Lama's Library of Tibetan Works and Archives makes *The Heart Sutra* an ideal introduction for Westerners to this important subject.

A short excerpt from a chapter of the *The Heart Sutra* titled "The Mantra" follows.

Therefore, the mantra of the perfection of wisdom is a mantra of great knowledge. It is an unsurpassable mantra, a mantra comparable to the incomparable. It is a mantra that totally pacifies all suffering. It will not deceive you, therefore know that it is true! I proclaim the mantra of the perfection of wisdom: DAYATA (OM) GATE GATE PARAGATE PARASAMGATE BODHI SWAHA.

Because the *Heart Sutra* contains a mantra there has been extensive discussion by the commentators about whether it should be classified as a sutra teaching or as a teaching of secret mantra. In both sutra and tantra the final object is the same—to attain the body, speech, and mind of an enlightened being. Although the complete path to enlightenment is laid out from a sutra point of view in the *Heart Sutra*, the introduction

of the mantra indicates that when the essential realizations have been gained, it is necessary to engage in tantric practice in order to attain enlightenment. Tendar Lharampa states that it is difficult to decide how the *Heart Sutra* should be classified, while Gungtang Jampelyang says it should be considered as a sutra teaching because the practice of secret mantra is merely indicated.

A mantra is that which protects the mind. Through this mantra, which is the perfection of wisdom itself, we can overcome the demon of ignorance that possesses us and find unsurpassable happiness. It protects the minds of those who practice it from all fears and describes how to make the transition from worldly existence to the supreme state beyond sorrow. It is a mantra of great knowledge because it saves us from the poison of ignorance and its imprints. It is an unsurpassable mantra because it frees us from suffering and its causes as no other path

• A mantra is that which
• protects the mind.
• Through this mantra,
• which is the perfec-
• tion of wisdom itself,
• we can overcome the
• demon of ignorance
• that possesses us and
• find unsurpassable
• happiness.

of insight can. The incomparable is the state beyond suffering. Since it helps us to attain that state, it is comparable to the incomparable. It totally pacifies suffering because it rids us of all the troubles of the world and their causes. The world here refers to ordinary beings like us. Our troubles are many but foremost are birth, aging, sickness, and death. This mantra does not deceive us and it is true because wisdom sees things as they actually are without any error or deception. It is therefore transcendent.

This description of the mantra also sets out the five paths. Thus "the mantra of the perfection of wisdom refers to the path of accumulation; "a mantra of great knowledge" to the path of preparation; "an unsurpassable mantra" to the path of seeing; "a mantra comparable to the incomparable" to the path of meditation; and "a mantra that totally pacifies all suffering" to the path of no more learning. When we have actualized these five paths, we are totally protected. ■

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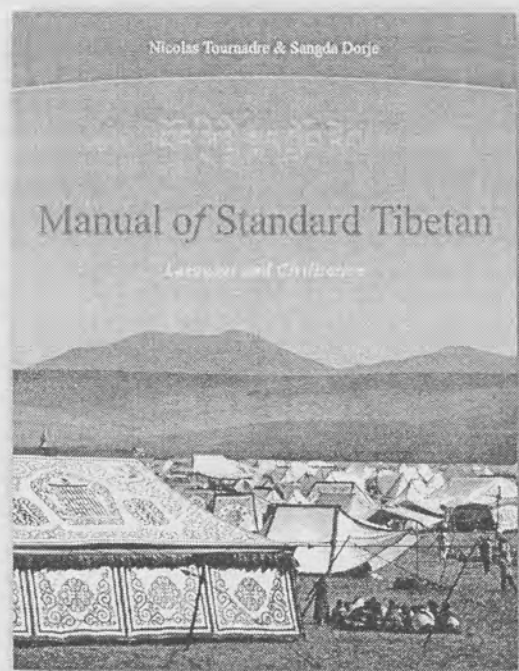
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Lesson 8 - མཐོང་ཐོས་བརྒྱུད་པ།

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8.3 Remarks on grammar འགྲེལ་བཤད།

8.3.1 Classes of verbs

Tibetan verbs fall into two main classes: **volitional verbs** and **non-volitional verbs**. The first group are concerned with controllable actions, and are compatible with intentional auxiliaries such as -payin (see 10.4) and "jussive" suffixes that convey an order or a suggestion (such as -ta or sh). Moreover, these verbs sometimes have a special inflected form for the imperative.

The verbs in the second class imply non-controllable processes which do not depend on the subject's volition, and are compatible with neither intentional auxiliaries nor imperative markers. With non-volitional verbs, non-intentional auxiliaries such as -cung or -song must be used. In this Manual, volitional verbs are marked as "[vol.]", while non-volitional verbs are identified as "[inv.]"

Ex. of volitional verbs:

བཞུགས་པ་ཡིན། tã'-payin "I looked."

སྒྲུབ་ཤིག་ tō'-sh "Look!"

ཉལ་པ་ཡིན། nyā'-payin "I went to bed."

ཉལ་ཤིག་ nyō'-sh "Go to bed! Lie down!"

Ex. of non-volitional verbs:

མཐོང་བྱུང་། thōng-cung "I saw."

བྱུང་། thra'-cung "I recovered."

Thus the following forms are incorrect because they combine a non-volitional verb with an intentional auxiliary: *མཐོང་པ་ཡིན། thōng-payin, *བྱུང་པ་ཡིན། thra'-payin; so, too, are the following imperatives: *མཐོང་ཤིག་ thōng-sh, *བྱུང་ཤིག་ thra'-sh.

The grammar of European languages does not make the opposition volitional / non-volitional. However in their vocabulary, they do differentiate between *hear*, *see* (non-volitional) and *listen*, *look* (volitional).

As in other languages, a distinction is made between **transitive verbs** (or polyvalent verbs)⁹⁸ and **intransitive verbs** (or monovalent verbs). Transitive verbs require an object, whereas intransitive verbs do not.

Ex.: མྱོ་ tã "to look" and མཐོང་ thōng "to see" are transitive whereas ཉལ་ nyā: "to go to bed, to lie down" and བྱུང་ thra' "to recover (from an illness)" are intransitive.

In this Manual, whether a verb is transitive or intransitive will be indicated indirectly: for each verb, the case required for the subject and, where relevant, for the direct or indirect object

98. With some non-volitional verbs which imply a certain degree of control, such as "lose" or "fall asleep", the imperative forms are also possible.

99. In order to avoid the linguistically problematic notion of "subject" in Tibetan, verbs may be defined according to their valency, e.g., the number of participants they require. See the Glossary of linguistic terms.

Sample page from *Manual of Standard Tibetan*



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The Ngöndro, Part 1 of the Experiential Transmission of Zhang Zhung, is the entrance to a cycle of Bön dzogchen, or "Great Perfection," teachings, which until the past decade were part of a

secret transmission passed one-to-one from master to student. This year we are fortunate to have Khenpo Tenpa Yungdrung, the Abbot of Triten Norbutse Monastery, teaching these beautiful and essential practices to us.

The Ngöndro teachings are life-long practices appropriate for people at all stages of training and are the prerequisite for further study of The Experiential Transmission of Zhang Zhung.

In 1996 Khen Rinpoche was appointed Ponlob (head teacher) at Triten Norbutse Monastery, in Kathmandu, Nepal. As ponlob, he is responsible for the education of all the monks at the Yungdrung Bön Academy of Higher Studies. In 2001, he was appointed Khenpo (abbot) of the monastery.

RETREAT COST: (includes meals; dormitory housing is available)

	EARLY	REGULAR	LATE
Ngöndro	\$300 rec'd by Oct. 22	\$350 rec'd by Nov. 5	\$400 rec'd after Nov. 5
Exp. Trans. 2/3	\$400 rec'd by Nov. 11	\$450 rec'd by Dec. 9	\$500 rec'd after Dec. 9

GESHE TENZIN WANGYAL RINPOCHE



EXPERIENTIAL TRANSMISSION
OF ZHANG ZHUNG: PARTS 2 & 3

DECEMBER 26-31, 2003

Continuing in the tradition of the past ten years, the Winter Retreat at Serenity Ridge will be devoted to the study and practice of "The Experiential Transmission of Zhang Zhung" (Chag Tri). This year Tenzin Wangyal Rinpoche will present Part 2 and Part 3.

Part Two: Introduction to the Nature of Mind is offered to those who have received and practiced Part 1: The Ngöndro. There are three principal areas introduced in Part Two: the practice of zhiné; the stabilization of mindfulness through the use of dark retreat, sun and sky gazing; and the discovery and clarification of rigpa—innate awareness. The meditations explained in Part Two introduce the practitioner to experiences of the nature of mind and create the circumstances for the teacher to give pointing out instructions.

Part Three: View, Meditation, Flexible Behavior, and Result of Dzogchen Students who have received and are practicing Part Two are warmly welcomed and encouraged to join Tenzin Rinpoche during the Winter Retreat. The retreat will present the base as view, path as meditation, secondary causes as behavior, and fruition: confidence in the three kayas as result. This format allows Rinpoche to guide committed students to further study the teachings of the masters of the lineage of Zhang Zhung.

Charlottesville, Virginia / Tel: 434-977-6161 / ligmincha@aol.com

www.ligmincha.org



BY GABRIEL ROCCO

Western students of dharma may be surprised to find a Tibetan tradition with a practice and doctrine essentially the same as the spiritual teachings of the four well-known Tibetan Buddhist schools but which does not trace its lineage back to the Indian Prince, Shakyamuni. But Bön is just such a tradition. It traces its spiritual roots to the Buddha Tonpa Shenrab Miwoche. According to the Bön histories, Tonpa Shenrab was an enlightened being who first taught in a land called Olmo Lungring. The

Bön teachings are preserved in the volumes of texts that comprise the Bön Canon.

There was a time in recent history when the survival of the Bön Canon was in jeopardy. During the Cultural Revolution that ravaged Tibet, the last complete set of the Canon was hidden in a small village where a group of devoted Bön practitioners risked their lives to keep it safe. All the other known collections of the Canon had been destroyed. Later, this collection was secretly taken to Nepal and then to India.

Endangered Ancient Tibetan Text Finds a Home in the West



On July 10th of this year, one of the few newly published sets of the complete Bön Canon, derived from that hidden and preserved copy, was received and safely installed at Serenity Ridge, Ligmicha's Bön retreat center in Shipman, Virginia.

New Presentation of Dzogchen Teachings

With the desire to make Bön dzogchen teachings accessible to Western students and simultaneously maintain the purity of the transmission, Tenzin Wangyal Rinpoche, founder of Ligmicha, is offering several teachings. Tenzin Wangyal Rinpoche is the author of *Healing with Form, Energy*

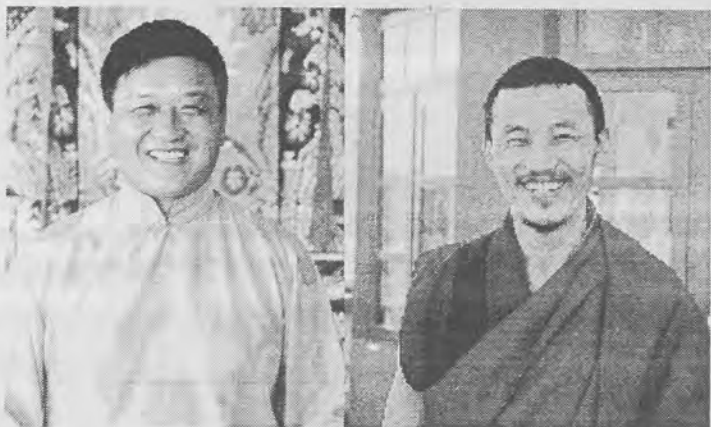
and *Light: The Five Elements in Tibetan Shamanism, Tantra and Dzogchen*; and *Tibetan Yogas of Dream and Sleep*.

Part 1, the Ngödro, presents an integrated series of nine preliminary practices which tame the mind and turn it towards the path, purifying illnesses, obstacles, and mental obscurations in order to reveal the primordially perfected nature of the practitioner's mind. Khen Rinpoche, head teacher at Triten Norbutse Monastery in Kathmandu, will teach this retreat. Geshe Tenzin Wangyal Rinpoche will teach Part Two: Introduction to the Nature of Mind and Part Three: The View, Meditation, Behavior and Result of Dzogchen at

the 2003 Winter Retreat at Serenity Ridge.

For more information contact: Ligmicha Institute, 313 Second St., S.E., Charlottesville, Virginia 22902; 434-977-6161; http://www.ligmicha.org/html/bon_canon.html; ligmicha@aol.com.

Clockwise from top: Gabriel Rocco, Geshe Nyima Oser, Tenzin Wangyal Rinpoche, and sangha members carry the texts to Garuda House; Tenzin Wangyal Rinpoche and Geshe Nyima Oser with the complete set of texts; Khenpo Tenpa Yung, Tenzin Wangyal Rinpoche. (Photos by Mary Ellen McCourt)



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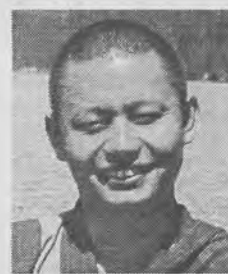
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- 4) Wisdom Chapter of the *Bodhicaryavavatara*
- 5) *Shedrel Ke Ta Ka* (Jamgon Mipham's commentary on the Wisdom Chapter of the *Bodhicaryavavatara*)
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I have often seen in the West that lamas will come and give blessings and empowerments and even short teachings, maybe for a weekend or a few days, and then will leave, and the Western students have no way to follow up with what they have been given. I have also seen that Western students are very interested and want to receive the necessary teachings to progress on the path of Dharma. For this they need continuity. They need a real base for study of Dharma.

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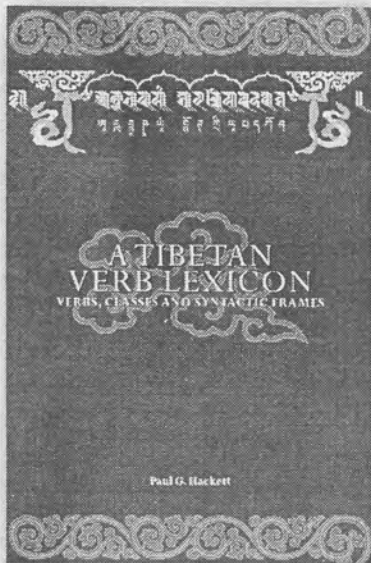
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A TIBETAN VERB LEXICON

Verbs, Classes, and Syntactic Frames



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

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 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.

PAUL G. HACKETT has an M.A. in Religious Studies from the University of Virginia and an M.L.S. from the University of Maryland. He is currently enrolled in the Ph.D. program in Indo-Tibetan Buddhism at Columbia University.

A sample page of *A Tibetan Verb Lexicon* is to the right. ■

The Jewel Treasury of Advice
A Hundred Teachings from the Heart

The Wisdom of
Drikung Bhande
Dharmaradza

Drikung Bhande Dharmaradza (1704-1754),
the author, was the reincarnation of the
great **Drikung Dharmakirti (1595-1659),**
the first of the Drikung Kyabgon
Chungtsang Rinpoches. Revered for
centuries as the combined emanation
of **Manjushri** and **Guru Padmasambhava**, these great
lamas have held one of the thrones of the Drikung
Kagyü lineage from the 17th century to present day.

Calling to the Lama From Afar

"The appearance of the great enlightened
being Lord Jigten Sumgon, the second
Nagarjuna, was predicted by the Buddha...
I urge you to study these words carefully
and bring them to life in your heart as a
regular practice. From the forward by
His Eminence Garchen Rinpoche

Ancient Teachings for a Modern Age

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Translation by
Khenchen Könchog
Gyaltsen Rinpoche

ཀེས། III ཀེས་ ཀེས་ ཀེས་ ཏ་ to raise; to rise up

ཁྱུ། V ཁྱུ་བས། ཁྱུ་བ། ཁྱུ་བས། ཏ་ to cover (with);
to be covered

ཁྱོ། V ཁྱོ་བས། ཁྱོ་བ། ཁྱོ་བས། [C] vācayanti;
pāṭhiyanti; likhati; (MV) vācana; vācyamāna;
[BCA] pāṭha ཏ་ to read; reading: NP()UC1.4.1,
OSP, NP(), CG.3, AP(), VP() ཉི་མ་ལྟ་བུ་ཡི་གེ་ཡང་།
དེ་ཡི་ཐེ་ལ་བཞུགས་པར་། Also, the sun-like letter
should be read after it. [GGT] ཏ་ NP()UC1.4.1,
VP() དེ་ཡི་མདོ་ལྟར་། Read this sūtra. [ALP] ཏ་ བཙུག་
ལག་ཁང་རྒྱམས་སྟོན་པ་དང་། ཁ་དྲོན་བྱས་ཆུས་ལེགས་
བནས་ཤིག་ May temples be filled with reading and
daily recitations. [BCA]

ལྷགས་ཁྱོ། ཏ་ (hon.) to read

ཡིད་ཁྱིས་ཁྱོ། ཏ་ to read quietly; (lit.) to read
with the mind

དཀའ། III དཀའ། དཀའ། [BCA,MNS] dur ཏ་ to
be difficult: S(), CCM, S()EC2.4, VP() དུ་ལྟོ་
ཐོལ་བ་བཞུགས་པར་། ཆེན་པོ་ཡིས་ཀྱང་བུལ་པར་དཀའ།
If effort is generated with self-confidence, it is
difficult to be overpowered by even great
[adversities]. [BCA] ཏ་ S()EC3.3, VP()EC2.4,
VP() དེ་ལྟར་དེ་བདག་ཐུག་བཞུགས་དེ། བདག་དུ་ཞིན་པས་
བཟོད་པར་དཀའ། By conceiving of (others as) "I,"
their suffering becomes mine, [and] it is difficult
to endure. [BCA] ཏ་ NP()UC1.2.2, VP()EC2.4,
VP() དལ་འབྱོར་ཆེད་དཀའ། Leisure and fortune are
difficult to find. [3PAP] ཏ་ ཞིན་དུ་དཔག་པར་དཀའ།
བཟུལ་བའི་ཡུམ། the "Mother of Conquerors," so
difficult to fathom [CES]

ཞིན་དུ་དཀའ། [BCA] atidur ཏ་ to be very
difficult: NP()UC1.2.2, ADV(), VP()EC2.4, VP()
རྒྱལ་དཔྱད་ཞིན་དུ་ཆེད་པར་དཀའ། It is very difficult to
find discrimination. [BCA] ཏ་ S(), S()EC2.4,
VP() སངས་རྒྱལ་འབྱུང་ཆེད་ཞིན་དུ་དཀའ། [It] is very
difficult to find [a human rebirth, during] the
arising of a Buddha [in the world]. [BCA]

དཀྱ། III དཀྱ། དཀྱ། ཏ་ to come out; to be
exuded

དཀྱུ། V དཀྱུས། དཀྱུ་བ། དཀྱུས། ཏ་ to ride (e.g. a
horse); to run a race

དཀྱི། V དཀྱིས། དཀྱི་བ། དཀྱིས། ཏ་ to bind; to tie; to
wrap around

ཁྱུ་(ཏུ་/ནས་)དཀྱིས། [LCh] paryavasthāna ཏ་ to
be entangled; entanglement

དཀྱིག། III དཀྱིགས། དཀྱིག་ དཀྱིགས། ཏ་ to be
obscure; to gather together

དཀྱུག། V དཀྱུགས། དཀྱུག་ དཀྱུགས། ཏ་ to stir; to
confuse; to churn

དཀྱུམ། V དཀྱུམས། དཀྱུམ་ དཀྱུམས། ཏ་ to break;
to crack; to chip

དཀྱོག། V དཀྱོགས། དཀྱོག་ དཀྱོགས། ཏ་ to rouse; to
scare up; to stir up; to churn

དཀྱོལ། V དཀྱོལ། དཀྱོལ། ཏ་ to play (e.g. a
musical instrument); to cause to sound

རབ་དུ་དྲོལ། ཏ་ to resound: ལྷ་ལྷ་ལྷ་ལྷ་དག་
ཀྱང་ཡང་དག་པར་རབ་དུ་དྲོལ་ལོ། Even the bells of
the gods did clearly resound. [PW8]

45

A sample page from *A Tibetan Verb Lexicon*

BUDDHIST PHILOSOPHY

Continued from page 7

why do Prasangikas change this terminology? Jamyang Shayba here gives two arguments. First, it makes no sense to say that there is any person who experiences a nirvana without remainder if that means that the aggregates are abandoned. There is no person once the aggregates are destroyed. Second, the language that suggests that Arhats "extinguish" their aggregates really just refers to their emptiness. Like all things, our bodies and minds are "primordially extinguished" into emptiness because they are, and always have been, empty of inherent existence. ■

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**Brute force, no matter
how strongly applied,
can never subdue
the basic desire
for freedom and
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—His Holiness
the Dalai Lama

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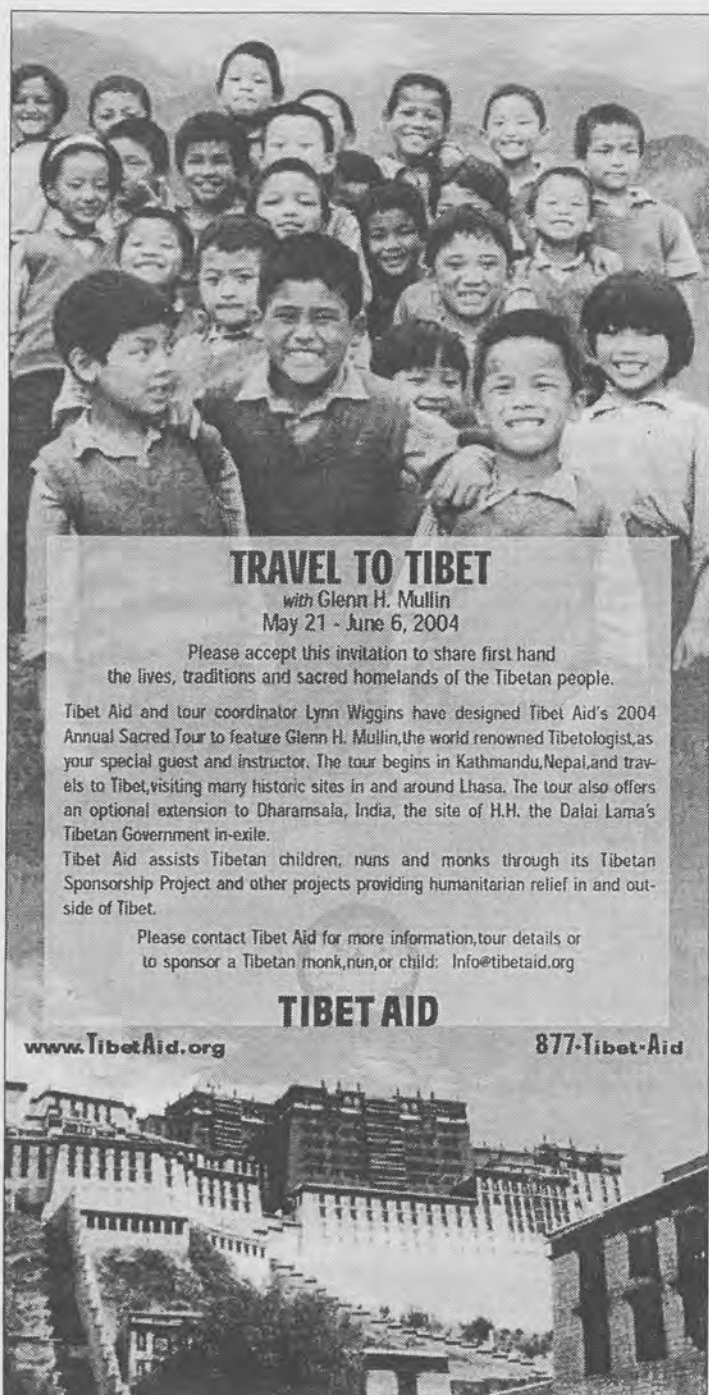
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BUDDHISM AND SCIENCE

The Mind and Life Conference



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Imagine the Dalai Lama as an engineer. If he weren't the spiritual leader of Tibet, that's what he'd like to be—according to Nobel Laureate and McGovern Institute president Philip Sharp. Sharp made the comment at the 11th Mind & Life conference, held in September on the MIT campus, the American heart of engineering and the sciences.

Engineer or not, His Holiness the Dalai Lama has a deep interest in

present the results of their cutting-edge research into the same issues.

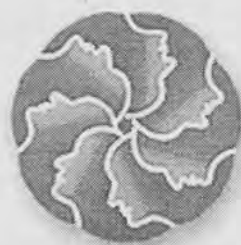
At the recent conference, Professor Richard Davidson of University of Wisconsin talked about his research on Tibetan monks wired to brain wave monitors while meditating on compassion. In a variety of studies the monks showed a marked activation in the pre-frontal cortex of the brain, an area associated with calmness and capacity to over-ride knee-jerk emotional responses. One monk, Matthieu Ricard (a presenter at the conference), was "way off the curve" in his ability to keep the pre-frontal cortex activated for extended periods, according to Davidson, and was even able to deactivate his own startle reflex in response to sudden loud noises. This is an extremely rare capability; even expert marksmen cannot repress a startle response to the sound of their own guns. Davidson commented that he simply couldn't imagine how it was possible to accomplish this feat.

B. Alan Wallace, a key figure at the conference, suggested that, just as we can train humans far beyond the norm to achieve Olympic-level athletic capabilities, it's possible to train people to achieve "Olympic" cognitive abilities—and that how to do this is maybe just what Buddhism can teach science.

His Holiness the Dalai Lama seemed intrigued by many of the issues evoked at the meeting, and listened intently as the scientists and Buddhists on the panel (including B. Alan Wallace, Georges Dreyfus, and Matthieu Ricard) discussed

the world of science—particularly as it interfaces with Buddhism, itself a science of a kind, with 2000 years of empirical examination of the workings of the mind.

It's precisely Buddhism's track record of effective technologies of the mind that brings top-level scientists to the Mind and Life conferences to learn what Buddhism can teach them about topics such as attention and cognition. In turn, they

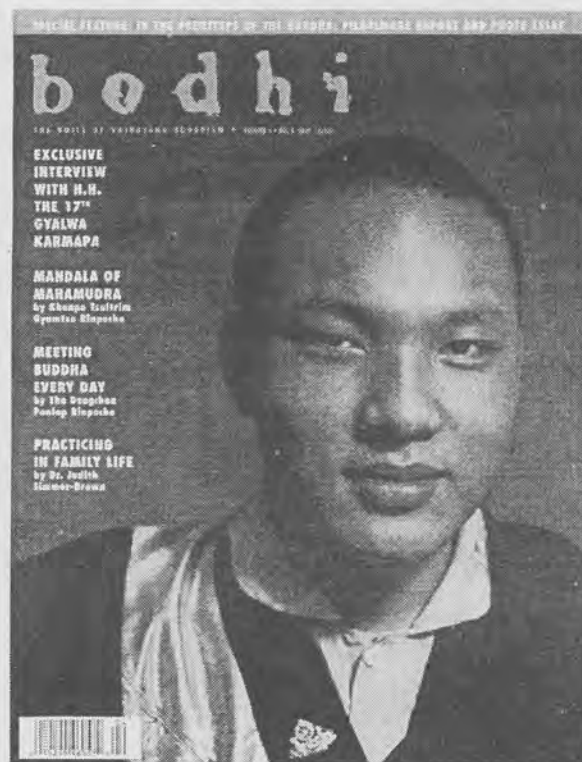


issues such as: What is attention? What is cognitive control? How are they related? Does the human mind construct a visualization instantaneously or bit by bit (scientific studies demonstrate that visualizing even a simple object such as an "A" is done piece by piece)?

Harvard professor Eric Lander noted that both Buddhism and science are attempting to ameliorate the suffering of the world and observed that "Buddhism is not a technology for detection [as is science] but for modulation."

Scientists know that the brain can in fact be modulated. For example, when the blind use Braille, sensing the words with their fingertips, it's actually the visual cortex of the brain that is activated—even though there's no seeing—indicating that the brain has re-organized itself. The capacity for practices of various kinds to actually re-model our brains is an exciting promise and prospect for meditators and scientists alike.

Several intriguing books on the previous Mind and Life conferences are available; take a look in "Science and Buddhism" in the catalog section of this newsletter. ■



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CHOOSING AND USING YOUR MALA

Continued from page 3

Some Words About Mantra

Who is saying the mantra, how it is said, one's intent while saying it—all these are important considerations. In some cases, one also may need to consider who is within hearing distance as one recites. Bardor Tulku Rinpoche notes that in his Kagyu tradition, it is acceptable in any circumstances to recite a mantra out loud, even when others who are unlikely to understand or respect the sacredness of the mantra can hear it. However, a number of other traditions specify that certain powerful mantras must be kept entirely private.

Some practices require a practitioner to recite a certain mantra as many as 100,000, or even a million, times. Because just one mantra recitation condenses the essence of vast spiritual teachings into a few concise syllables, it's easy to conjecture about the power of repeating a mantra so many times over. Those who faithfully do the recitations,

who keep the samadhi in their mind while reciting, and who rely on the blessings, empowerments and instructions of a qualified master, have an opportunity to experience the power of and blessings of mantra firsthand.

POLLY TURNER is a freelance writer in Charlottesville, Va., and former editor of *Sangha Journal*. She can be reached at: pturner2@aol.com.

Footnotes:

*From *The Encyclopedia of Tibetan*

Symbols and Motifs, by Robert Beer, Boston: Shambhala, 1999.

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***Bön specifications are per His Holiness Lungtok Tenpai Nyima, spiritual head of the Tibetan Bön tradition; courtesy of Sherab Palden and Judy Marz.

See pages 41 for malas available from Snow Lion. ■

Chögyal Namkhai Norbu

2003-2004 Transmission Video Anniversary Dates

November 19: Anniversary of Adzom Drugpa
March 6, 2004: Anniversary of Guru Garab Dorje
August, 2004: Anniversary of Guru Padmasambhava

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.

For local contact info, please contact Tseggyalgar, the Dzogchen Community in America: secretary@tseggyalgar.org

■ **Tseggyalgar, Dzogchen Community in America, Inc.**
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2003 South America: Dzogchen Retreat Schedule

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Dec. 11-14: San Paolo, Brazil
 Contact: Tel: 55-11-38144379 Fax: 55-11-2877362
 Email: dzogchenbrasil@uol.com.br

Dec. 19-21: Santiago, Chile
 Contact: lorhume@hotmail.com

Dec. 26 - Jan. 2: Cordoba (Tashigar), Argentina
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— Chögyal Namkhai Norbu



Born in Tibet in 1938, Chögyal Namkhai Norbu is one of the primary living masters of Dzogchen. After having taught for more than twenty years at the Istituto Universitario Orientale of Naples, Italy, he is at present fully dedicating his time to the transmission and preservation of the Dzogchen Teachings and Tibetan culture at large. He is the founder of the Dzogchen community, whose centers of study and practice are found all over the world. He is the author of many books and scholarly articles not only on Dzogchen but also Tibetan culture, history, medicine and astrology. The Dzogchen Community in America, Tseggyalgar, is based in Conway, MA.

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by Craig Preston

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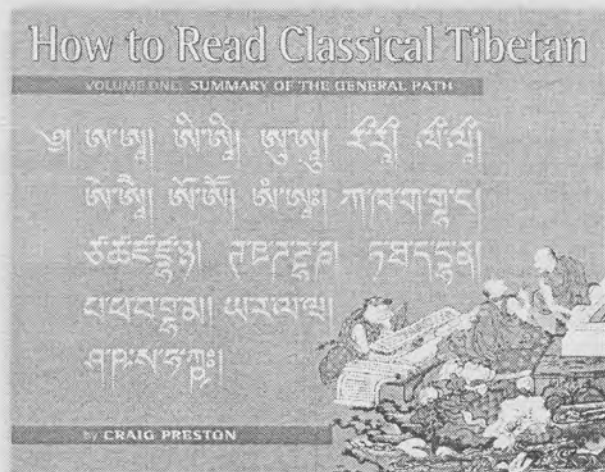
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nize the syntactic relationships you encounter, understand the meaning signified, and translate that meaning correctly into English.

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.

Below is a sample page from *How to Read Classical Tibet, Volume 1*. ■



Chapter One Self Test

ཁད་ནི་ལམ་སྒྲིལ་དོན་བསྐྱེད་པ་རྒྱུ་ཅན་པ་ལྟར་བཞུགས་པར་བྱ་སྟེ། མོག་མར་ལམ་གྱི་རྒྱ་བ་བཞེས་གཉེན་བསྟེན་ཚུལ་ལ་ཐུག་པས། དེའི་བདར་ཤ་བཅད། དེ་ནས་དལ་བ་ལ་སྒྲིལ་བོ་ལེན་འདོད་བཅོས་མ་མིན་པ་བསྟེས་ན་དེས་རྒྱ་བ་བསྐྱེད་པ་ལ་ནང་ནས་བསྐྱེད་པ་བསྟེས་པའི་ཕྱིར་དུ་དལ་འབྱོར་གྱི་སྐོར་རྣམས་བསྟོམ་།

Write out the passage, boxing and identifying every syntactic element

Look, it's really up to you to learn to read Tibetan. If you get to this point and can't read the passage at all, it is because you can't remember the explanations. If you can't remember the explanations of the syntax, it is because you haven't said the explanations aloud enough. If you were in my class, I'd ask: what is the verb? Is it transitive or intransitive? What class of verbs does it belong to? If it's transitive, is the agent expressly stated or is the agent implied? The answer to everything I ask is right here on the page. Here's an example for the first sentence.

syntactic function	implied agent of transitive verb	→	adverbial qualifier of བཞུགས་པར་	→	object of བཞུགས་པར་ in 1 st case	→	adverbial qualifier of བཞུགས་པར་	→	trans. v (ag-nom)	→	continuative syntactic particle following verb	
	implied agent "I"	→	ཁད་	ནི་	→	ལམ་སྒྲིལ་	དོན་བསྐྱེད་པ་	→	རྒྱུ་ཅན་	→	བཞུགས་པར་	སྟེ།
type of word or particle			adverb	s.p.		noun + adjective compound	+6 th	compound noun		adverb qualifying the following verb	verb phrase (verbal infinitive + strong future auxiliary)	continuative syntactic particle
lexical meaning	[I]		now			general path		summary		briefly	[I] will set forth, discuss	following verbs, this indicates that more relevant information follows

Now I will discuss briefly the summary of the general path.

Now I will discuss briefly the summary of the general path.

Ask yourself questions as you review

- | | | | |
|---|---|--------------------------------------|--|
| 1. What is the verb? | བཞུགས་པར་ I will discuss | 6. What is the particle རྟེན་ doing? | It is a punctuational syntactic particle, setting off a word or noun phrase for rhetorical emphasis without changing the declension. |
| 2. Is it transitive or intransitive? | It is transitive | 7. What is the word རྒྱུ་ཅན་ doing? | It is an adverb qualifying the action expressed by the verb. |
| 3. Is the agent expressed or implied? | It is an implied "I" | 8. What is the particle ལྟར་ doing? | It is a continuative syntactic particle following a verb indicating that more relevant information follows. |
| 4. In what case does this verb take its object? | 1 st case—nominative | | |
| 5. What is the object? | ལམ་སྒྲིལ་དོན་བསྐྱེད་པ་
summary of the general path | | |

Chapter One • 15

Kayla Komito

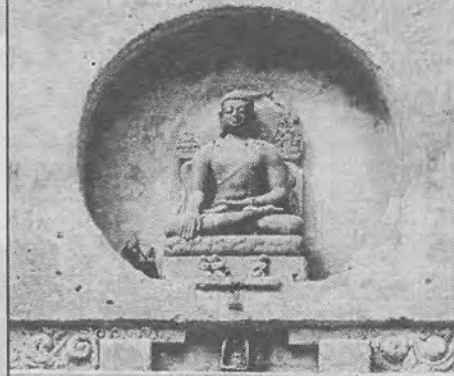


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Evangelists in Tibet

Reports from Tibet suggest that Evangelist missionaries have increased and diversified their long-term activities in Lhasa and other parts of Tibet because of the closer interaction between Tibetans and foreigners operating in Tibet. Seemingly undeterred by the authorities, European, US and increasingly Asian missionary organisations are involved in official and semi-official educational institutes, in business activities and increasingly in the recruitment of young, bright people for training and employment purposes.

The two main centres of missionary activities appear to be Lhasa and Xining, the capital of Qinghai province at the outer north-east fringe of Tibet. Young people arriving from poor rural backgrounds seem to be specifically targeted by missionary activities. In the absence of secular youth schemes, they receive much sought after assistance in their schooling from the missionary agencies. Typically, recruitment happens first as a personal connection, growing into a proposal to become

A young orphan from Lhasa told TIN how he was identified by

Korean missionaries who made visits to his school and developed a personal relationship with him. They supported his

attendance at IT courses, but what first seemed to be selfless generosity soon turned out to be a plan to employ him as a translator and editor of Christian texts into the Tibetan language. They soon took him to villages around Lhasa as a translator and encouraged him to explain to the villagers about the word of Christ. The boy describes how he gradually realised that their aim was to convert young Tibetans like him to Christianity and employ them in their missionary work.

"It was extremely embarrassing particularly to be put in the position where I was supposed to explain about this foreign belief to elderly Tibetan villagers who have much faith in Buddhism and who derive much strength out of their devotion. As it became clear to me that they wanted to convert me, I became really sad and angry. I was particularly worried to see how many young Tibetans start going to their Sunday services and picnics."

The young man was also encouraged to help distribute books with parts of the Bible translated into Tibetan.

"Monks would tear up such books, and our teacher had earlier warned me against the missionaries who had been visiting our school."

Personally, the boy never felt that his own religious convictions would be weakened by the influences of missionary activities, but he expressed the fear that many young, poorly educated people from rural areas are vulnerable in the light of activities that first indicate practical help but that are eventually aimed at conversion.

(From: www.oneworld.net/article/country/895) ■



* The boy describes how he gradually realised that their aim was to convert young Tibetans like him to Christianity and employ them in their missionary work.

a Tibetan teacher or a translator, sometimes with the prospect of studies abroad. As they start to work closer with missionary agencies and their staff, however, the recruits are gradually encouraged to embrace Christianity and abandon their Buddhist beliefs. Although many Tibetans acknowledge the positive impact of foreign charitable projects, the current situation has raised suspicions of such projects in general, regardless of whether they intend to evangelise or not. It has also raised concern among Westerners operating in Tibet who find their work itself disturbed by Evangelist activities and themselves falling under suspicion.

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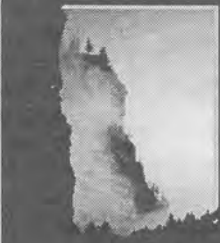


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Bush Welcomes Dalai Lama

Meeting with the Dalai Lama at the White House on September 10, President Bush expressed his "strong support" for the Dalai Lama's efforts to find a negotiated solution with the Chinese leadership.

The Dalai Lama's last Washington visit was in May 2001, making this his first opportunity to meet with U.S. leaders since the renewed contact between his envoys and Chinese government officials, credited in part to sustained U.S. interest in the dialogue process conveyed consistently to Chinese leaders. To date, the Dalai Lama's envoys have made two trips to China and Tibet, in September 2002 and May-June 2003, following an impasse in direct contact of nearly a decade. A Report on Tibet Negotiations issued from the White House to the Congress shortly before the envoys' second trip detailed steps taken by the President and Secretary of State to encourage the Chinese government to enter into a dialogue with the Dalai Lama or his representatives leading to a negotiated agreement on Tibet. While the report stressed

that "questions surrounding Tibet and its relationship to Chinese authorities in Beijing should be resolved by direct dialogue between the Tibetans and the Chinese," it also made clear that the "lack of resolution of these problems.... will be a stumbling block to fuller political and economic engagement with the United States...."

Meetings with President Bush and Secretary of State Powell were said to have reflected their strong interest in the Dalai Lama's evaluation of the renewed contact between the Chinese and Tibetans and possible next steps, including a third trip by the Dalai Lama's envoys. Discussions reportedly included commitments from the U.S. Government and the Dalai Lama to seek a mutually beneficial solution for Chinese and Tibetans arrived at through dialogue and based on autonomy for Tibetans, and whether a trip by the Dalai Lama to China or Tibet might be plausible. Throughout his Washington visit the Dalai Lama forecast a lengthy and difficult process of negotiations



and asked that the United States concurrently focus its attention on three immediate concerns: (1) unchecked Chinese emigration into Tibet, (2) the economic marginalization of Tibetans, and (3) the impact of resource extraction and development on Tibet's fragile environment. Chinese policies that had attempted to grapple with these kinds of negative impacts were identified and discussed, and both the President and Secretary were very well briefed on the situation in Tibet. The meetings occurred amid the usual official complaints from Beijing who urged the United States "to stop using the Tibet issue to interfere with China's internal affairs, so as to not harm China-U.S. relations." Nonetheless, the Dalai Lama was received at the State Department and White House with diplomatic courtesies, which included a warm White House welcome by First Lady Laura Bush, and administration officials did not shy away from formal and informal conveyances of friendship and solidarity with the Dalai Lama and his efforts.

(From the International Campaign from Tibet website) ■

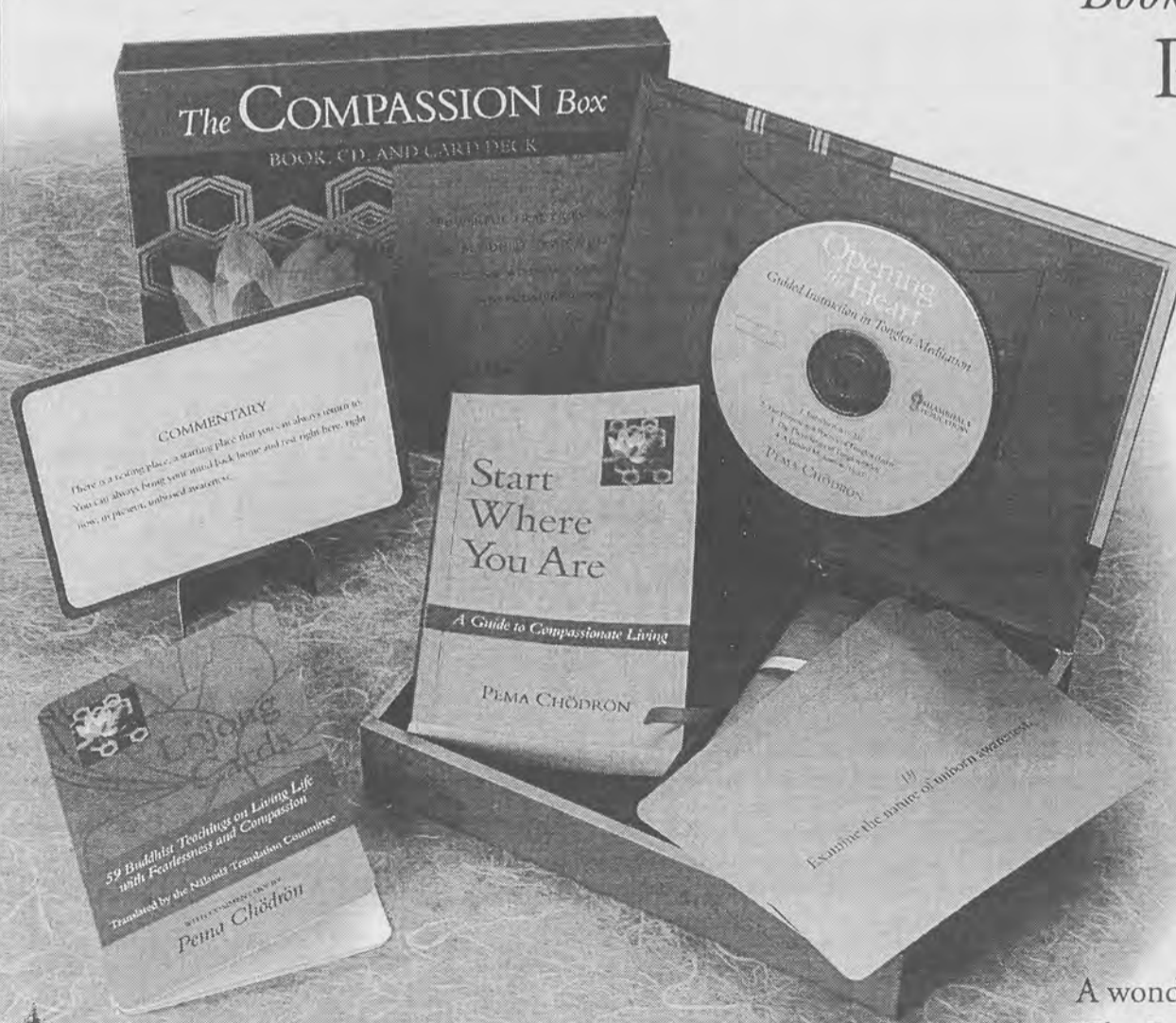
Tibet Fund

Founded in 1981 with the blessing and advice of H.H. the Dalai Lama, the Tibet Fund presently administers more financial assistance to the Tibetan community than any other single aid organization. They support economic and community development projects in the refugee communities in India and Nepal, provide emergency relief and resettling for new refugees who have fled Tibet, improve health conditions in the refugee communities, preserve the traditional Tibetan medical system, provide scholarships to Tibetans students and professionals, preserve Tibetan culture and promote cultural exchange, and provide assistance for health, education and economic development projects inside Tibet. If you would like detailed information on how you can help, please contact: Tibet Fund, 241 East 32nd Street, New York, NY 10016, 212-213-5011. ■

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SHAMBHALA PUBLICATIONS

STUDENT BUDDHIST NETWORK

College and graduate school have, to a certain extent, become designated periods of groundlessness; times when many young people leave what they know and begin to connect with new ideas and create their own. Beginning the study of Buddhist meditation and thought is one way many students are embracing such groundlessness and knowingly or not, creating their own sangha.

The founders of student Buddhist groups at both Wesleyan (The Wesleyan Dharma Study Group) and Yale (The Yale Buddhist Society) Universities conceived of the Student Buddhist Network in an effort to discover other student Buddhist groups and relate with them. Over

the past year the Student Buddhist Network (SBN) has grown from a few northeastern schools to over twenty-five across the United States and Canada diverse in tradition, practice and interests. SBN seeks to encourage dharma on campus by providing tools to member schools such as speaker contact information, finance coordination and a yearly conference for idea exchanges. Since this is an ecumenical network, SBN encourages member schools to invite teachers from different Buddhist traditions to teach at their schools.

Last January when the Student Buddhist Network held its first conference with representatives from Brandeis, Brown, Harvard, RPI, Tufts, UCONN, Wesleyan and Yale Universities, diverse as the groups were, the sense of community was remarkable. The strength everyone received from our first conference was so welcome and so thrilling because overall everyone seemed to realize our commitment was the same, our challenges were often similar and our problem-solving abilities creative. This fall SBN will hold its second conference in Boston.

We are always eager for feedback, suggestions and donations of books, teachings, and money. If you have comments or would like to become involved, contact Ravenna Michalsen (Ravenna@yale.edu) or Lodro Rinzler (prinzler@wesleyan.edu). May the dharma flourish! ■

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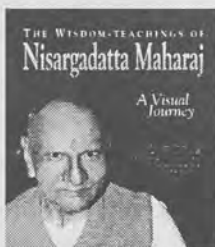
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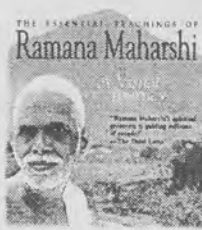
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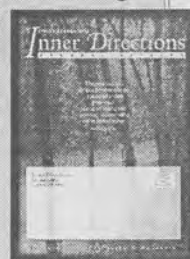
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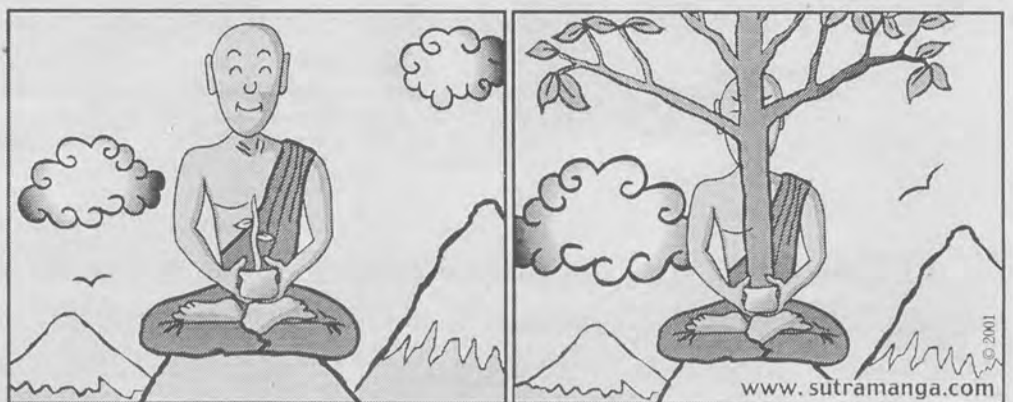
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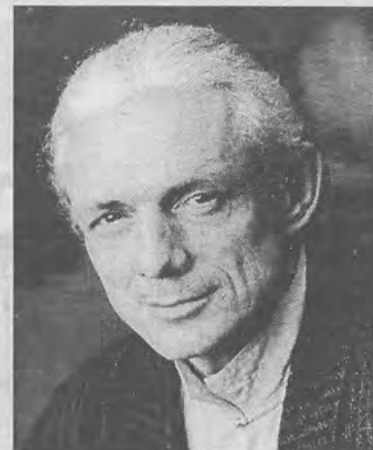
With Glenn H. Mullin



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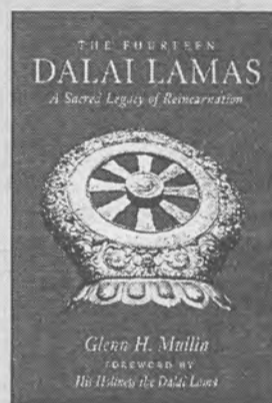
TRIP LEADER: Glenn H. Mullin studied in the Himalayas for twelve years under many of the greatest living Tibetan masters. He has written some twenty books on Tibetan Buddhism, a dozen of which specialize in the lives and works of the early Dalai Lamas. He divides his time between writing, teaching, and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



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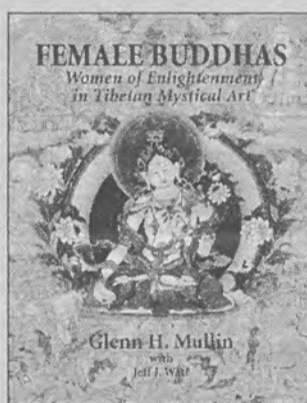
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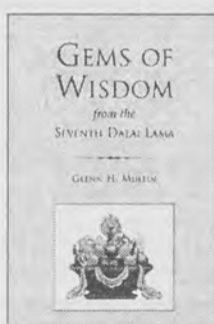
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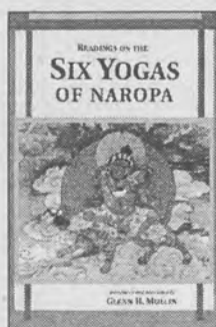
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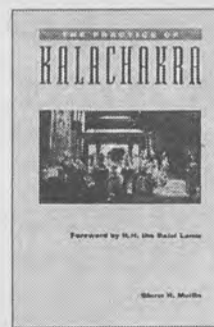
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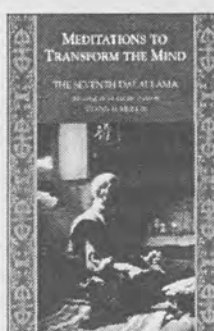
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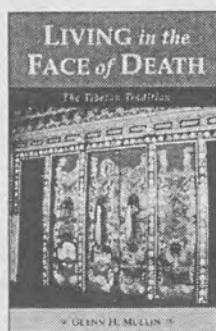


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TIMELESS RAPTURE

Continued from page 5

While he lived as a hidden [tantric practitioner] in Vikramashila Monastery, he drank alcohol and enjoyed sexual relations with a woman. When other members of the monastic community discovered this, they expelled him from their grounds. At the banks of the Ganges, Métripa spread a mat made of antelope's

skin [on the water], used his staff as an oar, and sailed away, singing this song:

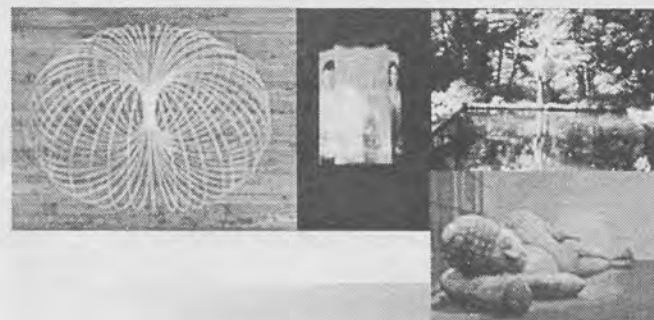
- To approach the noble master brings happiness.
- To drink his profound teachings' ambrosia brings happiness.
- To gain experience in them brings happiness.
- To gain no experience at all brings happiness.

To have a view without hope or fear brings happiness.
If it is spontaneously present, this brings even more happiness.

To meditate without dualistic clinging brings happiness.
To have no reference points brings even more happiness.

To engage in choiceless conduct brings happiness.

(Continued below)



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TIMELESS RAPTURE

Continued from above

To have no hesitation brings even more happiness.

To use the mind to watch the mind brings happiness.

To cut off the mistaken path of hope and fear brings happiness.

To stay in retreat in the mountains brings happiness.

To have a view without hope or fear brings happiness.

To set aside homeland, friends, and relatives brings happiness.

To live on begged food brings happiness.

To eat the food of great bliss brings happiness.

To wear the clothes of luminosity brings happiness.

To practice the path of the messenger brings happiness.

To keep one's focus at the tip of the nose brings happiness.

Having sung this, he sailed unhindered across the surface of the water. Everyone realized that he was an accomplished master and in regret [for their thoughts and actions] bowed to him from the shore. ■

THE NINTH KARMAPA'S OCEAN OF DEFINITIVE MEANING

Continued from page 1

Here is an excerpt from chapter 6: The first question posed is, "What is your mind's nature like?" At this

point you have been practicing insight meditation and looking at the mind's nature directly in the way, for example, you would watch the behavior of a bird. You have been looking to see how the mind comes to rest, how the mind moves, and

so on. There are several things you might have experienced and that therefore might constitute your answer to this first question. You might say, "Well, there is nothing to find; I cannot find anything; there is simply nothing there." Or you might say, "What I experience is a kind of vague obscurity, a sort of darkness." Or you might say, "What I've experienced is lucidity, a kind of knowing."

Another question posed is whether or not there is any difference in your experience between the practice of tranquility meditation and this first practice of insight meditation. Previously, when you were practicing tranquility alone, you brought your mind to a state of rest in a natural way. Now, what you are doing in the initial practice of insight is looking at the mind within that state of rest or stillness. Is the experience of looking at the mind within stillness any different from the experience of stillness itself, of the experience of tranquility alone?

It might be exactly the same; there might be no difference whatsoever, or it might be slightly different. If you say that there is no difference whatsoever, that the experience of looking at the mind within stillness and the experience of just achiev-

klesthas, cannot eradicate them; it cannot generate great wisdom. So, if there is no difference between this first practice of insight and the practice of tranquility, you need to keep looking. If there is a difference, if in your experience looking at the mind within stillness and simply resting in stillness are slightly different, then our text says you probably have a partial experience of your mind's nature, in which case you should continue in the same way.

About looking at the mind, it was written by the Third Gyalwang Karmapa, Rangjung Dorje, in his Aspiration of Mahamudra, "When one looks repeatedly at the mind which cannot be viewed or cannot be looked at." That line indicates that, when you look at your mind, there is no object to be seen in the visual sense of something you can look at physically. He continues, "When you do so, you vividly see that which cannot be seen." Vivid seeing is what we call insight or lhaktong (in Sanskrit, vipashyana). That which cannot be seen is the mind, which is not an object that is in any way separate from that which is looking. This kind of looking is not like looking outside yourself at trees or hills or buildings, and so on. Yet, while it is not an object to be viewed outside the looker, it can be experienced. There is an experience, which here is called "vividly seeing that which cannot be seen."

Now, when we look at the mind in this way, we are not trying to condition or alter the mind in any way. We are not trying to convince ourselves that that which does not exist, exists. We are not afraid of finding nothing and so are trying to find something. Nor are we trying to convince ourselves that that which exists, does not exist. We are not afraid of finding something and are not desperate to turn it into nothing. When we describe the mind, we have to say that it is not something in the usual sense of that word, because it has none of the substantial characteristics that we normally associate with words like "something" or "existence." But we also cannot say that it is nothing, because when we say nothing, we mean nothing at all, absolutely nothing. If the mind were nothing in that sense, then it would be an utter absence, like the absence of mind in a corpse. The mind is not nothingness.

Now, in order to attempt to communicate this state or characteristic of the mind, mahasiddhas have used different terminology. They have sometimes referred to it as the unity of cognitive lucidity and emptiness, or as the unity of the expanse and wisdom. Sometimes they simply say that it is inexpressible and beyond words. In any case, it is this nature, which cannot be easily characterized as one thing or another, that we are attempting in this practice to experience directly.

The previously quoted stanza by Rangjung Dorje goes on to say, "If you vividly see that which cannot be seen, you cut through doubt about any kind of, 'It is this,' or 'It is not this,' 'It is that,' or 'It is not that.'" The last line of the stanza, which makes it an aspiration, reads, "May I see this just as it is without bewilderment or confusion." It is appropriate to make this aspiration and to attempt to accomplish it through practice, because what you are looking at is the nature of your own mind. Your mind, which is looking, is fully capable of seeing its own nature. It is not something that is distant from you or hidden from you in any way. It is, therefore, most important to put the effort into looking at the mind in this way. ■



KÜN-ZANG LA-MAY ZHAL-LUNG

Translated & edited by
Sonam T. Kazi

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

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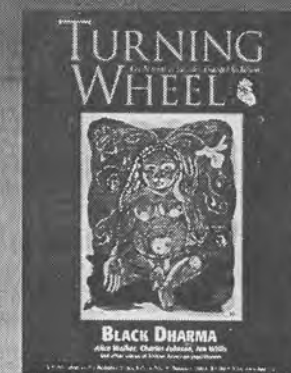
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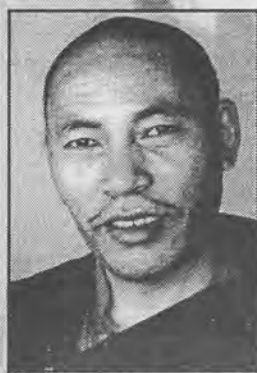
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POINTING OUT THE DHARMAKAYA

Continued from page 1

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

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Now, we will look at the first way of pointing out, which I'm going to present in the hopes that it will help your meditation practice.

When you practice the first of the five ways of looking at the mind, what will you experience? When

you are looking at your mind, will you actually see a thing? Is there a thing to discover about which you can then say, "This is the mind that I have seen?" No, there is nothing like that. Because there is no thing that we can call the mind, the Buddha talked of emptiness and selflessness. If in fact the mind did consist of some concrete thing that we could point to and call mind, then the Buddha would not have characterized it as empty and selfless. In the terminology of philosophy, we would say that this is the absence of true existence of the mind. The point of this is that no matter how

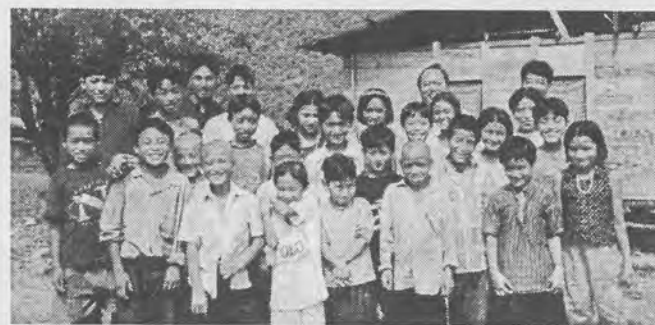
much you look at the mind, and no matter what you may expect to find, you will not find a thing of any kind. And your not finding such a thing is not because you do not know how to look at the mind, or because you are not looking hard enough; it is simply because that is how it is. There is no thing, no substantial existence within the mind. It was therefore said by the Third Gyalwa Karmapa, "It does not exist and has not been seen by any of the Victorious Ones." Because there is no substantial existence within or to the mind, then no Buddha of the past, present, or future has, does, or will see such a thing in it.

There is nothing to see when you look at the mind, but on the other hand, there is not an absolute absence of anything either. Normally, when we talk about emptiness we generate a concept of absolute nothingness, absolute non-existence, as for example, the horns of a rabbit or the emptiness of empty space. The emptiness that is the mind's nature is not like that either. It is not an absolute nothingness. For example, when you look at the mind within the context of shamatha practice, then you do not see color, shape, or any kind of substantial characteristic in that way. But that is not the discovery of an absolute nothingness, because this emptiness that is the mind's nature is not insentient. It is at the same time a cognition and a cognitive capacity, because it is, in fact, that which can and does know experience.

So from one point of view, you can't say it's merely empty, because there is cognition, but you can't say there's something there, either, because there are no substantial characteristics—no color, no shape, in fact nothing to grasp whatsoever. There is nothing you can fixate on, nothing you can label or designate accurately. Because of this, we say the mind is empty. Not only the mind, of course, but all things are empty. The reason we look at the mind is that the mind is obviously empty. Besides, the mind's emptiness can recognize itself. That's why we say it's not merely empty; its emptiness is, at the same time, a clear lucidity, a very clean lucidity. This term "lucidity" is sometimes misunderstood. It always has a connotation of light, which is often misunderstood as being a kind of visual experience of physical light. Which it is not. It's simply the cognitive lucidity of your mind.

When you look at the nature of your mind, you see that its essential nature is emptiness. But this does not make your mind nonexistent, and make your body, therefore, a

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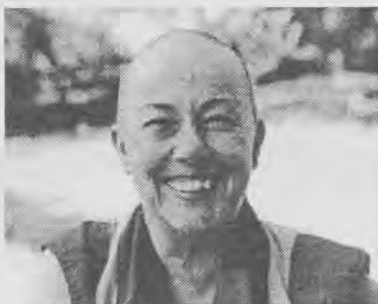
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corpse. For while the nature of your mind is emptiness, it also has this natural characteristic of cognitive lucidity, and in fact, this cognitive lucidity which characterizes the mind is inseparable from the emptiness which is its fundamental nature. Therefore, after saying, "It does not exist and has not been seen by any of the Victorious Ones," the Third Karmapa goes on to say, "It does not not-exist, it is the basis of samsara and nirvana." Although the mind is empty in the sense of being devoid of any kind of substantial existence, it nevertheless is the ground for all of the qualities of Buddhahood and for all of the confusion of samsara. So, you would have to say, finally, that it is beyond being something or nothing. You cannot say the mind is something because it has no substantial characteristics that make it meaningful to view it that way. Nor can you say that it is nothing, because it is the ground for all qualities and the ground of experience. Therefore, the mind is said to be beyond being something or nothing, beyond existence and non-existence. One of the implications of this is that when looking at the mind you have no need to pretend that that which exists does not exist, or that that which does not exist, does exist. You simply see the mind as it is.

When you rest in this experience of the mind, which is beyond extremes or elaborations, what is the experience of that like? It is characterized by a profound state of ease, which means an absence of agitation or discomfort. Therefore the experience is comfortable and pleasant. The term comfortable does not indicate pleasure in the sense of something you're attached to, or the pleasure of acting out an attachment or passion. It's simply the absence of any kind of discomfort or imperfection in the nature of mind itself. Therefore, the experience of that nature is characterized by comfy blissfulness. This is as close as we can come in words to what you experience when you look at your mind. You couldn't actually communicate what you experience. It's beyond expression. In fact, the Buddha said that this nature is the Prajnaparamita that is inexpressible, indescribable, and even inconceivable. If it had substantial characteristics, for example, if it had a color, at least you could say, it's blue or it's yellow or it's red. And if it either existed or it didn't, then you could say it exists or it doesn't exist. But it's beyond any of that. Therefore, you can't accurately say anything about it. Therefore, it was characterized by Marpa the Translator as being like the situation of a mute person tasting sugar. The person would taste the sugar and would be aware of the sweetness, but if asked to describe it, would be unable to do so. In the same way, since you are viewing your own

mind, you can experience what it is like, but you could never really relate it to anyone else.

If through looking at the mind, you come to experience that the nature of the mind is what has been described—if you experience it as such through your seeing it as such when looking—then this is probably a correct experience. The only possible source of mistake here is that you might be reinforcing or adulterating your experience with conceptual understanding. For example, through study and so forth, you might have come to the conclusion intellectually that the mind must be insubstantial and therefore beyond existence, and that it must not be an absolute nothingness and must therefore be beyond non-existence.

...an understanding
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the qualities [of the
awakened state]....It s
not going to lead to
anything right now.
The only thing that s
going to lead to any-
thing right now is
actual experience.

In that way, you might have an intellectual understanding that is similar to what is experienced directly. But if it's merely an intellectual understanding, then it's not a basis for liberation; it won't lead to direct experience. Because of that, while this intellectual understanding itself is a good understanding, it tends to prevent progress, because an understanding itself cannot lead to the qualities [of the awakened state] as experience can—and is therefore really no help. We can't say that having an intellectual understanding of such profound teachings is utterly useless. Of course, there is some benefit to it; there's some blessing. But it has no use whatsoever in the immediate future. It's not going to lead to anything right now. The only thing that's going to lead to anything right now is actual experience. When you look at the mind, you need to look at it without such presuppositions so that the understanding can arise on the basis of experience, internally and spontaneously. Intellectual understanding somehow has to be used to fuel experience. On the other hand, if the student has actually recognized this from within and has actually experienced lucidity-emptiness, then that is the arising or attainment of vipashyana on the basis of stillness, which is pointed out in that way. That is what is called the recognition of simultaneous arising and liberation (and all the other elegant terms that there are in all the commentaries). The student at that point has seen their mind's nature within stillness. ■



TIBETAN TREASURE VASES
Continued from page 1

Turquoise supports the life essence of the human realm of intelligence. Crystal supports the life essence of the naga realm of wealth. The cowrie shell supports the life essence of the dakinis, and iron pyrite supports the life essence of the local protectors of the environment and the practitioners within it.

The vases are filled to the brim with medicine balls whose most important ingredient is "mother pills." The main substances in mother pills are called yang-dzay rilbu (essential wealth substance pills.) Padmasambhava originally hid these substances for future generations of beings. Many treasure revealers discovered these hidden substances. His Holiness Dudjom Rinpoche collected the substances from the ten-gam (treasure collections) of Mipham Rinpoche, Mindroling Terchen, and Khyentse Rinpoche, and many other precious substances created by sublime beings. From these substances Dudjom Rinpoche made the original "mother pill."

Lama Tharchin Rinpoche received original "mother pills" from Dudjom Rinpoche and expanded them. He added the twenty-five precious substances: the five precious jewels, the five precious essences, the five precious medicines, the five precious scents, and the five precious grains; plus tsa-sum (three roots), tsi-zhi (four flower essences), nyingpo-nga (five essences) and zangpo-druk (six excellences). He also added a very rich collection of jewels and minerals: opals, diamonds, emer-

alds, sapphires, rubies, turquoise, coral, pearl, dzi stone, chong stone, gold silver, copper, and so on; and additional precious substances such as soil, stone, and water collected from many of the world's holy and famous places.

Also inside the vases are dutsi (a holy substance that transforms all negativity into wisdom), ten-dü rilbu (a collection of relics from countless Buddhas), pictures of the wealth deity Khandro Norlha, wealth mantras, and khorlos (written diagrams expressing wealth potential), which increase merit, prosperity, and abundance with the intention to benefit all beings.

Upon completion, the treasure vases are consecrated in a seven day ceremony.

For centuries, Tibetans have kept treasure vases in their homes, buried them in the earth, or placed them in bodies of water. The Venerable Lama Tharchin Rinpoche created and oversees the Vajrayana Foundation Treasure Vases. Rinpoche trained throughout his life in ritual art and ceremonies with His Holiness Dudjom Rinpoche and other great masters such as Lama Sherab Rinpoche. Snow Lion is honored to be able to offer these wonderful vases.

(See page 34 for details.) ■

Above photo: Lama Tharchin Rinpoche holding a treasure vase

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Founding director David Curtis has taught Tibetan for over a decade. He trained at Kagyu Ling Monastic College (founded by Kalu Rinpoche), completing the traditional three-year retreat there in 1992.

Professor Jeffrey Hopkins of the University of Virginia said in a newspaper interview: "Snow Lion is seminal—they are crucial in the development of the field of Tibetan studies and to furthering the public's interest in Tibet. By making texts of various levels of difficulty available to the public in English, Snow Lion is the pioneer house in this field."

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Lhundrup Topgye Ling, a Nyingma dratsang school, has been blessed and named by the supreme head of the Nyingma Lineage, His Holiness Minling Trichen Rinpoche. This dratsang offers a traditional education and preserves sacred cultural arts. Built near the secret womb space of Dorje Phagmo and the birthplace of

Dudjom Rinpoche, the school offers hope to many families. Projects include a nursery for young children and distribution of food, clothing and medical supplies. Beginning in 2004 the Pemakö Project, in partnership with the Himalayan Health Exchange, will establish medical camps to benefit the entire region.

The Pemakö Project provides a rare opportunity to empower the next generation of children through a traditional spiritual education. With the support of generous donations, the school, nursery, kitchen and dorm buildings have been constructed. Thirty-eight children currently attend Lhundrup Topgye Ling and an additional 20 are in the nursery. While much has been accomplished, many more children still need help. Every penny donated to the Pemakö Project directly benefits these children, and all donations are fully tax-deductible.

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

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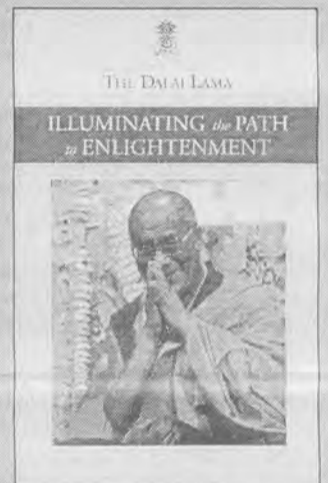
There may no such thing as a free lunch, but there is such a thing as a free Dalai Lama book. And a good one, at that (aren't they all).

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.

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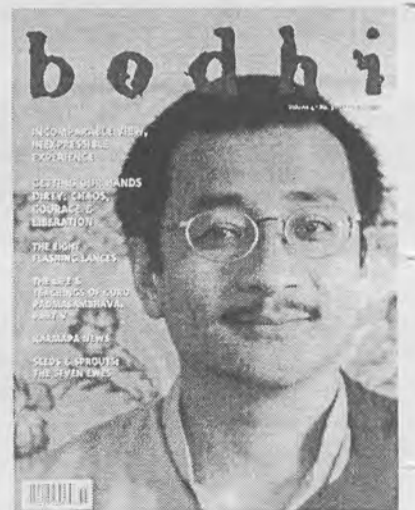
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We hope you will enjoy reading Bodhi and consider subscribing. This issue contains two full-length articles by The Dzogchen Ponlop Rinpoche, including, "Getting our Hands Dirty: Chaos, Courage and Liberation" as well as a teaching by Khenpo Tsultrim Gyamtso Rinpoche. There are wonderful photos of H. H. Karmapa, as well as the Dalai Lama, Khenpo Rinpoche and Ponlop Rinpoche.

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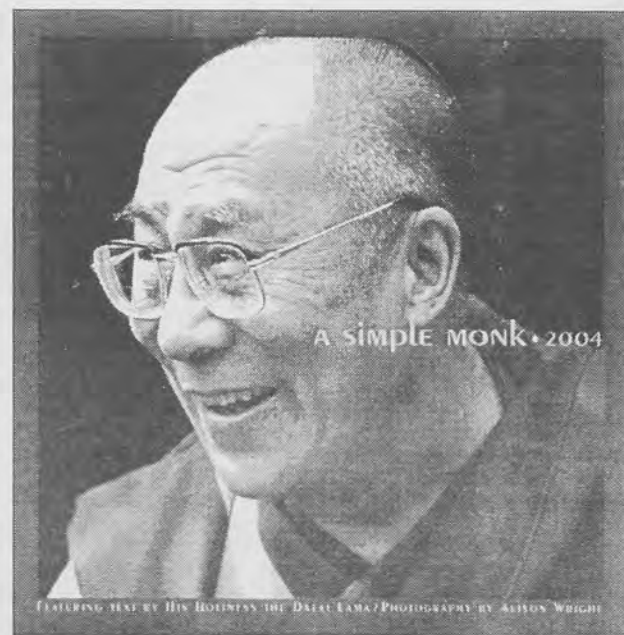
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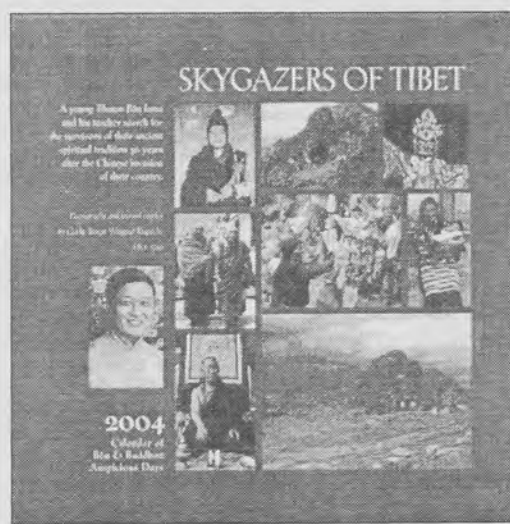
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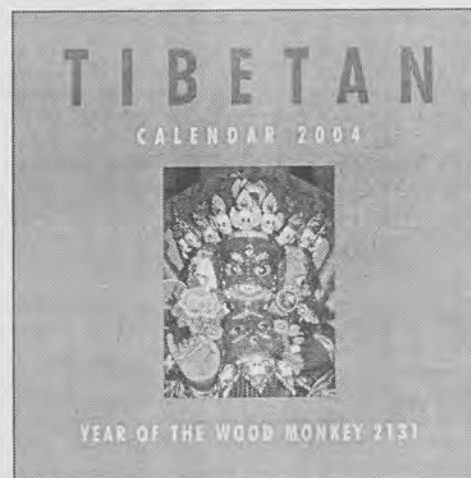
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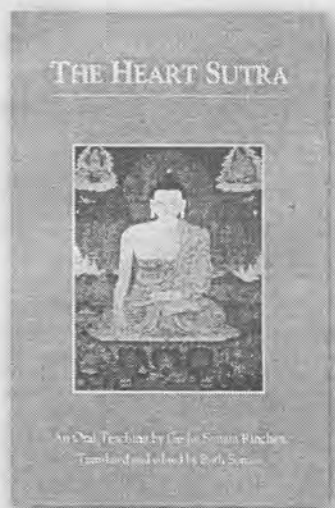
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BUDDHIST PHILOSOPHY

Losang Gönchok's Short Commentary to Jamyang Shayba's Root Text on Tenets

by Daniel Cozort and Craig Preston

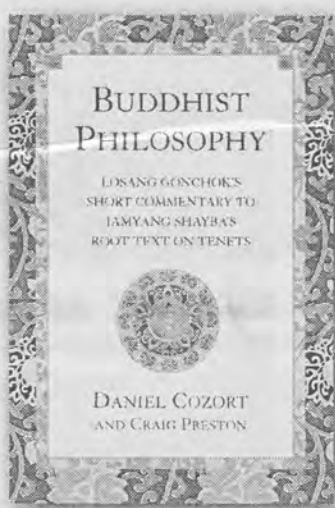
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What are the most important points of difference between the major schools of Buddhist philosophy? This rich, medium-length survey offers a lively answer. The introduction, aimed at those new to Buddhist thought, sets up a dialogue between the schools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

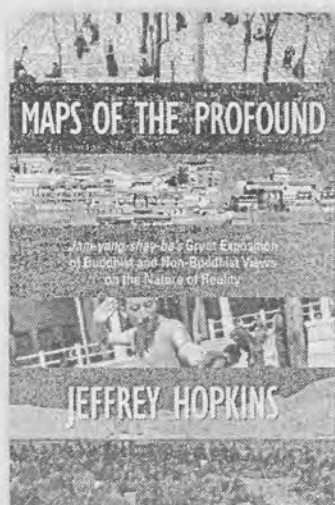
Craig Preston studied at the University of Virginia and has taught Classical Tibetan at Namgyal Institute. He is author of *How to Read Classical Tibetan, Vol. 1: A Summary of the General Path* and currently teaches Tibetan and Buddhist philosophy privately in Ithaca, New York.



MAPS OF THE PROFOUND

Jam-yang-shay-ba's Great Exposition of Buddhist and Non-Buddhist Views on the Nature of Reality

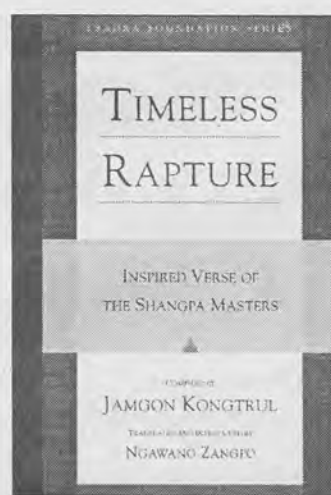
by Jeffrey Hopkins. 1136 pp. #MAPR \$34.95 cloth



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.

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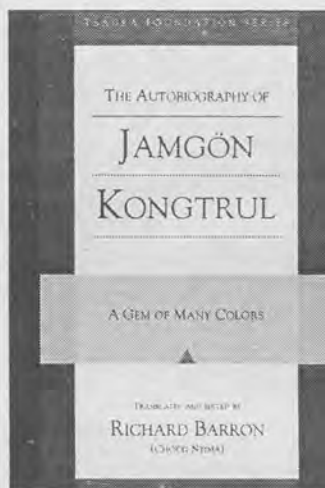
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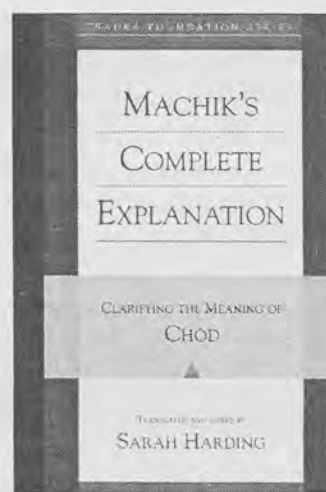
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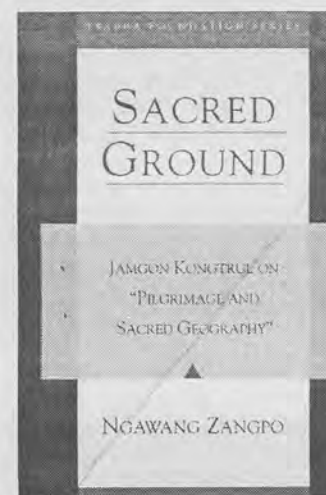
MACHIK'S COMPLETE EXPLANATION:
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trans. & ed. by Sarah Harding.
368 pp. A Tsadra Foundation Series book.
#MACOEX \$29.95 cloth

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

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

"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.



3 TIBETAN LANGUAGE BOOKS

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

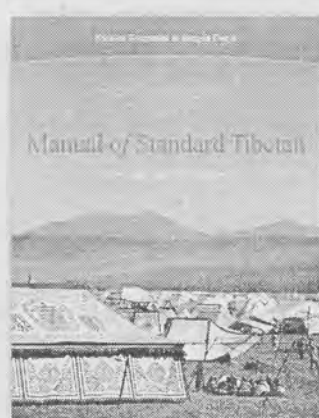
by Craig Preston
247 pp., #HORECL \$39.95

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.



MANUAL OF STANDARD TIBETAN

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

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

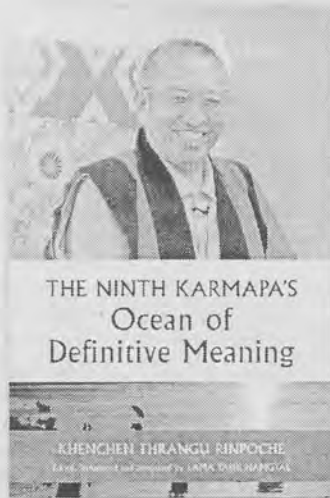
New Books by KHENCHEN THRANGU RINPOCHE

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

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. #POODUH \$16.95

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*



"An amazing and precious gift...a masterpiece on the Dzogchen teachings."

—TULKU THUBTEN RINPOCHE

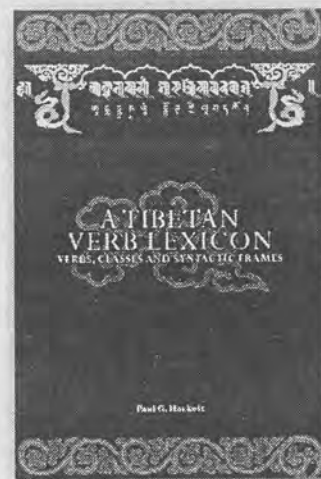
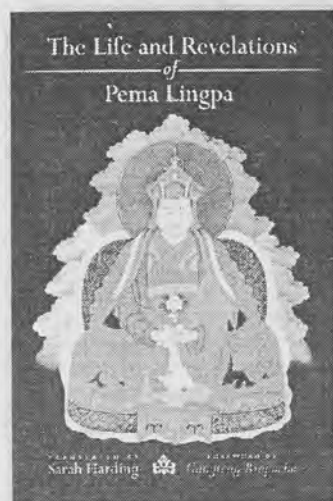
THE LIFE AND REVELATIONS OF PEMA LINGPA

trans. by Sarah Harding
200 pp., 8 color pp. #LIREPE \$14.95

"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



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

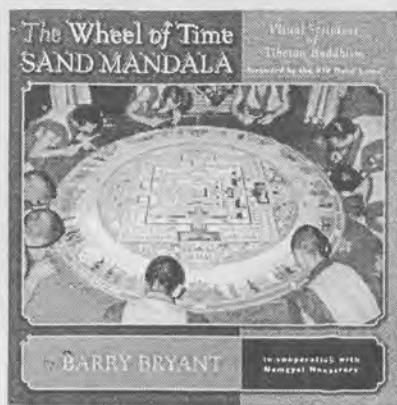
by Paul G. Hackett
224 pp. #TIVELE \$29.95

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 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.

NEW BOOKS 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

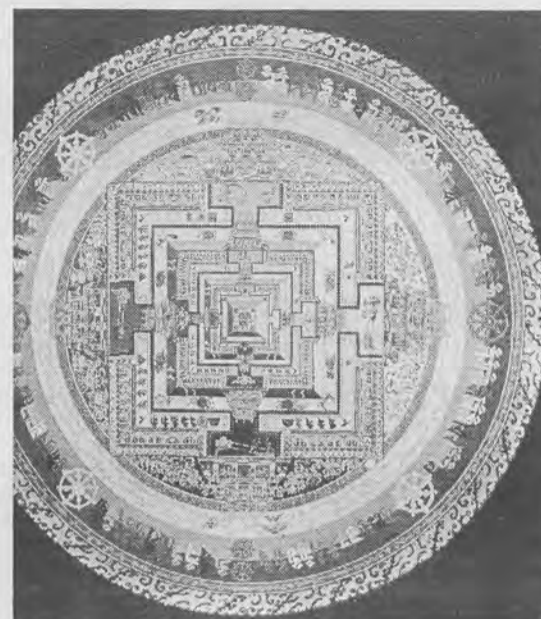
A stunning visual introduction to the artistic and spiritual heart of Tibetan Buddhism.

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.

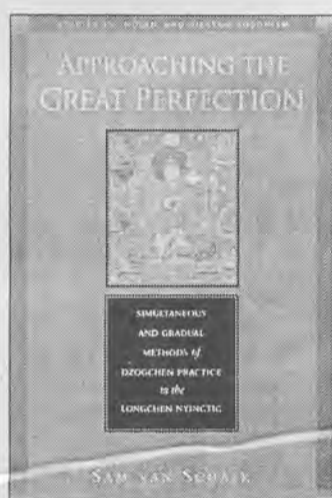
The late Barry Bryant was artistic director of Samaya Foundation in New York City.

"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



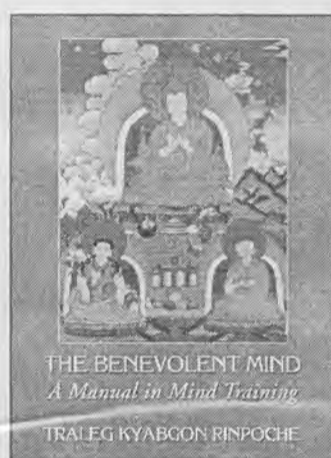
NEW BOOKS FROM OTHER PUBLISHERS



APPROACHING THE GREAT PERFECTION:
Simultaneous and Gradual
Methods of Dzogchen Practice
in the Longchen Nyingtig
by Sam van Schaik. 448 pp.
#APGRPE \$29.95

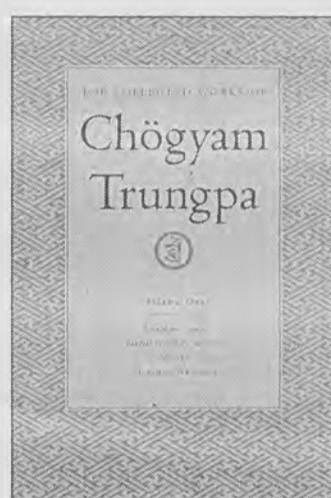
—Available in November

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.



THE BENEVOLENT MIND:
A Manual in Mind Training
by Ven. Traleg Kyabgon Rinpoche. 242 pp. #BEMI \$19.95
—Available December

The 7-point mind training—a quintessential teaching of all the Tibetan Buddhist schools—focuses on the cultivation of bodhicitta and the enlightened heart. This line-by-line commentary by one of the most respected contemporary Kagyu masters, is a clear and practical guide in understanding and implementing these techniques.



THE COLLECTED WORKS OF CHOGYAM TRUGPA
by Chogyam Trungpa.
—Available December

Vol. 1: 512 pp., 36 halftones, 30 line art #COWO1 \$45.00 cloth
Vol. 2: 704 pp. #COWO2 \$50 cloth
Vol. 3: 656 pp., 6 halftones, 18 line art #COWO3 \$50.00 cloth
Vol. 4: 480 pp., 9 halftones, 6 line art #COWO4 \$45.00 cloth

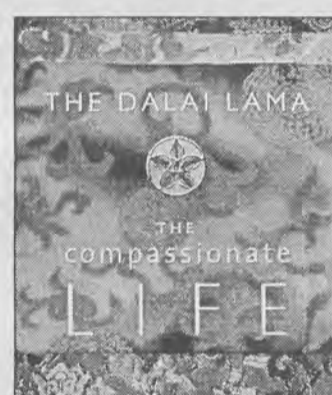
The works of one of the most dynamic and influential teachers of the 20th century. Vol.1 comprises many early teachings, including *Born in Tibet*, *Meditation in Action*. Vol. 2 focuses on teachings on psychology and the human mind, including *The Path is the Goal*, *Training the Mind*, and more. Vol.3 contains key works, including *Cutting through Spiritual Materialism*, *The Myth of Freedom*, etc. Vol.4 presents introductory tantric teachings such *Journey without Goal*, *The Lion's Roar*, *Dawn of Tantra*, and so forth.



COMFORTABLE WITH UNCERTAINTY:
108 Teachings on
Cultivating Fearlessness
and Compassion
by Pema Chodron. 240 pp.,
#COUNP \$10.95

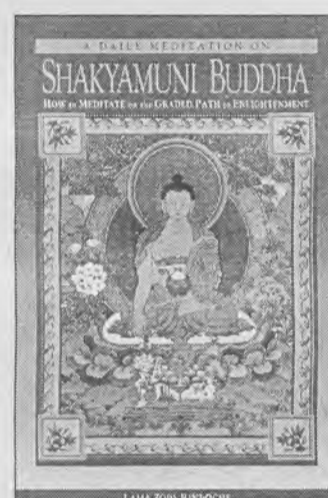
—Available January

These short, pithy readings, designed to help us cultivate compassion and awareness, offer a progressive guide through essential Buddhist concepts and themes.



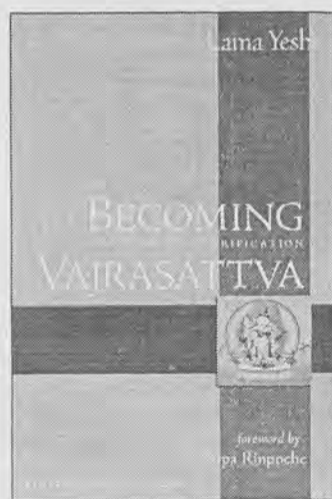
THE COMPASSIONATE LIFE
by His Holiness the Dalai Lama. 144 pp.
#COLIP \$11.95 New in Paper

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.



A DAILY MEDITATION ON SHAKYAMUNI BUDDHA:
How to Meditate on
the Graded Path to
Enlightenment
by Lama Zopa Rinpoche. 20 pp.
#DAMESH \$5.00

An easy-to-use practice complete with guided meditations for developing motivation, refuge and bodhicitta, plus visualization based on Shakyamuni Buddha and a lam-rim prayer.

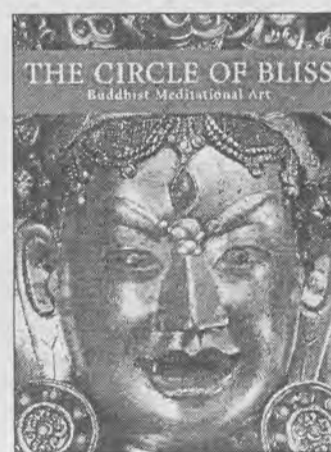


BECOMING VAJRASATTVA:
The Tantric Path to
Purification 2nd Ed.
by Lama Yeshe. 352 pp.
#BEVA \$17.95
—Available February

An essential guide to Vajrasattva practice, which works powerfully to purify obstacles, negative karma, and illness.

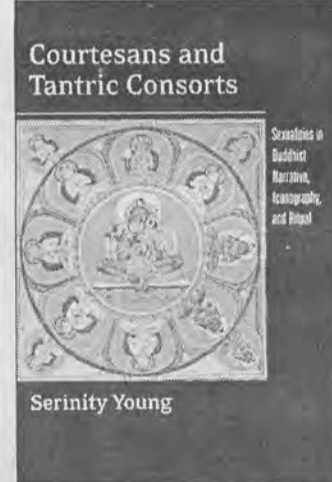
Lama Yeshe has authored several bestselling books.

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



THE CIRCLE OF BLISS:
Buddhist Meditational Art
by John C. Huntington and Dina Bangdel, ed. by Miranda Shaw. 600 pp., 300 illus., most in color, 9.8x12.8" #CIBL \$95.00 cloth

The Chakrasamvara Tantra (teachings on the Circle of Bliss) presents a profound methodology for the purification of the practitioner striving toward enlightenment. This beautiful book presents imagery and explanations across the different sects of Tibetan and Nepalese aspects of this tantra. The art here is organized to explicate human perfection and the methods needed to achieve it. Wonderfully comprehensive and detailed.



COURTESANS AND TANTRIC CONSORTS:
Sexualities in Buddhist
Narrative, Iconography,
and Ritual
by Serinity Young. 288 pp.,
12 half-tones. #COTACO \$22.95
—Available December

What are the teachings on gender in Buddhism? An examination of 2000 years of texts, iconography, and ritual practices that reveals the mosaic of beliefs that inform Buddhist views on gender and sexuality.

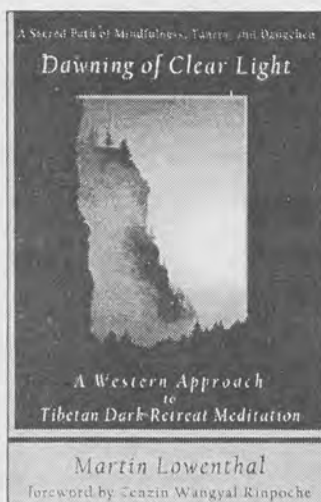
Serinity Young is Scholar-in-Residence at the American Museum of Natural History, an author, and editor of *Encyclopedia of Women and World Religion*.

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



DAUGHTERS OF EMPTINESS: Poems
of Chinese Buddhist Nuns
by Beata Grant. 256 pp.
#DAEMPO \$16.95
—Available in November

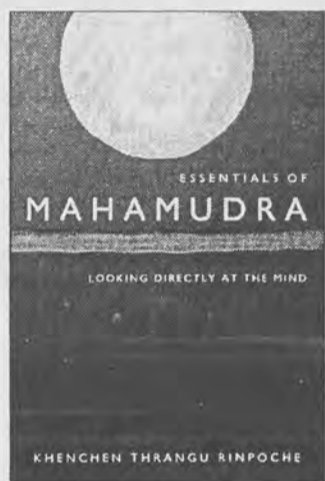
Poems and talks of 20 nuns living in China from 1600 to 1850, beautifully translated by Professor Grant, Washington University. A treasure, as women's voices are rare in the preserved texts.



DAWNING OF CLEAR LIGHT: A Western Approach to Tibetan Dark Retreat Meditation

by Martin Lowenthal, foreword by Tenzin Wangyal Rinpoche. 208 pp. #DACLI \$14.95

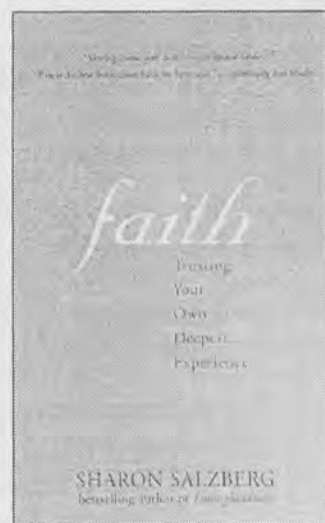
A ground-breaking and accessible guide to dark retreats (which can be experienced by meditating in a sound-and light-proof room, a process which gives a clear view of how our experience of reality is generated. Lowenthal, a therapist and meditation teacher, includes interesting and helpful journal excerpts from his own retreat experience.



ESSENTIALS OF MAHAMUDRA: Looking Directly at the Mind

by Khenchen Thrangu Rinpoche. 288 pp. #ESMA \$16.95

Written by the tutor to H.H. the Karmapa, this clear book details the whys as well as the hows of Mahamudra, a direct and powerful practice that can be done in conjunction with a busy work life.



FAITH: Trusting Your Own Deepest Experience

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

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*



PORTRAITS OF THE MASTERS
Bronze Sculptures of the Tibetan Buddhist Lineages

ed. by Donald Dinwiddie

396 pp., fully illustrated in color, 10.75"x12.5" #POMA \$95.00 cloth

108 portrait bronzes of great masters of the Tibetan Buddhist traditions, beautifully displayed. The collection is presented in sections devoted to the Arhats, and to each of the major schools of Tibetan Buddhism. Each section opens with a history of the tradition, drawn from Tibet's rich literary heritage, and then examines the sculptures within that context.

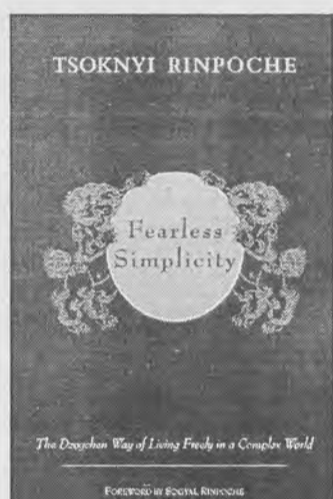


KARMAPA: The Politics of Reincarnation

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

—Available December

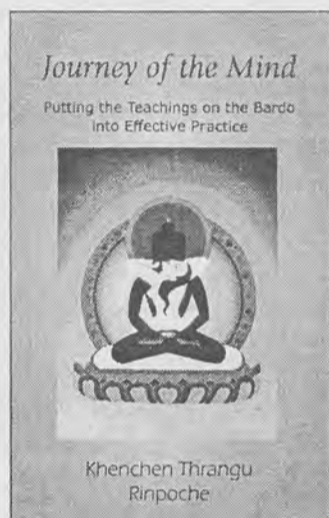
In 2000, the young 17th Karmapa—one of the most important reincarnate lamas—made a dramatic escape from Tibet and was given haven by HH. the Dalai Lama. However, some controversy continues to swirl around the choice of this young man. Through wide-ranging research and interviews with key figures, including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



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

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

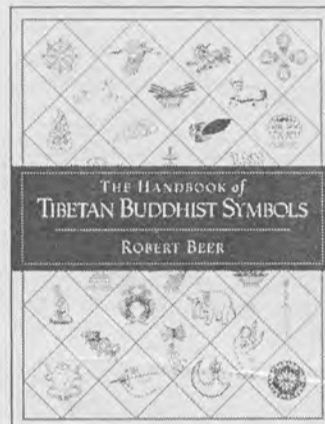
Simplicity is about training in the wakened state of mind, the atmosphere in which all difficulties naturally dissolve. A skillfully written guide through the methods to attain confidence and attain harmony with every situation.



JOURNEY OF THE MIND: Putting the Teachings on the Bardo into Effective Practice

by Khenchen Thrangu Rinpoche. 136 pp. #JOMI \$19.95

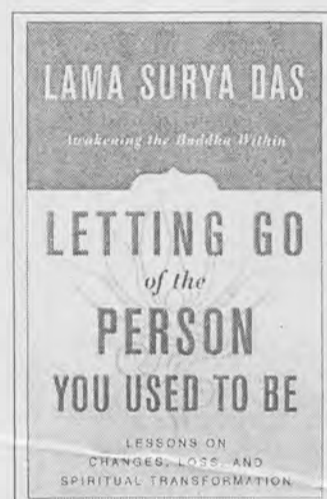
Accessible and practical teachings on the bardo states and phowa practice, by one of the most respected teachers.



THE HANDBOOK OF TIBETAN BUDDHIST SYMBOLS

by Robert Beer. 256 pp. #HATIBU \$24.95

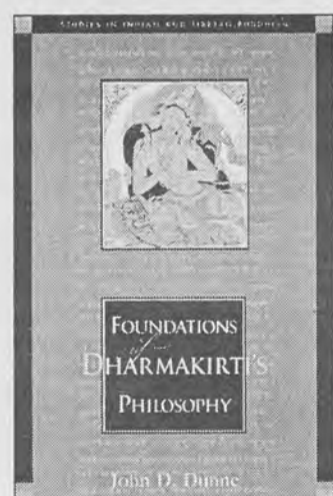
An illustrated reference to the rich tradition of Tibetan art, including line drawings, painting, thangkas, and ritual objects. This compact, concise handbook contains an extensive array of symbols and motifs, accompanied by succinct explanations—landscapes, mudras, deities, plants, gurus, dragons, etc.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



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

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.



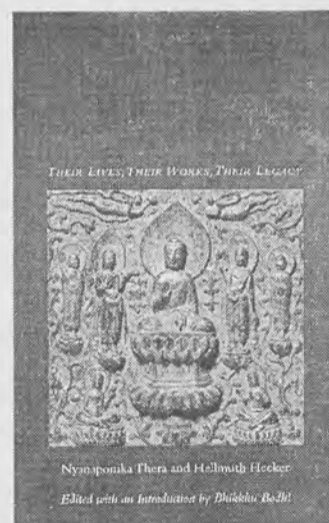
FOUNDATIONS OF DHARMAKIRTI'S PHILOSOPHY

by John D. Dunne. 512 pp. #FODHPH \$39.95

—Available January

The work of Dharmakirti, a central figure in the history of Buddhist philosophy, is illuminated in this extraordinary piece of scholarship.

John Dunne is Prof. of Buddhist Studies at U. Wisconsin, Madison.

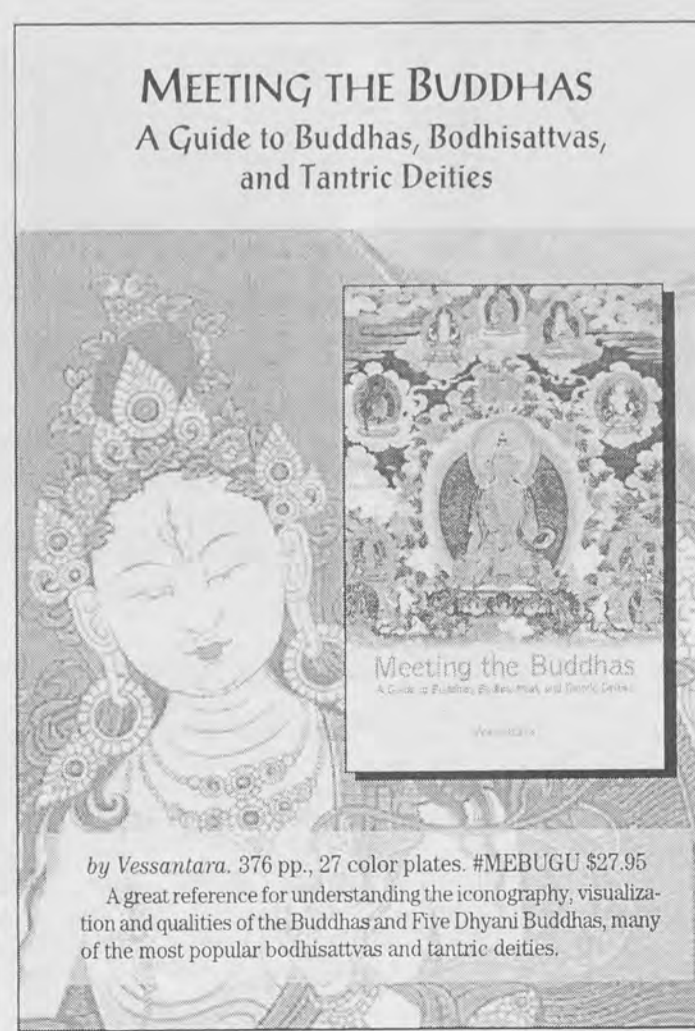


THE GREAT DISCIPLES OF THE BUDDHA: Their Lives, Their Works, Their Legacy

by Nyanaponika Thera and Hellmuth Hecker. 412 pp. #GRDIBP \$18.95

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.

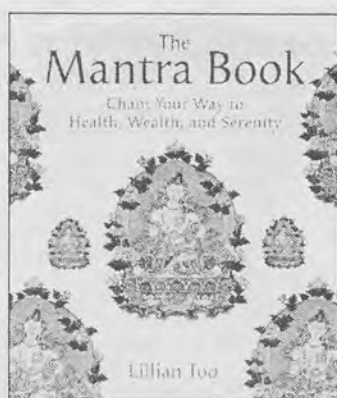
Would you like to receive a quotation from the Dalai Lama or other remarkable teachers? See "Join our mailing lists" at www.SnowLionPub.com



MEETING THE BUDDHAS
A Guide to Buddhas, Bodhisattvas, and Tantric Deities

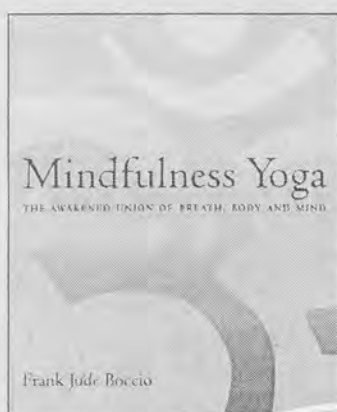
by Vessantara. 376 pp., 27 color plates. #MEBUGU \$27.95

A great reference for understanding the iconography, visualization and qualities of the Buddhas and Five Dhyani Buddhas, many of the most popular bodhisattvas and tantric deities.



THE MANTRA BOOK:
Chant Your Way to Health,
Wealth and Serenity
by Lillian Too. 146 pp.
#MABOCH \$16.95

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.



MINDFULNESS YOGA:
The Awakened Union of
Breath, Body and Mind

by Frank Jude Boccio, fore. by
Thich Nhat Hanh. 320 pp., 8x10",
75 b&w illus. #MIYO \$19.95

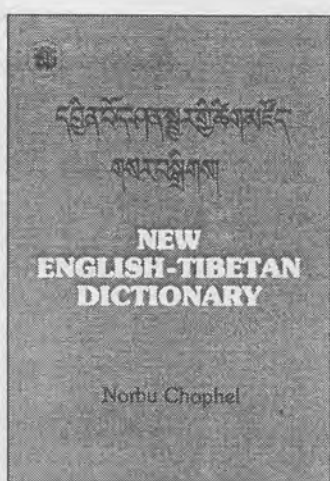
—Available February

A user-friendly manual with several yoga sequences, emphasizing the spiritual side of the practice, and outlining how the Buddha's teachings on breath, body and feelings correspond with the methods of physical yoga practice.



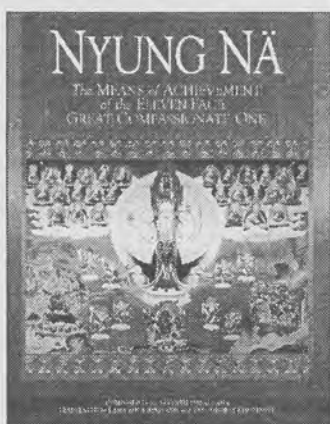
MONK DANCERS OF TIBET
by Matthieu Ricard. 128 pp. color
photos throughout.
#MODATI \$29.95 Cloth

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.



**NEW ENGLISH-TIBETAN
DICTIONARY**
by Norbu Chophel. 206 pp.
#NEENG \$9.95

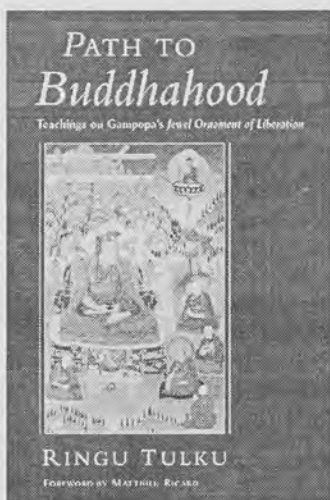
Contain some 8165 English words and their Tibetan script equivalents.



**NYUNG NA: The Means
of Achievement of the
Eleven-Face Great
Compassionate One**

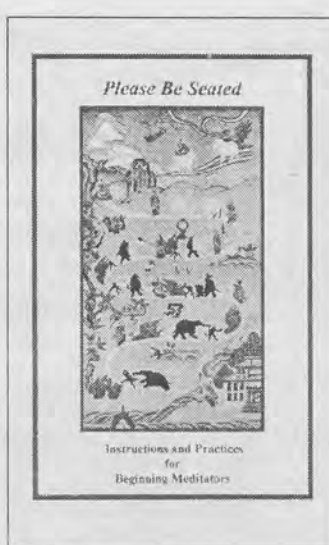
by Seventh Dalai Lama, trans.
by Lama Zopa and Ven. George
Churinoff. 181 pp.
#NYNAME \$22.00

This powerful purification practice was given to a nun directly by Chenrezig, Buddha of Compassion, as a means to cure herself of leprosy and attain enlightenment. The practice is highly praised by Lama Zopa Rinpoche as a supreme method for transforming the mind.



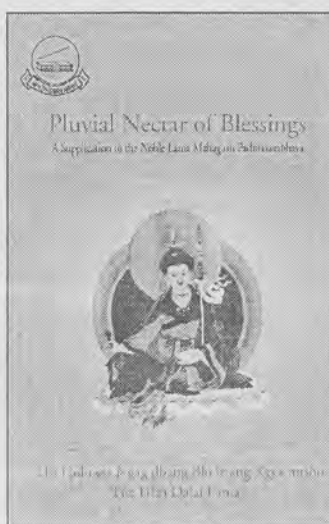
PATH TO BUDDHAHOOD:
Teachings on Gampopa's
Jewel Ornament
by Ringu Tulku, foreword by
Matthieu Ricard. 208 pp.
#PABU \$16.95

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.



PLEASE BE SEATED:
Instructions and Practices
for Beginning Meditators
by Tenzin Deshek. 32 pp., line
drawings. #PLBESE \$12.95

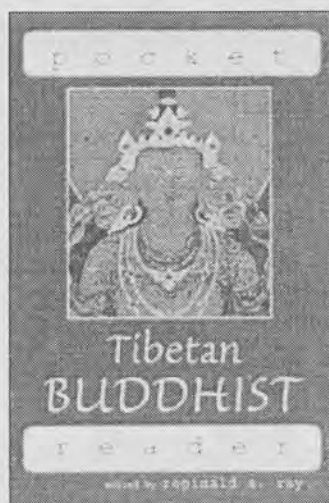
This handy, spiral-bound manual includes shamatha meditation instructions, the six preliminary practices for beginning a meditation practice, Tong-len, Shakyamuni, Chenrezig, White Tara Healing, Long-life prayer and so forth, many of these with brief introductory instructions.



**PLUVIAL NECTAR OF
BLESSINGS: A Supplication
to the Noble Lama Mahaguru
Padmasambhava**

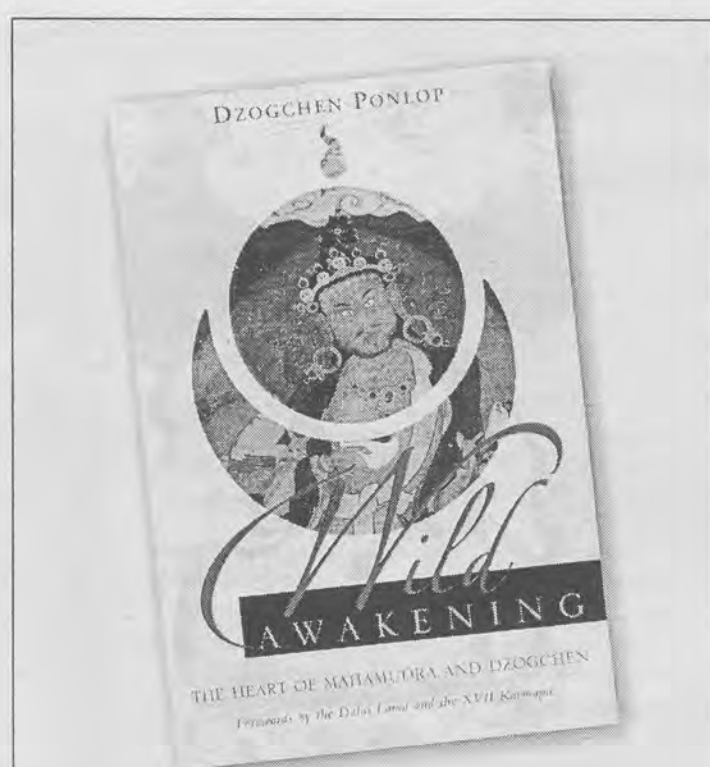
by Fifth Dalai Lama, trans. by
Dennis Cordell. 101 pp.
#PLNEBL \$12.95

A supplication to Guru Rinpoche Padmasambhava, using a mixture of Buddhist terminology with Tibetan historical references to create a petition for the welfare of the Tibetan nation. The translator has provided a lengthy commentary.



**THE POCKET TIBETAN
BUDDHIST READER**
ed. by Reginald A. Ray. 224 pp.,
3 x 4.5" #POTIBU \$6.95
—Available in December

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.



WILD AWAKENING
The Heart of Mahamudra and Dzogchen

by The Dzogchen Ponlop Rinpoche

304 pp. #WIAW \$24.95 cloth
—Available in December

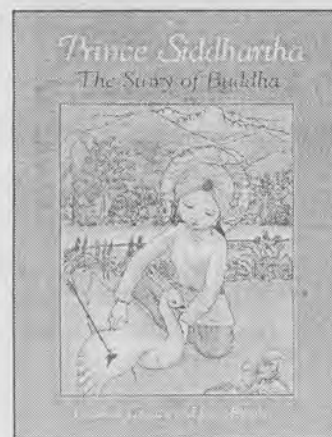
Rinpoche presents Mahamudra and Dzogchen, revealing their simplicity and value—emphasizing that we can experience our world more directly, with responsibility, freedom, and confidence.



**THE PRELIMINARY
PRACTICE OF
VAJRASATTVA: Practice
and Instructions
for Retreat**

intro. by Lama Thubten Yeshe.
148 pp., spiral-bound.
#PRPRVA \$18.00

We all have accrued negative karma. According to Lama Zopa Rinpoche, the purificatory practices of Vajrasattva is more powerful than negative karma. This handbook includes teachings by Lama Yeshe, Heruka Vajrasattva sadhanas and tsog, guidelines for completing 100,000 Vajrasattva mantras, short Vajrasattva meditation, and more.

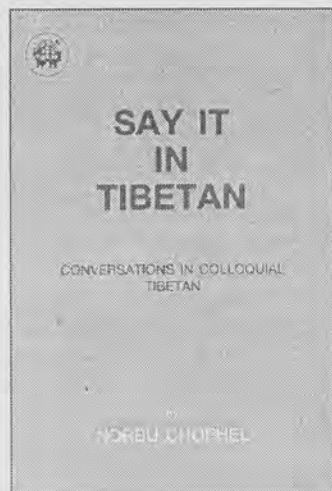


**PRINCE SIDDHARTHA: The
Story of Buddha**

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

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*



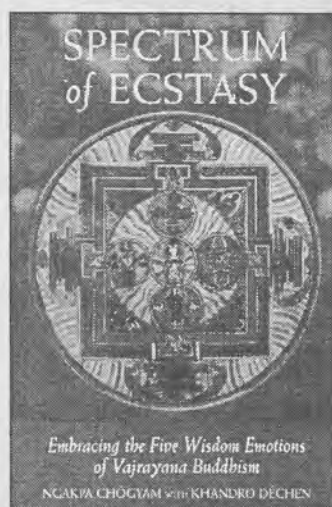
SAY IT IN TIBETAN:
Conversations in
Colloquial Tibetan

by Norbu Chophel. 129 pp.
#SAITTI \$8.95

Containing Tibetan words and useful phrases and their Tibetan equivalents, arranged in helpful sections such as Telephone, Customs Office, and so forth.

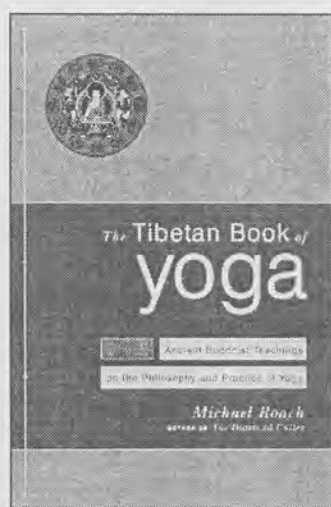
Win a **FREE
TOUR in TIBET!**

You can enter everytime
you place an order with us.
See page 25 for details.



SPECTRUM OF ECSTASY:
Embracing the Five
Wisdom Emotions of
Vajrayana Buddhism
by Ngakpa Chogyam with
Khandro Dechen. 315 pp.,
line drawings. #SPEC \$18.95

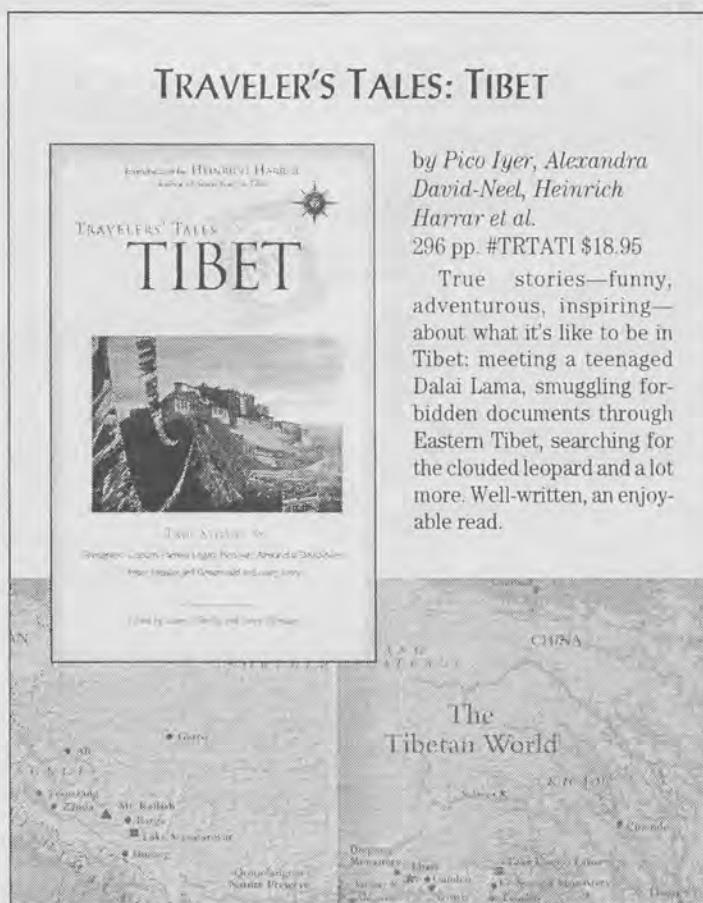
Here two Western-born Nyingma lamas explore what it means to be utterly emotionally alive. This book is a radical challenge to the misconception that inner Vajrayana is primarily an esoteric system of ritual and liturgy. The authors teach that emotions can be embraced as a rich and profound opportunity for realization. This fiercely compassionate battle cry rallies all who are audacious enough to appreciate emotions for their supreme potential as vehicles for awakening.



THE TIBETAN BOOK OF YOGA: Ancient Buddhist Teachings on the Philosophy and Practice of Yoga
by Michael Roach. 128 pp.,
20 b&w photos, 30 prints.
#TIBOYO \$15.95

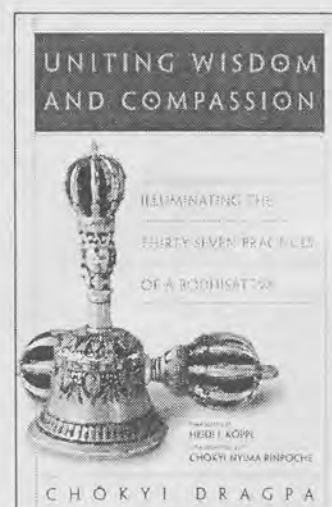
—Available January

Based on a number of previously unknown Tibetan works on yoga, this program combines yoga exercises with special Tibetan poses to create a spiritual and physical yoga that includes methods to create a healthy and happy heart.



by Pico Iyer, Alexandra
David-Neel, Heinrich
Harrar et al.
296 pp. #TRTATI \$18.95

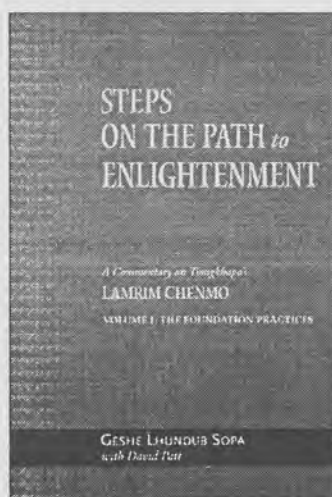
True stories—funny, adventurous, inspiring—about what it's like to be in Tibet: meeting a teenaged Dalai Lama, smuggling forbidden documents through Eastern Tibet, searching for the clouded leopard and a lot more. Well-written, an enjoyable read.



UNITING WISDOM AND COMPASSION: Illuminating The Thirty-Seven Practices of a Bodhisattva
by Chokyi Dragpa, trans. by
Heidi Koppl, intro. by Chokyi
Nyima Rinpoche. 192 pp.

#UNWICO \$14.95
—Available March

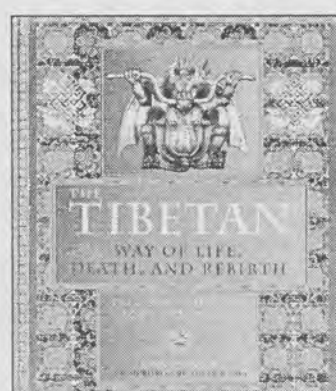
This faithful and lively translation of Chokyi Nyima's often-quoted commentary on The 37 Practices is a trove of Buddhist wisdom designed for in-depth practical application.



STEPS ON THE PATH TO ENLIGHTENMENT:
A Commentary on the
Lamrim Chenmo, Volume 1:
The Foundation Practices
by Geshe Lhundub Sopa, fore-
word by Tenzin Gyatso, H.H.
the 14th Dalai Lama. 556 pp.
#STPAEN \$29.95

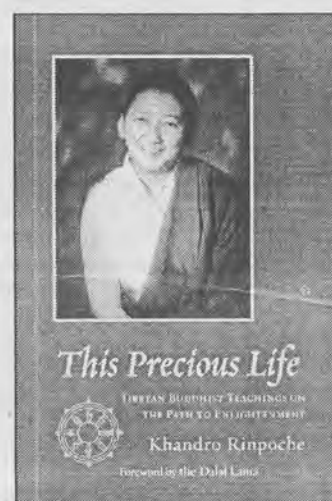
—Available in November

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.



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

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.



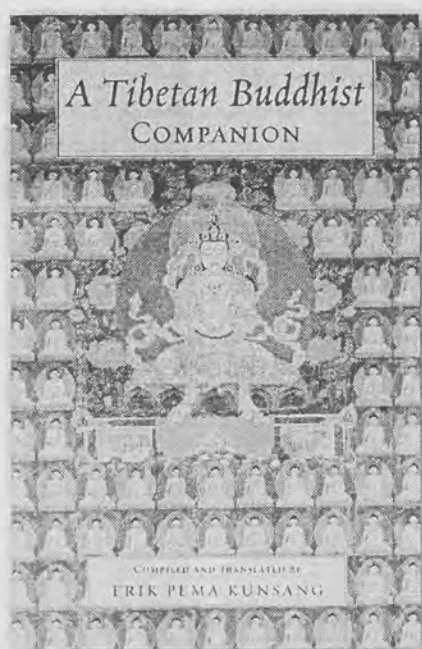
THIS PRECIOUS LIFE:
Tibetan Buddhist
Teachings on the Path
to Enlightenment
by Khandro Rinpoche. 144 pp.
#THPRI \$21.95 Cloth

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.



THE WEALTH-GIVING PRACTICE OF WHITE DZAMBHALA: Riding on a Turquoise Dragon
trans. by Lama Zopa Rinpoche.
16 pp. #WEGIPR \$5.00

The practice of Dzambhala enables us to attract wealth, enhancing our karma for an abundance of resources so that we can accomplish virtuous aims. Includes the daily practice and a water offering practice.

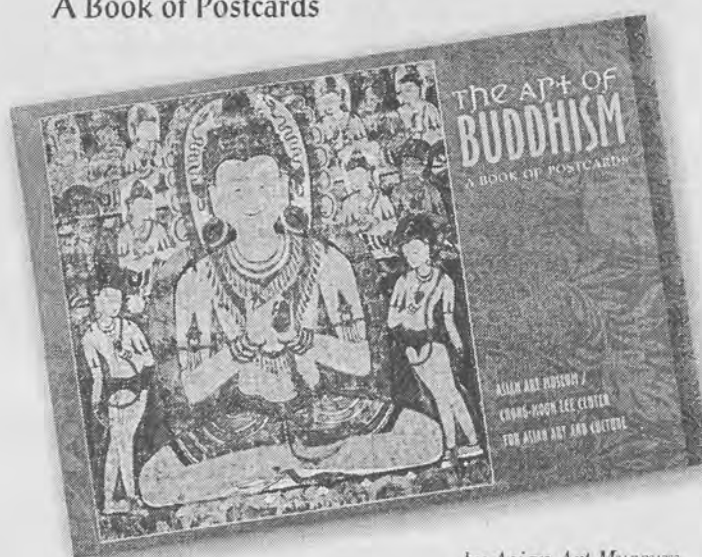


A TIBETAN BUDDHIST COMPANION
by Erik Pema Kunsang

240 pp., #TIBUCO \$18.95 Cloth

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 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.



VIDEOS



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.

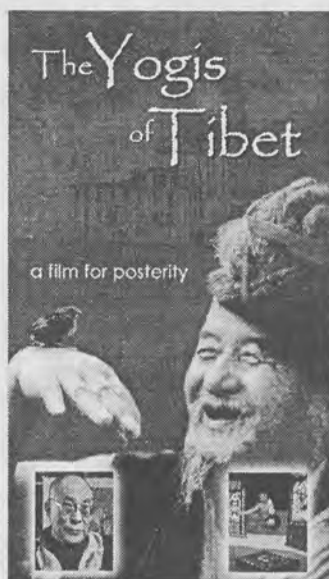


OPENING OF THE HEART

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. Wonderful accessible for Westerners

Best Selling Video



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.



BUDDHA TRAVEL ALTAR

3 1/2x6" #BUTRAL \$20.00
This lovely, compact altar contains a Buddha statue, white scarf, votive candle, Nag Champa incense, and burner.



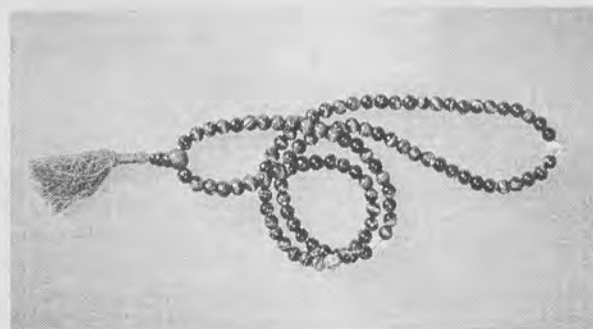
ADVENTURINE MALA

#ADMA \$39.95
Beautiful variegated green aventurine mala, with three purple marker beads. Bead size is about 8mm; high quality stone.



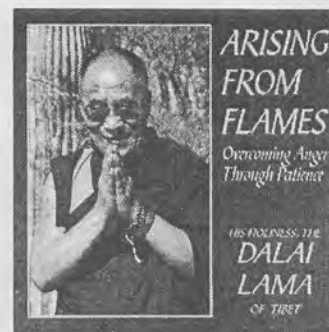
AMETHYST MALA

#AMTHMA \$39.95
Clear amethyst mala, with three green marker beads, lavender tassel. Uniform-sized beads are approx. 8mm (size varies slightly from strand to strand). High quality beads.



TIGER EYE MALA

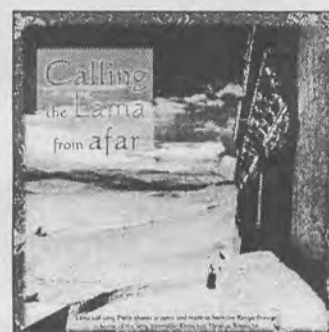
#TIEYMA \$39.95
Elegant mala with clear crystal counter beads, gold-brown tassel. Bead size about 7mm. Size varies slightly, as the supplier goes for the highest quality stones available.



ARISING FROM FLAMES: Overcoming Anger Through Patience

by Dalai Lama. 58 min.
CD #ARFLCD \$19.95
1-hour video #ARFL \$29.95

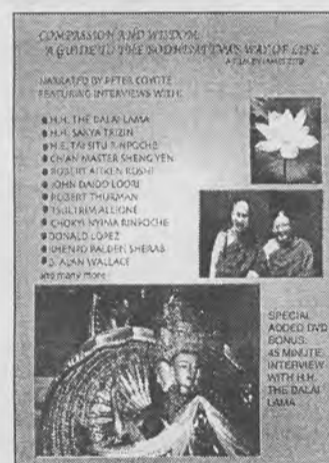
H.H. the Dalai Lama talks candidly about his own methods of controlling anger and developing patience. Recorded live in Arizona.



CALLING THE LAMA FROM AFAR CD

by Lama Lobsang Dorje.
45 min. CD. #CALACD \$20.00

Recorded in the private shrine of H.H. the 17th Karmapa, this 19-track CD includes chanting by Lama Lobsang Dorje of mantras for Chenrezig, Green Tara, Medicine Buddha, Guru Rinpoche and Vajrasattva as well as Mandala Offering, Mahakala, Long Life Prayers for the Dalai Lama, Karmapa, Thrangu Rinpoche and more! Sales help support Vajra Vidya Institute.



COMPASSION AND WISDOM: A Guide to the Bodhisattva's Way of Life

by James Zito. 2 1/2 hr. DVD. #COWI \$22.00
A primer of compassionate living, this DVD combines interviews with many of the world's greatest Buddhist teachers—including Sakya Trizin, Tai Situ, Tsultrim Allione and others, plus 45 minutes with the Dalai Lama—with rare footage of Buddhist art and architecture. An in-depth examination of the Bodhisattva path, with discussions of issues such as pollution, stress, care of the dying etc.

"A masterpiece!!"—Prof. David Chappell, U. Hawaii

The Snow Lion Internet Shop

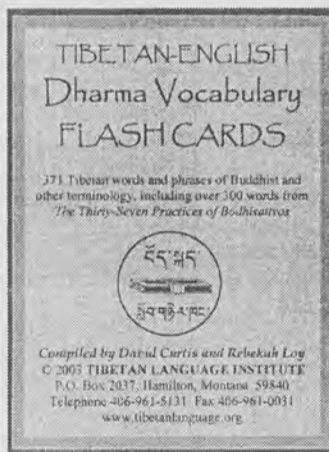
www.snowlionpub.com

All the items we sell are illustrated in color on our website.



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.

SINGING BOWLS



BRASS SINGING BOWLS

These quality brass bowls are machine-made, and thus have smooth surfaces. When rubbed with the included dowel they make good, clear tones. Very resonant. Picked by our staff in Nepal. Walls are medium thickness.

Approx. 4 1/2" diameter, 2 1/2" deep. #SIBO4 \$30.00

Approx. 5" diameter, 3" deep. #SIBOST \$50.00

BRASS SINGING BOWLS: Hammered

These excellent-sounding bowls "sing" when rubbed with the included wooden dowel. These are well-made brass bowls, hand-worked. Chosen by one of our Snow Lions during a trip to Nepal.



Approx. 7" diameter, 3 1/2" deep, thin-walled. #SIBO7 \$60.00



Approx. 10" diameter, 4" deep, thick-walled. #SIBO10 \$120.00

Approx 7" diameter, 3 1/2" deep, thick-walled. #SIBO7H \$80.00



CHANTS IN HONOR OF MANJUSRI

by His Holiness Sakya Trizin.
61-min CD. #CHHOMA \$15.95

The first album to record Sakya Trizin chanting and playing musical instruments in honor of Manjusri, Buddha of wisdom and mercy.



WHITE TARA ADDRESS BOOK

Spiral bound. #WHAT \$6.95

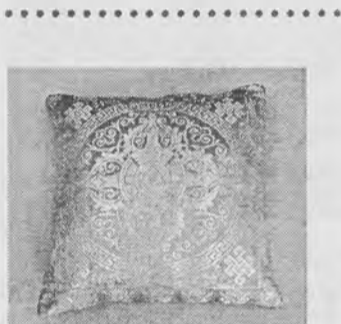
Elegant pocket-sized address book in blue and gold holds 400 entries. Elastic closure. Created by the Asian Art Museum.



TIBETAN TREASURE VASE

Approx. 9.75" high. #TITRVA \$395

The Tibetan Treasure Vase is an ancient Tibetan remedy that can restore vitality and harmony as well as invoke wealth and abundance, improve health, and increase wisdom and compassion. It is said that the blessings extend in a 15-mile radius. The vases are filled with many sacred objects including medicine balls containing "mother pills", originally created by Dudjom Rinpoche from precious substances from Mipham Rinpoche, Mindroling Terchen, and Khyentse Rinpoche. The mother pills also contain a rich collection of jewels and minerals: opals, diamonds, sapphires, rubies, as well as stones and water from the world's holy places. Stunningly beautiful, gold finish.



DOUBLE DORJE CUSHION COVER

approx. 15 x 15" #DODOCU \$21.95

Beautiful deep yellow brocade pillow cover intricately woven with pale gold central double dorje surrounded by auspicious symbols and lotuses. Zippered deep yellow back so that you can insert your own cushion.



ENDLESS KNOT CUSHION COVER

approx 15x15" #ENKNCU \$21.95

Impressive emerald green brocade cushion cover with gold endless knot. Deep green back. Zipper closure so you can insert your own pillow.



WHEEL OF DHARMA CUSHION COVER

approx. 15 x 15", #WHDHCU, \$21.95

Impressive red brocade cushion cover with gold Wheel of Dharma. Red back. Zipper closure so you can insert your own pillow.



MINI PRAYER FLAGS

Green Tara. #MIGRTA \$6.50

White Tara. #MIWHTA \$6.50

These sets of small, brightly colored prayer flags (10 in each) are perfect for small spaces! Each flag 6" high. Available as either Green Tara or White Tara flags. A perfect stocking-stuffer.

25 PRAYER FLAGS

13 x 13" wide.

White Tara Prayer Flags, #25WHTA, \$12.00

Green Tara Prayer Flags, #25GRTA, \$12.00

Vajrasattva Prayer Flags, #25VAPR, \$12.00

Sampa Lhundup (Padmasambhava's Prayer: "Spontaneous Accomplishment of All Wishes") Prayer Flags., #25SALH, \$12.00

Medicine Buddha Prayer Flags, #25MEBU, \$12.00

Long Life (Amitayus), #25LOLI, \$12.00

Chenrezig Prayer Flags., #25CHPR, \$12.00

Windhorse Prayer Flags., #25WIPR, \$12.00

10 PRAYER FLAGS

Green Tara Prayer Flags—10-flag set., #10GRTA, \$10.50

Colorful set of 10 flags, each with image of the deity and mantras. Each flag 13" high.

DHARMA ALTAR PRINT: LOVING-KINDNESS MEDITATION

5 x 7" #LOKIP \$6.95

Loving-kindness is the foundation of spiritual development. This attractive image of a luminous pink lotus on green background has 4 phrases such as "May the hearts of all being be filled with happiness and peace." Laminated card is perfect for your altar.



GREEN TARA PRAYER WHEEL

6.5 x 3.5" #PRWHGR \$35.00

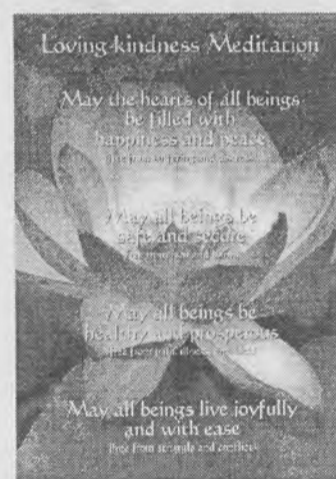
Finely decorated prayer wheel containing tantra mantras. 8 auspicious symbols are painted on a red background, with multicolored lotuses. Gold detailing.



GREEN TARA STATUE, small

1.5" tall. #TABLST \$6.50

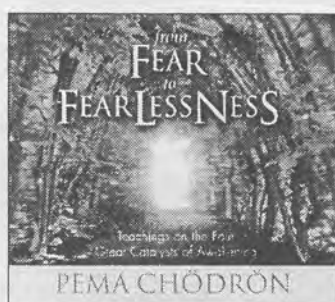
This wonderful small statue of Green Tara is in dark metal. Great for carrying with you or creating a travel altar.



GREEN TARA BAG

9 x 6.5" #GRTABA \$6.50

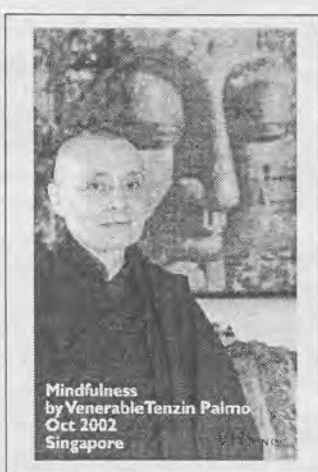
Carry Green Tara with you on this lovely bag. Tara depicted in green brocade with red highlights. Reverse side in multicolored woven designs. Two zippered compartments; black shoulder strap.



FROM FEAR TO FEARLESSNESS

by Pema Chodron. 2 cassettes, 2 1/2 hours. #FRFEFE \$19.95

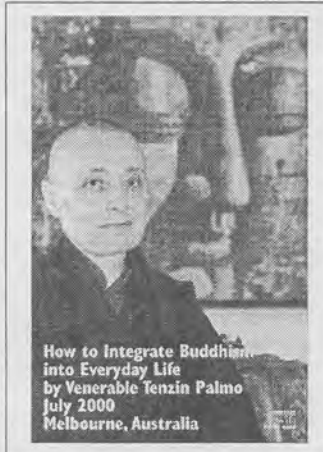
How do we find strength when we are afraid? The antidotes to fear offered here include guided meditations, heart teachings and the trademark humor of the author of *When Things Fall Apart*.



MINDFULNESS

by Ven. Tenzin Palmo. 60-min. video. #MI \$28.00

How to stay in the moment and not run away mentally? How to discard excess "mind baggage" and wake up to the present moment? The benefits of mindfulness training on body and breath is discussed in these teachings held in Singapore. Wonderfully practical advice from popular author of *Reflections on a Mountain Lake*.



HOW TO INTEGRATE BUDDHISM

by Ven. Tenzin Palmo. 74-min. CD. #HOINBU \$15.00

What is dharma practice, really? Tenzin Palmo discusses the 6 paramitas, presence of mind, meditation in daily life activities, kindness and other topics in her usual down-to-earth, practical style.



KARMA, CAUSE & EFFECT

by Ven. Tenzin Palmo. 74-min. CD. #KACAEF \$15.00

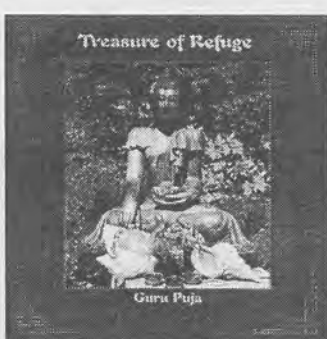
What is karma? Tenzin Palmo discusses its negative and positive roots as well as issues about fate and how we create our future, in her characteristically clear, humorous style.



THE FOUR LEVELS OF MINDFULNESS

by Ven. Tenzin Palmo. 5-CD pack. 3.75 hours. #FOLEMI \$45.00

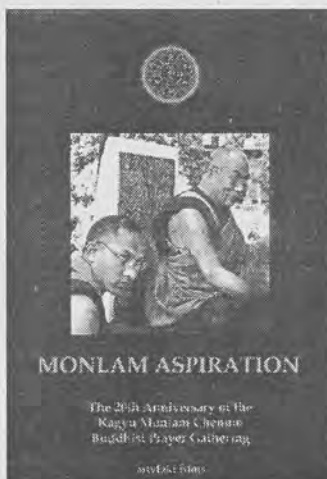
These broad-ranging teachings cover a wonderful array of topics: finding joy in the practice, breath meditation, ethics, dealing with sensation, working with pain, and a lot more. From talks given September 2000 in Santa Rosa, CA. Tenzin Palmo is a nun, highly popular teacher, and author.



TREASURE OF REFUGE: GURU PUJA

by David Malk and Loran Davidson. 2-CD set. #TERE \$20.00

This 2-CD set includes Guru Puja and Tamboura Meditation, chanted in English. This puja is by the first Panchen Lama is considered a blessing. Comes with a booklet containing the full English translation.



MONLAM ASPIRATION: The 20th Anniversary of the Kagyu Monlam Chenmo

76 min. DVD. #MOAS \$25.00

This fascinating and well-photographed DVD of the Kagyu Monlam, an international Buddhist prayer gathering for world peace in Bodhgaya, India, features footage of many great teachers, including H.H. the Karmapa and Dalai Lama, Thrangu Rinpoche, Bokar Rinpoche, and the reincarnation of Jamgon Kongtrul. Interesting details of the festival—cooking, preparations, and so forth and interesting narration combine to help you feel like you're really there.



THE GOOD HEART

by Ven. Tenzin Palmo. 60 min. video. #GOHEVI \$28.00

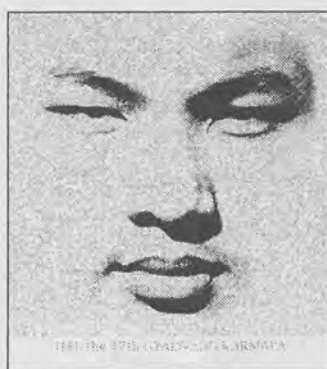
So many people are alienated—from themselves and from society. With her characteristic warmth, best-selling author Tenzin Palmo talks about alienation, and how the development of a good heart begins with kindness to ourselves. From teachings given July 2000 in Australia.



WISDOM OF EMPTINESS

by Ven. Tenzin Palmo. 2 CDs; 103 mins. #WIEM \$25.00

These talks, given September 2002 in San Francisco, focus on the nature of emptiness and the clear light. She points out that emptiness is not being void; rather, it is a process of becoming. Wonderful, practical presentation. Tenzin Palmo spent 12 years meditating in a cave in the Himalayas, and is the best-selling author of *Reflections on a Mountain Lake*.



SWEET MELODY OF JOYFUL ASPIRATION

by H.H. the 17th Gyawang Karmapa. 53-min CD. #SWMEJO \$15.95

This extraordinary CD contains pieces composed and/or performed by the young Karmapa: flute music, His Holiness chanting the Four-Armed Bodhisattva Simple Practice, Joyful Aspiration, and much more. Beautifully and elegantly packaged with portrait photos.

WHEEL OF DHARMA BAG

9x7.5" #WHDHBA \$7.50

This multicolored bag is perfect for carrying passports or for daily use. Brocaded Wheel of Dharma on one side, woven design on the reverse. Two roomy zippered compartments keep your stuff safe. Black shoulder strap.

WOODEN BOX INCENSE BURNERS

These impressive and beautiful incense burners come with a pull-out storage drawer for incense. The burner is a metal tray inlaid underneath the hinged top, so that the fragrant smoke rises through a golden slot in the lid. Deep red-brown wood, with details picked out in gold, plus brightly colored front panels, one with snow lions, the other with the 8 auspicious symbols. 9x3.5x3.5"



Snow lions. #INBUSN \$30.00



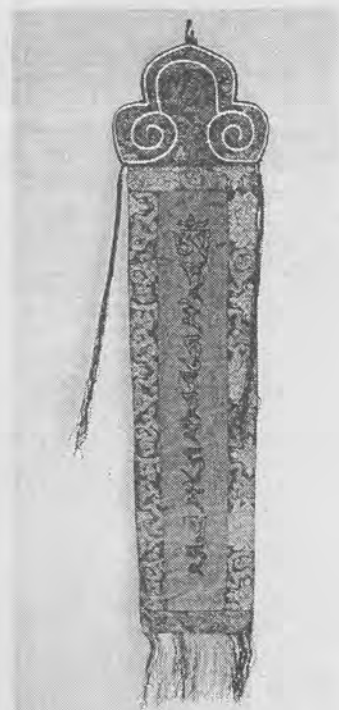
8 auspicious symbols. #INBUEI \$30.00



EIGHT AUSPICIOUS SYMBOL BANNER

Approx. 25x6" #EIAUBA \$12.00

The Eight Auspicious Symbols colorfully embroidered on red brocade, surrounded by green brocade, attractively threaded with deep pink and gold.



TARA MANTRA BANNER

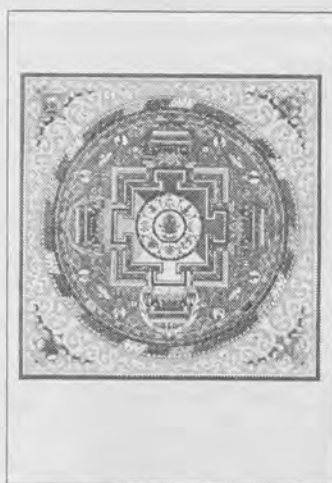
Approx. 16x7" #TAMAB \$12.00

"Om Tara Tutare Ture Soha" embroidered in red letters on green brocade, surrounded by elegantly embellished red brocade. Very nice.



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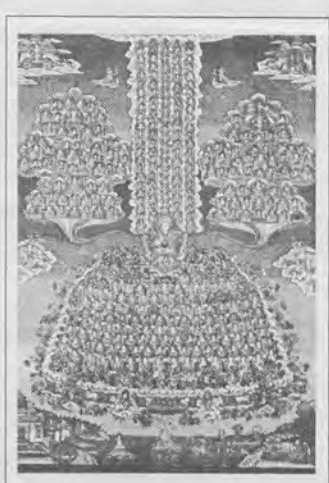
AKSHOBYA MANDALA card
by Andy Weber. 4x6"
#WDC67 \$1.00

Akshobhya transforms ignorance into the wisdom of the all-pervading awareness. Purifies deep karmic imprints left by negative actions.



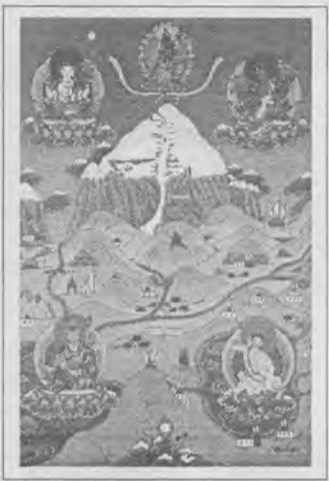
SIMBHAMUKHA Card
by Andy Weber. approx. 4x6"
#WDC66 \$1.00

This lion-faced dakini is considered the wrathful female principle demonstrating fearlessness and the turning of fierce emotions to constructive activity.



PILGRIMAGE card
by Andy Weber. 4x6"
#WDC71 \$1.00

Mount Kailash is widely regarded as the center of the universe and is a chief pilgrimage site. Heruka Chakrasamvara is depicted, as well as Avalokiteshvara, Guru Rinpoche, Milarepa and Green Tara.



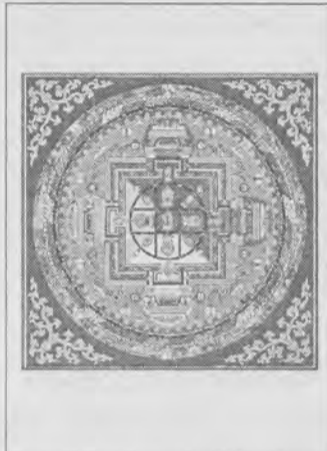
REFUGE TREE card
by Andy Weber. 4x6"
#WDC69 \$1.00

Gelukpa lineage tree.



VAJRADHAKA card
by Andy Weber. 4x6"
#WDC 70 \$1.00

Fire pujas to Vajradhaka are traditional in Geluk Highest Yoga Tantra. Just remembering his name is meant to protect against demons and delusions.



YAMANTHAKA MANDALA card
6x4" #WDC68 \$1.00

Yamantaka symbolizes the wrathful aspect of the buddha's wisdom, also known as the destroyer of death. The inner sanctum of this intricate mandala contains 13 deities.

THE ORNAMENT OF THE MIDDLE WAY

A Study of the Madhyamaka Thought of Shantarakshita

by James Blumenthal.

#ORMI \$34.95

Available January

Shantarakshita's *The Ornament of the Middle Way* is among the most important Mahayana Buddhist philosophical treatises. It represents the culmination of more than 1,300 years of philosophical dialogue and inquiry since the time of the historical Buddha, Shakyamuni. Shantarakshita synthesized the three major trends in Indian Buddhist thought at the time (the Madhyamaka thought of Nagarjuna, the Yogachara thought of Asanga, and the logical and epistemological thought of Dharmakirti) into one consistent and coherent system.

Shantarakshita's text is considered to be the quintessential exposition or root text of the school of Buddhist philosophical thought known in Tibet as Yogachara-Svatantrika-Madhyamaka. In addition to examining his ideas in their Indian context, this study examines the way Shantarakshita's ideas have been understood by, and been an influence on, Tibetan Buddhist traditions.

This is the first book length study of the Madhyamaka thought of Shantarakshita in any Western language. It includes a new translation of Shantarakshita's treatise, extensive extracts from his autocommentary, and the first complete translation of the primary Geluk commentary on Shantarakshita's treatise, *Gyal-tsab Je's Remembering [Shantarakshita's] 'The Ornament of the Middle Way.'*

James Blumenthal holds a doctorate in Asian Religions from The Department of Languages and Cultures of Asia at the University of Wisconsin. He is currently an Assistant Professor in the Philosophy Department at Oregon State University.

"James Blumenthal's multi-faceted work includes...a stimulating, critically astute analysis of the ways in which Shantarakshita's thought has been used - and misused - by Tibetan commentators over the years. Blumenthal's book is a fascinating excursion across 700 years and two Asian cultures, and should be required reading for all students of Indian philosophy and of the intellectual history of Tibetan Buddhism."—Roger R. Jackson, Professor of Religion, Carleton College, and author of *Is Enlightenment Possible?*

"This study is an invaluable contribution to the West's understanding of the history of Madhyamaka both in India and Tibet. Blumenthal's analysis of the Geluk materials on Shantarakshita's thought are particularly insightful."—Geshe Lhundup Sopa, Professor Emeritus, University of Wisconsin, and co-author of *Cutting Through Appearances*



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