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Monks of Namgyal Monastery in Dharamsala.

Photo courtesy of the Samaya Foundation.

NAMGYAL MONASTERY

Institute of Buddhist Studies

Ithaca, New York

Namgyal Monastery is establishing a branch monastery in the United States, in Ithaca, New York, under the direction of His Holiness the Dalai Lama and the parent monastery in Dharamsala, India. Six Namgyal monks, including a Geshe and others with the "Master of Sutra and Tantra" degree, have been selected to establish the Namgyal Monastery Institute of Buddhist Studies and will arrive in Ithaca in late spring of 1992.

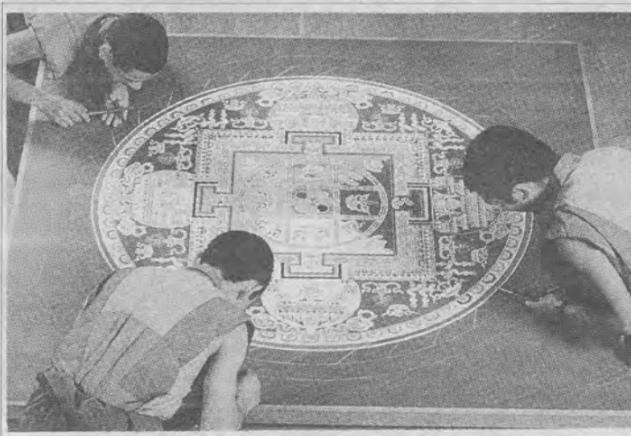
In addition to carrying out their usual monastic routines, the Ithaca resident Tibetan monks will administer a structured program of study of sutra and tantra for Western students. Students wishing to pursue authentic study of Tibetan Buddhist philosophy can apply for admission to the Monastery's Institute of Buddhist Studies. The Institute will offer a five-year degree program based on Namgyal's unique curriculum, which will include classical and colloquial Tibetan language, the study of logic, debate, the Buddhist tenet systems, difficult topics in the higher tenet systems, and tantra. The Institute will seek affiliation with various academic institutions to allow students from those universities and colleges to register for classes and receive credit from their primary school. In addition to the degree program, the monks will teach Tibetan arts such as painting, sculpture and mask making as well as courses in Buddhism for non-degree students.

HISTORY OF NAMGYAL MONASTERY

In 1575 Sonam Gyatso, the Third Dalai Lama, founded a monastery, later to be known as

Namgyal Dratsang (Victorious Monastery). Since its inception, the monastery has assisted the Dalai Lamas in their public religious activities and performed ritual prayer ceremonies for the welfare of Tibet. From the beginning, the monastery has been a center of learning, contemplation and meditation on the vast and profound Buddhist treatises.

The Dalai Lamas have always guided the activities of the monastery. The Third Dalai Lama established the ritual of Four-faced Mahakala, adopted from the Sakya tradition. The Fifth Dalai Lama instituted practices from the Nyingma tradition and established new traditions of sacred dance and chanting and established the monastery in the Potala where it re-



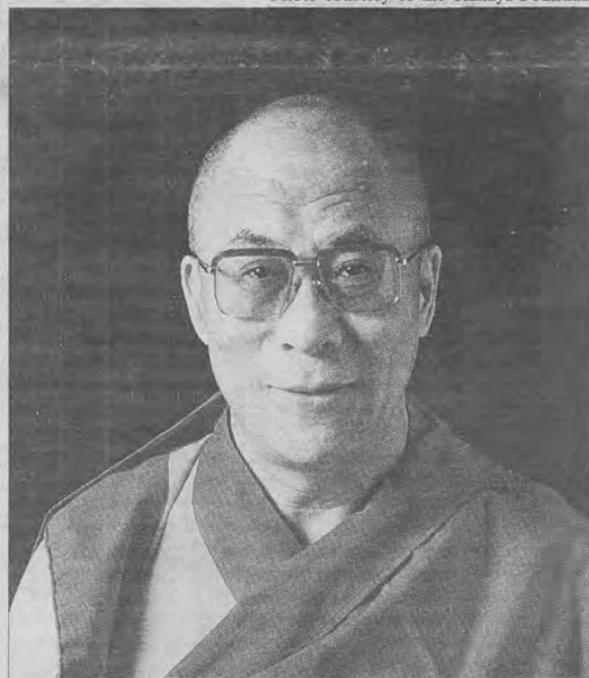
Three Namgyal monks constructing a sand mandala in Ithaca, New York. Photo: Bill Warren.

mained until 1959. The Seventh Dalai Lama gathered monks and scholars from the three great seats of learning—Sera, Drepung and Ganden—and the two Tantric Colleges and assigned Guhyasamāja,

Chakrasamvara, Yamāntaka and Kālachakra, the special deity of Namgyal, as the main ritual and meditation practices of the monastery. He placed special emphasis on maintaining the practice of Kālachakra, and in conjunction with Zha-lu masters taught dance. To gain admission to the monastery, a monk had to memorize certain texts and was tested by a senior monk who would judge whether he was capable of being examined in the Dalai Lama's presence. If formally admitted, the monk would have a private audience with the Dalai Lama before commencing his duties. The Seventh Dalai Lama also initiated the mandala rituals and came specifically to examine the work and question the monks and to give explanations of the rituals and practices, which is a custom continued to this day by the present Dalai Lama. The Thirteenth Dalai Lama added the practice of Vajrakīlaya to the tradition of the monastery.

NAMGYAL IN EXILE

After the Chinese invasion of Tibet and the 1959 popular uprising, His Holiness the Fourteenth Dalai Lama and one hundred thousand Tibetans fled to India



His Holiness the Dalai Lama. Photo: Don Farber/Thubten Dhargye Ling.

and Nepal, among them 55 monks from Namgyal. Namgyal Monastery was reestablished just outside the residence of His Holiness in Dharamsala, India, where the Namgyal traditions are being

preserved and continued today.

Because Namgyal is the private monastery of His Holiness the Dalai Lama, whose monks are called on to assist in his public religious activities, and is also a tan-



Namgyal monks debating.

Photo: Bill Warren.

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tric college, monks have less personal time and require a more streamlined study program focusing on the essentials of sutra and tantra. For these special requirements, His Holiness the present Dalai Lama has introduced many innovations to the monastery including a new syllabus and program of study. The program is now becoming a model for other Tibetan monasteries. The program takes thirteen years to complete, at which time a "Master of Sutra and Tantra" degree is bestowed upon those who successfully pass the final examinations. The Namgyal study program is unique in that it combines both sutra and tantra in one degree-granting program.

NAMGYAL ESTABLISHES BRANCH MONASTERY IN AMERICA AND THE INSTITUTE OF BUDDHIST STUDIES

In order to assist Western students who wish to study in an authentic way but are not able to go to India for the necessary length of time, Namgyal Monastery is now establishing a branch monastery in the United States. The Namgyal curriculum has been adapted (same program minus the memorization) to a five-year program for western students wishing to seriously study and practice. His Holiness the Dalai Lama has called the opening of the Ithaca branch monastery and educational program "an excellent and important project."

The Namgyal Monastery and Institute of Buddhist Studies (Namgyal Institute) will be located in Ithaca, New York, on the edge of the Cornell University campus. Several spacious buildings are currently under consideration. The monastery is looking to have a large assembly hall and shrine room, monks' quarters, kitchen, classroom areas, a library, and a museum housing a permanent sand mandala, thangkas, masks and statues. Monks affiliated with Namgyal/Ithaca will also be taking courses at Cornell University and various area institutions while they are stationed in Ithaca in order to broaden their own educational background. Several of the Ithaca monks will also be available to travel for the purpose of creating sand mandalas and butter sculptures and give performances of dance and chanting.

STUDY PROGRAM

The basic study program in Tibetan Buddhism of the Namgyal Monastery Institute is a five-year degree program. Students will study Tibetan language and the entire scope of Buddhist sutra and tantra. Classes will be conducted in English, except for the Tibetan language classes, and all textbooks are in English translation. Each year is divided into three semesters—two with emphasis on study and one emphasizing primarily meditation. Exams will be given at the completion of each semester. The last semester of the fifth year will be conducted at Namgyal Monastery in Dharamsala, India with students taking final exams which will include debates with monks of the monastery. Students will be presented with their degree in Buddhist Studies in Dharamsala.

NAMGYAL MONASTERY INSTITUTE OF BUDDHIST STUDIES FACULTY

All of the Namgyal monks associated with the U.S. branch have been specially selected and are well qualified to serve the wide array of western needs. Namgyal Monas-

tery is non-sectarian in that most of the monks have received teachings and initiations from major Tibetan teachers such as H.H. the Dalai Lama, H.H. Kyabje Ling Rinpoche, Kyabje Trijang Rinpoche, the Abbots of Namgyal Dratsang, H.E. Sakya Chogyey Trichen Rinpoche, H.H. Dilgo Khenste Rinpoche, Trulshik Rinpoche and other learned scholars. The basic background of the Namgyal monks is as follows:

- Extensive study and practice of the Guhyasamāja, Chakrasamvara, Yamāntaka and Kālachakra tantric systems, Mahākāla, Yamaraja, Palden Lhamo, etc. and the mandatory Vajrakīlaya retreat.
- Thirteen years of Buddhist Philosophy which includes Logic and Epistemology, Critical Philosophy (non-Buddhist and Vaibhashika systems, Sautrāntika, Cittamātra and Mādhyamika thought), Hermeneutics (linguistic and semantic philosophy) and Tantra. Each subject requires concentrated critical study and memorization which is coordinated with formal debate to invigorate the process of critical inquiry.

At the completion of each of these phases of study, formal oral and written examinations are taken, conducted by the Abbot and senior scholars of Namgyal Monastery and the other major Tibetan monastic colleges. The monks also study the creation of mandalas including sand mandalas, painting, butter sculpture, ritual chanting and music; and also religious dance. Namgyal monks are known for having a broad range of skills.

Monks who successfully complete this entire program are awarded the Namgyal "Master of Sutra and Tantra" degree.

NAMGYAL INSTITUTE FACULTY MEMBERS

GESHE TENZIN RABGYE

Born 1931, Lhasa, Tibet
Received his Geshe degree from Sera Monastery. The curriculum at Sera was similar to that of other monastic universities. Geshe-la studied the Collected Topics of Valid Cognition, Perfection of Wisdom, Middle Way philosophy, Knowledge and Discipline. Geshe-la's time was divided between personal practice, studying the main texts, receiving explanations from his teachers and debating.

In 1983 he was appointed Teacher of Buddhist Philosophy at Namgyal Monastery by His Holiness the Dalai Lama and has served that post since then.

VEN. PEMA LOSANG CHOGYEN

Born 1957, Nyenkar, Tibet
Entered Namgyal Monastery in 1970 and began his studies in Buddhist philosophy, practice and the arts. In 1986, Ven. Chogyen received the monastery's highest degree, the Master of Sutra and Tantra, in the first division (equivalent of highest honors). Since 1986, he has served as a teacher of mandala and ritual arts, giving textual and analytical as well as artistic instruction. He is fluent in English. Since 1981, Ven. Chogyen has accompanied His Holiness the Dalai Lama on many foreign travels as the leading artist of the monastery.

In 1989-91 he worked on a special project of creating a three-dimensional Vajrabhairava mandala in the virtual space of a mainframe computer, using experimental software at the Cornell University Program for Com-



Namgyal monks performing Kalachakra ritual dance. Photo: Bernard Feiten.

puter Graphics. Ven. Chogyen is currently a full-time graduate student at Columbia University pursuing a doctoral degree in comparative religion.

In October of 1991, the Namgyal Administrative Committee in Dharamsala appointed Ven. Pema Losang Chogyen to the post of Committee Representative (Acting Director) for establishment of the United States branch of the Namgyal Monastery Institute of Buddhist Studies.

VEN. TSERING NAMGYAL

Born 1956, Dingri, Tibet
Entered Namgyal Monastery in 1969. Studied Buddhist philosophy for 15 years and in 1986 received the degree of "Master of Sutra and Tantra". He has specialized in the practices of Guhyasamāja, Heruka, Yamāntaka and Kālachakra. He has also studied mandala construction, ritual dance, monastic music and other religious arts. Ven. Namgyal has traveled as a member of the entourage of His Holiness the XIV Dalai Lama more than fifteen times in India and abroad. During his time as a member of the entourage he has served as a gyaling player, a constructor of sand mandalas and as a performer of the Kālachakra dances, etc. He has also served as instructor of sand mandala construction at the monastery. He is a member of the Namgyal Administrative Board and is fluent in English.

VEN. THUBTEN WANGCHEN

Born 1954, Kyirong, Tibet
Entered Namgyal Monastery in 1970 and began intensive studies on Buddhist philosophy, rites and ritual arts of various meditational deities.

In 1981, he began work at the Nagarjuna Institute in Barcelona, Spain, translating important Buddhist texts and preparing materials presented at several international Buddhist conferences. He accompanied His Holiness the Dalai Lama on many European tours.

In 1989, Ven. Thubten Wangchen became the Director of the Lama Project, a video project sponsored by the Meridian Trust, London. He has taught Tibetan language to individuals and general groups in Spain, has been a guest speaker at many universities and colleges in Europe and has produced numerous television documentaries on Tibetans living in and outside of India.

Ven. Wangchen speaks, reads,

and writes fluently in Tibetan, Hindi, English, and Spanish.

VEN. TENZIN LHUNPO

Born 1955, Lhatse, Tibet
Entered Namgyal Monastery in 1969. Studied the liturgy of various meditational deities and invocation rites of protectors. Having passed the oral exams before His Holiness the Dalai Lama, he took on the study of traditional Buddhist sacred arts, including ritual music, butter sculpture, dance and construction of sand mandalas. For thirteen years, from 1974 to 1986, he studied a wide range of Buddhist sciences: logic, epistemology, philosophy, ethics, monastic history and discipline, hermeneutics and esoteric systems (tantra). In 1986, Ven. Lhunpo earned the degree of "Master of Sutra and Tantra". Ven. Tenzin Lhunpo is fluent in English.

VEN. DHONDUP GYALTSEN

Born 1947, Gung Thang, Near Lhasa, Tibet
Originally studied at Tashi Lhunpo Monastery. Entered Namgyal Monastery in 1963. Has studied Buddhist Philosophy, tantric meditational practices of Guhyasamāja, Heruka, Yamāntaka and Kālachakra. Ven. Gyaltzen has also studied mandala construction, ritual dance, monastic music and butter sculpture.

**NOTE: Western scholars and other monks will be added to the faculty as the Institute develops. The first two years will necessarily be somewhat experimental as the Institute adjusts to the needs of students.*

BECOMING A STUDENT AT NAMGYAL

The educational programs of Namgyal Monastery's Institute of Buddhist Studies will begin with informal classes this summer. A partial formal program will commence next fall with the following four courses: Classical Tibetan, Colloquial Tibetan, Buddhist Logic (Debate), and Introduction to Buddhist Meditation. In addition there will be a basic course on Buddhism. Students can formally enroll in the Institute's degree program or register for individual classes as a non-degree student. Class fees and schedules are yet to be established, however prospective students may write to the Institute admissions office for an application form. The application forms will be sent out when schedules and fees become fixed. The Institute also plans to offer classes in Buddhist arts and special weekend programs.

THE SNOW LION NAMGYAL TEXTBOOK PROJECT

For some time in the West, students of Tibetan Buddhism have expressed the desire for an authentic systematic and comprehensive program of study and practice designed especially to fit the needs of Westerners. Ideally such a program would be based on a traditional monastic curriculum and presented in English translation.

This need is now being answered by the establishment of the Namgyal Monastery Institute of Buddhist Studies in Ithaca, New York and the publication in English translation of the innovative Namgyal Monastery curriculum by Snow Lion Publications.

Because the Namgyal curriculum is so streamlined and increasingly used as a model for major Tibetan monasteries, it was recognized that this program would be especially well suited for Western students wishing this kind of authentic program of Buddhist study and practice.

Aimed at spanning the entire range of philosophical tenets in Tibetan Buddhism in an orderly progression, the Snow Lion Namgyal Textbook Program will coordinate the materials necessary for a serious study of the essential components of traditional education for Tibetan monks, an achievement without precedent in the West.

The Namgyal textbook series will be an invaluable resource for the educational programs of Buddhist centers, colleges and universities which until now have had very little in the way of English language textbook support in this expanding subject area. In the absence of these texts, teachers and students alike find it difficult to teach or study such fundamental topics as Tibetan language, Buddhist logic and the various sutra and tantra tenets. Until now the only works available in English from this rich tradition have been assorted inspiring biographies, difficult books on isolated and specialized topics, and a few basic religious practice books. Snow Lion's Namgyal textbooks will have broad appeal to students at all levels and in a variety of settings, bringing to light systems of thought and practice that are essential groundwork for understanding Tibetan Buddhism.

The Namgyal curriculum textbooks are also valuable in that the Tibetan presentation of the four principal schools of Indian Buddhism differs in a great many ways from the exegeses of Indian and Western scholars of the early part of the century, and because of this, they will stimulate a fresh re-examination of the great Indian texts and call into question well-known Western interpretations of them.

One of the great contributions of Tibetan Buddhism to the study and practice of Buddhist thought is a class of texts that survey and compare the schools of Buddhist thought in India. These texts on tenets provide the most comprehensive delineations of the Buddhist schools available in any canonical language and figure prominently among the Tibetan works drawn on in producing the Snow Lion textbook series. Topics covered in the series include clas-

To get onto the Namgyal Institute mailing list contact the Monastery at:

**Namgyal Monastery
Institute of Buddhist Studies
P.O. Box 127
Ithaca, NY 14851**

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sical Tibetan language, mind, logical reasoning and debate, valid cognition, the four sutra systems of Vaibhāshika, Sautrāntika, Chittamātra, and Mādhyamika (both Svātantrika and Prānsangika), the four tantra sets of Kriya, Charya, Yoga, and Anuttarayoga Tantra as well as detailed presentations of the major specific meditational tantric practices and specialized tantric topics essential for an understanding of those practices.

These books will bring the student into a living experience of the main points of contention in Buddhist philosophy and an immersion in the particular world-views of the main schools of Buddhist philosophy. Individuals seeking personal development will be able to work systematically from the same texts as the monks have used in the greatest monasteries of Tibet. Although these books present sophisticated systems of Buddhist thought, their appeal is not limited to the practitioner or Buddhist alone: they will prove to be of genuine interest to students at a variety of levels in colleges and universities.

In Tibet it was felt that by learning about the nature of the mind and how to reason properly and then moving step-by-step through the various tenet systems, the student would arrive in the end at an understanding that is extremely broad. It is said to be like arriving at the top of a mountain where the view is vast and one is able to see everything clearly.

Using these authoritative and detailed texts, translated and presented by today's foremost scholar-practitioners in cooperation with high-ranking lamas, the student will be able to progress confidently in comprehension and insight. These textbooks will be of immense value in the libraries of all serious students of Buddhist thought.

With the founding the Namgyal Monastery Institute of Buddhist Studies in North America and the completion in English translation of the introductory texts of the Namgyal curriculum, a complete traditional program of Buddhist study is now available to Western students.

The list of textbook titles used in the program and the year of study is as follows:

NAMGYAL MONASTERY / INSTITUTE OF BUDDHIST STUDIES

Five-Year Tibetan Buddhist Study Program

STUDY PROGRAM—English language textbooks used by the Institute corresponding to the Tibetan texts and year of study:

	YEAR
1. Fluent Tibetan (UVA)	1 & 2
2. Translating Buddhism from Tibetan (Wilson)	1 & 2
3. Debate in Tibetan Buddhism (Perdue)	1
4. Shamatha Meditation (Gen Lamrimpa and Wallace)	1
5. Tibetan Logic (Rogers)	1
6. Mind in Tibetan Buddhism (Napper)	1
7. Awareness and Knowledge (Napper)	1
8. Cutting Through Appearances (Sopa and Hopkins)	2
9. Knowing, Naming and Negation (Klein)	2
10. Knowledge and Liberation (Klein)	2
11. The Mind-Only School in Tibetan Buddhism (Wilson)	2

12. A Study of Svatantrika (Lopez)	3
13. Emptiness Yoga (Hopkins)	3
14. The Two Truths (Newland)	3
15. Special Insight (Dalai Lama and Hopkins)	3
16. Reflections on Reality (Hopkins)	4
17. The Central Philosophy of Tibet (Thurman [Princeton])	4
17. Walking Through Walls (Lodro and Hopkins)	4
18. Tantra in Tibet (Hopkins)	4
19. The Four Great Secret Tantra Sets	5
20. Highest Yoga Tantra (Cozort)	5
21. Generation Stage Tantra	5
22. Completion Stage Tantra	5

*Other English language textbooks will also be used as primary texts by the program. Texts are published by Snow Lion unless otherwise noted.

SOME SUPPLEMENTAL TEXTS:

Tibetan-English Dictionary
Si-du's Grammar
The Dalai Lama at Harvard
Aryadeva's Four Hundred by Gyalsap
Training the Mind in the Great Way
Guide to the Bodhisattva Way of Life (LTWA)
Liberation in the Palm of Your Hand (WISDOM)

Snow Lion Namgyal Textbook Project

List of the Tibetan Titles with English Equivalent Texts

"The Introductory Path of Reasoning" from *The Collected Topics of Valid Cognition*, Tshad ma'i gzhung don 'byed pa'i bsdus grva'i rnam bzhag rigs lam 'phrul gyi lde mig (Phur-bu-jok Byams-pa-rgya-mtsho, 1825-1901) DEBATE IN TIBETAN BUDDHISM by Daniel Perdue

Presentation of Awareness and Knowledge, bLo rig gi rnam bzhag nyer mkho kun 'dus blo gzar mig 'byed (Geshe 'Jam-dpal bsam-'phel) with commentary by Lati Rinpoche. MIND IN TIBETAN BUDDHISM by Elizabeth Napper

The Topic of Signs and Reasonings from the "Great Path of Reasoning" in the *Collected Topics of Valid Cognition* (Phur-bu-jok Byams-pa-rgya-mtsho, 1825-1901) with commentary by Ven. Lati Rinpoche, Ven. Denma Locho Rinpoche and Geshe Gedun Lodro. TIBETAN LOGIC by Kathy Rogers

Clear Exposition of the Presentations of Tenets, Grub pa'i mtha'i mam par bzhag pa gsal bar bshad pa thub bstan lhun po'i mdzes rgyan (lCang-skya Rol-pa'i rdo-rje, 1717-1786) with commentaries by Ven. Denma Locho Rinpoche, Ven. Lati Rinpoche and others. THE VAIBHASHIKA TENET SYSTEM, KNOWLEDGE AND LIBERATION by Anne Klein, KNOWING, NAM-

ING AND NEGATION by Anne Klein, THE MIND ONLY SCHOOL OF TIBETAN BUDDHISM by Joe B. Wilson, Jr., A STUDY OF SVĀTANTRIKA by Donald S. Lopez, Jr. and EMPTINESS YOGA by Jeffrey Hopkins

Presentation of Tenets, A Precious Garland, grub pa'i mtha'i rnam par bzhag pa rin po che'i phreng ba (dKon mchog 'jigs med dbang po, 1728-1791). CUTTING THROUGH APPEARANCES by Geshe Sopa and Jeffrey Hopkins

Special Insight section from *Middling Exposition of the Stages of the Path to Enlightenment*, lam rim 'bring (Tsong-kha-pa 1357-1419) with commentary by H.H. the present Dalai Lama. SPECIAL INSIGHT by Jeffrey Hopkins. Supplementary text: THE TWO TRUTHS by Guy Newland

Essence of True Eloquence, Treatise Differentiating the Interpretable and the Definitive, drang ba dang nges pa'i don rnam par phyed ba'i bstan bcos legs bshad snying po (Tsong-kha-pa 1357-1419) THE CENTRAL PHILOSOPHY OF TIBET by Robert Thurman (Princeton), REFLECTIONS ON REALITY (with numerous Tibetan commentaries) by Jeffrey Hopkins

Great Exposition of Secret Mantra, sngags rim chen mo (Tsong-kha-pa 1357-1419) with commentaries. TANTRA IN TIBET AND DEITY YOGA by Jeffrey Hopkins, plus two titles forthcoming—GENERATION STAGE TANTRA and COMPLETION STAGE TANTRA

Illumination of the Texts of Tantra, *Presentation of the Grounds and Paths of the Four Great Secret Tantra Sets*, gsang chen rgyud sde bzhi'i sa lam gyi rnam bzhag gzhung gsal byed (Ngag dbyang dpal ldan 1797?) THE FOUR GREAT SECRET TANTRA SETS. Supplementary text: HIGHEST YOGA TANTRA by Daniel Cozort

TIBETAN LANGUAGE TEXTBOOKS

An excellent introduction to classical Tibetan has just been published entitled TRANSLATING BUDDHISM FROM TIBETAN by Joe B. Wilson, Jr. It is the text used at the University of Virginia.

Also a text for colloquial Tibetan entitled FLUENT TIBETAN is in the finishing stages at the University of Virginia. Geshe Thupten Jinpa is assisting with this book.

FIRST YEAR PROGRAM CORE TEXTBOOKS

Classical Tibetan—text: TRANSLATING BUDDHISM FROM TIBETAN

Colloquial Tibetan—text: FLUENT TIBETAN

Intro. to Buddhist Meditation—SHAMATHA MEDITATION

Intro. Debate—text: DEBATE IN TIBETAN BUDDHISM and other texts

Intro. to Tibetan Buddhism—text: THE DALAI LAMA AT HARVARD and other texts

*All of the English language texts are published by Snow Lion Publications unless otherwise noted. See the Snow Lion catalog for book descriptions.



Ven. Pema Losang Chogyen with Namgyal mask.

HOW YOU CAN HELP NAMGYAL MONASTERY IN AMERICA

The primary goal of the fund-raising campaign is to provide a sound financial foundation for the Monastery/Institute so that it does not suffer from insecurity about its survival from month-to-month. We would also hope that the Ithaca site could provide income for the parent monastery in Dharamsala. Additionally, 1% of all funds raised will be set aside in a special savings account until Tibet is free. The funds would then be used to reestablish Namgyal Monastery in Tibet. We call this the "We're going home" fund. Operating costs for the Monastery/Institute, including the building, travel, insurance, and living expenses, are substantial for a project of this magnitude. Therefore, every contribution is both needed and much appreciated. We expect the Monastery and Institute will benefit directly or indirectly a great many people in the years to come. But your help is needed.

FUND-RAISING

The initial fund-raising campaign falls into the following categories:

- Contributions and donations
- Endowments and foundation grants
- Activities of the monks, i.e. sand mandalas, butter sculpture exhibits etc. in museums
- Sales from mail order catalog

DONATIONS

Contributions to support the Institute and Monastery are invited. For each of the following levels of contribution, the donor will receive a gift of appreciation from Namgyal Monastery in Dharamsala, India. The levels are: \$5,000 and up, \$1,000+, \$500+, \$150+, and \$60+. Although there are five formal levels of sponsorship, we appreciate the generosity of every contributor, regardless of the amount.

Donations of \$5000 or more

Major donors giving \$5,000 or more will receive a beautiful applique thangka of His Holiness the Fourteenth Dalai Lama as a special gift of appreciation from the monastery. Thirty of these treasured thangkas are being produced by Ven. Tenzin G. Dorje of Namgyal Monastery. (Ven. Dorje made two of the large applique thangkas for the Kālachakra initiation in

New York.) These applique thangkas are considered extremely precious and require much more time and skill than painted thangkas. His Holiness the Dalai Lama has personally signed each of these thangkas for the donors.

Donations of \$1,000 or more

Donors contributing \$1000 or more will receive a mask created by monks of Namgyal Monastery. These masks (approximately 12 inches tall) demonstrate a special aspect of Tibetan craftsmanship for which Namgyal monks are famous. Masks will be completed and sent out this summer.

Donations of \$500 or more

Donors contributing \$500 or more will receive a gift of a small sand painting created by Ven. Tenzin Dawa of Namgyal Monastery. These original sand paintings have been permanently fixed on a ceramic tile. Ven. Dawa has produced sand mandalas for the Asian Art Museum of San Francisco, the IBM Gallery in New York City, and other museums and galleries in the United States.

Donations of \$150 or more

Donors contributing \$150 or more will receive a copy of the video of His Holiness the Dalai Lama's historic talk at Cornell University entitled "Overcoming Differences."

Donations of \$60 or more

Donors of \$60 or more, will receive an 8-inch by 10-inch color photograph of a group portrait of all of the monks of Namgyal Monastery in Dharamsala, India, signed by a representative of the Monastery.

Smaller donations

If everyone who reads this Newsletter were to contribute \$10, we would raise \$200,000, which would enable the Monastery to send more monks and implement a wider variety of programs.

SAND MANDALAS AND OTHER MUSEUM EXHIBITS

Namgyal monks based at the Monastery in Ithaca are available for sand mandala and butter sculpture exhibits in museums and galleries in the United States. Namgyal monks have created sand mandalas at the Museum of Natural History in New York City, the



Kālachakra Initiation in New York with applique thangkas by Ven. Pema Losang Chogyen and Ven. Tenzin G. Dorje in the background.

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Temple in Dharamsala.

Photo: Bill Warren.

Asian Art Museum of San Francisco, the Los Angeles Museum of Natural History, the Herbert F. Johnson Museum of Art at Cornell University, the IBM Gallery in New York City and many other museums in the United States. Many of these exhibits have produced record attendance at the museums.

At the present time, three museums have expressed interest in supporting the creation of sand mandalas. If you are interested in having a museum sponsor such an exhibit, have them contact Namgyal Institute for more information. These exhibits could be an ongoing source of income for the monks and serve to increase awareness of Tibet and its culture.

ENDOWMENTS AND FOUNDATION GRANTS

Inquiries are welcomed about endowment funding for general support of the institute, or for specific purposes such as endowing an academic chair or scholarship funds.

We will also be applying for

grants from foundations as specific aspects of developing the Monastery/Institute arise that may appeal to a particular foundation. If you know of foundations that may be interested in assisting the Monastery/Institute please contact us.

NAMGYAL INSTITUTE MAIL ORDER CATALOG

A catalog of fund-raising items is currently being developed. Most items offered will be actually produced by the Monastery. Contact Namgyal Institute if you would like to receive the Monastery mail order catalog. Items to be included are tapes, videos, books, sadhanas, cards, masks, buttons, posters, clothing and jewelry.

Other sources of ongoing income will include:

- Visits by the monks to dharma centers
- Part-time teaching assignments or guest lectures at other universities
- A room will be set aside in the branch Monastery/Institute for a museum which will include a permanent sand man-

dala, thangkas, masks, and other examples of Tibetan religious art and culture. The museum will be open one day a week, with a small donation/entrance fee. One of the monks will be available to answer visitor questions.

-And last, but not least, the Monastery/Institute will receive income from students registering for the degree program, classes, seminars, weekend and summer retreats, etc.

If you have ideas which could benefit the Monastery/Institute or would merely like to be put on our mailing list, please write to us. If you would like to make a donation, every donation, no matter what size, will be greatly appreciated. We would be happy to answer your questions or provide more details about the various levels of sponsorship. Write: Namgyal Monastery, Institute of Buddhist Studies, P.O. Box 127, Ithaca, New York 14851.

TWO NEW NAMGYAL TEXTBOOKS BY SNOW LION



TRANSLATING BUDDHISM FROM TIBETAN: AN INTRODUCTION TO THE TIBETAN LITERARY LANGUAGE AND THE TRANSLATION OF BUDDHIST TEXTS FROM TIBETAN by Joe B. Wilson, Jr.

Written for beginners, but with material of interest to advanced students as well, *Translating Buddhism from Tibetan* presents Tibetan in a systematic and structured

way. It begins with rules for reading, writing, and pronouncing Tibetan, gradually carrying the reader through the patterns seen in the formation of words, and into the repeating patterns of Tibetan phrases, clauses, and sentences. Based on the methods of teaching Tibetan originally developed by Jeffrey Hopkins at the University of Virginia, this book balances traditional Tibetan grammar and syntax with a use of terminology that reflects English preconceptions about sentence structure.

Translating Buddhism from Tibetan is unique in its approach to Tibetan grammar and syntax. The author, who began studying Tibetan in 1969 and translating Buddhist texts in the early 1970s, has discarded the traditional Latin- and Sanskrit-based categories for analyzing and explaining Tibetan, and has developed an approach to learning and translating Buddhist Tibetan based on identifying repeating patterns in phrases and sentences. After five years of teaching Tibetan at the University of Virginia, the author spent another five years examining Tibetan Buddhist literature and developing this pattern-based approach to Tibetan grammar.

The patterns in Tibetan phrases, clauses, and sentences are presented and analyzed in *Translating Buddhism from Tibetan* in an easy-to-understand, diagrammed form. Boxes and arrows are used to illustrate the flow of ideas and the relationship between words in Tibetan sentences.

Translating Buddhism from Tibetan is also unique in having an approach which focuses on the vocabulary seen in Buddhist texts, especially those dealing with philosophy and meditation. It provides the student with the vocabulary basic to a wide variety of Tibetan texts, as well as the special terminology and patterns used in Buddhist logic, essential for reading many philosophical works. The author's twenty years of experience with Tibetan Buddhist philosophy is reflected in the book's constant search for patterns in this area as well.

Translating Buddhism from Tibetan thus operates on a number of levels. It provides analysis and instruction in the phonemic dimension of Tibetan (the pronunciation of letters, syllables, and words). In the lexical dimension, it seeks to provide the student with a grounding in basic Buddhist vocabulary. In the syntactic dimension, it classifies everything on a Tibetan page into words, syntactic particles, and case marking particles and presents in diagrammed form the patterns that occur with the various classes of verbs. In the conceptual dimension, it expands the student's understanding of vocabulary to encompass the definitions and categories of important terms, knowledge presupposed in a reader by the authors of Tibetan texts. In the rhetorical dimension, it presents and analyzes the patterns seen in larger structures (those consisting of many clauses or many sentences).

About the Author

Joe B. Wilson, Jr. has, for most of his adult life, either lived or studied with Tibetan speakers. He began study of Tibetan at the University of Wisconsin in 1969, from which he received a B.A. in 1971 and an M.A. in 1973. From 1973 to 1975 he lived and worked (as a translator) at what is now the Tibetan Buddhist Learning Center in Washington, New Jersey. In 1976 he entered the graduate program in Buddhist Studies at the University of Virginia, receiving a

Ph.D. in 1984. While there, he taught Tibetan language and Buddhist philosophy and has served as interpreter for a number of Tibetan lamas. Although most of his teachers have been Geluk or Nyingma, he considers himself to be ecumenical in his approach and has written *Translating Buddhism from Tibetan* in that spirit. Since 1985, the author has been a member of the faculty of the University of North Carolina at Wilmington.

540 pages
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DEBATE IN TIBETAN BUDDHISM

by Daniel Perdue

The practice and theory of introductory Buddhist logic and epistemology, as found in Tibetan Buddhism, is the focus of this clear and thorough exposition. An essential prerequisite in Tibetan philosophical studies is ascertainment of the procedure in debate, for debate is the investigative technique used throughout Tibetan education to lead students into Buddhist philosophy and to increase their sharpness and analytical capacities. Also, since a significant part of the Tibetan commentarial tradition incorporates the debate style as the principal means of explaining philosophy, in order to understand the various philosophical stances in Tibetan religious studies it is essential to apprehend the procedure in debate.

This volume takes as its basis a translation of "The Introductory Path of Reasoning" (Rigs lam chung ngu) in THE PRESENTATION OF COLLECTED TOPICS REVEALING THE MEANING OF THE TEXTS ON VALID COGNITION, THE MAGICAL KEY TO THE PATH OF REASONING (Tshad ma'i gzhung don 'byed pa'i bsdus grva'i rnam bzhag rigs lam 'phrul gyi lde mig), composed by Pur-bu-jok Jam-ba-gya-tso (Phur-bu-jok Byams-pa-rgya-mtsho, 1825-1901). Using this debate manual as its focus, this foundational book covers content and procedure in beginning debate and contextualizes this technique with a view toward its educational efficacy and religious significance. The translation is supplied with annotations on procedure and content drawn from the oral explanations of Tibetan teachers expert in debate. Besides comparatively reporting Tibetan traditions, the final section of the work relates the Tibetan system to the categorical logic of Aristotle, explicates the logic through the use of Euler diagrams, and describes the predication theory implied in the Tibetan debate manuals through the use of John Stuart Mill's theory of naming.

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NEWS

ENVIRONMENTAL ALERT

Power Plant to Drain Yamdrok Tso

The International Campaign for Tibet has launched a special campaign to protest the construction of a massive and highly controversial hydroelectric power station at Yamdrok Tso, Tibet's third largest lake. Yamdrok Tso is the pristine turquoise lake that lies on the road from Gyantse to Lhasa, the most photographed lake in Tibet.

To the Tibetan people the lake has enormous spiritual significance. It is a pilgrimage site, and is considered to be a special "life power lake" (Tibetan *bla mts'o*). The project is thus viewed by Tibetans as a combined affront to the land, religion and people.

Yamdrok Tso is separated from the Yarlung Zangbo River by the Gamba La mountain. In order to achieve the drop in elevation necessary for power generation, a six-kilometer tunnel through the mountain to the river is presently being built. The idea behind this is that in peak time for electricity use, water will drop 846 meters through the tunnel and turbines at



Yamdrok Tso.

Photo: Dr. Barry Clark.

the lower end of the river.

The level of the lake is projected to drop an estimated three inches per year once the turbines are activated. The lake has no inlets, and Chinese engineers have estimated that the lake has enough water to power the turbines for no more than 50 years.

To replenish the water supply, it has been proposed that in off-peak

time, water can be pumped back up to the lake through the reversible turbines. Pumping the dirt-brown river water into the pristine clear lake is certain to wreak havoc with the lake's fragile ecology.

Large numbers of local people at Yamdrok Tso rely on fish from the lake as their main source of food, and are convinced that the power station will profoundly affect their lives. Moreover, because of its size, some observers believe that Yamdrok Tso influences local weather patterns and that a substantial loss of water could lower rainfall in the area, thus affecting agriculture.

The late Panchen Lama was an outspoken opponent of this project because of its harmful cultural and environmental implications. His death removed the main obstacle to the project, and construction is now proceeding.

The scale of the project means that large numbers of Chinese workers and technicians are being employed in its construction, including the "electricity division" of the Chinese People's Armed Police and an estimated 2,000 People's Liberation Army soldiers. Road construction around the power plant is already well underway and various workers' camps have been set up.

Both Norway and Switzerland are considering backing the project. Strong international condemnation must be expressed to all parties concerned. Please write letters to Mao Rubai, Vice Chairman of the Tibet Autonomous Region, Fu Shuji, Gong Xizang, Zizhiqu, Weiyuanhui, PRC and to the Ambassador, Royal Norwegian Embassy, 1 Sanlitun Dongyi Jie, Beijing, PRC.

For more information, contact the International Campaign for Tibet, 1518 K Street, NW, Suite 410, Washington, DC 20005; tel. 202-628-4123.

CONTACT THE STATE DEPT.

Today, more than ever, the Tibetan people are dependent on people of other nations to pressure the People's Republic of China to halt its genocidal policies in Tibet. Citizens must urge their governmental officials to pressure the leaders in Beijing. Unless grassroots activity increases and broadens, politicians will not resolutely act on the Tibetan issue. It is our responsibility, a "universal responsibility" as His Holiness the Dalai Lama asserts, to ensure that governmental officials speak the truth and recognize Tibet as an illegally occupied country.

One immediate action you can take today to help the Tibetan people in their struggle for independence and human rights is to WRITE TO SECRETARY OF STATE JAMES BAKER. Urge him to pressure the Chinese government to halt its illegal military occupation of Tibet and to support the Dalai Lama's proposal to visit Tibet. Urge Baker to encourage the Bush Administration to restore American recognition of Tibet's sovereignty. Up until the time of the Nixon/Kissinger Administration, the U.S. government never questioned the legitimacy of Tibetan statehood.

Letters should be addressed to Secretary of State James A. Baker, Department of State, 2201 C Street, NW, Washington, D.C. 20520. A sample letter follows, which we encourage you to reproduce.

Dear Secretary of State Baker:

I am writing to urge that you encourage the U.S. Administration to restore America's recognition of Tibet's sovereignty, and to pressure the leaders in Beijing to halt their illegal occupation of Tibet. I am deeply concerned by the Chinese government's systematic suppression of the Tibetan people and their culture.

Throughout its history, Tibet has possessed all of the attributes of statehood under international law. Tibet was fully independent on the eve of the Chinese invasion in 1949/50. All nations of the free world, including the U.S., denounced China's violation of Tibet's territorial integrity. In December 1960 at a U.N. General Assembly, U.S. delegate Mr. Plimpton stated that "the U.S. Government does not accept the contention that once a people are held in bondage in the Communist colonialist empire they lose all further rights to self-determination. The U.S. believes that our objectives must include

the restoration of human rights of the Tibetan people and their national right to self-determination."

This is consistent with the U.S. position during the Second World War when President Roosevelt sent representatives to Tibet to request permission for the Allies to use Tibetan territory to transport war material to China; and when the U.S. Government accepted a Tibetan passport as a legal travel document of a Tibetan trade delegation's visit to this country in 1948. The sovereignty of Tibet was not an issue or even a question then.

Now it's a different story. The U.S. administration and State Department have adopted the Communist Chinese party line that Tibet has been a part of China for centuries. It seems to me inconsistent with our national character to forfeit upholding our values and moral standards for fear of antagonizing the leaders in Beijing. You have just completed an excruciating set of meetings with the Chinese leadership and know first-hand how little respect the Communist government has for international law and standards. "Constructive engagement" with the Chinese has failed.

To lead requires both courage and integrity. Principled action will require others to follow the same path. The U.S. must set the example by maintaining an unwavering adherence to international law and principles and ensure that the same standards be applied to China which the international community invoked in response to colonialism and human rights abuses in other parts of the world.

Please recognize the Tibetans' legitimate claims to statehood. Urge the Chinese government to withdraw its illegal military forces from Tibet, and at the very least urge Chinese leaders to engage in dialogue with Tibet's senior officials by accepting His Holiness the Dalai Lama's proposal to visit Tibet.

I look forward to your attention to this matter.

With kind regards,

It is imperative that Tibet supporters act quickly to keep these issues alive. We strongly urge you to send this letter or your own to Secretary of State James Baker.

You may also call the office of the Secretary of State to express your opinion: 202-647-4910.

For further information contact the U.S. Tibet Committee, 241 E. 32nd St., New York, NY 10016; tel. 212-213-5011.

ལཱི་ཏེན་ཡེ་ཤེ་

"FACES OF SORROW"
THE ABUSE OF THE
TIBETAN PEOPLE
 Produced/Directed by
 Mary Teal Coleman
 (Ani Tenzin Yeshe)

ལཱི་ཏེན་ཡེ་ཤེ་

This documentary was videotaped in Dharamsala, India during 1990. It depicts first-hand accounts from Tibetans who were imprisoned and tortured, most of whom are showing their faces and revealing their real names for the first time; it also features in-depth commentary from His Holiness the XIVth Dalai Lama.

All proceeds from the sale of "FACES OF SORROW" will be donated by Ani Tenzin Yeshe to Dharma Institute, a fully tax-exempt non-profit organization dedicated to supporting the Tibetans' spiritual/cultural traditions. Please help us continue our work to educate the Western public about and bring support to the Tibetans. The video is 1 hour, 15 minutes long and costs \$53.90 (which includes a 16-page magazine with full color photographs accompanying the video). Please pay by check or money order payable to Dharma Institute.

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THE YEAR OF TIBET

URGE BUSH TO SUPPORT H.H. THE DALAI LAMA'S PROPOSAL TO VISIT TIBET

Please write letters, and encourage others to do so as well, urging the president to support His Holiness the Dalai Lama's recent proposal to visit Tibet, and to directly raise this issue with the Chinese leadership at the earliest possible occasion. Members of the U.S. Senate have already written to the president stating that the Dalai Lama's proposal deserves the support of all world leaders. Tibet supporters should now back Senate members by writing Bush urging that he encourage the Chi-

nese leadership to permit His Holiness the Dalai Lama to visit Tibet. His Holiness wishes to ascertain the current situation there and to encourage the Tibetans not to abandon the path of non-violence.

Letters to the president should be addressed to President George Bush, The White House, 1600 Pennsylvania Avenue, Washington, DC 20500.

—Reprinted from U.S. Tibet Committee Newsletter

TIBETAN CHILDREN TO JOIN PEACE CHILD PROGRAM

Peace Child is an international peace education program that uses the performing arts to bring together young people of different (and often conflicting) countries. Loosely based on an old tradition from Papua New Guinea, it promotes the idea that children from different cultures who bond in friendship will grow into adults who see the world as "family" and who seek cooperative and non-aggressive means of solving problems and resolving conflict.

In March 1991 the Ithaca Peace Child chorus had the honor of singing for His Holiness the Dalai Lama and the organizers realized that the message of Peace Child strongly reflects the Dalai Lama's message: the way of compassion and a recognition of our common humanity. With the advent of the

sity, and traditions that emphasize the unity of life. The participants are challenged to look at the divisive elements in human history and see how they can be used to bring us together; and to recognize how, if we cling to anger about the past (even though these feelings are valid), it inhibits us from working effectively in the present to bring about change. The ultimate message of the play and project are to show how we must all work together to find the way of true peace that respects the freedom and rights of all people and the earth itself.

This particular Peace Child tour will be based in Ithaca in the summer of 1992. The first half of the five-week program gives the participants (ages 12-19) a chance to get to know each other, which of-

now being sought. An additional \$64,000 must be raised through grants, donations and performances.

If you are interested in helping sponsor a Tibetan child or in bringing this tour to your city, please contact Barbara Davidson in Ithaca, 607-272-4131.

If you have a child between the ages of 12 and 19 who would like to audition for the cast, please call the Peace Child Foundation for an application, 1-800-275-7231.

Peace Child Foundation is a non-profit corporation promoting international youth exchange and peace education through the performing arts. All donations are tax-deductible and should be made out to Peace Child/Ithaca. Please send contributions to: Peace Child/Ithaca, 412 Linn Street, Ithaca, NY 14850. ■



His Holiness greets members of the Peace Child chorus in Ithaca, N.Y.

Photo: Jon Reis.

International Year of Tibet, the director of the Peace Child Foundation and Peace Child/Ithaca director Barbara Davidson felt that the timing was right to organize a Peace Child play that includes Tibetan children.

The response from Dharamsala has been very enthusiastic. Nawang Dorjee, director of Tibetan Children's Village, and Jetsun Pema, sister of the Dalai Lama and member of the Secretariat (Kashag) of the Tibetan Government-in-Exile, have assured their full cooperation and support. At their suggestion the project has become multi-national in scope, bringing in Soviet youth as well as applicants from throughout the U.S. The project will also include youth from at least one of the Iroquois nations, people who share certain historical conditions with the Tibetans.

The "Peace Child" play is a musical fantasy which takes place in the future and tells the story of how children brought peace to the world. It began ten years ago as a Soviet-American story, focusing on the common fear of children in both countries of possible nuclear war and their shared desire for peace. As Soviet-American relations have improved, the "Peace Child" story has become more universal and has spread into many countries on every continent.

The play is used as a way for children to share their cultures—through music, dance, stories that illustrate how each group has faced and dealt with problems of adver-

ten involves a process of breaking through old attitudes and stereotypes, as they work to create their own version of the "Peace Child" play. The program will draw on the teachings of both Martin Luther King and the Dalai Lama as well as the Peacemaker in Iroquois history. After intensive rehearsals, the cast takes the show to other cities, ending with performances in Ithaca, and the very difficult good-bye process.

The Peace Child project had a special connection to Tibet at the time of its conception. When the program was still only an idea, British filmmaker David Woolcombe and song-writer David Gordon gathered together with Bernard Benson at Benson's chateau in the Dordogne region of France to discuss the Peace Child concept. At that time the chateau and its grounds had been largely given over to a retreat for Tibetan Buddhist lamas. One of the lamas asked Gordon what it was they were working on, and when he described the Peace Child idea, the lama said, "You are sowing a seed which will grow and spread all over the world."

In order to make this summer's Peace Child project a reality the organizers must cover the cost of bringing the Tibetan group to the United States. Normally international delegations are funded in their own countries; however, there are not resources in Dharamsala for this sort of project. Sponsors for ten Tibetan participants (at approximately \$1,600 each) are

TREASURE VASES BEGIN GLOBAL JOURNEY

Over the next six months, six thousand treasure vases will be driven around India in trucks donated by Bhutanese businessmen, beginning a journey that will place them at key points in every country of the world.

The vases will be blessed by His Holiness the Dalai Lama, His Holiness Sakya Trizin, His Holiness Druckchen Rinpoche and His Eminence T'ai Situ Rinpoche. They were recently consecrated at Paro, Bhutan, by His Holiness Dilgo Khyentse Rinpoche and are being prepared for distribution around the world.

The project's purpose is to pacify disease, famine and war, and to restore the power of the elements. It will take up to five years to place the vases in locations of particular geographic, political or social significance, beginning with Bodh Gaya and including major river systems, lakes and mountains, and areas that have suffered great wars and environmental damage.

A thousand years ago, similar vases were placed in Tibet. In the nineteenth century, two great Nyingma teachers discovered terma teachings explaining how to make the vases. H.H. Dilgo Khyentse Rinpoche felt it timely to put this teaching into practice

CELEBRATE *Save the Yak*





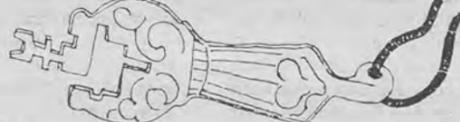
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THE YEAR OF TIBET **dZi**

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try will receive a full set of eight different kinds of vases, with the largest number going to North America, reflecting hopes for the dharma to flourish there and in or-

der to remove obstacles to dharma practice. A former merchant ship captain from Singapore has offered to drop vases off in designated places in the oceans. The Bhutanese government has offered to assist diplomatically to get the vases through customs in different countries.

Over the last year, a hundred people have been working at the Satsum Chorten Palace in Bhutan, under the patronage of the Queen Mother, assembling the vases and filling them with about two million precious pills and sixty thousand printed mantras wrapped in colored paper. To acknowledge the preciousness of the earth and restore a sense of sacred world, the vases also contain earth, water and precious stones and metals from around the world. The vases have each been individually wrapped and will be stored at the Dzong-sar Institute in Bir, India, before distribution.

For more information call Siddhartha's Intent at 902-453-9239. ■

—Reprinted from The Vajradhatu Sun

NEWS

LOW-INTEREST LOANS TO TIBETANS

In recognition of the Year of Tibet, the advisory board of the Buddhist Peace Fellowship is helping to establish the Tibetan Refugee Revolving Fund.

This new program will make investment capital available on a low-interest loan basis to Tibetan refugee settlements in Nepal, India and Bhutan. The funds will be used for investment in equipment, inventories of raw materials and supplies, and simple buildings. This will increase the employment opportunities available to the members of the settlements and make the settlements more self-sufficient economically. As each loan is repaid, the funds will be used to make new loans to other settlements.

The Fund will be jointly administered by a Co-Director appointed by the Tibetan Government-in-Exile in Dharamsala and a Co-Director appointed by the National Board of the Buddhist Peace Fellowship. The authorities in Dharamsala have

given the project their full and enthusiastic support.

The Fund is now actively seeking contributions to reach an initial goal of \$120,000. One member of the Buddhist Peace Fellowship's National Board has agreed to match individual gifts up to a total of \$60,000 over a period of three years. As a consequence, a gift of \$125 can provide permanent employment for one refugee.

There are some 120,000 Tibetan refugees who fled from Tibet after the Chinese invasion of their homeland. Most of them now live in fifty-two settlements in India, Nepal and Bhutan. With the destruction of the monasteries and other cultural institutions in Tibet, the best hope for the preservation and healthy development of Tibetan culture and religion lies with these refugee settlements. Unless meaningful employment opportunities are provided for the young people, they will leave the settlements to start lives elsewhere. Please help develop meaningful

employment opportunities for Tibetan refugees by making a contribution, large or small. To contribute, or for more information, contact D. Gordon Tyndall, Secretary-Treasurer, Buddhist Peace Fellowship, P.O. Box 4650, Berkeley, CA 94704. Tel: 415-525-8596. Fax: 415-525-7973. Please make checks payable to "BPF Refugee Fund."



WHERE IS TIBET?

by Gina Halpern
Reviewed by Whitney Stewart

Through exquisitely detailed and culturally sensitive drawings, Gina Halpern creates a charming full-color picture book for young readers. Few illustrators have been able to capture Tibetan style and imagery in a modern story, but Halpern does it with humor and unlimited originality. Through Halpern's inimitable style, the characters seem to climb out over their illustrated borders and enliven our hearts.

We follow the story (written in both English and Tibetan) of two Tibetan children living in exile who long to find their homeland. Their search takes us to the core

of Tibetan life and culture where we, too, hope to find Tibet's "Great Spirit of Peace." Readers who recognize the unnamed Tibetan monk sitting contentedly under a wide tree will immediately understand his joyous gift. Those who don't will nonetheless be caught by the clarity of his wisdom:

"Look into your heart," the man suggests.

And readers can't help from doing so.

Text and illustrations by Gina Halpern; Tibetan translations by Ngawang Jorden. 48 pp., \$12.95 paper. Snow Lion Publications, 1991



WHERE IS TIBET? IS AVAILABLE NOW.

TIBETAN REFUGEE ASSISTANCE PROGRAM

One of the most serious problems facing Tibetan refugees in India is that of educating the next generation. Literacy, basic knowledge of hygiene and nutrition, and vocational skills are crucial for the survival and prosperity of the Tibetan community. Of the 100,000 Tibetan refugees, over half live in settlements in Southern India. In contrast to their economic situation in Tibet, these families are forced to farm small plots of land with little equipment and to grow crops with which they are unfamiliar. As a result, most Tibetan families live near the poverty line. When misfortunes such as illness or poor crop yields occur in a family, children are frequently forced to leave school due to the need for supplemental income.

To ensure the education of the next generation and to improve the living standards of Tibetan families, the Tibetan-Government-in-Exile has established a sponsorship program for refugee families in South India. With financial assistance, Tibetan children are able to remain in school without interruption. Talented children are also able to pursue higher education as an important step toward leadership positions in the community.

The sponsorship fund has two programs:

(1) Educational Assistance:

Educational expenses for Tibetan children to attend their local schools in Southern India are approximately \$10.00 per month. Sponsors send an annual payment of \$120.00 to the U.S. program

representatives, who then forward the funds to the local office of the Council for Tibetan Education.

(2) Assistance to Families in Need:

As new refugees arrive in India from Tibet, the plots of land allocated to families have become smaller. As a result, many families are chronically undernourished. Families with members who are elderly, disabled, or infirm face particular difficulties. Sponsors support families-in-need by pledging \$5.00 per person per month.

For more information, please contact the Venerable Ngawang Jorden, U.S. Director, South-India Tibetan Assistance Program, 20 Clinton Street, #4, Cambridge, MA 02139, U.S.A.

SERA JHE HEALTH CARE DISPENSARY

In 1959 when the Tibetan people rose up against communist oppression, the revolt was ruthlessly crushed forcing many thousands of Tibetans to flee to India and elsewhere. In that year the Dalai Lama established an Institute of Higher Buddhist Studies at Buxadour, West Bengal, India, for refugee monks. In Buxadour the extreme heat and lack of pure water contributed to a high incidence of sickness and death. Through consultation between the Dalai Lama and the Indian Government, alternative sites for resettlement were arranged and in 1970 Sera Monastery was reestablished in Bylakuppe, South India. Initially 300 monks were resettled. In the next twenty years the population has grown to 200, swelled by new refugees from Tibet. Accommodations have not kept pace and there is overcrowding. Further, the new arrivals from Tibet are prone to contracting diseases which flourish in India's heat. Aware of this problem, the Dalai Lama donated funds to establish health care

centers, including 50,000 Rs for Sera Jhe Monastery. In 1989 the abbot of Sera Jhe initiated discussions leading to the foundation of the Sera Jhe Health Care Committee to deal with the following issues:

1. The lack of adequate health care for the local monk and lay communities has prompted the establishment of the Health Care Dispensary. We hope to improve the facilities to the point where we can deal with emergencies and avoid deaths which have occurred in the past through lack of medical facilities and lack of transport to send patients to Mysore, 600 kilometers away. A doctor is present at the clinic each morning for one hour, 6 days a week. The clinic provides subsidized medicine to the monks and local Indian and Tibetan communities.

2. At present Sera Jhe Dispensary is housed in one room, which serves as examination room, clinic, dispensary and office in which 90 to 100 patients are attended to daily. In the future, we hope to

build a small hospital appropriate to the needs of the community.

3. For serious emergencies that cannot be dealt with at Sera, patients must be sent to Mysore. We hope in time to purchase an ambulance for this purpose.

4. Some monks in the monastery, including the very young, lack a proper diet. The Dispensary provides them with extra food and nutritional supplements on a regular basis to improve their health.

5. To supplement the diet of the monks a small tofu factory has been set up, which produces soy bean curd and other soy products as well as peanut butter, etc.

6. To help fund these projects we plan to set up small businesses such as a restaurant and guest-house, and to sell tofu and associated products.

Any help offered can be directed to: Sera Jhe Health Care Committee, Sera Mahayana Buddhist University, P.O. Bylakuppe 571104 Distt Mysore, Karnataka State, India.

TOYCOTT GAINS MOMENTUM

by Thubten Samphel

A group of Tibetans and their friends 'toycotting' in New York left the giant U.S.-China toy business gasping for breath.

On a bright, sunny Friday about 25 toycotters gathered before Toys R Us on Broadway in New York. Representatives of the U.S.-Tibet Committee, Tibetan Association, Tibetan Women's Association, and Tibetan Youth Association, all based in New York, distributed leaflets and balloons which urged parents and children to boycott toys made in China.



Demonstrator in New York City.

Meg McLagan.

Perhaps in anticipation of this growing campaign for a national boycott of Chinese-made toys this holiday season, the December 1 edition of the *South China Morning Post* reported that the stocks of Playmates, toy manufacturer, slumped in the Hong Kong market.

The toycotters are campaigning for the boycott of toys made in China because of China's human rights abuses and its continuing occupation of Tibet.

"I am 'toycotting' because it is really alarming to see the amount of Chinese-made goods in this country," said Chimi Wangdu, staff member of the New York-based publishing company Potala Publications.

"I tell people that before you buy goods from China, please think about it. By buying goods from China you are indirectly supporting the repressive Chinese government. I 'toycott' because it serves the Tibetan cause and educates people who are not aware of this issue."

On November 29, the day after Thanksgiving and the busiest shopping day of the year, about 36 cities across the United States witnessed varying groups of toycotters urging parents and children to stop buying toys made in China. Organized by a coalition of Tibetan exiles, Chinese dissidents and the AFL-CIO, the movement for a national boycott of Chinese-made toys sent both toy companies and the Chinese government scurrying for cover and excuses.

Companies are calling the boycott a misguided effort that threatens a flourishing business, unfairly singling out one of China's biggest exports to the U.S. market and victimizes American children during the holidays.

Beijing denounced the boycott. Chinese officials said claims that child labor is used in China impedes the development of U.S.-China trade.

But the toycotters are supported by powerful moral forces.

"The toycott is an excellent means for individual citizens to support democracy and human rights in China and Tibet," said Fang Lizhi, the leading light of the

Chinese dissidents.

"Toys remind us of the joy and innocence of children at play. The children of the world are our future, and this future must be one in which human rights are respected for all," Fang Lizhi said in a message to the toycotters.

Shen Tong, a key leader of the 1989 Chinese democracy movement and one of *Newsweek's* Persons of the Year, was more blistering. "As a citizen of China, I ask a simple question of the citizens of this country: do you

wish to buy more toys from a government that shoots its children?"

"The old men in Beijing believe that the world will forget Tiananmen Square, that Americans and others will simply want to get on with business and close their eyes to the oppression of millions.

"One act, so simple, can prove these men wrong," said Shen Tong.

Lisa Keary, executive director of the U.S.-Tibet Committee (USTC), said, "The toycott does not victimize American children; it educates them. Besides, there are plenty of toys made by U.S. workers whose rights are protected by the law, unlike Tibetans and Chinese who are denied basic human rights by the Beijing regime.

"We have singled out one of China's leading exports because we want to attack China where it hurts most—its pocketbook," Keary said.

And it's a giant-sized pocketbook.

The U.S. toy industry is a \$13 billion business, according to the Toy Manufacturers Association of America. 40% of all U.S. toys are manufactured in China, making the U.S. the largest importer of toys from that country. China's export of toys, games and dolls to the U.S. soared from \$24.6 million in 1985 to \$1.6 billion in the first half of 1990 alone.

"Low labor costs make Chinese-made toys very attractive to U.S. retailers," said Lisa Keary, adding that "the toycott's purpose is to send a clear signal to Beijing and Washington that the American people will not permit China to continue to do 'business as usual' until democracy flourishes in China and independence is restored to the Tibetan people."

And the freedom of Tibet is one issue on which the toycotters want to draw the attention of the American people. The world's largest gulag is situated in the Tibetan province of Amdo, now renamed Qinghai by the Chinese. The International Campaign for Tibet (ICT), a Washington-based human rights organization, reports that this gulag held up to 10 million prisoners at its height and today



may still hold millions. The prisons of this enormous complex force their inmates to work, and some of the product is exported.

Because of this, Tibetans are the most strident supporters of the toycott. In San Francisco on the same day about 85 people gathered to protest the sale and purchase of Chinese-made toys. The event was covered by the local Chinese press who were disappointed that there were many more Tibetans than Chinese. One of the Chinese reporters remarked that it appears that Tibetans will bring democracy to China.

The USTC, one of the main forces behind the toycott, is a national human rights organization, headquartered in New York. Its 10,000 members and supporters are dedicated to alerting people to the consequences of China's occupation of Tibet and encouraging them to take action. For more information contact USTC, 241 E. 32nd St., New York, NY 10016; tel. 212-213-5011.

U.N. PETITION TO BE SUBMITTED MARCH 10, 1992

The Year of Tibet will close with a presentation at the United Nations addressed to the Secretary General on behalf of the six million Tibetans in Tibet who are prevented from expressing their feelings. The United Nations General Assembly has passed three resolutions calling China to respect the fundamental human rights of the Tibetan people including their right to self-determination; yet the United Nations has taken no steps to implement the General Assembly resolutions.

The petition calls on the Secretary General to initiate an independent study of the Tibetan question in order to seek an early peaceful resolution; to use his office to ensure the recognition of observer status at the United Nations to the Tibetan government-in-exile; and to extend an invitation to the Dalai

Lama to share his views on peace and other global issues at the United Nations.

Originally the petition was to be submitted to the Secretary General on December 10, 1991. That date has been changed to March 10, 1992. So far, forty thousand signatures from around the world have already been obtained. In order to have the greatest possible impact, it is hoped that at least 100,000 signatures will be gathered.

Copies of the petition can be obtained by contacting the Office of Tibet, 241 East 32nd St., New York, NY 10016 (tel. 212-213-5010). Signed petitions need to be returned to the Office of Tibet no later than February 15, 1992. Please make an effort to gather as many signatures as you can.

THE TIBET FUND

The Tibet Fund, a non-profit tax-exempt organization, provides a reliable way for donors in North America to aid Tibetan refugees in India and Nepal. The Tibet Fund addresses all aspects of Tibetan refugee life and ensures that 100% of your donation goes directly to the intended recipient. Since its formation in 1981, the Tibet Fund has supported many projects, with

an emphasis on education, economic and community development, religion and health, as a means to assure the preservation of Tibetan Buddhist culture.

In 1959, the 80,000 Tibetans who fled the Chinese military occupation of their country called for immediate relief. The early struggle of the Central Tibetan Administration (CTA) to help its people in exile resulted in model efforts of international aid providing food, shelter and education.

Now the CTA faces the challenge to not only meet the basic needs of newly arrived refugees, but also to preserve its culture. This means adapting creatively to modern circumstances and developing young Tibetan leadership through training in higher education and administrative skills.

For more information contact Tibet Fund, 241 East 32nd Street, New York, NY 10016. Tel: 212-213-5011 Fax: 212-779-9245



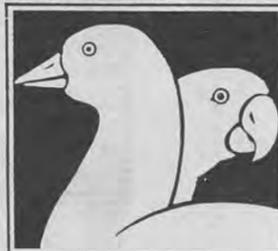
TIBET IN EXILE

A new documentary about the Tibetan Community and the children being smuggled from Tibet to Dharamsala

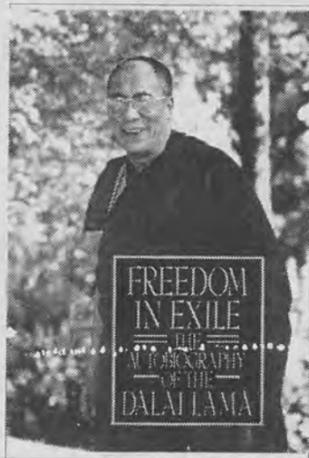
"In many ways this fine work manifests the fate and hope of Tibet today." David R. Brower, President, Friends of the Earth Broadcast on PBS

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NEWS

CONGRESS DECLARES TIBET AN OCCUPIED NATION

Thanks to the work of numerous individuals and members of Tibet support groups nationwide, in early October, Congress approved the following resolution as part of the State Dept. Authorization Act which President Bush signed into law without comment on October 28:

Section Title: China's Illegal Control of Tibet

It is the sense of Congress that—

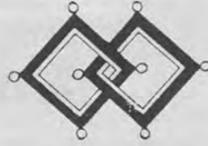
1. Tibet, including those areas incorporated into the Chinese provinces of Sichuan, Yunnan, Gansu, and Qinghai, is an occupied country under the established principles of international law;
2. Tibet's true representatives are the Dalai Lama and the Tibetan Government in exile as recognized by the Tibetan people;
3. Tibet has maintained throughout its history a distinctive and sovereign national, cultural, and religious identity separate

from that of China and, except during periods of illegal Chinese occupation, has maintained a separate and sovereign political and territorial identity;

4. Historical evidence of this separate identity may be found in the Chinese archival documents and traditional dynastic histories, in United States recognition of Tibetan neutrality during world War II, and in the fact that a number of countries including the United States, Mongolia, Bhutan, Sikkim, Nepal, India, Japan, Great Britain, and Russia recognized Tibet as an independent nation or dealt with Tibet independently of any Chinese government;
5. In 1949-1950, China launched an armed invasion of Tibet in contravention of international law;
6. It is the policy of the United States to oppose aggression and

other illegal uses of force by one country against the sovereignty of another as a manner of acquiring territory, and to condemn violations of international law, including the illegal occupation of one country by another;

7. Numerous United States declarations since the Chinese invasion have recognized Tibet's right to self-determination and the illegality of China's occupation of Tibet. ■



BE INFORMED ABOUT TIBET

It is vitally important that the people who are concerned about saving Tibetan culture know about the key issues and do what they can to help. The way to be informed is to read some of the following journals and newsletters, which provide up-to-date news and information. We especially recommend *News Tibet*, which carries valuable news items that we don't need to duplicate since they are easy to obtain.

- **News Tibet** (quarterly, free) and the **U.S. Tibet Committee Newsletter**. The Office of Tibet, 241 East 32nd Street, NY, NY 10016 (tel: 212-213-5010). Political and cultural news from the New York office of the Tibetan Government-in-Exile.
- **Tibet Press Watch** (bi-monthly, \$25) From the International Campaign for Tibet, 1518 K Street NW, Suite 410, Washington DC.

With the completion of his six-year term as *Ganden Tripa*, holder of the throne of Je Tsong Kha Pa, His Eminence Jampal Zhenphen of Ganden Jangtse Monastery was succeeded by Most Venerable Yeshe Dhondup, who assumed the post following a traditional enthronement ceremony on December 23, 1990 at Ganden Monastery, South India.

The formal head of the Gelugpa order, or Ganden Tripa, succeeds to the position after serving for twelve years either as Jangtse Choeje (Spiritual Minister of the North Point) or Shartse Choeje (Spiritual Minister of the East Point). Only Lharampa geshees of the highest degree are in line to succeed to these positions. The installation ceremony is customarily held at Ganden Monastery, which was established near Lhasa

in 1409 by Je Tsong Kha Pa, founder of the Gelugpa Order of Tibetan Buddhism.

Born in 1911, Ven. Dhondup was admitted to a local monastery of Kham Mili, in Eastern Tibet. He mastered the basic courses of study and rituals at the monastery, and at age 16 he left for central Tibet to join Drepung Loseling Monastery. He studied the five major treatises of Buddhism at the feet of some ten eminent teachers of the time, pursuing the courses to completion. At age 42 he obtained his Geshe degree in high first position of Lharampa. Thereafter, he joined Gyuto Tantric College for advanced study and eventually became its abbot. Since coming into exile, Ven. Dhondup has been living in a hut in the hills of Mussoorie, devoting his time to meditation. ■

BODHI

Benevolent Organization for Development, Health and Insight (BODHI), is a not-for-profit organization which aims to address the interdependent problems of health, education, and the environment. BODHI's first projects are with the Tibetan refugees in India and Nepal, not only because His Holiness XIV Dalai Lama is our founding patron, but also because we feel that *Tibet* symbolizes what the world is in danger of losing culturally, philosophically and environmentally. These projects include health education of monks and nuns, tubercu-

losis control and the sterilization of wild dogs in South Indian settlements.

No religious affiliation is required to work with BODHI. We ask only for a kind heart. We are a new organization, formed in 1989, and wish to utilize skillful means in helping all sentient beings in the developed and developing world. Please contact us for a newsletter and/or further information at: BODHI, P.O. Box 7000-GRD, Redondo Beach CA, 90277. tel: 310-378-0260—OR—P.O. Box 668, Davenport, Tasmania, AUSTRALIA 7310. ■

20005 (tel: 202-628-4123). Reproduces news articles from worldwide sources.

- **Tibetan Review** (monthly, \$20) c/o Tibetan SOS Youth Hostel, Sector 14 Extn., Rohini, Delhi-85, India. North American subscriptions through Potala Publications, 241 East 32nd St., New York, NY 10016 (tel: 212-213-5010). Independent publication by Tibetans in Delhi.
- **Tibetan Bulletin** (bi-monthly, free; donation to defray postage is appreciated) The Office of Information and International Relations, Central Tibetan Secretariat, Gangchen Kyishong, Dharamsala (H.P.) 176215, India. Official publication of the Government-in-Exile.
- **Canada Tibet Newsletter** (quarterly, \$20) Canada Tibet Committee, 4675 Coolbrook Ave.,

Montreal, Quebec H3X 2K7, Canada. International news as well as information of interest to Tibet supporters in Canada.

- **Tibet Brief: International Committee of Lawyers for Tibet** (quarterly, free). A group of volunteer lawyers who, through legal channels, work to improve conditions in Tibet. For more information contact: ICLT, 347 Dolores Street, Suite 206, San Francisco, CA, 94110. Tel: 415-252-5967 Fax: 415-626-0865.
- **Snow Lion Newsletter** (quarterly, free) Snow Lion Publications, P.O. Box 6483, Ithaca, NY 14851. (tel: 607-273-8506). This is the paper you are presently reading. It is available to anyone on request and sent for free. Please let your friends know about Snow Lion! ■



SUPPORT TIBETAN RESETTLEMENT!

In early 1992, 1000 Tibetans will begin coming to the United States to resettle here. A large number of people have been working to provide the refugees with sponsors and jobs to make their transition to life in America easier. However, a large amount of financial support is still needed to cover the cost of transportation, insurance, housing and other necessities during the first few months after their arrival.

The endless knot emblem has been adopted as the logo for the Tibetan-US Resettlement Project because it symbolizes the interrelatedness of all things. A sterling silver pendant has been created to help raise needed funds for the project. By purchasing an endless knot, you join the many Tibetan and American organizers and sponsors in an effort to assist the Tibetans resettling in Ithaca.

The endless knot pendant is available through Rio! an ethnic boutique in Ithaca that is developing a jewelry business for Tibetans. The pendant can also be purchased as one or two earrings. They are silver and adorned with a colorful bead. Wear these to show your support of the project.

To receive your pendant, please send a check, credit card information or money order for \$10 plus \$2 shipping (and tax—NYS only) per item (earrings are \$20 plus shipping) to Rio!, 116 Center Ithaca, Ithaca, NY 14850, 607-272-2115. If you are interested in helping with a larger amount, all proceeds from the sale of these items go to support the Tibetan Resettlement Project in Ithaca.

TIBETAN NUNS' PROJECT

Included among the exile community of Tibetans are more than 600 nuns, women who wish to live, work, and study in accordance with the tenets of spiritual commitment. Almost one third of these are newly arrived from Tibet, where many of them suffered imprisonment, torture, and other forms of persecution at the hands of communist authorities. They arrive in India hoping for the opportunity to freely practice their religion, but the existing nunneries in India and Nepal are extremely poor, overcrowded, and unable to accommodate them.

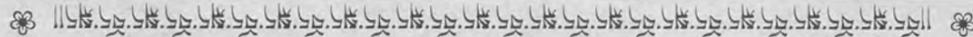
The Tibetan Nuns' Project was

initiated in 1987 to channel assistance to these nuns. With contributors worldwide, the Project operates under the joint auspices of the Council for Religious and Cultural Affairs of H.H. the Dalai Lama and the Tibetan Women's Association. The key function of The Tibetan Nuns' Project is to provide an efficient system of communication and administration for nuns' assistance and development.

The most pressing requirement currently facing the Tibetan Nuns' Project is to provide for 84 nuns, ranging in age from 12 to 30, who escaped from Tibet in early 1991 and are now living in extremely

difficult conditions in Dharamsala, India. To address the dire need for housing, nutrition, health care and sanitation, it is essential that we commence construction of a new facility. A site has been acquired and plans developed to both meet these basic needs and provide the education that will enable the nuns to become self-sufficient.

Your inquiries, your contributions, your care are warmly welcomed. For more information contact: Friends of the Tibetan Women's Association, 1667 Las Canoas Road, Santa Barbara, CA 93105. ■



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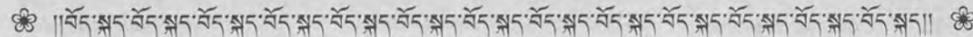
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The Practice of Kalachakra



Foreword by H.H. the Dalai Lama
Glenn H. Mullin

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by Glenn H. Mullin

Foreword by
H.H. the Dalai Lama

The Kalachakra spiritual legacy is a vital and central part of Tibetan Buddhism. Presented here is a detailed and practical overview of this unique spiritual path. In Part One, Glenn Mullin discusses the tantric path to enlightenment by drawing on the writings of great scholar-practitioners of the past. He describes the sutrayana and vajrayana paths, outlines the four classes of tantras, compares the Kalachakra generation and completion stage yogas to those of the mainstream tantras and details the unique Kalachakra methods for attaining enlightenment in this lifetime. Part Two contains translations of seven essential texts on the practice of Kalachakra, including a sadhana selected by the Dalai Lama for this book. Glenn Mullin's perceptive and very readable discussion of the theory and practice of this profound tantric system is an excellent addition to the literature on this subject.

350 pp., Illus., \$14.95

THE WHEEL OF TIME

The Kalachakra in Context
Geshe Lhundub Sopa
Roger Jackson
John Newman
With a foreword by His Holiness the Dalai Lama



THE WHEEL OF TIME The Kalachakra in Context

Geshe Lhundub Sopa
Roger Jackson
John Newman

Foreword by
H.H. the Dalai Lama

The Kalachakra is one of the most profound and sublime of the Buddhist tantric systems. It is an intricate interweaving of yoga, astrology, physiology, and mythology into a meditational system that embraces the entire universe and leads to enlightenment.

The Kalachakra, with its special connection to the land of Shambhala and a future golden age of Dharma, has a special appeal for people of all levels of learning and practice. Initiations into its practices traditionally have been large public events, especially when granted by the Dalai Lama.

Initiation into the Kalachakra Tantra has been given with increasing frequency in recent years, but information on this complex system and practice remains sparse. *The Wheel of Time* fills the gap by discussing the Buddhist background, history, initiation rites, generation stage sadhana and completion stage practices of the Kalachakra tantra.

158 pp., \$12.95



THE BEAUTIFUL ORNAMENT OF THE THREE VISIONS

by Ngorchen
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Foreword by
H.H. Sakya Trizin

The most profound and fundamental teaching of the Sakya Tradition of Tibetan Buddhism is that of the 'Path Including Its Result' (Lam Dre). This unique teaching of Virupa, one of India's extraordinary Mahasiddhas, covers the entire Buddhist path and serves as a manual for contemplating and meditating upon the various stages leading to enlightenment.

The Three Visions examines the state of those experiencing suffering, those engaged in the methods leading towards freedom from unhappiness and misery, and those fully enlightened ones who have attained the highest goal of omniscient awakening. The text leads the reader step by step over the vast path that brings purpose to our lives and lasting benefit to everyone.

234 pp., \$12.95

NEWS



VENERABLE
NGAKPA
CHÖGYAM
ÖGYEN TOGDEN
RINPOCHE

"If you were to fall to your death from a very great height; it would be a shame not to enjoy the view as you fell, or to appreciate the wind in your hair of the warmth of the sun on your face. To Practice Tantra is to Ride the Tiger of Crazy Wisdom- to plummet into Wisdom-Fire and emerge Wearing the Body of Visions!" -Ngakpa Chögyam Rinpoche

Ngakpa Chögyam Rinpoche is an English-born Lama, recognized as the second Incarnation of the 18th Century Tantric Yogi and Visionary artist 'a-Shul Pema Legden, by His Holiness Kyabje Khordong Terchen Tulku Chhimed Rigdzin Rinpoche (Holder of the Chang-Ter and Khordong-Ter Lineages of the Nyingma School).

Rinpoche is the author of two books, *Rainbow of Liberated Energy* and *Journey Into Vastness*. He is a Tantric artist, calligrapher, poet, singer, healer, and Spiritual Director of Sang-ngak-chö-dzong (an as-

sociation of his students in Britain, Europe and the U.S. who are enthusiastically committed to the establishment of the Nyingma White Tradition in the West.)

Ngakpa Chögyam Rinpoche has evolved a fiercely gleeful approach in making available powerful Teachings of Dzogchen and the Nyingma Inner Tantras that have long been obscured by both cultural and academic barriers. Rinpoche combines a humorous sensitivity to the life-issues of people in the West with the desire to make it possible for them to integrate their Practices with their every-day working and family lives.

WINTER / SPRING 1992
U.S. TEACHING & RETREAT SCHEDULE

For a full description of each of the events listed below, please call the individual area coordinators. Specific times, locations and schedules will happily be provided.

NEW YORK

Please call Richard Simon at (212) 741-3097

February 7th- "Singing Power into Being" - New York Open Center - Evening presentation.

February 8th- "Honey on The Razor's Edge"-New York Open Center- Daytime presentation.

February 9th- "Sky Weaving"-New York Open Center- Daytime presentation.

February 13th- "Wrathful Padmasambhava Empowerment according to the Aro Ter." - Evening presentation.

February 14th-16th- "Dzogchen/Inner Tantra Retreat"

SEATTLE

Please call Ewalds D'Silva at (206) 643-6270

February 27th- "Tsosma Nakmo Empowerment and Dakini Tsog" - Evening presentation.

February 28th-March 1- "Sky-Weaving Retreat"-Cloud Mountain Retreat Center.

March 3rd- "Averting The Negativity Of The Old Year and Life Enhancement Through Dorje Trollo." Evening presentation.

March 6th-8th- "Dzogchen/Inner Tantra Retreat."

SAN FRANCISCO BAY AREA

Please call Miles Stryker at (415) 355-5007

March 18th- "Embracing Emotions as the Path"-Open Secrets-San Rafael-Evening Presentation.

March 20th-22nd- "Riding the Tiger of Crazy Wisdom: A Dzogchen Retreat"-Pema Osel Ling Retreat Center-Santa Cruz.

March 27th -29th- "Sky-Weaving Retreat", Pema Osel Ling Retreat Center, Santa Cruz.



STUDY AT DREPUNG MONASTERY

Gomang College of Drepung Monastic University in south India now provides a special opportunity for Western monks to undertake traditional studies in Buddhist philosophy leading to the degree of *geshe*.

In accordance with the advice from the Dalai Lama (see *Drelo-ma XVIII-XIX*), a separate hostel or *khangtsen* has been established with the particular needs of Westerners in mind. It is called Thosam Khangtsen.

The aims of Thosam Khangtsen are to provide facilities for Western monks to become geshe, translators and teachers, and thus establish and continue the tradition of Gelugpa monasticism and scholarship in Western countries. It also hopes to provide accommodation and library services to visiting lay scholars.

Western monks at Drepung, like other monks, will be expected to attend all classes and debates, but exemption from pujas and ceremonies would be granted to those who wish to undertake a more accelerated course of studies and complete the course in ten or twelve years.

Among the various colleges of Sera, Gaden and Drepung, Gomang college is unique in studying the textbook literature composed by "The Omniscient" Jamyang Shedpa. For this reason the college has strong historical ties with monks from other countries such as Mongolia and Siberia who have chosen primarily to enter Gomang.

The first floor of a building to accommodate seven monks in spacious single rooms is now under construction. However, further funds are needed to complete the project. The environment for learning Tibetan language and studying philosophy at Gomang is ideal, with many highly qualified geshe who will give special attention to Western students. The cost of living is very low and the climate on the Deccan plateau at 500 m above sea level is pleasant all year round.

Those wishing to know more about Thosam Khangtsen and procedures for obtaining necessary visas, permits, etc. should write to Australian monk Lobsang Tsultrim at: Thosam Khangtsen, Drepung-Gomang L.C. No.2, P.O. Tibetan Colony, Mundgod, Dist. U.K. 581411, Karnataka State, India. ■



Dakini Simhamukha

DAKINI TEACHINGS

Tsultrim Allione, author of *Women of Wisdom*, will give a retreat and teaching on the practice of Dakini Simhamukha in northern California from March 25 to 29, 1992.

The practice of Dakini Simhamukha is a *gong ter* or mind treasure teaching from Ayu Khandro, a twentieth-century Tibetan yogini who lived to the age of 116 and who spent sixty-four years in retreat. During her retreat Ayu Khandro received this

teaching from the wisdom dakini herself, held it in her heart and practiced it for twenty-three years before sharing it with another person.

Tsultrim's teacher Namkhai Norbu received the teaching from Ayu Khandro, practiced it extensively himself and in 1984 empowered Tsultrim to transmit the practice.

For more information contact Leilah Castle, P.O. Box 302, Point Reyes, CA 94956. Tel. 415-663-1954. ■

CHENREZIG HIMALAYAN CULTURAL CENTER

The Chenrezig Himalayan Cultural Center announces its opening in El Paso, Texas, under the directorship of Namgyal monk Ven. Lobsang Samten. Ven. Lobsang Samten will

be in El Paso from January 4 to 25, 1992. For more information, please contact Joseph de Florio, Box 600, El Paso, TX 79988-0526. Tel. 915-747-5451. ■

KÜN-ZANG LA-MAY ZHAL-LUNG

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; Trans. and ed. by Sonam T. Kazi.

"An excellent, faithful translation...an authentic preliminary work which will benefit all those who are interested in Dzogchen."

— His Holiness the Dalai Lama

"One of the greatest contributions to Tibetan literature." — Herbert V. Guenther, Professor Emeritus of Far Eastern Studies, U. of Saskatchewan

"Clear and accurate throughout...can be recommended without hesitation to all who are interested in the spirit of Tibetan Buddhism and its practice." — Mathew T. Kapstein, Prof. of Religion, Columbia Univ.

"A brief and exceptionally useful synthesis of all the main themes of preliminary Buddhist practice...a valuable addition to the corpus of important Tibetan texts that are now available in English."

— Huston Smith, Thomas J. Watson Professor of Religion, Syracuse U.



Part I available from: Diamond-Lotus Publishing, P.O. Box 43242, Upper Montclair, NJ 07043, (201) 509-1868. 256 pp., Preface, Introduction, 8 full-color plates, \$30.00, Cloth. Add \$4.00 shipping/handling for first and \$2.00 for each additional. NJ residents please add 6% sales tax.

NEWS

KALACHAKRA PEACE CHAPEL

The 1991 Kalachakra Initiation in New York marked the beginning of the Tibet Center's program to establish and promote the teachings of the Kalachakra Tantra in America. In order to create a conducive environment for the practice and study of Kalachakra, Khyongla Rato Rinpoche and the members of the Tibet Center announce plans to establish a Kalachakra Peace Chapel in New York City.

The Kalachakra Peace Chapel will be an urban temple and teaching center. It will be open to all, Buddhist and non-Buddhist, for meditation and prayer. A three-dimensional Kalachakra Mandala and life-size image of the Kalachakra deity will be on display inside the Temple. Regularly scheduled teachings and rituals on Kalachakra, as well as all facets of Buddhism, will be given. Additionally, the chapel will feature a library, reading room and a residence for permanent monastic



staff and visiting lamas.

You can participate in assisting us in our goal, the creation of the chapel. Your check to The Tibet Center is tax deductible. For more information please call or write to: The Tibet Center, 359 Broadway, New York, NY 10013. Tel: 212-966-8504. ■

THE TIBETAN REFUGEE ALTERNATIVE HEALTH CARE PROJECT

The Tibetan Refugee Alternative Health Care Project is an initiative created in response to the dire and growing need for public health care for the Tibetan community-in-exile and to be a support for the Tibetan Health Department established in exile by His Holiness the Dalai Lama.

Over 110,000 Tibetans live in 53 resettlement camps primarily in India. Although major strides have been made by the Tibetan Health Department in exile, only six small and simple hospitals are presently in operation. The various health problems are aggravated by economic constraints, overcrowding, poor nourishment, and lack of hy-

giene and sanitation in the refugee settlements.

Tibetans have one of the most ancient and holistic medical systems in the world. However, in the major resettlement camps, there is often only one available doctor for thousands of refugees. Our vision is to send skilled alternative health care volunteers to provide complimentary treatment modalities including, but not limited to, acupuncture, nutritional education, medical, dental, and chiropractic care.

For more information contact the Tibetan Refugee Health Care Project, 54 Briarwood Plaza, Seekonk, MA 02771. Tel: 508-336-8787. ■

TIBETAN MEDITATION CENTER

Although the Tibetan Meditation Center has held practices and other events at several temporary locations over the last two years, they have now acquired a retreat property in Frederick County, Maryland. This retreat center has been named by Khenpo Konchog Gyaltsen as Ratnashri Dharma Chakra, the Dharma Wheel of Lord Jigten Sumgon. The house and 3.4 acres is perched atop a mountain and totally surrounded by the Gambrill State Park. All who have been there have been struck by the quietude and serenity of this unique location. It is anticipated that our members from Washington, Baltimore, and Pennsylvania will be joined by other practitioners nationwide since the property is less than one hour from three major international airports.

Although the house is adequate as living quarters for those on retreat, we plan to construct a small temple which will be a separate building, and will be devoted exclusively to meditation practice. We believe the new retreat center will be the beginning of an auspicious new phase for the Tibetan Meditation Center and its members and friends. Please come and share this challenging new period with us.

For more information contact Ratnashri Dharma Chakra, c/o 522 6th St. NE, Washington, DC 20002. ■



SPRING 1992 TEACHINGS AND RETREATS

with



The Ven. Shyalpa Tenzin Rinpoche

(For information about the Summer, 1992 Dzogchen Retreat, call or write the Rangrig Yeshe Center.)

PUBLIC TALKS:

Utica, NY: March 26, 1992, 7 p.m.	(315) 894-5995
Ithaca, NY: March 27, 1992, 7:30 p.m.	(315) 894-5995
Albany, NY: April 3, 1992, 7:30 p.m.	(518) 371-6240
New Haven, CT: April 10, 1992, 7 p.m.	(203) 635-6495
Providence, RI: April 13, 1992, 7 p.m.	(401) 521-3563
Rochester, NY: April 24, 1992, 7 p.m.	(716) 655-4356
Toronto, Canada: May 1, 1992, 7 p.m.	(416) 243-3060

SEMINARS:

Northampton, MA: April 5, 1992, 1-3 p.m.	(413) 586-4269
Middletown, CT: April 11, 1992, 10 a.m. - 4 p.m.	(203) 635-6495
Buffalo, NY: April 25, 1992, 10 a.m. - 4 p.m.	(716) 655-4356
Toronto, Canada: May 2, 1992, 10 a.m. - 4 p.m.	(416) 243-3060
Rye, NY: May 16, 1992, 10 a.m. - 5 p.m.	(413) 243-3060

RETREATS:

Weekend Retreat, Balsam Shade Resort, Greenville, NY: May 8 - 10, 1992	(413) 243-3060
Weekend Retreat, Pumpkin Hollow Farm, Craryville, NY: June 5 - 7, 1992	(413) 243-3060

The Ven. Shyalpa Tenzin Rinpoche is a highly accomplished Lama in the Kagyu-Nyingma lineages of Tibetan Buddhism. Rinpoche emphasizes practical means for integrating the teachings into daily life, and he teaches in fluent English.

For further information about teaching and retreat topics and locations, or to be on the mailing list, contact: Rangrig Yeshe Center, P.O. Box 1167, Stockbridge, MA 01262, or call (413) 243-3060 or (518) 371-6240.

TIBETAN BUDDHIST PRACTICE CALENDAR

We are pleased to announce the first edition of a Tibetan Buddhist practice calendar based on the Tsurphu-Kalachakra system for the year of 1992-93.

The calendar, designed under the direction of Jamgon Kongtrul Rinpoche, lists feast days, special practice days based on the lunar cycle, and auspicious events. It also contains dates of all major pujas done at Tsurphu and Rumtek Monasteries, and birthdays and anniversaries of many Kagyu Lamas.

Throughout this 140 page calendar you will enjoy a variety of quotations, photographs of great teachers, drawings, and biographies of certain lineage holders. In addition to the many dates of interest, the calendar provides space for personal diary notations. The pocket size design of this wonderfully illustrated calendar makes it easy to carry with you as a personal reminder during the year.

All proceeds from the sales of the calendar will assist the construction of Rigpe Dorje Institute in Sarnath, India and the Institute's curriculum will be published in all future editions. This informative calendar also makes a great gift for a Dharma friend. We hope you enjoy it and Happy New Year!

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ABOVE ALL, THE VAJRAYANA

THE VAJRADHATU SUN is the comprehensive newspaper of the Vajrayana dharma, with special emphasis on the Kagyu and Nyingma teachings. Recent issues have featured:

The Four Yogas of Mahamudra,
by His Holiness Khyentse Rinpoche

The Discipline of Inner Knowledge,
by His Eminence Tai Situ Rinpoche

Relating with Death, by the Vidya-
dhara Chogyam Trungpa Rinpoche

The Vajrayana and the Four Noble
Truths, by Bhikshuni Pema Chödrön

Bardo Teachings, by Tulku
Chokyi Nyima Rinpoche

Commentary on *The Song of a Yogi's
Joy*, by Khenpo Tsultrim Gyamtso

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NEW FROM SNOW LION PUBLICATIONS



BARDO TEACHINGS: The Way of Death and Rebirth

Ven. Lama Lodo

73 pp., illustrations
ISBN 0-937938-60-2
\$8.95 Oct.

Little is known in the West about the experiences that occur during and after death. Some of the great Tibetan lamas have experientially delved into the processes and have unravelled many of their mysteries. *Bardo Teachings* presents much of this fascinating material and clears up many misconceptions that students have about the death process.

"*Bardo Teachings* is remarkable because it reveals a significant portion of the secret tantric path. This is genuine tantra—not a potpourri of western self-help instructions and fragments of eastern thought.

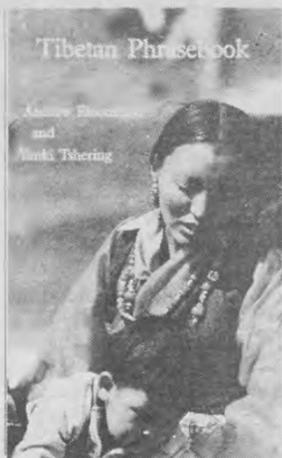
"*Bardo Teachings* is...a teaching on how to traverse the stages of death without fear. It is as true a guide to tantric Buddhism's view of life and death as can be found in print."—*San Francisco Chronicle*

KNOWING, NAMING & NEGATION A Sourcebook on Tibetan Sautrantika

Translated, Annotated and Introduced by Anne C. Klein;
Oral Commentary by Geshe Belden Drakpa, Denma
Locho Rinbochay, and Kensur Yeshay Tupden.

340 pp. ISBN 0-937938-21-1
\$19.95 in USA £13.50 in UK

The texts translated here address questions that arise from Buddhist interest in the confluence of conceptual thought and direct perception in human experience. For over six hundred years, study of these issues in Tibet has focused on elaborations of a philosophical perspective known as Sautrantika which is the basis for Madhyamika epistemology.



TIBETAN PHRASEBOOK

Andrew Bloomfield & Yanki Tshering

152 pp. ISBN 0-937938-54-8
\$6.95 Oct.

Whether you are looking for a room, visiting a monastery, or bargaining for a bus seat, the *Tibetan Phrasebook* and accompanying tapes make immediate communication with Tibetans easy and fun. Travelers to Tibet, Nepal, and India as well as people wishing to speak with Tibetans in the West will find this book invaluable.

Tibetan Phrasebook begins by introducing you to both a phonetic system and a simple yet complete grammar. In addition to containing phrases and dialogues, each chapter is preceded by useful information, vocabulary, and some pointers about Tibetan customs and etiquette. The appendices include these helpful sections: Numbers, Dates, Days and Time, Dates of Festivals, Religious and Monastic Vocabulary and a General Vocabulary.

LAND OF MEDICINE BUDDHA

Land of Medicine Buddha is a new centre for alternative healing, psychic and somatic, created by Lama Thubten Zopa Rinpoche, to train individuals and groups in various ancient and new ways of healing—Tibetan medicine, chikong, hatha yoga, herbal medicines of Amerindians, Chinese medicine and acupuncture, visualization meditations...all situated in a facility in a most peaceful and beautiful area in the redwood forests above Santa Cruz, California. Please contact Lozang Gyalzan Pema Dorje for further information at 5800 Prescott Road, Soquel, CA, 95073. Tel: 408-462-8383. ■

KUNZANG PALYUL CHOLING ANNOUNCES NEW PROJECTS

• *The School Project:* Parents of school children are concerned that training be given in ethics and values. In the fall of 1992 we will see the opening of KPC's school, where kindness, compassion, and a respect for all life will be the foundation of its educational program. Children will be taught the skills necessary to develop effective leadership without compromising personal integrity. For more information contact: KPC, 18400 River Road, Poolesville, MD 20837. Tel: 301-428-8116. ■

VEN. AYANG RINPOCHE TO GIVE PHOWA COURSE

Phowa is the practice of transferring consciousness at the time of death. This course will be given Jan. 21-30 in New York City and will cost \$150 plus \$25 for texts. For more information call: Marcie Clark at 914-658-8783, John Ryan at 201-319-9800 X442, or Constance Markel at 201-568-7063. ■



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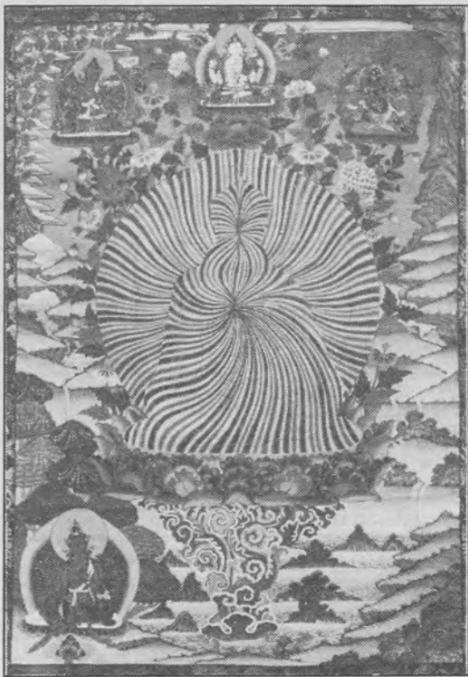
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NEW VIDEO!

DAKINI WISDOM, by Lama Chagdud Tulku Rinpoche. 93 min. #CGDW \$45

Understanding emptiness and dependent-arising is the key to experiencing the dakini-wisdom and becoming a "sky-goer." Rinpoche's English is respo-ken by Tsering Everest.



NEW TAPES!

THE DALAI LAMA ON "WISDOM AND COMPASSION", 2 hrs., #STWC \$14.95

Wisdom and Compassion records three talks during the 1991 tour of the USA: in San Francisco, "Overcoming Defenses" and "What is Compassion?"; at the White House, "The Genocide of Tibet."

NEW VIDEO!

HEART OF TIBET: An intimate profile of His Holiness the Dalai Lama, 60 min. #MFHT \$29.95

Heart of Tibet is a very candid view of His Holiness during his 1989 visit in Los Angeles to give the Kalachakra Initiation. Starting his day with 4 AM meditation, he conducts press interviews, complex Kalachakra rituals and touches the hearts of everyone he encounters.

NEW VIDEO!

LIFE IN RELATION TO DEATH, by Lama Chagdud Tulku Rinpoche. 2 hrs. #CGLRD \$45

Death is life's most awesome event. How we meet it—terrified & helpless, or with confidence and spiritual mastery—is within our power. Rinpoche's insights into the psychology and physiology of dying and the transition of death are a valuable aid for understanding ourselves and becoming more effective when working with others. Rinpoche's English is respo-ken by Tsering Everest.

NEW TAPE!

LIFE OF TIBETAN AND CHRISTIAN NUNS, Bhikshuni Thupten Chodron and Sister Donald Corcoran, O.S.B. 1 1/2 hrs. \$10

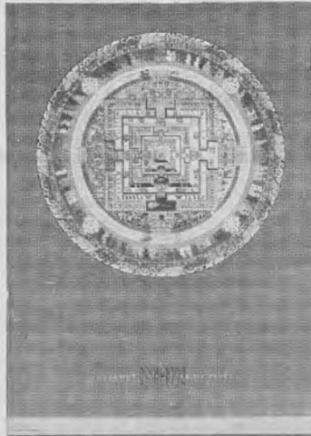
This is a candid account by two Americans who became nuns in two very different traditions. They share their reasons for joining their monastic orders and discuss how they adjusted to the rigors of monastic life. During the latter part of the discussion, they answer questions about God, karma, reincarnation and other topics.



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The Tibetan Medical Institute in Dharamsala, India has created a stress reduction incense that you will like. It is a powder that burns with a pleasing odor. A short stick of regular incense is inserted in small pile of the powder and lit. The powder will then smolder and completely burn.



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- Manjushri 6" \$300
- Manjushri 9" \$700
- Medicine Buddha 15" \$1200
- Shakyamuni Buddha 8" \$325
- Shakyamuni Buddha 8" \$350
- Shakyamuni Buddha 4" \$85
- Shakyamuni Buddha 4 1/2" \$195
- Sinhamuka 10" \$360 (see pa.11)
- Vajradhara 5" \$250
- Vajradhara 7" \$290
- Vajrasattva 6" \$158
- Vajrayogini 12" \$700
- White Tara 5" \$350
- White Tara 5" \$500
- Yamaraja 6" \$120

NEW!

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- Karmapa \$475
- Kurukulla \$650
- Medicine Buddha \$800
- Shakyamuni \$650
- Four-Arm Mahakala \$350
- Two-Arm Mahakala \$475
- Vajrakilaya \$400
- Vajrakilaya (black) \$495
- Vajrayogini \$475
- Vajrayogini \$495
- White Tara \$695
- White Tara \$1000
- Yamantaka \$600



Vajradhara 7" \$290



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ISBN: 0-8356-0549-3

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This quarterly magazine features thought-provoking articles and book excerpts on new science, psychology, philosophy, world religions, and the arts from a spiritual worldview. Past contributors have included Ken Wilber, the Dalai Lama, Stephen Levine, Jean Houston, John Daido Looi, Joan Halifax, and Alan Clements, just to name a few. Only in *The Quest* will you find writers of such high caliber!

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Imagination and Enlightenment

TIBETAN TANTRIC ART

NEW!

IMAGINATION AND ENLIGHTENMENT IN TIBETAN TANTRIC ART, by Dan Cozart. 48 pp., 75 illus., 8 1/2 x 11", #DCIE \$5

This exhibition catalog has a very straightforward explanation of tantric practice, one of the best we have read. Deity yoga, images of sex and death, protectors, dakinis, ritual objects, asanas and mudras are all discussed. It explains the iconography of many popular and less well known deities and contains images of them. Highly recommended!



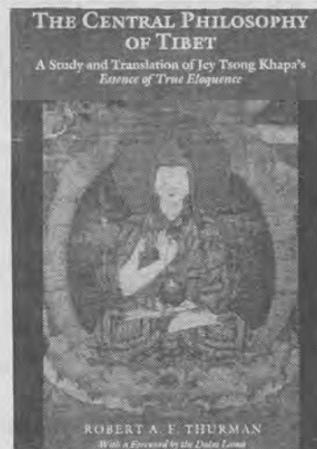
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Encouraged by the response that we have received to our Tibetan carpets, we have now commissioned the manufacture of beautiful high-quality traditional style carpets. The designs selected were from photos of carpets in museum publications we've been 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 designs 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', some are 6 x 9'). Please contact us for photos of available carpets. Prices range from \$225 to \$1695.



THE CENTRAL PHILOSOPHY OF BUDDHISM, by Robert A. F. Thurman. 442 pp. #PRSOG \$18.95

This is the first full study, translation, and critical annotation of the *Essence of True Eloquence*, by Tsong Khapa. The work is a study of Vijñānavāda and Madhyamika, and an explanation of the Prasāngika interpretation of Madhyamika. The translation and introduction enhance our view of Buddhism as a contemplative and mystical religion and reveal a rigorous, critical philosophy. Robert Thurman emphasizes the relevance of Prasāngika to our own time.

NEW!

CHO YANG, by the Council of Religious and Cultural Affairs of H.H. the Dalai Lama, ed. by Pedron Yeshe & Jeremy Russell. 349 pp., hundreds of color and B&W illustrations, 8 1/2 x 11" #POCY \$27.95

This is a tremendous volume of Tibetan religion, culture, science and history. It offers the best description of the four lineages, their monasteries and practices, and it includes interviews with each of the five lamas who taught on the "Nature of Mind" prior to the 1991 Kalachakra Initiation in New York. The Dalai Lama gives



a teaching on the three principal aspects of the path and there is a guide to the Kalachakra Initiation. There are separate sections on the sciences, history and politics, environment, arts, crafts and culture. Also included is the life story of the famous Tibetan yogini, Shungsep Jetsun.

CUTTING THROUGH APPEARANCES: Practice and Theory of Tibetan Buddhism

by Geshe Sopa & Jeffrey Hopkins. 376 pp. #SLBKCTAP \$15.95 paper

Here is an authentic presentation of the fundamental aspects of the practice and theory of Tibetan Buddhism, set down in a beautiful text especially useful to those interested in the study and practice of this tradition. The first part of the book, a meditation manual written by the Fourth Pan-chen Lama (1781-1852), covers much of the daily practice of Tibetan monks and yogis. It details how to prepare for and how to conduct a meditation session that contains within it the important essentials of the entire scope of the Buddhist path.

The second part presents a solid introduction to the theory behind the practice. Written by Gon-chok-jik-may-wang-bo in the eighteenth century, it covers the entire spectrum of the Indian

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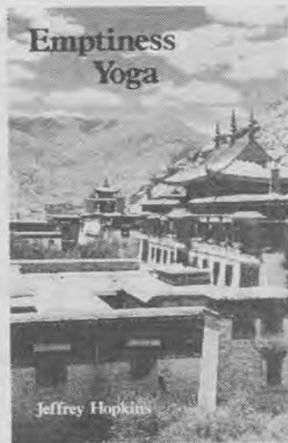
schools of tenets as they were viewed in Tibet. The topics include the two truths, consciousness, the hindrances to enlightenment, the paths to freedom, and the fruits of practice. Geshe Lhundup Sopa is a top-rank recipient of the highest degree of traditional Tibetan studies from Sera Monastic University in Lhasa. He is now professor of South Asian Studies at the University of Wisconsin and founder of Evam Monastery and the Deer Park Center.



THE DALAI LAMA AT HARVARD: Lectures on the Buddhist Path to Peace, H.H. the Dalai Lama, trans. & ed. by Jeffrey Hopkins. 255 pp. #SLBKDLHC \$22.95 cloth
 "...The best teachings from the East are the ones given by the Dalai Lama"—Joseph Campbell in *An Open Life*

In 1981, His Holiness the Dalai Lama gave a series of lectures at Harvard University which fulfilled magnificently his intention of providing an in-depth introduction to Buddhist theory and practice. The combination of powerful intellect, expository skill, and practical, compassionate application which characterize the Dalai Lama himself also highlight these lectures. He covers a spectrum of issues important to anyone concerned about individual and world peace and answers questions that those interested in Buddhism have long hoped to see addressed.
 "Presents a richer picture of the Dalai Lama... as a deeply accomplished scholar of Buddhist theory and practice. He displays a sensitivity to human concerns and an openness to the discoveries of science. His excellent sense of humor is also very much in evidence."—*Parabola*

FORTHCOMING! DEBATE IN TIBETAN BUDDHISM, by Daniel E. Perdue. 1025 pp., notes, biblio., index #SLBKDTBP \$38.95 paper, #SLBKDTBC \$45 cloth, Winter (see description earlier in Namgyal Institute article)



EMPTINESS YOGA, by Jeffrey Hopkins. 504 pp. #SLBKEYP \$19.95; cloth #SLBKEYC \$35
 "...Hopkins succeeds in infusing forbiddingly abstract considerations with a breath of practical relevance."—*Spectrum Review*

Emptiness Yoga is an absorbing and highly readable presentation of the highest development in Buddhist insight. Professor Jeffrey Hopkins—considered by many to be the foremost contemporary Western authority on Tibetan Buddhism—presents an in-depth, lively exposition of the methods of realization of the Middle Way Consequence School (Prasangika Madhyamika).

His personal and accessible presentation is based on a famous work by Jang-gya which was used as a primary text in Tibet's largest monasteries. A translation of this text is included.

The many reasonings used to analyze persons and phenomena and to establish their true mode of existence are presented in the context of meditative practice.

This exposition includes a masterful treatment of the compatibility in thought and experience of emptiness and dependent-arising. *Emptiness Yoga* will be greatly appreciated by both beginners and advanced students for its immediacy, profundity, and precision.



ETHICS OF TIBET: Bodhisattva Section of Tsong-Kha-Pa's Lam Rim Chen Mo, by Alex Wayman, foreword by the Dalai Lama. 224 pp. #SUET \$16.95

This is a systematic analysis of the conditions necessary for the progress in spiritual attainment, from the awakening of the mind of enlightenment (bodhicitta) to the final insight (prajna). A clear and easy-to-read articulation of the doctrine of compassion.

NEW! HEALING IMAGE: The Great Black One, by William Stablein. 288 pp., 38 color illus., #SGHI \$14.95

The story of an American's years of Tantric Buddhist study in Nepal and India. His discovery of an ancient manuscript and healing-meditation practice leads him on a spiritual journey to find out the secrets and practices of the awe-



some Tibetan deity called Mahakala. William Stablein outlines ways that readers can incorporate these practices into their own lives to promote wellness, compassion and creativity.



HIGHEST YOGA TANTRA, by Daniel Cozort 192 pp. #SLBKHYT \$12.95

"This book can be recommended as an extremely lucid overview of both the stages of generation and completion in Highest Yoga Tantra."—*The Middle Way*

Highest Yoga Tantra is supreme among yogas. This presentation of the stages of Highest Yoga Tantra is based on a famous Tibetan text by the yogi/scholar Nga-wang-belden entitled "Presentation of the Grounds and Paths of the Four Great Secret Tantra Sets", and draws heavily on oral commentary by the present Ganden Tri Rinbochay, H.H. Jambel Shenpen.

Part One discusses the practices common to sutra and tantra; Part Two presents the generation stage of highest yoga tantra; Part Three covers the entirety of the completion stage yogas; and Part Four compares the Kalachakra and Guhyasamaja stages of completion.



AVAILABLE NOW! KNOWING, NAMING, AND NEGATION: A Sourcebook of Tibetan Texts and Oral Commentary on Buddhist Epistemology, by Anne Klein. 330 pp. #SLBKKNP \$19.95 paper, #SLBKKNNC \$35 cloth

Several years in the Tibetan monastic curriculum are devoted to study of the Sautrantika tenet

system, for it is here that the basis for Madhyamika epistemology is found.

The systematization of Sautrantika assertions has held the interest of many generations of Tibetan scholars, down to the modern period. Three major types of scholastic literature have developed in this regard: presentations of the tenet system as a whole; syllogistic debate texts on problematic topics in the system; and expository treatment of a single important issue.

Translations of outstanding texts in each of these categories are found here in the English language for the first time, annotated by the translator and supplemented with interspersed commentary from leading modern Tibetan yogi/scholars. This is a challenging book that presents the nitty-gritty issues of Sautrantika philosophy.

Knowing, Naming and Negation has been approved for the "Translations in Indo-Tibetan Buddhism" series by the Snow Lion Editorial Board of Advisors.



KNOWLEDGE & LIBERATION, by Anne Klein. 283 pp. #SLBKKLPH \$15.95, #SLBKKLC \$27.50 cloth

From its inception, Buddhist philosophy has been concerned with defining and overcoming the limitations and errors of ordinary perception. This was essential to Buddhism's central purpose of establishing a path and method for attaining liberation. Conceptual thought, in this view, is capable of leading to a liberating understanding, a transformative religious experience.

The author discusses the workings of both direct and conceptual cognition, drawing on a variety of newly translated Tibetan and Indian texts. This book is indispensable for anyone desiring a deeper understanding of the fundamental issues in Buddhist philosophy. It is also highly relevant to current issues in modern Western philosophy.

"Anne Klein's book presents vividly and intimately many concepts essential to a deeper understanding of Buddhist philosophy and in particular for realizing emptiness—the process of naming, positive and negative phenomena, direct perception, and more. I highly recommend this book!"—Prof. Jeffrey Hopkins

LIBERATION IN THE PALM OF YOUR HAND: A Concise Discourse on the Stages of the Path to Enlightenment, by Pabongka Rinpoche, ed. by Trijang Rinpoche, trans. by Michael Richards. 1200 pp. approx. #WIBKLP, \$37.50

Based on the same 24-day teaching in Tibet given to a group of some 700 people. Pabongka Rinpoche gave an elaborate explanation of the path to enlightenment using the outline of Je Tzong Khapa. The teaching was originally edited and published in Tibetan



by Trijang Rinpoche, the late junior tutor to the Dalai Lama, and is used widely by lamas. This single volume contains the entire commentary.



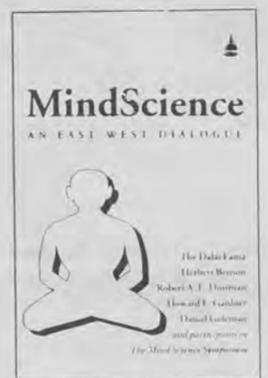
MIND IN TIBETAN BUDDHISM, by Lati Rinbochay, Trans. Ed. & Intro. by Elizabeth Napper. 181 pp., Tibetan Text, #SLBKMTB \$10.95

Buddhist practitioners in the great Tibetan monasteries of Lhasa, seeking to purify their minds and develop the correct understanding necessary for final enlightenment, began their formal inquiry into mind and consciousness by studying *The Presentation of Awareness and Knowledge*, the text which forms the core of this key work.

Lati Rinbochay provides rich and extensive commentary and elucidates the penetrating instructional methods Tibetans use in their quest for higher knowledge.

In her introduction, Elizabeth Napper explains the context of this work within the Indian and Tibetan traditions and outlines the principal divisions of consciousness and mind.

"... a valuable work written in concise form... clearly translated... oral commentary on the text-book is extensive and sparkling. A valuable contribution."—Prof. Janice Willis, *Religious Studies Review*

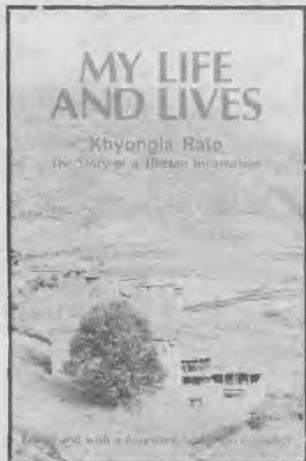


NEW! MIND SCIENCE: An East-West Dialogue, by the Dalai Lama, Herbert Benson, Robert Thurman, Daniel Goleman, et al. 152 pp. #WIMSC \$12.95

What is the subtle relationship between mind and body? What can

CATALOG

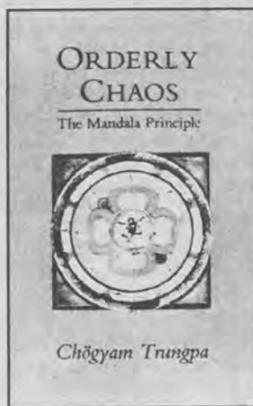
today's scientists learn about this relationship from masters of Buddhist thought? Can a combined effort lead to a new understanding of the nature of mind? Based on a Spring 1991 Harvard Medical School symposium involving the Dalai Lama and leading Western thinkers, this book documents the dialogue between Western scientists of mind and Buddhism.



NEW!
MY LIFE AND LIVES: The Story of a Tibetan Incarnation, by Khyongla Rato. 280 pp. #TCMLL \$14.95

In 1928, the elder monks of the Gelugpa sect of Tibetan Buddhism divined that a five-year-old boy living in a remote part of Tibet was the reincarnation of the ninth Khyongla of Tibet. On the boy's sixth birthday, monks on horseback took him from his parents to a monastery some distance away where he was installed as its spiritual head. For over three decades, he lived as a monk, studying at the most famous monasteries in Tibet, until the Communist Chinese took over. Khyongla Rato escaped with the Dalai Lama to settle in India and eventually in the USA.

Never before has there been a book by a Tibetan to describe with such care the monastic life and disciplines, the great Buddhist monasteries, temples, hermitages and mountain retreats. Edited by Joseph Campbell.



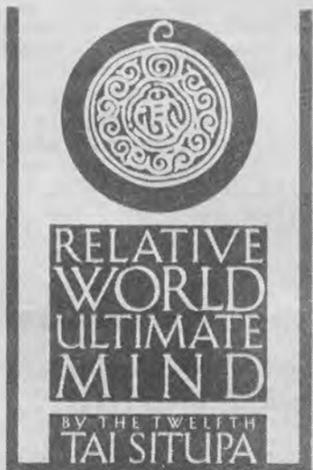
NEW!
ORDERLY CHAOS: The Mandala Principle, by Chogyam Trungpa. 184 pp. #SHOC \$13

From the perspective of the mandala principle, all phenomena are part of one reality and existence is an orderly chaos. There is chaos and confusion because everything happens by itself without any external ordering principle. At the same time, whatever happens expresses order and intelligence, wakeful energy and precision. Through meditative practices associated with mandalas, the opposites of experience are revealed as inseparable parts of a total vision of reality.

NOW IN PAPER!

PEACE IS EVERY STEP: The Path of Mindfulness in Everyday Life, by Thich Nhat Hanh. 135 pp. #DDPES \$8.50

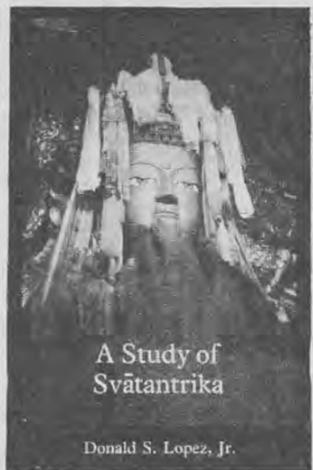
The deepest fulfillment can be found in the midst of the very things we do every day and take most for granted. Thich Nhat Hanh offers dozens of creative suggestions that can be put to work immediately in life situations to keep alive to the perfection of every moment and to be truly awake.



NEW!

RELATIVE WORLD, ULTIMATE MIND, by The Twelfth Tai Situpa. 200 pp. #SHRWUM \$12

The Buddha taught about the ten aspects of knowledge—normal worldly activities through which the ordinary person can achieve understanding and realization. Tai Situpa describes and explores these activities, which encompass the creative arts, healing, poetry, and astrology. Using examples from Buddhist teachings as well as everyday life, the author shows how the first nine aspects of knowledge cover all avenues of "right-livelihood," leading to the tenth and most advanced aspect of knowledge, inner truth.



A STUDY OF SVATANTRIKA, by Donald S. Lopez, Jr. 450 pp. #SLBKSOSP \$19.95, #SLBKSOSC \$35 cloth

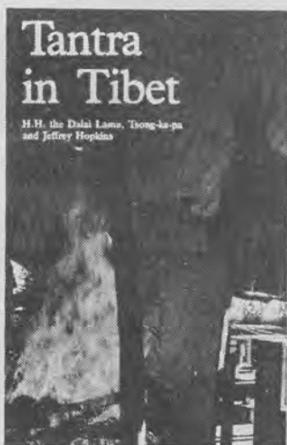
"Lopez's book is a very welcome addition to the more advanced material available on Madhyamika in general, and the Tibetan treatment and exposition of Madhyamika in particular.—Paul Williams—*The Middle Way*

This study presents for the first time in English a clear and extensive picture of the Svatantrika Madhyamika system through an analysis of issues and positions central to Indian philosophy during the final development of Buddhist thought in India. Several central issues are considered: the division of Madhyamika into Svatantrika and Prasangika, the meaning of emptiness, the root

cause of suffering, the division of objects of knowledge into the two truths, and the types of reasoning employed to refute the existence of a self. Included are overviews of Madhyamika in general and Svatantrika in particular.

"Lopez explains and translates difficult material with considerable lucidity... it provides a crucial perspective on an important Buddhist philosophical school."—*Choice*

"Lopez's excellent introduction and commentary set Jang-gya's work within its larger Indian and Tibetan context and place Lopez' own study within the tradition of Western Buddhism. This work has been produced with care and integrity and makes an important contribution to our knowledge of Svatantrika."—*Religious Studies Review*



TANTRA IN TIBET, H.H. the Dalai Lama, Tsong-ka-pa and Jeffrey Hopkins (also Trans. & Ed.). 252 pp. #SLBKTT \$14.95

"This is a most valuable book for the serious seeker."—*The Tibet Journal*

Tantra in Tibet consists of three parts published under the auspices of the Dalai Lama:

Essence of Tantra by H.H. the Dalai Lama reveals the highly practical and compassionate use of this science of spiritual development. Contents include: tantra for practice, refuge, the three paths, greatness of mantra, clear light and initiation.

The Great Exposition of Secret Mantra—Part 1 by Tsong-ka-pa, is one of the principle classic texts on tantra. It presents the main features common to all the Buddhist tantra systems as well as the differences between sutra and tantra. Contents include: paths to Buddhahood, vajra vehicle, deity yoga, and method in the four tantras.

Supplement by Jeffrey Hopkins discusses the meaning of emptiness, transformation, and the purpose of the four tantras.



NEW!
TIBET IN THE WORLD: Resource Directory, by The International Campaign for Tibet. 113 pp. #ICTW \$6

A pocket-size resource directory with over 500 listings of organizations dealing with Tibet—the most comprehensive to date. Includes cultural resources, Tibetan government offices, refugee and community associations, international support network, and more.

FORTHCOMING!

THE TWO TRUTHS, by Guy Newland. 700 pp., Bibliography, Notes, Index #SLBKTTTRP \$29.95 paper, #SLBKTTTRC \$39.95 cloth December

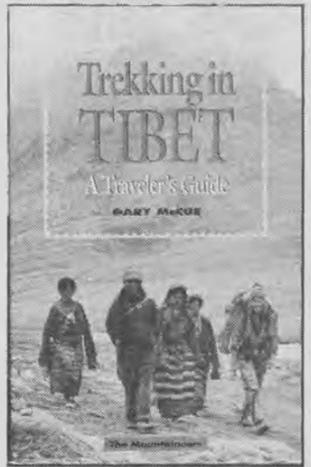
"... a challenging, but worthwhile exploration of an important perspective on one of the most crucial topics in Buddhist philosophy."—Roger Jackson, Carleton College.

When Buddha combined the ethical bedrock of karma and rebirth with the view of impermanence and no-self, root contradiction was an incipient danger. If, in reality, there is no self, then who is the agent of good and evil? What moves from life to life and experiences karmic effects? If bodhisattvas see no real sentient beings, no real suffering, how is it that they are moved by great compassion? The persistent problem of Buddhist philosophy has been to find the middle way: an ontology sturdy enough to support a coherent ethical system that does not betray Buddha's original vision of no-self or emptiness (*sunyata*).

Buddhist perspectives on ethics and emptiness center on the distinction between two truths—the conventional and the ultimate. Newland's work lays out the Madhyamika philosophy of two truths as seen through the eyes of Tibetan scholar-yogis of the Gelugpa order. Linking the classical Buddhist philosophy of Nagarjuna with the living tradition of monastic courtyard debate, the authors explain the two truths without resort to mysterious trans-rational paradoxes. Newland exposes their extraordinary efforts to clear away the sense of contradiction between emptiness and conventional reality, and thus builds a Madhyamika system that is both ethically salutary and rationally coherent.

FORTHCOMING!

TRANSLATING BUDDHISM FROM TIBETAN: An Introduction to the Tibetan Literary Language and the Translation of Buddhist Texts from Tibetan, by Joe Wilson, Jr., textbook #SLBKTTB \$45 winter (see description in section on Namgyal Institute).



NEW!
TREKKING IN TIBET: A Traveler's Guide, by Gary McCue. 350 pp., 65 photos, 12 maps, #MGTT \$16.95

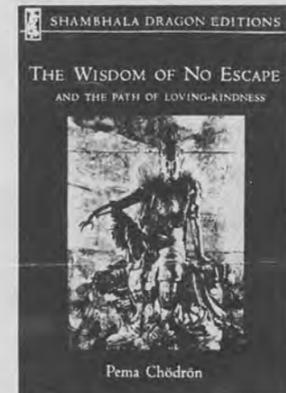
Trekkers can use this up-to-date guide to hike among nomadic herders near Lhasa, to traverse the landscape of alpine lakes and mountain passes between the historic monasteries of Ganden and Samye, to walk the fertile Nyang Chhu Valley's old caravan routes near Shigatse, or spend weeks under Mt. Everest's or Mt. Kailas' famous peaks. This is a cultural guide as well as including necessary information to plan a successful trek. We recommend it.



NEW!

WHEN THE IRON EAGLE FLIES: Buddhism for the West, by Ayya Khema. 198 pp. #ARWIEF \$9.95

This clear exposition is not only Buddhist philosophy, it is a practical guide to meaning through awareness, containing a wealth of exercises and advice to help you on your way. Meditation is the way to freedom from worries and fears. "It is difficult, like swimming upstream, but sailing downstream with the crowd means we end up on the mudflats—upstream we find the clear and unpolluted source."



NEW!
THE WISDOM OF NO ESCAPE: and the Path of Loving Kindness, by Pema Chodron. 110 pp. #SHWNE \$10

This book is about saying yes to life, about making friends with ourselves and our world, about accepting the delightful and painful situation of "no exit." It exhorts us to wake up wholeheartedly to everything and to use the abundant, richly textured fabric of everyday life as our primary spiritual teacher and guide.



NEW!
WOMAN AWAKE: A Celebration of Women's Wisdom, by Christina Feldman. 155 pp., ARWA \$7.95

With a growing awareness of the dignity of all life and its connection with us, we can overcome the social conditioning and myth-making that overwhelm and oppress us. Christina Feldman teaches women and men to appreciate, understand and value ourselves as the means towards our creative and joyful integration with the world.

