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Enlightened Common Sense

An Interview with TENZIN PALMO

Although Jetsunma Tenzin Palmo's international best-seller *Cave in the Snow* chronicled her twelve years of seclusion in a remote cave, her new book *Into the Heart of Life* offers a very down-to-earth guide for spiritual practice right here, right now, no cave required. In this interview with Snow Lion's Jeff Cox, she touches on some of the topics in her book: the effect of being around a teacher, how not grade ourselves on our practice, and other issues relevant for practitioners.



photo by Angus McDonald

Jeff Cox: When people come to see you—and there are many, intrigued that you, a Western woman, spent twelve years meditating alone in a Himalayan cave—what do you most want to convey to them?

Jetsunma Tenzin Palmo: I want to show them how Buddhism is like yeast that raises the heavy dough of everyday life to become light and nourishing. This is the challenge—East and West—to

present dharma as wonderfully relevant to everyday life. Buddhism allows for a lot of investigation and questioning—I often speak of dharma as “enlightened common sense.” Most of the dharma is like that—you say it and most of the people think, “Yes, that is right.” Then they feel motivated to investigate further and apply the teachings.

JC: Your new book, *Into the Heart of Life*, so beautifully lays out how to make everyday life into a dharma

path. It's tremendously encouraging and useful, as most of us cannot spend years in retreat.

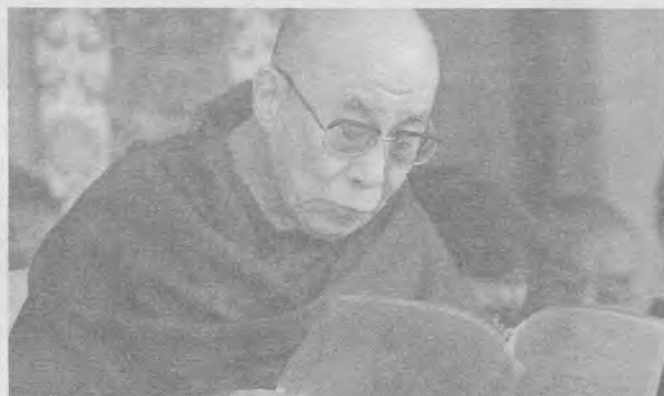
JTP: The people who come to my talks are people who have a very full life. They are saying to themselves, “Despite my full life, I still feel incomplete. How can I take my life as it is and do something meaningful with it?” What I try to convey is that the things that traditionally were once seen as obstacles to dharma practice—family, profession, social life—can be transformed into our practice.

Buddhism deals with this relative reality in which our ego is trapped. It helps to make the ego into a friendly, happy ego—before we annihilate it all together.

JC: A well-adjusted ego is a good thing.

JTP: Yes, the Buddha taught that in order to do *shamatha* meditation you need a well-balanced sense of self. Then you can go on to *vipassana*, which is to see through the machinations of the self. To take apart the ego you need balance. A balanced self is one that is not completely dominated by the three poisons (ignorance, desire, anger), is good-hearted, kind, and calm—not neurotic—and thereby able to have a foundation of

(Continued on page 11)



What My Retirement Means for the Tibetan Cause

by H.H. THE DALAI LAMA

After coming into exile, I have made sincere efforts to establish a democratic system of governance in the last more than 30 years. The Tibetans in exile say “our democracy is a gift from His Holiness the Dalai Lama.” Ten years ago, the system of electing Kalon Tripa through democratic elections was introduced rather than nomination of the candidate by the Dalai Lama, which was not correct. Since the direct election of Kalon Tripa, the system of the institution of Gaden Phodrang of the Dalai Lama as both the spiritual and temporal authority has ended. Since then I described myself as in semi-retired position.

Since then ten years have passed and the day will come

for us when we have to follow a meaningful democratic system. The rule by kings and religious figures is outdated. We have to follow the trend of the free world which is that of democracy. For example in India, besides its huge population and diverse languages, religions and culture, on the whole it remains very stable. This is because of democracy, the rule of law, free expression and media. To the contrary, China under the authoritarian rule is always facing problems. It was mentioned in a recent Chinese government's document that it is allocating more budget to maintain internal stability than national defense. This shows that they

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Meditation Positions How They Affect the Body

by KHENPO KARTHAR

Khenpo Karthar is widely regarded as a great master. In this adaptation, taken from his book *Dharma Paths*, he describes how the inner energies or “winds” are affected by various meditation postures.

Why do we need to sit in the various meditation positions? Is this a tradition or some cultural thing? What are the internal benefits, if any, of these positions?

The physical body is basically a combination of elements. When we suffer physical pain and sickness, it is caused by an imbal-

ance in the elements of the body. When we talk about the elements in the present context, we are not referring so much to the flesh, blood, fluids, and so forth as to the so-called five wind energies. We say “wind” because there is motion, and “energy” because there is some activity or power that has beneficial or harmful effects. There are four peripheral or branch wind energies and one central or life wind energy. When we are able to retain these four wind energies and bring them closer to the central wind energy, we experience good health and a sense of comfort and well-being in our lives, both physically and mentally. If the four peripheral wind energies can be directed into the life wind energy, we begin to have great meditative realizations. When these wind energies are not properly balanced and retained, we are susceptible to many kinds of sickness and many kinds of distractions and conflicts. This results in chaos and confusion.

The seven positions of the body are important because they

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Understanding the Five Buddhas

by KHENCHEN THRANGU RINPOCHE

Because the lords of the five Buddha-families beautifully exemplify the powers and aspects of the enlightened state toward which we're aspiring, an understanding of them helps us to see how our main human faults contain within them the core of what we can become in our fullness. This informative description is adapted from *Everyday Consciousness and Primordial Awareness* by Khenchen Thrangu Rinpoche.

The Five Buddha Families

Whoever allows the five kinds of primordial awareness to reveal themselves through meditation attains thereby the ultimate fruit; that is, the level of the five buddha-families. The lords of the five families—Vairocana, Akshobhya, Ratnasambhava, Amitabha, and Amoghasiddhi—are, in their essence, the five primordial awarenesses and duly appear in the form of the body of perfect enjoyment (Skt. *sambhogakaya*).

By purifying all of the consciousnesses you also purify the five mental afflictions (Skt. *kleshas*), and thus the five kinds of primordial awareness gradually reveal themselves.

As for the primordial awareness of the *dharmadhatu*, it is the perfect transformation of the all-base consciousness and reveals itself when all ignorance and mental dullness—that is, the obscurations of mental afflictions and those impeding knowledge—are completely purified. It

manifests as Vairocana, the lord of the Buddha family, the first of the five buddha families. Vairocana (Tib. *rnam par snang mdzad*) means the "One Who Completely Manifests." He is the one who allows the true nature of phenomena to appear nonmistakenly and perfectly. He clarifies the nature of all phenomenal reality.

Akshobhya, the lord of the Vajra family, is in essence the mirrorlike primordial awareness which reveals itself by means of the transformation of the all-base. In general, the true nature, the essence of all phenomena, is natural emptiness. However,

By purifying all of the consciousnesses you also purify the five mental afflictions (Skt. *kleshas*), and thus the five kinds of primordial awareness gradually reveal themselves.

relative appearances arise that are dependent on each other and are connected with one another. These appear just like reflections in a mirror. Since these are seen without any attachment or grasping whatsoever, he is called Akshobhya (Tib. *mi bskyod pa*), the "Unshakeable One." Through the transformation of the all-base the affliction of anger is completely

and perfectly purified. Considering all mental afflictions, it is mainly anger that surges up in our mind and makes it restless; therefore, the manifestation of completely purified anger is the "Unshakeable One," Akshobhya.

The third of the five lords of the buddha families is Ratnasambhava. He is the lord of the Ratna family. His nature is merit, wealth, and excellence, and therefore he is called Ratnasambhava (Tib. *rin chen 'byung gnas*), the "Source of Preciousness." He embodies the transformation of the *klesha*-mind and thus the primordial awareness of equality. The nature of the *klesha*-mind is to grasp on to a self, a pride that takes the self to be the highest and the best. When the *klesha*-mind is abandoned, the pride accompanying that high esteem of the self vanishes all by itself, under its own power. Whoever develops pride closes the doors to all positive qualities. If you think you are the best, the most superior, you will not develop any new qualities. It is even said, "To the ball of pride there is no possibility for any good qualities to stick." In this adage a proud person is compared to a round ball. If someone were to pour water over it, not a single drop would stick. Through the purification of pride, however, the foundation for all emerging merit, possessions, and positive qualities is laid bare. For this reason the manifestation of the

primordial awareness of equality and of perfectly purified pride is the "Source of Preciousness," Ratnasambhava.

Amitabha, the lord of the fourth buddha family, the Lotus family, is, in his essence, the discriminating primordial awareness which reveals itself through the transformation of the sixth consciousness, the mind consciousness, and through the perfect purification of desirous attachment. On the basis of the mind consciousness there arise desire, attachment, and grasping, due to which the true nature of all phenomena cannot be realized. It cannot be seen clearly, because the essence of desirous attachment is infatuation. Through perfect purification desirous attachment transforms into clarity, into the clear light of Amitabha, the Buddha of "Infinite Light" (Tib. *'od dpag med*). His essence is freedom from attachment and the endowment of the most excellent highest understanding (Skt. *prajña*).

The fifth lord of the five buddha families is Amoghasiddhi, the lord of the Karma family. He embodies the revelation of the primordial awareness that accomplishes all actions, which is attained through the transformation of the five sense consciousnesses and the perfect purification of the affliction of jealousy. The essence of jealousy is contrary to the accomplishment of benefit. A jealous person is natu-

rally one not able to perform actions for the benefit of others. If, however, the jealousy is pacified, the primordial awareness that accomplishes all actions is perfected. Through this awareness all actions and enlightened activities can be performed exactly in the right way and without hindrance. Due to this activity Amoghasiddhi (Tib. *don yod grub pa*) is the "One Who Accomplishes What Is Meaningful." Since it is his nature to accomplish the benefit of all sentient beings, the fifth lord of the five buddha families embodies the primordial awareness that accomplishes all actions.

The Buddhas and the Four Kinds of Enlightenment Activity

Each of the lords of the five buddha families individually carries out one of the four kinds of enlightened activity. These are pacifying, increasing, empowering and wrathful enlightened activity.

Buddha Akshobhya represents the pacifying enlightened activity and grants the pacifying extraordinary achievements (Skt. *siddhi*). This enlightened activity is designated "pacifying" because it pacifies sicknesses, spirits, hindrances, and all kinds of negative conditions. The mental afflictions are pacified by meditating on Akshobhya as a yidam deity, and thus also hindrances and negative conditions. How is it possible that through such enlightened activity sicknesses, hindrances and so forth can be pacified and that the pacifying extraordinary achievements are granted? Akshobhya is the self-expression of completely purified anger. Whoever is angry cannot find peace. Instead, all hindrances and negative conditions arise in him or her. The complete purification of anger by means of the practice of Akshobhya, aspirational prayers directed to him, or the meditation upon him allows the pacifying enlightened activity and the pacifying extraordinary achievements to arise.

The second type of enlightened activity, the increasing activity, is embodied by Ratnasambhava. "Increasing" means to extend or increase life, merit, primordial awareness, or possessions. Due to pride, no positive qualities can be gained, merit cannot grow, and wealth cannot increase. Instead, these only diminish. The

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BUDDHA	TRANSLATION OF NAME	PRIMORDIAL AWARENESS	ENLIGHTENED ACTIVITY	DELUSION	SYMBOL
Vairocana	"One Who Completely Manifests"	dharmadhatu	basis of all enlightened activities	ignorance, dullness	wheel
Akshobhya	"Unshakeable One"	mirrorlike	pacifying	anger	vajra
Ratnasambhava	"Source of Preciousness"	equality	increasing	pride	jewel
Amitabha	"Infinite Light"	discriminating	empowering	desirous attachment	lotus flower
Amoghasiddhi	"One Who Accomplishes What Is Meaningful"	accomplishes all actions	wrathful enlightened activity	jealousy	double vajra

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Mindfulness Exercise

BEGIN WITH A SENSE OF EASE. Release your awareness into the field of tactile sensations throughout the body, remaining mindfully present. Settle your body in its natural state, imbued with relaxation, stillness, and a posture of vigilance. The supine position is profoundly relaxing, and if you are resting in comfort, it will not be difficult to remain still, without moving or fidgeting. If you adopt a psychological stance of vigilance, the supine posture can be very suitable for meditation.

Embrace the subtle challenge of settling your respiration in its natural rhythm, allowing the breath to flow of its own accord; with no intervention and no notion of correct breathing—long or short,

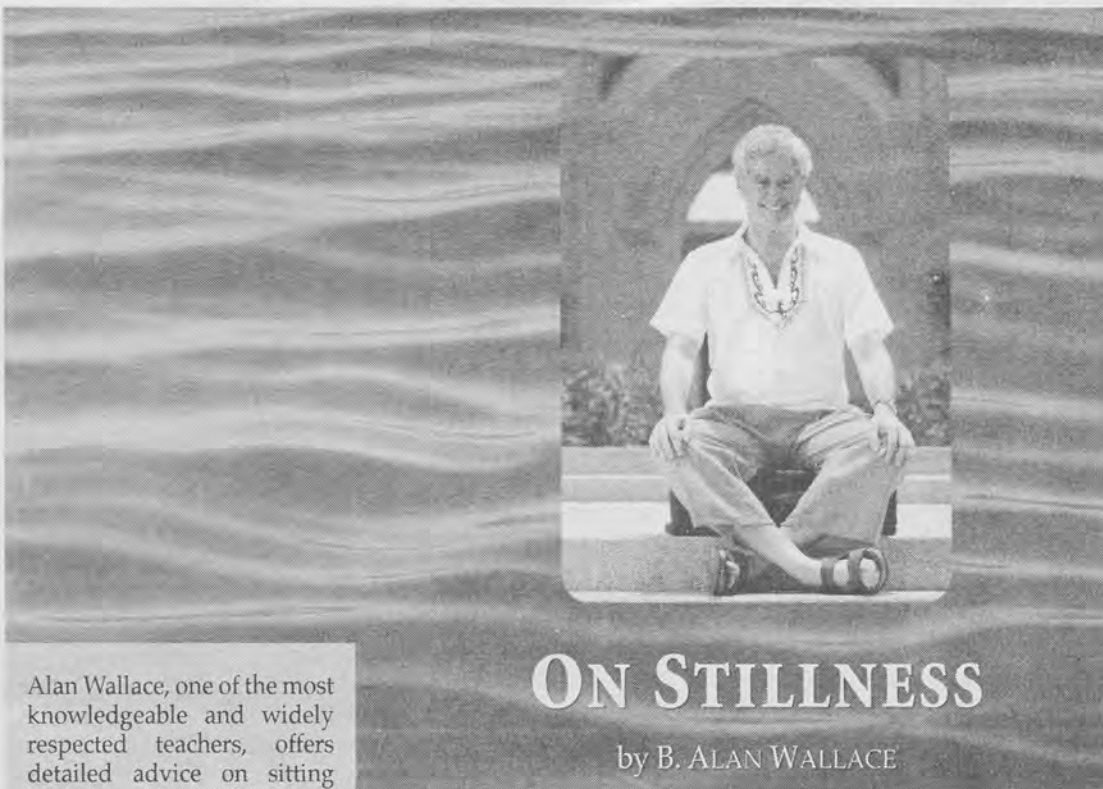


With your eyes at least partially open, so that visual appearances arise, let your awareness hover motionlessly in the present moment.

deep or shallow, regular or irregular—just let it be. Breathe effortlessly, as if you were deep asleep, but remain mindfully attentive to the sensations of the breath arising throughout the body.

With your eyes at least partially open, so that visual appearances arise, let your awareness hover motionlessly in the present moment. Having no preference, desire, or aversion, engage mindfully and attend to whatever thoughts and sensory images appear. With your awareness like space, simply be present, without reacting to any appearances. Release any grasping tendencies, allowing your awareness to remain in its own place. Attend to whatever arises in the present moment, without distraction, grasping, or aversion, and sustain an unwavering flow of mindfulness.

—adapted from *Minding Closely* by Alan Wallace ■



ON STILLNESS

by B. ALAN WALLACE

Alan Wallace, one of the most knowledgeable and widely respected teachers, offers detailed advice on sitting mindfully in this adaptation from his new book, *Minding Closely*.

WHEN YOU MEDITATE, sometimes a sensation of itching, heat, or cold arises. If you do not react, you can simply observe it as an experiment in the laboratory of your body and mind. Will it dissipate without any intervention? What happens to the feeling when you conceptually reinforce it? Try deliberately generating grasping: "An unbearable itch is driving me crazy, and it's getting worse!" Grasping comes quite naturally;

we don't need to practice it. On the other hand, without grasping, is the simple awareness of a feeling sufficient for it to fade away? There is a valuable discovery in the act of silently observing a mildly unpleasant sensation that vanishes of its own accord, without any need to tense up, shift, move, or scratch.

Resting like a mountain, we continue to breathe and blink. There is no prohibition against blinking. It is a mistake to struggle against blinking with dry, burning eyes. Let the eyes lubricate themselves by blinking automatically, and they will not become dry. As the eyes settle in their natural state, blinking normally, the gaze should be casual, as if you were daydreaming with eyes open.

It is important to allow the breath to flow naturally, without impediment. When we deliberately focus in meditation, inspecting something very closely, the sheer weight of our concentrated attention can impede the flow of the breath—this is to be avoided. The breath should flow effortlessly, as silky smooth as in deep sleep, even though one might be engaged in a demanding contemplative endeavor. Use introspection to periodically examine the body, verifying the posture, relaxation, and breath.

The suggestion to practice in short sessions of twenty-four minutes, while maintaining the strong resolve not to move, ensures that feelings of discomfort do not threaten one's relaxation. I'm a real softy compared with a teacher such as Goenka. In his ten-day course, he asks people to sit for one or two hours, with a strong resolve not to move—if you move, you have failed to follow the instruction. After sitting for hours and trying your best not to move, the pain becomes intense, and Goenka has no problem with that. The instructions are to inspect without moving, simply bringing bare attention to the pain arising in the body. By following these instructions, thousands of people have experienced breaking through the pain, making practice enjoyable because the grasping is gone.

For a twenty-four minute session, do your best not to take any steps to shift your weight, alter the body, or tense up in any way. Simply regard this practice as an

investigation into the nature of feelings. Any feeling can arise, including bliss, but there are often encounters with unpleasant feelings and discomfort. Investigate experientially any feeling that arises. Can you penetrate it with sharp, discerning attention? Can you distinguish between the feeling and the raw, tactile sensations of solidity, heat, cold, motion, and so forth that are associated with it? Are they inseparable or distinct?

The goal of this practice is to differentiate the tactile sensations of the four elements—earth, water, fire, and air—from positive,

• **There is a valuable discovery in the act of silently observing a mildly unpleasant sensation that vanishes of its own accord, without any need to tense up, shift, move, or scratch.**

negative, and neutral feelings. A tactile sensation of solidity might arise in the body due to a big bear hug from your loving grandfather, or due to a pickpocket's lunge. The resulting pleasant or unpleasant feeling is not in the sensation of the earth element itself. Furthermore, the intensity of the sensation does not correlate with the intensity of the feeling. Sensing the light touch of someone's finger on your wallet can be most unpleasant. You might relish a soak in a very hot bath and feel disappointed if the water is only lukewarm, only to happily jump into much cooler water in the swimming pool. There is no direct relationship between the sensation of the fire element and our feelings. Likewise, there is no relation between sensations of fluidity and motion occurring in the body and our feelings. Pleasure and displeasure are not directly correlated with the raw tactile sensations of the elements. Is this merely a conceptual distinction, or can you observe it in your own experience? ■

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MINDING CLOSELY: The Four Applications of Mindfulness by B. Alan Wallace

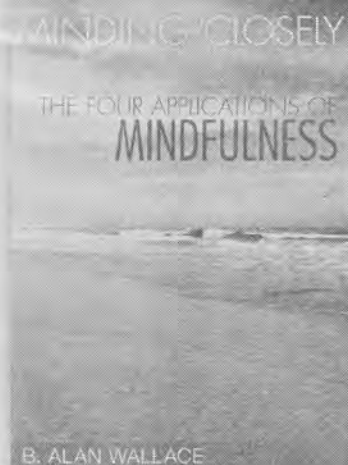
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Bringing in his experience as a monk, scientist, and contemplative, Alan Wallace offers a rich synthesis of Eastern and Western traditions, along with a comprehensive range of meditation practices interwoven throughout the text. The guided meditations are systematically presented, beginning with very basic instructions, which are then gradually built upon as one gains increasing familiarity with the practice.

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SINCE OUR FIRST TITLE APPEARED in 1980, Snow Lion has been fortunate to publish the work of over 150 authors. In addition to their writing careers, many of these individuals are engaged in teaching, giving empowerments, leading retreats and symposia, and creating centers devoted to study, meditation, and retreat, all with the intention of sharing the Dharma as widely as possible.

In recent years a number of our authors have launched new social media sites, made or appeared in videos, and performed on audio recordings. You can find links to examples of these teachings on our authors' pages at www.snowlionpub.com/pages/authors.html

New links are being added to our site all the time—so check back periodically! As other media become available, we will continue to add links.

Here are some of our authors who have branched out—Tultrim Allione, Alexander Berzin, Thubten Chodron, H.H. the Dalai Lama, Surya Das, Khenpo Tsawang Dongyal Rinpoche, David and Hi-Jin Kang Hodge, Andrew Holecek, Thupten Jinpa, Kalu Rinpoche, Lama Lodu Rinpoche,

Donald Lopez, Glenn Mullin, Chogyal Namkhai Norbu, Tenzin Palmo, Dzogchen Ponlop, Matthieu Ricard, Anyen Rinpoche, Anam Thubten, Ringu Tulku, B. Alan Wallace, Tenzin Wangyal

You can also search for them on YouTube, blogs, Facebook, and more!

This is a sampling of the many wonderful things you'll find on our authors' sites:

- teachings and interviews from Buddhistgeeks.com with Glenn Mullin and Surya Das
- a multi-media clip of "Impermanence: Embracing Change" by David and Hi-Jin Kang Hodge
- on-line broadcasts and live-streaming of teachings by Alan Wallace
- art exhibits curated by Glenn Mullin
- news clips and videos by the Dalai Lama, Andrew Holecek, Lama Lodu Rinpoche, Chogyal Namkhai Norbu, Tenzin Palmo, Dzogchen Ponlop and many others



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Spiritual Emergency

FOR MANY OF US OUR MOST SUBTLE ENERGY-WINDS and the potency of the deeper forces within the body remain dormant. The unleashing of these forces in what is sometimes described as a spiritual emergency can be a shocking and extremely disorienting experience. The kundalini awakening, as it is called in certain Eastern traditions, is an expression of the sudden reopening of the threshold that is created between our conscious life and the forces latent within the body/psyche. This is usually experienced as the sudden uprising of energy through the central channel in such a way that it radically alters our perception of reality. When this process happens in a sudden and uncontrolled way, it is often very disturbing and extremely hard to integrate, hence the notion of spiritual emergency. This experience of something akin to a psychotic episode is little understood in Western clinical psychology, and is therefore often misdiagnosed. When it is seen in clinical



To gradually awaken the body requires that we do not separate our spiritual practices from the body, and instead recognize that the body is a central vehicle in the process of awakening.

psychiatric terms, a kundalini awakening can be inappropriately treated. Fortunately there is a growing recognition of this process and the need for skillful intervention and support.

When we have a natural, gradual, and deepening relationship to the energetic processes of the body underlying much of our psychological and emotional life, then this potential emergency need not occur. Instead, the body is awoken gradually rather than suddenly. To gradually awaken the body requires that we do not separate our spiritual practices from the body, and instead recognize that the body is a central vehicle in the process of awakening.

When the body is ignored or overlooked, disembodied practice can be perpetuated, and there will be a lack of awareness of, and sensitivity toward, the energetic processes within the body. Not understanding the body's energetic processes can give rise to aches and pains that are often a reflection of what the Tibetans call "wind" (Tib. *lung*) disorder, in which the energy-winds become blocked or out of balance.

Practices such as yoga, chi gung, and the Tibetan kum nye help to clear and balance the energy-winds, thus enabling a greater capacity to stabilize the mind in meditation. They also enhance sensitivity to, and awareness of, the natural movement of the energy-winds within the body.

—adapted from *Preparing for Tantra* by Rob Preece ■

PREPARING FOR TANTRA:

Creating the Psychological Ground for Practice

by Rob Preece

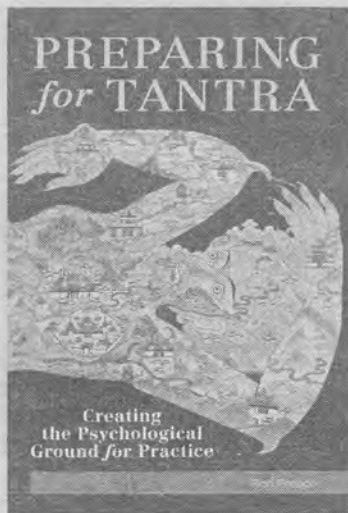
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It is now very common for people in the West to receive empowerments into extraordinary and complex tantric practices. However, to embark upon them without having first prepared the ground may have a number of negative consequences. Our psychological and energetic maturity simply may not have been developed sufficiently to bring out the real potential of the practice.

In *Preparing for Tantra*, Rob Preece draws on his experience as a Tantric Buddhist practitioner, meditation teacher, and psychotherapist to show how to make the preliminary practices psychologically meaningful and spiritually transformative. These preliminaries are an extraordinarily rich collection of practices, and he examines them with an eye to revealing how they may be used to heal and transform psychological trauma, offering practical suggestions for integrating them into one's daily life.

ROB PREECE has been practicing Tibetan Buddhism since 1973 and psychotherapy since 1988. He leads meditation retreats and gives workshops on comparative Jungian and Buddhist psychology. Author of *The Courage to Feel*, *The Psychology of Buddhist Tantra*, and *The Wisdom of Imperfection*, he lives in London. ■



Looking for Refuge in All the Wrong Places

by ROB PREECE

As both a psychotherapist and Buddhist teacher, Rob Preece is an excellent guide for dealing with issues that emerge for Buddhist practitioners. In this adaptation from *Preparing for Tantra*—an excellent guide to the preliminary practices—he looks at the ways we take refuge in the wrong things.

We are extraordinarily adept at taking refuge; the problem is that we take refuge in the wrong things.

We take refuge from our stress, our emotional problems, and our relationships in anything we find that will temporarily relieve us of discomfort. As we get older, the range of potential refuges available to us becomes more and more sophisticated, but the intention usually remains the same. We take refuge in food, money, our home, the TV, entertainment, alcohol, drugs, sex, even work and relationships; the list is endless. These things are not by nature refuges, but if we desire to relieve our dissatisfaction, stress, and unhappiness, and think, albeit mistakenly, these things will bring us happiness, then in the way we use them, they have become a refuge.

It is disturbing that we are very often unaware that this is what we are doing until we take an honest look at our life and behavior, and it may be only when our refuges fall apart that we realize how dependent on them we have become. It is equally disturbing to see that most of what we put our energy into, as encouraged by our modern culture, is an attempt to satisfy an insatiable need to consume. Far back in the eighth century, Shantideva recognized that we all seek happiness and yet constantly create the causes for suffering, and it seems we have not changed very much since then.

Those of us involved in the dharma may feel that we are not so caught in this confusion. We recognize the unsatisfactory nature of relentless consumerism and know it will not bring us happiness. Many of us have realized that we do not need to constantly

put so much energy into what are usually described as worldly concerns. We have probably already made some attempt to turn our life around and are taking refuge in something we feel will bring us far deeper happiness, namely, the dharma.

Taking refuge has sometimes been called "taking a safe direction," which offers an interesting twist on the idea of refuge. From a Buddhist viewpoint, taking refuge is turning around in our life and no longer expecting external things to be able to bring us ultimate or lasting happiness. At the heart of Buddhism is the understanding that both suffering and happiness come from the mind. If we change the mind, then we can free ourselves from suffering and experience happiness.

Reaching this understanding, however, doesn't imply that we abandon our life and stop every-

We take refuge in food, money, our home, the TV, entertainment, alcohol, drugs, sex, even work and relationships; the list is endless.

thing that has held some meaning for us. We don't immediately give up our work or relationships because they are not a real refuge. Rather it means that we don't hold them with so much expectation, and we don't rely upon them as an ultimate source of happiness. It also means that we don't become so upset or distressed when things don't go exactly as we expected.

After entering the world of Tibetan Buddhism, during my early years, the teachings I received were so radically different, so exciting to encounter, and so profound that I was hungry for more. I recall the hours and hours I spent listening to extraordinarily profound instructions and taking reams of notes. I felt that I had found something priceless that would radically change my life.

However, after four or five years of constant study, it began to disturb me that I had received a mass of teachings and taken endless notes and yet my emotional life was still a mess.

I had, I thought, taken refuge in the dharma, but all the practices and knowledge I had accumulated didn't seem to be helping. I remember going to see a Tibetan lama who was teaching a group of us Tibetan language at the time. I told him I was feeling very disillusioned with how my life and practice were going and that all the things I had learned did not seem to bring any great benefit.

He was remarkably understanding. He suggested to me that my refuge in the dharma had become another kind of materialism and that all the knowledge and practices I had studied were still on a relatively superficial level. I needed to go deeper, but to do so I had to give up holding on to the dharma teachings as a



kind of crutch. He suggested I put all my notes away and let myself go deeper to discover what the dharma really was, from within. I needed to put what I had learned into practice so that it would become a natural inner experience and understanding rather than something that was just in my head.

I do not think I am alone in having gone through this experience. We may hear vast amounts of teachings and yet still not have a deep sense of what the dharma is as an inner refuge. The relative dharma, as it might be called, is like the finger pointing to the moon, but it is not the moon. To take refuge in the dharma is to absorb its true meaning, beyond the concepts and ideas, and to then open to a deep inner taste of our innate nature.

There is a famous story told of the Indian scholar Naropa, revered as one of the greatest,

(Continued on page 9)

Above illustrations by Gary Waters

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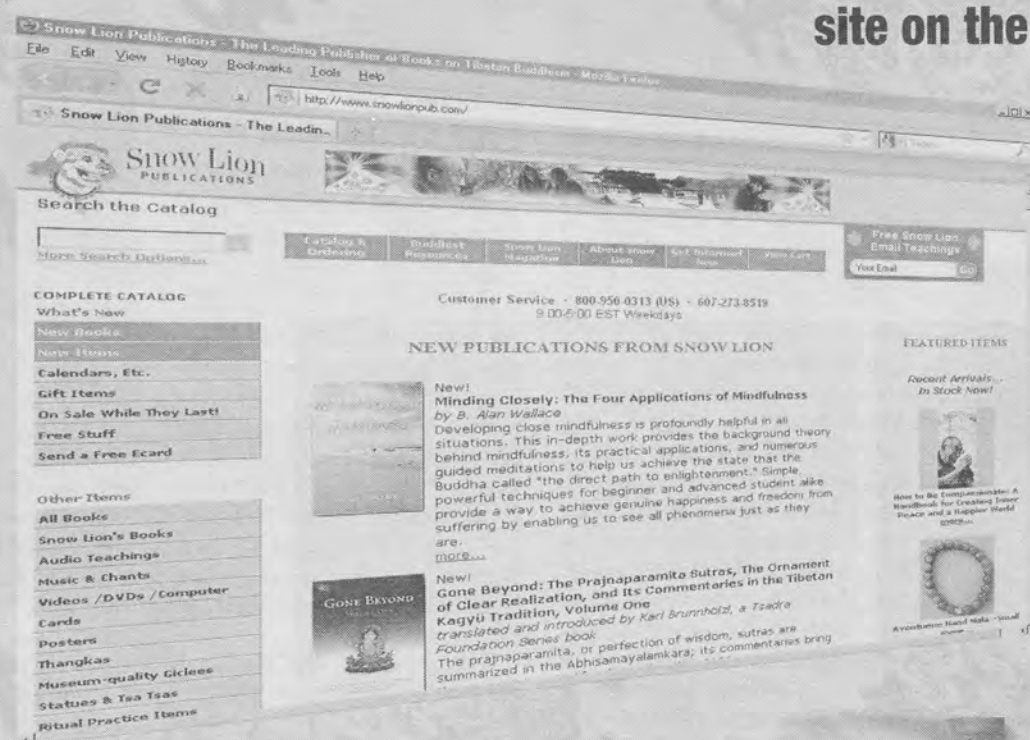
Glenn lived in the Himalayas from 1972-1982 where he studied Tibetan Buddhism, language, literature, and yoga with many of the greatest teachers from Tibet. He is the author of numerous books and has taught throughout the world. He also organized and led several world tours for the monks from Drepung Loseling Monastery.

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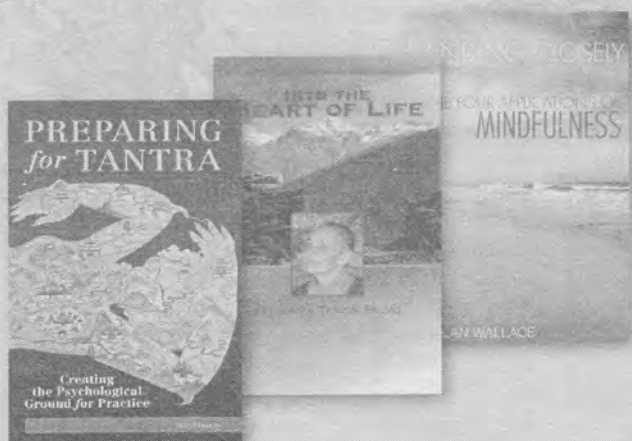
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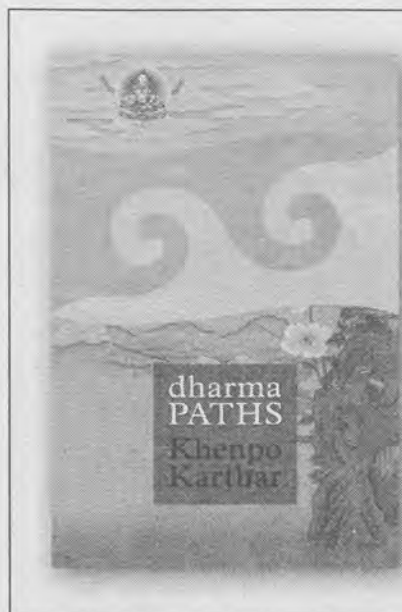


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MEDITATION POSITIONS

Continued from page 1

help retain the wind energies. Simply assuming these positions correctly, without focusing the mind on any particular object of concentration, brings about an air of tranquility, an air of harmony and openness. Three of the positions of the body contribute to retaining the so-called all-pervasive wind energy. These are: bringing the gaze of the eyes down in front of us, sitting in the vajra posture or the sattva posture, and putting the hands over the knees. This wind energy pervades the whole body and corresponds to the water element. For example, the ability of the body to produce heat and the functioning of the circulation are due to the all-pervasive wind energy.

The position of closing and tightening the anal sphincter and pulling our abdominal organs upward contributes to retaining the so-called downward-moving wind energy. Retaining this wind energy contributes to the taming of the mind and to developing tranquility and openness. The downward-moving wind energy corresponds to the earth element. Its activity is, for example, responsible for causing us to have bowel movements.

The position of correcting the slouching of the lower part of the back and raising the back to a straighter position contributes to retaining and properly balance-

ing the so-called wind energy of metabolism. Retaining this wind energy contributes to the tranquility of the mind as well as to physical health and well being. The wind energy of metabolism corresponds to the element fire, and its activity affects, for example, the digestion of food.

Finally, the two positions of placing the tongue against the

The more we are able to retain the four branch wind energies and direct them into the central wind energy, the greater is the tranquility of the mind and the greater is our realization and insight.

palate and pulling the chin back to align the neck contribute to retaining the so-called upward-moving wind energy. This wind energy corresponds to the element air, and retaining it also contributes to the tranquility of the mind.

These are the four branch wind energies. When they are properly retained and directed, it is possible to have physical health and well-being as well as mental harmony, tranquility, and openness. The development of different stages of meditative advancement and realization is related to the central wind energy. The

more we are able to retain the four branch wind energies and direct them into the central wind energy, the greater is the tranquility of the mind and the greater is our realization and insight. The central wind energy corresponds to the element space. The present instructions are for *shamata* or calm-abiding meditation. This is basic sitting practice for developing tranquility and openness of the mind, without which true insight is not possible.

When is true insight attained? The experience of *vipasyana* or panoramic awareness takes place when the four peripheral wind energies enter the life wind energy.

In the life stories of great yogis and meditators, it is often said that the older a certain meditator became, the more youthful she or he looked. When we hear such things, they do not make much sense in our ordinary way of understanding things, but they describe how people have worked with the wind energies and what state they have achieved in this way. As far as time is concerned, they are getting older, but because they are retaining and balancing the wind energies, their appearance is more youthful, more glowing, and more healthy.

When a great meditation master or yogi passes away, for three or four days afterwards, he or she remains in the meditation posture. This is quite well known among Tibetan Buddhists, especially in the Kagyu lineage. The person's regular respiration has stopped, there is no movement of the body and no pulse, so the

**Spiritual Friendship**

Q: How are lovingkindness and compassion at work when a spiritual friend continually rejects and disappoints a student? I suppose this is for the student's benefit, but I am not sure how.

A: The relationship depends both on the spiritual friend and on you. A spiritual friend can be several things. It can be just someone who has an intellectual understanding of the teachings but no realization whatsoever, and who has many limitations and flaws. A spiritual friend can also be a highly realized being, who has not only understanding but experience in various aspects of the teachings. This would be a bodhisattva spiritual friend.

Then there is your side of the relationship. Do you have sincerity and devotion? Are you inspired by the example of the spiritual friend? Do you approach the spiritual friend for inspiration, encouragement, and guidance out of a tremendous longing to ben-

If you are rejected, the teacher could be at fault because he or she is not a true spiritual friend, or you could be at fault because of limitations in your motivation and sincerity.

efit all beings? Or is it just a temporary infatuation because a big smile or an attractive gesture was extended toward you? Perhaps you want to be connected with the spiritual friend because of this attention that was given you, and you want further entertainment and feedback. Perhaps you want to learn something from this person that would help you develop more credentials and more spiritual powers. If that is your intention, the spiritual friend is not to be blamed.

If you are rejected, the teacher could be at fault because he or she is not a true spiritual friend, or you could be at fault because of limitations in your motivation and sincerity. There is another possibility, though not a very frequent one. A teacher may know that it would be more beneficial for you to work with a different spiritual friend. For example, Milarepa's relationship with a great Nyingma teacher ended, not because there was any deficiency in the spiritual friend, but because the teacher realized that Milarepa's karmic connection was with Marpa. If that were the situation, you would be made well aware of it. On the other hand, if you have devotion, sincerity, and (most importantly) a longing to benefit beings, and you are rejected by a spiritual friend to whom you go for inspiration and guidance, that is not a true spiritual friend.

—adapted from *Dharma Paths* by Khenpo Karthar ■

person is dead. Yet the body is still in the meditation posture, and even after three or four days, it does not smell or start to decay. The person looks more alive and glowing than ever. Being around the body would not make us feel

uncomfortable, because it does not have the look of a corpse. Because the yogi practiced meditation based on the seven positions, he or she has been able to direct the peripheral wind energies into the life wind energy. ■

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KALACHAKRA

ALEXANDER BERZIN has a long association with the Kalachakra Tantra. Having studied it under one of the most learned teachers, Serkong Rinpoche, Alex is often called upon to introduce this tantra to attendees of the Kalachakra initiations given by the Dalai Lama. Some of you who are reading this now might have had the pleasure of listening to Alex at the Kalachakra given this July in Washington, D.C.

INTRODUCTION TO TANTRA

The Need for a Realistic Approach

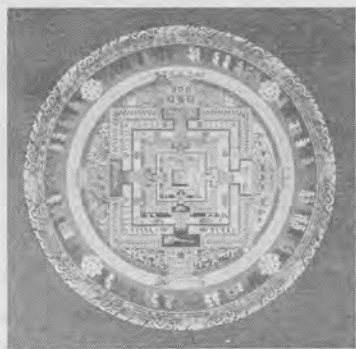
Becoming a Buddha, someone who is totally awake, means to overcome all shortcomings and realize all potentials for the sake of helping others. With so much suffering in the world, we urgently need to find the most effective methods to accomplish this goal. The Kalachakra initiation offers an opportunity to meet with such methods. The Tibetan word for initiation, *wang*, means power, and an initiation is, more accurately, an empowerment. It confers the power and ability to engage in certain meditative practices for achieving enlightenment, and thus becoming a Buddha, in order to benefit others as fully as possible.

Kalachakra is a meditational system from the highest level of Buddhist tantra, *anuttarayoga*. Some people have odd notions about tantra and imagine, with great anticipation, that an initiation is an entranceway into a magic world of exotic sex and superpowers. When they learn that this is not the case, but rather that tantric practice is complex, advanced and requires serious commitment and the keeping of many vows, they become frightened and are put off. Neither of these reactions, of excitement or fear, is appropriate. We need to approach tantra and the Kalachakra initiation in a sensible manner. As my main teacher, Tsenzhab Serkong Rinpoche, once said, "If you practice fantasized methods, you get fantasized results. If you practice realistic methods, you get realistic results."

What is Tantra?

The word *tantra* means an everlasting stream of continuity. Everlasting streams operate on three levels: as a basis, a pathway and a result.

On the basis level, the everlasting stream is our mind—specifically its subtlest level known as primordial clear light—which provides continuity throughout all our lifetimes. Like a pure laser beam of mere clarity and awareness, unadulterated by the gross oscillations of conceptual thought or disturbing emotions, it underlies each moment of experience, whether we are awake or asleep. If mind is like a radio that plays forever, its subtlest level is similar to the machine simply being on. A radio remains on throughout the process of leaving a station, being between bands and tuning into another frequency. Similarly, our subtlest mind never turns off and so is the basis for our experiences of death, *bardo* (the state between rebirths) and the conception of a new life. Neither station, volume, nor even temporary static affects the fact that the radio is on. Likewise, neither rebirth status, intensity of experience, nor



even the "fleeting stains" of passing thoughts or moods affect our clear light mind. This subtlest mind proceeds even into Buddhahood and provides the basis for attaining enlightenment.

Furthermore, each stream of continuity, whether prior to enlightenment or afterwards, is individual. All radios are not the same radio, although each receiver works the same. Thus, there is no such thing as a universal clear light mind or basis tantra in which each of our minds participates.

The second level of tantra, the everlasting pathway stream, refers to a specific method for becoming a Buddha, namely

meditative practices involving Buddha-figures. This method is sometimes called "deity yoga." The third level, the everlasting resultant stream, is the endless continuity of Buddha-bodies we achieve with enlightenment. To fully help others requires bodies or collections of knowledge, wisdom, experience and forms to suit every being and occasion. In short, tantra involves an everlasting stream of practice with Buddha-figures to purify our everlasting mind-stream of its fleeting stains, in order to achieve, on its basis, the everlasting stream of the bodies of a Buddha.

The texts that discuss these topics are also called tantras.

Deity Yoga

Sometimes people are puzzled by the tantric practice of relying on deities, which some languages translate as "gods." These deities, however, are not omnipotent creators or beings in limited states of rebirth filled with heavenly delights. Rather, they are extraordinary forms, both male and female, in which Buddhas manifest in order to help people with varying inclinations to overcome their shortcomings and realize their

Without some method, it is very difficult to train ourselves to keep in mind simultaneously twenty-four insights and qualities such as impermanence, compassion, patience and so forth.

potentials. Each of these Buddha-figures represents both the fully enlightened state and one of its specific features, such as compassion or wisdom. Avalokiteshvara, for instance, is a manifestation of compassion, and Manjushri is an embodiment of wisdom. Kalachakra represents the ability to handle all situations at any time. Meditative practice structured around one of these figures and the feature it represents provides a clear focus and framework enabling more rapid progress toward enlightenment than meditation without them.

To alleviate the sufferings of others as quickly as possible re-



quires the most efficient method for gaining the enlightening faculties of a Buddha's body, speech and mind. The basis for achieving them is a strong determination to be free of limitations, non-fickle love and compassion, ethical self-discipline, strict concentration, firm understanding of reality and skill in various means to help others. Once we achieve a working level of these, we need to combine and perfect them so that they bear their results. Tantra provides such a technique, namely deity yoga. Like performing the dress rehearsal for a drama, we imagine we already possess the entire array of these enlightening faculties as a Buddha-figure, all together at the same time. Doing so acts as an effective cause for integrating these qualities and achieving such a form more quickly.

This is an advanced technique. We cannot possibly imagine having all the assets of a Buddha simultaneously unless we have first practiced each individually. We need to learn and rehearse each scene before we can run through an entire play. Therefore, it is both inappropriate and unwise to attempt tantric practice without considerable meditative experience beforehand.

Training the Imagination

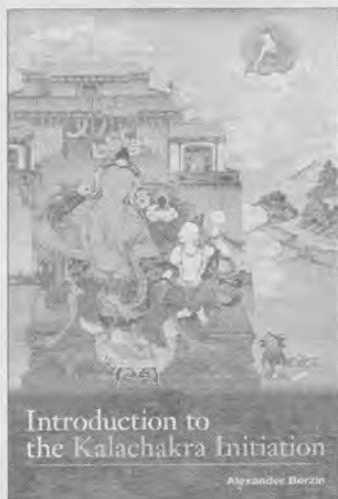
Tantric practice harnesses the imagination—a powerful tool we all possess. Thus, to repeatedly imagine achieving a goal is a compelling method for accomplishing it sooner. Suppose, for example, we are unemployed. If, each day, we imagine finding a job, we succeed more quickly than if we dwell, with depression and self-pity, on being out of work. This is because we maintain a positive attitude about our situation. With a negative attitude, we lack self-confidence even to look for a job. Success or failure in life hinges on our self-image and, in tantra, we work on improving ours by means of Buddha-figures. Imagining we are already a Buddha provides an extremely potent self-image to counteract negative habits and feelings of inadequacy.

The tantric technique does not involve simply the power of positive thinking. When using imagination, it is essential to be practical and maintain a clear distinction between fantasy and reality. Otherwise, serious psychological trouble may arise. Thus every teacher and text emphasizes that an indispensable

(Continued on page 16)

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"In preparing this guidebook, Alexander Berzin has done a great service to everyone interested in the Kalachakra initiation. It will help people to prepare for the ceremony and understand the essential points of each step of the procedure."—H.H. THE DALAI LAMA, from the foreword

ALEXANDER BERZIN lived in India for twenty-nine years, studying under his main teacher, Tsenzhab Serkong Rinpoche, and other lamas, including His Holiness the Dalai Lama. Widely published, Berzin has taught in over seventy countries.

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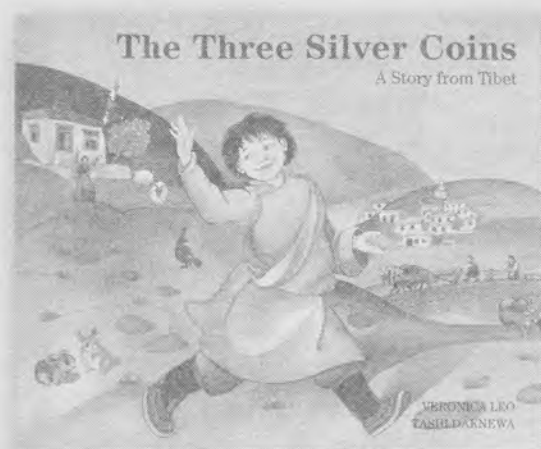
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Tibetan-born TASHI DAKNEWA, who lives in Seattle, conveyed this story that he remembered from his youth to Veronica Leo. Finland-born author and illustrator VERONICA LEO has been illustrating children's books for five decades. *The Three Silver Coins*, originally commissioned by the Library of Tibetan Works and Archives, has the distinction of being the only illustrated book in their collection.



Jinpa set out at a swift pace. Soon he passed an old man with a bag, and from the bag came a whining, mewing sound. Jinpa wondered what was in the bag, and asked the old man.

"Just a mangy old cat," replied the man, "which will soon be thrown in the river."

"But the cat will lose its life!" Jinpa protested.

"Boys like you should not poke into other people's business," snapped the old man. "This old cat has had its time. She's too old to catch mice, so she takes to stealing my milk instead. Enough is enough!"



Jinpa felt upset. Suddenly he had an idea: perhaps he could buy the cat for one silver coin. No sooner did he suggest this than the deal was done. Jinpa got the cat as well as the bag in the bargain, and the man took the coin and hurried away.

Immediately Jinpa released the cat. She sat down and licked her paws, and then she spoke: "If you now grant me my freedom, I promise to help you if ever the need arises."

"I have no claim on your life, so off you go," replied Jinpa. "You're your own master."

So the cat stood up and stretched, and started down the mountain. Before she disappeared from sight, she turned around and gave Jinpa a long look filled with gratitude. ■



LOOKING FOR REFUGE IN ALL THE WRONG PLACES

Continued from page 5

most knowledgeable debaters at the University of Nalanda, near Rajgir, India during the late tenth

and early eleventh century. One day Naropa was walking outside the monastery when an old wom-

an came up to him and asked him if he understood the dharma. Being a somewhat self-assured

monk with great knowledge of the dharma, he said, "Yes, of course." "But do you understand the meaning of the dharma?" she asked. When he replied, "yes," she fell to the ground laughing, so amused was she by his arrogance. The old woman was in fact an emanation of Vajrayogini, and she told Naropa he needed to go

- He suggested I put all
- my notes away and let
- myself go deeper to dis-
- cover what the dharma
- really was, from within.

and search for a teacher known as Tilopa, who would really teach him the meaning of the dharma.

Taking refuge in the dharma is a deepening process; it may begin with the teachings and methods of practice, but gradually it must deepen beyond this relative form. Often we speak of relative dharma and ultimate dharma, where relative dharma is the collection of teachings, and ultimate dharma is the realization of emptiness, or the nature of mind. When we experience the essential pristine nature of mind, then we have tasted ultimate dharma. As a refuge, the primordially pure, empty nature of mind is an incomparable resource. When we have emotional difficulties, or are suffering in some way in our life, to rest in the nature of mind can transform our experience totally. Once we are able to practice like this, then we are truly taking refuge in the dharma. ■

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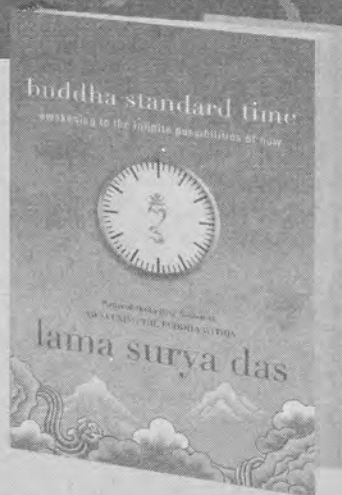
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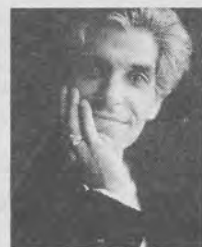


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Joe Loizzo, M.D., Ph.D. is a contemplative psychotherapist, meditation instructor and writer who refines and teaches tools of contemplative living for today's way of life. On faculty at the Weill Cornell Center for Integrative Medicine and the Columbia University Center for Buddhist Studies, Dr. Loizzo lectures widely on the role of meditative learning in the future of healthcare. Dr. Loizzo created the column, "The Science of Enlightenment" for Tricycle Magazine, and recently published Nagarjuna's Reason Sixty with Chandrakirti's Commentary, a translation study of contemplative self-healing in Buddhism.

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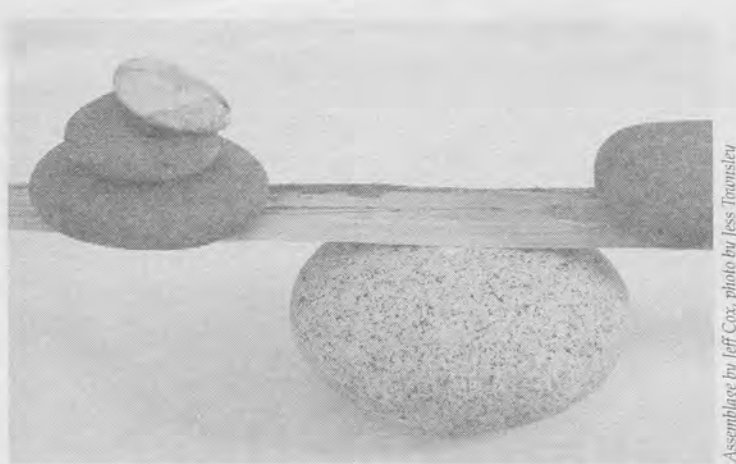
Continued from page 1

tranquility and one-pointedness in meditation.

JC: Once one has a glimpse of the true nature of self, then one can more easily shift away from engagement with form, feeling, perceptions, and impulses as who one is. But I notice that some people think of awareness as impersonal and not really alive.

JTP: That is because they haven't experienced it. It is the one time that one really becomes alive. It is the one time that we truly wake up. What we consider waking consciousness is, from the standpoint of awakened consciousness, still a dream state. The egoistic consciousness is by its nature dualistic and separates us from everything, leaving us feeling cold.

Pure awareness connects us with everything. Everything



Assemblage by Jeff Cox, photo by Jess Truitt

vibrates with intelligence and consciousness. And that is why, spontaneously, compassion arises. Because we recognize that all of us in our heart of hearts are seeking that sense of well-being and connection but we are alienated from our true nature so we suffer. We don't recognize our true potential and we are living at a lower level—we are all alienated from who we really are and we are identified with who we are not. This is tragic.

JC: Yes, it leaves us feeling like something is always wrong and we don't know what that is.

JTP: Exactly. When one is resting in pure awareness, then everything clicks into place. It is as if your lens came into focus and you see clearly. It radiates through one's whole being. When you meet great beings who are in a state of awareness, every action they perform, which from their side is open and spontaneous, from our side seems to be completely perfect. Even their simple actions are full of meaning for us; from their side these are the natural expression of their luminous consciousness.

JC: Their actions are not calculated.

JTP: They are not calculated at all, yet perfect. This is why we like to be in the presence of enlightened masters. It is a blessing—our human potential is being mirrored back to us.

JC: When we are in their presence our minds are harmonized with theirs and we can taste a bit of the qualities that you are describing.

JTP: Exactly. It is worth striving for!

JC: Is it possible, because true nature is present here and now—though covered over—that this can show up unexpectedly even though we have not gone through the same extensive training as the great masters we admire?

JTP: Usually we get glimpses into the nature of mind when we are not expecting them. As long as one strives and makes getting a glimpse into a goal, one will never achieve it. It is when the ego relaxes and is not interested in gaining anything that these glimpses spontaneously occur. The problem then is that the ego grasps at it as its own accomplishment. It then seeks to reproduce the experience. The trouble is, so long as the ego is in charge, a glimpse is not going to reoccur. This is why in *mahamudra* and *dzogchen* there is such an emphasis on relaxing and not striving to achieve. Often when people first start to meditate they don't have specific expectations, and then they get a very powerful experience. Then they spend the next twenty years trying to reproduce it.

JC: Sometimes I also think that these early experiences reinstate past de-

velopment into one's present life.

JTP: Yes, that too.

JC: I also notice that any little experience can be so inflating and one feels so good about one's achievement whereas what one experienced was more like not being in the way.

JTP: I think it is very important not to judge one's meditation practice in terms of good or bad. You just do it and how it is how it is. Judging our meditations one way or another just keeps us trapped in the same old process. If the mind is distracted, it is distracted—tomorrow it may be distracted or maybe not. So what. This attitude fosters acceptance.

- To take apart the ego
- you need balance.

You are working towards something but doing it without a lot of judgment.

JC: On another point, when you speak of the process of increasing awareness in *Into the Heart of Life*, do you mean we need to increase the amount of attention that we place on awareness?

JTP: Yes, we need to pay more attention to awareness and less on the discursive process. Normally our minds just go on and on and we are lost in the thoughts. As awareness increases, thoughts part, like clouds in the sky. Then you get a glimpse of the clear, spacious nature of awareness.

This is why the Buddha taught the four foundations of mindfulness. It doesn't matter which one you choose to practice. The Tibetans choose to focus on mind, on how the thoughts work, on who is thinking. Goenka chooses to teach mindfulness of sensations; the Burmese focus on breath and walking. Once we put our attention on the object of mindfulness, we begin to see that it is not solid and enduring; it is momentary and flowing and not who we are. And the ego, which seems so much at the center of our universe—when you look for it, it is gone—you can never find it.

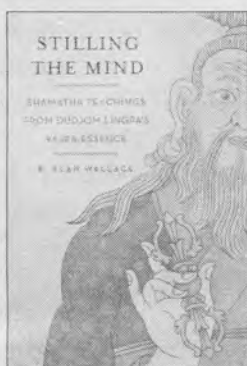
JC: The skandha referred to as impulses we normally think of as our will. When you look carefully at the process of "willing" can you say that it is really just a process of impulses arising and moving into action?

JTP: And it is often very habitual, like Pavlov's reflex response. In mindfulness training, everything is slowed down so one becomes conscious of that link between the impulse and the action. Once you are conscious of this linking, you can choose which way to go.

JC: And you cannot loosen your identity with these processes without that strength of awareness, as you put it?

(Continued on page 23)

WISDOM PUBLICATIONS



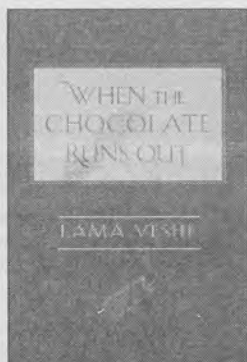
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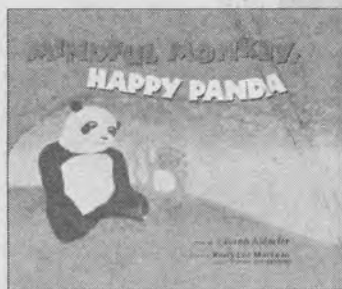
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WHAT MY RETIREMENT MEANS FOR THE TIBETAN CAUSE

Continued from page 1

have more enemies inside rather than outside, which is a matter of shame.

The government of the People's Republic (of China) is meant to work for the people's welfare. So fulfilling the people's aspirations must come through democratic elections. If the leaders are selected through elections, it would be a matter of real pride. But to hold power at the barrel of the gun rather than through elections is immoral and outdated as well. So the system of one-man rule is not good. Therefore, it is not at all good if the Dalai Lama keeps on holding ultimate power. The Dalai Lama as the spiritual and temporal authority of Tibet did not begin during the period of the first four Dalai Lamas. It started during the time of the fifth Dalai Lama under different circumstances and the influence of the Mongol chieftain Gushri Khan. The system has brought many benefits since then. But now as we are in the 21st century, sooner or later the time for change is im-

minent. But if the change comes under the pressure of another person then it will be a disgrace to the former Dalai Lamas. Since the fifth Dalai Lama, Ngawang Lobsang Gyatso, the Dalai Lamas have assumed both spiritual and temporal rule over Tibet. As I am the fourteenth in line of that institution, it is most appropriate if I, on own initiative, happily and with pride, end the dual authority of the Dalai Lama. Nobody except me can make this decision and I have made the final decision. The leadership democratically elected by the Tibetan people should take over the complete political responsibilities of Tibet. Some kind of a vestige of the dual system will remain if I am vested with the political authority in the Charter. This should change and now seems to be the time to do it.

I can talk a little about the great deal of accomplishments that I have made for the Tibetan cause, as the Tibetan people both in and outside Tibet put faith and trust in me, and there are also many people around the world who consider the Dalai Lama as someone they recognise, trust and love. So now is the right

time to end the dual system of governance established during the fifth Dalai Lama and retain the kind of unanimity and recognition gained by the first four Dalai Lamas in the spiritual domain. Particularly, the third Dalai Lama received the honorific title of an ecumenical master with yellow hat. So like them I will continue to take spiritual responsibilities for the remaining part of my life.

Personally, I have been working for the promotion of moral values and religious harmony in the world. These are proving quite beneficial. Moreover, I receive many invitations from different schools and universities around the world. They are not asking me to come to preach on Buddhism as such, but to teach how to promote inner happiness and Buddhist science to which many people take interest and love to listen. So when the present Dalai Lama is in such a position, it would be a matter of great pride if the 400-year-old rule of Dalai Lama as both the spiritual and temporal authority gracefully comes to an end. No one

...let the Tibetans inside
Tibet democratically
elect their own leaders.
Whatever the case may
be in the rest of China,
if we could emulate the
exile system in Tibet
itself then it would be
very good.



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else except me can decide to end something started by the fifth Dalai Lama and my decision is final.

Recently, I received telephone calls from Tibetans inside Tibet saying they are extremely worried and feel abandoned as I am retiring. There is absolutely no need to worry. After taking retirement, I will continue to lead Tibet in spiritual affairs like the first four Dalai Lamas. Like the second Dalai Lama Gedun Gyatso, who founded the Gaden Phodrang institution and led Tibet spiritually with unanimous mandate, I will also retain that kind of spiritual leadership for the rest of my life. Perhaps if I bring no disgrace on the people and make good efforts in the future, I will continue to lead spiritually.

If such a Dalai Lama with an unanimous mandate to lead spiritual affairs abdicates the political authority, it will help sustain our exile administration and make it more progressive and robust. Similarly, the international community, who support the Tibetan cause, will commend the Dalai Lama's sincerity for the complete democratization of the Tibetan polity. It will raise our prestige in the world. On the other hand, it will fully expose the falsehood and lies of the Chinese government that there is no Tibet problem except the issue of the Dalai Lama's personal rights. The Tibetan people inside Tibet should not feel discouraged because I have made this remarkable decision by taking into consideration the benefit of the Tibetan people in the long run. The Tibetan administration in exile will be more stable and progressive. Contrary to the system of the Chinese Communists' authoritarian rule in Tibet, our small community

(Continued on page 13)



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FOR THE TIBETAN CAUSE

Continued from page 12

in exile has been able to establish a complete, modern democratic system.

In the long run this decision will make our exile administration stronger and efficient. Whereas, if we compare our community in exile with the authoritarian communist regime in China, we have actually become a modernized society. This is our glorious achievement. Tibetans inside Tibet should be proud of this achievement. You all should understand and realize that I am not discouraged and I have not given up on the cause of Tibet.

I am a native of the land of snows. All the six million Tibetans from the land of snows carry the common responsibility of the Tibetan cause. As for me, I am also one Tibetan from the Amdo

region of Tibet, so until my death I have the responsibility of the Tibetan cause.

While I am still healthy and present amidst you all, you should take full responsibility for the Tibetan affairs. And if some problem arises that necessitates my help, then of course, I am still here. I have not given up and neither am I disheartened. The democratic system that we have followed till now can take full responsibility and after considering the many requirements and reasons, I am asking the democratic system to take full responsibility. All of you present here and all of the Tibetans in Tibet should not get disheartened. There is no reason to worry.

Just yesterday, I met a Chinese scholar who told me that he was conducting research on the Tibetan electoral process and had also come here five years ago. He told me that this time around, Tibetans were very actively participating and fully utilizing their democratic rights. He praised the advancements that the Tibetan democratic system had made. So these developments represent our growing political awareness and the strides that we have taken in our democratic process. And so the decision to devolve my power is also a part of advancing democratization process.

Those of you from Tibet, when you return, and if there are people in whom you can confide, then tell this to them. This may also be broadcast on the radio as well. I have made this decision to retire after giving thorough thought over it for years and years and for the ultimate benefit of Tibet. There is no reason at all for you to be disheartened.

On the other hand, Ganden Phodrang is not being shut down. Ganden Phodrang is the institution of the Dalai Lamas and as long as I live, I will need a small institution. So, this Ganden Phodrang will still remain. What is happening is that Ganden Phodrang is relinquishing its political responsibilities.

And then, regarding the future reincarnations, of course there is no hurry as of now. But after 20 or 30 years when I am near my end, then depending mainly on the wishes of the Tibetan people and also the people of the Himalayan regions and other Buddhists who are connected to the Dalai Lamas, if they so wish, then the 15th, 16th and 17th Dalai Lamas and so forth, will come. So Ganden Phodrang will still remain intact. Political changes are bound to come, but such a move will lend stability. Ganden Phodrang reverting back to its role and responsibility as being the spiritual head as during the times of the second, third and fourth Dalai Lamas has great significance and reason.

In the long run, if you think about it, then this change and decision I am making has great benefits for the Tibetans.

To be true, this provides the leaders of the Tibetan autonomous areas in Tibet a reason to think. Those of us in exile, though remaining as refugees in alien countries, have carried out a genuine electoral process. If those leaders are really capable and confident, then let the Tibetans inside Tibet democratically elect their own leaders. Whatever

(Continued on page 15)

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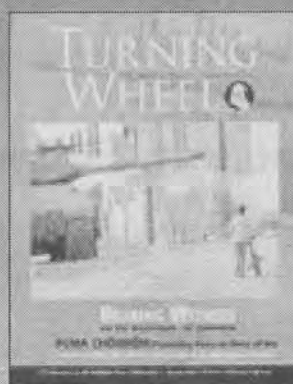
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A HISTORY OF THE TIBETAN EMPIRE

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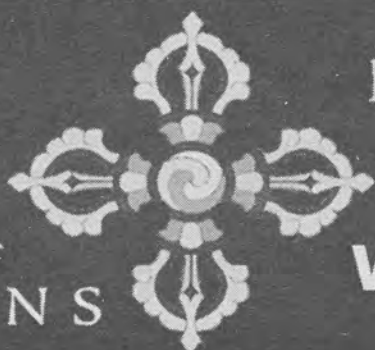
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Tibet to Reopen to Foreign Tourists

Tibet is expected to be reopened to foreign tourists in August. Foreigners have been banned from visiting Tibet since late June because of two major political anniversaries, according to travel agents in Lhasa and Beijing. In April, foreigners were also barred from some Tibetan areas of neighboring Sichuan province, after unrest at a Buddhist monastery. ■

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A possible respite for Tibet's gold mines



In May, 2010 local Tibetans in the U Yuk Sogchen sub-district of Namling Shigatse protested environmentally destructive gold mining activities after repeated appeals to the local authorities for an end to the hazardous gold mining.

Phayul [Thursday, June 23, 2011]

In a move that could jeopardize China's large-scale gold mining efforts in Tibet, the London-based World Gold Council announced last week that it had drafted framework standards aimed at excluding 'conflict gold' from the market.

"Working together with its member companies and the leading gold refiners, it (the World Gold Council) has produced a draft framework of standards designed to combat gold that enables, fuels or finances armed conflict", the global organisation said in a release.

The World Gold Council specified "respect for human rights" and "a credible and accessible grievance mechanism" as principles underpinning the draft standard.

Mining operations boomed in Tibet after the opening of the Gormo-Lhasa railway line in 2006. There are reportedly around 100 mining sites in Tibet which is bound to see multi-fold increase with the Chinese government announcing plans in March last year of exploiting over 3,000 mineral reserves, potentially worth more than USD 125 billion.

Tibet has witnessed repeated protests at various mining sites by locals against the government-backed mining companies.

In 2009, for example, following regular appeals made by Tibetans in Gyama, Central Tibet, to the local authorities against large-scale gold mining which was causing irrevocable damage to the ecology, armed security personnel were sent into the region to arrest and intimidate Tibetans from carrying out further protests.

When quizzed about the widespread uprisings in Tibet in March 2008, Jerry Xie, Executive Vice-President of China Gold International Resources, responded that the political and human rights situation in Tibet was "harmonious" and there were no such uprisings. ■



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WHAT MY RETIREMENT MEANS FOR THE TIBETAN CAUSE
Continued from page 13

the case may be in the rest of China, if we could emulate the exile system within Tibet itself then it would be very good.

So, the many political changes that I have made are based on sound reasons and of immediate and ultimate benefit for all of us. In fact, these changes will make our administration more stable and excel in its development. So, there is no reason to get disheartened.

This is what I wish to explain to you.

—Translated from 'H.H. the Dalai Lama's remarks in Tibetan made during a public teaching at Tsulagkhang, the main temple, in Dharamsala on the morning of 19 March 2011. See www.dalailama.com for more information. ■

KALACHAKRA

Continued from page 8

prerequisite for tantric practice is some stable level of understanding of voidness—the absence of fantasized and impossible ways of existing—and dependent arising, the coming about of everything by depending on causes and circumstances. Everyone is capable of gaining employment because no one exists as a totally incompetent “loser,” and finding a job depends on personal effort and the economic situation.

Some people dismiss tantric deity yoga as a form of self-hypnosis. Imagining we are already a Buddha, however, is not a form of self-deception. We each have the factors allowing us to achieve

“If you practice fantasized methods, you get fantasized results. If you practice realistic methods, you get realistic results.”

that goal—we all have “Buddha-nature.” In other words, because each of us has a mind, a heart, communicative ability and physical energy, we possess all the raw materials needed to create the enlightening faculties of a Buddha. So long as we realize we are not yet actually at that stage, and do not inflate ourselves with illusions of grandeur, we can work with these Buddha-figures without psychological danger.

In tantra, then, we imagine we already possess the form, surroundings, abilities and enjoyments of a Buddha. The physical body of a Buddha is made of transparent clear light, capable of helping others tirelessly, and is never deficient in any way. Imagining ourselves as a Buddha-fig-

ure with boundless energy like this, however, does not render us a “workaholic” or a martyr incapable of saying no. Tantric practitioners of course take a rest when tired. Nevertheless, maintaining this type of self-image helps stretch our self-imposed limits. Everyone has an almost endless store of energy available to tap in emergencies. No one is too exhausted to rush to his or her child who has fallen and is hurt.

In addition, while practicing tantra, we feel that the environment around us is completely pure and conducive for everyone’s progress. Imagining this does not mean ignoring ecological or social issues. However, to help others and ourselves overcome depression and feelings of despair, we stop dwelling on negative aspects. Sufficiently strong motivation and effective methods to transform our attitudes bring spiritual progress regardless of location. Rather than incessantly complaining and being a prophet of doom, we try to bring hope to ourselves and the world.

We also imagine we benefit others by acting as a Buddha does. We feel that by our very way of being, we effortlessly exert a positive enlightening influence on everyone around us. We can understand what this means if we have ever been in the presence of a great spiritual being, such as His Holiness the Dalai Lama or Mother Teresa.

Most people, even if only slightly receptive, feel inspired and are moved to act in a more noble way. We imagine we have a similar effect on others. Our mere presence, or even mention of our names, calms others down, brings them peace of mind and joy, and stimulates them to achieve new heights.

Finally, we imagine we are able to enjoy things in the pure way a Buddha does. Our usual mode of enjoyment is mixed with confu-

sion, often translated as “contaminated pleasure.” We are always critical, never satisfied. We listen to music and cannot fully enjoy it because we keep thinking that the sound reproduction is not as good as it would be on our neighbor’s equipment. A Buddha, however, delights in everything without even a trace of confusion. We imagine doing likewise, for example, when enjoying the offerings of light, incense, food and so on in the various rituals.

Using Visualization to Expand Our Capacities

Many Buddha-figures have multiple physical features in an assortment of colors. Kalachakra, for example, has a rainbow of four faces and twenty-four arms. This might seem strange at first, but there are profound reasons for this. All the forms imagined in tantra have several purposes, and

each of their parts and colors has many levels of symbolism. Their complexity reflects the nature of the goal of becoming a Buddha. Buddhas need to keep the full array of their realizations and qualities actively in mind, simultaneously, so as to use them effectively in helping others. Moreover, Buddhas need to be mindful of the myriad personal details of those they are helping so as always to do what is appropriate.

This is not an unreachable goal. We already keep many things in mind simultaneously. If we drive a car, for example, we are aware of our speed, the distance we need to stop or pass another vehicle, the speed and position of the cars around us, the rules of driving, the purpose and goal of our journey, the road signs and so on. At the same time, we coordinate our eyes, hands and feet, are alert to strange noises from

the engine, and can even listen to music and hold a conversation. Tantric visualizations help to expand this ability.

Without some method, it is very difficult to train ourselves to keep in mind simultaneously twenty-four insights and qualities such as impermanence, compassion, patience and so forth. A verbal mnemonic device, such as a phrase made up of the initial letters of each item in the list, is helpful for remembering them in sequence. However, representing each insight and quality in a graphic form, such as the twenty-four arms of a Buddha-figure, makes it much easier to remain mindful of all of them at once. Consider the case of a teacher of a class of twenty-four children. For most people, it is quite difficult to keep the personalities and special needs of each child in mind

(Continued on page 17)

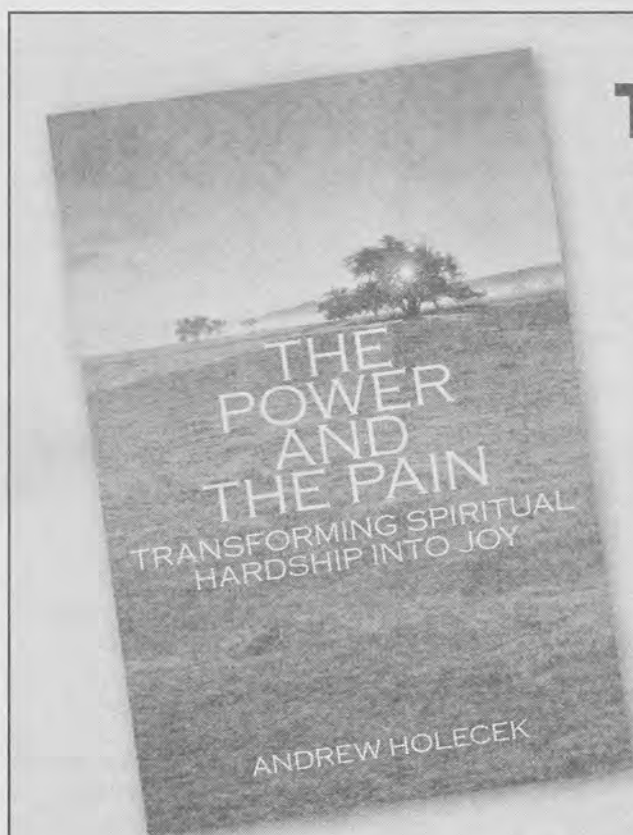


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KALACHAKRA

Continued from page 16

when planning a lesson at home.

Reviewing a list of their names may be somewhat helpful, but actually being in front of the class

and seeing the pupils immediately and vividly brings to mind all the factors needed to modify the

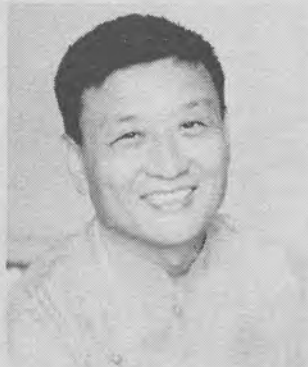
day's lesson.

A *mandala*, literally a symbolic universe, is a further aid in this

process of expanding our mindfulness and seeing everything in a pure way. ■



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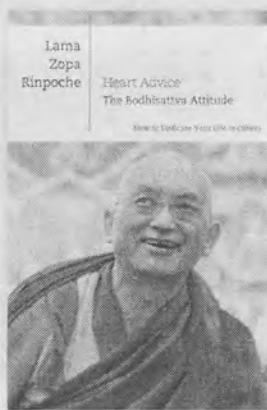
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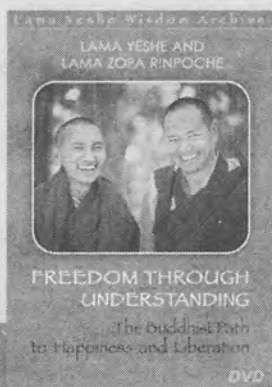
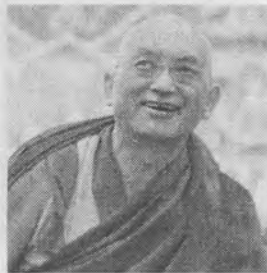
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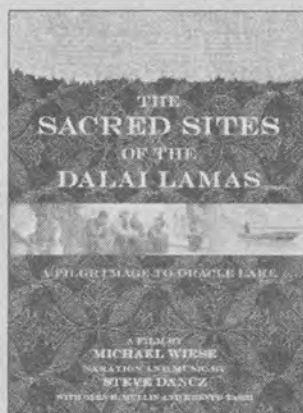
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Leader: Glenn studied in the Himalayas for twelve years under many of the greatest Tibetan lamas of all four major traditions. He has written over twenty-five books on Tibetan Buddhism, many of which focus on the lives and writings of the early Dalai Lamas. He divides his time between writing, lecture touring, meditating, and leading vision quests to the sacred sites of Buddhist Asia. Glenn also leads tours for private individuals, families, specialized groups and film makers, if he can fit them into his schedule.



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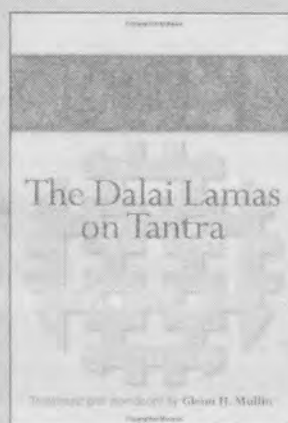
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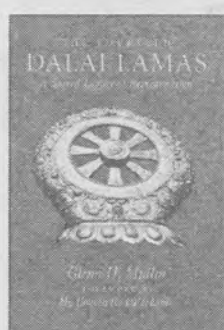
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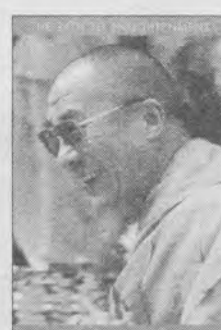
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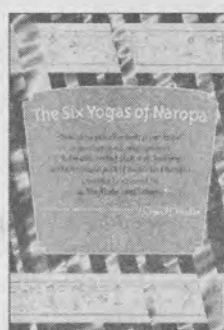


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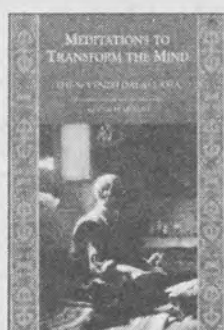
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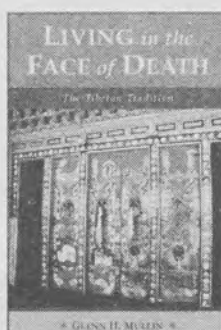


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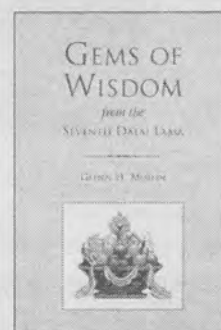


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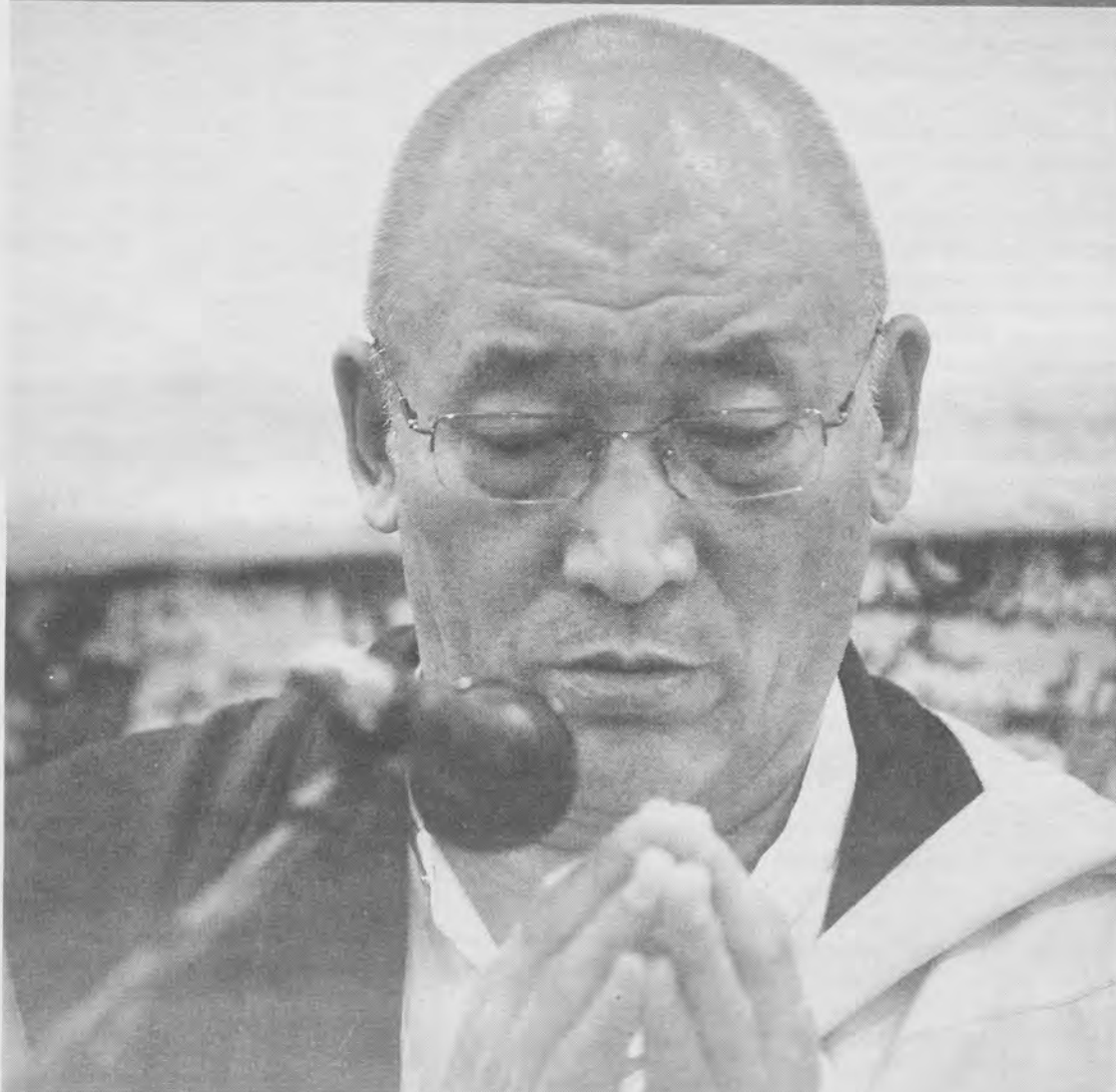
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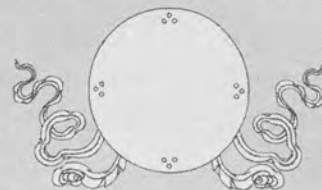
Susan Higginbotham 1953-2011

SUSAN HIGGINBOTHAM, our Marketing Director, passed away peacefully on May 22nd, 2011 and will be very much missed by many loving friends and family. She is survived by her husband John Stetch. Born in Brooklyn on November 29, 1953, Susan graduated from the High School of the Performing Arts (*Fame!*) in New York, and subsequently from The Joffrey School of Ballet. Multitalented, she later studied acting with the legendary Lee Strasberg (of *The Godfather*), and also trained to be a guitar-playing country singer-songwriter which resulted in a hit single at a Tennessee radio station in the 80's. She eventually settled in Jacksonville, Florida to take care of her parents and

worked for the local PBS station for several years. Her love for jazz music resulted in meeting pianist John Stetch in 1998. They married soon after, and she became a manager of several jazz musicians' careers while living in Brooklyn and eventually Ithaca.

To those who knew Susan, she was a ray of sunshine who was boldly expressive, had an enormous compassion for animals, and a great appreciation for the arts, including her own more recent pursuit of writing and photography. In recent years, she worked as Marketing Director for Snow Lion Publications and became an active member of the Tibetan Buddhist community. May her sweet soul live on. ■

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

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

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UNDERSTANDING THE FIVE BUDDHAS

Continued from page 2

essence of completely purified pride, however, is Ratnasambhava, which is why the increasing enlightened activity will be effective when one visualizes him, meditates on him, prays to him, or applies his practice.

Completely pure desirous attachment expresses itself through Buddha Amitabha. A person guided by desire, attachment, or grasping becomes diffused and loses power over phenomena. Through completely purified desirous attachment, however, one is able to gain control over, and to independently coordinate, everything. This is because the entourage, possessions, merit, and so forth are controlled by the power of this Buddha. In this way Amitabha grants us the empowering enlightened activity and the empowering extraordinary achievements.

Amoghasiddhi is the self-expression of pure jealousy, upon which the wrathful enlightened activity is based. "Wrathful" is used to designate the destruction of hindrances and negative conditions. Generally, due to the affliction of jealousy, we are not able to dissolve hindrances and negative conditions. On the contrary, our capabilities diminish. However, when jealousy is completely purified, we are able to destroy hindrances and negative conditions. For this reason, it is Amoghasiddhi who grants us the wrathful enlightened activity and the wrathful extraordinary achievements.

In the same order the above-mentioned four kinds of enlightened activities correspond to the mirror-like primordial awareness, the primordial awareness of equality, the discriminating primordial awareness, and the primordial awareness that accomplishes all activities. The primordial awareness of the dharmadhatu, however, is the root of all these four kinds of primordial awareness. Therefore, Vairocana is the Buddha who gives rise to all of the four kinds of enlightened activity. He serves as the basis or origin for all the four kinds of enlightened activity, for all of the extraordinary achievements, and for all of the five buddhafamilies.

The Meaning of the Hand-held Symbols

Each of the five Buddhas holds a specific symbolic attribute: Vairocana holds a wheel, Akshobhya, a vajra, Ratnasambhava, a jewel; Amitabha, a lotus flower; and Amoghasiddhi, a double vajra. These symbols all have a specific meaning. Reflecting upon their meaning strengthens the actual meditation, serves to increase and stabilize the realization of the true nature of phenomena, and also helps to attain primordial awareness.

The wheel held by Vairocana is a symbol for the authentic teachings (Skt. *dharma*). You also find it in other fields of Bud-

dhism: it is, for example, always found above the entrances of Buddhist temples. Generally, a wheel is an object that turns and makes it possible for us to comfortably reach a certain destination. The wheel of the authentic teachings has eight spokes as a sign that it is possible to reach the ultimate destination of buddhahood by means of the eight-fold path of the noble ones. Moreover, by means of the eight-fold path of the noble ones it is possible to attain the primordial awareness of the dharmadhatu, which is the essence of Vairocana. As a representation of his essence, Vairocana holds the wheel of the authentic teachings.

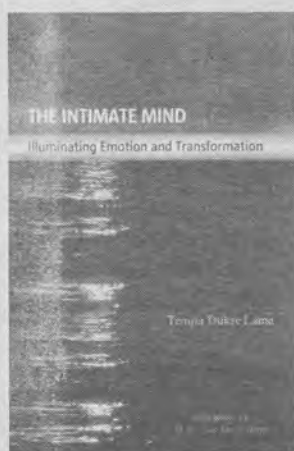
Akshobhya holds the symbolic attribute of a vajra. He is the "Unshakeable One" because his nature, completely pure anger, expresses itself in the form of patience and stability as well as the enlightened activity of pacifying. These are exactly what a vajra symbolizes. A vajra is the symbol for unchangeability and represents the endowment of a clear and stable way of appearing.

Ratnasambhava holds a jewel as a symbol of his nature. Precious stones and jewels often represent the possession of perfect wealth, which is why the jewel is used as an example for the arising of happiness and joy. Ratnasambhava represents the enlightened activ-

(Continued on page 21)

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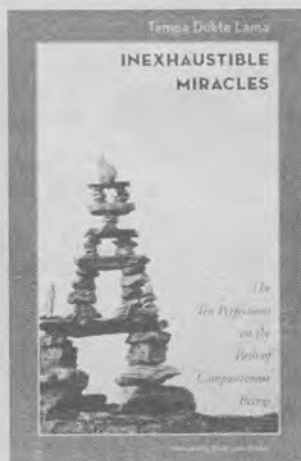
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Dr. Bill Magee is Professor of Tibetan at Dharma Drum Buddhist College in Taiwan. Bill studied with Jeffery Hopkins at the University of Virginia and taught at the University's prestigious Summer Tibetan Language Institute for thirteen years.

Bill is the author of numerous articles and books about Tibetan Buddhism including (with Elizabeth Napper) *Fluent Tibetan: a Proficiency-Oriented Learning System*.



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UNDERSTANDING THE FIVE BUDDHAS

Continued from page 20

ity of increase, multiplication, and the extension of life, merit, wealth, happiness, and joy. He is the expression of completely pure pride; therefore, he holds a jewel in his hand.

Amitabha is the lord of the fourth buddha family. As a symbol of his nature he holds a lotus flower, which represents completely pure desirous attachment. When desirous attachment is perfectly purified, it resembles an utterly beautiful and attractive flower with bright colors and a perfect shape. A real flower of such beauty, however, is not an actual object for attachment and grasping because it is impermanent and its beauty ephemeral. One cannot keep its beauty as a possession for some hundreds of years. Because of impermanence and the flux of change, a flower is not a suitable object for which to develop attachment. When desirous attachment is completely purified, no attachment or grasping can arise in the least, no matter which object is involved. Since completely pure desirous attachment expresses itself through Buddha Amitabha, he holds a lotus flower in his hand.

The symbol for Amoghasiddhi is the double vajra. As explained above, a vajra symbolizes unchangeability. Generally, where there is no change there is no way anything can progress to a more superior state of being. Something that is unchangeable cannot degenerate and turn towards faults, nor can it increase positive qualities. As a sign that it is nevertheless possible to increase qualities through which meaningful activity for the benefit of beings can be performed, Amoghasiddhi holds a double vajra in his hand. ■

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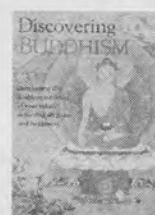
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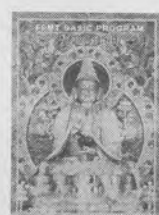
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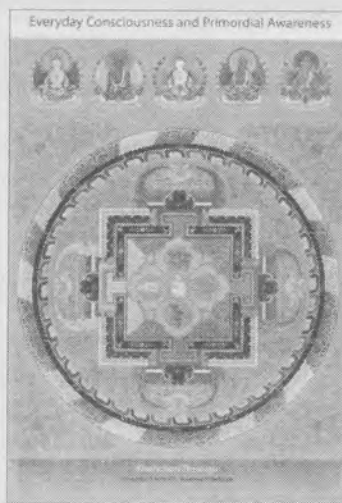
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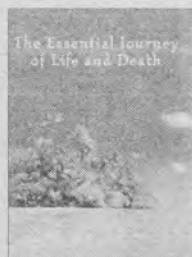
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ENLIGHTENED COMMON SENSE

Continued from page 11

JTP: All Buddhist schools understand that. It is amazing when you think about all the years that the various Buddhist schools have been separate that they are still so similar in their basic view. People have passed on the tradition with very little impulse to innovation, as is true in traditional

societies, and they have passed it on purely. And, of course, the system works!

JC: Is there anything else that you would like to share with our readers?

JTP: I am quite impressed with how sincere Buddhists in the West are. In the West, when people think of Buddhism, they think of meditation, but in the East only a small minority of Buddhists ever meditate.

And it is only a small minority who actually practice, even among monks. They recite mantras and so forth. For most, the

- Judging our meditations
- one way or another just keeps us trapped.

power of the mantra is enough; they may not be doing the visualizations and everything that goes along with it. We should not idealize or romanticize what is going on in the Buddhist world in Asia. Westerners are much more interested in meditation and

many more are making progress in meditation than the average Asian. Except perhaps in Burma.

JC: Yes. I have noticed that some people think that everyone in a monk's robe is a Buddha.

JTP: Yes. Well, just stick around and you will find out.

JC: On the other hand, I am starting to think that everyone in a nun's robe might be! I love to receive your newsletter with the pictures of your nuns because they seem so bright and illumined with their practice.

JTP: Yes, since nuns were deprived for so many centuries, now that they have opportunities to grow intellectually and

spiritually they are so much more conscious of the advantages they have been given. We have hopes for them. The monks have the advantages all ready and that is wonderful—and may they have these for a long time. But now it is time for the nuns to also have a chance. ■

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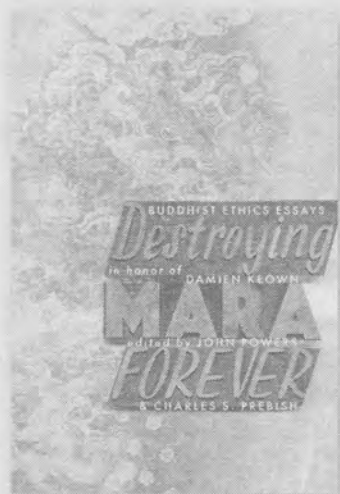
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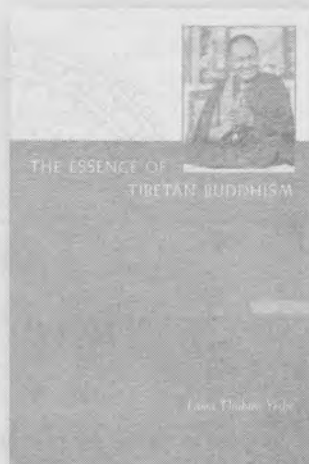
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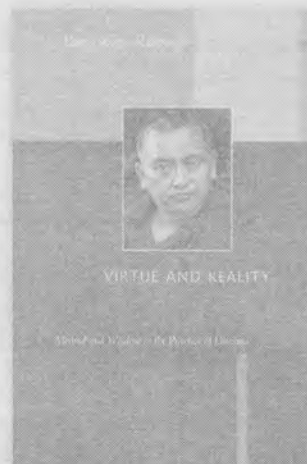
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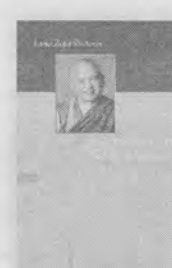
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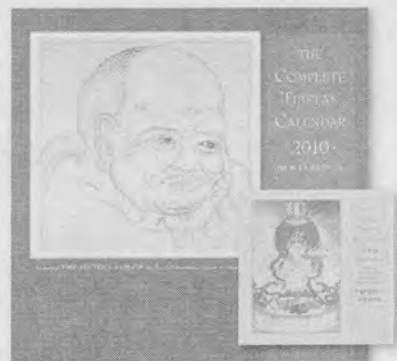
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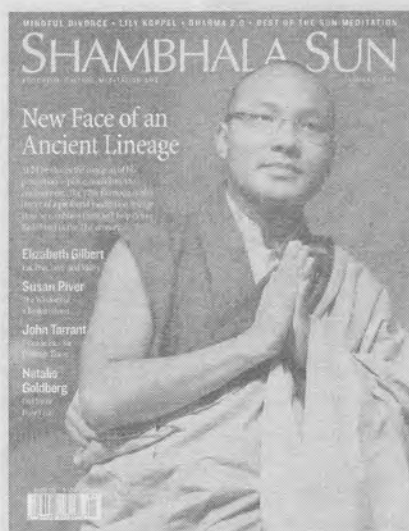


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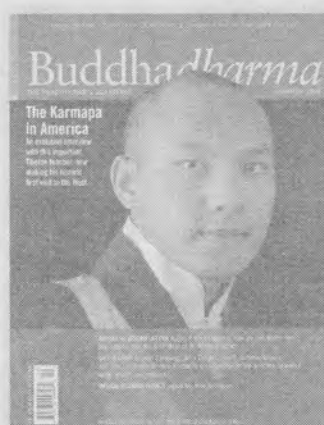
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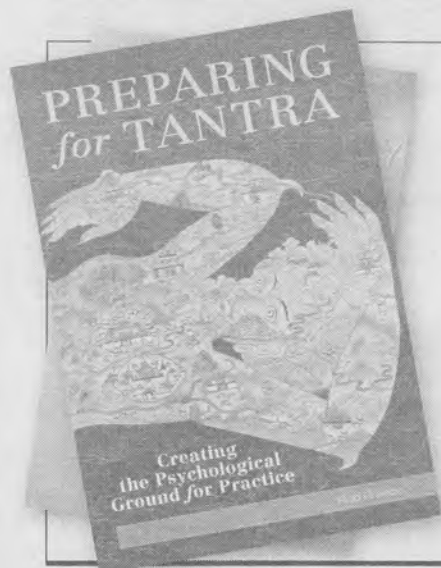
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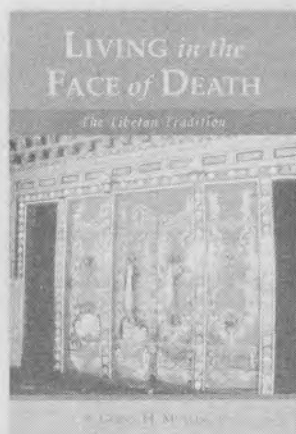
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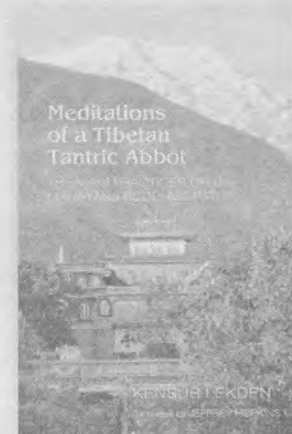
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LIVING IN THE FACE OF DEATH: The Tibetan Tradition
by Glenn H. Mullin. 240 pp. Second Edition. #LIFA2F \$0.00

This fascinating book presents nine short Tibetan texts. Important writings by the Second, Seventh, and Thirteenth Dalai Lamas, and by Karma Lingpa, author of *The Tibetan Book of the Dead*, are included. It covers topics such as meditation techniques, inspirational accounts of the deaths of saints and yogis, and the transference of consciousness at the time of death.



MEDITATIONS OF A TIBETAN TANTRIC ABBOT: The Main Practices of the Mahayana Buddhist Path
by Kensur Lekden, trans. & ed. by Jeffrey Hopkins. 176 pp. #METAAP \$0.00

Presents, with the intimate freshness of a personal teaching, the main practices of the Mahayana path. Details the attitudes cultivated in meditation ranging from turning away from cyclic existence to the profound view of emptiness.



IN THE SERVICE OF HIS COUNTRY: The Biography of Dasang Damdul Tsarong, Commander General of Tibet
by D. N. Tsarong. 164 pp., 43 b&w photos. #SEHICF \$0.00

The story of a remarkable individual who rose from humble origins as the son of a farmer to become one of the outstanding figures in the social and political life of Tibet prior to the Chinese takeover in the 1950s. Provides insight into the history and causes of the tragic loss of Tibet's power of self-government.



THE ALL-SEEING BOY AND THE BLUE SKY OF HAPPINESS

A Children's Parable

by Nick Kettles, illustrated by Serena Sax Hallam

32 pp., 15 illustrations, cloth. Ages 8-12.
#ALSEBO \$16.95, OUR PRICE \$11.86

Available September 2011

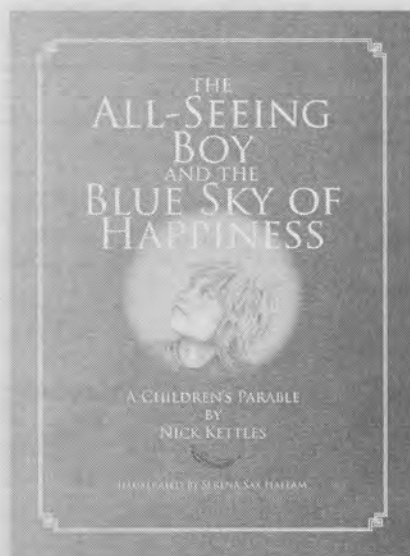
The All-Seeing Boy believed that there *must* be a way to make people happy. Then he met the mysterious hobo Jason Carper, Esquire, who taught him about the blue sky of happiness...and our inherent, somewhat magical ability to bring happiness to others.

"Bravo! A wonderful piece of writing."

—CARL HONORE, author of *In Praise of Slowness*

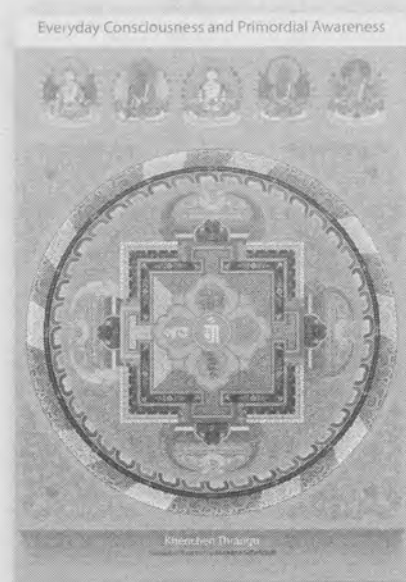
Journalist NICK KETTLES has been published in periodicals such as *The Ecologist* and *Wired*, along with many of the UK's leading papers, including *The Times*, *The Independent* and *The Observer*. Kettles has also co-produced a number of documentaries for BBC Radio. He lives near the French Pyrenees.

SERENA SAX HALLAM has been a professional artist for over 20 years, working with children's books, textile designs and business logos. Also a muralist, she has created interiors and tromp l'oeil for numerous private homes and public spaces in Barcelona. She lives in Spain.



**"A wonderful work that I believe
is going to touch every child's
heart and consciousness."**

—DR. ARETOULA FULLAM,
The Silva Method of New Jersey



EVERYDAY CONSCIOUSNESS AND PRIMORDIAL AWARENESS

by Khenchen Thrangu

translated and edited by Susanne Schefczyk

124 pp., paperback. 3rd Edition. #EVCOPR
\$16.95, OUR PRICE \$11.86

Available September 2011

This introduction to Buddhist psychology supplies essential instructions for successful meditation practice. It sets forth the nature of mind and human potential and presents meditation practices that can powerfully influence and ultimately transform the mind into the purified mind of a buddha. Khenchen Thrangu Rinpoche clearly describes how consciousnesses operate in everyday perception and how at the time of Buddhahood, these same consciousnesses express the five primordial wisdoms of the five Buddha families.

"Khenchen Thrangu Rinpoche is among the wisest and most compassionate Buddhist masters alive today. I have no doubt that this book will be a great inspiration and support for all serious Dharma students who read it and put it into practice."—PEMA CHÖDRÖN, author of *Taking the Leap*

"There is no shortage of brief introductions to Buddhist practice....What makes Rinpoche's work distinctive is the clarity and vividness of his religious thought."—LIBRARY JOURNAL

KHENCHEN THRANGU, an eminent teacher, is the personal tutor of His Holiness the Seventeenth Gyalwa Karmapa and is affiliated with nearly forty centers world-wide.



DHARMA PATHS

2nd Edition

by Khenpo Karthar

translated by Ngödup Burkhar
and Chöjor Radha

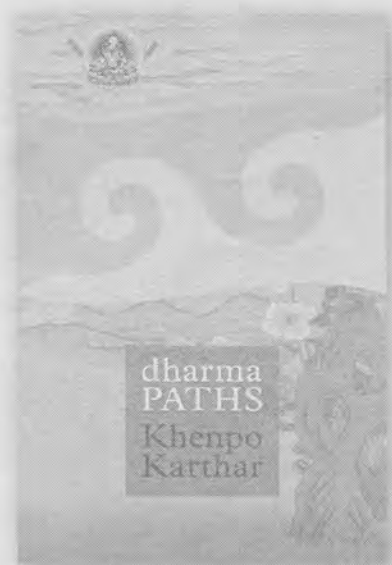
edited by Laura M. Roth

288 pp., 1 b&w photo, 5 b&w
illustrations, paper. #DHPA2 \$19.95
OUR PRICE \$13.96

Available August 2011

Dharma Paths, by one of the most highly respected lamas in North America, is a broad and in-depth introduction to Tibetan Buddhism that cuts through the complexity of the tradition. Without assuming an academic background or knowledge of Buddhist terminology, it presents both basic and quite advanced material, revealing a flexible approach oriented to our individual capacities. Khenpo Karthar Rinpoche has the gift of making the essence of the vast Tibetan teachings surprisingly accessible.

KHENPO KARTHAR is abbot of Karma Triyana Dharmachakra Monastery, the North American seat of H.H. the Karmapa, and is the head of its many affiliate centers throughout the U.S. He is a great meditation master of the Kagyu tradition and has been in the U.S. since 1978, when the previous Karmapa sent him to serve as his chief representative.



**"He is a master of the
Karma Kagyu tradition....
Khenpo Karthar Rinpoche
possesses the all-benefiting
nature of a bodhisattva."**

—THE 16TH GYALWA KARMAPA

GONE BEYOND

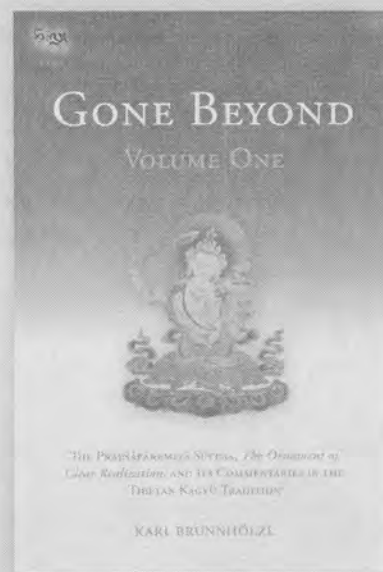
*The Prajnaparamita Sutras, The Ornament of
Clear Realization, and Its Commentaries in the
Tibetan Kagyu Tradition, Volume One*

translated and introduced by Karl Brunnhölzl

foreword by Dzogchen Ponlop

a Tsadra Foundation Series book

876 pp., cloth. #GOBEPR \$54.95, OUR PRICE \$38.46

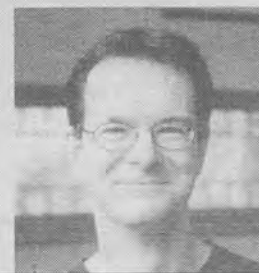


The Abhisamayalamkara summarizes all the topics in the vast body of the Perfection of Wisdom sutras. To understand this extraordinarily condensed text, it is necessary to have the assistance of reliable Indian and Tibetan commentaries. Together, they not only discuss the "hidden meaning" of the Perfection of Wisdom sutras—paths and grounds—but also serve as a basis for further reflection on the explicit topic of these sutras—the principle of emptiness—and how it is to be understood on the progressive levels of realization of bodhisattvas. Thus, these

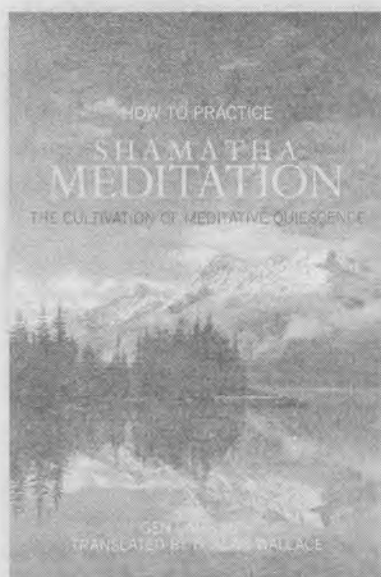
texts describe what happens in the mind of a bodhisattva who meditates on emptiness, making it a living experience from the beginner's stage up through buddhahood.

This study of the Abhisamayalamkara and its commentaries in the Tibetan Kagyu School includes the very first complete translation of a commentary on this text. It also closes a long-standing gap in the scholarship on the Perfection of Wisdom sutras and the literature on paths and grounds. Written with "breathhtaking scholarship, lucid translations, and deep insight" (Andy Karr).

KARL BRUNNHÖLZL is the author/translator of several books including *Luminous Heart*. He lives in Seattle, Washington.



**"[The Snow Lion] is one of the best friends of Tibet and Buddhism,
and after twenty years remains the pre-eminent catalogue of
books in this field that we have today."**—LAMA SURYA DAS



HOW TO PRACTICE SHAMATHA MEDITATION

The Cultivation of Meditative Quiescence

by Gen Lamrimpa

translated by B. Alan Wallace

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Available October 2011

Stabilizing the mind is the basis of all forms of meditation. Gen Lamrimpa gives us an invaluable practical guide to do this. With warmth and humor he draws from his extensive personal experience as a contemplative recluse guiding the reader through the many stages of meditation, and the many obstacles that arise along the way.

"A step-by-step instruction manual on how to calm a busy mind, cultivate devotion, and bring awareness into each moment of living."

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"It is Gen Lamrimpa's familiarity with meditation on a deep experiential level that makes his teachings so valuable."

—ANI JUTIMA, *Tibetan Review*



"...provides very practical and experientially grounded teachings. Gen Lamrimpa excels in very straightforward explanations."

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THIS IS A RESTRICTED TEXT AVAILABLE ONLY TO PEOPLE WHO HAVE MET THE REQUIREMENTS.

THE GUHYAGARBHA TANTRA

Secret Essence, Definitive Nature Just As It Is

commentary by Longchen Rabjam

translated by Lama Chonam and Sangye Khandro

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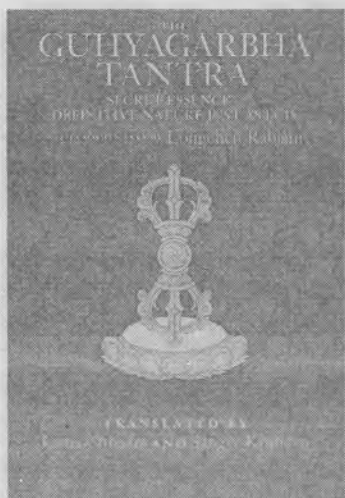
Restricted text: Anyone interested in purchasing or reading this text must have received the empowerment of Vajrasattva's Magical Manifestation Matrix for the peaceful and wrathful deities from either the kama or the terma tradition and must have received the reading transmission.

"This *Secret Essence Tantra* is the most advanced and extensively studied tantra within the Nyingma lineage. The accompanying commentary by Longchen Rabjam, *Thorough Dispelling of Darkness throughout the Ten Directions*, illuminates the speech of the enlightened ones throughout time and space. In the state of enlightenment, there are no restrictions based on directions. All those who really approach this great treatise with faith and the attitude to study, contemplate, and meditate upon the inner meaning are given the opportunity to fully dispel the darkness of their ignorance."

—VENERABLE GYATRUL RINPOCHE

"Many commentaries and upadesha instructions based on this tantra of the *Glorious Secret Essence Definitive Nature Just As It Is* have been compiled by the learned and accomplished masters from India and Tibet. This word-by-word commentary known as *Thorough Dispelling of Darkness throughout the Ten Directions* was written by one of the greatest vidyadhara masters to enter this world; hence, this is an extremely profound and important treatise that clarifies the absolute wisdom intent of the tantras. The omniscient Mipham Rinpoche has said, 'Even if the meaning is not perfectly understood: to just hear the words of this tantra or see the sacred scripture, the benefits are supreme as these are indications of the power of exceptional accumulations of previous merit and positive karma.'"

—KHENPO NAMDROL, PHARPING, NEPAL



INTO THE HEART OF LIFE

by Jetsunma Tenzin Palmo

foreword by H.H. the Gyalwang Drukpa

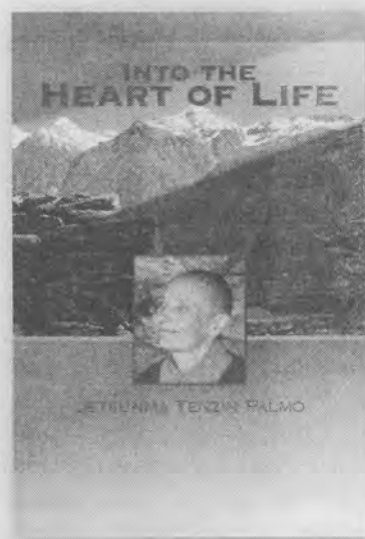
192 pp., paper. #INHELI \$18.95, OUR PRICE \$13.26

Down-to-earth, approachable, and deeply informative, this collection of talks and dialogues covers a wide range of topics, always returning to practical reflections on how we can enhance the quality of our lives and develop more sanity, fulfillment, wisdom, and compassion. *Into the Heart of Life* is addressed to a general audience and presents practical advice that can be applied whether or not one is a Buddhist.

"*Into the Heart of Life* radiates Jetsunma's enthusiasm for life and makes the Buddha's teachings readily available so that we can integrate them seamlessly into our being, thus transforming ourselves from the inside out. Readers will feel that Jetsunma is sitting right there with them, talking over a cup of tea."—THUBTEN CHODRON, author of *Buddhism for Beginners*

"Jetsunma Tenzin Palmo takes the core teachings of the Buddha and weaves into them deep personal insights and riveting stories from her unusual history as a member of an extraordinary tradition. It is amazing that no matter how many times you hear these essential teachings, they continue to penetrate deeply. This book provides practical wisdom for anyone interested in bringing the teachings to life."—ELIZABETH MATTIS-NAMGYEL, author of *The Power of an Open Question*

"Jetsunma Tenzin Palmo is an accomplished spiritual practitioner and teacher who is able to touch the hearts of many through her teaching and her presence.... I am certain this book will benefit many. This is a book for everyone who needs and wants to know the path to genuine happiness."—from the foreword by H.H. THE GYALWANG DRUKPA



"This is a warm, wise, and rich evocation of Buddhism for East and West. Written in a radiant yet approachable style, we can taste the dharma realization in every word."

—ROSHI JOAN HALIFAX, Founding Abbot, Upaya Zen Center



THE LIFE OF THE GREAT MAHASIDDHA VIRUPA

written and illustrated by H.E. Dagmo Kalden D. Sakya

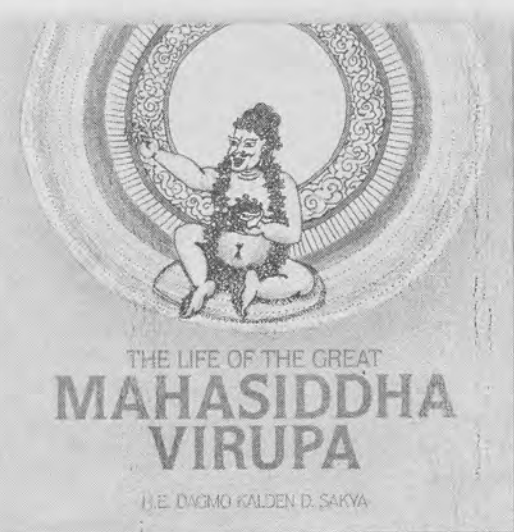
foreword by H.H. the Sakya Trizin

40 pp., paper, 8" x 8". #LIGRMA \$9.95, OUR PRICE \$6.96

"Mahasiddha Virupa is one of the famous eighty-four great Indian Masters who attained great realizations in one lifetime, thereby benefiting endless sentient beings through their spiritual attainments. In the unbroken lineage of the Sakyapa Tradition of Tibetan Buddhism he is considered to be the most important guru to have upheld the Buddha Dharma by his majestic powers. He is the original master of the precious Lamdre—the Core Instructions on Non-Duality of the Path and the Result."—excerpted from the foreword by HIS HOLINESS THE 41ST SAKYA TRIZIN

H.E. DAGMO KALDEN D. SAKYA is the wife of His Eminence Ratna Vajra Sakya, the elder son of His Holiness the Sakya Trizin. She wrote this book for her daughter partly so that their story times together need not consist of only beanstalks, elves, and gingerbread men, but mainly so that young children the world over may learn of the lives of Great Masters of the Dharma.

Reading level ages 8-14.



THE NEPAL COOKBOOK

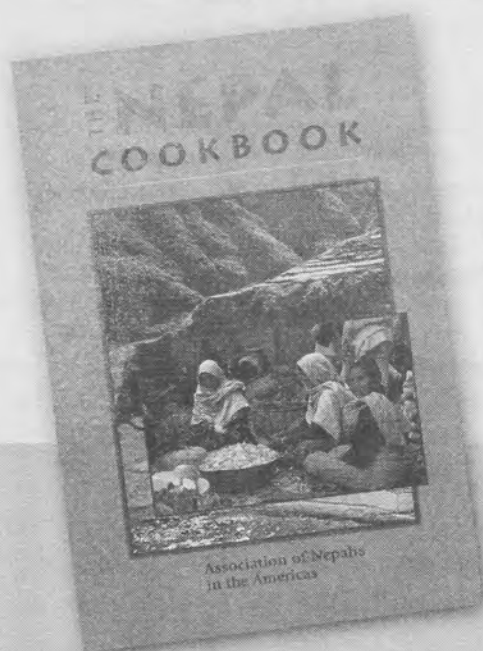
by the Association of Nepalis in the Americas

illustrated by Palden Choedak Oshoe

168 pp., 20 b&w illustrations, 133 recipes.

#NECO2E \$14.95 2nd Edition

Available November 2011



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

"A unique compendium of family recipes."
—LIBRARY JOURNAL

"An ideal reference for gourmet clubs—
a terrific addition to any kitchen bookshelf!"
—MIDWEST BOOK REVIEW

MUNG BEAN BALLS (Titura)

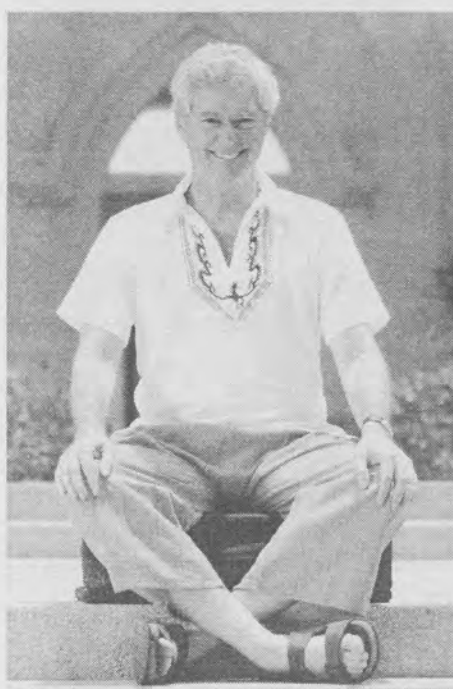
4 cups split mung beans or
green lentils (*moong dal*)
1 tsp cumin seed

1/4 tsp asafoetida
1/4 tsp ground red chili (optional)

Soak lentils overnight. Wash and remove skins and grind in a blender to make a smooth paste. Add cumin, asafoetida and chili and blend well. Form into balls the size of a small marble and place on a greased microwavable dish. Microwave 2-3 minutes and dry in a sunny area or food dehydrator. Store in an airtight container. Can be cooked in the same way as dried lentil and vegetable balls (see recipe on page 37).



SOUPS AND LENTILS 39



MINDING CLOSELY: The Four Applications of Mindfulness

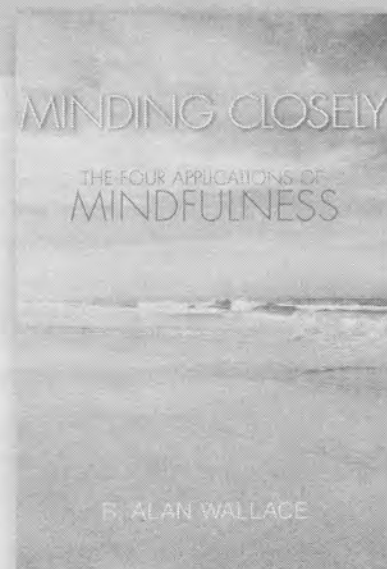
by B. Alan Wallace

368 pages, paper. With guided meditation practice sequence chart.

#MCLFO \$24.95, OUR PRICE \$17.46

"The ability to sustain close mindfulness is a learned skill that offers profound benefits in all situations. This book explains the theory and applications of the practice the Buddha called the direct path to enlightenment. These simple but powerful techniques to cultivate mindfulness will allow anyone, regardless of tradition, beliefs, or lack thereof, to achieve genuine happiness and freedom from suffering. By closely minding the body and breath, we relax, grounding ourselves in physical presence. Coming face to face with our feelings, we stabilize our awareness against habitual reactions. Examining mental phenomena nakedly, we sharpen our perceptions without becoming attached. Ultimately, we see all phenomena just as they are, and we approach the ground of enlightenment."—from the Preface

Bringing in his experience as a monk, scientist, and contemplative, Alan Wallace offers a rich synthesis of Eastern and Western traditions, along with a comprehensive range of meditation practices interwoven throughout the text. The guided meditations are systematically presented, beginning with very basic instructions, which are then gradually built upon as one gains increasing familiarity with the practice.



"Alan Wallace is one of the great Western Buddhist thinkers of our day."
—HOWARD CUTLER, co-author with H.H. the Dalai Lama of *The Art of Happiness*

"A comprehensive and rich teaching that combines skillful instruction and scholarly knowledge. *Minding Closely* draws on wisdom from both Theravada and Vajrayana traditions to offer a systematic and practical approach to liberation through mindfulness."

—JACK KORNFIELD, author of *The Wise Heart*

THE NINTH KARMAPA'S OCEAN OF DEFINITIVE MEANING

by Khenchen Thrangu Rinpoche

edited, introduced and annotated by Lama Tashi Namgyal

152 pp., second edition. #NIKA2N \$16.95, OUR PRICE \$11.86



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

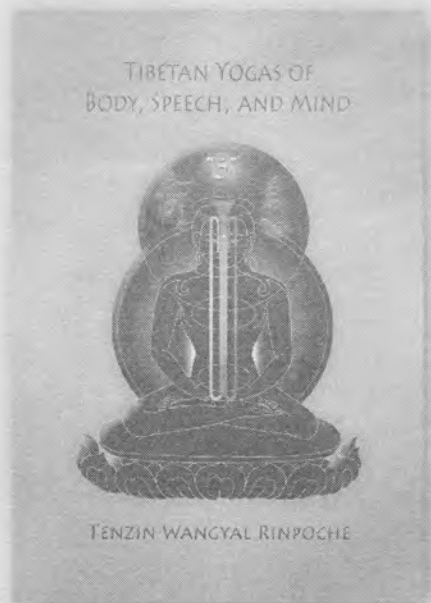
The Ocean of Definitive Meaning by the Ninth Karmapa (1556-1603) is the most profound and famous text on Mahamudra ever written and is of vital importance in the living Kagyu tradition. It offers a detailed, uniquely comprehensive presentation of instruction on both the view and the practice. In this book, Thrangu Rinpoche has distilled the essence of the Ninth Karmapa's text into manageable proportions and offers guidance on the implementation of its instruction.

Mahamudra practice is especially appropriate for Westerners and contemporary practitioners because it can be realized in the context of virtually any lifestyle. Mahamudra dissolves the artificial separation between phenomena and emptiness, revealing the radiant display of mind.

Previously only available to advanced students, Khenchen Thrangu Rinpoche has kindly consented to the publication of these core teachings on the text, which he gave at a retreat he led in 2001. His compelling presentation provides teachers and students with a systematic approach to some of the highest practices in the Kagyu tradition. Thrangu Rinpoche's extraordinary wisdom and insight make this new commentary a peerless jewel in the canons of spiritual literature.



TIBETAN YOGAS OF BODY, SPEECH, AND MIND



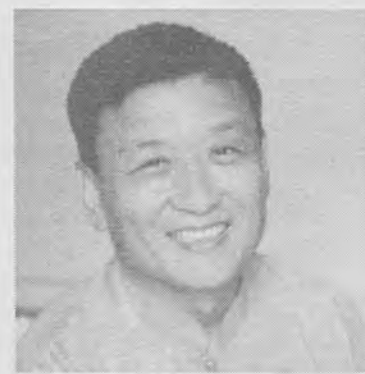
by Tenzin Wangyal

230 pp., 22 photos, 5 drawings, 12 tables.
#TIYOBO \$18.95, OUR PRICE \$13.26

Available October 2011

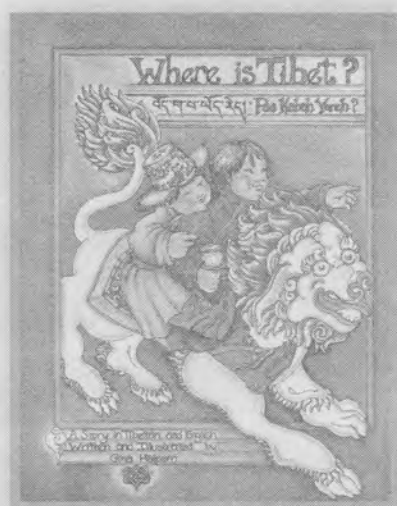
In his lively conversationally-toned presentation, Tenzin Wangyal Rinpoche clearly shows us how, no matter where we are or what we are doing or how stuck we feel in our pain, our more positive qualities are always accessible to us through our body, speech, and mind. Rather than always searching for happiness outside ourselves, we are shown how to look from a wider perspective and see the constantly present opportunity for reflection and connection with the joyful formless truth that is our authentic nature, and that can lead to the joy and peace inherent in us all.

Tenzin Wangyal draws on a vast system of knowledge to show the many ways that body, speech, and mind can be utilized as doorways to happiness, contentment, better health, and ultimately liberation. These three doors of body, speech, and mind are viewed as the pathways to enlightenment in all the major spiritual traditions of Tibet. In fact they are seen as the only tools that we have for progressing on our spiritual journeys. But first we need to learn how to work with them.



GESHE TENZIN WANGYAL RINPOCHE is the founder and spiritual director of Ligmincha Institute. Recognized as one of the few Bön masters now living in the West, he is known for his clear, engaging style and his ability to bring the ancient Tibetan teachings into a contemporary format that is relevant for Westerners. He has students throughout the United States, Mexico, and Europe and is the author of several books, including the popular *Tibetan Yogas of Dream and Sleep*.

WHERE IS TIBET? 2nd Edition



by Gina Halpern

48 pp., 42 color illustrations, paper. For all ages, 4-8. #WHTI2 \$14.95

Available October 2011



"Where is Tibet?" is really a way of asking "Where is happiness?" as Gina Halpern's enchanting book takes children on a double journey... to a real country and into their own hearts. Brilliantly illustrated, this sensitively rendered story follows the search of a refugee Tibetan boy and girl for their native Himalayan land, but their search goes far beyond the geographical—their quest becomes the universal search of all who seek a place of peace.

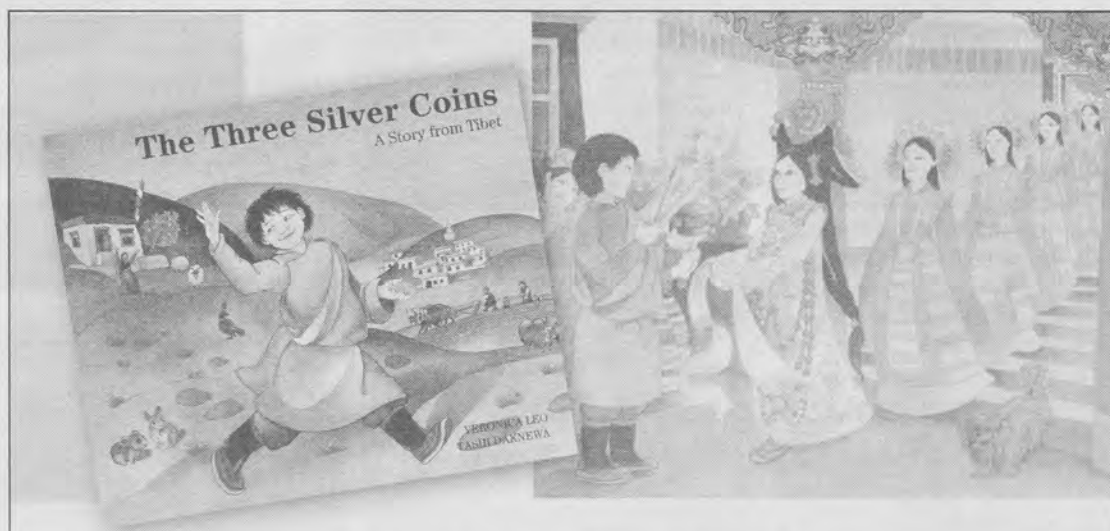
"Thoughtful—no other word more singularly suggests the author's effort in this lovely children's book."

—THE ASIAN REPORTER

GINA ROSE HALPERN is an accomplished painter and sculptor whose works have been exhibited throughout the U.S. An advocate for children, in 1995 she toured Russian children's hospitals and the Gesundheight Institute as a clown with Patch Adams, M.D. She lives in the San Francisco area.

"Where is Tibet? celebrates a delightful spirit. Its answer to its own question, 'Look into your heart,' sends a message of hope and empowerment to all children. There is no book like it today."

—GENE POOL, author of *The Captain of Battery Park* and Dean of Students at the Buckingham Browne and Nichols School



THE THREE SILVER COINS

A Story from Tibet

by Veronica Leo and Tashi Daknewa

32 pp., fully illustrated, 8" x 10", for ages 5 and up.
#THSIC2 \$14.95, OUR PRICE \$10.46

Coming July 2011

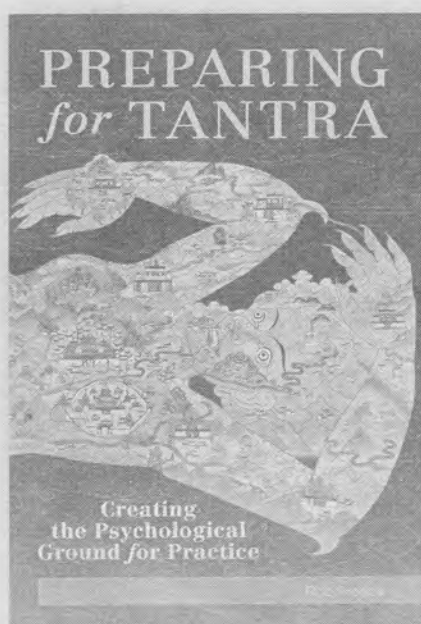
Three coins, three wishes, a folding magic wand, and a clever cat accompany an earnest young boy on this magical journey. A simple and gently told story that teaches children (and wonderfully reminds adults!) of the true fortune that comes when we follow the kindness of our hearts.



"This authentic Tibetan tale, delightfully retold and masterfully illustrated with gorgeous colors and lovable characters by Veronica Leo, is destined to become a classic. Readers will agonize for poor troubled Jinpa, until they realize that his kind nature turns rotten luck into great good fortune again and again. Highly entertaining!"—KERRY LEE MACLEAN, author of *Peaceful Piggy Meditation* and *Moody Cow Meditates*

"...a lesson in compassion...has a wonderful fairy-tale quality, and enticing illustrations."—TRICYCLE

"This children's story has all the elements of the best folktales: magic, a kind-hearted and likable hero, and good triumphing over bad...a delightful vehicle for multicultural awareness."—NAPRA REVIEW



PREPARING FOR TANTRA

Creating the Psychological Ground for Practice

by Rob Preece

180 pp., 7 line drawings, paper. #PRTACR \$18.95, OUR PRICE \$13.26

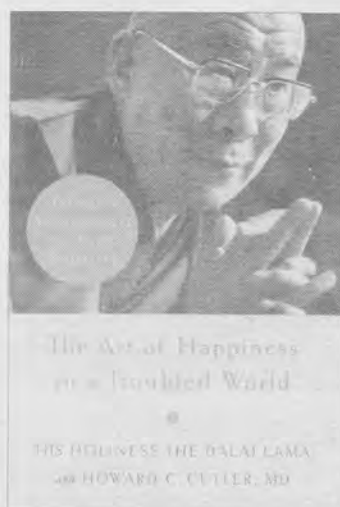
Available August 2011

It is now very common for people in the West to receive empowerments into extraordinary and complex tantric practices. However, to embark upon them without having first prepared the ground may have a number of negative consequences. Our psychological and energetic maturity simply may not have been developed sufficiently to bring out the real potential of the practice.

In *Preparing for Tantra*, Rob Preece draws on his experience as a Tantric Buddhist practitioner, meditation teacher, and psychotherapist to show how to make the preliminary practices psychologically meaningful and spiritually transformative. These preliminaries are an extraordinarily rich collection of practices, and he examines them with an eye to revealing how they may be used to heal and transform psychological trauma, offering practical suggestions for integrating them into one's daily life.



ROB PREECE has been practicing Tibetan Buddhism since 1973 and psychotherapy since 1988. He leads meditation retreats and gives workshops on comparative Jungian and Buddhist psychology. Author of *The Courage to Feel* and *The Psychology of Buddhist Tantra*, he lives in London.

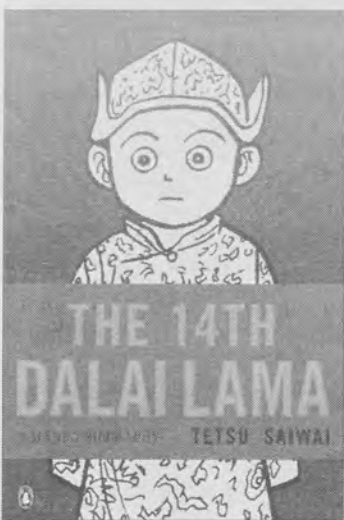


THE ART OF HAPPINESS IN A TROUBLED WORLD

by His Holiness the Dalai Lama and Howard C. Cutler, MD. 172 pp, cloth. #ARHATR \$26.00

How can we expect to find happiness and meaning in our lives when the modern world seems such an unhappy place? His Holiness the Dalai Lama has suffered enormously throughout his life, yet he always seems to be smiling and serene. How does he do it? Dr. Howard Cutler walks readers through the Dalai Lama's philosophy on how to achieve peace of mind and come to terms with life's inherent suffering. Together, the two examine the roots of many of the problems facing the world and show us how we can approach these calamities in a way that alleviates suffering and helps us along in our personal quests to be happy.

"This book can give you an entirely different outlook on happiness and how to achieve it. I recommend it highly."—ANDREW WEIL, MD, on *The Art of Happiness*

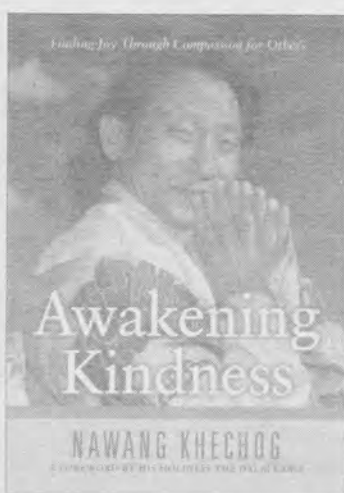


THE 14TH DALAI LAMA: A Manga Biography

by Tetsu Sawai. 208 pages, paper, fully illustrated in b&w. #14DALA \$15.00

At the age of two, Tenzin Gyatso, child of a peasant family in northeastern Tibet, was recognized as the reincarnation of his predecessor, the Thirteenth Dalai Lama—the manifestation of the Buddha of Compassion. Just fourteen years later, this extraordinary young man assumed full political power over his nation upon the invasion of Chinese forces, and he has since become one of the most influential spiritual leaders of our time. This is the story of his extraordinary life, told vividly and unforgettably through the art of manga. It is an engaging and synopsis story of the struggle in Tibet and the Dalai Lama's life, from the passing of the 13th Dalai Lama all the way to the recent building of the Qingzang railway in Tibet.

Easy to read, suitable for pre-teens and adults alike.

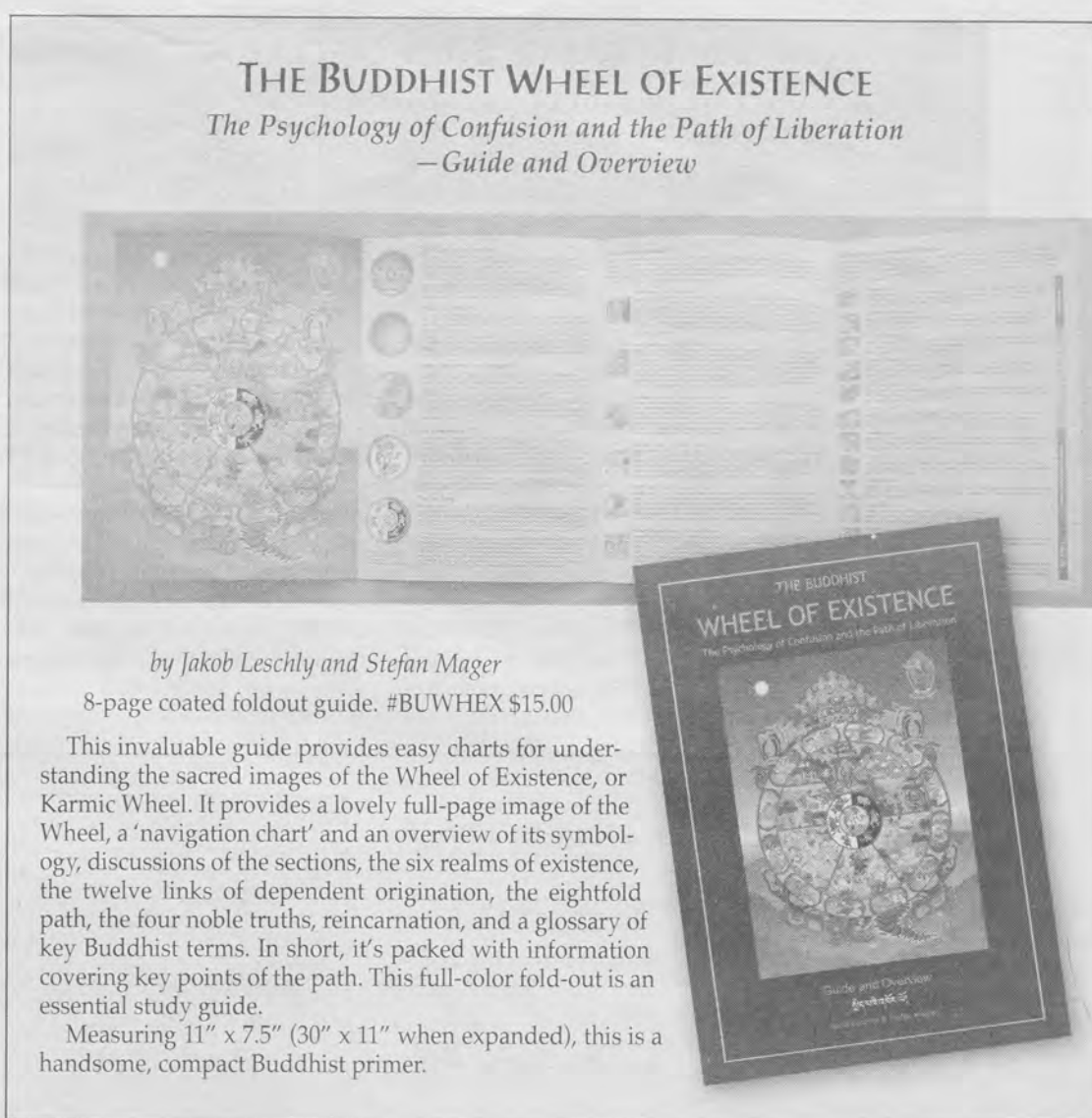


AWAKENING KINDNESS: Finding Joy through Compassion for Others

by Nawang Khechog, foreword by His Holiness the Dalai Lama. 208 pages, hardbound—includes free music download! #AWKIFI \$23.00

One of the wonders of being human is our ability to cultivate kindness, compassion, and love. In *Awakening Kindness*, Nawang Khechog explains how these precious human values are the foundation of true happiness and make possible our peaceful co-existence with one another, with other species, and with our environment. Based on Khechog's highly regarded kindness workshops and his years as a monk studying Buddhist philosophy and meditation with His Holiness the Dalai Lama, *Awakening Kindness* details the many ways we can enrich our lives through a range of simple meditation, mantras, and practices that are easy to incorporate into even the busiest modern life.

"Thank you for continuing to have such a great website! I am enjoying the Dharma quote of the week very much and we have gotten the wall Tibetan calendar for years now."—a customer



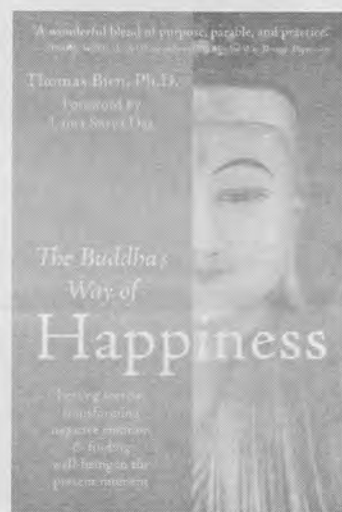
THE BUDDHIST WHEEL OF EXISTENCE The Psychology of Confusion and the Path of Liberation —Guide and Overview

by Jakob Leschly and Stefan Mager

8-page coated foldout guide. #BUWHEX \$15.00

This invaluable guide provides easy charts for understanding the sacred images of the Wheel of Existence, or Karmic Wheel. It provides a lovely full-page image of the Wheel, a 'navigation chart' and an overview of its symbolism, discussions of the sections, the six realms of existence, the twelve links of dependent origination, the eightfold path, the four noble truths, reincarnation, and a glossary of key Buddhist terms. In short, it's packed with information covering key points of the path. This full-color fold-out is an essential study guide.

Measuring 11" x 7.5" (30" x 11" when expanded), this is a handsome, compact Buddhist primer.



THE BUDDHA'S WAY OF HAPPINESS: Healing Sorrow, Transforming Negative Emotion and Finding Well-Being in the Present Moment

by Thomas Bein
foreword by Lama Surya Das
252 pp. #BUWAHA \$17.95

The Buddha's Way of Happiness is a guide to putting aside your anxieties about the future, regrets about the past, and constant longing to change your life for the better, awakening you to the joy of living. You'll identify the barriers to happiness you create in your own life, using the eightfold path of Buddhist psychology to improve your ability to appreciate the small, joyful moments that happen every day, providing a sense of deep contentment and joy.

"Brilliant, captivating, and insightful....These ideas and practices have the power to transform our individual and collective lives."—SHAUNA SHAPIRO, coauthor of *The Art and Science of Mindfulness*

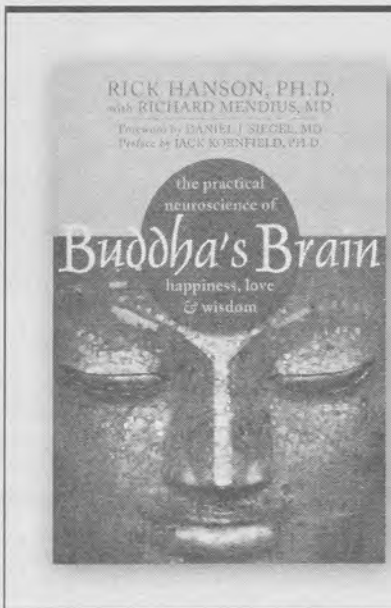
AWAKENING THE SACRED BODY: Tibetan Yogas of Breath and Movement

by Tenzin Wangyal Rinpoche, edited by Marcy Vaughn

166 pp., 10 b&w photos or drawings, plus DVD with exercises. #AWSABO \$19.95

The power of the breath has been recognized for millennia as an integral part of health and well-being. In *Awakening the Sacred Body*, teacher Tenzin Wangyal Rinpoche makes accessible the ancient art of Tibetan breath and movement practices. In clear, easy-to-understand language, he outlines the theory and processes of two powerful meditations—the Nine Breathings of Purification and the *Tsa Lung* movements—that can help you change your relationship to yourself, to others and to the world.

Along with the accompanying DVD, these simple methods focus on clearing and opening your energetic centers to allow the natural human qualities of love, compassion, joy, and equanimity to arise. When sadness releases, joy is able to arise. When anger releases, love becomes available. When prejudice releases, equanimity prevails. And when lack of kindness ceases, compassion is present. Mind and breath, working together while performing specific body movements, help you discover your inner wisdom and express your greatest potential.



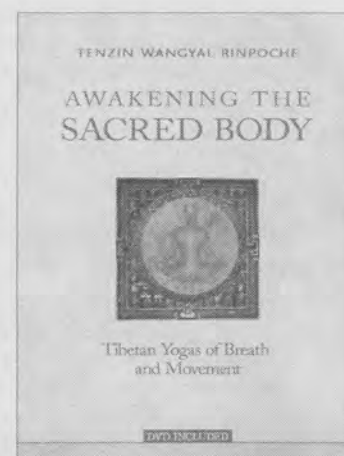
BUDDHA'S BRAIN

The Practical Neuroscience of Happiness, Love, and Wisdom

by Rick Hanson with Richard Mendius
foreword by Daniel J. Siegel
preface by Jack Kornfield

270 pp., 7 line drawings. #BUBRHA \$17.95

The Buddha and other great teachers were born with brains like anyone else's—and then they changed their brains in ways that changed the world. The clear, down-to-earth practical tools and skills in *Buddha's Brain* can help you activate the brain states of calm, joy, and compassion instead of worry, sorrow, and anger. You can use it in daily life to tap the unused potential of your brain and rewire it over time for greater well-being and peace of mind.

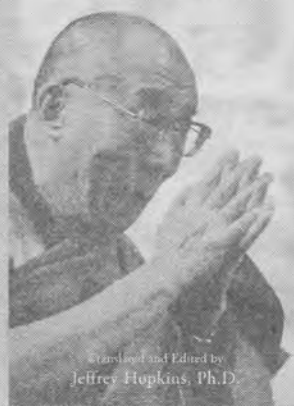


HOW TO BE COMPASSIONATE

A Handbook for Creating Inner Peace and a Happier World

How to Be
COMPASSIONATE
A Handbook for Creating Inner Peace
and a Happier World

His Holiness the
Dalai Lama



by HIS HOLINESS THE DALAI LAMA
trans. and ed. by Jeffrey Hopkins

160 pp., hardbound, compact size. #HOTOCO \$20.00

The surest path to true happiness lies in being intimately concerned with the welfare of others. Or, as his Holiness the Dalai Lama would say, in *compassion*. In *How to be Compassionate*, His Holiness reveals basic mistakes of attitude that lead us to inner turmoil, and how we can correct them to achieve a better tomorrow.

As we become more compassionate human beings, our friends, family, neighbors, loved ones—and even our enemies—will find themselves less frequently in the thrall of destructive emotions like anger, jealousy, and fear, prompting them to become more warm-hearted, kind, and harmonious forces within their own circles. With simple language and startling clarity, His Holiness makes evident as never before that the path to global harmony begins in the hearts of individual women and men. Filled with personal anecdotes and intimate accounts of this Nobel Peace Prize Laureate's experiences as a student, thinker, and political leader.

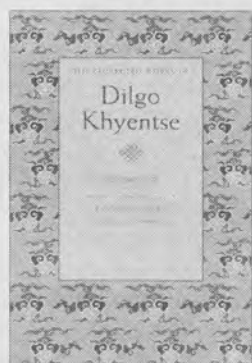
THE COLLECTED WORKS OF DILGO KHYENTSE: Volume One

by Dilgo Khyentse. 464 pp., hardcover edition. #COWOD1 \$65.00

Available July 2011

Volume one of this three-volume set begins with the inspiring story of Dilgo Khyentse Rinpoche's life told largely in his own words and illustrated with historical photographs. This is followed by two texts that illuminate the instructions of the celebrated Ngulchu Thogme Zangpo on the Seven-point Mind Training and the Thirty-seven Practices of a Bodhisattva, teachings that constitute the heart of the Buddhist path.

Volume One Contents: *Journey to Enlightenment, Enlightened Courage, The Heart of Compassion.*

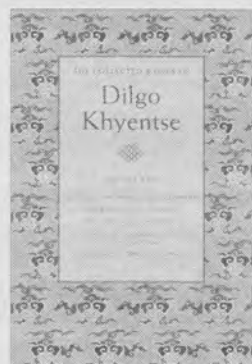


THE COLLECTED WORKS OF DILGO KHYENTSE: Volume Two

by Dilgo Khyentse. 552 pp., hardcover edition. #COWOD2 \$65.00

Available July 2011

Several of the texts have never been published before. Volume Two explores fundamental Vajrayana practices and teachings of both sutra and tantra, with a manual of fundamental ngondro practice, practical guidance on using everyday life on the path to buddhahood, and contains these works: *The Excellent Path to Enlightenment, The Wheel of Investigation, The Wish-Fulfilling Jewel, The Heart Treasure of the Enlightened Ones, The Hundred Verses of Advice.*



THE COLLECTED WORKS OF DILGO KHYENTSE: Volume Three

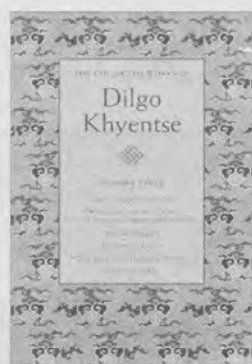
by Dilgo Khyentse. 800 pp., hardcover edition. #COWOD3 \$65.00

Available July 2011

Volume three expands on the inner core of the Vajrayana teachings and contemplative retreat practice. It begins with a guide to authentic spiritual practice, followed by a witty manual of advice for solitary retreat; discussion of the four empowerments and the three samadhis; and quintessential teachings on the ultimate nature of the mind, concluding with a selection of Khyentse's poems in English.

Volume Three contains these works: *Zurhampa's Testament, A Wondrous Ocean of Advice for the Practice of Retreat in Solitude, Pure Appearance, Primordial Purity, The Lamp That Disperses Darkness, Selected Verse.*

All but one of the books in this volume is published here for the first time.



FREEING THE HEART AND MIND

Part One: Introduction to the Buddhist Path

by His Holiness Sakya Trizin
edited by Khenpo Kalsang Gyaltsen and Ani Kunga Chodron

184 pp., paper, 9 b&w images, 4 full-color plates. #FRHEMI \$15.95

Filled with timeless wisdom, *Freeing the Heart and Mind* contains an explanation of the teaching on *Matchless Compassion* by the Indian saint Virupa, and a selection of commentaries on the essential teaching called *Parting from the Four Attachments*. Even though it was developed as the first volume in a course of study for Sakya students, it stands alone as an excellent entry into the teachings of the Buddha, presenting the essential Buddhist teachings on the four noble truths, universal compassion, and the proper motivation for practice. His Holiness's advice inspires us to integrate the living power of these teachings into our daily lives.

HIS HOLINESS SAKYA TRIZIN is a member of the Khon family, and the forty-first throne holder of the Sakya lineage, one of the primary schools of Tibetan Buddhism, which dates back to 1073. He is a brilliant master, manifesting profound wisdom, and compassion, with a command of English that makes his teachings particularly beneficial to students in the West. He has worked to establish monasteries and centers throughout the world, and his seat in North America is Tsechen Kunchab Ling in Walden, New York.

BUDDHA STANDARD TIME

Awakening to the Infinite Possibilities of Now

by Lama Surya Das

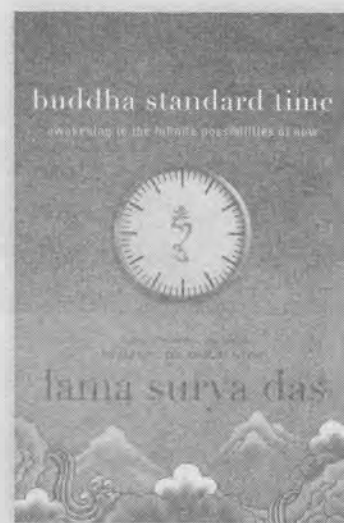
224 pp., hardback, with numerous exercises and inspirational phrases. #BUSTTI \$25.99

We're all given the same twenty-four hours a day. We can spend our time feeling hurried and harried, overwhelmed by chores and demands, distracted and burned out...or we can awaken to Buddha Standard Time, the realm of timelessness where every choice, every action, and every breath can be one of renewal and infinite possibilities. Far from being at the mercy of time's demands, we can finally realize that we have, in fact, all the time in the world.

Buddha Standard Time shares insights anyone can apply, drawn from realizations from Buddhism, holistic and wisdom traditions. By learning to live in *Buddha Standard Time* we reduce the amount of stress in our lives and find greater focus, fulfillment, creativity, and even wisdom. Filled with plenty of real-world examples, practical exercises, and essential techniques to help us.

"Surya Das expands upon important wisdom from Tibetan Buddhism as well as many other spiritual traditions, and shares this wonderful Native American quote, 'Give thanks for unknown blessings already on their way.' This book could be one of those blessings for you."—MARY PIPHER

"*Buddha Standard Time* is a welcome antidote to the often frenetic pace of modern life. Drawing from the broad scope of his poetic, social and scientific interests, as well as the great depth of his Buddhist training, Lama Surya Das offers a wise and sane way to navigate these times. This pragmatic book will be illuminating and helpful for anyone wishing to find the timeless amidst the rush of time."—JOSEPH GOLDSTEIN

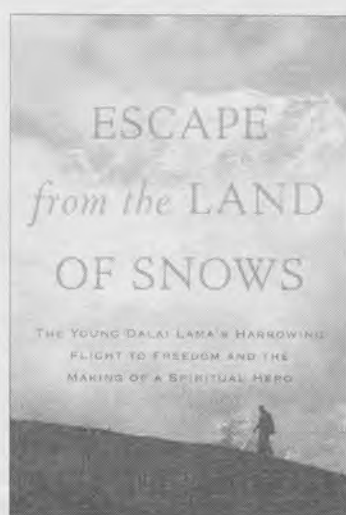
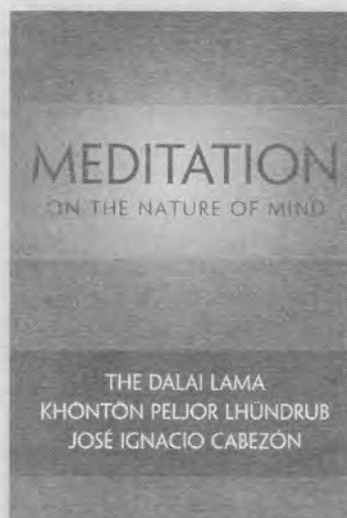




MEDITATION ON THE NATURE OF THE MIND

by the Fourteenth Dalai Lama Tenzin Gyatso
Khonton Peljor Lhundrub and Jose Ignacio Cabezon
232 pp., paper, 3 b&w photos. #MEONNA \$16.95

At the heart of this book is *The Wish-Fulfilling Jewel of the Oral Tradition*, an accessible and nonsectarian treatise on penetrating the nature of mind by Khonton Peljor Lhundrub, a teacher of the Fifth Dalai Lama. His Holiness the Fourteenth Dalai Lama provides a broad-ranging overview of this work, distilling central themes of Buddhism: why the mind is so essential to the tradition, what distinguishes the levels of consciousness, and how different schools of Tibetan Buddhism elaborate those distinctions. Jose Cabezon provides an introduction to the root text and presentations of the life and works of Khonton Rinpoche, along with his lucid translations, all richly annotated. Profound and erudite, it brings the reader closer to a fresh and direct experience of Buddhism's central truths.

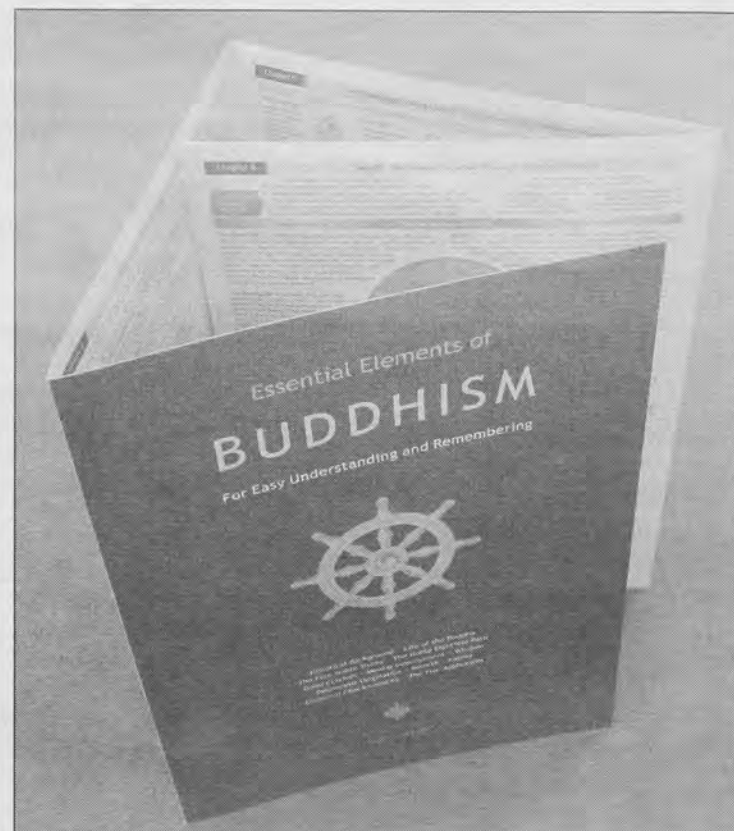


ESCAPE FROM THE LAND OF SNOWS: The Young Dalai Lama's Harrowing Flight to Freedom and the Making of a Spiritual Hero

by Stephan Talty. 320 pages, cloth, 3 b&w illustrations. #ESLASN \$26.00

Emotionally powerful and irresistibly page-turning, *Escape from the Land of Snows* is simultaneously a portrait of the inhabitants of a spiritual nation forced to take up arms in defense of their ideals, and the saga of an initially childlike ruler who was transformed into the towering figure the world knows today—a champion of free thinking and universal compassion.

"*Escape from the Land of Snows* reads like a great adventure yarn, yet along the way Talty helps us see the Dalai Lama not as a statesman or symbol, but as a courageous and terrified young man forced to undergo one of history's most remarkable and unlikely transformations. We watch as a cloistered, teenage monk is thrust onto the world stage, finds himself in the path of Mao's juggernaut, and then rises—beyond all expectations—to the monumental task before him. This wonderfully rich narrative should be required reading for anyone who cares about Tibet, the Dalai Lama, or the power of spiritual integrity."—GREG MORTENSON, author of *Three Cups of Tea*



ESSENTIAL ELEMENTS OF BUDDHISM for Easy Understanding and Remembering

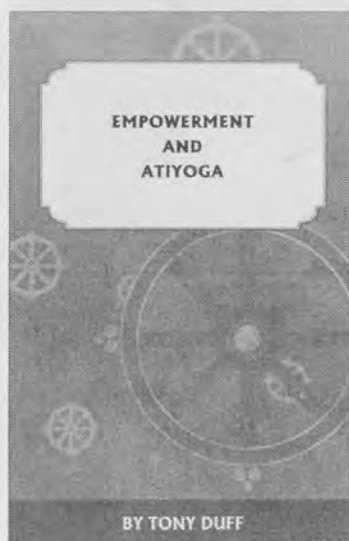
by Stefan Mager

8-page coated foldout guide. #ESELBU \$15.00

Here is an important study guide to help you understand key Buddhist principles in an organized, straightforward way. The fold-out chart covers essential Buddhist topics, explained in narrative, charts and illustrations, and finally keywords for easy memorization, covering the material in 12 sections: The Historical Perspective, The Life of the Buddha, The Four Noble Truths, The Noble Eightfold Path, Good Conduct, Mental Development, Wisdom, Karma, Rebirth, Dependent Origination, The Three Universal Characteristics, and The Five Aggregates.

"This Guide presents the foundations of Buddhist thinking in clear terms with some simple diagrammatical illustrations."—from "Understanding Buddhist Fundamental Principles and Remembering Them" section

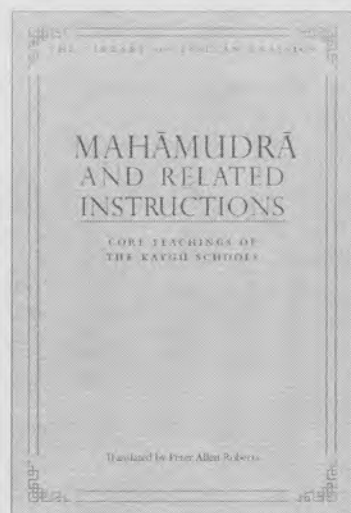
Compact, easy-to read and understand, this guide measures 11" x 7.5" (30" x 11" when expanded). Includes links to further reading material.



EMPOWERMENT AND ATIYOGA

by Tony Duff, the Padma Karpo Translation Committee. 72 pages, paper. #EMATYO \$20.00

The process of the Vajra Vehicle in Buddhism is summed up as twofold "ripening and liberating". Ripening refers to a process of maturing one's being in preparation for the actual process of liberating it. Liberation, done on the basis of the ripening empowerment, is the application of the specific techniques that liberate you from your samsaric style of being into an enlightened style of being. Ripening is done using the technique called "empowerment". Empowerment is called the "doorway" and also the "gateway" to the vajra vehicle journey. This book is part of a series by the Padma Karpo Translation Committee focusing on important texts of the Tibetan Buddhist tradition.



MAHAMUDRA AND RELATED INSTRUCTIONS: Core Teachings of the Kagyu Schools

trans. by Peter Alan Roberts. 800 pp., hardbound. #MAREIN \$59.95

Formulated as a systematic practice by Gampopa (1079-1153), the mahamudra teachings trace their source to earlier Indian materials and focus on the cultivation of profound insight into the nature of the mind. Mahamudra texts in this volume include a lucid work by many celebrated masters such as Tsele Natsok Rangdrol, Shang Rinpoche, the Third Karmapa Rangjung Dorje, and the Eighth Situ Chokyi Jungne. Contained here is an inspirational work by Gampopa, root texts, and an overview of tantric practice, among other works. The eleven texts in this volume were selected for inclusion in the *Library of Tibetan Classics* by the preeminent scholar of the Kagyu school, Khenchen Thrangu Rinpoche.

IN THE SHADOW OF THE BUDDHA

Secret Journeys, Sacred Histories, and Spiritual Discovery in Tibet

"This story of Matteo Pistono's quest to visit places in Tibet associated with Tertön Sogyal, the adept who was a companion of the thirteenth Dalai Lama, is revealing not only of the Tertön's life but also of circumstances in contemporary Tibet."
—H.H. THE DALAI LAMA

"Part spy thriller, part Dharma travelogue, part spiritual autobiography, *In the Shadow of the Buddha* is a 100 percent page-turner. Matteo Pistono's tale of journeys both inner and outer comes packed with adventure and inspiration—a real treat anyone can relish."
—DANIEL GOLEMAN, author of *Emotional Intelligence*

by Matteo Pistono
288 pages, hardbound, 9 b&w photos. #INSHBU \$25.95

In the Shadow of the Buddha is a book about Tibet through the eyes of a devotee—a stranger hiding in plain sight. It's about how a culture's rich spiritual past is slipping away against the force of a tyrannical future. It's about how Tibetans live today, and the tenacity of their faith in the future in spite of dire repression and abuse. It's also about Pistono's own journey of merging political activism with Buddhist mysticism, about a man who traveled thousands of miles and risked his own life to pursue freedom and peace.

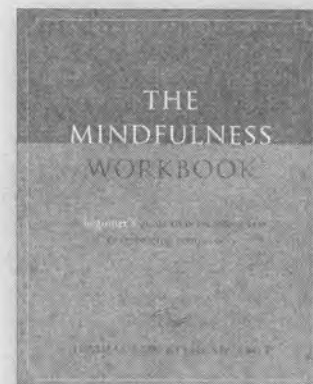
THE MINDFULNESS WORKBOOK

A Beginner's Guide to Overcoming Fear and Embracing Compassion

by Thomas Roberts

206 pp., paper. #MIWOBO \$21.95

The *Mindfulness Workbook* is a step-by-step instruction book for anyone who struggles with fears, worries, or physical or mental health conditions. Its simple practices help you refocus on the present moment and live happily, here and now, experiencing mindfulness. By gradually introducing small changes, a bigger transformation begins to take place, enhancing your sense of fulfillment and calm.



"This is the book I have been waiting for to best introduce individuals and groups to mindfulness-based ways of navigating the fullness of life."

—GREG JOHANSON, coauthor of *Grace Unfolding* and founding trainer of The Hakomi Institute

RAINBOW BODY

The Life and Realization of Togden Ugyen Tendzin

by Chogyal Namkhai Norbu

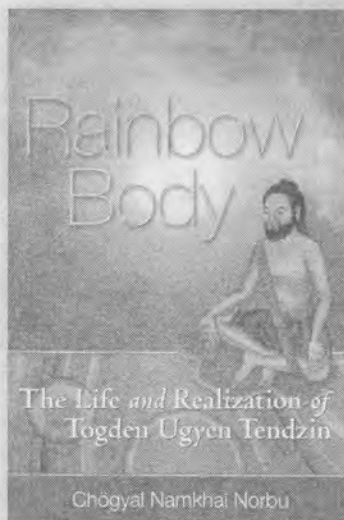
translated, edited and annotated by Adriano Clemente

140 pp., paper, 35 b&w drawings, 20 color photos and maps.

#RABOLI \$18.00

The Rainbow Body is one of the highest attainments of Dzogchen, an ancient spiritual path recognized as the supreme vehicle of Tibetan Buddhism. It is accomplished by transmuting one's physical constituents into the essence of the five elements, and as a result no material body remains after death. This book traces the life story of a twentieth century Tibetan yogin, the Togden Ugyen Tendzin, whose amazing achievement of the rainbow body was witnessed in Eastern Tibet not only by his countrymen, but also by the Chinese officers who kept him in prison.

CHOGYAL NAMKHAÏ NORBU, is Togden's nephew and this book is based on extensive notes from the author and from Sala Karma Samten, also a disciple and nephew of the yogin.



PRIMORDIAL ESSENCE MANIFESTS

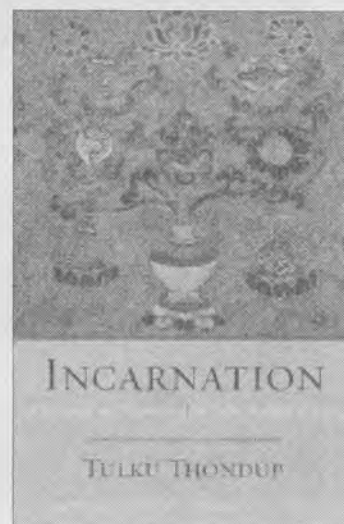
by Chamgon Kenting Tai Situpa

118 pp., paper, 4 b&w drawings, 1 color plate of Amitabha.

#PRESMA \$24.95

This wonderful book covers the full range of bardo states with a light-hearted and yet profound insight into the nature of all things, putting us at ease with each stage of existence in which we find ourselves. The term *bardo* means *intermediate*, so bardo is not only about death; it is also about birth and about life. It discusses the six aspects of bardo: birth and waking life, dreaming, meditation/contemplation, the transition between two states, death, and after death state; and includes a helpful section on overcoming the fear of death.

KENTING TAI SITUPA is the founder and spiritual head of Palpung Sherabling Monastic Seat in India, and tours widely, giving teachings and empowerments.



A PRESENTATION OF INSTRUCTIONS FOR THE DEVELOPMENT STAGE DEITY: "A Stairway Leading to Akanishta"

by Jigmey Lingpa, translated by Tony Duff, Padma Karpo Translation Committee. 170 pp., paper, 2 color plates. #PRINDE \$25.00

This book contains one of the core texts of the Longchen Nyin-thig transmission of Great Completion. It is a text that provides all the instructions for deity practice. This text was not received as a mind treasure from Longchenpa but came with the blessings of Padmasambhava. The text uses the root tantra of Mahayoga, called *Guhyaagarbha* or *Core of the Secret*, as the basis for the instructions, and then adds the view of Quintessential Great Completion as needed. Thus, with this book a practitioner of Great Completion gains a complete set of instructions for deity practice that will apply to the practice of a deity at all levels, including the highest level of Great Completion.

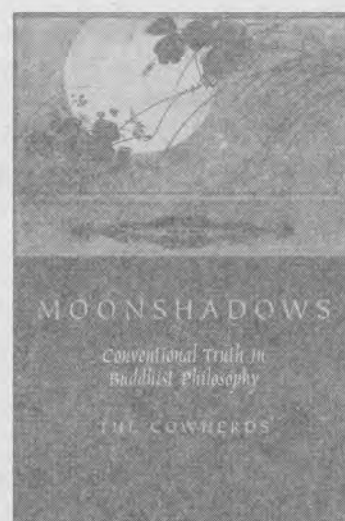
INCARNATION: The History and Mysticism of the Tulku Tradition of Tibet

by Tulku Thondup Rinpoche. 128 pp., paper. #INHIMY \$18.95

Available August 2011

Best-selling author Tulku Thondup Rinpoche presents a historical overview and detailed explanation of the phenomenon of incarnate enlightened beings, known as *tulkus* in Tibetan, one who dedicates his or her life to serving others.

The book explores the fundamental principle of the tulku; the three kinds of tulkus; the methods for recognizing tulkus; stories of tulkus' miracles and clairvoyance; the goals fulfilled by them; the roles tulkus have played in history; and the attainments they have displayed at death.



MOONSHADOWS: Conventional Truth in Buddhist Philosophy

The Cowherds. 264 pp., paper. #MOSHCO \$35.00

The doctrine of the True Truths—a conventional truth and an ultimate truth—is central to Buddhist metaphysics and epistemology. The two truths (or two realities), the distinction between them, and the relation between them is understood variously in different Buddhist schools and is of special importance to the Madhyamaka school. While much attention has been devoted to explaining the nature of the ultimate truth in view of its special soteriological role, less has been paid to understanding the nature of conventional truth, which is often described as "deceptive," "illusion," or "truth for fools." But conventional truth is nonetheless truth. This book therefore asks, "what is true about conventional truth?" and "What are the implications of an understanding of conventional truth for our lives?"

"...they grapple with one of the most subtle issues in traditional Asian Buddhism and explore its metaphysical, epistemological and ethical implications."—Richard Hayes, University of New Mexico

A PRECIOUS LIFE coloring book

first told by the Buddha, illustrated by Rosalyn Whit

24 pages. #PRLICO \$3.95

Actually, two Jataka tales stories are included in this coloring book: "A Precious Life" and "The Magic of Patience." Both of these stories can be a wonderful value to young readers, since the stories they tell are about ways to make peace, to see things from another point of view, and to develop compassion for others. These little stories explore what to do with strong feelings such as anger and frustration, helping children find a healthier way to respond to aggressive behavior.

In "A Precious Life" a ruler learns how to see the preciousness of all life, and decides to treat others as he would like to be treated. In "The Magic of Patience" a fierce but kind-hearted bull and a taunting monkey teach a local wood sprite about patience, as the bull ponders how the monkey must be feeling that makes him behave this way.

Coloring and reading levels are about 6-10 years old, but children of any age can benefit from these wonderful stories.





RIMEY LAMA CHOPA, A TIBETAN RIMEY TANTRIC FEAST A Rite to Invoke the Supreme Nectar of Wisdom

composed by Dilgo Khyentse Rinpoche
at the request of Trulzhik Rinpoche
translated by Glenn H. Mullin
foreword by Ven. Matthieu Ricard
108 pp., paper. #RILACO \$17.99

The Lama Chopa liturgy contained in this volume was written by the late great Dilgo Khyentse Rinpoche, one of the greatest Nyingma lamas of the Tibetan diaspora. It is an excellent example of the tone and style of the Lama Chopa practices, and demonstrates through its poetry and imagery why these rituals are so beloved. Lama Chopa is also known as Gurupuja, Guruyoga, or Lama Nalgor, generally meaning "meditation with chanting," and often performed in conjunction with a tsok, or tantric feast celebration.

DILGO KHYENTSE RINPOCHE (1910-1991) was the archetype of a spiritual teacher, someone whose inner journey led him to an extraordinary depth of knowledge and enabled him to be, for whoever met him, a fountain of loving kindness, wisdom and compassion. To achieve these extraordinary qualities, Khyentse Rinpoche spent more than twenty years in retreat, in remote hermitages and caves. After and in between his retreats, he worked constantly for the benefit of all living beings with tireless energy. He became one of the main teachers of the Dalai Lama, of the Royal Family of Bhutan, and of countless disciples.



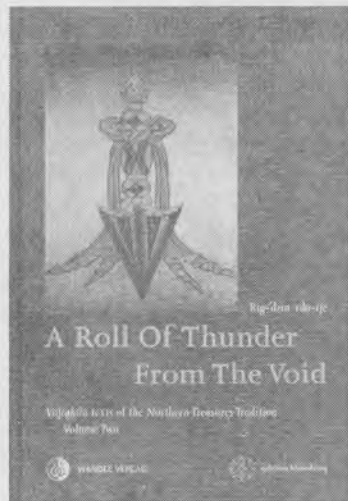
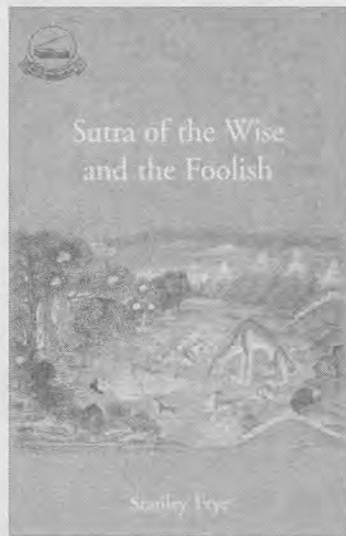
SUTRA OF THE WISE AND THE FOOLISH

trans. from Mongolian by Stanley Frye. 262 pp., paper. #SUWIFO \$18.00

These are some of the most interesting, enjoyable and readable of the Buddhist scriptures, and because each of the 52 short chapters tells a unique parable, this book is ideal for people who are traveling or have a busy schedule, providing wonderful material for reflection.

Told for adults, the 52 short narratives in this edition of the *Sutra of the Wise and the Foolish* are *Jatakas*, or rebirth stories, tracing the causes of the pitfalls in human lives to events which took place in the characters' former lifetimes. The stories cover a wide range of situations and concepts, but there is a common thread to each of the narratives: exploring tragedy in the human condition, the reason for this tragedy and the possibility of transcending it.

The people we meet in the book, although supposedly living in India at the time of Buddha, might just as well be living in present-day New York City, Leningrad, or a small rural town—and the problems they face are the same problems that people face, always and everywhere. Herein lies the timeless appeal of this profound Buddhist scripture.



A ROLL OF THUNDER FROM THE VOID: Vajrakila Texts of the Northern Treasures Tradition Volume Two

annotated translations by Rig-'dzin rdo-rje. 432 pages, hardbound, 11 line drawings. #ROTHFR \$69.95

This important collection of teachings from the Northern Treasures Vajrakila cycle includes liturgical practice texts (*sadhana*) from the original treasure revelations, together with explanatory notes and commentaries by the 17th century master Padma 'phrin-las on how to take these practices into a closed retreat and employ them for the highest benefit of oneself and all living beings.

Restriction note: This book is only to be utilized by Vajrayana initiates who have taken the appropriate empowerment. Please consult with your teacher or guru.

SKY TRAIN: Tibetan Women on the Edge of History

by Canyon Sam
foreword by
His Holiness the 14th Dalai Lama
Paper, 286 pages. #SKTRTI \$24.95

In her lyrical narrative of a journey to Tibet on China's new "Sky Train," Canyon Sam glimpses the past through the eyes of Tibetan women—a visionary educator, a freedom fighter, a gulag survivor, a child bride. Gracefully connecting the women's poignant histories to larger cultural, political, and spiritual themes, she finds wisdom and wholeness even as she acknowledges Tibet's irreversible changes.

"Years ago following her ancestral roots to China, but finding instead Tibet as a spiritual home, Canyon Sam made a miracle of a journey. Now in *Sky Train* she guides the reader on a life-changing adventure back to Tibet after more than twenty years and an epoch of cataclysmic change to produce a miracle of a book."—MAXINE HONG KINGSTON, author of *The Woman Warrior*

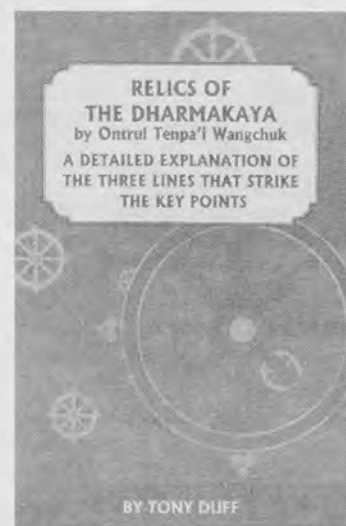
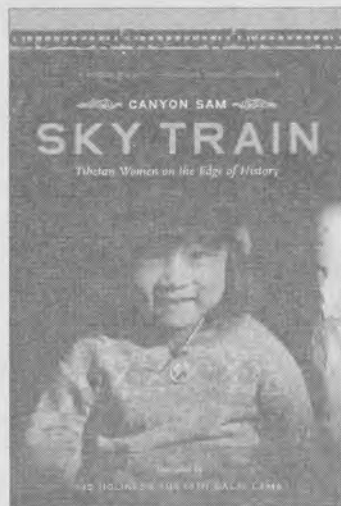
"A book that is sure to illuminate a Tibet so many of us have been longing to know."—ALICE WALKER, author of *The Color Purple*

"*Sky Train* conveys women's lessons of community-building, generosity, faith, and determination. It's a beautiful, moving, riveting book."—VALERIE MATSUMOTO, UCLA

"This book about the Dharma of connection, of companioning, of compassion, has strengthened my own devotion."—SYLVIA BOORSTEIN, author of *Happiness Is an Inside Job: Practicing for a Joyful Life*

"It is Canyon Sam's love for Tibet—its culture and its people—that makes this book so special. An important work...poignant and inspiring."—SHARON SALZBERG, author of *Lovingkindness: The Revolutionary Art of Happiness*

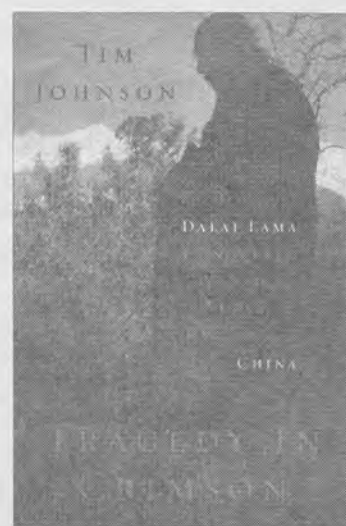
CANYON SAM is a San Francisco writer, performance artist, and Tibet activist. Her one-woman show *The Dissident* was critically acclaimed in the *Village Voice* and the *Boston Globe*. This is her first book.



RELICS OF THE DHARMAKAYA by Ontrul Tenpa'i Wangchuk: A Detailed Explanation of the Three Lines that Strike the Key Points

by Tony Duff, the Padma Karpo Translation Committee. 158 pages, paper. #REDHON \$35.00

Dza Patrul Rinpoche wrote a small but especially important commentary to Garab Dorje's original "Three Lines that Strike the Key Points" Teaching, called *Feature of the Expert Glorious King*. Today, his commentary is the most-used text on Thorough Cut within the Longchen Nyingthig lineage. However, it is very short, so other texts have been written to explain it, such as the *Relics of the Dharmakaya* text contained in this book. *Relics of the Dharmakaya* stands apart from the other texts. It is very long and detailed. It explains every single word of Dza Patrul's *Feature of the Glorious Expert King* so that there can be no doubt over the meaning of each word. Both clear and accurate, it appears to be one of the best commentaries on the Three Lines teaching available.



TRAGEDY IN CRIMSON: How the Dalai Lama Conquered the World but Lost the Battle with China

by Tim Johnson. 350 pages, hardbound, 2 maps. #TRINCR \$26.99

As the Dalai Lama enters the twilight of his life, China patiently waits for him to die. *Tragedy in Crimson* shows how, even with China's epochal economic growth, Tibet faces a precarious future.

Based on extensive on-the-ground reporting in Asia and the West by award-winning journalist Tim Johnson. China's repression on the Plateau goes unabated, and popular unrest routinely boils over. Johnson offers a deeper understanding of what may happen when the Dalai Lama dies, and how China is wielding its power in the modern world.

"*Tragedy in Crimson* is an insightful and comprehensive account of the complexities of the relationship between Tibet and China. It is essential reading for all concerned with the future of Tibet and Tibetan culture."

—ISABEL HILTON, author of *The Search for the Panchen Lama*



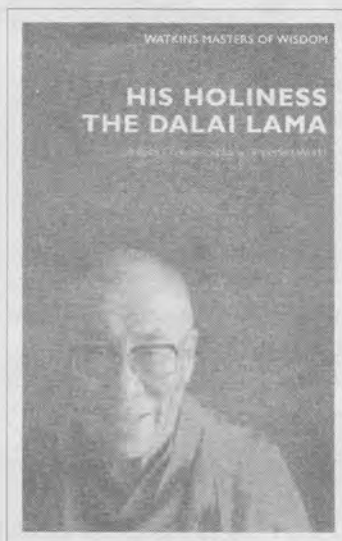
SHAMATHA MEDITATION

by Jakob Leschly and Stefan Mager
8-page coated foldout guide. #SHMEFO \$15.00

This helpful study guide offers a "map" of the Shamatha Path that guides you through all the levels, from dullness to attainment. In an organized and helpful way, this fold-out chart describes the experience of the path, the faults, and also the remedies to guide us. Using narrative, charts and a fine descriptive illustration, we understand the pitfalls, and also the goal, of the Shamatha path. The center panel folds out to display a lovely, colorful 23" long illustration of the stages of the Shamatha Path (with explanation notes), suitable for hanging on a wall.

This compact, easy-to-read and understand guide measures 11" x 7.5" (30" x 11" when expanded).

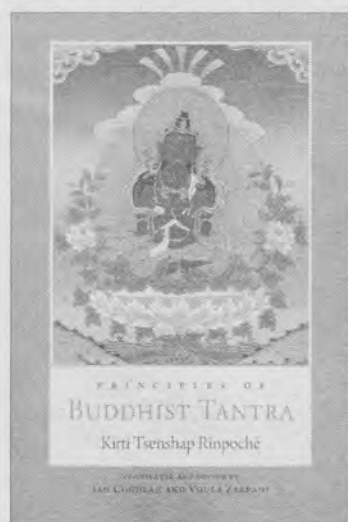
A new collection of teachings, interviews, poems, and prayers by H.H. THE DALAI LAMA—plus the text of his Nobel Prize speech



HIS HOLINESS THE DALAI LAMA: Infinite Compassion for an Imperfect World
edited by Alan Jacobs, foreword by His Holiness the Dalai Lama. 238 pp., paper. #HIHITH \$12.95

Available August 2011

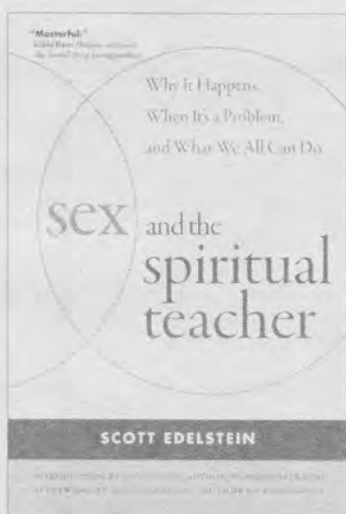
The book's 25 chapters cover a wide spectrum of his teachings. Also included is his Nobel Prize speech, a sampling of his interviews, and several complete poems and prayers. The selection has been made to represent the many facets of this great man's teachings as well as the warmth, humility, depth, gravity, wit and literary skill that have won him such universal love and admiration.



PRINCIPLES OF BUDDHIST TANTRA: A Commentary on Choje Ngawang Palden's "Illumination of the Tantric Tradition: The Principles of the Grounds and Paths of the Four Great Secret Classes of Tantra"

by Kirti Tsenshap Rinpoche, translated and edited by Ian Coghlan and Voula Zarpani. 496 pp., paper, 3 b&w photos. #PRBUTA \$24.95

Kirti Tsenshap Rinpoche was well-known as a master of Buddhist tantra, the powerful esoteric methods for attaining enlightenment swiftly. *Principles of Buddhist Tantra* explains the distinctive features of the four classes of tantra—action, performance, yoga, and highest yoga tantra—by describing the way to progress through their paths and levels. It illuminates key issues and gives special treatment to the methods of Kalachakra tantra, regularly taught by His Holiness the Dalai Lama.



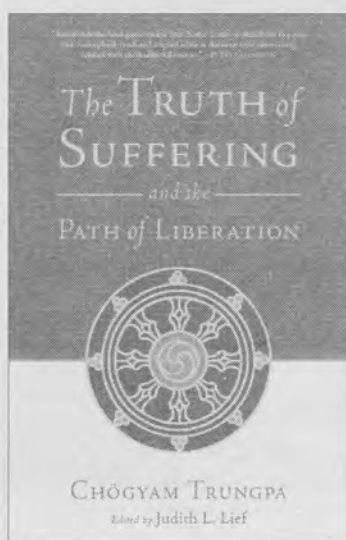
SEX AND THE SPIRITUAL TEACHER: Why It Happens, When It's a Problem, and What We All Can Do

by Scott Edelstein, intro. by Mic Hunter, afterword by Anne Katherine. 264 pp., paper. #SESPTE \$16.95

Sex and the Spiritual Teacher looks at the complex of forces that tempt otherwise insightful, compassionate, and well-intentioned teachers to lose their way—and that tempt some of their students to lose their way as well.

"Profound and compassionate. Anyone who has a spiritual teacher or hopes to have one someday should read this book." —NATALIE GOLDBERG, bestselling author of *Writing Down the Bones*

"Balanced, readable, and thorough, this is a timely and much-needed book that should be required reading for all spiritual teachers and their boards of directors." —JAN CHOZEN BAYS, M.D., co-abbot of Great Vow Zen Monastery and author of *Mindful Eating*



THE TRUTH OF SUFFERING AND THE PATH OF LIBERATION

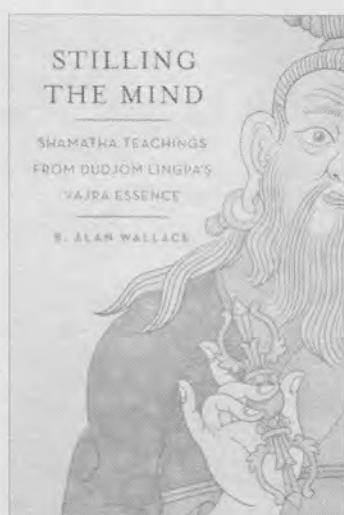
by Chogyam Trungpa, compiled and edited by Judith L. Lief. 176 pages, paper. #TRSUPA \$14.95

This in-depth exploration of the Four Noble Truths—the foundational Buddhist teaching about the origin of suffering and its cessation—reveals the subtlety and sophistication that lie beneath these deceptively simple teachings. Chogyam Trungpa shows us how we can join view (intellectual understanding) of the teachings with practical application to interrupt suffering before it arises.

"An invaluable resource for anyone seeking the truth. With disarming honesty and humor...brings us face to face with our many misconceptions and our true potential."

—SHARON SALZBERG

New from
B. ALAN WALLACE



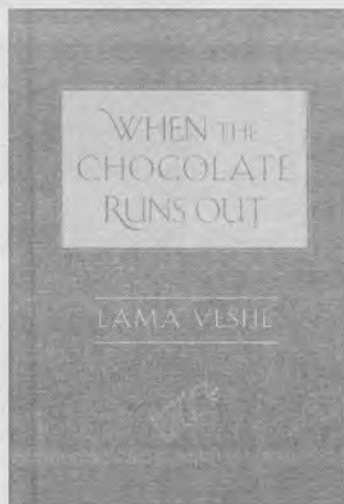
STILL THE MIND: Shambhavi Teachings from Dudjom Lingpa's Vajra Essence

by B. Alan Wallace. 224 pp., paper. #STMISH \$17.95

Available July 2011

Bestselling author and former Buddhist monk Alan Wallace brings his enthusiasm and intelligence to help introduce us to one of the most cherished works of the Nyingma school of Tibetan Buddhism, Dudjom Lingpa's *Vajra Essence*. Dudjom Lingpa, author of this work on meditation, profoundly affected the shape of the Tibetan Buddhism we know today.

B. ALAN WALLACE has taught Buddhist meditation and philosophy worldwide since 1976 and has served as interpreter for numerous Tibetan scholars and contemplatives, including the Dalai Lama.



WHEN THE CHOCOLATE RUNS OUT: A little book of wisdom

by Lama Yeshe, edited by Josh Bartok and Nicholas Ribush. 180 pp., pocket-sized, cloth. #WHCHRU \$9.95

This funny and trenchant little volume answers the question of how we can be happy even after the "chocolate" has run out. By cutting the cords of attachment, we discover the indestructible happiness that has always been available to us.

To know Lama Thubten Yeshe was to know he loved chocolate! It was his favorite metaphor to epitomize our attachments. This beautiful little book captures the remarkable personality of Lama, who played an integral role in introducing Tibetan Buddhism to the world.

See color images for every product on our website:
www.SnowLionPub.com



ZHANG ZHUNG
Images from a Lost Kingdom

by Chogyal Namkhai Norbu

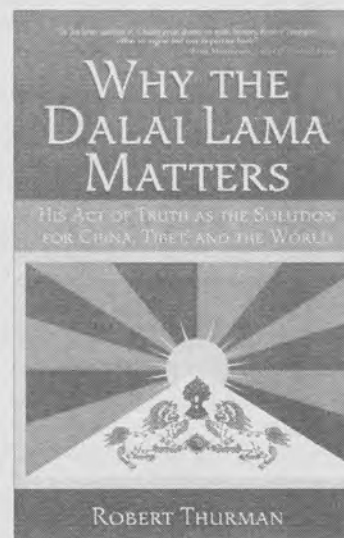
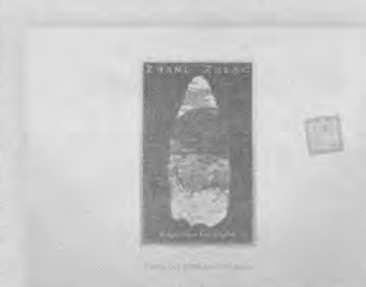
translated from the Tibetan by Andriano Clemente
compiled and collated by Alex Siedlecki

104 pp., paper, 40 color and b&w images and maps.
#ZHZHIM \$34.00

The Kingdom of Zhang Zhung, with the venerated Mount Kailash as its center and heart, was an ancient realm which originated more than three thousand years ago, corresponding to where western Tibet is today. Rooted in the pre-Buddhist religion of Bon, the kingdom was famed in its time, but was lost to antiquity and was regarded as the unreal setting of myths or legends. However, Zhang Zhung was the true cradle of Tibetan culture.

During a pilgrimage to Mount Kailash Chogyal Namkhai Norbu led an expedition to Khyung lung dngul mkhar, the Silver Palace of the Valley of the Garuda, the ancient capital of Zhang Zhung, which is the source material for the photos in this volume, containing numerous color and black-and-white photos, several maps, and other records.

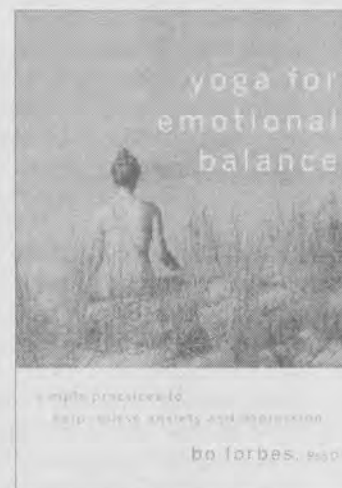
The Appendix offers things to keep in mind while studying this field, such as objectivity when studying early pre-Tibetan history. This is important in assessing the ancient principles of energy and the use of religious rituals as a precious element in medical cures, knowledge central to the Bon culture of Zhang Zhung, and later Tibet.



WHY THE DALAI LAMA MATTERS: His Act of Truth as the Solution for China, Tibet, and the World

by Robert Thurman. 256 pp., paper, 25 color images.
#WHDAMA \$14.00

Since the illegal Chinese invasion of Tibet in the 1950s, Tibetans have seen their culture repressed, their ecosystem compromised, and the systematic oppression of anyone who professes loyalty to the Dalai Lama. Despite all this, the Dalai Lama continues to be a resolute proponent of peace. *Why the Dalai Lama Matters* is not only a book about Tibet and the Dalai Lama but offers revealing, provocative solutions for a world in conflict, dealing with the very fundamentals of human rights and freedom.



YOGA FOR EMOTIONAL BALANCE: Simple Practices to Help Relieve Anxiety and Depression

by Bo Forbes. 224 pp., 35 b&w photos, paper. #YOEMBA \$19.95

When we feel emotionally overwhelmed, we often talk about what's bothering us with a friend or therapist. Here is a new approach—balance your mind with your body. Bo Forbes, a clinical psychologist and yoga instructor, found that when our body is relaxed and balanced, our emotions also become in tune. This observation inspired her to introduce a blend of yoga and relaxation into her psychotherapy practice, with positive results. It covers Yoga poses and breathing to alleviate anxiety and depression, and a troubleshooting chapter.



HIMALAYA

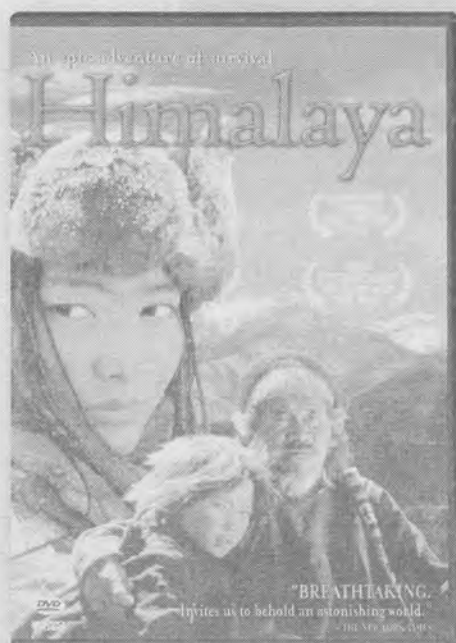
An Epic Adventure of Survival

produced by JACQUES PERRIN
directed by ERIC VALLI

104 min., color, Tibetan with English subtitles. Enhanced, with director's add-ons. #HIANDV \$29.95

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

"Rousing outdoor adventure... visually stunning drama."—WILLIAM ARNOLD, *Seattle Post Intelligencer*



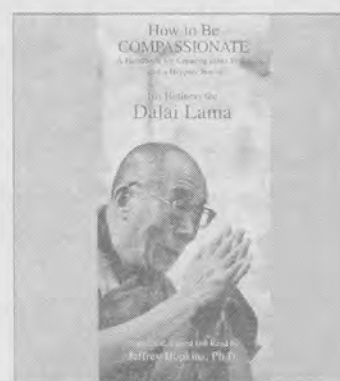
"Breathtaking."—NY TIMES

"A film of unusual visual beauty."

—ROGER EBERT, *Chicago Sun Times*

AUDIO TEACHINGS

H.H. the Dalai Lama



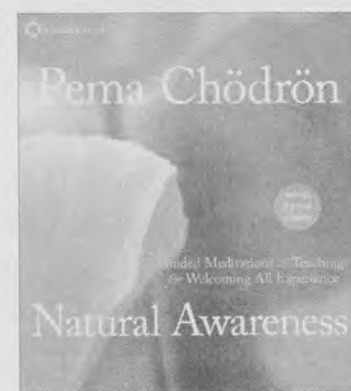
HOW TO BE COMPASSIONATE:
A Handbook for Creating Inner Peace and a Happier World

by His Holiness the Dalai Lama, trans., ed., and read by Jeffrey Hopkins. Audio CD, approx. 4 hours. #HOCOD \$19.99

The surest path to true happiness lies in being intimately concerned with the welfare of others. Or, as his Holiness the Dalai Lama would say, in *compassion*. In *How to be Compassionate*, His Holiness reveals basic mistakes of attitude that lead us to inner turmoil, and how we can correct them to achieve a better tomorrow.

As we become more compassionate human beings, our friends, family, neighbors, loved ones—and even our enemies—will find themselves less frequently in the thrall of destructive emotions like anger, jealousy, and fear, prompting them to become more warm-hearted, kind, and harmonious forces within their own circles. With simple language and startling clarity, His Holiness makes evident as never before that the path to global harmony begins in the hearts of individual women and men. Filled with personal anecdotes and intimate accounts.

Pema Chodron

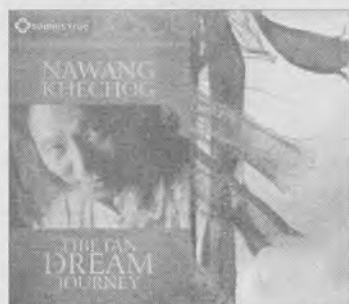


NATURAL AWARENESS:
Guided Meditations and Teachings for Welcoming All Experience

by Pema Chodron. 4 CDs, 3 hrs. 45 mins., includes eight guided practices. #NAAWCD \$29.95

As a child, did you ever sit and ponder the wonder of a single, precious leaf? In this complex age, these genuine moments can elude even seasoned meditators. Pema Chodron shows us that it doesn't have to be that way. "We've been training our minds for a lifetime to flee—to escape to anywhere but here." This new CD shows us how to stop running and "come home" to the freedom waiting for us right here and now. By working with the body, emotions, thoughts, and sense perceptions we return to our natural cycles of attention, opening to a heartfelt space which connects us more authentically and helps us ride life's emotional storms.

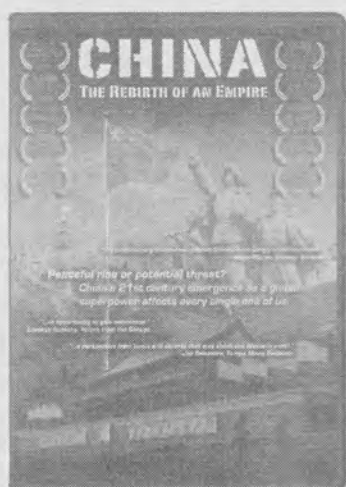
New from Nawang Khechog



TIBETAN DREAM JOURNEY

by Nawang Khechog, co-produced by Steve Rush. 60 min. CD with 20-page booklet. #TIDRJO \$17.98

Universal love, kindness, and compassion are some of the highest wonders that we can find in the world. With *Tibetan Dream Journey*, master flutist Nawang Khechog presents an album that expresses these timeless spiritual values in the serenity of music. Inspired by the practice of Tibetan dream yoga, as well as the dream of all Tibetan people for peace and freedom, Nawang offers his first solo release in four years. These 11 original compositions are founded upon his sublime flute melodies, enhanced by gentle percussive explorations and contributions from guest musicians including Ty Burhoe—featuring a universal compassion chant from the Dalai Lama. A spacious and soothing album perfect for meditation, bodywork, yoga, t'ai chi, and deep relaxation.



CHINA: The Rebirth of an Empire

by Jesse and Jeremy Veverka, with Chalmers Johnson. Color DVD, 86 min., NTSC. #CHREEM \$17.99

China's unprecedented growth has placed it on the verge of overtaking the United States as the world's preeminent power. But what type of power will China become? In today's interconnected and globalized world, the answer affects each and every one of us. Will China use its strength to dominate its neighbors and become a 21st century empire, or will China's youth lead the country towards democracy? Whether it's a peaceful rise or potential threat, China's 21st century emergence as a great world power will change the lives of everyone.

"...a multi-country documentary about China's increasingly ambitious reach."—ROGER MOORE, *Orlando Sentinel*



BREATHE

The Perfect Harmony of Breathing—DVD

by Fabio Andrico and Yamila Diaz
120 min. DVD. #BRPEDV \$19.95

Harmony in breathing is harmony in life! With the help of Yamila Diaz and Fabio Andrico, beginner and expert yoga practitioners alike will find simple but effective exercises that deepen and clarify their experience of breathing. This ground-breaking technique enables the discovery of a new dimension of relaxed energy in modern life. Yantra Yoga emphasizes the importance of complete, calm and harmonious breath. These exercises are designed to help you apply this invaluable knowledge in everyday life.

Program Highlights include:

- Discovering and training abdominal breathing
- Innovative exercises to clarify the four phases of complete breathing
- Easy routine for everyday life
- Breathing with awareness and relaxation

"If we have relaxed control and awareness of our breathing, it becomes complete and harmonious. Perfect breathing means strong, relaxed energy in action."—Fabio Andrico

FABIO ANDRICO has been a certified yoga instructor for over 30 years. He teaches Yantra yoga internationally on six continents, has received rave reviews in *Yoga Journal*, and collaborated on the book *Yantra Yoga: The Tibetan Yoga of Movement*.

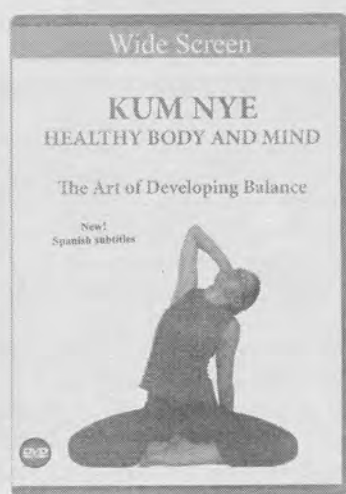
YAMILA DIAZ starred in the Italian film *Il Pesce Innamorato*. She has graced the covers of *GQ*, *Glamour*, *Maxim*, *Elle*, and *Shape* and was the first Latin spokesmodel for CoverGirl.

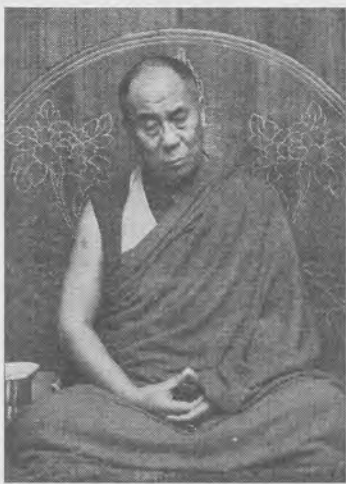


KUM NYE HEALTHY BODY AND MIND: The Art of Developing Balance

50 min. color DVD. #KUNYDV \$19.95

A balanced condition arises naturally when we allow feeling and energy to flow freely throughout our entire body and mind. Relaxation is the foundation of balance; Kum Nye integrates and energizes our whole being with a sense of wholeness, calm and ease. Designed to cultivate calmness and awaken deeper aspects of being. Multilingual subtitles.

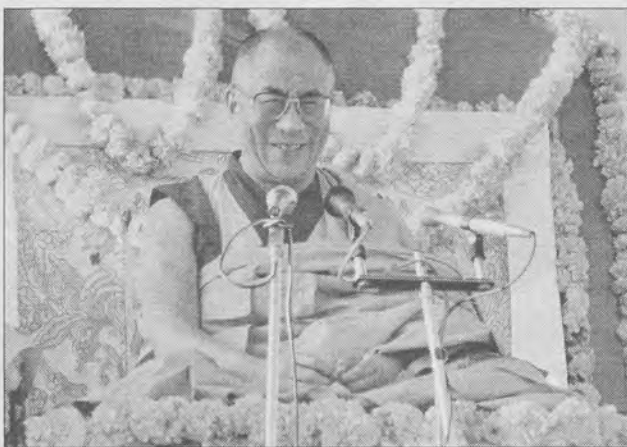




THE DALAI LAMA MEDITATING
photo by Don Farber. Full color, 4.25" x 6". #DL5 \$2.00

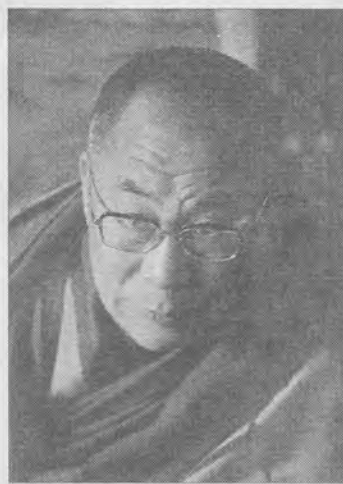
His Holiness the Dalai Lama at his residence in Dharamsala, India, doing his morning meditation practice. His eyes are slightly open, in a relaxed and natural classic meditation pose.

Dalai Lama Portrait Cards



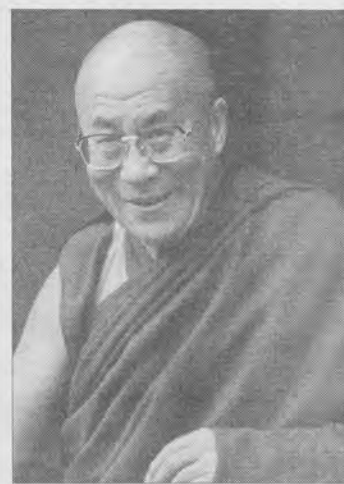
THE DALAI LAMA IN DHERA DUN, INDIA
photo by Alison Wright. Full color, 4.25" x 6". #DL8 \$2.00

At the Tibetan village of Clementown, in Dehra Dun, India, His Holiness the Dalai Lama looks on, smiling. Festooned with yellow garlands of flowers, this seated image captures his wonderful, loving heart connection with his audience.



THE DALAI LAMA AT BOKAR MONASTERY
photo by Don Farber. Full color, 4.25" x 6". #DL6 \$2.00

Lovely portrait of the Dalai Lama in a reflective moment, at a teaching in Bokar Monastery, Mirik, West Bengal, India. Close-up image.



THE DALAI LAMA IN DHARAMSALA, INDIA
photo by Alison Wright. Full color, 4.25" x 6". #DL7 \$2.00

Smiling portrait of His Holiness the Dalai Lama reflects a life approach of his "policy of kindness" or bodhichitta.

Mandala Cards



MANDALA OF MEDICINE BUDDHA CARD
by Andy Weber. 4" x 6" card. #WDC81 \$1.50

The Medicine Buddha (Tibetan: *Sangye menlha kyil.khor*) or 'great king with radiance of a lapis jewel' is the embodiment of all the buddhas' healing qualities. Recitation of his mantra and of his name is said to bring release from suffering, protect from dangers and untimely death. The center of the mandala depicts the Vimalasutra which formed the basis for the four secret medical tantras still used in Tibetan medicine today. The eight inner petals depict symbols for the seven Medicine Buddhas and Buddha Shakyamuni. The sixteen middle petals depict the sixteen major bodhisattvas. The outer petals show the symbols for the ten guardians and twelve generals (*yaksas*). The mandala is surrounded by the mantra of the Medicine Buddha. Just viewing the mandala is regarded as a blessing and will leave lasting imprints of health and wellbeing on the mind.

SHRI KALACHAKRA MANDALA Card
4" x 6". #NAKACA \$2.00

This Wheel of Time Kalachakra Sand Mandala was created by the monks of Namgyal Monastery. The mandala, which is home to 722 deities, is believed to have been taught by the Buddha in 600 BC. It has been handed down in an unbroken lineage.

Deity Cards



VAJRAVARAHI CARD (Dorje Pagmo)
5 7/8" x 4 1/8". #HHCA2 \$1.50

Varjavarahi, also known in Tibetan as (Dorje Phagmo), symbolizes the female tantric aspect of the buddha.



CHENREZIG, BODHISATTVA OF COMPASSION CARD
5 7/8" x 4 1/8". #HHCA1 \$1.50

Chenrezig, also known as Avalokiteshvara, is the embodiment of the compassion of the Buddhas-the Bodhisattva of Compassion.

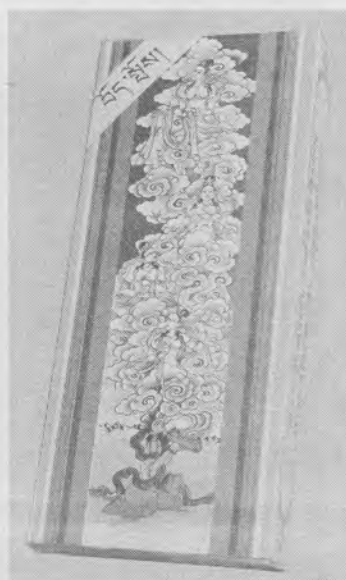
VISION OF GREEN TARA CARD

by Andy Weber. 4" x 6" card. #WDC80 \$1.50



Green Tara (Tibetan: *Droljang*) grants protection and relief from suffering. Called "the mother of all buddhas," she promises assistance when called upon and is seen as the embodiment of active compassion. Her right hand bestows fearlessness while her left hand (in the gesture of supreme enlightenment) holds the Utpala flower representing her knowledge of the three times. The open flower reveals the past, the closed the future and the just opening the present. With devotion to her and by doing her practice, both inner and outer obstacles can be overcome.

INCENSE



KIRTI MONASTERY TRADITIONAL INCENSE

Includes several bundles of 15-18 sticks. #INKIMO \$7.00

Kirti Monastery healing incense is made from a blend of healing herbs and spices that are used in Tibetan Medicine, formulated and manufactured to exacting standards at Kirti Monastery, in Dharamsala India. It is made according to the instructions in Buddhist texts. It is intended to purify the environment, and pacify and refresh your mind. It is suitable for offerings as well as for use in the home.



ZONGCHOE KALACHAKRA TRADITIONAL INCENSE

Approx. 35 incense sticks. #INKAZO \$6.00

Zong Choe Kalachakra incense is made from 25 healing herbs and spices that are used in Tibetan Medicine, formulated and manufactured to exacting standards at Zongkar Choede Monastery. It is suitable for offerings to deities, lamas, venerables and for use in the home to engender wellness and blessings.

DALAI LAMA MANDALA CARDS

Set of 5 cards and envelopes. #DAFLMA \$15.00

This lovely gift card set is a fund raiser for Du Khor Choe Ling, the Land of Kalachakra Study and Practice, which is the North American seat of the Dalai Lama in America. The mandala image uses natural materials, such as flowers, beans, greenery, and many other colorful living substances to encircle a classic image of His Holiness the Dalai Lama. The set includes five 5"x7" note cards and envelopes, which are taken from a high-quality photo of the large mandala that was presented to Namgyal Monastery in 2010. The mandala is set on a black background, imprinted on fine card stock, with the artist's statement printed on the back. Blank inside.

To donate to Du Khor Choe Ling's capital campaign visit <http://www.namgyal.org/campaign>.



Shri Kalachakra Mandala



MALAS



LAPIS LAZULI MALA WITH COLORFUL ACCENTS

Full-size mala. #LALAFU
\$110.00

Here is a lovely blue lapis mala, with marbling and color shades from midnight blue to ocean blue. The guru bead is of lapis lazuli as well, with turquoise and mountain-mined coral counter beads. Lapis is associated with the Medicine Buddha.



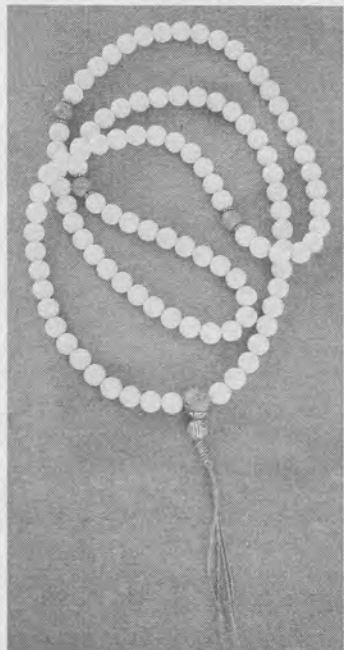
AMETHYST FULL SIZE MALA
#AMTHMA \$39.95

This beautiful full-sized mala is made with finely-polished smooth amethyst beads with color variations ranging from translucent pale lavender to darker shades of amethyst. Smaller sized beads fit easily in your pocket or pouch.



AGATE HAND MALA
#MAAGWR \$34.00,

This hand mala is made with lovely agate beads, with a guru bead and silver bead accents. The variegated agate beads, each with its own distinctive pattern and colors ranging from pale yellow to black-and-white stripes, make it easy to keep track of mantra repetitions.



FULL-SIZE MALA IN WHITE CORAL

#MAWHCO \$118.00

This full-size mala is made from clear white coral that was mined in the Himalayas. Guru bead and counter beads are in turquoise, with silver accent beads. Each bead has a unique and subtle character, due to variations in the stone.



HAND MALA IN GARNET

#MAGAWR \$34.00

This hand mala is made with smooth, round, deep red garnet beads, and a garnet guru bead and silver bead accents.



AVENTURINE HAND MALA—Small

#AVHASM \$12.00

This fine, deep green hand-mala has 22 beads plus a silver marker bead. The finely-polished smooth beads resemble jade or malachite in color, and their smaller size beads are designed to fit small to average wrists.



CRYSTAL HAND MALA

#CRSTWR \$20.00

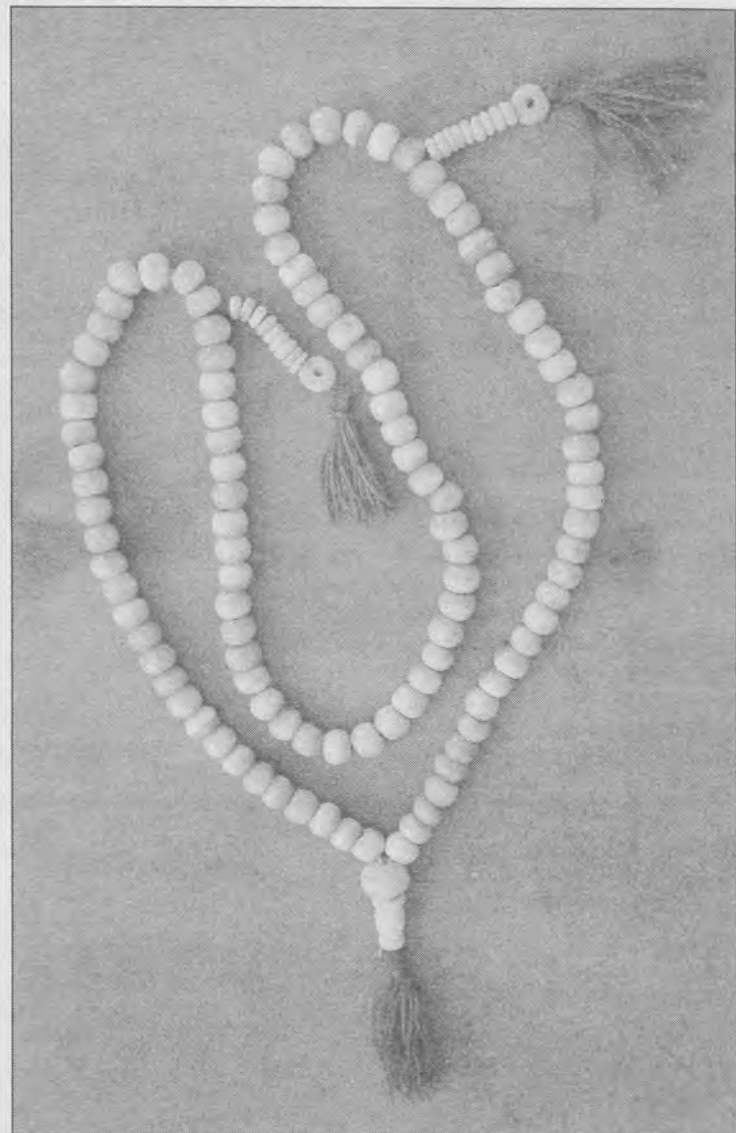
This hand-mala has 27 beads plus a guru bead in matching stone. The finely-polished smooth crystal beads are a smaller size so they will fit small to average wrists.



HAND MALA IN WHITE CORAL

#MAWHCW \$30.00

This hand mala is made from clear white coral that was mined in the Himalayas. Guru bead and two accent beads are in turquoise and silver. Each bead has a unique and subtle character, due to variations in the stone.



WHITE BONE MALA WITH COUNTERS

#WHBOMA \$15.00

This finely polished bone full-sized mala is made with medium-sized beads. The color of the beads ranges from ivory to stone, with tassels on the guru bead and each of the counters.



HIMALAYAN BAMBOO CORAL HAND MALA

#BACOWR \$24.00

This lovely hand-mala has 27 beads plus a coral guru bead. The finely-polished smooth beads are a smaller size so they will fit small to average wrists. Coral was mined in the Himalayan mountains.



JADE HAND MALA—Small

#JAHASM \$12.00

This lovely jade hand-mala has 23 beads plus a silver marker bead. The polished smooth jade beads are smaller in size so they will fit small to average wrists. Bead colors range from light to medium green with hints of earthtones.



HAND MALA IN LAPIS LAZULI
#LALAWR \$30.00

This lovely blue lapis lazuli hand mala is made with dark blue beads, including the guru bead. It has accents of mountain-mined coral, turquoise and silver. Lapis is associated with the Medicine Buddha.



BLACK ONYX HAND MALA—Small

#BLONSM \$12.00

This onyx hand-mala has 22 beads plus a silver marker bead. The lovely polished deep black beads are a smaller size so they will fit small to average wrists.



MOONSTONE HAND MALA

—White

#MOSTSM \$12.00

This lovely moon stone hand-mala has 23 beads plus a silver marker bead. The finely-polished smooth beads have a soft, milky hue, and are a smaller size so they will fit small to average wrists.



MOONSTONE HAND MALA

—Clear

#MOSTWR \$24.00

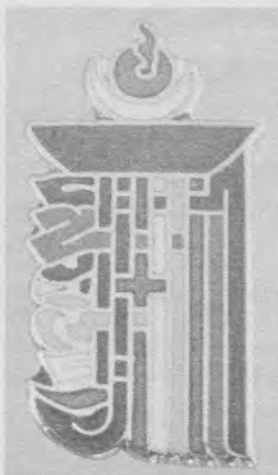
This lovely moon stone hand-mala has 27 beads plus a mother-of-pearl guru bead. The finely-polished clear smooth beads have a luminescent hue, and are a smaller size so they will fit small to average wrists.



RED ROSEWOOD HAND MALA

#REROMA \$6.00

This hand-mala has 24 beads plus a guru bead. The finely-polished smooth rosewood beads are a smaller size so they will fit small to average wrists. Bead color is a rich, warm dark reddish-brown.



CLOISONNE ENAMELED KALACHAKRA PIN

Approx. 1 1/2" x 1". #PIKAMA \$5.00

This beautifully made enameled Kalachakra pin is created in vibrant colors of lapis blue, crimson, green, white and yellow, set in a golden border. Kalachakra describes the whole universe, and the interplay of forces. If you practice Kalachakra, it promotes peace in your life and in the world. So this image is seen as a symbol of peace.



TIGER EYE HAND MALA

—Small

#TIEYSM \$12.00

This tiger's eye hand-mala has 33 beads plus a silver marker bead. The variegated warm brown beads are a smaller size so they will fit small to average wrists. Beads range from luminous shades of tan to dark brown.

MALA COUNTERS



GOLD PLATED MALA COUNTERS WITH COLORED TASSELS

#MAGOCO \$16.00

This set includes two gold-plated mala counters fastened with silky tassels in brownish-red tones, and bell and dorje.



SILVERY MALA COUNTERS WITH COLORED TASSELS

#MACOSI \$14.00

This set includes two mala counters fastened with silky tassels in brownish-red tones, and bell and dorje.

GAUS



KALACHAKRA PROTECTION GAU

Measures approx. 3/4" x 1" x 3/8" #KAPRGA \$14.00

It contains the blessed seeds from the Nechung Oracle, protector of the Dalai Lama, for help with facing obstacles and losses. This gau-style pendant has the Kalachakra symbol on the front, and the mantra on the back.

The Kalachakra empowerment pacifies conflicts, develops peace and reduces suffering and increases love and compassion. It is the essence of the energy which transcends the relative concepts of time and space. Kalachakra is a vehicle for world peace. Comes with a black cord.



OM MANI PADME HUNG GAU

1.3" x 1.5" oval. #GAOMMA \$11.00

This oval gau is inscribed with Om Mani Padme Hung, and has a ring of small coral and turquoise stones surrounding an oval turquoise center stone. The back panel opens up to reveal a chamber about 1/4" deep, for storing treasures. Om Mani Padme Hung syllables have a purifying effect on body, speech and mind. The inscription is in special honorific Tibetan Lhant-sa script. Measures about 1.3" x 1.5", with a black cord.



DORJE VAJRA ORNAMENT

#ORVASI \$3.00

These cheerful, colorful Vajra pendants will brighten any spot they are hung. The dorje, or Vajra, is a symbol of strength and the indestructibility of Buddhahood. Can be used as a necklace pendant, ornament for car, cell phone, keychain, window, or use as a decoration to brighten up your holidays. Made with colored glass beads and cording, each vajra measures about 1", with a 2" tassel. Comes in blue, yellow, red and green with accents.

BHO WOODEN OFFERING SET

Wooden box, 14" x 4.5" x 12" (incl. divider). #BOWOAL \$80.00

This offering set is perfect for Losar and any occasion when offerings are given. This traditional *bhoo* (pronounced "bow") is a special wooden offering bowl that can be used for barley, tsampa, rice, or other offerings. It makes a very nice altar display, and can be used for outdoor ceremonies and events as well. Constructed of golden teak wood, measuring 14" wide by 4.5" deep and nearly 12" high (including dividers). The raised finish is painted with Tibetan symbols of auspicious offerings.





CHILDREN'S ZAFU MEDITATION CUSHION
Dolphins at Play Print

Approx. 12" round. #ZACHBL \$46.00

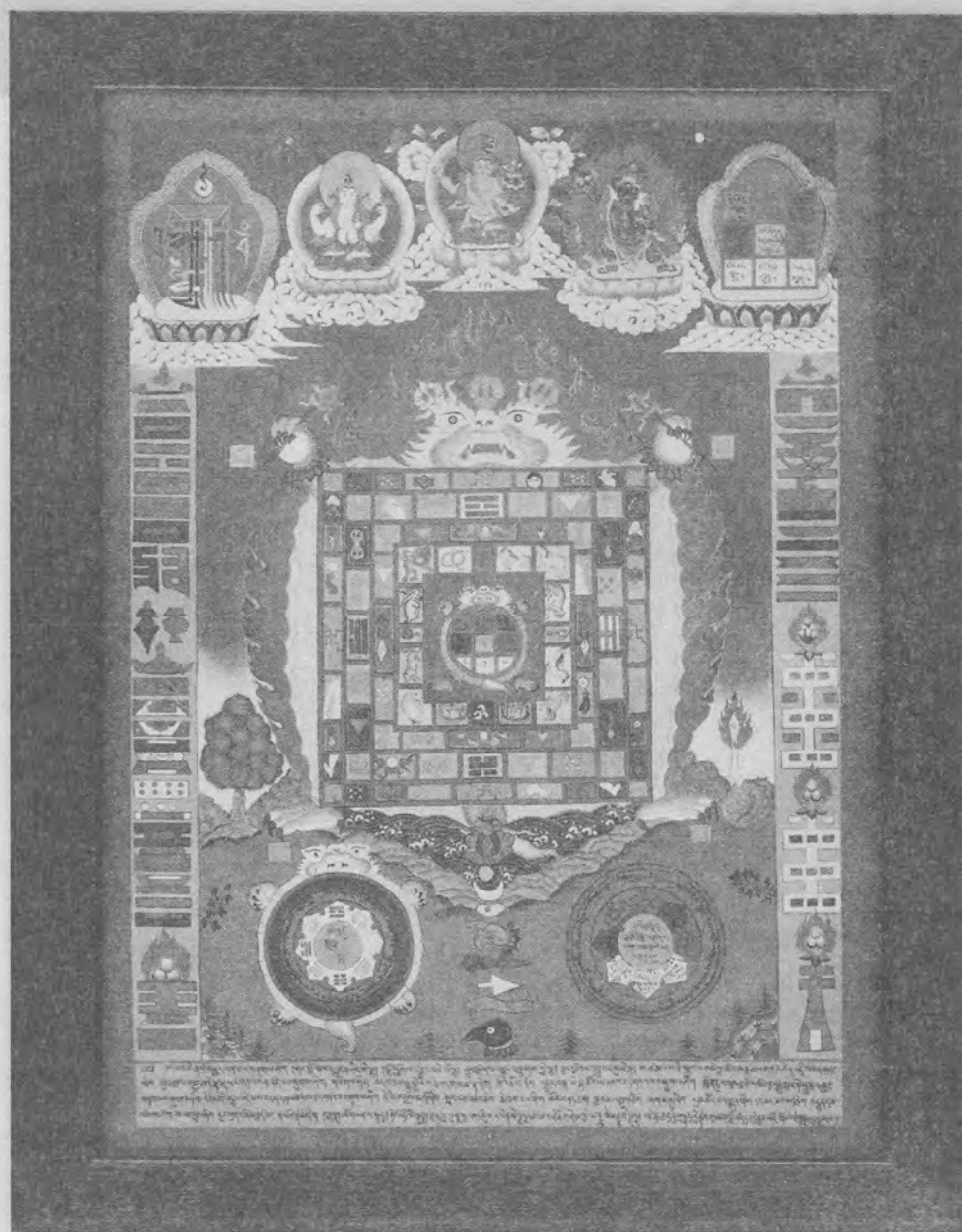
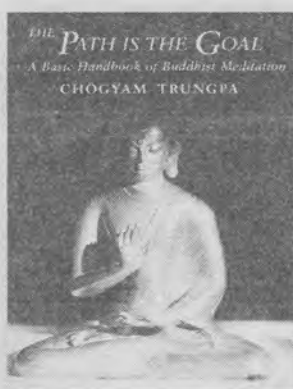
These whimsical, brightly-colored zafu meditation cushions were designed for children, including kids who are just beginning to practice meditation, or ones who want a comfy sitting cushion like mom or dad. 100% cotton zafus are filled with organic buckwheat hulls and are perfect for relaxation and meditation. Turquoise dolphins swimming in the deep blue sea print is fun and fascinating for younger children, as well as older ones. Comes with a stitched-in carrying handle, and invisible recessed zipper sewn into the cover for easy removing and machine washing. Measures about 12" across.

THE PATH IS THE GOAL:
A Basic Handbook of Buddhist Meditation

by Chogyam Trungpa. 192 pp., paper. #PAGO \$14.95

Mindfulness of the breath in sitting meditation (or of walking in walking meditation) is the primary way to begin the spiritual path. The teachings on mindfulness and awareness given here provide the foundation every practitioner needs to awaken as the Buddha did. This practice helps us develop peace—not by the absence of pain, but by seeing ourselves completely, just as we are, with all our confusion, chaos, aggression, and passion.

From the basic training of *shamatha*, the meditator begins to expand the meaning of mindfulness so that it becomes awareness or *vipashyana* (literally, insight): a total sensing in which all happenings are seen at once.



SRID-PA-HO PROTECTION MANDALA

Framed dimensions: 8.75" x 11". #TIPMA \$36.00

Srid-Pa-Ho is a powerful Tibetan astrological mandala to have in one's home for protection and for attracting positive energies. Found in most Tibetan homes, this mandala features select deities and astrological symbols that, when combined, provide perfect feng shui, protection against harm, and good energies in the home. Meditation on Srid-Pa-Ho is said to heighten awareness and protect from negative influences.

Some symbolic representations in this artwork include: Manjushri holding the sword of wisdom that cuts through confusion and dispels obstacles; the Kalachakra symbol, and a turtle, symbolizing long life. Screen-printed on thangka-material cloth with matching walnut-hued wooden frame and saw-tooth hanger on the back. Great house-warming gift.

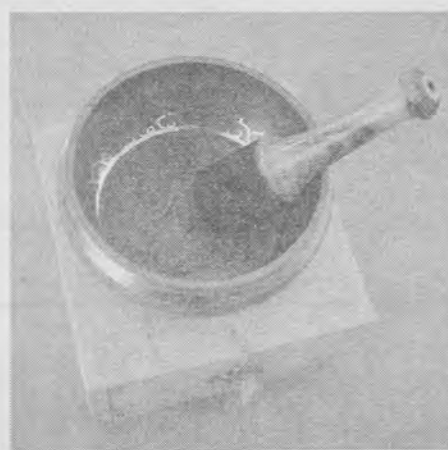
Singing Bowls



MEDICINE BUDDHA SINGING BOWL SET

4.5" x 2" round. #SIBME4 \$70.00

This fine, well-tuned singing bowl comes with a leather-wrapped wooden striker, and mantra of Medicine Buddha, explanation and visualization (Health and Healing). Includes a lovely hand-made printed gift box made from natural materials, with a string and button closure. Raised image of Medicine Buddha in the center of the blue bowl, painted with gold-tones on inside and out. The bowl has a clear, lasting, bell-like tone, and is made from five healing metals. Amazing resonance. Measures approximately 4.5".



GREEN TARA SINGING BOWL SET

4.5" x 2" round. #SIBGR4 \$70.00

This fine, well-tuned singing bowl comes with a leather-wrapped wooden striker, and mantra of Green Tara, explanation and visualization (Longevity and Obstacle Removal). Includes a lovely hand-made printed gift box made from natural materials, with a string and button closure. Raised image of Green Tara in the center of the green bowl, painted with gold-tones on inside and out. The bowl has a clear, lasting, bell-like tone, and is made from five healing metals. Amazing resonance. Measures approximately 4.5".



MANJUSHRI SINGING BOWL SET

4.5" x 2" round. #SIBMA4 \$70.00

This fine, well-tuned singing bowl comes with a leather-wrapped wooden striker, and mantra of Manjushri, explanation and visualization (Wisdom and Clarity). Includes a lovely hand-made printed gift box made from natural materials, with a string and button closure. Raised image of Manjushri in the center of the earth-hued bowl, painted with gold-tones on inside and out. The bowl has a clear, lasting, bell-like tone, and is made from five healing metals. Amazing resonance. Measures approximately 4.5".



AVALOKITESHVARA SINGING BOWL SET

4.5" x 2" round. #SIBAV4 \$70.00

This fine, well-tuned singing bowl comes with a leather-wrapped wooden striker, and mantra of Avalokiteshvara, explanation and visualization (Love and Compassion). Includes a lovely hand-made printed gift box made from natural materials, with a string and button closure. Raised image of Avalokiteshvara in the center of the bowl, painted with henna-tones on inside and out. The bowl has a clear, lasting, bell-like tone, and is made from five healing metals. Amazing resonance. Measures approximately 4.5".



DRAGON PENDANT
with Coral and Turquoise Stones

1.25" x 1.5" oval. #PEDRST \$11.00

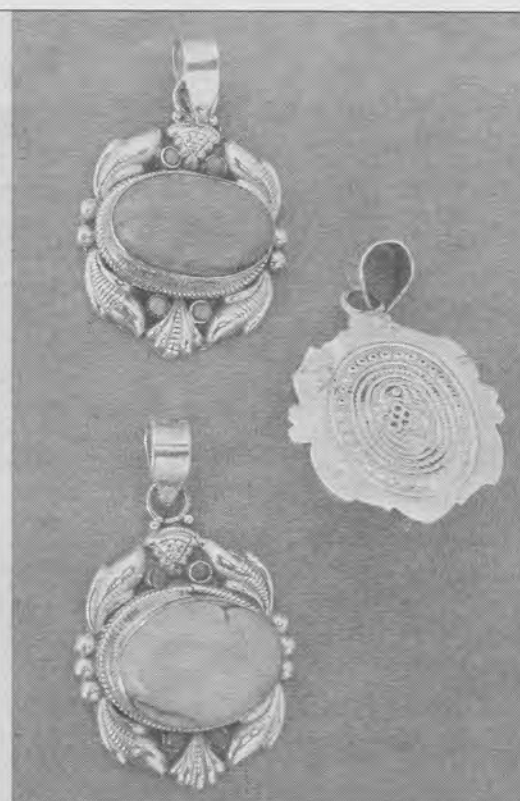
This cheerful Dragon has coral beaded eyes, and a smooth turquoise cabochon in its mouth. Its well-sculpted dragon head is mounted on a curved oval disk of hand-beaten and etched silver. The Dragon is a symbol of power and fearlessness, and helpful in communication, protecting one from slander. Measures about 1.25" x 1.5", with black cord.



KALACHAKRA PENDANT with Mani Mantra Symbols

1.75" round. #PEKASY \$11.00

The Kalachakra symbol in the center of this pendant is surrounded by the symbols of "Om Mani Padme Hung." The design is reminiscent of the Great Wheel of Dharma, and it is made in three metals style, with copper, golden and silver tones. Small coral and turquoise stones add accents. The Kalachakra Symbol promotes peace, love, joy and compassion and reduces suffering. Each syllable has a purifying effect on body, speech and mind. Measures about 1.75", with black cord.



TURQUOISE AND SILVER PENDANT

#PEROTU \$55.00

This unusual pendant features a large raised turquoise central stone, surrounded by hints of themes from nature: thistle, fleur de lis, grain stalks or fish; the ornamentation giving a gentle, fluid movement to the sculpted silver. Four small beads accent and balance the background. Has a stamped smooth silver back, with an attractive ringed floral pattern. Each piece is unique and lovely. Central stone measures about .75" x .5"; overall pendant measures about 1 1/8" x 1 3/8" and 1/2" high.



KALACHAKRA PENDANT with Coral and Turquoise Stones

1.5" round. #PEKAEM \$11.00

This silver Kalachakra emblem contains the seed syllable of the Kalachakra Heruka, which promotes peace, love, joy and compassion, reducing suffering. The core of the Kalachakra teaching encompasses the Energy which transcends all time and space. Here is the mantra for recitation with this symbol: "Om Ah Hung Ho Hungya Mala Wara-Ya Hung Phat." Measures about 1.5", with a black cord.



VISVA VAJRA WITH OM MANI PADME HUNG PENDANT

1.75" round. #PEVIVA \$11.00

This pendant has a double Vajra, or double Dorje, at the center, surrounded by the Mani Mantra symbols. The overall design is reminiscent of the Great Wheel, with small coral and turquoise stone accents. It is a protective symbol, inviting wisdom, boosting power. The Vajra is most potent and indestructible. Om Mani Padme Hung, the universal mantra of Love and Compassion, purifies body, speech and mind. Pendant measures about 1.75", with black cord.



LOTUS FLOWER PENDANT with Coral and Turquoise

1.3" round. #PELOFL \$11.00

This representation of a lotus flower has eight small turquoise beads surrounding a central pale coral stone, in an ornate setting with silver petals, swirls and cord. The Lotus Flower symbolizes the purification of defilements, and the blossoming of wholesome deeds. Measures about 1.3", with black cord.



KALACHAKRA PENDANT IN SILVER

Measures 15/16" x 1 1/4".

#PESIKA \$24.00

This gau-shaped silver pendant features the Kalachakra symbol above a lotus, surrounded by a field of clouds or vines. Wafer-style pendant features a smooth back, and top loop for stringing with cord or chain.



WHEEL OF GOOD FORTUNE PENDANT

1.25" round. #PEWHGO \$11.00

The main design of this sleek pendant is the eight-spoked Great Wheel of Dharma. The wheel has a small floral or lotus motif at the center. It symbolizes blessings spreading to all beings, and growth. Pendant measures about 1.25", with black cord.



KALACHAKRA PENDANT IN TURQUOISE, CORAL, AND LAPIS LAZULI

1 1/8" round x 1/4" high. #PEKASI \$30.00

Mounted on silver, this lovely polished circular pendant features a silver Kalachakra mantra, skillfully inlaid into either coral or lapis lazuli, then surrounded by 2 rings of turquoise and coral. The smooth edging and simple silver loop complete the piece, allowing for easy threading on a cord or chain. The coral, lapis and turquoise used in this jewelry were mined in the Himalayan mountains.



MANI MANTRA PENDANT IN CORAL AND TURQUOISE

7/16" x 1 1/2". #PEOMMA

\$24.00

In this beautiful pendant, the sacred syllables of Om, or Om Mani Padme Hung, are elegantly suspended in a field of coral, surrounded by the mantra symbols in polished turquoise or lapis lazuli, enclosed with an edging of polished silver. Hand crafted by Tibetans. Coral and other stones were mined in the Himalayan mountains.



ROUNDED TURQUOISE AND SILVER CUFF

1.37" at widest. #BRCUSI \$70.00

In traditional Tibetan style, this bracelet is designed to showcase the beauty of the turquoise stones. This lovely silver cuff features three larger polished turquoise stones in a raised setting, with the central stone measuring about 3/4" long. Ten raised turquoise cabochons and fan motif accent them, mounted on a rounded and corded band of silver, with four silver beads at the opening. Adjustable size, to fit most wrists—but call us with any questions about sizing. Smooth, rounded band measures about 1 3/8" at its widest. Garuda design.

𑌎 (AH) SYMBOL T-SHIRTS



AH SYMBOL T-SHIRTS—Medium & Small, Red on Yellow

Medium. 100% cotton, preshrunk. #TAHYME \$20.00

Small. 100% cotton, preshrunk. #TAHYSM \$20.00

The AH symbol is one of the seed syllables (OM-AH-HUNG), and is a Sanskrit word that generally is associated with the throat chakra. AH represents the 'speech' portion of the three seed syllables—body, speech and mind. The red AH symbol on the yellow field represents the red symbol for speech or energy, on a wisdom-colored golden yellow field (Manjushri). A symbolic reminder for those who wish to enhance speech or voice, for attuning, speaking with clarity, kindness, compassion, and other aspirations.

𑌎 The embossed letter "Ah" on these unique T-shirts is the Tibetan honorific Lhantsa script, used for more formal applications such as on prayer wheels or sacred texts.



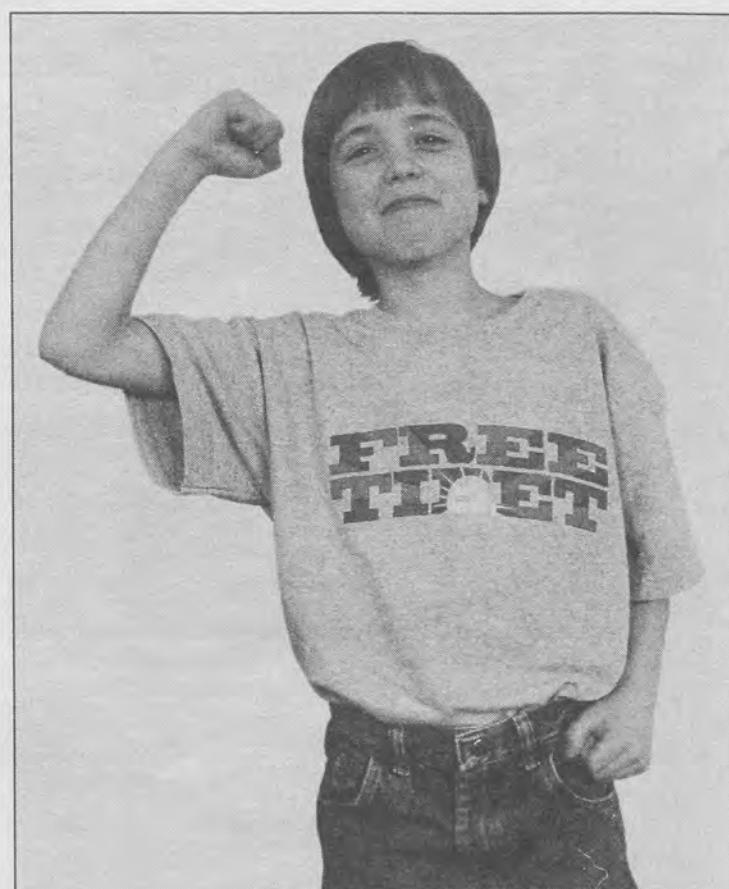
AH SYMBOL T-SHIRTS—Larger Sizes, White on Blue

2X. 100% cotton, preshrunk. #TAHB2X \$20.00

Large. 100% cotton, preshrunk. #TAHBLA \$20.00

XL extra-large. 100% cotton, preshrunk. #TAHBXL \$20.00

This azure blue shirt with white AH symbol is similar to the symbol used in Dzogchen, the sky-like blue representing limitless space and the white AH, which represents the basic mind.



FREE TIBET T-SHIRTS

Large. Free Tibet T-Shirt in Grey, #TFRTLA \$20.00

Medium. Free Tibet T-Shirt in Grey #TFRTME \$20.00

Small. Free Tibet T-Shirt in Grey #TFRTSM \$20.00

Extra large XL. Free Tibet T-Shirt in Grey, #TFRTXL \$20.00

The nation of Tibet has become the iconic symbol of the struggle for human rights. For more than 50 years, the people of this once-free country have tried to bring their struggle for freedom to the world at large, and the international community has been greatly supportive. However, in the face of continuing Chinese occupation and oppression, the Tibetan people are still being tortured and killed in large numbers, as they continue to wage their quiet protest for freedom. Show your support for global human rights by wearing this shirt!

KALACHAKRA SYMBOL T-SHIRTS

KALACHAKRA SYMBOL T-SHIRTS in Maroon

Medium. Kalachakra Maroon and Gold. #TKAMME \$20.00

Small. Kalachakra Maroon and Gold, #TKAMSM \$20.00

This fine preshrunk maroon cotton tee shirt displays the Kalachakra symbol, imprinted on the front of the shirt in subtle gold tones. The screening technique is designed to blend and age well with the shirt, giving it a natural, breathable look. Kalachakra describes the whole cosmology of the universe, and the interplay of forces. If you practice Kalachakra, it is said to promote peace in your life and in the world. So this image is seen as a symbol of peace.



KALACHAKRA SYMBOL T-SHIRTS in Black



Large. Kalachakra Black and Gold, #TKABLL \$20.00

Extra Large XL. Kalachakra Black and Gold, #TKABXL \$20.00

This fine preshrunk black cotton tee shirt displays the Kalachakra symbol, imprinted on the front of the shirt in subtle gold tones. The screening technique is designed to blend and age well with the shirt, giving it a natural, breathable look. Kalachakra describes the whole cosmology of the universe, and the interplay of forces. If you practice Kalachakra, it is said to promote peace in your life and in the world. So this image is seen as a symbol of peace.

MANI MANTRA T-SHIRTS

OM MANI PADME HUM in Tibetan script is screened on this T-shirt, in your choice of large sizes.



MANI MANTRA T-SHIRTS—Larger Sizes, White on Charcoal Grey

2-X. 50% cotton, 50% polyester, preshrunk. #TMAG2X \$20.00

Large. 50% cotton, 50% polyester, preshrunk. #TMAGLA \$20.00

XL, extra large. 50% cotton, 50% polyester, preshrunk. #TMAGXL \$20.00



MANI MANTRA T-SHIRTS—Medium & Small, White on Turquoise

Medium. 100% cotton, preshrunk. #TMATME \$20.00

Small. 100% cotton, preshrunk. #TMATSM \$20.00

SUMMER SALE!

Pick some great buys
WHILE THEY LAST!



THE AMERICAN DAKINI:
The Teachings of Jetsunma Ahkon Lhamo
ed. by W.W. Rowe and Eleanor Rowe. 142 pp. #AMDASP \$14.00, **OUR PRICE \$11.20**

Sized to carry easily with you, this overview of Buddhism is just the kind of book one can dip into—with chapters on Pitfalls and Excuses, Guru Devotion, the Happiness Machine, and much more, all of it framed to be very accessible for Westerners.

JETSUNMA AKHON LHAMO was recognized by HH Penor Rinpoche as a reincarnation of ancient holy women. She is the founder of Kunzang Palyul Choling.

W.W. ROWE is the author of several Buddhist-themed children's books, including *Amy and Gully in Rainbow Land* and *A Dog's Tooth*. Eleanor Rowe is the author of *Waiting Games*.



AMRITA OF ELOQUENCE:
A Biography of Khenpo Karthar Rinpoche
by Lama Karma Drodul, translated by Lama Yeshe Gyamtso. 110 pp. #AMELBI \$19.95, **OUR PRICE \$15.96**

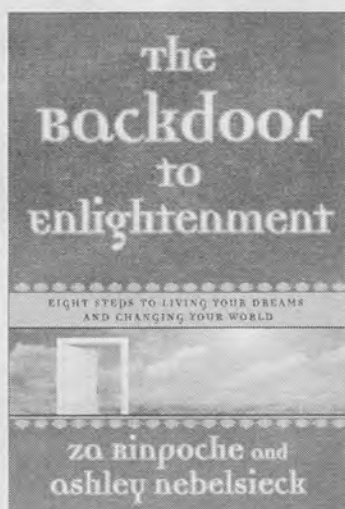
Beautifully written by Lama Karma Drodul (Rinpoche's nephew and disciple) and elegantly translated by Yeshe Gyamtso, *Amrita of Eloquence* describes Khenpo Rinpoche and his life with humor, lyrical beauty, and boundless affection.



BOY ON THE LION THRONE

by Elizabeth Cody Kimmel
fore. by HH the Dalai Lama
158 pp. b&w illus. #BOLITH
\$18.95, **OUR PRICE \$15.16**

From humble beginnings to world leader, this new biography focuses on the childhood of the Dalai Lama. With a foreword by the Dalai Lama himself, this dramatic narrative follows his remarkable childhood, illuminating the story of Tibet and introducing a remarkable world figure to a new generation.



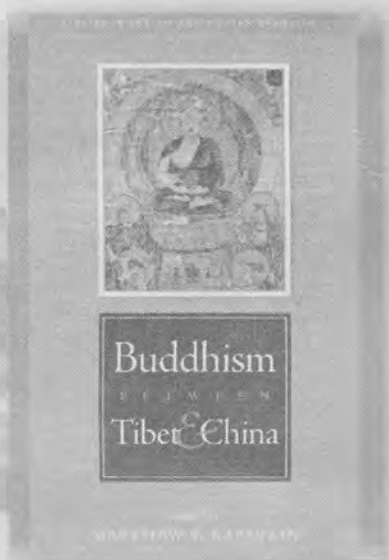
THE BACKDOOR TO ENLIGHTENMENT
by Za Rinpoche, with Ashley Nebelsieck. 272 pp. #BAENEI \$14.00, **OUR PRICE \$11.20**

Blending centuries-old texts with contemporary wisdom, *The Backdoor to Enlightenment* burns the rules and barriers that have hindered our understanding and reveals the keys to immediate, profound realization. Readers of any faith can bypass the traps and limitations of modern life and achieve lasting peace every day. More than just a heartfelt story of mystery and discovery, this revolutionary work stands out as a smart, clear guide, showing step-by-step how you can use these astonishing truths to transform every aspect of your life. There might not be a shortcut to your dreams, but there is a Backdoor!



BUDDHISM and SCIENCE:
A Guide for the Perplexed
by Donald S. Lopez Jr. Cloth. 264 pp. #BUSCGU \$25.00, **OUR PRICE \$20.00**

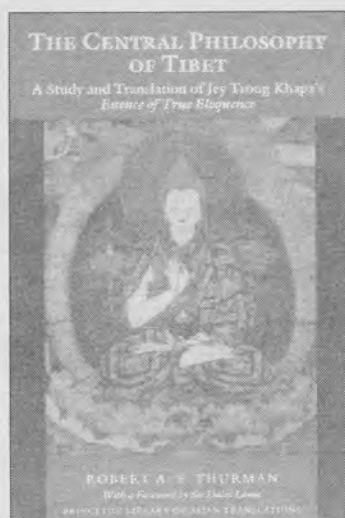
"The encounter that each of the major world religions has separately with natural science is more important than the encounter that any one of them has with another. The story of the Christian version of this encounter is well known, that of the comparable Buddhist version virtually unknown. Lopez fills a major gap, and he does so with his trademark rigor, concision, and elan. No serious student of science-and-religion can afford to skip this book."—JACK MILES, general editor, *Norton Anthology of World Religions*



BUDDHISM BETWEEN TIBET AND CHINA

by Matthew Kapstein
312 pp. #BUBETI \$34.95, **OUR PRICE \$17.48**

Setting political agenda aside, Matthew Kapstein has assembled a collection of essays to probe the nature of this relationship, from the Tang Dynasty (618 & 907 CE) to the present. The historical accounts that comprise this volume display the dialogue between Tibet and China surrounding scholarship, the fine arts, politics, philosophy, and religion, providing insight into the history behind the relationship from a variety of geographical regions.



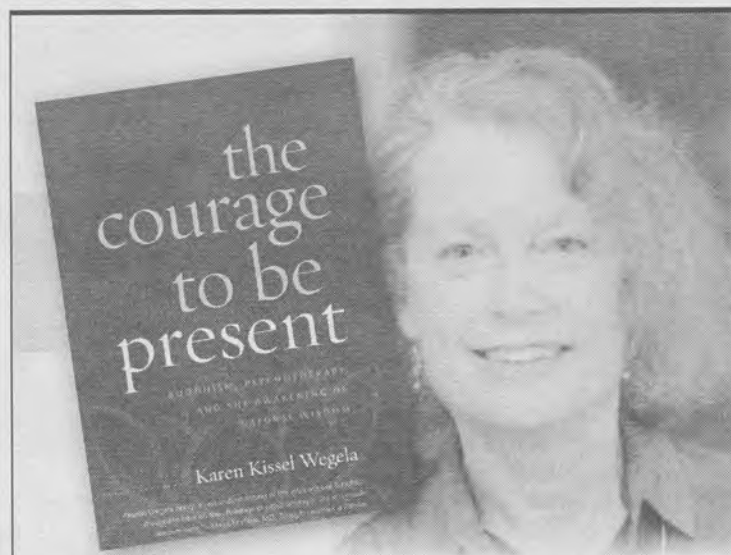
THE CENTRAL PHILOSOPHY OF TIBET
by Robert A. F. Thurman. 442 pp. #CEPHTI \$45.00, **OUR PRICE \$36.00**

This is the first full study of Tsong Khapa's *Essence of True Eloquence*—a study of Vijnanavada and Prasangka Madhyamika. This translation and introduction reveals Prasangka as a rigorous, critical philosophy relevant to our own time.



DOUBLE CABOCHON SILVER RING WITH ROTATING DORJE
Sterling silver with stones.
#RISIDO \$26.00, **OUR PRICE \$20.80**

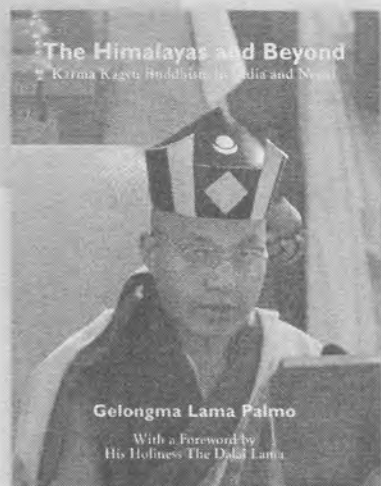
This unusual ring is perfect for keeping your practice in mind, especially when life gets stressful! The freely-rotating dorje is mounted on silver wire, attaching to the ring with 2 curved crescent arms, and 2 cabochons, turquoise and coral, accent the band. Approximate measurements: dorje is 3/8" (9 mm) from interior of the ring; band width 3/16" (5-6 mm); dorje and crescent width 7/8" (22 mm). When ordering, be sure to include your ring size!



THE COURAGE TO BE PRESENT
Buddhism, Psychotherapy, and the Awakening of Natural Wisdom
by Karen Kessel Wegela

Cloth. 224 pp. #COTOBEB \$24.95, **OUR PRICE \$19.96**

The quality of presence a psychotherapist or counselor brings to the therapeutic relationship makes all the difference in effective treatment. With this groundbreaking new application of Buddhist practice to psychotherapy, Karen Kessel Wegela offers mental health professionals a Buddhist's perspective on bringing compassion, patience, generosity, and equanimity to their work with clients. She presents as a model the Buddhist ideal of the bodhisattva.



The Himalayas and Beyond
Karma Kagyu Buddhism in India and Nepal
by Gelongma Lama Palmo
With a Foreword by His Holiness The Dalai Lama
354 pp., 7.25" x 9.5", cloth.
Glossy paper with 208 color photos. #HIANBE
\$75.00, Now \$60.0

THE HIMALAYAS AND BEYOND

Karma Kagyu Buddhism in India and Nepal

This book, packed with high-quality color photos, illustrates the sacred world of the current Karmapa, the charismatic religious leader who fled Tibet in 2000, his lineage and monasteries.

GELONGMA LAMA PALMO is a former journalist, writer and professional photographer.

"This useful book focuses on the Karma Kagyu monasteries that now flourish in India and Nepal. It provides helpful background information about the origins of Buddhism, the Tibetan tradition and specifically the Karma Kagyu transmission.

—HH THE DALAI LAMA



GOLD STUPA

by Andy Weber. 2.5 inches high, gold plated. #GOST \$95.00, Now \$76.00

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

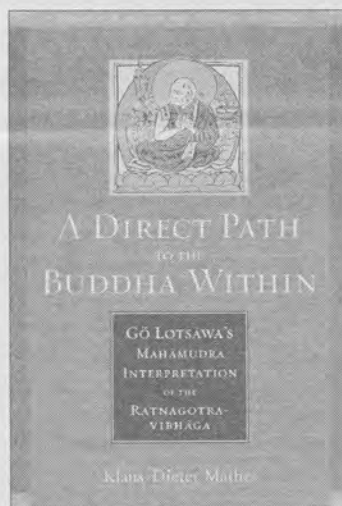
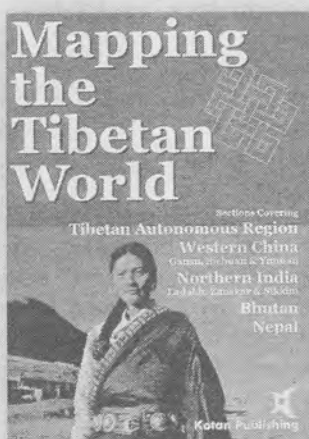


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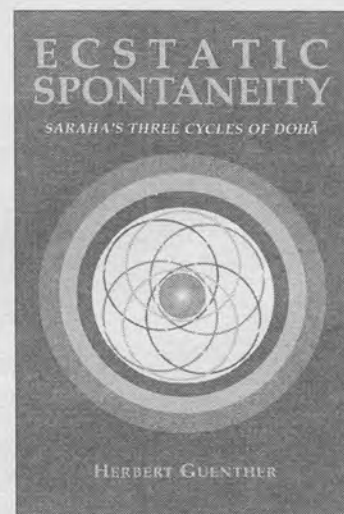
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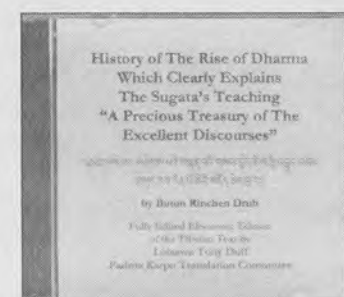
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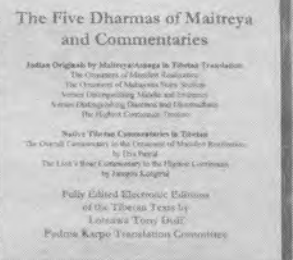
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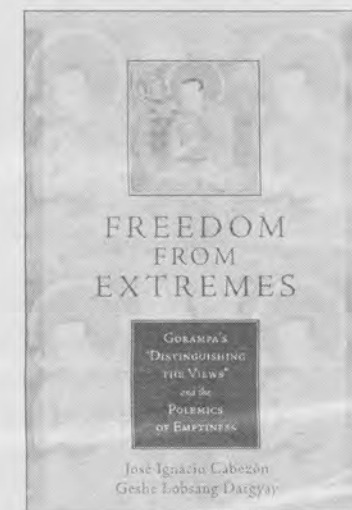
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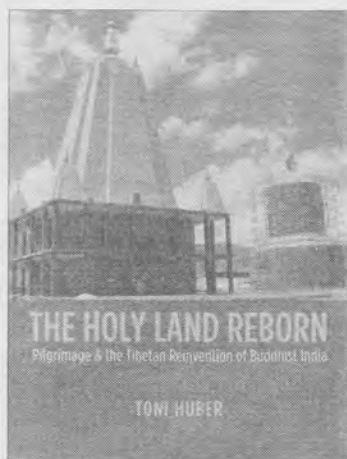


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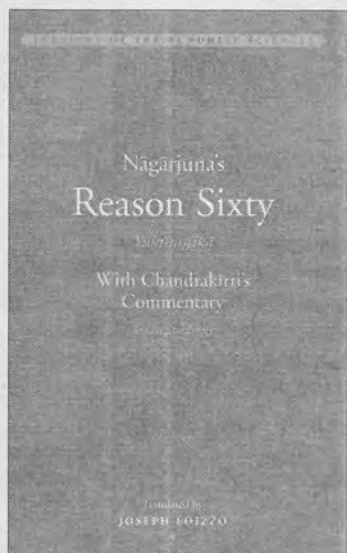


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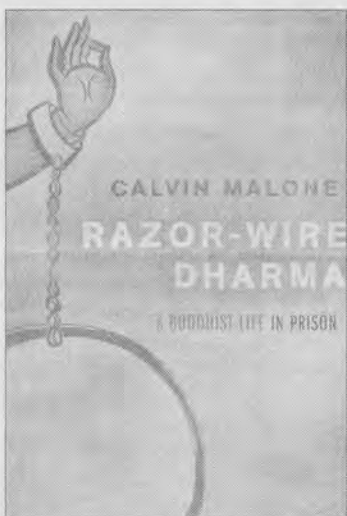
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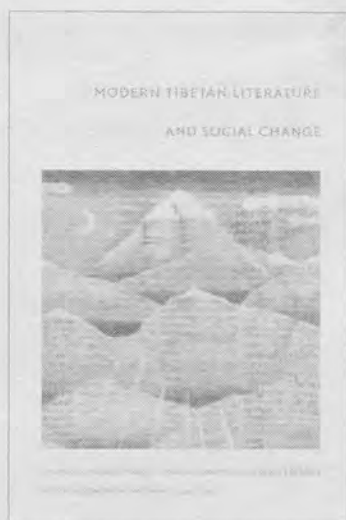
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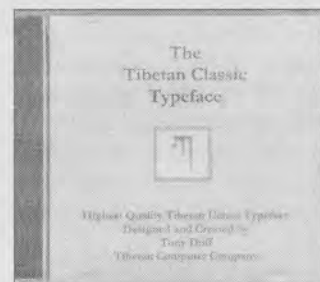
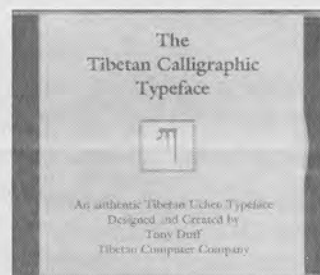
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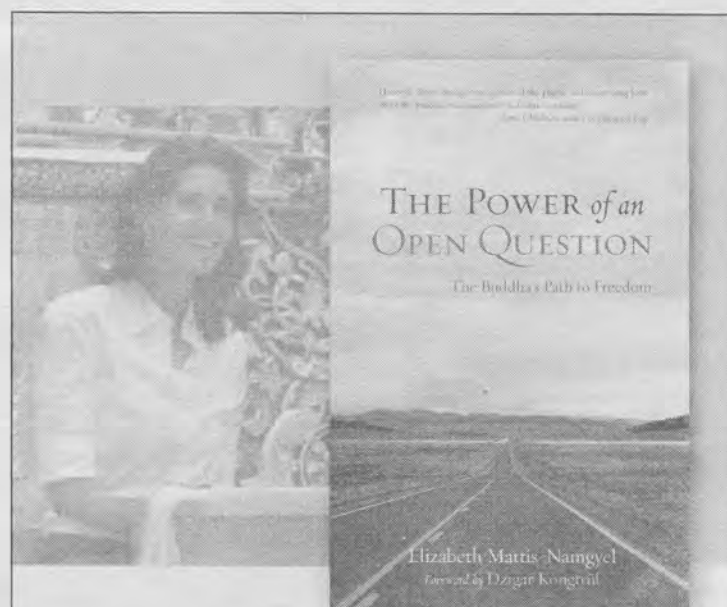
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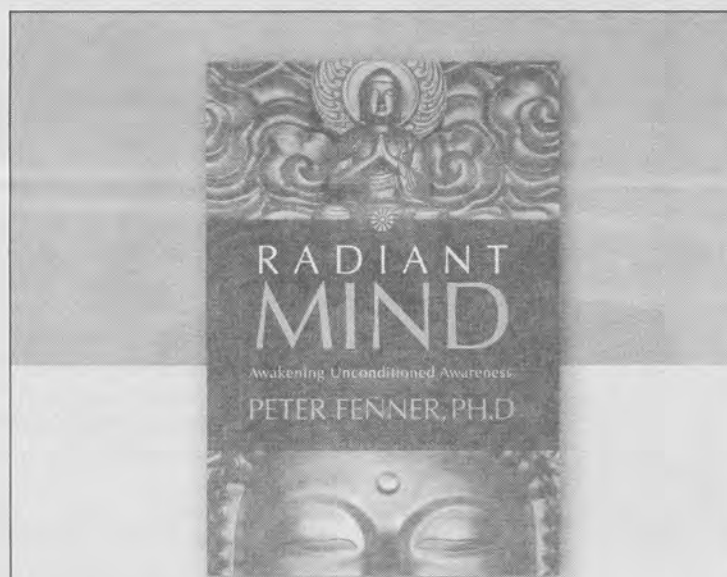
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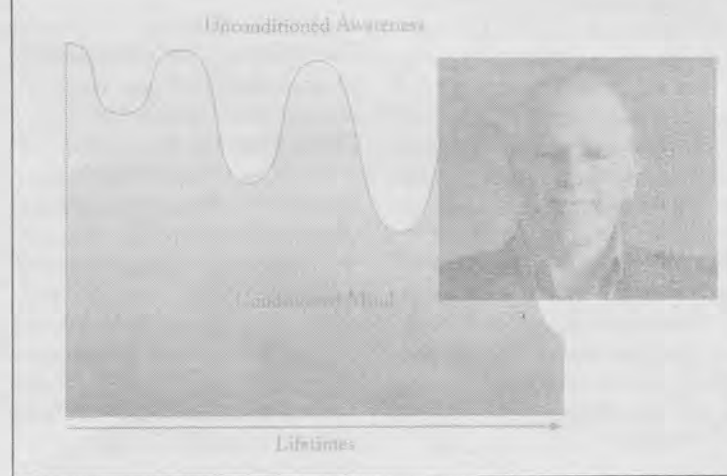


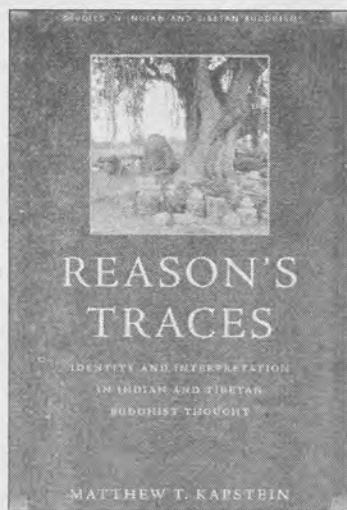
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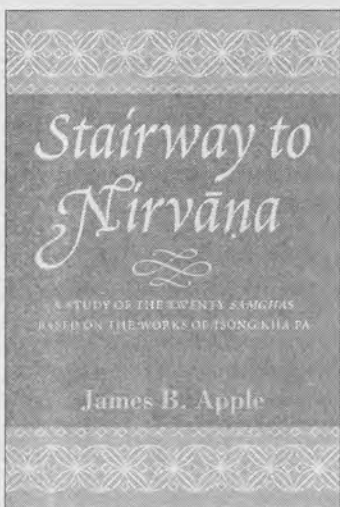
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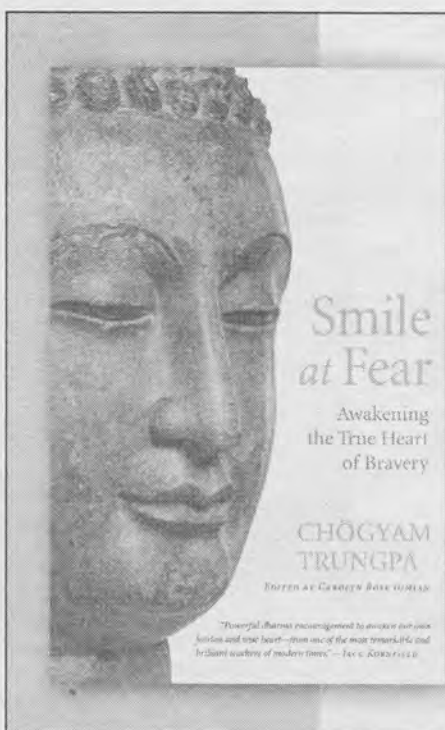


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Awakening the True Heart of Bravery

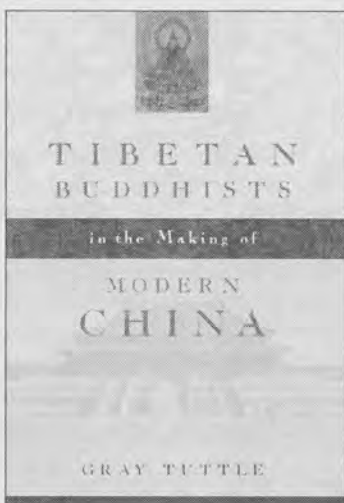
by Chogyam Trungpa, ed. by Carolyn Rose Gimian

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- the wisdom of loving kindness and nonaggression,
- how true invincibility depends on becoming more open and vulnerable.

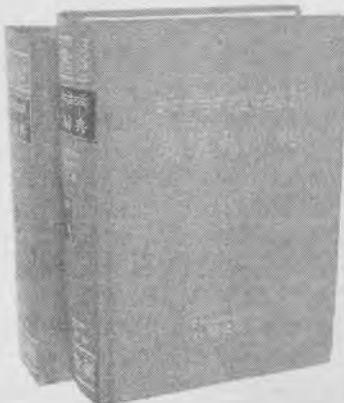
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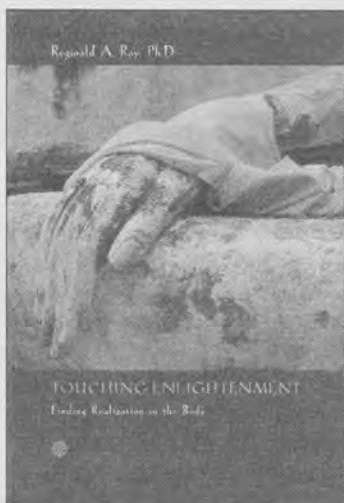
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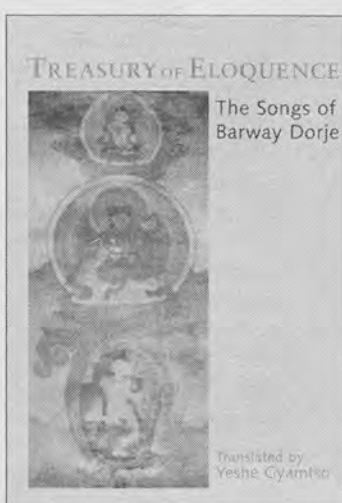
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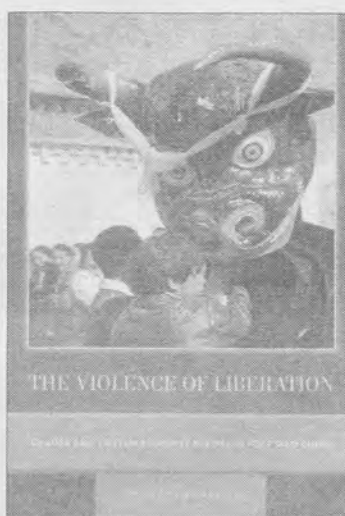
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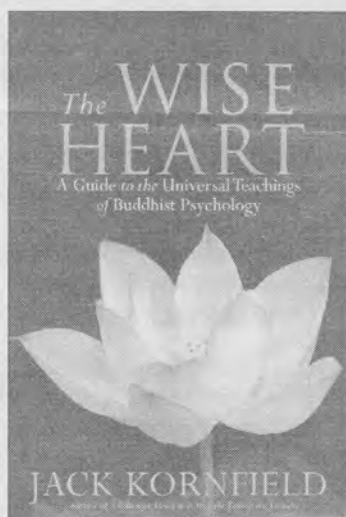


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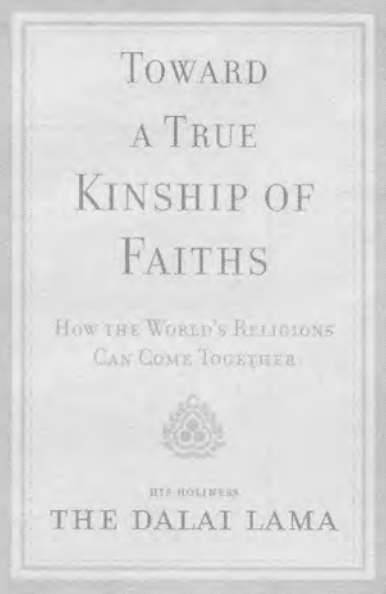
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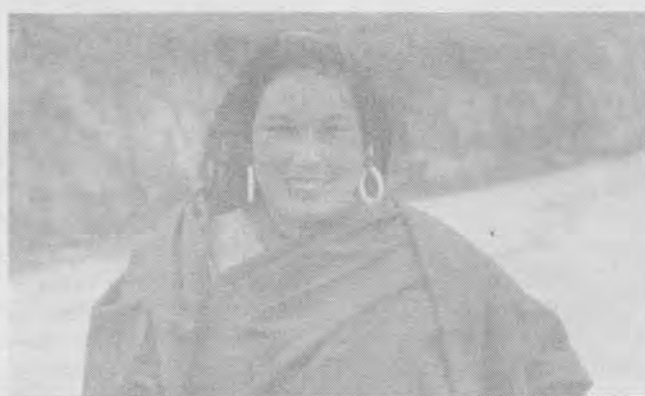
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