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# SNOW LION

## NEWSLETTER & CATALOG

winter supplement

SNOW LION PUBLICATIONS

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VOLUME 6, NUMBER 1

### H.H. SAKYA TRIZIN TO GIVE LAM DRE TEACHINGS IN WASHINGTON D.C.

The Venerable Lama Kalsang Gyaltsen and members of Sakya Phuntsok Ling are delighted to announce that His Holiness the Sakya Trizin has consented to bestow the Lam Dre teaching cycle and initiations in Washington D.C. in the autumn of 1991, following His Holiness' participation in the Kalachakra initiation to be held in New York City in October. The Lam Dre is the highest and most special teaching of the Sakya Order. In this country it was given only once before, in Boston in 1985 by His Eminence Luding Khen Rinpoche. This is the first time that it will be given in the U.S. by His Holiness.

"In celebration of the International Year of Tibet, I and the members of the center felt it fitting to sponsor the Lam Dre teaching, the great living treasure of the Sakya Order, for the benefit of Dharma students throughout the country," said the Ven.

Lama Kalsang Gyaltsen, resident lama and director of Sakya Phuntsok Ling. "It is difficult to get a chance to receive this teaching, even in India. Over the past thirty years, there have been only six previous opportunities to receive this teaching from His Holiness. Those who wish to practice and understand the Vajrayana Dharma should not miss this opportunity to receive this rare teaching directly from a great master."

The Lam Dre teaching originated in the ninth century with the great teacher Virupa, abbot of Nalanda University. After years of diligent practice and meditation, the wisdom aspect of the deity Hevajra appeared in Virupa's pure vision and bestowed upon him the Hevajra initiation. That day, Virupa obtained first bhumi realization, and by meditating on the instructions, over the next five days he obtained the stage of the sixth bhumi. He codified the es-

sence of his realization in the *Vajra Verses*, a secret oral teaching based on the *Hevajra Tantra*. These *Vajra Verses* form the basis of the Lam Dre teaching.

The Lam Dre remained in India and was passed orally for several generations from master to favored disciple. Sachen Kunga Nyingpo, the founder of the Sakya Order, received the teaching in the eleventh century from this long lineage when it was brought to Tibet. As the full teaching is very extensive, he remained with his teacher for eight years to receive it completely. Sachen Kunga Nyingpo then practiced it secretly for eighteen years. Virupa appeared in his pure perception and personally transmitted to him the short lineage of the Lam Dre teaching.

After this period of practice, Sachen Kunga Nyingpo began to teach it more openly to qualified students. He first set down the

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H.H. Sakya Trizin

### THE RUSSIAN-MONGOLIAN-TIBETAN CONNECTION

The Buddhist community throughout the entire Soviet Union is now blossoming after many decades of the harshest persecution. But the scars of fear remain.

We met sangha members who told us stories of the KGB arresting people caught in the "subversive" act of meditating in the privacy of their own homes—even into the 1980's—up until President Gorbachev came to power. Stories of the KGB trying to recruit informants from within the sangha in order to report on their "illegal" religious activities.

Stories of brave dharma teachers in the 1970's being jailed and dying in prison. Students of these teachers would cry as they shared with us these tragic tales.

In the first years after the Communists came to power, there was an uneasy truce, with the Buddhists treading carefully. Gradually more and more restrictions were forced upon religious communities until by 1936 Stalin cracked down mercilessly. That was the year the famous Buryat Lama Agvan Dorjief—a personal confidant to the Great Thirteenth Dalai Lama—was imprisoned, and died shortly thereafter. Another great teacher was executed by being thrown in front of a street car in Leningrad, and the great Kalitchakra Temple there was shut down.

At a recently restored temple in Aginsk, in the Chita region of Siberia, we met an elderly layman

who told us he still remembers the day in 1937 when the communists came and used dynamite to blow up the great stupa which had been a holy landmark of the temple. Forty-four Buryat Tibetan Buddhist temples were destroyed in Siberia, and in Kalmykia not only were all the Tibetan gompas destroyed—some of them renowned for their magnificent



Buryat Mongolian Pilgrim Aginsk Temple

architecture—but hundreds of thousands of Kalmyk Mongolians were cruelly shipped out in railroad cattle cars. Many died as they were forced from their pastoral homelands in the deep southern Russian steppes to exile in distant Siberia. Difficult as it may be to compare, this Tibetan Buddhist culture of Kalmyk Mongolians suffered a greater decimation from

*Continued on page 2*

### INTERVIEW WITH LAMA THARCHIN RINPOCHE

Lama Tharchin Rinpoche is a Tibetan Ngakpa (yogi) and meditation master of Vajrayana Buddhism. He is the tenth lineage holder of the Repkong Ngakpas, famous throughout Tibet for their meditative abilities. Rinpoche studied meditation and Buddhism under the close guidance of many of Tibet's greatest masters. One of his major teachers was His Holiness Dudjom Rinpoche, the spiritual head of the Nyingmapa or "ancient ones," the oldest lineage of Buddhism in Tibet. Lama Tharchin Rinpoche is internationally renowned as a master of the Dzogchen (Great Perfection) tradition and of the Nyingma heritage of aesthetics and monastic arts.

For the last five years, Rinpoche has been a resident in the Santa Cruz area. He currently lives in a quiet hillside house in Aptos. Rinpoche speaks English, and his candid, humorous, and thorough style of teaching has attracted students from many parts of the country. Although Rinpoche teaches throughout the United States and abroad, he is currently focusing more of his teaching efforts locally in order to better pass on the wealth of his ancient tradition.

Unlike many Tibetan lamas who are monks, Rinpoche is a householder and proud father of two sons, the eldest a Buddhist practitioner who lives in Nepal, and the younger a bright and lively four year-old. Western students

find it easy to relate to a teacher who presents a model of calm, cheerful and centered living amidst the many pressures of domestic life in America.

Lama Tharchin Rinpoche's teaching of Buddhist philosophy and meditation are complemented by his artistry. His artistic skills cover the length and breadth of traditional Tibetan religious arts, including painting, sculpture, dance, and crafts. He is particularly known and loved for his work as a sculptor, working with clay and concrete, and he joyfully draws his students into the creative process at every opportunity. Rinpoche seems happiest when he is working with his hands and getting others involved as well.

But then again, whether joking with his students, taking a walk, teaching, or working at his artistry, Rinpoche always seems happy. His cheer is infectious. In his pres-

ence, one can feel his joy, and at the same time know that he wants to share this happiness with everyone, human and animal. I watched Rinpoche invite an old dog to share his teaching seat with him. This particular dog was blind, quite deaf, mangy, foul-smelling, flea-bitten, and was constantly scratching. Rinpoche treated this dog as if it were the most important being on earth, calling it to him, stroking and hugging it, sharing his food with it. The dog, which was usually quite irritable, became happy and peaceful and, amazingly, quite dignified in Rinpoche's lap.

It is this sort of authentic presence which seems to be the essence of Rinpoche's teaching. He has the skill of gently showing people that it is not what you know, who you know, or what you can do that counts. It is who you are, and how

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This newspaper is a supplement to our complete Fall 1990 Catalog, which is still available.

# NEWS

## Russian-Mongolian-Tibetan-Connection

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the hands of the Communists than even the Tibetans.

Today they celebrate their freedom with unequaled zest. Young men are taking robes and studying Tibetan liturgical language. New temples are full of the faithful. Scholars are rediscovering their cultural heritage. Families are uncovering their religious statues and tangkhas which they had secretly buried in the 30's. His Holiness the Dalai Lama has been invited to come and share in their new found liberation.

In an hour long TV interview broadcast to the whole Kalmyk nation, we were asked questions like: "Can you tell us what His Holiness, the Dalai Lama, is really like as a person?"

Can you imagine how wonderful it was to be asked such an open-ended question? Our hearts spoke for us.



Ivolginsky Temple near Ulan Ude.

We ended by asking both the Buryats and the Kalmyks not to forget their spiritual cousins in Tibet, who still long for the day when they too can see His Holiness return to his homeland. All Tibetan Buddhists in the USSR revere Tibet as the Holy Land. In the old days, their monks were sent to study in Amdo and U-Tsang while pilgrimages were also made by the laity.

This exciting Buddhist revival includes not only the Mongolian Kalmyks and Buryats, and the Turkic Tuvans, but also Western Buddhists, such as the Russian Buddhists of Leningrad. Russians who have been clandestinely studying under Buryat lamas for years are now taking vows and openly practicing as monks in the restored temples of Buryatia.

In Leningrad itself, the beautiful Kalitchakra Temple, built before the Bolshevik Revolution, was given back to the Sangha in April, 1990. Russians and Mongolians are now working side by side in restoring the temple from a scientific laboratory back to its original sacred purpose.

The spirit is quite different now from when we first visited this temple shell several years ago. As the test tubes are carried out from the sanctuary, old disassembled statues are recovered from the basement. Sangha members joyfully donate their Sundays towards the hard and extensive work of restoration. We brought them gifts of Thangkas, khatas, prayer flags, and door curtains from Lhasa, and posters of His Holiness, not to mention Snow Lion Newsletters!

There are now several hundred professed Russian Buddhists in Leningrad alone—we met many others at our lectures in Moscow and elsewhere—and no one knows how many thousands have yet to come "out of the closet". Even while we were there, we met

Buddhists who were neighbors to each other but who did not know that the other was a Buddhist until they saw each other at our lecture. Persecution was so severe that even now some people still harbor a fear to publicly profess their beliefs.

Inside the prestigious Soviet Academy of Sciences we discovered that there were Tibetologists who were using their academic field as a safety shield allowing them to study the sutras, not just academically, but devotionally.

But many Buddhists are standing up and being counted. They deeply desire contact with Buddhists of other lands. They are thirsty for any religious items and literature that can be sent to them. They want Buddhist pen pals and for spiritual teachers and fellow Buddhists to visit them. Acutely aware of their decades' long isolation, they are anxious to learn from, and avoid repeating, the mistakes of other communities. In Buryatia we met lay Buddhists

who are involved in social activism and environmental issues. One young Buryat lama from Siberia, whom we first met in Khabarovsk in 1986, has even been elected into the Soviet parliament, and resides now in Moscow as co-chairman of the committee on ethics!

In 1991 and 1992, we are planning to organize tours to some of the Buddhist areas of the Soviet Union, including Tuva, in order to share and develop closer ties with the various communities there.

### The McGinn-Wintz-Russian Connection

In 1982, Molly McGinn and Gary Wintz became the first Westerners to actually reside in Tibet since the Chinese Communist takeover in the 1950s. In

October 1990, they returned from their sixth visit in twelve years to the USSR. They were guest lecturers for the Soviet Academy of Sciences and for other organizations in five cities.

Besides Moscow and Leningrad, they also lectured in the very diverse regions of Kalmykia (between the Black and Caspian Seas in the deep southern Russian steppes), and in Buryatia, Siberia. Both of these areas are inhabited by Mongolian tribes who settled there hundreds of years ago. Through these centuries they have remained followers of Tibetan Buddhism and of His Holiness the Dalai Lama.

As in many other lands of the Tibetan Buddhist world, the recent decades of Communist conquest have brought incredible religious and cultural persecutions. Many Kalmyks, for example, were rounded up by Stalin in the 1940s and exiled to Siberia on railroad cattle cars. Their greatest temples were left in ruins.

Inspired by Gorbachev's glasnost program of religious freedom, an intense renewal of the Soviet Mongolians' spiritual roots is well underway. Temples are being rebuilt. Their rediscovered pride in ancient traditions is bringing about a celebration of identity.

McGinn and Wintz participated in this celebration by helping to re-link Kalmyks and Buryats to their spiritual homeland of Tibet. Through the aid of slides and video, they lectured on Tibetan religion, culture, and history, as well as the contemporary political situation on the Roof of the World. They brought news of the Tibetan refugee communities around the world and the story behind the Dalai Lama winning the 1989 Nobel Prize for Peace.

Besides television and radio appearances, McGinn and Wintz lectured to university and public audiences, to lamaseries and lay Buddhist groups, as well to branches of the Soviet Academy of Sciences and their departments of traditional Tibetan medical studies (Tibetan medicine has been popular for many decades throughout the entire Soviet Union).

McGinn and Wintz discovered that Soviet Mongolians were not the only Buddhists experiencing a rebirth in the USSR: Russians were the first non-Asian nationality to be exposed to Tibetan Buddhism. Today in Leningrad an old Tibetan Buddhist lamasery built before the Bolshevik Revolution has been given back to the Bud-

dhist sangha. Now Russians and Mongolians alike have formed a common Buddhist society.

Russian Buddhists who have also suffered religious persecution are "coming out" and there are now several hundred known Russian Buddhists in Leningrad alone. Many have studied and taken robes under Buryat lama guidance in Siberia.

On their way to the Soviet Union to deliver lectures on Tibet for the Soviet Academy of Sciences, they stopped for a few days in Berlin and Prague. Last winter the Dalai Lama had travelled to both cities, and they wanted to learn more about these historic visits. Here is the story of what they found:

### The Czechoslovakian-Tibetan Connection

"Just one month before German reunification, we flew from Berlin to Prague on Interflug, the old East German airline. Customs and passport control are just 'formalities' now. I recalled my first visit to East Germany in 1965 and remembered what a hassle it used to be.

"Prague, Czechoslovakia seemed even gentler. The passport control at the airport was almost humorous. Visas are no longer required for Americans. An officer simply looked at the cover of our passports and seeing we were Americans, just handed them back with a smile. Then we were waved through customs.

"God bless President Havel," I mused. Outside the public terminal there were posters of President Vaclav Havel, and indeed throughout our stay in Prague, we saw his photo commonly displayed in apartment windows as well as inside people's homes. "A true folk hero. Havel the playwright. Havel the political prisoner. Havel the conscience of the nation. When the rest of the country had fallen silent under the iron fist, Havel bravely spoke out against oppression, and suffered repeated imprisonments.

"In Vaclav Havel's first televised address to his nation after ascending to the presidency, he announced that he was inviting His Holiness the Dalai Lama of Tibet to visit Czechoslovakia. While superpowers continued to kowtow to the butchers of Beijing, Havel once again refused to be silent.

"His Holiness was in Czechoslovakia from February 2 to 6, 1990. According to the official press release sent to me at the time by the

Czechoslovak Embassy in Washington, the Dalai Lama was coming as a 'private guest of President Vaclav Havel with whom he is going to spend the whole of Sunday, 4th February, in spiritual consultations and meditations.'

"The Dalai Lama's visit was immensely popular. We heard stories of hundreds of people waiting all day outside his hotel just for a glimpse of him. When he made a visit to pray at the martyrs' monument at Wenceslaus Square, the spontaneous crowd that gathered became so large and enthusiastic that the security people had to return him to the safety of his car rather than walk the half-block to his next destination.

"According to Tenzin Geyche Tethong who was the private secretary to His Holiness on this trip, the public response 'was simply unbelievable. I thought nothing could surpass Oslo during the Nobel Prize ceremony. But it was nothing compared to this.'

"As pilgrim-reporters, we retraced these steps of His Holiness with Dr. Josef Kolmas in 1965 and remembered what a hassle it used to be. "Prague, Czechoslovakia seemed even gentler. The passport control at the airport was almost humorous. Visas are no longer required for Americans. An officer simply looked at the cover of our passports and seeing we were Americans, just handed them back with a smile. Then we were waved through customs.

"It was Dr. Kolmas, with whom we had been corresponding for many years, who generously invited us to Prague as his 'distinguished guests'—as he put it in his typically gracious fashion. One of the leading Tibetologists of eastern Europe and a prolific scholar, Dr. Kolmas was a close advisor to President Havel for the visit of the Dalai Lama. For some days before the arrival of His Holiness, Dr. and Mrs. Kolmas actually resided in the Presidential Palace as guests of the Havels and spent hours briefing Havel and the presidential staff and cabinet on protocol, Tibetan language, history, culture, and religion. Kolmas and Havel even rehearsed such customs such as presentation of the ceremonial khata.

"Josef Kolmas told us many delightful behind-the-scenes stories of the Dalai Lama's visit. Havel, his aides, and other government leaders attended meditation sessions under the guidance of His Holiness. There they all were, Kolmas related, the leaders of an ancient Christian nation, sitting cross-legged on the floor of the Presidential Palace, trying their best to find their mind in the blessed presence of a Wise Man from the East.

"At one point during the meditation, His Holiness asked them if they were yet experiencing the phenomena of a point of light in their visualization. While some were nodding their heads in polite affirmation, Havel, in typical honesty, said he was trying hard but simply could not see the light.

"He was quite uncomfortable squirming around in that unfamiliar lotus position," smiled Kolmas, "but he persevered admirably."

"A solid friendship seemed to have developed between the two leaders. Close enough that Havel and the Dalai Lama were able to do some friendly verbal jousting together. After they had already been together for a couple of days, the Dalai Lama noticed that Havel was constantly drinking beer throughout the day. During one of their discussions together, the Dalai Lama said, 'You're drinking too much.'

"President Havel replied, 'Your Holiness, what about your own reincarnated predecessor, the Sixth Dalai Lama? They say they could follow his footsteps in the snow late

Continued on page 3.

## HOW YOU CAN HELP THE SOVIET SANGHA

- \* Develop a personal relationship with a Buddhist pen pal. Find out for yourself directly from correspondence what particular books and items they would most appreciate.
- \* Locate and help fund a lama or other dharma teacher willing to travel and give teachings in the USSR.
- \* Locate and help fund a teacher of Tibetan language willing to spend a semester or two in the USSR.
- \* Mail books and other Buddhist literature to the Sangha—even used books which you don't need any more.
- \* Contribute to the Snow Lion Publications Soviet Sangha Fund which helps relieve Snow Lion of some of the financial burden of shipping new Buddhist materials gratis to the Soviets who have no access to hard currency.

- \* Contribute to the Fund for the Restoration of the Kalitchakra Temple and Lamasery in Leningrad. This is a massive restoration project of statues and buildings already being undertaken by the Leningrad Buddhist community from their own limited personal resources.
- \* Contribute to the Fund for the Buryat Buddhists of Baikal. This is a group of lay Buddhists working for environmental protection of the threatened Lake Baikal region of Siberia and for the restoration of their Tibetan Buddhist cultural heritage projects.
- \* Help to sponsor a Soviet Buddhist lay leader to visit the West to help update them on badly needed organizing skills.
- \* Help to find or sponsor a scholarship for a Soviet to study for a semester at a Western university

offering Tibetan studies or to study in Dharmasala. We have several graduate student friends from the Department of Tibetan and Mongolian Studies at the University of Leningrad who have asked us to help them to further their studies in the West.

\* Help to promote other scholarly exchanges with Tibetologists from the Soviet Academy of Sciences.

\* Become involved in a direct and personal way by joining us on a friendship tour to Buddhist areas including Tannu Tuva.

For more information on any of the above send a self addressed stamped envelope to:

Molly McGinn / Gary Wintz  
1341 Ocean Avenue, Suite 232  
Santa Monica, CA 90401 ■

## NEWS

### THE TIBETAN BUDDHIST ALTAR AT THE NEWARK MUSEUM

at night from the back of the Potala down to one of Lhasa's drinking establishments!

"His Holiness appreciated Havel's knowledge of Tibetan history, and it was also clear that Kolmas was pleased that his pupil, Havel, had so well remembered his Tibetan lessons from the palace briefings days earlier.

"Dr. Kolmas had also taught a mini-course in Tibetan language. For days ahead Havel and his aides were walking around practicing their 'Tashideleg' and 'Tochini.'

"One of Havel's closest aides, Sasha Neumann, is a Tibetan Buddhist who studies Tibetan language sutras under the private tutelage of Dr. Kolmas.

close to the events. We stayed up late into the night with Josef and his lovely wife and daughter at his home in the suburbs of Prague. We were spellbound in his extensive home library looking at the many works on Tibet that he has written as well as his collection on Tibetology, especially books in the Slavic languages.

"Until Czechoslovakia's 'velvet revolution' last winter, Dr. Kolmas's four decades of scholarship were done under the communist regime. As a result, his academic network with Tibetologists in the Soviet Bloc developed widely. He gave us many contacts and briefed us well for our upcoming visits to Moscow, Leningrad, Ulan Ude,



Dr. Joseph Kolmas

"Havel's idea of inviting the Dalai Lama was not to convert the Czechs and Slovaks to Tibetan Buddhism. Rather, Havel felt that the country had been so closed for so long that the people needed some fresh air, new ideas, some spiritual inspiration from the outside.

"Havel was also fully aware of the Dalai Lama's 'big mind' as well as his global leadership role. Havel was actually a 'competitor' with His Holiness for the 1989 Nobel Peace Prize. In fact it is widely held that Havel was the runner-up nominee. His generous invitation to the Dalai Lama to visit Czechoslovakia issued less than a month after the Oslo Peace Prize presentation is perhaps all the more remarkable, and also tells something of the big mind of Vaclav Havel.

"At the conclusion of his visit the Dalai Lama said, 'I am especially happy about this (visit) because President Havel is in many ways unlike other political or national leaders. He has been thrust into his present position quite reluctantly and is one of the very few national leaders totally dedicated to peace, non-violence, and moral responsibility.'

"Molly and I felt grateful to Dr. Josef Kolmas to hear these personal stories from someone so

and Aginsk. Over the years he has visited these places and actually published several articles about Tibetologists and their academic research.

"I asked Dr. Kolmas how free he was to do his work under the communists. 'Were you told what to study and write?'

"'No,' he replied, 'they left me alone. I never once mentioned Marx or Lenin in all my years.'

"Now nearing retirement, Dr. Kolmas said he'd love an opportunity to teach for a semester at an American university. He is also a Sinologist and speaks Mandarin.

"He also loves beautiful women. This was quite evident when he saw us off at the Prague airport. The gentlemanly handshake he shared with me was nothing compared to the warm farewell kisses he bestowed upon Molly.

"'These Czechoslovakian men are just too much,' I mused, as we breezed again through passport control beneath a smiling portrait of President Havel."

*Molly McGinn and Gary Wintz travel around the world lecturing in universities, for organizations and Buddhist groups on Tibet and on the "Russo-Mongol-Tibeto Connection." Contact them about arranging a talk in your area.*

The decoration and consecration of a new Tibetan Buddhist altar at The Newark Museum is the result of a three-year collaborative effort between the Museum staff and the local Tibetan community. The altar provides an authentic sacred space in which to display objects which are part of a living Tibetan tradition.

Acclaimed as the "Louvre of Tibetan Arts," since 1911 The Newark Museum has been the custodian of a renowned collection of Tibetan sculpture, painting, documents and ritual artifacts. The first Tibetan Buddhist altar in America was constructed at The Newark Museum in 1935 to give a sympathetic setting to the collection. As part of the total museum renovation of 1988-89, the 1935 altar was deconsecrated by Genden Tri Rinpoche, dismantled, and the pieces hidden inside the new altar.

The structure of the new altar was designed by The Newark Museum exhibition staff in consultation with Michael Graves, architect for the renovation, and Tibetan advisors. Funded by grants from the National Endowment for the Arts and the Geraldine R. Dodge Foundation, artist-in-residence Phuntsok Dorje has completed one and a half years of work, painting the ceiling, columns, walls, bookshelves and shrine opening in traditional Tibetan design. Sacred mantras (prayers), auspicious flowers and



animals, and rainbow hues all contribute to the beauty and radiance of this special space.

Sacred objects from the Museum's permanent collection have been placed on the altar in the traditional manner. At center is an image of Shakyamuni Buddha who lived ca. 500 B.C. Beside the Buddha is an image of Avalokiteshvara (Tibetan: Chenrezig), Bodhisattva of Compassion, whom many consider to be incarnated in the person of the Dalai Lama. This particular image shows Avalokiteshvara in his eleven-headed, eight-armed form. Also flanking the Buddha is a stupa

(Tibetan: chorten), symbolic of the enlightened mind of the Buddha. The five thangkas (banner paintings) behind the altar depict the representatives of the five Buddha families: Ratnasambhava ("Jewelled Source"), Vairochana ("Resplendent"), Akshobhya ("Imperturbable"), Amitabha ("Boundless Light") and Amoghasiddhi ("Infallible Power").

Offering bowls, butter lamps, flowers and incense for the consecration ceremony decorate the steps of the altar. Manuscript volumes of Tibetan Buddhist scriptures lie in the square compartments at both sides of the altar. Each book contains three to four hundred loose leaves of handmade paper with gold and silver script. The canopy overhead is from Ngor Monastery in Southern Tibet, where it was displayed once a year over the throne of the Abbot. The canopy was stitched together at Ngor from seventeenth-century k'ossu (tapestry) silk from China. The thangkas on the walls depict Shakyamuni Buddha, Vajrapani, Green Tara and the fierce protectors Mahakala and Begtse.

The consecration by His Holiness the Dalai Lama on Sunday, September 23, 1990, has completed the process of constructing a sacred space. The assembled images, thangkas, documents and ritual objects radiate a spiritual presence. The prayers and rites performed at the consecration ceremony empowered the space which enshrines the icons and objects. The Museum is greatly honored to have had His Holiness the Dalai Lama, spiritual leader of the Tibetan people and 1989 Nobel Peace Laureate, lend His own luminous presence to the new altar.



### CHINESE CONTROLS CALLED THREAT TO TIBETAN BUDDHISM

by David Holley

Beijing—Bureaucratic controls imposed on monasteries in Tibet threaten the survival of Tibetan Buddhism, a group associated with the Dalai Lama, the exiled leader of the faith, charged in a report made public today (see *Forbidden Freedoms* in catalog section).

During the last three years, as Chinese authorities have crushed a series of pro-independence protests in Tibet, "the international community... has focused its outrage on the brutal suppression of Tibetan demonstrations and the

imprisonment and torture of political prisoners," says the report, prepared by the Washington-based International Campaign for Tibet, a group made up of Americans and Tibetan refugees.

But there also exists "a more subtle and insidious bureaucratic web of administration which has enmeshed and stifled the practice of Buddhism in Tibet," the report asserts.

"Ironically, those monasteries where the authorities are most actively 'promoting' religion with funds and personnel are, in fact,

experiencing the most oppressive restrictions on religious freedom," it says.

Despite the resumption of officially approved religious activity after the end of the destructive 1966-1976 Cultural Revolution, the historically great monasteries in or near the Tibetan capital of Lhasa are still limited to no more than 400 monks each, the report adds.

This number includes many monks who work daily at non-religious activities to help support themselves and the monasteries,

and thus the number of advanced full-time students of religion is much lower.

The report, based largely on interviews conducted secretly in Tibet and on reports by Tibetan exiles, says: "Tibetan monasteries cannot transmit their traditions from one generation to the next with the limited number of monks allowed to be admitted to each monastery. As with a university, there needs to be a critical mass of the student body so that even with attrition, there will be enough bright and motivated students to master the material. One scholar estimated the critical size to be approximately 1,500 monks."

Monasteries also face restrictions because administrative control lies not with the traditional religious hierarchy but with a "democratic management committee" set up

by authorities in major monasteries, the report says.

Even when religiously sincere monks are appointed to these committees, they become part of the apparatus of Chinese control.

"One of the democratic management committee's roles is to inform the Public Security Bureau of the identities of counter-revolutionaries [monks who oppose communism or favor Tibetan independence]," the report says.

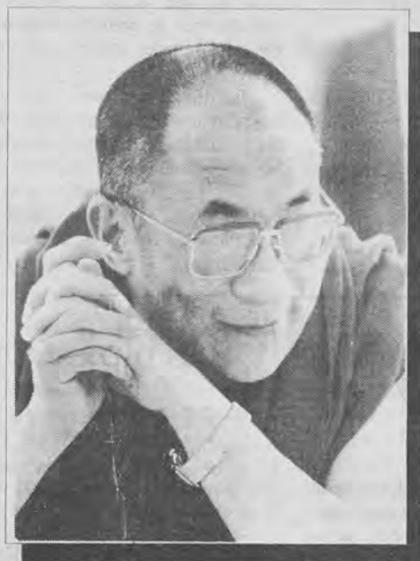
"Even trusted monks can be compromised by the system. Failure to accept an appointment by Chinese officials can lead to reprisals. Acceptance, however, potentially places the appointee in the role of informer and, at a minimum, renders him responsible for the actions of the monastery and

*Continued on page 5.*

## NEWS

# HIS HOLINESS THE DALAI LAMA

## MARCH 26



### CORNELL UNIVERSITY

H.H. the Dalai Lama, Nobel Peace Prize Laureate, has accepted an invitation from Cornell University, located in Ithaca, New York, to be their 1991 Bartels World Affairs Fellow. This is Cornell's most prestigious lectureship.

The highlight of His Holiness' visit will be a talk, free and open to the public, scheduled for 6PM on the evening of March 26th. This event is one of the few opportunities for a large audience to hear a major talk by His Holiness the Dalai Lama. In anticipation of a sizeable response, the talk will be held in the University's huge older field house, Barton Hall. Cornell is designating substantial parking areas with free shuttle buses to make access to the field house convenient for out-of-town guests.

This visit will be His Holiness' first visit to the United States during the International Year of Tibet, and special events in Ithaca are being planned to commemorate this occasion. Among them, Cornell's Herbert F. Johnson Museum of Art will host the construction of an intricate Tibetan sand mandala by monks of Namgyal Monastery during the two weeks preceding the visit, and His Holiness will be stopping by the museum during his visit to inspect and bless the mandala. Other events include a Tibetan film series, musical performances, a photo exhibit, and other displays of Tibetan art and culture.

ing the visit, and His Holiness will be stopping by the museum during his visit to inspect and bless the mandala. Other events include a Tibetan film series, musical performances, a photo exhibit, and other displays of Tibetan art and culture.



Ithaca is located in the Finger Lakes region of New York State. A bus terminal is located downtown, minutes from the university. The Ithaca airport services USAir, TWA and Continental. Syracuse, which has more extended service, is located approximately an hour and a half drive north.

We are hoping to make this visit a very special occasion and encourage people to organize their friends or other groups to come join us for His Holiness' public talk. Please drop us a card, at the address below, to let us know where you are travelling from and the approximate number in your party so that we can have an idea of attendance. A map and an information sheet on local accommodations is available by sending a stamped self-addressed envelope to: Dalai Lama Visit, P.O. Box 6483, Ithaca, NY 14851.

Cornell University, Barton Hall, 6pm—Tuesday March 26, 1991 \* Free, No tickets required.  
FREE AND OPEN TO THE PUBLIC \* PLEASE JOIN US

## BUDDHIST PEACE FELLOWSHIP An Appeal

Margo and Gordon Tyndall, co-directors of the Buddhist Peace Fellowship East Bay Chapter's Tibetan Refugee Project, have been in contact with H.H. the Dalai Lama's Central Tibetan Relief Committee in Dharamsala, which has asked them to assist with funding for two projects.

The first is to expand the project begun at Tarshi Palkiel, a Tibetan Refugee Settlement in Nepal, where the East Bay Chapter raised funds to provide supplies and equipment for the Settlement's cooperative pre-school child care program and to provide education for children of the neediest families. In an effort to extend this project to certain refugee communities in northern India, the Project's directors have been in touch with the leaders of two settlements in northwestern India: the Kham Kathok Tibetan Society in Sataun (H.P.) and the Cholsun Industrial Society. In both cases the need for supplementary nutrition—milk, fruit, vegetables, eggs—for the children has been stressed. Supplementary funds for certain basic medical supplies are also badly needed.

The second project involves raising funds for the fifty elderly and infirm refugees who will be occupying a newly completed "home" in Tezu, Arunachal Pradesh, a remote state in Eastern India where some 15,000 Tibetan refugees are now living.

We know that you are probably swamped with requests for funds for many worthy causes, but we hope that the needs of these exiled Tibetan Buddhist people—both the very young and the very old—will inspire you to make a generous contribution. Let it be a concrete expression of your loving kindness, your compassion and your joy in the joy of others.

BPF has agreed to cover all the administrative and fund-raising costs of these projects so that one hundred percent of every dollar you send will go directly to the project of your choice.

Please send your fully tax-deductible contribution (checks payable to BPF) to Buddhist Peace Fellowship, East Bay Chapter, 88 Clarewood Lane, Oakland, CA, 94618.

## INTERNATIONAL CAMPAIGN FOR TIBET

Dear Friends,

As the Campaign's new President, I am writing you because of your long-standing interest in Tibet, to ask that you join our organization and help to lay the groundwork for international recognition of Tibet's cause. I am glad to be able to report to you that there is a momentum in the Tibetan movement. Even the *New York Times* said on Sunday, October 7th, "...time is running against Beijing."

In the past month alone, His Holiness the Dalai Lama has been officially received by the Dutch Foreign Minister, cabinet level Canadian officials, and the President of Germany. As a matter of fact, His Holiness was the first high dignitary to be officially received by unified Germany. I have just returned from an im-

mensely successful trip to France where His Holiness met with four cabinet ministers and was officially received by the President of the French Parliament and Foreign Ministry.

The International Campaign for Tibet is playing a vital role in advancing the Tibetan movement. We just published a major report on religious persecution, entitled *Forbidden Freedoms* (see catalog), which was widely covered in the media. The *Christian Science Monitor* called it "one of the most detailed investigations into Communist persecutions in the Himalayas." With your help, we will be able to distribute this report to government officials and human rights organizations worldwide.

Do not tell yourself there is nothing you can do. We have built

this movement from grass roots support, and we value the contribution of each one of you. Please join the Campaign. For contributions of \$25 or more you will receive the *Tibet Press Watch, Action Alerts!* and you will be supporting our work.

To be quite frank, it is difficult for me to ask for donations from many of you I have not personally met, but at the same time, it is absolutely necessary I do so. On behalf of all Tibetans, I thank you for your support.

Sincerely,  
Lodi G. Gyari,  
President

For further information please contact International Campaign for Tibet, 1511 K Street NW, Suite 739, Washington, D.C. 20005. Tel. 202-628-4123. Fax. 202-347-6825.



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Students must apply directly to the Summer Session for admission. For application forms and catalog, write: Summer Session, 209 Garrett Hall, University of Virginia, Charlottesville, VA 22903 [Tel. 804-924-3371]. For further information about the Intensive Tibetan Language course, write: Center for South Asian Studies, 125 Minor Hall, University of Virginia, Charlottesville, VA 22903 [Tel. 804-924-8815].



## NEWS

### TIBETAN RESETTLEMENT LEGISLATION SIGNED INTO LAW

Thanks to the dedication and hard work of Tibet supporters throughout the country, the U.S. Congress has approved the Immigration Act of 1990, with legislation which grants 1000 immigrant visas to Tibetans living in India or Nepal. On November 29, 1990, the President signed the bill into law, clearing the way for work to begin on the actual implementation of the Tibetan U.S. resettlement.

Since then, the U.S. Department of State has been engaged in writing regulations for the implementation of the legislation. The bill's Section 134 Tibetan provisions offer the following guidelines: that 1,000 immigrant

visas will be made available to displaced natives of Tibet or their children or grandchildren who have lived continuously in Nepal and India. Within this group, those Tibetans who have not been firmly resettled and those who are most likely to be resettled successfully in the U.S. will be given preference. Within these guidelines, the State Department (in consultation with the INS) will establish policies regarding the selection of visa candidates, the overseas processing of applications, as well as the organization of the domestic resettlement program. The Tibetan U.S. Resettlement Project is working to advise the State Department regarding

the views of the Tibetan exile community on these matters. But a definitive set of regulations will probably not be produced for several months, until sometime early in 1991. The processing of Tibetan visa candidates cannot be done until this has been accomplished.

If you are interested in starting a cluster site, the Tibetan U.S. Resettlement Project will soon be publishing a manual and application materials which will serve as a guide for cluster site coordination and development. Contact: Tibetan U.S. Resettlement Project, The Walker Center, 144 Hancock Street, Newton, MA 02166. Tel. 617-969-3919 ext.105 or 617-332-1411. ■

#### Chinese Controls

Continued from page 3.

the resident monks. To avoid severe punishment by the Chinese supervisors, there is a strong incentive... to refrain from engaging in any activities considered unlawful by the Chinese." Advocacy of Tibetan independence is now considered treason and punishable by death.

After anti-Chinese rioting broke out in Lhasa in October 1987, "work teams" were sent into monasteries and nunneries to help the democratic management committees. These teams conduct investigations, hold meetings, do surveillance and identify candidates for arrest, the report says, and adds:

"Once the work team identifies the likely dissidents, the Public Security Bureau arrests, interrogates and imprisons the suspects. Interrogations are carried out by work teams, the Public Security Bureau, prison guards and torture specialists who ask questions about political ideas which are designed to gauge the

depth of knowledge and sophistication of the individual. The more thoughtful and intelligent one's answers, the more likely he or she would be arrested, or the less likely he or she would be released.

"Since 1987, hundreds of monks and nuns have been incarcerated for extended periods of time. Evidence suggests that few have escaped severe beatings, and most are tortured... Routine torture used on them includes severe beatings, electric shock, hanging by extremities, dunking and dousing with cold water, injections, attacks by dog, rape and sexual abuse," the report says.

Despite the severity of repression at the major Lhasa-area monasteries, a genuine religious revival is under way in outlying regions.

"It is in the rural valleys and villages, where the Chinese have little presence or influence, that the most genuine and unimpeded revival of the Buddhist tradition is taking place," the report says.

Reprinted from the September 21 Los Angeles Times ■

### TENTATIVE SCHEDULE FOR H.H. THE DALAI LAMA'S SPRING 1991 VISIT TO THE U.S.

3/24 Boston, MA: Conference at Harvard Medical School: "Mind/Science: A Dialogue between East and West." Contact: 617-432-1525.

3/26 Ithaca, NY: Public lecture at Cornell University. Send stamped, self-addressed envelope to Dalai Lama Visit, PO Box 6483, Ithaca, NY 14850.

3/28 Findlay, OH: University of Findlay

3/30-4/1 Houston, TX: Rice University

4/2-4/4 Albuquerque and Santa Fe, NM: Public talks (TBA)

4/6 Los Angeles, CA: UCLA

4/7 Santa Barbara, CA: UCSB

4/14 San Francisco: Asian Art Museum: Opening of "Wisdom

and Compassion" exhibition. Academy of Science: Opening of "My Tibet" photography exhibit by Galen Rowell.

Details regarding the schedule have yet to be confirmed. More information will be available through the Office of Tibet, New York after February 1, 1991. Tel. 212-213-5010. ■

### SUBMISSIONS FOR THE SNOW LION NEWSPAPER

The editors of the Snow Lion newsletter and catalog would like to convey their interest in receiving articles from you on Tibetan cultural, religious and political stories and events. We obtain the information we publish from our readers and other Tibetan support groups, and we are always looking

for interesting and timely stories or announcements of special events that are likely to be appreciated by our national and international audience. 18-20,000 papers are printed four times a year, so your story will impact a large number of people. ■

### ADVERTISE IN THE SNOW LION NEWSPAPER

Your ad will reach nearly 20,000 people interested in Buddhism, Tibet and Himalayan culture. The rates are very low and the editors appreciate being able to convey your message to Snow Lion's readers. Contact us for a specifications sheet. ■

### HELP TIBET— COPY THIS VIDEO

*Tibet: A Culture in Exile* is a short videotape that gives a concise and fascinating historical overview of the tense political situation in this troubled country. Tara Bennett-Goleman and Alan Abrams, working on a small grant from the nonprofit Seva Foundation, created the twenty-five-minute video by editing together existing footage of Tibet from various sources. "We made the video to make people more aware of what a precious but endangered culture it is," says Bennett-Goleman, whose private audience with the Dalai Lama in 1987 inspired her to publicize Tibet's plight. *Tibet: A Culture in Exile* is available for rental for \$20. Viewers are encouraged to copy the video and distribute it for free to as many people as possible.

For a copy, contact Potala Publications, Office of Tibet, 107 E. 31st Street, New York, NY 10016. Tel. 212-213-5010. ■

### BUDDHIST PEACE FELLOWSHIP

Buddhists of many traditions join BPF to explore nonviolent personal and group responses to political, social and ecological suffering in the world.



**BUDDHIST PEACE FELLOWSHIP**

*The 1989 Nobel Peace Prize Announcement*

The Norwegian Nobel Committee has decided to award the 1989 Nobel Peace Prize to the 14th Dalai Lama, Tenzin Gyatso, the religious and political leader of the Tibetan people.

The Committee wants to emphasize the fact that the Dalai Lama in his struggle for the liberation of Tibet consistently has opposed the use of violence. He has instead advocated peaceful solutions.

*Interview with Dharma Tzu*  
*Central American Alliance's Journal* © Joe Green's Letter



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ancient and magnificent monastery, one of the greatest in all Tibet, was originally founded in the 12th century by the first Karmapa, the first great lama to consciously choose to take his next incarnation to benefit others.

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## WHITE LOTUS A Multi-Media Exploration of Tibet

### The Video

*White Lotus* is a 30-minute video introducing traditional elements and aesthetic qualities of Tibetan culture. As an ambience presentation—replacing informational narrative with an encompassing environment of sound and imagery—the program offers the viewer a sensory experience of this ancient land and its people. A unique soundtrack, composed entirely of field recordings, complements the visual experience.

### The Book

*White Lotus*, published by Snow Lion Publications. Includes 108 color and black-and-white illustrations of photographs and artwork by members of the Cultural Arts Expedition. Sixteen chapters

by well-known scholars introduce the reader to Tibetan culture. Contains a foreword by His Holiness the Dalai Lama, together with journal narratives from the Cultural Arts Expedition.

### TO ORDER

BOOK: Call Snow Lion Publications toll-free at 1-800-950-0313. Price: \$19.95.

VIDEO: Write Cultural Arts Expedition, P.O. Box 572, Findlay, OH 45839. Price: \$33.00 includes shipping.

MULTIMEDIA PRESENTATIONS focusing on Tibetan culture may be arranged by writing the Cultural Arts Expedition or calling 419-422-0498 or 419-365-7131 (eves).

# Geshe Kelsang Gyatso Rinpoche – Establishing Buddhism in the West



**Geshe Kelsang Gyatso** is a highly respected meditation master and scholar from the Mahayana Buddhist tradition founded by Lama Tsongkhapa.

Born in Tibet, he trained first at Ngam Ring Monastery, and then at the great monastic university of Sera-je in Lhasa. In 1959, along with many Tibetans, he fled into exile in India where he spent almost twenty years in meditative retreats in the foothills of the Himalayas. In 1977 he accepted an invitation by Manjushri Institute in the UK to take up residence as their Spiritual Guide.

Since arriving in the UK, Geshe Kelsang Gyatso has worked tirelessly to establish

pure Buddhadharma in the West, and to fulfil the wishes of Dharma practitioners. During these thirteen years he has given extensive teachings on the major scriptures of the Mahayana. These teachings, which are exceptionally clear and easily understood by the western mind, have been transcribed and edited into books which are currently being published in English as well as in other European languages.

Based on these books, Geshe Kelsang has prepared three study programmes: the General Programme, the Foundation Programme, and the Teacher Training Programme, for those who wish to study the Dharma systematically and

deepen their experience of the essential practices. He has also founded a number of Dharma Centres in the West where these programmes can be studied. As the Spiritual Director of these Centres, Geshe Kelsang oversees the entire spiritual programme from study and meditation through to Teacher-training and essential rituals.

Geshe Kelsang's kindness is immeasurable. He has given the western world the most precious gift of a completely pure and authentic programme for spiritual training, and he has ensured that the lineage of this precious tradition will be preserved in the West for future generations.

## BOOKS

**Geshe Kelsang** has prepared a large number of books for publication. Those already in print are:

### Meaningful to Behold

A commentary to Shantideva's *Guide to the Bodhisattva's Way of Life*.

### Clear Light of Bliss

An explanation of Mahamudra in Vajrayana Buddhism.

### Buddhism in the Tibetan Tradition: A Guide

An introduction to Buddhism.

### Heart of Wisdom

A commentary to the *Heart Sutra*.

### Universal Compassion

A commentary to *Training the Mind in Seven Points*.

### A Meditation Handbook

A practical guide to Buddhist meditation.

### Joyful Path of Good Fortune

An explanation of the stages of the path to enlightenment.

### Guide to Dakini Land

A commentary to the Highest Yoga Tantra practice of Vajrayogini.



Books to be published in the near future include:

### Ocean of Nectar

A commentary to *Guide to the Middle Way* by Chandrakirti.

### The Bodhisattva Vow

The essential practices of the Mahayana Path.

### Great Treasury of Merit

A commentary to the practice of *Offering to the Spiritual Guide* (Lama Chöpa Puja).

### Types of Mind

An explanation of the nature, types, and functions of mind.

### Great Mother of the Conquerors

A commentary to the *Perfection of Wisdom Sutras*.

### Tantric Grounds and Paths

An explanation of the grounds and paths of the four classes of Tantra.

### Essence of the Vajrayana

A commentary to the Highest Yoga Tantra practice of the Heruka Body Mandala.

### Heart Jewel

A commentary to the Guru Yoga of Je Tsongkhapa combined with the practice of his Dharma Protector, a special method to receive the blessings of the three lineages.

### Going for Refuge

An introduction to Buddhist refuge practice.

## COURSES

**Geshe Kelsang** is establishing three study programmes at his Dharma Centres: the General Programme, the Foundation Programme, and the Teacher Training Programme.

The *General Programme* provides a general introduction to Mahayana Buddhism, with the emphasis on the Stages of the Path, Training the Mind, and Tantric Mahamudra, the three pillars of Je Tsongkhapa's tradition.

The *Foundation Programme* is designed for those who prefer a more structured approach to their spiritual training. Based on five of Geshe Kelsang's books, the programme lasts for approximately three years. The classes consist of readings, teachings, discussion, pujas, and meditations. Each subject is concluded with an examination.

The *Teacher Training Programme* is designed for those westerners who wish to train as authentic Dharma Teachers.

This programme, which takes seven years to complete, is based on the study of eleven

of Geshe Kelsang's books. To qualify as Dharma Teachers, participants must complete the study of all eleven texts, pass an examination in each subject, satisfy certain criteria with regard to their behaviour and lifestyle, and complete various meditation retreats.

In addition, there is a *Home Study Programme*, consisting of tapes and written material. This programme is based on the teachings of Gelong Thubten Gyatso, a disciple of Geshe Kelsang who is the Resident Teacher at Madhyamak Centre in the UK.

### Manjushri Institute

Conishead Priory,  
Ulverston, Cumbria, UK.  
Tel 0229-54029  
Founded 1975

### Madhyamaka Centre

Kilnwick Percy Hall,  
Pocklington, York, UK.  
Tel 0759-304832  
Founded 1979

### Vajravarahi Centre

38 Deepdale Road,  
Preston, Lancs, UK.  
Tel 0772-59094  
Founded 1980

### Instituto Dharma

C/Notario Quintana 42,  
Ciudadella, Menorca, Spain.  
Tel 971-385756  
Founded 1981

### Tara Centre

4 Manchester Road,  
Buxton, Derbyshire, UK.  
Tel 0298-26672  
Founded 1983

### Chenrezig Centre

21 Portland St,  
Lancaster, Lancs, UK.  
Tel 0524-68437  
Founded 1984

### Amitayus Centre

'Blakelow',  
Newcastle Road,  
Nantwich, Cheshire, UK.  
Tel 0270-662156  
Founded 1985

### Keighley Buddhist Centre

Friends Meeting House,  
Keighley, W. Yorks, UK.  
Tel 0535-42815  
Founded 1985

### Hull Buddhist Centre

Centre 88, Saner Street,  
Hull, Humberside, UK.  
Tel 0482-631744  
Founded 1985

## DHARMA CENTRES

### Asociacion Vajradharma

Apartado 161, Cordoba,  
Spain.  
Founded 1986

### Sheffield Buddhist Centre

8 Sandbeck Place,  
Sheffield, S. Yorks, UK.  
Tel 0742-682359  
Founded 1986

### York Buddhist Centre

The Peace Centre,  
Clifford Street, York, UK.  
Tel 0904-621508  
Founded 1986

### Denby Dale Buddhist Centre

The Reading Room,  
186 Wakefield Road,  
Denby Dale, W. Yorks UK.  
Tel 0484-865007  
Founded 1988

### Teesside Buddhist Centre

The Arts Centre,  
Darlington, Co Durham, UK.  
Tel 0325-720124  
Founded 1988

### Nottingham Buddhist Centre

The International Centre,  
61 Mansfield Road,  
Nottingham, UK.  
Tel 0602-625158  
Founded 1989

### The Buddhist Institute Toronto

1172 Mount Pleasant Road,  
Toronto M4N 2T2,  
Canada.  
Tel 416-488-5554  
Founded 1990

### The Buddhist Institute San Francisco

The Secretary,  
19125 Overlook Rd,  
Los Gatos,  
CA 95030, USA.  
Tel 408-947-6160  
Founded 1990

### The Buddhist Institute Mexico

The Kilner Foundation,  
Apartado 148,  
Ajijic, Jalisco,  
Mexico.  
Tel 5-41-88  
Founded 1990

## SADHANAS

**Geshe Kelsang** has supervised the translation of many essential sadhanas, of which only a few are listed here:

### Essence of Good Fortune

Preparatory practices for meditation on the stages of the path.

### The Yoga of Buddha Amitayus

A method to increase lifespan, wisdom, and merit.

### Offering to the Spiritual Guide

Lama Chöpa Puja.

### Dakini Yoga

Six-session Guru Yoga with self-generation as Vajrayogini.

### Quick Path to Great Bliss

The extensive sadhana of Vajrayogini.

### A Messenger Bringing a Hundred Vajra Blessings

Preliminary practices for retreat on Vajrayogini.

### Bestowing Attainments that are Wished For

Burning offering to Vajrayogini.

### Wishfulfilling Jewel and Heart Jewel

Guru Yoga of Je Tsongkhapa with the practice of his Dharma Protector.

### Heruka Body Mandala

A condensed Highest Yoga Tantra sadhana of Heruka.

If you would like to receive more information about Geshe Kelsang's Centres, his books, or any other activity mentioned here, please contact:

The Kilner Foundation, P.O. Box 2826, Palm Springs, California 92263, USA. Tel 619-325-5423

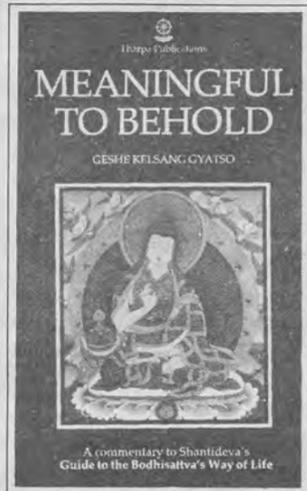
The Tharpa Foundation, 15 Bendemeer Road, London SW15 1JX, UK. Tel 081-788-7792

# Tharpa Publications – Books by Geshe Kelsang Gyatso Rinpoche

Tharpa Publications publishes a wide range of books, sadhanas, and other study material from the Mahayana Buddhist tradition of Lama Tsongkhapa, as introduced to the West by Geshe Kelsang Gyatso.



Geshe Kelsang Gyatso is currently preparing a collection of essential texts for western Dharma practitioners. Below, we list the books and sadhanas that are already in print and those that are soon to be published.



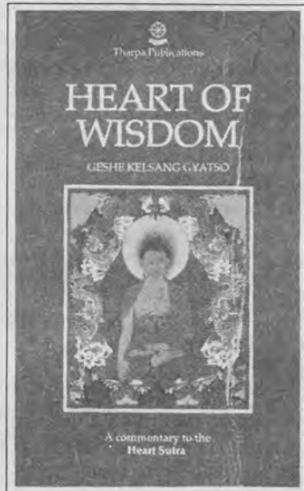
## Meaningful to Behold

A commentary to *Guide to the Bodhisattva's Way of Life* by Shantideva

428pp \$22.95

The first entire commentary to this classic Mahayana text published in English. A clear and extensive explanation of how to develop and maintain the altruistic motivation of bodhicitta, and how to engage in the Bodhisattva's way of life by practising the six perfections.

Included also is an explanation of concentration and the wisdom realizing emptiness.



## Heart of Wisdom

A commentary to the *Essence of Wisdom Sutra* (the *Heart Sutra*)

202pp \$17.95

An extensive commentary to the *Heart Sutra*, revealing the very essence of Buddha's teachings on emptiness, the ultimate nature of reality, and the methods to develop the wisdom realizing emptiness.

The book also presents an explanation of how to train on the five Mahayana paths as well as a special method for overcoming obstacles.



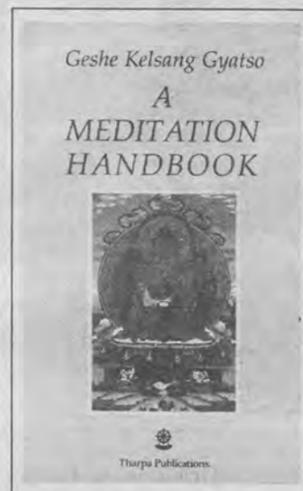
## Universal Compassion

A commentary to Bodhisattva Chekawa's *Training the Mind in Seven Points*

175pp \$15.95

A commentary to a classic Buddhist masterpiece containing a wealth of profound advice that has immediate application in our daily lives.

Beginning with the preliminary practices, the book sets out the actual methods for developing the mind of universal compassion and for transforming difficult circumstances into the path to enlightenment.



## A Meditation Handbook

A practical introduction to meditation on the stages of the path to enlightenment

125pp \$13.95

An excellent introduction to Buddhist meditation. The first part of this book provides basic background material on meditation — why we need to meditate, how to prepare for meditation, and how to conduct a meditation session, and the second part presents practical instructions on a cycle of twenty-one meditations. Also included is advice on retreats.



## Joyful Path of Good Fortune

A comprehensive explanation of the stages of the path to enlightenment

627pp \$22.95

One of the clearest and most extensive lamrim commentaries available in English. Written in accordance with the pure unbroken lineage passed down from Atisha, *Joyful Path* provides a structured and practical presentation of the entire path to enlightenment, enabling the reader to appreciate fully the essential meaning of Buddha's teachings.

## Forthcoming

Tharpa Publications plans to publish the following new books by Geshe Kelsang Gyatso during the course of 1991.

### The Bodhisattva Vow The essential practices of Mahayana Buddhism

This book explains how to take the Bodhisattva vows and then engage in the practice of the six perfections — giving, moral discipline, patience, effort, mental stabilization, and wisdom. There is also a section on how to purify downfalls in conjunction with the *Mahayana Sutra of the Three Superior Heaps*.

### Clear Light of Bliss An explanation of the Mahamudra in Vajrayana Buddhism

The highest spiritual attainment is the resultant Mahamudra that is the union of mind and body. *Clear Light of Bliss* provides a lucid explanation of how to attain this realization through training in Tantric Mahamudra in dependence upon the yoga of tummo, or inner fire.

### Guide to Dakini Land A commentary to the Highest Yoga Tantra practice of Vajrayogini

Dakini Land is the Pure Land of Buddha Vajrayogini. It is attained by practising the generation stage and completion stage of Vajrayogini Tantra. *Guide to Dakini Land* gives a clear and comprehensive explanation of these practices. It also includes explanations of Tantric preliminaries and Tantric retreats, as well as new English translations of many essential sadhanas.

### Great Treasury of Merit An explanation of the practice of Offering to the Spiritual Guide

*Offering to the Spiritual Guide*, (Lama Chöpa Puja) is a special Guru Yoga of Lama Tsongkhapa's tradition, which includes all the essential practices of both Sutra and Tantra. *Great Treasury of Merit* provides an extremely clear and accessible explanation of *Offering to the Spiritual Guide* and shows how it is to be practised within the context of lamrim, lojong, and Tantric Mahamudra. Also included is a new English translation of the sadhana.

### Heart Jewel A method for receiving the blessings of the lineages of wisdom, compassion, and spiritual power

This book, which is written in accordance with the blessed lineage of instructions received directly from Buddha Manjushri, provides an extraordinarily clear explanation of how to gain full realizations of wisdom, compassion, and spiritual power by relying on Lama Tsongkhapa and his Dharma Protector.

### Ocean of Nectar A commentary to *Guide to the Middle Way*

*Guide to the Middle Way*, by Chandrakirti, is the definitive Mahayana commentary to Buddha's ultimate teachings on emptiness. It reveals the view of the Madhyamika Prasangika School and shows how to practise this view within the context of the Bodhisattva's progress on the ten spiritual grounds. *Ocean of Nectar* provides a line by line commentary to the text with the emphasis on its application within daily Dharma practice. Also included is a new English translation of Chandrakirti's root text.

## Sadhanas

Tharpa Publications is publishing a range of essential sadhanas that have been translated into English under the guidance of Geshe Kelsang Gyatso. The sadhanas are attractively produced with gold foil-block covers and full-colour pictures. They are produced in bound and loose-leaf formats, with special binders for the loose-leaf sadhanas, priced \$8.95. Sadhanas in print include:

### Great Compassionate Mother

Praises and requests to the Twenty-one Taras combined with self-generation. 25pp \$6.00

### Heart Jewel

The Guru Yoga of Je Tsongkhapa with the practice of his Dharma Protector. 9pp \$4.50

### Medicine Guru Sadhana

Prayers and requests to the Assembly of Seven Medicine Buddhas. 21pp \$5.50

### Dakini Yoga

Six-session Guru Yoga combined with self-generation as Vajrayogini. 27pp \$5.50

**Essence of Good Fortune**  
Prayers for the six preparatory practices for meditation on the stages of the path. 19pp \$5.50

Forthcoming sadhanas include:

**Quick Path to Great Bliss**  
The extensive sadhana of Venerable Vajrayogini.

**Feast of Great Bliss**  
Self-initiation practice of Venerable Vajrayogini.

**Vajrayogini Retreat Preliminaries**  
Extensive and condensed preliminary practices for retreat on Venerable Vajrayogini.

**Chenrezig Sadhana**  
Prayers and requests to Buddha Chenrezig.

**Great Mother**  
A practice for averting obstacles in association with the *Heart Sutra*.

**The Bodhisattva's Confession of Moral Downfalls**  
Prostrations to the Thirty-five Confession Buddhas with the Sutra of the Three Superior Heaps.

**Offering to the Spiritual Guide**  
The special Guru Yoga practice of Lama Tsongkhapa's tradition.

All titles published by Tharpa Publications are available from Snow Lion Publications

# NEWS

## Lama Tharchin Rinpoche

*Continued from page 1.*

much of a difference who you are can make in the world.

I interviewed Lama Tharchin Rinpoche at his home late in October. In the midst of an incredibly busy schedule, he seemed relaxed and poised, yet a little hesitant to be speaking so much about himself. Still, he answered all my questions directly, and this is what transpired. Enjoy!

**Q:** Where did you grow up?

**Lama Tharchin Rinpoche:** I grew up in Tibet. My father, Wongtsang Chimed Dorje, was from Amdo. There he was the head of a very famous gumpa, Repkong Ngakpa Gumpa [Yogi Monastery]. In Tibet, the Repkong Ngakpas were most famous. In my father's time there, there were more than 3,000 ngakpas. He took his father's place, and was enthroned as the head of the gumpa. My father's life was prophesied by Guru Rinpoche [Padmasambhava, the famous seventh-century Indian saint who established Buddhism in Tibet], as was his meeting with my mother.

One time he travelled to the North. Because of his high station, he had to travel with a large retinue of attendants. The people in the North were poor, but because of culture and custom, they were obliged to show respect and hospitality to Ngakpas. My father saw that it was too much for them, but because he was famous, they had to show respect. He didn't like this.

The public also had to support his monastery. When he went to visit their homes, he saw that they were very poor. Still, every year they had to make large "offerings" to the gumpa. He felt that fame was not pure, that it was a big obstacle. He saw that he could not truly develop in his practice while he was famous.

One night, he climbed out his window and escaped. He left everything and became a beggar. He never told anyone his name or where he was from. He began a pilgrimage, and did prostrations from East Amdo to Lhasa. Amdo is three months from Lhasa by horse, a very long way. He did retreat in many caves and holy places, and made great progress in his practice.

Along the way, while travelling through the province of Kham, he met my mother, Sendok Tsewang Drolma, in Gonjo. My mother's family, from the Gonjo Agartsang, was very ancient and famous, descending from the minister of Gesar of Ling. Her father was a lama, but at the time she met my father, her father had passed away. Her brother, who was also a lama, met my father. Although my father was a beggar, the brother recognized his quality right away, and introduced him to my mother. Otherwise, he would never have recommended a beggar to my mother, being of a noble family.

My mother was very sick, so sick she almost died. My father said, "It would be better if you became a beggar, too." She had great faith in him, and went with him. The same day that they left, she recovered from her illness completely.

They travelled until they came to Lhasa. There they met His Holiness Dudjom Rinpoche, who told my father, "Your second wheel is sufficient. (There are three "Lama Wheels." The first is education and learning. The second is practice and accomplishment. The third is benefitting beings by serving the doctrine and giving teachings.) Now it is time

to turn your third wheel."

His Holiness Dudjom Rinpoche told him to stay in Kongpo, where His Holiness' gumpa was. So, they stayed there, and I grew up in Kongpo.

My father had his own monastery there in Kongpo. Kongpo is close to Lhasa—about fourteen days by horseback.

**Q:** At what age did you begin studying Dharma?

**Lama Tharchin Rinpoche:** When I was eight years old. At that time I went to His Holiness' gumpa and began learning reading and writing and other subjects.

**Q:** In terms of your spiritual lineage, you are a Nyingmapa lama and a Repkong Ngakpa. What are the special aspects of the Repkong Ngakpa tradition?

**Lama Tharchin Rinpoche:** Repkong is one monastery. Within it are four different groups: Nyingthig, Mindroling, Tersar and one other. Ngakpas are not monks. They are like householders. H.H. Dingo Khyentse always says that Repkong is the source of all knowledge.

There are many scholars in the monastery, but they are not just scholars alone. There are many, many, great mahasiddhas [yogis who have attained great spiritual powers]. In Repkong there is one rule: in wintertime, you have to do strict retreat. That way there is a lot of accomplishment. They are famous for having great supernatural powers as a result of their meditation.

In Tibet, we have lots of bandits. Even the bandits have to be careful; they have great fear and respect for the Repkong Ngakpas. If they are planning on robbing a camp, they make sure that it is not a camp of a Repkong Ngakpa. We are very famous; lots of mahasiddhas.

There is a story of one Repkong Ngakpa who was riding his horse through a canyon. At one corner, there was big boulder sticking out, which scared his horse. The yogi lectured the rock, "You are sitting next to the road. You scare many people. You can't do this any more!" He whipped it with his riding whip, and the rock turned and ran away to the other side of the mountain! There are many stories like that about the Repkong Ngakpas.

**Q:** Living among the Repkong Ngakpas, did you ever see powers such as these?

**Lama Tharchin Rinpoche:** Yes. My father had power like that. Lots of stories about him.

**Q:** Was it your idea to become a Lama?

**Lama Tharchin Rinpoche:** First it was my father's idea. My father had three sons. I am the youngest. My oldest brother was amazing, very smart and knowledgeable, and had similar spiritual power to my father. But my father recommended me to be his lineage holder, to inherit his spiritual lineage.

At the time, I wondered and everyone wondered why he did that. My eldest brother, Pema Rinchen was recognized as an important lama's emanation by the Karmapa when he was twenty-five years old, when he went to the Karmapa's monastery in Tsurphu. He stayed there as a tulku [incarnate lama]. Then he was sent to North Tibet to build a monastery there. He had many students. He became a very, very famous lama. However, he stayed in Tibet after the Communist invasion, and passed away. He did not have time

to pass on many teachings. Now I understand why my father decided to choose me. I am still alive, while my brother is dead. He also had no son. My lineage passes from father to son.

First, my father decided I should become a practitioner. I learned everything at the monastery the same as all the other students: chanting, musical instruments, mandala making, divination, reading, writing, Dharma, until age sixteen. After age sixteen, it was my decision. I wanted to practice pure Dharma.

I did not believe that I could practice in the same way that Milarepa did, but there was a famous Repkong yogi, Shabkarwa Tsokdruk Rangdro, who was said

[the Bodhisattva of Compassion]. And yet, in front of you, there is a place like a raksha town." After that, His Holiness Dalai Lama issued a command that the killing of the animals be stopped from that day forward.

**Q:** Was your appreciation of this yogi part of what interested you in the Repkong lineage?

**Lama Tharchin Rinpoche:** My father was the one that first directed me toward it. When I was young, I said many things to my parents about my past lifetime, about having been a particular famous lama who was the head of a big monastery in my last lifetime. My father didn't want me to hold that title, because he had been the

gave me a name. Just secret.

**Q:** But was there a particular lama that your father recognized you as?

**Lama Tharchin Rinpoche:** I talked in a very detailed way about who I was: name of gumpa, my name, and so on.

**Q:** So, when you were a child, did you have pretty clear memories of your former lifetime?

**Lama Tharchin Rinpoche:** Yes, my family told me that I did.

**Q:** Is this an ability that you still have? Do you still remember?

**Lama Tharchin Rinpoche:** No. I don't remember anything. When people ask, "What kind of emanation are you?" I say, "There are two possibilities: maybe pig or maybe cow!"

**Q:** So then after the Communists came in, you had to come out of retreat, and they made you a school teacher for a while. When did you leave Tibet?

**Lama Tharchin Rinpoche:** I stayed and worked under the Communists for nine months. Then I escaped from Tibet with my family: with my older brother, younger sister, niece, father, mother, brother's wife, a friend of mine, and his wife and daughter.

It took us one month and twelve days. For the last twelve days we had nothing to eat. There was no path through thick Himalayan jungle. We just went up the sheer rock cliffs from mountain to mountain, up and down again with no path, nothing to eat. Very, very difficult. One month and twelve days with nobody, no people in sight. Only empty mountains.

Finally we came to a tribe of Lopa, Burmo-Tibetan jungle people, in the mountain kingdom of Assam, between Tibet and India. They were naked, and many of the tribes were cannibals. These people did not seem to be cannibals, however. They helped us, and gave us food.

From there, we went on to India. That was in 1960, I came to America in 1983, from Nepal.

**Q:** Where in India did you stay?

**Lama Tharchin Rinpoche:** I stayed in Orissa, where His Holiness Dudjom Rinpoche had his gumpa. I taught and worked there.

**Q:** Why did you decide to come to America?

**Lama Tharchin Rinpoche:** I had a gall bladder problem in Nepal, and was told that if I wanted good medical treatment for it, I had to go to America. Then I got stuck there! Karma winds blew me here.

I had decided to go back. Then, when H.H. Dudjom Rinpoche came in 1984, he asked me to stay here and teach, and I did. He thought that in the West, it is like springtime for the Dharma; it is just beginning to grow and flow forth. He wanted me to stay, teach, take care of doctrine. So I am trying to do that.

**Q:** So, now you are in America. Why did you decide to settle in Santa Cruz?

**Lama Tharchin Rinpoche:** That's interesting. I had a dream. Before I came to America, I did a one-month retreat in Lumbini, which is where Buddha Shakyamuni was born. At that time I had a dream about going to the West.

When I first arrived in America, after three weeks in San Francisco, I came to Santa Cruz. Then, I stayed here. I really feel that Santa Cruz has a spiritual quality, like a holy land. For a very small town,

*Continued on page 9.*



Lama Tharchin Rinpoche

to be an emanation of Milarepa, whom I admired so much. Shabkarwa Tsokdruk Rangdro wrote *The Garuda Flight Doho* (Spiritual Song of the Space Eagle's Flight). He was truly amazing. I really thought I could be like him; I wanted to be like that lama, and I felt that it was possible to maybe practice like he did. So after age sixteen, I really realized the importance of Dharma.

**Q:** What was it about this particular lama that made you feel you could be like him? What was it that you admired about him?

**Lama Tharchin Rinpoche:** He was an amazing lama. He especially helped poor people. He was a great pandita [scholar]; the number of books he wrote was amazing. At the accomplishment level, he was a very famous mahasiddha.

When he wrote, it seemed as if his whole life was given to writing. It was the same with teaching; when he taught, you would think that he devoted his life to nothing but teaching.

Every place he would go, hundreds of beggars would follow him. He gave them teachings. All his wealth and fortune went to taking care of poor people. He had compassion.

I read his life story. Totally amazing, too. He went to the holy city of Lhasa, once. In the outskirts of the city, the butchers there had made a wall of bones from the animals they had slaughtered. It reminded him of a dwelling of rakshas [blood drinking demons]. He wept at the sight. Lhasa is like a pure land, and this was like a cannibal town. He went right to His Holiness Dalai Lama and said, "This is incredible. You are the emanation of Chenrezig

head of a very famous gumpa, Repkong Ngakpa Gumpa, and he felt that fame was an obstacle to practice. My father was scared that the same thing would happen to me, and he didn't want me put in that kind of position. He told my mother, "He is an emanation of a realized being. His actions will always be of benefit for others; it doesn't matter if he has a famous name or not. I don't want him to be the head of a famous gumpa." So, they never told anyone; they kept it a secret.

My father wanted me to be his lineage holder, to be the holder of the Repkong Ngakpa lineage, but he didn't want me to go into a big monastery. He wanted me to do a twelve-year retreat.

So, from age sixteen to twenty-five, eight years, I did retreat. For the first five years of retreat, I was in total solitude, all by myself in the jungle. For the last three years, I was in a group with three other yogis. Then the Communists came, destroyed all Tibet. Soon after, we ran away.

**Q:** So the Communists came while you were in retreat?

**Lama Tharchin Rinpoche:** That's right. After they came, they destroyed everything. It was not possible for anyone to do retreat. Everyone had to work. So I finished my retreat really fast. People were not allowed to do retreat. They put me to work as a school teacher.

**Q:** Who were you recognized as being an incarnation or emanation of? What lama?

**Lama Tharchin Rinpoche:** Nobody. When I was a child, I said lots of things, but my father kept it secret. So nobody recognized me, or

# NEWS

Continued from page 8.

it has lots of Dharma activity, Buddhist centers like Rigpa, Vajrayana Foundation, Kagyu Center, Vajrapani, Zen Center, Burmese Temple, Japanese Temple, Vietnamese Temple. It magnetizes spiritual people. Very special for the Dharma.

So, first, I had a dream. Very strong karmic connection. First I was stuck here. Now I love it. This place is so beautiful, just like Pure Land: redwoods, hills, ocean, the quality of richness, so pure, like a painting. The outer elements seem so pure, so rich. The summers are not hot. The winter is not cold.

Any time I go away, I am so glad to come back to Santa Cruz. It feels so good here. I feel attached to Santa Cruz, like a hometown. It is my goal to set up a gompas here, a center, retreat place, library, also to build a stupa, and to make a great statue here. A place for people to rest and feel peaceful when they are tired of samsaric activities.

In the West, people are very, very rich, but when you have mental suffering, it is important to have a place to relax, cool down, do spiritual practice. Some place to rest, when people are tired from worldly activities, and want to feel peaceful. I want to build a place like that, a peaceful place. When people get hot, they need someplace to cool down! I want to make that kind of place.

Q: In the East, India and Tibet, many people are very poor, and yet certainly very rich in spiritual tradition. The West has a higher standard of living, yet here people experience a different kind of suffering, much more mental suffering. Would you comment more on this?

Lama Tharchin Rinpoche: It's really true. When you live in samsara, everywhere there is suffering. There are different forms of suffering. In the East, we have physical suffering. In the West, mental suffering is deeper, because the culture is related with materialism. You don't know how to cool down your brains. Our brains are like machines, turning day and night with worldly activity, and they overheat.

In the East, there is physical suffering, but everything in samsara is changeable. It is easy to cure physical suffering; there is the potential to change it easily. It can be done with money, with a house, with heat, with medicine.

With mental suffering, the spiritual way is the only cure. Dharma is especially directed toward the mind. That way, it is more beneficial. Dharma is helpful in many ways, but especially in the West with mental suffering, Dharma is really useful. People get tired, agitated, emotional. They need some place to rest, some way to get peaceful. Only Dharma can do that; Dharma provides a way to pacify the mind and heart.

Q: You have also begun to make contact with Native American people.

Lama Tharchin Rinpoche: Yes, I do have lots of Indian friends. When I was in Nepal, many Western people asked me if I was Native American. We look similar; it is easy to make connections. I have lots of Native American friends in Spokane, Seattle, here.

Recently I went to the Four Corners area to do a ceremony for healing of the earth. It works in two different places: outer and inner. It is a ceremony for purifying and pacifying pollution of the ele-

ments. Both the inner elements—the constituents of the body, and the outer elements—the environment—have a lot of pollution. These elements are the same for the elemental spirits, local deities, and people. When we can cure their suffering, then in the same way, human beings will naturally have happiness, and experience increase in many ways.

The Navajo people invited me down to that area. I made many friends. We have many similarities. It was like being in a Tibetan camp; the facial features and customs are very similar.

Q: You mentioned that the Dharma, and in particular the ceremony that you did there, helped to purify the outer and inner elements, and that when the pollution in the environment is pacified and purified and the inner elements are peaceful, then people feel more peaceful.

Lama Tharchin Rinpoche: Yes. It removes many different diseases, starvation; much suffering is removed by purification of the elements. Especially at this time, we are making treasure vases—a special healing for pollution. Guru Rinpoche prophesied that in degenerate times, people would use lots of poisonous things. That poison would defile the world, and the gods and nagas would suffer from the negative effects of pollution, and their energy and ability to help human beings would be decreased. Signs of this would be no rain, many kinds of disease and suffering, fighting within families, in communities, and between countries. That kind of suffering would become heavier and heavier and heavier, and positive qualities would decrease.

At that time, you can use mantras and substances, deities, visualizations, concentration, and make treasure vases for purification of the local gods, wealth protectors, and nagas. When their impurities, pollution, and obscurations are cleansed, then the sun shines, and you have power of the outer elements, gods, nagas. It starts to rain. Good qualities increase and human suffering is removed.

For this reason, we are making the treasure vases. When I go next to the Four Corners area and many different areas, we will be burying treasure vases in mountains and sacred lakes around the country.

Q: So the treasure vases relate to the elements and energies, and the mantras and substances of each treasure vase help to purify the protectors, the deities of the land, and the nagas of the water, and the sky, all the different spirits, and help to restore harmony to both the land and the people.

Lama Tharchin Rinpoche: Yes, everything. The treasure vase draws the earth energy from eighty thousand miles in all directions to it. It increases the energy of Earth, Water, Fire, Air. The power which was depleted is drawn back.

The treasure vase can also be kept on your altar, and you can accumulate merit and wisdom by making offerings. You can put it in a statue or stupa. You can also bury it in the mountains or near water. It will increase the positive qualities.

Q: What would you most like to accomplish in Santa Cruz? What is your main goal?

Lama Tharchin Rinpoche: The main goal is the retreat center. I would like to build a retreat center, for Tibetan Culture and Art, and for Dharma, a place where

people can do practice and retreat, a place where people can taste their pure wisdom mind and attain enlightenment. Whoever has that experience, we feel they are very special.

Buddhadharma has been destroyed in Tibet, but still, all lamas are wishing and trying very hard to keep these Buddhadharma teachings alive, to maintain an unbroken lineage. That is my concern, also.

If we can have some retreat land, I can teach and people can practice. Then they can teach other people, and in that way we can benefit many, many beings. Temporarily, they can benefit others by relieving mental suffering. Ultimately, they can attain the final goal of enlightenment. Through Dharma practice suffering diminishes and the ultimate goal of enlightenment can be reached.

Now those lineages have become very thin. There is much concern among lamas that their doctrine be preserved. Before I die, I want to establish my lineage. I want to pass along everything I have learned. I don't want to take it to the cemetery without having passed it along. ■

Jampa Dronme (Mackenzie Stewart) lives in Aptos, California. In addition to his studies in the Kargyupa and Nyingmapa lineages of Vajrayana Buddhism, he received ordination into the Tiep Hien order from Thich Nhat Hanh. He has studied and taught Tai Chi Chuan, Buddhism and the Healing Tao system of Taoist Master Mantak Chia.

## Upcoming Dharma Teachings with Lama Tharchin Rinpoche:

- Jan. 26 "Foundation Practices of Dzog-chen," Santa Cruz
- Jan. 27 "Introduction to Vajrakilaya & Losar," Marin County
- Feb. 4-12 "Tibetan New Year Preparation & Teachings," Santa Cruz
- Feb. 15 "Losar Ceremony," Santa Cruz

For more information and a full schedule of Lama Tharchin Rinpoche's teachings, please write to: Vajrayana Foundation, P.O. Box 2542, Aptos, California 95001. Tel. 408-685-3921. ■

## PRISON DHARMA NETWORK A Non-Sectarian Buddhist Support Network for Prisoners and Prison Volunteers

Dear Folks at Snow Lion,  
I can't begin to express how deeply grateful I am to all of you for your generosity. The books you so readily donated will be sent to interested and needy inmates. A few, already sent out, are no doubt being devoured this moment by eyes and minds starving for the beauty, wisdom, and practical advice offered therein.

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Vicki Shaw for PDN  
If anyone is interested in donating books, Dharma items, or assisting the Prison Dharma Network in any way, please contact Vicki Shaw at P.O. Box 987, Bloomfield, Connecticut, 06002. ■

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## GESHE NGAWANG DHARGYEY IN NEW ZEALAND

Geshe Ngawang Dhargyey was born in a small town called Yarkyang, in the Tre-hor District of Kham, which was largely a farming community during that time.

Geshe Dhargyey's monastic education commenced at the age of seven at the local monastery, D'ar-gye. There he studied very hard and showed great promise as a serious scholar and practitioner.

In order to fulfill his potentialities, Geshe Dhargyey went to Lhasa at the age of sixteen. At that time it was a three-month journey by foot and horse from Kham to Central Tibet.

They eventually arrived in Nepal, and then India one month later. It was in Buxa, a refugee camp where the Sera monks had reassembled, that Geshe Dhargyey passed his Geshe examinations, receiving the highest degree, Geshe Lha-ram-pa.

He lived in Kalimpong for about four years, studying, practicing, and teaching. He later moved to Dalhousie, where Sharpa Rinpoche and Khamlung Rinpoche first received religious instruction from him. This is also the place where he had his first Western students.



Geshe Ngawang Dhargyey

In Lhasa he was admitted into the Sera J'e College under the Abbot, Ngawang Gya-tso. There he studied under great masters, such as She-rab Wang-chog, Chomzse Ngawang Dorje, Geshe U-gyan Tse-den and D'on-t'rub Top-Gyal (who later became abbot of Sera Je College after the monastery was resettled in South India).

In Sera Je, Geshe Dhargyey studied the Five Treatises. He was also under the gracious, kind eye of His Holiness the Dalai Lama's Junior Tutor, Kyab-Je Tri-Jang Dorje Chang, who showed great interest in his progress. At times the Junior Tutor provided Geshe Dhargyey with food and other necessities; he also helped him in preparing for debates.

Meanwhile, in Dharamsala, the Tibetan Library of Works and Archives was being built under the auspices of His Holiness the Dalai Lama. Upon completion in 1971, His Holiness asked Geshe Dhargyey to teach Dharma classes to Westerners at the Library with the help of Sharpa Rinpoche and Khamlung Rinpoche as translators. These classes began in November 1971.

For approximately ten years, Geshe Dhargyey tirelessly taught five and six days a week. Vasubandhu's *Abhidharma-kosha*, Shantideva's *Shiksha-samujai* and *Bodhicaryavatara*, the Junior Tutor's *Lam Rim*, *Uma la Jug-pa*, Gampo-pa's *Lam Rim (Jewel Ornament of Liberation)* and many



Dhargyey Buddhist Centre

Geshe Dhargyey had Lha-gon Rinpoche and T'ub-ten Rinpoche under his care during his escape from Chinese occupation in 1959. Although the journey was perilous, they chose to continue wearing their maroon robes of Lord Buddha. They visited several pilgrimage places on their way, including Rateng Monastery, Chokor Gyal, Di-khung Dhen-sa Thil Monastery and Ta-lung Monastery.

other important Buddhist texts were taught during this time. He introduced the precious Buddha Dharma to thousands of Western students.

In 1982, Geshe Dhargyey was invited to Washington University to teach for a semester. When word got out that he was leaving India, he was invited by several Library students to visit their countries as well. He visited and gave teachings

in England, Europe, U.S.A., Australia and New Zealand. At the end of that tour, he agreed to return to New Zealand to set up and teach at a Buddhist Centre. His students in New Zealand worked hard toward this project which eventuated in 1985. The Dhargyey Buddhist Centre was founded and Geshe Dhargyey arrived in June 1985, along with his attendant, Kedup Tharchin, Geshe Pal Tsering and translator, Losang Dawa.

The centre is located in Dunedin, a university town of about one hundred thousand people. Dunedin is set in a beautiful coastal area of the South Island. The centre is in a large, beautiful, stately historic home. Geshe Dhargyey lives there along with his attendant, Khedup Tharchin, and several disciples.

There are classes on Monday nights (presently *Ngon tog gyen*), Thursday nights (presently *Lam Rim Chen Mo*) and meditation classes on Sunday mornings. Tibetan language classes are given by our translator, Losang Dawa.

The centre offers a short course of teachings of special interest to Geshe Dhargyey's overseas students each year.

The centre is steadily growing under the kind and compassionate care of Gen Rinpoche. We already have a Western Sangha of seven and an ever-increasing number of students.

Anyone interested in more information about the centre, please write to: Dhargyey Buddhist Centre, 22 Royal Terrace, Dunedin, New Zealand. Telephone: (64) (03) 4778374.

## UNICEF CATALOG

Dear Snow Lion:

I am writing to express concern about the most recent (Fall/Winter) UNICEF catalog. In that catalog, several items are listed as reflecting the culture of "Tibet (People's Republic of China)." On page 18 of the catalog, one of the Children of the World plates depicts a child in Tibetan clothing. This plate is designated "Child of Tibet, People's Republic of China." Another item on page 24 has the designation "Tibet (People's Republic of China)." The juxtaposition of Tibet and People's Republic of China lends an inexcusable legitimacy to the forceful

takeover of Tibet by China. It is particularly ironic that the People's Republic of China would want to capitalize on a culture that they are trying hard to obliterate.

This catalog has a very wide distribution. Concerned readers can protest UNICEF'S actions by writing to: The Account Executive, c/o UNICEF, 2515 East 43rd Street, Chattanooga, Tennessee, 37422.

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### KÜN-ZANG LA-MAY ZHAL-LUNG

THE ORAL INSTRUCTION OF KÜN-ZANG LA-MAY  
ON THE PRELIMINARY PRACTICES  
OF DZÖG-CH'EN LONG-CH'EN NYING-TIG

Kün-zang La-may Zhal-lung

PART ONE

As transcribed by  
Pal-trül Ö-gyen Jig-me Chö-kyi Wang-po Rin-po-che



NGA-GYUR NYING-MAY SUNG-RAB  
ENGLISH TRANSLATION SERIES  
VOLUME IV

Translated from the Tibetan and edited by  
Sonam T. Kazi

The Oral Instructions of Jig-me Gyal-way  
Nyu-gu on the Preliminary Practices of  
Dzog-ch'en Long-ch'en Nying-tig,  
The Highest Buddhist Doctrine, *Expounded*  
by Kün-k'yen Rig-dzin Jig-me Ling-pa

Transcribed by Paltrül Rinpoche;  
Preface by Chatral Sanggay Rinpoche;  
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## SAKYADHITA

### Daughters of the Buddha

Edited by Karma Lekshe Tsomo  
Snow Lion Publications, 1988.  
Review by Ellen Sidor, reprinted  
from *Primary Point*, Fall 1990

The proceedings of the First International Conference on Buddhist Nuns held in Bodhgaya, India in 1987, have been collected into a unique and fascinating book. One gets a sense of Buddhist history in the making: gritty and squalling. The editorial process was hair-raising: transcribing and typing in Dharamsala, India, amid monsoon rains, scorpions, rodents, hepatitis, thefts of typewriters, tape failures. But as editor Bhiksuni Tsomo states, the participants "aim at nothing less than the spiritual awakening of half the human race—women's liberation in the truest sense—so a few stumbling blocks can no doubt be expected."

Some 150 people, about equally divided between nuns, monks, and laypeople assembled for the week-long conference, which opened with 1,500 people taking refuge and precepts, followed by a keynote speech by His Holiness the Dalai Lama in which he linked the struggle for women's rights with the struggle for world peace, and affirmed his personal commitment to helping establish full ordination for women in Tibetan Buddhism. During the week, papers, talks and discussions alternated with periods of practice.

Since the participants were quite diverse—ranging from women who had never left their own countries to affluent Westerners—so is the style of the chapters, and there is some information overlap from one to the next. This repetition actually helps one remember some of the torrent of detail. As if you were watching a complex and slowly revolving chandelier, the same elements keep coming into view but each time from a slightly different angle, giving the book considerable depth and richness.

The conference focused on four questions: what it means to be a nun, to be a Buddhist woman, to follow an Asian religion in Western countries, and to follow an ancient spiritual path in the modern world. Among these are some controversial issues. For example, the issue of full ordination for women—an idea which would hardly be questioned by Western women, especially feminists—aroused great concerns from women and men in countries like India and Sri Lanka, where it is a highly volatile topic. Full ordination for women challenges traditional men's roles, and raises concerns and expectations about women's access to education and the power structure. As the conference opened, there were concerns that "the gathering could be misused as a platform for Western feminists in a blind battle for equal rights that would damage Buddhism." But this pitfall was avoided by the tack the conference took, providing factual information about women and Buddhism worldwide, and encouraging a reasoned approach to the issues.

In the chapters on full ordination, benefits and obstacles are discussed, and a call for action is issued: "Buddhist women, numbering in the millions, possess considerable public relations potential. The rate at which improvements can be made for Buddhist women and recognition gained for Buddhist nuns depends to a great extent on the skill with

which the better informed and better educated among those millions wield that potential."

There are reports from Buddhist laywomen, chapters on the importance of vows, and details from all the countries in which there are Buddhist nuns, showing a wide variety of lineages, practice styles and degrees of acceptance in their cultures. Fascinating details abound, as in the following: "[In the Buddha's time in India] The first renunciates were instructed to retrieve rags from the trash bin, join them together in a designated pattern, and dye the resultant garments a yellowish hue which was then considered highly unattractive."

The chapter on celibacy is worth the price of the book. Exceedingly well-written, wise and thought-provoking, it provides a refreshing view of relationships for those tired of being caught in the mire of Western materialist, sex-oriented culture. For example, "Celibacy... represents a decision to rely on one's own inner authority." And, "the decision to remain celibate is particularly significant for women. It is the ultimate rejection of life as a sex object..."

The suppression of Buddhism by Communism in Tibet, China and North Korea is among the noteworthy topics discussed. Also, the book shows why Buddhist nuns flourished in some countries and were discouraged in others. For those of us puzzling over how to help Buddhism take root in the West, we can learn a lot by seeing how much has depended on women's place in their particular culture, on whether a life of renunciation is seen as a threat to society and family life, or whether a nun sangha is seen as competing with an already established monk sangha.

Bhiksuni Pema Chodron, Abbess of Gampo Abbey in Nova Scotia, contributes an important chapter about the Abbey's training schedule, philosophy and three-year course of work, meditation and study during which ordination is possible at several different levels. In another chapter, living by the Vinaya (the original rules for monks and nuns) in the present day is discussed, and a warning issued: "If we wish to create lasting monasteries and a stable sangha, relaxing the rules unnecessarily may prove to be a big mistake."

Another set of chapters addresses the "delicate topic" of livelihood for nuns and monks. People in traditional Buddhist countries are accustomed to supporting the monastic sangha, while new Buddhists in Western countries are not. There are problems of women dropping out because of depression, lack of support, and the necessity of getting a job. A sprinkling of excerpts will give you the flavor: "Western sangha members are caught in a bind between their vows and their cultural context." "As yet, there is a startling scarcity of monasteries and nunneries in Western countries. Even a person who is strongly inclined toward ordination would be wise to consider seriously the question of livelihood before deciding to take vows." However, such cautions should not deter anyone with a strong calling, as evidenced by this comment from an established nun: "Although it is difficult to live as a nun in the West without a supportive monastic environment, I am happy to have been a

pioneer and I want to investigate with others how we can best implement the Buddha's teachings in the West."

This book—a treasure trove of facts, insights and unfamiliar points of view—is highly recommended for anyone concerned about Buddhism, the development of practice, and women's place in it today. The editors and participants are to be commended for their heroic efforts. To be sure, Buddhism's growth in the West as well as the East will depend heavily on its daughters.

Another review from the *Tibetan Bulletin* by Philippa Russell added these good points:

After reading this book one is left in no doubt that a woman can achieve the highest spiritual goals, though the means she employs to gain them may be sometimes slightly different from those suitable for male practitioners. His Holiness speaks of the woman in her role as a mother, the main figure visualized when remembering the kindness of all sentient beings, and the powerful influence she has on each individual's development and on society as a whole. By employing her special qualities and, as Ayya Kema aptly puts it, "carrying the weapon of loving kindness," her spiritual potential can be utilized and her influence can be of immense value. The Buddha himself recognized the tremendous spiritual potential of women and it is significant that he did not discriminate against them as contemporary Indian society did, but sought to protect and assist them. As His Holiness says, "There is no difference between men and women in the practice of the Dharma whatsoever." ■

## NYINGMA EMPOWERMENTS

The complete cycle of empowerments for the treasures of the great Nyingma lama Dudjom Lingpa and selected empowerments for the treasures of His Holiness Dudjom Rinpoche will be given in California by Chagdud Tulku Rinpoche. These empowerments (*wangs*) will be given for twenty-four days beginning April 22nd at Rigdzin Ling, Chagdud Tulku's center in the Trinity Alps near Weaverville, California.

The tradition of practice concealed as treasures (*terma*) by Padmasambhava twelve centuries ago is an illustrious one. Concerned about beings in the future, Padmasambhava saw the need to provide spiritual methods that would relieve them from the afflictions of disease, famine, war and unrest that would manifest in times of spiritual degeneration. Some of these treasures were planted in the mindstreams of his students to be discovered in later lifetimes; some were physical objects left in the earth and rocks, in lakes and streams.

Among the treasure cycles concealed in this manner are those revealed in the nineteenth century by T'hrag T'hung Dudjom throughout the three planes of existence as an emanation of Padmasambhava and an incarnation of Drogban Khye'u Chhung Lotsawa, one of Padmasambhava's twenty-five disciples. Dudjom Lingpa codified *terma* cycles such as the Treasury of the Vast Expanse of the Space of Dharmata (*Chho-nyid Nam-khai Longdzod*). His teachings include mind treasures, earth treasures and visionary transmissions, all of supreme relevance and benefit to beings in these times.

In an uninterrupted lineage, these treasures were received by Jigdral Yeshe Dorje, the late His

Holiness Dudjom Rinpoche. At Boudhanath, Nepal, Chagdud Tulku had the good fortune to join a large group of people who received from His Holiness all the ripening empowerments, liberating teachings and supportive scriptural transmissions of Dudjom Lingpa's teachings. Each day, after he completed the empowerments and transmissions, His Holiness would encourage us to benefit others through these transmissions. At that time Chagdud Tulku formulated the personal aspiration that at least once in this lifetime he would in turn transmit all these teachings to practitioners who could benefit from them.



The late H.H. Dudjom Rinpoche

Even to receive these empowerments can help heal illness and overcome obstacles. In bestowing them, Chagdud Tulku has said, "I am not presenting myself as a very special teacher, but I am concerned that these precious treasures of spiritual wisdom should survive and flourish in a new generation of practitioners. This is my intention—not to seek personal glory, but to permit others to establish connection with the unsurpassed Dudjom lineage. For me it is also an opportunity to fulfill my personal aspiration to offer this transmission."

Those who are interested in attending these empowerments should write Donna Gans at Rigdzin Ling, Box 387, Junction City, CA 96048 or call 916-623-2714. ■

## CHARITABLE APPEAL

### On behalf of Tibetans in exile

One of the biggest problems facing Tibetan refugees in India is that of educating the next generation. Literacy and basic knowledge of hygiene, nutrition, and math are crucial for the future welfare of Tibetan families. Many of these families are too poor to pay the minimal costs of public education for their children.

Many poor Tibetan families have been hit hard by illness and poor

crop yields. To sponsor a family or an individual child within a family would mean a better standard of living, both economic and cultural, for the entire family and for the Tibetan community as a whole.

The Director of this program, Ngawang Jorden, is a Tibetan monk of the Sakya School and a student at Harvard Divinity School.

If you have been thinking of sponsoring a Third World family

or a child please seriously consider the Tibetans in India at this critical juncture. If you are interested in sponsoring either an entire family (\$5/person/month) or an individual child (\$10/month), or if you wish to receive further information about such sponsorship, please contact: Ngawang Jorden, Harvard Divinity School, 45 Francis Ave., Cambridge, MA 02138, tel. 617-493-9291. ■

## DUDJOM LINEAGE EMPOWERMENTS

given by

CHAGDUD TULKU RINPOCHE

April 22 - May 19, 1990

at

Rigdzin Ling

in the Trinity Alps region of Northern California

Includes all empowerments for the treasures of Dudjom Lingpa and selected empowerments for the treasures of His Holiness Dudjom Jigdral Yeshe Dorje. Accommodations at nearby campgrounds and motels. For information about empowerment schedule, fees and travel arrangements, call Donna Gans at (916) 623-2714 or write the Chagdud Gonpa Foundation, Box 387, Junction City, CA 96048.

# YEAR OF TIBET



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# YEAR OF TIBET

## YEAR OF TIBET CALENDAR OF EVENTS (AS OF DECEMBER 10, 1990)

Please note that this is only a preliminary calendar. Three issues of the "Year of Tibet" Calendar of Events will be published: March 1991, September 1991, and January 1992. The deadline for the March 1991 calendar is January 31, 1991. If you miss this or other deadlines, please contact us anyway with past or future program details, as we will want to include all events in the calendars.

### JANUARY 1991

**"Facing the Gods: Ritual Mask of the Himalayas"**, travelling exhibition of Himalayan masks from the Smithsonian Institution.

Indiana State University, Indianapolis, Indiana.  
Contact: Kelli Roberts (202) 357 3171  
January 12—February 24

**Press Workshop**, strategy planning for events in Washington D.C. organized by the Year of Tibet D.C. Area Committee.  
Washington D.C.  
Contact: Betty Rogers (202) 364 8940

### January

**Exhibition of The Kanjur and Other Tibetan Manuscripts** at Yale's Beinecke Rare Book and Manuscripts Library, Yale University.  
New Haven, CT.  
Contact: Diki Gyamcho (203) 846 7271

January 18—End of March

**Tibetan Carpet Weaving Workshop**.

Manchester, Glastonbury, W. Hartford, CT.  
Contact: Diki Gyamcho (203) 846 7271

January—March 1991.

**Year of Tibet Portfolio**, benefit photography exhibition at Pace Gallery, New York, NY.

Contact: Tibet House, New York (212) 353 8823  
January 19

**Sand Mandala** by monks from the Namgyal Monastery at the University of Utah.  
January 20—January 28

**Chaksam-Pa**, Tibetan folk and opera dances at Berkeley University's Music Department.  
Contact: Tashi Dhondup (415) 527 4173

### January 30

**Tibetan Culture display** including photographs and writings at the Student Union Building, Monatana State University at Bozeman.

Contact: Wayne Gorski (406) 587 9442  
January

### FEBRUARY 1991

**"Tibet Today"**: Erhard Hirsch photograph exhibit at Casa Tibet Mexico, Mexico.

Contact: Tony Karam (905) 514 4290  
February 5—26

**Cibachrome Photographs of Tibet: Photo exhibits by Philip Sugden and Carole Elchert** at the Zamana Gallery, London, UK.

Contact: Philip Sugden (419) 422 0498  
February 1—28

**"Tibet, a Way of Life"**, an exhibit of Tibetan artifacts at the Zamana Gallery, London, UK.

February 13—April 14

**Tibetan: Fundamentals of the Language**, a beginners course to learn how to speak Tibetan at the School of Sacred Arts, NY.

Contact: School of Sacred Arts (212) 475 8048  
February 13—April 3

**"The Institution of the Dalai Lama"**, Lecture by Prof. Robert Thurman at the School of Sacred Arts, NY.

Contact: School of Sacred Arts (212) 475 8048  
February 13

**Screening of Videos On Tibet**, at the Merrifield Hall, University of N. Dakota, Grand Folks, ND.

Contact: Scott Lowe (701) 777 2707  
February 15

**"Circle Of Peace"**, Sand Mandala from the Tibetan Tradition by Namgyal Monks. Accompanied by Lecture series on Tibetan Art, and Ritual Dance Movement classes at the Miami Dade College.

Contact: April Buscher (305) 347 1532  
February 15 through March 14

**Tibetan T'hanka Painting**, a 7-day course on T'hanka Painting, instructor Pema Wangyal at the School of Sacred Arts, NY.

Contact: School of Sacred Arts (212) 475 8048  
February 16—April 6

**Tibetan Culture and Mongolia and Soviet Union**, a lecture by Gary Weintz in Ithaca, NY.

Contact: Sidney Piburn (607) 273 8508  
February 24

**Tibetan Cooking Class**, a weekend workshop in Newtown, CT.

Contact: Diki Gyamcho (203) 846 7272  
February

**Slide Presentation On Tibet**, at the Newtown Library Exhibit, Newtown, CT.

Contact: Diki Gyamcho (203) 846 7272  
February

### MARCH 1991

**Visions from the Silk Road**: Multi-media works by the artists of the Cultural Arts Expedition to the Himalayas and Tibet: Carole Elchert, John Westmore, Philip Sugden, Roger Sugden at the Sanduski Cultural Center, Sanduski, Ohio.

Contact: Philip Sugden (419) 422 0498  
March 3—March 24

**Sand Mandala** by monks from the Namgyal Monastery. Upon completion, a blessing ceremony and explanatory lecture will be given on March 30th at the Mingei International Museum of World Folk Art, La Jolla, CA.

Contact: Cornelia Feye (619) 453 5300  
March 9—March 30

**Public Demonstration** against continued human rights violations in Tibet to take place in Buffalo, NY.

Contact: Martin McGee (716) 834 3991  
March 10

**Public Demonstration** commemorating Tibetan National Day in Chicago, IL.

Contact: Steve and Nina Schroeder (312) 376 8200  
March 10

**"Tibet: Art of the People From the Roof Top of the World"**, an exhibition on Tibet at the Mingei International Museum of World Folk Art, La Jolla, CA.

Contact: Cornelia Feye (619) 453 5300  
March 10—June 1

**"Tibetan Book of the Dead"**, a play adaptation by Jean Claude van Itallie at The Reality Theater, Columbus, OH.

Contact: Dee Shephard (614) 294 7514  
March 7, 9, 14, 16, 21 and 23

**Sand Mandala** by monks from the Namgyal Monastery at The Herbert F. Johnson Museum of Art, Cornell University, Ithaca, New York.

Contact: Sidney Piburn (607) 273 8508  
March 8—March 26

**Illustrated Lecture by Barbara Lipton**, Director of Jacques Marchais Center of Tibetan Art to be given at the Mingei International Museum of World Folk Art, La Jolla, CA.

Contact: Cornelia Feye (619) 453 5300  
March 12

**Video Screening** about three-dimensional Sand Mandalas at the Herbert F. Johnson Museum, Cornell University, Ithaca, NY.

Contact: Sidney Piburn (607) 273 8508  
March

**Display of Tibetan Books** at the Olin Library, Ithaca, NY.

Contact: Sidney Piburn (607) 273 8508  
March 15—30

**Display of Tibetan Books** at the Ithaca Public Library, Ithaca, NY.

Contact: Sidney Piburn (607) 273 8508  
March 15—March 30

**"Facing the Gods: Ritual Masks of the Himalayas"**, a travelling exhibit of Himalayan Masks from the Smithsonian Institute to be shown at the Santa Fe Community College, Gainesville, Florida.

March 17—April 28

**"Under the Tiger's Paw: Reflections on Tibet's Past, Present and Future"**, a lecture by Chagdud Tulku Rinpoche in Eugene, OR.

Contact: Lisa Leghorn (916) 623 2714  
March 20

**"Mind Science: A Dialogue Between East and West"**, a symposium with His Holiness the Dalai Lama at MIT and Harvard Universities, Cambridge, MA.

March 23—March 24

**Lecture by His Holiness The Dalai Lama** at Barton Hall, Cornell, University, Ithaca, NY.

Contact: Sidney Piburn (607) 273 8508  
March 26

**"The Buddhism Of Tibet"**, Lecture by His Holiness the Dalai Lama at Cornell University, Ithaca, NY.

Contact: Sidney Piburn (607) 273 8508  
March 27

**Tibetan Performance** at Cornell Theater of Performing Arts, Cornell University, Ithaca, NY.

Contact: Sidney Piburn (607) 273 8508  
March 27

**March, The Tibetan Cultural Awareness Month**, a month-long series of programs and events in Findlay, Ohio.

Contact: Philip Sugden (419) 422 0498.

**Multi-media Slide and Video Presentations on Tibetan culture** at schools, clubs, and civic organizations

**Exhibitions of Tibetan Artworks and Artifacts** in local store-front windows and galleries

**"Visions of Tibet"**, a Photography exhibition at the Findlay Art League.

**"White Lotus"**, a statewide PBS airing of the video on Tibet.

**"White Lotus"** book signing and promotion of the companion book to the video.

**Radio Interviews** given by artists Carole Elchert and Philip Sugden about Tibetan culture.

**Series of Informative Articles on Tibetan culture** published in the *Courier* (Findlay's local paper) and other area newspapers.

**"Compassion and Leadership"**, a lecture by His Holiness the Dalai Lama at Croy Auditorium, University of Findlay for statewide high school class presidents and the public. His address will also be aired on Public Television.

March 28

**Lecture and Film Presentation by a Tibetan Scholar** at the Mingei International Museum of World Folk Art, La Jolla, CA.

Contact: Cornelia Feye (619) 453 5300  
March 29

**Video and Film Festival on Tibet** at Cornell University, Ithaca, NY.

Contact: Sidney Piburn (607) 273 8506  
March

**Norwalk Library Exhibit of Tibetan books** at Norwalk, CT.

Contact: Diki Gyamcho (203) 846 7271  
March

**Lecture on Tibet** by Michael van Walt at the World Affairs Council, St. Louis, MO

Contact: Cindy Curley (314) 862 8770  
March

### APRIL 1991

**"Under the Tiger's Paw: Reflections on Tibet's Past, Present, and Future"**, a lecture by Chagdud Tulku Rinpoche in Vancouver, Canada.

Contact: Lisa Leghorn (916) 623 2714  
April 2

**Sand Mandala** by monks from the Namgyal Monastery at Asian Art Museum of San Francisco, CA.

April 8—April 15

**Tibetan: Fundamental of the Language**, a beginners course on how to speak Tibetan at the School of Sacred Art, NY.

Contact: School of Sacred Art (212) 475 8048  
April 10—May 22

**Tibetan T'hanka Painting**, a course on learning to paint T'hankas at the School of Sacred Art, NY.

Contact: School of Sacred Art (212) 475 8048  
April 12—May 4

**"My Tibet"**, a photography exhibition by Galen Rowell at the California Academy of Sciences, San Francisco, CA.

April 15—September

**Tibetan Culture and Preservation**, an eight-week course co-sponsored by Tibet House, New York, the D.C. Area Year of Tibet Committee and the Smithsonian and its Resident Associate program to be held at the Smithsonian Institute, Washington D.C.

Contact: Betty Rogers (202) 364 8940  
April 16

**"Wisdom and Compassion: Sacred Art of Tibet"** Art Exhibition.

Asian Art Museum of San Francisco, CA.  
April 17—October 1991

**Lecture by Robert Thurman and Marilyn Rhie** at the Asian Art Museum of San Francisco, CA.

April 19

**Ritual Dance**, by Namgyal Monks at the Asian Art Museum of San Francisco, CA.

April 21, 27 and May 1

**Story Telling and Torma Making** at the Asian Art Museum of San Francisco, CA.

April 19, 26 and May 3, 10, 17, 24

**"Sand Mandalas, a Work of Art"**, lecture by Lobsang Samten at the Asian Art Museum of San Francisco, CA.

April 25

**Dog Show** organized by the American-Tibetan Mastiff Association in Dover, PA.

April

**Photograph Exhibit by Ani Phelgye** at the Brookedale Community College, Lincroft, N.J.

Contact: Carleen Gonder (406) 542 2110.  
April

**Tibetan Film Series** at the Biograph Theater, Washington, DC.

Contact: Betty Rogers (202) 364 8940  
April

**Butter Sculpture Demonstration** by Wang-du Tenzin Thokme from Namgyal Monastery at the Mingei International Museum of World Folk Art, La Jolla, CA.

Contact: Cornelia Feye (619) 453 5300  
April

**MAY 1991**

**"Tibet Today"**, photography exhibition by Erhard Hirsch at the Boston Public Library, Boston, MA.

Contact: Marie France Helier (617) 730 4871  
May 1—June 15

**Kalachakra and Other Ritual Dances** by monks from Namgyal Monastery at the Asian Art Museum of San Francisco, CA.

May 1

**Story Telling and Torma Making** at the Asian Art Museum of San Francisco, CA.

May 3, 10, 17, 24, 31

**Lecture by Valrae Reynolds**, Curator at Newark Museum, to be given at the Asian Art Museum of San Francisco, CA.

May 16

**Tibetan Film Festival and Multi-Cultural Dinner** at the Mingei International Museum of World Folk Art, La Jolla, CA.

Contact: Cornelia Feye (619) 453 5300  
May

**Lecture by Terese Bartholomew** at the Asian Art Museum of San Francisco, CA.

May 23

**Bridgeport Ethnic Festival** at Norwalk, CT.

Contact: Diki Gyamcho (203) 846 7271  
May

**"Tibet: A View of the Sacred"**, a very special trip to Tibet sponsored by Friends of Tibet, Missouri and Distant Horizons, with lecturer Paul Nietupski.

Contact: Distant Horizons (800) 333 1240 or Cindy Curley (314) 333 862 8770  
May 15 to June 4

### JUNE 1991

**Sand Mandala** by monks from the Namgyal Monastery at the Field Museum of Natural History, Chicago, IL.

Contact: Steve or Nina Schroeder (312) 376 8200  
June 1—June 31

**Danbury Ethnic Festival** at Danbury, CT.

Contact: Diki Gyamcho (203) 846 7271  
June

**Waterbury Library Exhibit** at Waterbury, CT.

Contact: Diki Gyamcho (203) 846 7271  
June

### JULY 1990

**Film Series** with Panel discussion on Tibet at the Asian Art Museum of San Francisco, CA.

July 3, 6, 10, 13, 17, 20 and 31

**Chaksam-Pa**, Tibetan performing arts troupe to perform at Hartford, CT.

Contact: Tim Wolf (203) 724 5586  
July 18

### AUGUST 1991

**Lecture by Richard Kohn and Performance by Chaksam-Pa** at the Asian Art Museum of San Francisco, CA.

August 1

**Lecture by Jeff Greenwald** at the Asian Art Museum of San Francisco, CA.

August 8

**Series of Films on Tibet** at the Asian Art Museum of San Francisco, CA.

August 3, 7, 10, 14, and 17

### SEPTEMBER 1991

**"Tibetan Locks and Keys": Wall reliefs and three-dimensional works** by Robert Rauschenberg at the Nicholas Roerich Museum, New York, NY.

September 1—22

**"Where the World Meets the Sky"**: photographs of Ladakh and Tibet at the University Museum of Archaeology and Anthropology, Philadelphia, PA.

Contact: University of Philadelphia (215) 898 4000  
September 25

**"Tibet-Realm of The Sacred"**, photographs by Dr. Edwin Bernbaum at the Nicholas Roerich Museum, New York, NY.

September 29—October 20

**"Visions from the Silk Road"**, an exhibition of ink drawings by Philip Sugden at Bowling Green State University, Bowling Green, Ohio.

Contact: Philip Sugden (419) 422 0498  
September

**Tibetan Exhibit of artifacts and photographs** and a Gala opening with Congressional leaders and Tibetan supporters at the Rotunda of the Canon-House Office Building, Washington D.C.

Contact: Betty Rogers (202) 364 8940  
September

### OCTOBER 1991

**"Wisdom and Compassion: Sacred Art of Tibet"** opens at the IBM Gallery, New York.

October 15—December 28

**Sand Mandala**, by monks from the Namgyal Monastery at the IBM Gallery, New York.

October 11—26

**"My Tibet"**, photography exhibition by Galen Rowell at the International Center for Photography, New York, NY.

October

**"From the Top of the World: a Window to an Ancient Culture"**, an art exhibition at La Mama Gallery, New York, NY.

October 10—27

**"Lose! Dolls Exhibit"**, an exhibition of dolls made by monks from Drepung Losel Monastery at the American Museum of Natural History, New York, NY.

October

**Buddhist Teachings by Lamas of Other Lineages** at the Felt Forum, New York, NY.

Contact: Jean and Francis Paone (213) 372 7652  
October 12—15

**Kalachakra Initiation by His Holiness The Dalai Lama** at the Felt Forum, New York, NY.

Contact: Jean and Francis Paone (213) 372 7652  
October 16—24

**"Visions from the Silk Road"**: Multi-media works by the artists of the Cultural Arts Expedition to the Himalayas and Tibet: Carole Elchert, John Westmore, Philip Sugden, Roger Sugden at the Nicholas Roerich Museum, New York, NY.

October 27—November 17

**Lam Dre Teaching Cycle and Initiations**, by His Holiness Sakya Trizin. Complete teaching of the sutra and tantra, with detailed instructions of the stage path and result. It is the most special teaching of the Sakya Order in Silver Spring, Maryland.

Contact: Lama Kalsang Gyaltsen or Ane Kunga Chodron (301) 589 3118  
October—November

### NOVEMBER 1991

**"The Sacred Mountain Of Tibet—On Pilgrimage To Kailas"**, a photography exhibition by Russell Johnson and Barbara Iertelli at the Nicholas Roerich Museum, New York, NY.

November 24—December 15

For further information on the "Year of Tibet" calendar, please contact your committees or Tibet House, New York, 636 Broadway, New York, NY / Tel: (212) 353-8823 / Fax (212) 353-9364.

### MEMBERSHIP:

Membership is the cornerstone of our programs at Tibet House and of the development of a permanent institution in the West dedicated to Tibetan culture. We encourage everyone interested in Tibet and in the importance of maintaining the integrity of world cultures to become a member and join the growing movement to help preserve this ancient culture. Your membership is crucial to the continuation of these efforts. Tibetan culture belongs to all humanity and its extinction would not just affect Tibetans but all of us.

### MEMBERSHIP CATEGORIES

## NEWS

### GADEN SHEDRUP LING TIBETAN BUDDHIST MONASTERY AND RETREAT CENTRE

Born in 1928 in Tibet's eastern province of Kham, Khenrab Tobgyal journeyed to Lhasa at the age of fourteen and began an intensive course of studies at Jangtse College of Gaden Monastery. His educational program was temporarily interrupted by the invasion of the Chinese People's Liberation Army, for in 1959 news of His Holiness the Dalai Lama's flight to India and word of disturbances in Lhasa prompted him to leave Gaden together with several other monks for safer ground in northern India.



Ven. Geshe Khenrab Tobgyal

Shuttled from Assam to Dalhousie and finally to the Tibetan refugee camp at Buxa, he resumed his studies under many renowned teachers including H.H. Kyabje Yongdzin Trijang Dorje Chang, H.H. Kyabje Zong Rinpoche, H.H. Kyabje Yongdzin Ling Dorje Chang, as well as his Root Guru, Khenpo Yoga Rinpoche. He received his degree of Geshe Lharampa in 1967, becoming Dzula Lopon (main philosophy teacher) for the large monastic complex at Buxa. Geshe Khenrab Gajam used his time at Buxa to continue many profound tantric studies with his masters, which he had been undertaking since the age of seventeen, and to complete numerous retreats.

In 1972, after two years in Mundgod, where Gaden Monastery had subsequently been relocated, Geshe-la was asked by Tibetan Government officials to move to Canada to look after the needs of Tibetan refugees in Quebec. Geshe Khenrab founded the Atisha Dharma Centre in 1976 on Montreal's south shore, and soon found that not only Tibetans in exile, but also many Montrealers were beating a path to his doorstep for spiritual instruction.

The centre was incorporated as the Temple Bouddhiste Tibetain (Tibetan Buddhist Temple) in 1980 and soon outgrew its limited space and facilities, forcing a move to downtown Montreal in 1986.

Geshe-la has continued to teach a regular program of Buddhist studies in Montreal on Tuesday evenings (Lam Rim, using Kyabje Pabongkha Rinpoche's text) and Thursday evening (various texts on Madhyamika and Prajnaparamita), and gives lectures on diverse topics (translated into French) on Monday evenings. In addition, he leads regular monthly Mahayana Sojongs and frequent tantric retreats. The Temple has sponsored visits of many great teachers, including H.H. the Dalai Lama, H.H. Jampel Shenpen (the Gaden Tripa), H.H. Kyabje Zong Rinpoche, H.H. Kyabje Serkong Dorje Chang, Lati Rinpoche, and the monks of Drepung Monastic University and Gyuto and Gyumed Tantric Universities, as

well as many others.

Feeling that the activities of the Temple alone could not sustain continued growth of the Dharma in Quebec and accommodate the needs of all practitioners, Geshe Khenrab recently issued the following appeal:

"Vasubhandu said, 'Buddhadharma is of two types: one is the practice of Buddha's teachings; the other is the listening, thinking and understanding of those teachings.' That is the Dharma. For those teachings to endure, it is important to have a community of monks,

with Dharma from previous lives. They have merits and virtues and are in need of facilities of a monastery in order to develop their fullest potential. There are old people who are in need of a peaceful place where they can retire to use their remaining years in purposeful activities. And there are dedicated lay-people who also would benefit from such an environment. So for these people I have in my mind the wish to create a monastery not far from Montreal... named dGe. lDan. bShad. sGrub. Gling (Geden Shedrup Ling)... Whoever cares or has compassion toward the Dharma, from those persons we request their assistance, financially and otherwise."

Since that request for help at the end of September this year, the fledgling monastery project has received the very generous and entirely unexpected donation of 39 acres of land, located about 45 minutes' drive north of Montreal. Our new neighbours in the St. Jerome-Lachute area are apparently quite receptive to the project, which will include a main teaching and meditation hall, residences for the Sangha, and retreat cabins, as well as facilities for lay people and other visitors. Geshe-la will divide his time between the monastery and the Temple in Montreal in the initial stages, gradually spending more and more time at the monastery in his advancing years.

We call on any interested persons to offer whatever help they can to make this project a reality. We have the land—now we need to raise the funds to construct the gompa and other buildings. People preferring to offer their services in architectural, professional or skilled trade capacities are more than welcome, as are those who are able to donate building materials, plumbing, electrical and other supplies.

For further information please contact: Gaden Shedrup Ling, c/o Temple Bouddhiste Tibetain, 1870 de l'Eglise, Montreal, Quebec, Canada H4E 1G8. Tel. 514-765-3515 (Joan Scott or Ven. Jangchub Gompa). ■

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## THE SHERPAS OF NEPAL

By Bert Willison

Since Westerners first began to visit the high Himalaya of Nepal the name Sherpa has come to evoke images of a rugged and friendly mountain people.

The name Sherpa is derived from the Tibetan *shar-pa*, which when roughly translated means "people from the east:" *shar*=east, *pa*=people.

It is difficult to be precise about the arrival of the Sherpa clans in Nepal but it is thought to be as early as the twelfth century. The Sherpas of the Solu-Khumbu (Everest) region are thought to have crossed the Nangpa La (pass) from the Salmo Gang district of Kham in eastern Tibet. This emigration is believed to have taken place in the fifteenth century.

Most people today associate the Sherpas with trekking and mountaineering where they act as guides and high altitude porters. This, however, is only a recent happening as originally the Sherpas were nomadic herders and traders moving between Tibet and Nepal. The trade, in such things as salt, wool, rice, butter, and cattle, virtually ceased following the Lhasa uprising in 1959. At this time, mountaineering was beginning to offer a lucrative alternative and in 1965 trekking began to flourish.

When I first visited Nepal in 1975 I was immediately impressed with the cheerful willingness and honesty, not to mention energy, of these people. Today they may be more "world-wise" but the original characteristics are still present and close contact with them is as rewarding as ever.

Without exception, Sherpas are Buddhists of the Kar-gyud-pa sect and their profound religious beliefs no doubt account for their serene kindly nature as well as their tolerance of others' failings.

Religion plays an important part in daily life and this is borne out by the chortens, mani-walls and prayer flags which are so abundant in Sherpa populated areas. Each village has its gompa (monastery) and each house its private temple. Every home and gompa has a portrait of the Dalai Lama prominently displayed and this highlights the Sherpas' ongoing deep reverence for His Holiness and their Tibetan origins. Sherpa culture is founded on ancient religious tradition interspersed with festivals which help to break the severity of life at high altitude. These festivals are marked by dancing and social activities with the best known being the masked dance drama, *Mani Rimdu*, held annually in May at Thami and on the full moon of October-November at Thyangboche.

The family is the foundation of the Sherpa society. Marriage has, until recently, been strictly controlled to avoid the problems of inbreeding normally associated with "closed" societies. The family unit is often large with the grandparents playing a vital role in the household, especially in the care of children when the parents are away from home on business or at work.

The advent initially of mountaineering and latterly of trekking has seen many changes in family life. There are many widows and larger numbers of unmarried women than unmarried men in the Sherpa communities of the Solu-Khumbu. This situation is due mainly to fatalities to Sherpas during mountaineering and, to a lesser degree, trekking expeditions. These fatalities have a profound

impact on those left behind both emotionally and financially.

### The Four Sherpa Trust

The Four Sherpa Trust was formed following a tragic accident in October 1985 when four Sherpas were killed by an avalanche while guiding a New Zealand trekking party in the Annapurna region of Nepal.

The trust was set up by the trekking party, plus sympathetic helpers, to assist in a meaningful way Sherpa families who have been deprived of their breadwinner, either by death or injury.

To give itself the financial base needed to undertake its chosen goal the trust decided to publish a book of images. The book, entitled *People Within a Landscape*, takes the reader on a journey from the jungle of the Terai to the foot of the big mountains. It looks at the various peoples encountered on the way, their architecture, agriculture, and religions. All this is set in the beautiful Nepal landscape. Everyone concerned with this project has given their time and expertise free to the trust. The book is landscape format in full color, 128 pages with hard cover and dust jacket.

Readers who would like to assist the trust by purchasing a copy of the book and/or making a donation should write to: The Four Sherpa Trust, P.O. Box 92, New Plymouth, New Zealand. Payment by bank draft or telegraphic transfer to: The Four Sherpa Trust, TSB Bank, Account #153942:0618481:00 New Plymouth, New Zealand. Enclose a bank draft for \$35 for *People Within a Landscape* (includes shipping). ■



Zasep Tulku Rinpoche

## VAJRAYOGINI RETREAT

The Ven. Zasep Tulku Rinpoche of Toronto will lead a 21-day Vajrayogini retreat at Gaden Tenzin Ling Retreat Center in Ithaca, New York from August 3-23. Rinpoche will give the commentary on the Vajrayogini practice during the first ten days of the retreat. The retreat will be concluded with a fire puja on August 23rd.

On the first day of the retreat, Zasep Rinpoche will bestow the Naro Khacho initiation of Vajrayogini. Those students wishing to attend the retreat who do not already have this initiation must have received either the Yamantaka, Heruka or Guhyasamaja initiation as a prerequisite. (These initiations

will not be given as part of the retreat.)

Early registration is advisable, as space is limited to 25 individuals. It will be possible for a limited number of people to take part in the retreat for seven or ten days (August 3-9 or 3-12), but first consideration will be given to those committed to attending the full 21-day retreat. A deposit of \$100 is required to reserve your place on the retreat.

For more information please contact Gaden Tenzin Ling Retreat Center at 27 Connecticut Hill Road, Newfield, New York 14865; phone: 607-564-7346. ■



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Winter/Spring  
1991 Schedule

### FEBRUARY

9-12 MAHAKALA PUJA  
13 PURIFICATION PUJA  
15 LOSAR

### MARCH

8-10 GREEN TARA Practice  
15-17 WHITE TARA Practice  
22-24 CHENREZIK Practice

### APRIL

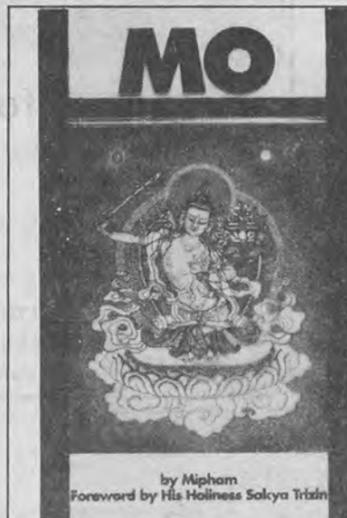
6-7 REFUGE  
Khenpo Karthar Rinpoche  
\$30/teachings  
13-14 LAY PRECEPTS  
Khenpo Karthar Rinpoche  
\$30/teachings  
20-21 BODHISATTVA  
VOW (Long Vow)  
Khenpo Karthar Rinpoche  
\$30/teachings

### MAY

3-5 MEDICINE BUDDHA  
Practice  
11-12 WOMEN IN THE  
DHARMA  
Khenpo Karthar Rinpoche  
\$50/teachings

### JUNE

1-2 PROGRESSION  
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Trans. & ed. by Jay Goldberg

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PALYUL NAMDROLING MONASTERY

Shortly after construction of the Potala Palace in Lhasa began, an incarnation of the great translator Variocana was born into the ancestral family of King Tritson Duetzen. At an early age he was recognized as a tertön, a treasure discoverer, destined to discover specific texts hidden by Padmasambhava in the eighth century. Enthroned at the end of his tenth year as Tertön Migyur Dorje, he became a prolific tertön recovering twelve volumes of termas before passing away at the age of 23.

The Namcho terma of Migyur Dorje became the main practice of the Palyul Lineage of the Nyingma school when its monastery was founded in the late 1600s by Vidhyadhara Kunzang Sherap, a student of Tertön Migyur Dorje. In this lineage the kama and terma traditions, as well as Mahamudra and Dzogchen, are practiced together like two streams flowing into one great river. The terma treasures of nine different Tertöns are included in the Palyul lineage, namely Migyur Dorje, Karma Lingpa, Ratna Lingpa, Jigme Lingpa, Orgyen Terdak Lingpa, Ngadhak Ngang, Lama Gongadu, Mati Ratna, and Rigdzin Jetsun Nyingpo. Over time the Palyul Monastery grew to be one of the six great Nyingma mother monasteries of Tibet. With the invasion of Tibet by the Chinese in the late 1950s, His Holiness Pema Norbu Rinpoche, the eleventh throne holder, was forced to flee with a handful of monks and relocate in southern India. (Snow Lion has published the book about the Palyul Nyingma Lineage. *The Garland of Immortal Wish-Fulfilling Trees* is available for \$15.95).

Today there are over 500 monks at Palyul Namdroling Monastery in Bylakuppe, India. Inspired by the vision and efforts of His Holiness Pema Norbu, monks train in traditional Nyingma practices of ritual, dance, study and meditation, including jaling (traditional monastic music).



Palyul Namdroling Monastery

Nearly 200 monks are now studying at the Scholastic College. The monks rise at 5 AM and study until breakfast at 7 o'clock. Classes are held six mornings a week from 8:30 to 10:30. In the afternoon they engage in debate and in the evening study until 9 PM. After completing the nine year program and passing a final exam, they are awarded the title Achyara (equivalent to a M.A.). In order to become a Khenpo (equivalent to a Ph.D.) the candidate must exemplify stable moral conduct and undertake research culminating in a thesis paper. Once both of these

have been assessed, it is up to His Holiness to confer the title of Khenpo. As Khenpos and Acharyas the monks are sent to Nyingma and Kargyu monasteries throughout India, Nepal, and Bhutan to teach.

The remaining monks in residence in the *zhungtra* (monastery) are responsible for upholding the traditions of the Tibetan Nyingma doctrine. In addition to the monthly full and new moon rituals, and tenth and twenty-fifth day tshog offerings, they perform week long accomplishment ceremonies two or three times a year. These involve the continuous repetition of a specific mantra throughout the ceremony. At the Tibetan New Year an accomplishment ceremony has been performed for nearly thirty years alternating between the recitation of Guru Siddhi and Mani mantra. It is said that if you participate you receive the benefit of 100 million mantras. Occasionally during the ceremony *chosmen* (dharma medicine) may also be made. Medicinal herbs are mixed and blessed by the power of the practice being performed. This medicine has the power to alleviate sicknesses that ordinary medicines cannot help.

The monks of Palyul Monastery are taught to read and write and given a basic Buddhist education. Once a year they are given the opportunity to undertake one-month retreats on Ngondro, Tsalung (breathing and yogic exercises) of Dzogchen. After years of training in the monastery a monk may enter into the traditional three-year tantric retreat and become a Dorje Lobon after completing the retreat. Twelve monks have completed the three year retreat so far and twenty-two have just begun a new one.

Nyingma traditional dance is a special feature of the Palyul tradition. In the late afternoon monks practice new dances in the courtyard of the monastery. There are peaceful and wrathful dances, there are dances to please Padmasambhava and to bring auspiciousness.

All of the dances are the original gestures discovered by Tertöns according to their visionary experience. They are for eliminating famine, disease, or unwanted incidents and obstacles. It is said that by seeing the kama dances incurable diseases can be cured.

Recently His Holiness enabled twenty-six lay people to learn the traditional Ling Gesar dances by bringing a teacher from Orissa, India to train the young dancers. He organized both the instruction and costumes. Thirteen different types of dances are now regularly per-

formed at the monastery. The dances are the mind treasure of Mipham Rinpoche and are an offering to King Ling Gesar.

His Holiness is both the spiritual and financial mainstay of the monastery. He personally supervises the education of thirteen Tulkus in residence, eleven of whom are incarnations of lamas from the Palyul lineage. They are being trained to become the spiritual heads of monasteries in Tibet, Nepal, and India. His Holiness is the Master of Ceremonies for all monastic rituals and frequently travels to branch monasteries and Dharma centers throughout the world. He also oversees the construction of new buildings and supervises all other activities of the monastery, including an old people's home for lay Tibetans without family or relatives.



H.H. Pema Norbu Rinpoche

His Holiness' favorite pastime is spending time with animals. Next to his house is a beautiful garden inhabited by swans, exotic birds, a miniature deer and numerous cats and dogs. One of the dogs, named Sonam, follows His Holiness everywhere including the shrineroom where he sits behind His Holiness' Dharma throne. In the reception room next to His Holiness' seat is a box containing a small white mouse that His Holiness acquired in Singapore. There are many stories of his great kindness to animals and of his going to great expense to bring animals back from Tibet and Europe.

Palyul Namdroling Monastery, nestled in the sandalwood forests of southern India, is a source of hope and inspiration for all Dharma practitioners. Currently the monastery is building new classrooms and dormitories for the Scholastic College, in order to provide better facilities for its students. There are plans to build retreat compounds for lay people who are interested in doing long retreats. The Palyul lineage, which thirty years ago appeared to be on the verge of extinction, is alive and flourishing in southern India.

Anyone interested in visiting Palyul Monastery should write the Secretary for further information. A 'Special Permit' is required from the Indian government in order to visit for more than a few days. Contact: The Secretary, Nyingmapa Monastery, Aralikumari, P/O Bylakuppe 571104, Dist. Mysore, Karnataka, Southern India.

KALACHAKRA FOR WORLD PEACE  
H.H. THE DALAI LAMA  
NEW YORK CITY 1991



In celebration of the "Year of Tibet," His Holiness The Dalai Lama will confer the Kalachakra Initiation (Oct. 21-23rd) and give preliminary teachings on the *Guide to the Bodhisattva's Way of Life* (Oct. 16-19th).

There will also be teachings on THE NATURE OF MIND from Oct. 12-15th by representatives of the five traditions of Tibet:

- Kyabje Sakya Trizin Rinpoche—Sakya Lineage
- Ven. Trulshik Rinpoche—Nyingma Lineage
- Ven. Tenga Rinpoche—Kagyu Lineage
- Ven. Tara Rinpoche—Gelug Lineage
- Ven. Lopon Tenzin Namdhak—Bon Lineage

We are pleased to announce that the Ven. Sogyal Rinpoche will translate for Ven. Trulshik Rinpoche.

For further information, contact:

Tibet House, Dept. Kalachakra,  
636 Broadway 12th Floor  
NY, NY 10012 • 212-353-8823

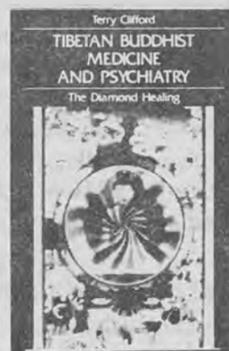
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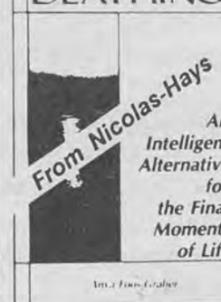
Discusses the religious, philosophical and psychological foundations of Tibetan Buddhist medicine, including meditations for healing, diagnostic techniques, special foods. Also includes the first English translation of three chapters on Tibetan medical psychiatry—over a thousand years old. Foreword by the Dalai Lama.



"Clifford's work is a testimony to the wealth of wisdom which the Eastern schools of thought have to contribute to Western medicine."  
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DEATHING

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—Wilson Library Bulletin

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## Geshe Kelsang Gyatso Rinpoche to Visit Mexico and USA – 1991

**Geshe Kelsang Gyatso Rinpoche** is a highly respected meditation master and scholar from the Mahayana Buddhist tradition founded by Lama Tsongkhapa. Born in Tibet and educated at the great monastic university of Sera-je in Lhasa, he is the acclaimed author of numerous excellent books on Tibetan Buddhism such as *Clear Light of Bliss*, *Meaningful to Behold*, *Heart of Wisdom*, *Universal Compassion*, *A Meditation Handbook*, *Joyful Path of Good Fortune*, and *Guide to Dakini Land*.

He is also the founder of a number of Buddhist Centres in the UK, Spain, Canada, USA, and Mexico where he has established three study programmes: the *General Programme*, the *Foundation Programme*, and

the *Teacher Training Programme*, for those who wish to study Dharma systematically and deepen their experience of the essential practices. These programmes, which are ideally suited to westerners, are proving enormously popular and successful in all these Centres.

Following his highly successful visit to the USA and Canada in the summer of 1990, and in response to an invitation from Leland C Miller, President of the Kilner Foundation, Palm Springs, Geshe Kelsang has accepted to visit and teach in Guadalajara, Mexico, and San Francisco, USA, in early 1991. He will teach on Buddhist View, Meditation and Action, presenting an introduction to Buddhism, clarifying the meaning of meditation, its



purposes and objects, and explaining the way to integrate these practices into our daily life.

Geshe Kelsang Gyatso will also be granting the initiation of Chenrezig, the Buddha of Compassion, and giving teachings on the practice of Chenrezig.

Buddhism teaches that if we examine our lives we will probably discover that most of our time and energy is directed towards worldly aims such as material and emotional security, enjoying the pleasures of the senses, or achieving a good reputation. Although these things can make us happy for a short time, they cannot provide the deep and lasting contentment we long for. Sooner or later, our happiness turns to dissatisfaction and we find ourselves pursuing more worldly pleasures. Directly or indirectly, worldly pleasures cause us mental and physical suffering by stimulating attachment, jealousy, and frustration. Moreover, seeking to fulfil our own desires often brings us into conflict with others.

If true fulfilment cannot be found in worldly pleasures, where can it be found? Happiness is a state of mind, therefore the real source of happiness lies in the mind, not in external conditions. If our mind is pure and peaceful, we will always be happy, regardless of our external circumstances but, if it is impure and unpeaceful, we will never find happiness, no matter how much we try to change our external conditions.

The purpose of spiritual practice is to cultivate those states of mind that are conducive to peace and well-being, and to eradicate those that are not. Eventually, by relying on a pure spiritual practice, we will be able to eliminate all suffering and achieve lasting happiness.

### The Buddhist Institute Mexico

Teachings on Buddhist View, Meditation, and Action  
January 17th, 18th, & 19th

Initiation of Chenrezig and Teachings on the Practice of Chenrezig  
January 24th, 25th, & 26th

AUDITORIO de la RIBERA, La Floresta,  
Ajijic, Near Guadalajara, Jalisco, Mexico

NB: The teachings will be given in English and translated into Spanish

For further details contact: L C Miller, The Buddhist Institute Mexico,  
The Kilner Foundation, Apartado 148, Ajijic, Jalisco, Mexico  
Tel 5-41-88

### The Buddhist Institute San Francisco

Teachings on Buddhist View, Meditation, and Action  
March 29th – April 5th

Initiation of Chenrezig and Teachings on  
the Practice of Chenrezig  
April 6th & 7th

(Please enquire nearer the time for the venue)  
NB: The teachings will be given in English

For further details contact: The Secretary, The Buddhist Institute San Francisco,  
19125 Overlook Road, Los Gatos, 95030, California, USA  
Tel 408-947-6160



## The Buddhist Institute San Francisco Spiritual Director – Geshe Kelsang Gyatso Rinpoche

The Buddhist Institute San Francisco, which was recently founded by Venerable Geshe Kelsang Gyatso Rinpoche, has invited Alison Ramsay, a close disciple of Geshe Kelsang from Madhyamaka Centre in the UK, to become their Resident Teacher. To begin with, Alison will be giving an inaugural talk followed by a series of eight evening classes at **Watt Hall, Central YMCA, 220 Golden Gate Ave, San Francisco**. All meetings will begin at 7.00pm.

### Living Meditation

Friday 25th January  
Admission Free.

### In Search of Purity and Peace

An introduction to Buddhist meditation – 1st February

### The Art of Positive Thinking

How to stay happy and positive, even in the face of adversity – 8th February

### Where Were You Before You Were Born?

What Buddha said about reincarnation – 15th February

### As You Sow So Shall You Reap

What karma is and how it affects our lives – 22nd February

### A Code We Can Live By

Practical advice on how to live within a pure moral discipline – 1st March

### The Good Heart

Developing a caring and constructive attitude towards others – 8th March

### Such Stuff as Dreams are Made On

Discovering how everything is the nature of mind – 15th March

### The Way of the Wisdom Buddha

A swift, incisive, and unobstructed path to enlightenment – 22nd March



### Geshe Kelsang Gyatso Rinpoche Teachings and Initiation 29th March – 7th April 1991

The Buddhist Institute San Francisco is delighted to announce that Geshe Kelsang Gyatso has accepted an invitation to visit San Francisco in March 1991 to give teachings and an initiation.

### Buddhist View, Meditation, and Action

Teachings and Meditations on the Buddhist  
Path to Enlightenment  
29th March – 5th April

### Meditation on the Compassionate Buddha

A Weekend of Initiation, Teachings,  
and Meditations on Chenrezig,  
the Buddha of Compassion  
6th – 7th April

We expect a great deal of interest in these events, so please book early.

For details of venues and further information contact:  
The Secretary, BISF, 19125 Overlook Road, Los Gatos, CA 95030. Tel: 408-947-6160

## NEWS

### OOPS!

The last newsletter had some mistakes: Here they are corrected.

ETERNAL KNOT PIN is no longer available.

KALACHAKRA EMBLEM PRINT, \$12 (not \$7)

A JOURNEY IN LADAKH, by Andrew Harvey. 236 pp. #HMJIL. Now \$8.95

TIBETAN POSTAGE AND MONEY NOTECARD, #TMC \$9.25 for set of 10.

TO THE LION THRONE, by Whitney Stewart. 55 pp. #SLBKTLT \$8.95 (not \$10.95)

WHITE LOTUS: An Introduction to Tibetan Culture, Ed. by Carole Elchert. 240 pp., 38 color and 70 black & white illus. #SLBKWL \$19.95 (not \$14.95)

Price Changes by Publisher:

ARTISTIC FORM AND YOGA IN THE SACRED IMAGES OF INDIA, now \$14.95

DAKINI TEACHINGS, now \$14.95

JAPANESE DEATH POEMS, now \$19.95

JEWEL ORNAMENT OF LIBERATION, now \$18.95

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TRANSFORMATIONS OF CONSCIOUSNESS, now \$24.95

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### CLASSIFIED

#### THE WINKLERS BED AND BREAKFAST—KAUAI HIDEAWAY

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to manifest and teach the Dharma again, there is no aspect in which they could improve upon the Sakya Trizin's teaching. His fluency and precise command of English makes receiving teachings from him an even greater blessing for Western students.

The Lam Dre will be sponsored by Ven. Lama Kalsang Gyaltzen and the members of Sakya Phuntsok Ling and held in suburban Washington D.C. Sakya Phuntsok Ling was established four years ago under the guidance of His Holiness the Sakya Trizin and His Eminence Dezhung Rinpoche. In past years Sakya Phuntsok Ling has hosted teachings by His Holiness the Sakya Trizin, His Eminence Luding Khen Rinpoche, and Her Eminence Jetsun Kushog. Since its inception it has held weekly group meditations, classes in Mahayana philosophy and Tibetan language, and periodic retreats.

Serious Dharma students of all lineages are welcome to attend the Lam Dre teaching. Initiations and instruction will be held every evening for three weeks during the last part of October and the first part of November, 1991. Exact dates will be announced soon by His Holiness the Sakya Trizin. The teaching will be arranged to facilitate the participation of students from other parts of the country. For a registration packet and information on dates, accommodations, costs, transportation and other details, please call or write Sakya Phuntsok Ling, 608 Ray Drive, Silver Spring, MD 20910. Tel. 301-589-3115. ■

## KUNZANG PALYUL CHOLING'S WILDLIFE REFUGE



Work in progress.

The sangha of Kunzang Palyul Choling, a Buddhist center for study and meditation in the Nyingma tradition, invite you to share in a very special vision. We have begun to create a 65-acre wildlife refuge, inspired by descriptions of the pure land of Amitabha, the Buddha of Limitless Light.

We are developing a wildlife refuge with guidance from the State of Maryland and a local conservation organization. It will be a safe haven for the many animals who in the surrounding countryside are being hunted and killed. Feed lots, specially prepared grounds and a large pond will draw upland animals and many varieties of waterfowl. Release pens and rehabilitation enclosures will provide shelter for wounded or harmed animals so they can be released back into the wild. Quiet paths will lead to secluded meditation and stupa gardens, where you are welcomed by the gentle sounds of wind chimes and images of the Buddha. Central to the land and resting on a ridge above meditation

garden will be a statue of Amitabha Buddha, 75 feet tall. In the future, a small portion of this land will be home to a temple, a school for children, a monastery, a retreat center, and a hospice.

If this sounds like something you would like to participate in, please join us in creating this place of refuge for now and future generations. Your financial contribution will allow us to go forward with pond construction, small bridge construction, tree plantings, animal rehabilitation programs and the many activities required to realize our wildlife management plan. Your ideas and comments are also welcome and all contributions are greatly appreciated.

Jetsunma Ahkon Lhamo and the sangha of Kunzang Palyul Choling warmly welcome you to visit our center and the refuge anytime. Bring your walking shoes!

Contact: Kunzang Palyul Choling, Wildlife Refuge, 18400 River Road, Poolesville, Maryland 20837. Tel. 301-428-8116. ■

### Lam Dre teachings

Continued from page 1

oral teaching in writing, then taught it widely and composed commentaries on it. For the past nine hundred years, the Lam Dre has been preserved and transmitted by great teachers of the Sakya Order. Over the centuries, a vast literature and commentary has been composed by generations of scholars and practitioners based on the Lam Dre teaching.

The Lam Dre teaching condenses the entire teaching of the sutra and tantra. It is based upon the Hevajra tantra, and is associated with the practice of the deity Hevajra. The teaching is given in two sections. The first section, the Triple Vision, summarizes the Paramitayana path and will last approximately one week. The second section, the Triple Tantra, summarizes the Vajrayana path and will last approximately two weeks.

The Triple Vision explains the difference in the perception or vision of phenomena at different spiritual stages. These three visions are the perception of regular beings, the perception of those on the path, and the perception of those who have attained the result of perfect enlightenment. The Triple Tantra explains the difference in the mind or continuity (tantra) of the perceiver of phenomena at different spiritual stages. These three tantra are those of regular beings, those on the path, and those who have attained the result.

Teachings on the tantra also explain in detail the meaning and practice of the four initiations, including the practices of deity yoga, inner heat, channels, drops, airs

and mahamudra. In summary the Lam Dre covers the entire Buddhist path, from the beginning stages to the fruit of perfect enlightenment. Therefore it is called the Lam Dre, or "Path and Fruit."

His Holiness the Sakya Trizin is the head of the Sakya Order. He now lives in Rajpur, India, where he has re-established the seat of the Sakya Order. Born in 1945, he is the forty-second throne-holder of the Sakya Order, a member of the Khon family and a descendant of the five founders of the Sakya. From his early childhood he received intensive religious instruction in preparation for leadership. He first received the Lam Dre teaching at the age of five and passed an extensive examination on the Hevajra Tantra at the age of seven. He undertook his first Hevajra retreat at eight, and at the age of twelve he again received the Lam Dre teaching according to the special tradition of the Khon family, the hereditary leaders of the Sakya Order. At fourteen, he was formally enthroned as the Sakya Trizin, and assumed leadership of the order.

His Holiness is widely reputed to be an emanation of both Manjushri and Virupa, the founder of the Lam Dre teaching. The clarity and incisiveness of his teaching is remarkable and is an indication of both his own realization and the blessings of the Lam Dre carried through the lineage of Sakya Trizins. Of his teaching, great Sakya lamas and scholars have said that even if Virupa or the five founders of the Sakya order were



## OPEN HEART, CLEAR MIND

by Thubten Chodron

"...presents a clear and complete survey of the teachings of the Buddha. *Open Heart, Clear Mind* will help many on the open path of meditation and in dealing with the challenges of everyday life."

—Ven. Thich Nhat Hanh

This introduction to the Buddhist world-view by an American Tibetan Buddhist nun focuses on the practical application of Buddhist psychology to modern life. In a straightforward style and with warmth and humor, the author sets forth the fundamental points of the path taught by the Buddha for transforming habitual attitudes and realizing our full human potential.

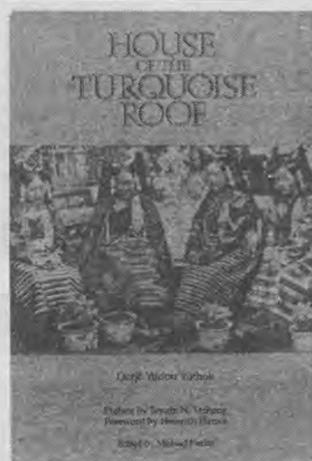
"...conveys a clear understanding of Buddhism as it has been practiced by Tibetans, in easily comprehensible language."

—His Holiness the Dalai Lama.

ISBN 0-937938-87-4

180 pp., \$9.95

Snow Lion Publications



## HOUSE OF THE TURQUOISE ROOF

by Dorje Yudon Yuthok

Preface by Tenzin N. Tethong

Foreword by Heinrich Harrer

This frank and thoughtful autobiography of a Tibetan noblewoman describes life in upperclass Lhasa society before the Chinese invasion.

The author possesses an insider's view of the highest government circles as well as a novelist's sensitivity for the detail that brings this fascinating past to life.

Valuable for its historic record as well as for the light it sheds on the position of women in Tibetan society, these memoirs are essential reading for anyone interested in Tibetan society past or present.

"This is one of those rare books that will shed insight into a whole culture and a historical period of great importance to the Tibetan people."

—Tenzin N. Tethong, from the Preface

330 pages, illus., \$14.95

ISBN 0-937938-78-5

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## TO THE LION THRONE

The Story of the Fourteenth Dalai Lama

Whitney Stewart

Engaging and enchanting biography of the Dalai Lama for children (ages nine and up). The story follows the life of the

young, spirited boy who became a monk at age three and moved into the Potala Palace in Lhasa installed as spiritual leader of Tibet. He became both the spiritual and political leader of his people by age fifteen and then won the Nobel Peace Prize in 1989. It will leave a lasting impression on young readers.

ISBN 0-937938-75-0, Illus. Biography/Juvenile Literature

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## HIS HOLINESS THE DALAI LAMA



H.H. THE DALAI LAMA

**A BUDDHIST MONK: The Dalai Lama of Tibet, 11 Days in England, 40 min., \$36 (1 tape)**  
In April, 1988, His Holiness gave teachings in London, addressed the global conference on Human Survival in Oxford and met extensively with the media. A BUDDHIST MONK is a personal profile of His Holiness and presents him in his various roles as teacher, exiled leader and international spokesman for peace.

**A MAN OF PEACE, 30 min., \$36 (1 tape)**

In December 1989, His Holiness the Dalai Lama visited Norway to receive the Nobel Peace Prize in Oslo. While there, he also visited Trondheim and Bergen, and the Arctic region of Samiland. The Meridian Trust video crew travelled with him and were granted frequent access to His Holiness. The resulting documentary is unique in that it captures the qualities that so distinguish His Holiness: his warmth and wisdom, his compassion and humor.

**COMPASSION & NON-VIOLENCE, 38 min., \$40 (1 tape)**

During his visit to Norway to receive the Nobel Peace Prize, His Holiness gave a number of talks. This talk, given in Trondheim on Dec. 14, 1989, best encapsulates the spirit of the tour. His Holiness speaks of the value of non-violence as a path to world harmony and of how developing altruism makes for a happier person. He also makes an appeal for support for Tibet.

**THE FUTURE OF RELIGION, 1 hr., \$50 (1 tape)**

In a very direct and uncomplicated way, His Holiness teaches that negative mental attitudes give rise to suffering and that the antidote is provided by a variety of spiritual techniques. His Holiness concludes that the future of the various religions lies in the practice of their adherents.

**GREEN TARA INITIATION, 2 hrs. 45 min., \$60 (1 tape)**

His Holiness performed the common initiation of the Green Tara which grants the four empowerments in the form of a blessing. This was preceded by a lucid explanation of the initiation.

**HIS HOLINESS THE DALAI LAMA: An Interview by Jonathan Landaw, 30 min., \$30 (1 tape)**

In a remarkably frank interview, His Holiness speaks about his role and responsibility as a Dalai Lama and gives advice on how to conduct oneself in the world.

**AN OVERVIEW OF TIBETAN BUDDHISM WITH A COMMENTARY ON BODHICHARYAVATARA, 11 hrs., \$180 (6 tapes)**

This is an excellent overview of Tibetan Buddhism with the main emphasis on the four tantras, Dzogchen, and the chapters on patience and meditation from the Bodhicharyavatara. His Holiness went into great detail on many tantric topics. There was a question and answer session each day. Teaching given in London, April 1988.

### NEW!

**THE PATH OF NON-VIOLENCE, 1 hr. 30 min., \$62 (1 tape)** Talk given in Stockholm, Sweden in the fall of 1988.

**UNIVERSAL RESPONSIBILITY IN A NUCLEAR AGE, 30 min., \$30 (1 tape)**

His Holiness delivered an impassioned speech in April, 1988 on the necessity of developing universal responsibility—"the universal religion"—in order for humanity to survive in the nuclear age.

**Other Films by His Holiness the Dalai Lama:**

**CONTRIBUTION OF THE INDIVIDUAL TO WORLD PEACE, 1 hr 15 min., \$55 (1 tape)**

**DZOGCHEN, 4 hrs., \$110 (2 tapes)**

**THE ESSENCE OF BUDDHIST PHILOSOPHY, 65 mins., \$52 (1 tape)**

**THE ESSENCE OF MAHAYANA BUDDHISM, 1 hr., \$50 (1 tape)**

**THE EXPERIENCE OF TRANSDITION, 1 hr., \$50 (1 tape)**

**THE GIFT OF PEACE: A Message for All Faiths, 1 hr., \$50 (1 tape)**

**HHDL VISITS CHRISTIAN AND BUDDHIST COMMUNITIES, 1 hr., \$50 (1 tape)**

**INDIVIDUAL RESPONSIBILITY TOWARDS WORLD PEACE, 90 min., \$62 (1 tape)**

**PEACE: A Goal of All Religions, 1 hr., \$50 (1 tape)**

**PEACE THROUGH HUMAN UNDERSTANDING, 1 hr., \$50 (1 tape)**

**PEACE OF MIND: Peace in Action, 1 hr., \$50 (1 tape)**

**THE 37 PRACTICES OF A BODHISATTVA, Kalachakra, Rikon, July 1985, 5 hrs., \$124 (4 tapes)**

**WORLD PEACE, 1 hr., \$50 (1 tape)**

### H.H. SAKYA TRIZIN

**THE NATURE OF MIND, 1 hr. 30 min., \$62 (1 tape)**

**THE TEACHING OF BUDDHA IN EVERYDAY LIFE, 1 hr. 30 min., \$62 (1 tape)**

**THE TRIPLE VISION, 6 hrs., \$138 (3 tapes)**

### VEN. TSENZHAB SERKONG RINPOCHE

**A KIND HEART, 1 hr., \$50 (1 tape)**

Discusses the four thoughts that turn the mind to dharma, renunciation, and the development of dedicated being—bodhicitta.

### LAMA ZOPA

#### NEW!

**THE PURPOSE OF MEDITATION, 2 hrs., \$70 (1 tape)**

With great humor, Lama Zopa shows how neither friends, money, nor reputation are the key to happiness and satisfaction. He explains the importance of compassion, and gives a very clear explanation of emptiness.

### VEN. KYABJE ZONG RINPOCHE

**THE BASIS OF THE SPIRITUAL PATH, 2 hrs. 30 min., \$80 (1 tape)**

**THE PRINCIPLES OF THE SPIRITUAL PATH, 4 hrs., \$110 (2 tapes)**

### PROFESSOR NAMKHAJ NORBU

**DHARMA: The Meaning of Existence, 2 hr. 45 min., \$85 (2 tapes)**

**DZOGCHEN IN DAILY BEHAVIOR, 1 hr. 30 min., \$62 (1 tape)**

**THE DZOGCHEN RITE, 1 hr., \$50 (1 tape)**

**SEM-DZIN: 21 Ways of Focussing the Mind, 2 hrs., \$70 (1 tape)**

**THE THREE TESTAMENTS OF GARAB DORJE, 1 hr. 15 min., \$55 (1 tape)**

### VEN. LAMA THUBTEN YESHE

#### NEW!

**DEATH & TRANSFERENCE OF CONSCIOUSNESS, 1 3/4 hrs., \$65 (1 tape)**

An excellent introduction to the subject of death for the general viewer as well as for students of Buddhism.

**EXTRACTING THE ESSENCE, 2 hr. 45 min., \$85 (2 tapes)**

**THE THREE PRINCIPLES OF THE PATH, 1 hr. 45 min., \$65 (1 tape)**

**TANTRA: The Experience of Transformation, 1 hr., \$50 (1 tape)**

**VEN. THICH NHAT HANH ROSES AND GARBAGE: MEDITATION AND PEACE, 2 hrs., \$54 (1 tape)**

This program documents a teaching given in London in 1987 by Thich Nhat Hanh in which he explains the dependent nature or "interbeing" of phenomena through the relationship of roses and garbage. Just as it is unnecessary to discriminate against garbage since the elements of compost give rise to the elements of flowers so too it is unnecessary to discriminate against anger and hatred since the energy of delusions can be transformed into love and understanding.

### VEN. KALU RINPOCHE

**BARDO, 45 min., \$50 (1 tape)**

An interview with the late Ven. Kalu Rinpoche and teachings on the experiences of the consciousness in the period after death.

**THE NATURE OF MIND, 2 hrs. 30 min., \$80 (2 tapes)**

### VEN. SUMEDHO

**THE BUDDHIST IDEA OF A PERFECT SOCIETY, 1 hr., \$50 (1 tape)**

**THE FAMILY, 1 hr., \$50 (1 tape)**

**PRACTICE IN LAY LIFE, 1 hr., \$50 (1 tape)**

**TOWARDS THE FUTURE, 1 hr., \$50 (1 tape)**

**DR. LOBSANG RABGAY INTRODUCTION TO BUDDHIST PSYCHOTHERAPY, 4 hrs., \$110 (3 tapes)**

**TIBETAN MEDICINE: AN INTRODUCTORY LECTURE, 2 hr., \$70 (1 tape)**

### VEN. DR.

#### TENZIN CHOEDAK

**CANCER AND AIDS: The View of Tibetan Medicine, 2 hrs., \$64 (2 tapes)**

**THE PRINCIPLES OF TIBETAN MEDICINE, 5 hrs., \$124 (2 tapes)**

#### NEW!

#### KEN JONES

**CARING AS A SPIRITUAL PRACTICE, 1 1/4 hr. \$55 (1 tape)**  
This excellent talk explores the different levels of motivation involved when caring for the sick and dying. He explores awareness, acceptance and generosity of spirit as vital elements of caring as a spiritual practice.

## CULTURAL/ DOCUMENTARY

### FOR CHILDREN!

**BUDDHISM IN FOCUS: The Life and Teachings of the Buddha, Part 1, 30 min., \$64 (1 tape)**  
Specifically produced to introduce children between 10 and 15 years to the life and teachings of the Buddha. A dramatized explanation of the Four Noble Truths and the Noble Eight-fold Path.

**BUDDHISM IN FOCUS: The Buddhist Way of Life, Part 2, 30 min., \$64 (1 tape)**

Drawing upon life and practice in Buddhist communities in Britain and India, this program covers pilgrimage and worship at Bodhgaya, India, a traditional Buddhist celebration, Zen Buddhist stories, various forms of meditation practice, the monastic training in the Tibetan Buddhist communities in India and interviews with respected Buddhist teachers from both the Theravadin and Mahayana traditions.

**SACRED MUSIC, SACRED DANCE, 1 1/4 hrs., \$36 (1 tape)**  
The monks from Drepung Loseling Monastic College on tour in the UK performing a variety of ritual dances.

**SOUNDS OF TIBET, 2 hrs., \$36 (1 tape)**  
The Tibetan Inst. of Performing Arts from Dharamsala, India on tour in the UK performing traditional Tibetan dances.

### SOTO ZEN

**SERENE REFLECTION MEDITATION, 31 min., \$30 (1 tape)**

How does one learn to sit still with an alert and bright attitude of mind—allowing thoughts and feelings to arise and pass away naturally? This introduction to zazen sitting shows how to start this practice for yourself. A number of suitable sitting postures are demonstrated. What happens when you sit and how you can carry over the meditation into everyday life are explained.

**SOTO ZEN BUDDHISM, 42 min., \$34 (1 tape)**

This film shows how the serene reflection meditation (zazen) of the Soto School is practiced. Soto Zen emphasizes the practice of meditation, the keeping of the Buddhist precepts and the awakening of the heart of compassion and expressing it through selfless activity.

**MORNING SERVICE AT A SOTO ZEN MONASTERY, 22 min., \$20 (1 tape)**

Filmed at Throssel Hole Priory in England, this program captures the early morning ceremony.

#### Other Films Available:

**A TIBETAN NEW YEAR, 43 min., \$50 (1 tape)**

This program documents the Tibetan New Year celebrations carried out by the monks of the only Bonpo community outside Tibet. The foothills of the Himalayas in northern India provide the backdrop for the preparations and enactment of

the annual ceremony whilst the monks and local villagers perform the rituals.

**AVALOKITESHVARA: The Dalai Lama in Europe 1982, 40 min., \$50 (1 tape)**

**BIRTH OF A BUDDHA, 18 min., \$44 (1 tape)**

**THE DALAI LAMA OF TIBET: 25 Years in Exile, 52 min., \$50 (1 tape)**

**DAILY LIFE IN A TIBETAN MONASTERY, 30 min., \$50 (1 tape)**

This film is an intimate portrayal of the everyday life in a Bonpo monastery in the Himalayan foothills in Northern India. It offers a unique look at the customs and rituals of Bon, the pre-Buddhist religion of Tibet—a lesser known aspect of Tibetan culture.

**DEBATE IN THE TIBETAN TRADITION, 1 hr., \$50 (1 tape)**

**HHDL VISITS EUROPE, 1986, 40 min., \$50 (1 tape)**

**KALACHAKRA 1974, 1 hr., \$50 (1 tape)**

**REMEMBER TIBET, 1 hr., \$50 (1 tape)**

**THREE GREAT MONASTERIES, 1 hr., \$50 (1 tape)**

After 30 years of hard work and reconstruction the three 'pillars' of the Gelug study and worship are functioning as important centers for the refugees. We follow them during the New Year festivities, The Great Prayer Festival, and during the daily routine.

**THE TIBETAN QUESTION, 12 min., \$20 (1 tape)**

This program was produced for television and was broadcast the day His Holiness received the Nobel Peace Prize. It examines the present situation in Tibet and presents His Holiness' views on non-violence as the only means of resolving the Tibetan situation. It carries excerpts from an exclusive interview with His Holiness soon after the announcement of his winning the 1989 Nobel Peace Prize; scenes of Tibetans in Lhasa celebrating the news of His Holiness' award; scenes of the Chinese police brutally suppressing peaceful demonstrators in Lhasa in March 1988; scenes of deforestation and the export of timber from Tibet to China and excerpts from interviews with Chinese students speaking out in favor of Tibetan independence. This program will be of particular interest to Tibet support groups internationally.

**TWO TIBETAN NUNNERIES, 30 min., \$40 (1 tape)**

**TIBET: The Cultural Evolution, 1 hr., \$50**

**VISIONS OF HOPE: The Near Death Experience, 40 min., \$50 (1 tape)**

Explores the individual experiences of six people who had been clinically certified as dead.

**THE WHEEL OF TIME: Kalachakra Initiation, Switz. 1985, 45 min., \$38 (see section on Kalachakra) (1 tape)**

# NEW BOOKS

OUR APPOINTMENT with LIFE  
The Buddha's Teaching on Living in the Present



THICH NHAT HANH



THE MEETING OF  
SCIENCE  
AND  
SPIRIT  
GUIDELINES  
FOR A NEW AGE  
The next dynamic stage  
of human evolution,  
and how we will attain it  
JOHN WHITE

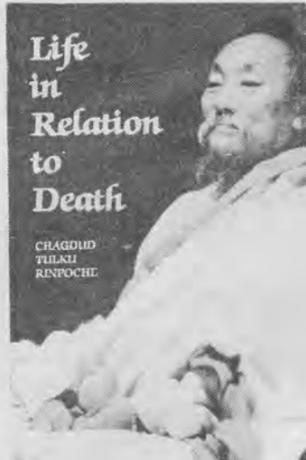
dialogue series-1  
mind only school  
and  
buddhist logic



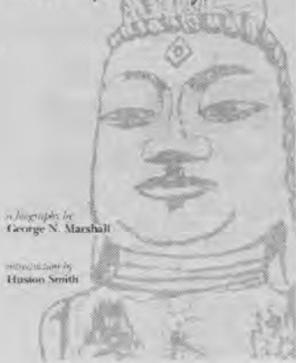
A COLLECTION OF SEMINAR PAPERS  
EDITED BY DOBOOM TULKU

Life  
in  
Relation  
to  
Death

CHAGDUD  
TULKU  
RINPOCHE



Buddha  
His Quest for Serenity



Biographies by  
George N. Marshall  
Illustrations by  
Huston Smith

ASPIRATIONS JOURNAL,  
#AMAJ \$7.95

This is a wire-bound journal for recording reflections or taking notes. It measures 7 x 10" and has a Tibetan lama blowing a horn on the cover.

BUDDHA: His Quest for Serenity, by George Marshall, intro. by Huston Smith. 240pp. #SBBQS \$15.95

"A very meaningful book of the Buddha's life, written as biographies in the West are written, that makes it easy for Americans to accept and venerate him. It gave me a sense for the superior way offered by the Buddha and made it easier for me to enter the gate into the mysteries of Tibetan Buddhism."—letter from a customer

DAGGER BLESSING: The Tibetan Phurba Cult, by Thomas Marcotty. 107 pp., 8 1/2 x 11," 46 illus. #DKDB \$15.95 cloth

This is the most authoritative work we've seen on phurbas and the rituals associated with their use. The text discusses the history and practice of the phurba rituals and contains translations of Tibetan texts on the dagger doctrine and tantra. It is accompanied with many illustrations and photos.

EARLY TEMPLES OF CENTRAL TIBET, by Roberto Vitali. 208 pp., 85 color plates, 25 b&w photos, large format #SPET \$65 cloth

This book records little-known monuments and artistic styles that have barely survived the effects of time and the Chinese occupation. The photographs are of Tibetan Buddhist paintings and statues in half-a-dozen temples. Kachu (728-39 AD) is the only temple known to have survived from the Yarlung dynasty and contains the oldest known statues in Tibet. Yemar and Drathang bear witness to the resurrection of Buddhism in the 11th century and which provided the foundation for Tibet's culture until recent times. A little-known chapel in the Jokhang Temple provides evidence for the early history of this famous site up to the 12th century when the various Tibetan religious schools were established. Shalu is a temple which mirrors in its artistic styles the relations between Tibet and China during the Yuan rule of the country in the fourteenth century. The nine-storeyed stupa of Riwoche with its many painted chapels record the art of the 14th and 15th centuries. This book contains a very rare collection of art and is recommended by us.

ESSENTIAL ENVIRONMENTAL MATERIALS ON TIBET, by the International Campaign for Tibet. 72pp. #ICEEM \$5

Articles on deforestation, exploitation of natural resources and industry, grasslands and overgrazing, wildlife, nuclear and toxics, conservation strategies as well as several overviews of the Tibetan environmental crisis.

FORBIDDEN FREEDOMS: A Report by the International Campaign for Tibet on Beijing's control of Religion in Tibet. 100pp. #ICFF \$6

"An excellent contribution to understanding the continuing religious persecution in Tibet. I encourage all those concerned with China's policies in Tibet and the survival of Tibetan Buddhism to read this."—The Dalai Lama

GENTLY WHISPERED, by Ven. Kalu Rinpoche, foreword by H.E. Tai Situpa Rinpoche. 250pp. #SLBKGW \$12.95 April

During the years preceding his death, Kalu Rinpoche gave many valuable oral teachings on Buddhist practice. In this memorial volume, many of these talks are recorded: the Nature of the Mind; Taking Refuge in the Buddha; Working with the Emotions; Teachings on Death and Rebirth; Meditation; Tantra; Mahamudra and more.

THE GREAT KAGYU MASTERS, trans. by Khenpo Konchog Gyaltsen, ed. by Victoria Huckenpahler. 240 pp. #SLBKGKM \$12.95 March

The lives of the great lamas of the Kagyu lineage of Tibetan Buddhism serve as models for spiritual practitioners. Their life stories are told and retold to inspire aspirants to develop their full spiritual potential. Here, for the first time, are the biographies of these Tibetan Buddhist forefathers all in one volume—Tilopa, Naropa, Marpa, Milarepa, Gampopa and others.

A GUIDE TO TREKKING IN NEPAL, by Stephen Bezuchka. 352pp. #MGGTN \$12.95

This is the essential guidebook for anyone planning a visit to Nepal for trekking or climbing.

A GUIDE TO WALKING MEDITATION, by Thich Nhat Hanh. 64pp. #PAGWM \$7

Instruction in "walking not in order to arrive, walking just for walking." With lovely illustrations by Yasuhide Kobashi.

LIFE, DEATH AND AFTER DEATH, by Lama Thubten Yeshe. 45pp. #WIBKLD \$3.95

The stages of dying and the Buddhist attitude towards life and death are explained by Lama Yeshe.

LIFE IN RELATION TO DEATH, by Chagdud Tulku Rinpoche. 31pp. #CGLRD \$6.50

Contains a valuable teaching on death, the preparation for it and what to do while you are dying.

THE MEETING OF SCIENCE AND SPIRIT, by John White. 289pp., #GTMSS \$18.95 cloth

These fascinating essays on a variety of topics reveal how a higher state of consciousness can be explained in spiritual and scientific terms. John White tackles the old conflict between the rationalist and religious world-views to show how an understanding of their complementary natures can clarify our view of reality and form the basis of a new model for the future.

MIND ONLY SCHOOL AND BUDDHIST LOGIC, ed. by Doboomb Tulku. 135pp. #TIMOS \$12.95

The mind-only school (Cittamatra) is one of the four Buddhist schools of thought. Buddhist logic

assumed a definite form due to the works of Dignaga. This book is a collection of papers on these two topics that were presented at the Dialogue Seminars organized by Tibet House at Sera and Ganden monasteries in 1987-88.

THE MIRACLE OF MINDFULNESS, by Thich Nhat Hanh. 140pp. #PAMM \$9

This is a classic manual on meditation beautifully illustrated by Vo-Dinh Mai.

MO: The Tibetan Divination System, by Mipham, trans. & ed. by Jay Goldberg, illus. by Doya Nardin. 124pp. book, 36 color cards, dice, \$29.95 February

The MO is to Tibet what the I-Ching is to China. This authentic Tibetan divination system comes elegantly packaged with 36 full-color cards, a dice inscribed with the six syllables of the Manjushri mantra, and a book that extensively describes the meaning and application of each of the 36 possible predictive answers. The volume begins with an introduction by H.H. Sakya Trizin, one of the most highly esteemed Tibetan lamas who is proficient in this system. This is a unique item, never before made available to Westerners.

"This translation together with the beautiful paintings created for the west, presents to the English-speaking world another addition to the accurate and growing body of literature concerning our land of Tibet."—H.H. Sakya Trizin

A NECKLACE OF GOOD FORTUNE, by Geshe Lam Rim. 70pp. with Tibetan text, #LTNGF \$4.95

This is a series of instructions on the effect of actions past and present on our life and future lives.

NIRVANA IN TIBETAN BUDDHISM, by E. Obermiller. 76pp. cloth #CINTB \$6.95

This book is based on two commentaries to the Abhisamayalankara of Maitreya Asanga, one by Tsongkhapa and the other by Jamyanshadpa. It analyses the concept of Nirvana according to the Tibetan tradition.

OLD PATH WHITE CLOUDS: Walking in the Footsteps of the Buddha, by Thich Nhat Hanh. 600 pp., 40 drawings #PAOP \$25

This is a biography of the Buddha drawn directly from 24 Pali, Sanskrit, and Chinese sources, and retold by Thich Nhat Hanh in his inimitably beautiful style. It traces the Buddha's life, slowly and gently over the course of 80 years and 600 pages, partly through the eyes of Svasti, the buffalo boy who provided kusha grass for the Buddha's enlightenment cushion, and partly through the eyes of the Buddha himself. It brings to life the story of the Buddha in a most vibrant way.

OPEN HEART, CLEAR MIND, by Thubten Chodron. 180pp., #SLBKOH \$9.95

"...presents a clear and complete survey of the teachings of the Buddha. Open Heart, Clear Mind will help many on the open path of meditation and in dealing with the

OLD  
PATH  
WHITE  
CLOUDS



THICH NHAT HANH

THE ORIGIN OF  
THE TARA TANTRA

BY JO NÁN TĀRANATHĀ



Translated & Edited by  
DAVID TEMPLEMAN



challenges of everyday life."—Ven. Thich Nhat Hanh

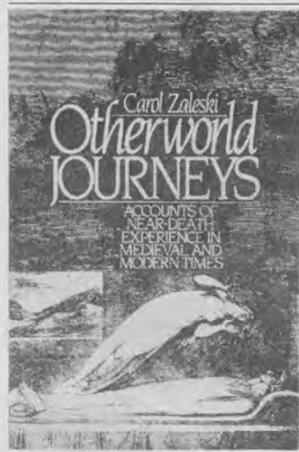
This introduction to the Buddhist world-view by an American Tibetan Buddhist nun focuses on the practical application of Buddhist psychology to modern life. In a straightforward style and with warmth and humor, the author sets forth the fundamental points of the path taught by the Buddha for transforming habitual attitudes and realizing our full human potential.

"...conveys a clear understanding of Buddhism as it has been practiced by Tibetans, in easily comprehensible language."—His Holiness the Dalai Lama.

THE ORIGIN OF THE TARA TANTRA, by Jonan Taranatha, trans. & ed. by David Templeman. 104pp. #LTOTT \$4.95

This book provides an important and accurate account of the powers of Tara and the lineages of the Siddhas who worshipped her and passed on her teachings, revelations and tantra.

## NEW BOOKS



**ON TOP OF THE WORLD:** Five Women Explorers in Tibet. 224pp., 26 illus. #MGTW \$9.95 In the late 1800s, when women were bound by both cumbersome clothing and strict Victorian morals, five remarkable women explorers went on the ultimate adventure—to Tibet.

**OTHERWORLD JOURNEYS:** Accounts of Near-Death Experience in Medieval and Modern Times, by Carol Zaleski. 275pp. #OXOJ \$8.95 This is a fascinating and thorough study of near-death experience. It explores the cultural and religious implications of near-death experiences.

**OUR APPOINTMENT WITH LIFE:** Buddha's Teaching on Living in the Present. 54pp. #PAOAL \$6

This is a translation and commentary on the *Sutra on Knowing the Better Way to Live Alone*, the earliest teaching of the Buddha on living fully in the present moment.

**PATH TO BLISS** (*Delam*), by The Dalai Lama, ed. by Thubten Jinpa & Christine Cox. 220pp. #SLBKPB \$12.95 March The beauty of the tantric Lamrim system described so clearly and eloquently in this book lies in its systematic approach to training the mind through meditative contemplation. Its approach is simple, rational and yet profound. It does not presuppose any prior training on the part of the beginner, while providing rich material for the more advanced practitioner.

Beginning with practices for developing an effective mental outlook in one's life, the book leads the practitioner to techniques for the discovery of emptiness. The addition of the bodhisattva vows and the vow ceremony as well as the precepts of thought transformation, make this a valuable handbook for every Buddhist practitioner.

**PRESENT MOMENT WONDERFUL MOMENT:** Mindfulness Verses for Daily Living, by Thich Nhat Hanh, Drawings by Mayumi Oda. 76pp. 10 illus. #PAPMWM \$7

An inspiring handbook of 50 verses with commentaries by Thich Nhat Hanh. These poetic and practical exercises help us to slow down and enjoy each moment of our lives.



**SHARING NATURE WITH CHILDREN,** by Joseph Cornell. 143pp. #GTSNC \$6.95

Puts the emphasis on developing the heart and intuitive qualities to stimulate joyful, enlightening experiences. What is taught is patience, awareness, empathy, trust, and concentration in wholesome, uncompetitive games.

**SHARING THE JOY OF NATURE,** by Joseph Cornell. 209pp. #GTSJN \$9.95

A treasury of new games and activities for both adults and children.

**THE SUBLIME PATH OF THE VICTORIOUS ONES,** compiled by The Office of H.H. the Dalai Lama. 87pp. #LTSP \$5.95 H.H. the Dalai Lama requested that his Private Office compile a book of practices to serve as a recitation manual for all pilgrims to the holy places, suitable for monks and laymen, formal Buddhists and others. It is also useful at general Buddhist gatherings on special occasions and as a daily reading practice for interested individuals.

**TEACHINGS OF A BUDDHIST MONK,** by Ajahn Sumedho, foreword by Jack Kornfield. 109pp. #GTTBM \$10.95

Spiritual life is not about becoming someone special but discovering a greatness of heart within every being. It is an invitation to inwardly drop our opinions and to come to rest free of fixed positions. Ajahn Sumedho is the abbot of a Buddhist center in England and lectures and leads retreats around the world.

**TEMPLE, HOUSEHOLD, HORSEBACK: Rugs of the Tibetan Plateau,** by Diana Myers. 111pp., large format, 83 black & white and color photos #TXXTHH \$27.50

Tibetan rugs are significant not only for their rarity but also for the unique role they performed as objects of both the sacred and the secular realms. They were used in temples, in homes of rich and poor alike, and on horseback. The rugs are notable for their supreme, lively sense of rhythm and color. This book contains rugs from the first major exhibition devoted exclusively to Tibetan rugs which took place at the Textile Museum in Wash. D.C.

**A THOUSAND JOURNEYS: Biography of Lama Anagarika Govinda,** by Ken Winkler. 128pp., illustrated, #GTTJ \$13.95

Born in Germany at the turn of the century, Lama Govinda developed a reputation for his understanding and practice of Tibetan Buddhism. The author tells the fascinating details of the life and times of a man who was a soldier, artist, poet, pilgrim and especially a lama.

**THREE KINGDOMS ON THE ROOF OF THE WORLD: Bhutan, Nepal, Ladakh,** by Robert Apte. 128pp., oversized, 147 full-color photos. #PATK \$35

The beautiful photographs and engaging text draw us into the heart of this traditional culture, giving us glimpses of the people, magnifi-

Hanna Havnevik  
Tibetan Buddhist Nuns



cent landscape, art, religion, architecture, and everyday village life.

**TIBETAN BUDDHIST NUNS,** by Hanna Havnevik. 251pp., 16 photos, #OXTBN \$40 cloth Based on an extensive stay in an exile nunnery in India and on historical research, this study gives a detailed description of the life of Tibetan Buddhist nuns past and present. Chapters include: Women in Buddhist Literature; Nunneries and Nuns in Tibet; Accomplished Nuns; A Tibetan Nunnery in Exile; Cultural Norms and Social Reality; Changes in the Position of Tibetan Nuns in Exile. This book is a limited edition from Norway.

**TIBET: THE FACTS, A Report Prepared by the Scientific Buddhist Association for the United Nations Commission on Human Rights.** 384pp., 17 photos and illus. #POTFA \$15

This is an unbiased and powerful account of China's invasion, occupation, and continuing campaign to obliterate Tibetan religion, culture and national identity. Accepted as a standard reference on Tibet, it is a "must read" for all those interested in Tibet.

**THE TIGER RUGS OF TIBET,** ed. by Mimi Lipton. 191pp., large format, 108 color plates and 50 illustrations, #WNTRT \$50

Owned by the Tibetan elite, who used them both to sit on and to cover their luggage on journeys, tiger rugs are very rare—there are possibly fewer than two hundred in existence. Here are 108 of them in full color and accompanied by four essays by specialists on carpet art.

**TO THE LION THRONE,** by Whitney Stewart. 55pp. #SLBKTLT \$8.95 Now Available

This is an exciting and engaging children's biography of the Dalai Lama. It follows the life of the young, spirited boy who became a monk at age three, moved to the Potala Palace in Lhasa and became the spiritual and political leader of his people by age fifteen. To her careful research into the early years of the Dalai Lama, Whitney Stewart adds many touching stories from the Dalai Lama himself, as well as spirited illustrations to produce a book that will leave a lasting impression on young readers.

"Young readers will be intrigued by the account of the clues Buddhist scholars followed in an attempt to find the infant in which their spiritual leader was reincarnated and by the tests three-year-old Dalai Lama passed to prove himself as such... a fine job of integrating information about Buddhist beliefs and Tibetan political history, both of which are crucial to an understanding of the Dalai Lama's life."—American Library Association, *Booklist*

Whitney Stewart writes fiction and non-fiction for children. She has been a children's librarian and a tutor of English, French, creative writing, and children's theater. Her experience as a puppeteer



and actor has been a base for writing for and working with children in elementary and high school.

**TRANSFORMATION AND HEALING: Sutra on the Four establishments of Mindfulness,** by Thich Nhat Hanh. 180pp. #PATH \$10

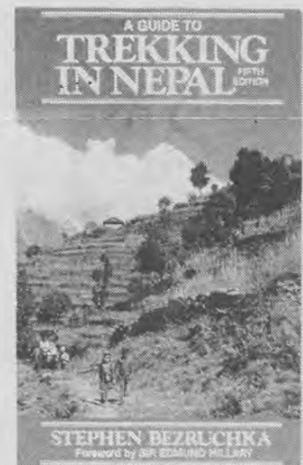
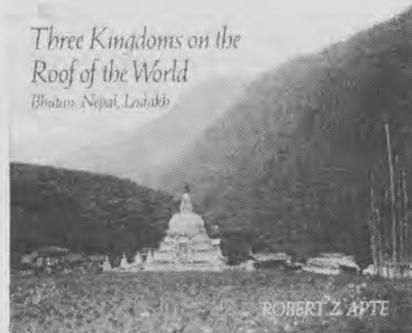
Mindfulness is the most basic meditation practice—awareness of what is going on in the body, the feelings, the mind, and the world. The author explores the psychological implications of the sutra of the Buddha.

**WHITE LOTUS: An Introduction to Tibetan Culture,** ed. by Carole Elchert. 240pp., 38 color and 70 black & white illus. #SLBKWL \$19.95

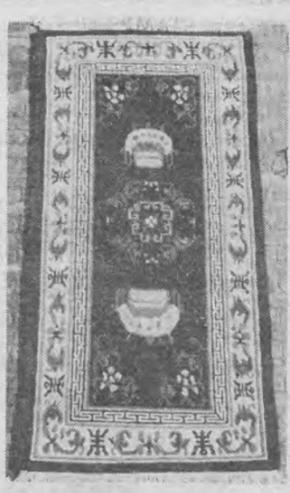
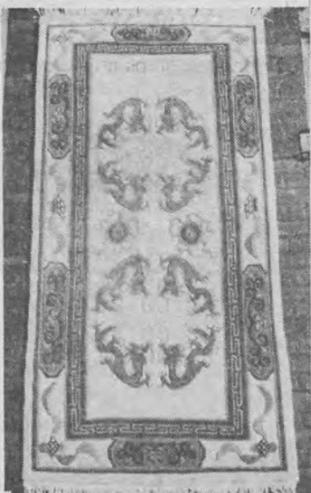
"... an excellent introduction to our complex culture. Through the images, writings and recordings, viewers and readers will be able to share and participate in something of the experience of being a Tibetan."—H.H. the Dalai Lama

In 1988 an expedition of five artists from three continents traveled together for six months and covered over 7000 land miles to visit Tibetan communities in Tibet, India, Nepal and Ladakh. They returned home with thousands of photos, paintings, drawings, and field recordings. From these a PBS documentary has been produced to introduce people to the many facets of Tibetan culture.

*White Lotus* is a companion volume to the documentary. Presented here are sixteen essays, each written by an expert in the field, covering Tibetan life, art, architecture, literature and history. The accompanying photographs and artwork provide a rich sensory experience of the culture that survives today among Tibetans.



## DHARMA ITEMS



### NEW! SHIPMENT OF EXQUISITE HAND-WOVEN 100% WOOL TIBETAN CARPETS

Encouraged by the response that we have received to our Tibetan carpets, we have now commissioned the manufacture of beautiful high-quality traditional style carpets. The designs selected were from photos of carpets in museum publications we've been admiring but were unable to find. Tibetan weavers were located who could produce them. We don't think you have seen carpets like these before since weavers have, for some time, been selling de-

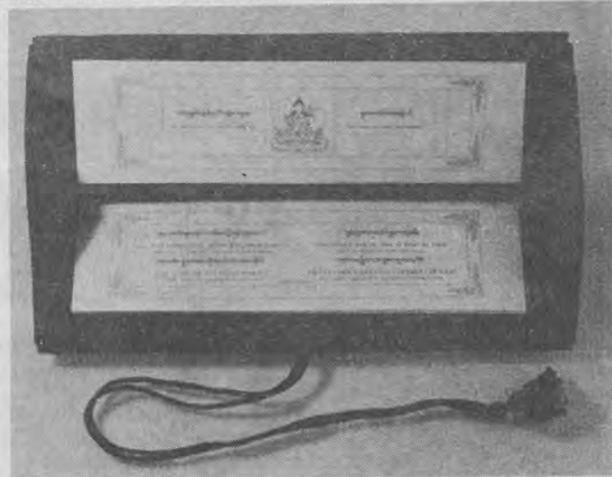
signs that are more mass-marketable but lack the refined look of these new carpets. You may be interested to know that a number of these are hard-to-find Tibetan Tiger Rugs.

The new carpets vary in pile density and the price varies according to this and according to the size (most are approximately 3 x 6'). Please contact us for photos of available carpets. Prices will begin at \$450.



**BROCADED PECHA COVER**  
#BSBPC \$70  
This is a solidly constructed pecha holder that has a wooden frame

measuring 5 x 16." It opens to easily hold your sadhana texts up to 2" thick. It is brocaded and has a cord with a tassel.

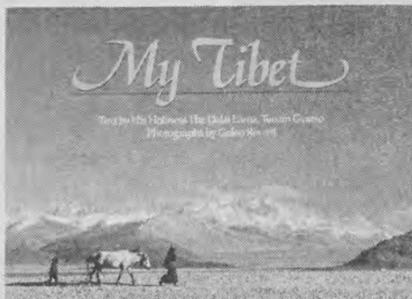
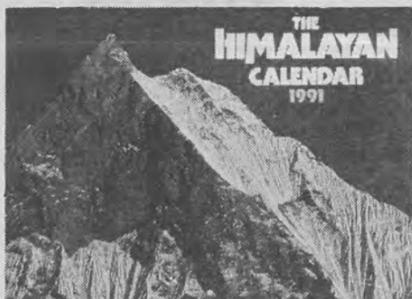


**PECHA WRAP** #BSPC \$15  
This has a 21" square maroon cloth with 4" brocade patch and cord with tassel.



**BELLS & DORJES**, Supreme Grade #SBD \$195  
Fine detail two metal bells and dorje sets. There are a few still available at this price.

### NEW! 1991 CALENDARS



**RIGPA TIBETAN CALENDAR, 1991-92, #RIGPA \$6.95**

This pocket calendar features the main Buddhist festivals, anniversaries and special practice days of all traditions. Contains photos of lamas and line drawings. With this little calendar you'll have no excuse for missing Tsog days. Order now. Becomes available in Feb. 1991.

**THE HIMALAYAN CALENDAR, 14 x 10" #GTHC \$9.95**  
As usual, this is an inspiring calendar for mountain lovers.

**PRAYER 1991, 14 x 10" #SMP \$9.95**

Prayer from many different traditions, in word and image.

**MY TIBET, by H.H. the Dalai Lama & Galen Rowell, 14 x 10" #GTMT \$9.95**

Galen Rowell's photos of Tibet are commented on by the Dalai Lama. Makes a great gift.

**1991 TIBETAN ART CALENDAR, 16 x 24" #WICATC \$19.95**  
Thirteen thangka images are represented in this famous calendar.



**OFFERING BOWLS** #BOWL-S \$44 set of 7  
Ornately designed silver-plated offering bowls that measure 3" dia.



**"POCKET" PUJAS** \$2.50 ea.  
Green Tara #BSGT  
Medicine Buddha #BSMB  
Guru Rinpoche #BSGR  
Sakyamuni #BSS  
Chenrezig #BSC  
Plastic coated cards with deity image on front and a short recitation with Tibetan on the reverse. Measure 2 1/2 x 3 1/2."

### MUSIC TAPES

**ONE HAND CLAPPING: Tibetan Bells with Environmental Sounds. #ILOHC \$12**

The soothingly-subtle yet dynamic sounds create a meditative mood. This all-digital recording fully captures the amazingly-rich harmonic overtones of 108 bells, hand-picked and matched in the Himalayas, and skillfully played by three musicians.

**SHITRO: Adjunct Ritual to the Tibetan Bok of the Dead, by the nuns of Nyima Odser Ling, Tibet, Cassette #SAR \$10.**

Among the Tibetan Buddhist rituals performed by the nuns of Nyima Odser Ling, the Shitro Puja is famous for its haunting melodies. During the ceremony participants honor the 100 peaceful and wrathful deities reported by the Tibetan Book of the Dead to appear to a deceased person during the 49 day intermediary state (bardo) between death and rebirth. This ritual is believed to help the practitioner to realize the visions in the bardo as manifestations of the nature of mind, thereby effecting liberation of the consciousness from cyclic existence.

### VIDEOS

**TIBET: A Seed for Transformation, 34 min. #JVTST \$50 (\$75 for organizations).**

This is an excellent video on the Chinese takeover of Tibet and how this may affect the rest of the world. Contents: Tibet's location, customs and culture; China's nuclear activities, human rights violations, environmental destruction of Tibet and what we might do to help Tibetans. Filmed in Tibet and N. India.



### AUDIO TAPES

**SANGHARAKSHITA LECTURES ON BUDDHISM**

Single tape lectures are \$7, double tape sets \$10

- #53 Levels of Awareness: Right Mindfulness
- #55 How Buddhism Came to Tibet
- #56 The Schools of Tibetan Buddhism (2)
- #57 The Dalai Lama: His Reincarnations
- #58 Monks and Laymen in Buddhist Tibet (2)
- #59 Symbolism of Tibetan Buddhist Art
- #60 The Four Foundation Yogas of the Tibetan Tantra
- #61 Tibetan Buddhist Meditation (2)
- #103 Symbolism of the Wheel of Life
- #104 Tantric Symbolism of the Stupa (2)
- #105 Symbolism of the Diamond Sceptre
- #106 Symbolism of the Cosmic Refuge Tree and Archetypal Guru (2)
- #107 Symbolism of the Cremation Ground and Celestial Maidens
- #108 Symbolism of the Offerings and Self-Sacrifice (2)
- #109 Symbolism of Colors and Mantric Sound (2)
- #110 Symbolism of the Five Buddhas, Male and Female (2)

# DHARMA ITEMS



**NEW!**  
**"YEAR OF TIBET" DECAL,**  
 #DECAL11 \$3  
 Great air-brushed design!

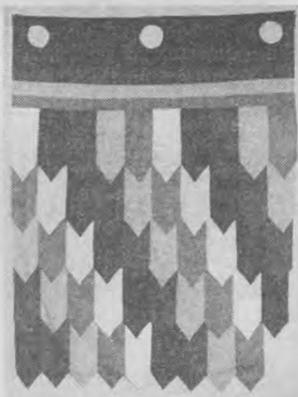


White Milarepa 24 x 40" \$750



Shakyamuni Buddha 8" \$510

**RUPAS & THANGKAS**  
 Contact us for images and prices of high-quality statues and thangkass.



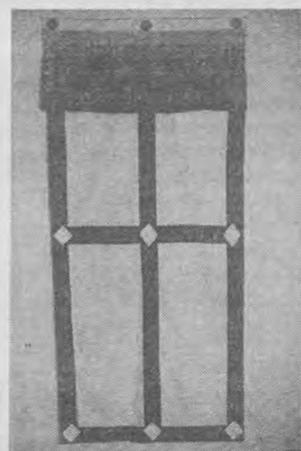
**TRADITIONAL 5-COLOR HANGING FOR COLUMNS OR WALL #TGMH \$125**  
 Used in shrines and monasteries, it measures 50" wide by 68" high.

**DOOR & WALL TRIM #TGDY \$40 (2 yds.)**  
 Sold in two yard lengths. White, yellow, green and red bands above wider pleated blue band. It is 16" high.



**TIBETAN MONEY #TGMT \$100**  
 A 100 sang serigraph note beautifully printed on Nepali rice paper. It is multi-colored, unframed and measures 16 x 20."

**NEW!**  
**TIBETAN STAMPS #JCS \$5**  
 60 Tibetan stamps that are gummed for sticking on letters, packages and other items. A colorful addition to your correspondence that also supports the Tibetan cause.



**DOOR CURTAIN #TGDC \$65**  
 Measures 36 x 78" and is ideal for doorways and windows.



**MANI STONE #TGMS \$50**  
 Comes with a black lacquer stand and measures 10" wide by 14" high.

## SHOW YOUR SUPPORT FOR TIBET!

Stamp envelopes and other correspondence with these two great logos:



THE YEAR OF TIBET

THE YEAR OF TIBET  
 #SLYTS \$5.95



SAVE TIBET  
 #SLST \$5.95

Both are high-quality rubber stamps and measure 1 3/4" wide by 1 1/8" high.



**T-SHIRTS!**  
 Exquisite 100% cotton, 4-color shirts in M, L, XL.  
 Double Dorje on black shirt #TGDD \$14  
 Potala on maroon shirt #TGP \$14  
 Year of Tibet on white shirt #TGYT \$14  
 Tibet Flag on white shirt #TGTF \$14  
 Tibet Symbol on black shirt #TGTS \$14



**TIBET CAP #TGIC \$12**  
 Adjustable maroon cap with Tibet symbol on it.



**"SAVE TIBET" BUTTON #POSTB \$1**  
 Gold with black lettering and maroon flower.



**"FREE TIBET" Bumper Stickers #SLTBS \$1.50**  
 Help keep Tibet in the public awareness by displaying this "Free Tibet" sticker on your bumper or any prominent place. One size fits all!

## FREE TIBET!

**TIBETAN FLAG PIN, #SLFP \$1**  
 Wear the Tibetan flag to show your support for Tibet.

**NEW!**  
**TIBETAN FLAG, 36 x 54" \$20**  
 This flag is well-designed and is printed on polyester.

**TIBETAN FLAG, 36 x 54" \$35**  
 Flags are made of durable flag nylon with fade resistant coatings. Imported from Japan.

**NEW!**  
**"SAVE TIBET" TEESHIRTS \$15**  
 100% heavy cotton shirts in M, L, XL. The color is a very super orange-yellow with black "SAVE TIBET" and a red lotus. We recommend this one highly.



## LIVE WORDS ENERGIZE YOUR PRACTICE

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About Ken McLeod --- A respected teacher with a bilingual and multicultural background, Ken is one of the few Westerners authorized to teach in the Tibetan tradition. An expert translator of Tibetan texts, and pioneer in his application of Buddhist teaching to modern life, he has trained in meditation for twenty years with over seven years of retreat experience. He is a skilled meditation instructor, and is presently a meditation consultant and teacher in private practice.



Unfettered Mind  
 Pragmatic Buddhism

A non-profit organization dedicated to clearing away confusion in the individual, in our culture, in the world: bringing the wisdom of Buddhism into mainstream America.

