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VOLUME 8, NUMBER 1

Update from the U.S. Tibet Committee

Thanks to your efforts Tibet is no longer shrouded in silence. A Tibet resolution was passed at the United Nations Subcommission on Human Rights. The US Congress has recognized Tibet as an occupied nation. At the Earth Summit in Brazil, His Holiness the Dalai Lama held a very positive meeting with Vice-President Al Gore. This summer the Senate Foreign Relations Committee held the first Senate hearing on Tibet which focused on China's illegal occupation and the Tibetans' legitimate claims to independence. On the campaign trail Clinton referred a number of times to China's human rights violations, including the subjugation of Tibet.

Today there is hope for a new era in our nation's foreign policy stance toward Tibet. There is a real possibility that the executive branch of our government will share the sentiments of Congress and incorporate that spirit in formulating its policy towards Tibet.

Government officials would not care about Tibet if it wasn't for you and many like you who form the grassroots Tibet movement in this country. Grassroots pressure changed government policies towards South Africa. With your help we can change governments' policies toward Tibet.

Today we need your support more than ever. Our ability to mobilize grassroots action for Tibet is completely dependent upon your continued support.

Your financial contributions are crucial right now as we work to strengthen bipartisan support for Tibet.

During the next year, we will need your support to help us pass legislation for the establishment of Radio Free Asia, place conditions on China's MFN status, and develop a more effective Toycott campaign.

What Else Are We Asking You To Do?

Contribute \$25.00 or more. You will receive the USTC newsletter on a quarterly basis.

Send a letter of congratulations to President Bill Clinton. Thank him for supporting the Tibetan people and urge him to transform his concern into specific legislation and policy.

Ask one friend to join the U.S. Tibet Committee.

Together we have already made a difference. Your financial support is critical to helping us continue our work. Together we can SAVE TIBET. Thank you.

Contact: U.S. TIBET COMMITTEE, 241 E. 32nd St., New York, NY 10016. Tel. 212-213-5010. ■

SNOW LION NEWSLETTER & CATALOG WINTER 1993

New Book on Dzogchen:
**HEART DROPS OF
DHARMAKAYA**
Teachings on the Kunzang Nying-tig
by Shardza Tashi Gyatson

The Teachings of the
Progressive Great Perfection
called the Heart Drops of
Dharmakaya (od gsal rdzogs-
pa chen po'i lam-gyi rim-pa
khrid-yig kun-tu bzang-po'i
nying-tig shes-by-a-ba bzhugs)

Translation and commentary by
Lopon Tenzin Namdak
Introduction by Per Kvaerne
Edited by Richard Dixey
180 pages
Available April
\$14.95

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From the Preface by Richard
Dixey:

The publication of this text is a first for two reasons. It is the first time a text from the Bonpo tradition has been published in its entirety, demonstrating the vitality and importance of this tradition which has survived intact from very ancient times. Secondly it is the first time a complete text concerning Dzogchen has been made available to a general Western audience, and gains from the fact that it was actually written in modern times, almost certainly after 1930. Written by Shardza Tashi Gyatson (1859-1933), a famous Bonpo master who gave teachings to students of other schools of Tibetan Buddhism as well as to many students from the Bonpo community, it belongs within an unbroken lineage that remains active right up to the present day.

Reappraisal of the Bonpo and their role in the development of Tibetan culture has been a feature of Western scholarship of the last twenty years, and we hope that this volume will help in this task. Toward this end we have included

with the text a short history of the Bonpo from their own perspective, as well as biographies of Shardza Tashi Gyatson and Lopon Tenzin Namdak, the Bonpo master primarily responsible for this translation.



The text presented here is in the style of personal instruction from Shardza to his students. Such texts are called *mengagde* in the tradition of Dzogchen, and this text is a condensate of a two-volume work by Shardza of the same name.

The translation was carried out in August 1991 by Lopon Tenzin Namdak in the course of teaching the text to a small group of Western students in his monastery in the Kathmandu Valley in Nepal. As the rain fell around us, Lopon spent some two hours every morning translating and teaching from the text, which was typed on a portable word processor as he taught it. It was also tape-recorded, which enabled us to check that the typed text was accurate, and that no omissions occurred from the Tibetan original. The final version was then read back to the Lopon, who checked it for a second time against the Tibetan original.

As well as being an acknowledged master of Dzogchen, Lopon Tenzin Namdak is a remarkable teacher with an encyclopedic knowledge of Bonpo culture and a lifetime's experience of teaching it to trainee monks, both in Tibet and India. Not only could he translate the text as he read it to us, but he was happy to answer any points of clarification or problems of interpretation as they arose during our sessions, and his answers form almost another *mengagde* text alongside the original. These comments are to be found in the copious footnotes that accompany the text, and have been

(Continued on page 6)



Geshe Tenzin Wangyal Rinpoche, Director of Ligmincha.

The Ligmincha Institute

Ligmincha Institute, currently based in Richmond, Virginia, is a newly formed center for the study of Tibetan religion and culture with a focus on the indigenous Bon religion of Tibet. Under the guidance of Geshe Tenzin Wangyal Rinpoche, President and Director of the Institute, a seven-year formal program of study in Sutra, Tantra and Dzogchen is being planned. The activities of the Institute are divided into several "Centers" which are described below.

Bon is the name for the pre-Buddhist religious culture and civilization of Tibet and other parts of early Central Asia. Practitioners of this ancient tradition are known as Bonpos. Although they have been much persecuted in the past, today the Bonpos possess Lama-scholars, monasteries, a canon of scriptures, and system of philosophy and education in every way comparable to those of the four schools of Tibetan Buddhism. As with the Nyingmapa school, the higher teachings of the Bon tradition, belonging to the Fruitional Ways of Bon, are known as Sutra, Tantra, and Dzogchen. These higher spiritual teachings, both exoteric and esoteric, are known as Yungdrung Bon, the unchanging and indestructible Dharma, which is taught by all the buddhas of the three times of past, present and future. But, in addition, there exists an indigenous system of shamanism and healing belonging to the Causal Ways of Bon that gives Bon its unique and original character.

H.H. the Dalai Lama and the Tibetan Government-in-Exile at Dharamsala, India have now recognized Bon as the fifth among the traditional religious schools of Tibet. The Lamas belonging to the Nyingma, Kagyu, Sakya and Gelug schools all look back to the historical figure of Shakyamuni

Buddha, who appeared in Northern India in the sixth century BCE, as the original founder of their tradition and as the source of their Dharma. However, the Bonpo Lamas, while accepting Shakyamuni as one Buddha among many, look back to another historical figure, the Iranian Prince Tonpa Shenrab Miwoche, as an earlier Buddha and as the source of their transmissions of Sutra, Tantra, and Dzogchen. According to the Bon tradition, the Buddha Tonpa Shenrab appeared in the country of Olmo Lung-ring, also known as Shambhala, located somewhere in ancient Tazig, the Iranian-speaking region of Western Central Asia, some 18,000 years ago. From Olmo Lung-ring in Tazig, the higher teachings of Bon were brought to the country of Zhang-zhung in Western Tibet, the celebrated region centering around the sacred mountain of Mt Kailash. In his own day, Tonpa Shenrab briefly visited Tibet proper, but there he taught only the shamanic practices of the four Causal Ways of Bon because the Tibetans were not ready for the higher teachings. At that time the Tibetans were still sorely oppressed by the spirits of sky, earth, and underworld (*ha gnyan khu*) who afflicted humanity with manifold ills and diseases. The shamanic teachings and practices were therefore best suited to the conditions of the time.

In a later age, in the era of the first and the second kings of Tibet, Nyatri Tsampo and Mutri Tsampo (eleventh century BCE), the higher teachings of Sutra, Tantra, and Dzogchen were brought to Tibet by certain Iranian and Zhangzhungpa sages. The latter king was especially renowned as a practitioner of the Tantra system of Yung-drung Bon. Except for the persecution inaugurated by the

(Continued on page 3)

NEWS

H.H. the Dalai Lama Visits Tannu Tuva

by Marina Kenin-Lopsan
translated by Bill LeGallee

Introduction

by Molly McGinn and Gary Wintz

The lost land of Tannu Tuva, an area the size of the state of Washington nestled between northwestern Mongolia and Siberia, is finally in the news, thanks to the good graces of His Holiness the Dalai Lama. On September 19, 1992, His Holiness became the first Dalai Lama in history to visit Tuva.

The Republic of Tannu Tuva, which has a proud tradition of both shamanism and Tibetan Buddhism, was an independent country until swallowed by Stalin in 1944. The Communists destroyed all the nearly twenty-five lamaseries and executed many monks. Today, however, like other Gelugpa regions of the former Soviet Union such as the republics of Kalmykia and Buryatia, Tuva is rediscovering its traditional spiritual links to Tibet.

On our two visits to Tuva last summer, we met young Buddhists who, following instructions from their grandparents, had recently unearthed sutras and thankas hidden in caves during the Stalinist repression. They returned them to newly restored temples—a revival prophesied by their elders. We were also hosted by the speaker of Tuva's parliament who himself studied Buddhism and Tibetan language in Mongolia. He is Mr. K.A. Bicheldei and the key person behind the invitation of H.H. the Dalai Lama to visit the Turkic-speaking people of Tuva.

Arrival in Kyzyl

At nine o'clock in the morning on September 19th a small jet delivered the eminent guest and his party to the airport of Kyzyl, the capital of the Republic of Tuva. With a smile, the Dalai Lama stepped onto Tuvan soil. The President of the Tuvan Republic S.D. Oorzhak and Representative of the Supreme Soviet K.A. Bicheldei offered His Holiness a traditional refreshment, and he in turn presented the republic's leaders with white silk scarves in a gesture of greeting. Oorzhak spoke a few words of welcome.

His Holiness' words sounded in reply: "Thank you very much for such a warm and hearty welcome on the occasion of my first visit to Tuvan soil. I am very glad. Your warm words have touched me deeply and I am very grateful to you. I liked the milk and tsampa very much. It is just the kind of food Tibetans love. Thank you. Thank you very much!" The thanksgiving was accompanied by the Dalai Lama's sincere and contagious laughter.

That day twenty thousand people gathered on the city's central square. The Dalai Lama ascended the theatre steps, blessing children and grown-ups on the way, and sat on a throne. In the name of the people Oorzhak turned to him with words of welcome, and asked him to fulfill the people's desire: to consecrate the new Tuvan state flag.

"I am very happy to consecrate the new state flag of Tuva. I shall pray that under it will develop democracy, freedom and enlightenment of all the people, and that you succeed in eliminating the obstacles and difficulties in your worldly lives, also by mastering the

use of the methods and wisdom of Buddhism.... Even though over the course of many decades our connections were interrupted, it has not kept you from preserving in your hearts a deep link with the Tibetan people and the Tibetan culture, and I hope that now that you have attained freedom we may strengthen and resurrect it. I can see it clearly.... If we Tibetans can somehow assist the restoration of Tuva's national culture and of Tuva's Buddhist culture, we will do everything we can to help you. We look upon this as our sacred duty, our obligation.... In your country's transitional period the people are experiencing many hardships and burdens. And at this time it is very important to hold onto courage and to believe strongly that, regardless of all the complexities, you will achieve that for which you strive. And I would like also to emphasize especially that at this time you all need to be more patient with one another and try to set aside petty differences which exist among you, and concentrate your powers on achieving the main goal."

That day the Dalai Lama was shown national dances and throat singing. His Holiness visited a yurt, the native Tuvan dwelling, where he was treated to tea, and later an official dinner.

On the second day His Holiness gave a religious teaching to in Kyzyl's central square and bestowed bodhisattva vows—the pledge to struggle not to harm any other—on all who wished.

Visit to the Tuvan Countryside

On September 21st, His Holiness took a helicopter to meet with the residents of outlying districts. Having landed next to the village of Xayirakan, the Dalai Lama spent a few minutes greeting its residents. He questioned children and adults: How old are you? What grade are you in? What languages are you studying? Do you speak Tuvan at home? Then, before a reverently attentive gathering, His Holiness recited aloud a program of mantras.

The gathering moved to the village shrine room, located in an ordinary house, where His Holiness blessed the altar. With his perceptive gaze he turned his attention to the holy books and became interested

in how they had managed to be saved through the difficult years. He opened one at random, and with an exclamation of joy and surprise, found an ancient but well-preserved copy of the *Diamond Sutra*. His Holiness proceeded to chant it aloud in a rhythmic and fluent familiar fashion. A little later he was at the ruins of the Upper Chadan monastery, where he was also met by crowds. There he happened to see that one man was carrying another copy of the *Diamond Sutra*. As he later said, although in Buddhism omens have little significance, the fact that he had twice seen the *Diamond Sutra* was an auspicious sign for his being in Tuva.

Concluding the Visit

On September 22, the last day of the visit, a press conference was conducted for the Nobel Peace Prize laureate. In his speech His Holiness said that his first visit to Tuva was unforgettable and it had awakened the very highest feelings. He asked the journalists to convey his regards to the Tuvan people—"I will be praying for you," he said. The Dalai Lama also answered questions. He might visit Tuva again. He asked the Tuvan people to pray for the Tibetans, whose fate is not an easy one. He told how he was worried about the threat of nuclear war, ecological problems and unregulated growth of the birth rate. To the amusement of the audience he said his very greatest friend is himself. He analyzed in detail the interrelationship between China and Tibet. He explained the subtlety of the Buddhist teachings.

His Holiness later visited the right bank of the Yenisei, where a new monastery is being built. He blessed it and named it. A warm meeting with the townspeople followed the ceremonies.

Mr. Bicheldei then hosted a reception at his home for His Holiness. An agreement between the two governments was signed for the years 1993-95, one outcome of which is that three lamas—specialists in teaching, languages and medicine—will come to Tuva to help prepare novices. Fifteen Tuvan monks will also be sent to the Dalai Lama's residence in India for training. His Holiness gave Oorzhak and Bicheldei 1500 U.S. dollars toward the construction of new temples in Tuva.

A three-hour videotape of the Dalai Lama's visit to Tuva is available for \$17.00 from Friends of Tuva, an international organization dedicated to raising awareness of Tuvan culture. Inquiries should include a self-addressed, stamped envelope, and be sent to: Friends of Tuva, Box 70021, Pasadena, CA 91117. Other items are also available.

Tibetan for Windows

Now it's possible to use Tibetan in the popular Microsoft Windows™ environment for IBM compatible computers at a very reasonable cost!

Tibetan For Windows makes entering and editing Tibetan easy. You see Tibetan script on the screen as you type with Wylie or other input modes. Exchange Tibetan files between IBM PCs and Macintoshes. Print your text to almost any graphics printer. Also included is the *Tibetan File Convertor* to translate between Wylie, ACIP, Macintosh LTibetan and phonetic formats.

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His Holiness the Dalai Lama

Four-Armed Avalokitesvara Initiation



Photo courtesy Chris Kratik

Montreal, Quebec June 24-25, 1993

The practice of compassion enables one to develop the attributes of the Bodhisattva path. Receiving this initiation from His Holiness the Dalai Lama is most beneficial and auspicious, as he is revered as a human emanation of Avalokitesvara, the Bodhisattva of Compassion.

Limited seating: \$85.00, \$50.00 for students and seniors (identification will be requested). All proceeds will be given to the office of His Holiness the Dalai Lama.

Make cheques payable to "Rigpe Dorje Foundation", a registered charity organization. Please send registration fee along with your name and address to: Avalokitesvara Initiation, P.O. Box 193, Station "C", Montreal, Quebec H2L 4K1.

Sponsored by:
Canada Tibet Committee
Dharmahatu
Les Amités Tibet Québec
Rangwang Mangsto

Rigpe Dorje Foundation
Tibetan Buddhist Temple
Tibetan Cultural Association
Tibetan Women's Association

For general information regarding this event, please contact the Coordinating Committee,
4675 Coolbrook, Montreal, Quebec H3X 2K7.
TEL: (514) 487-0665 FAX: (514) 487-7825

NEWS

Ligmincha

(Continued from page 1)

eighth king of Tibet, Drigum Tsanpo, in 683 BCE, the succeeding kings of Tibet were generous patrons of the Bonpos until the eighth century of our own era. In general, it was said that in those days the ancient kingdom of Tibet was protected by the powers of the Drung or Bards, the Deu or Soothsayers, and the Bonpos. This situation continued until the Buddhist king of Tibet, Tisong Detsan, in the eighth century launched a second persecution of the Bonpos. During each of these persecutions, the Bonpos concealed their texts as Terma or

hidden treasures. With the rediscovery of these texts, beginning in the tenth century, the Bon tradition underwent a great revival in Tibet, eventually leading to the establishment of monasteries and colleges similar to the Buddhist ones. It is for the purpose of preserving and studying this ancient Zhangzhung lineage of the Bon teachings in the contemporary world that the Ligmincha Institute has been established.

Ligmincha (*lig-mi-nya*) was the name of the last dynasty of kings of Zhangzhung before it was absorbed into the Tibetan empire with the rest of the region in the eighth century. It was from the

Zhangzhung language that the original texts of the Bon tradition were translated into Tibetan over a period of several centuries by many eminent scholars and translators. The texts of these teachings were first organized into "The Four Portals and the Treasury" (*sgo bzhi mdzod lnga*), and subsequently they were classified into "The Nine Ways of Bon" (*bon theg-pa rim dgu*). Some of these texts have descended in a continuous unbroken lineage (*snyan bryud*) from remote times until the present day. Many others were "hidden treasures" (*gter-ma*), concealed during the two persecutions

(Continued on page 11)



Namgyal Monks.



Namgyal Monastery

Institute of Buddhist Studies

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BACKGROUND

In the sixteenth century, the Second Dalai Lama founded a monastery, which later came to be known as Namgyal Monastery. From its beginning, the monastery has been a center of learning, contemplation and meditation on the vast and profound Buddhist treatises.

Of all the monasteries of Tibet, Namgyal Monastery is unique. As the personal monastery of the Dalai Lama, it is nonsectarian and responsible for maintaining ritual practices and teachings of all four main lineages of Tibetan Buddhism.

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 and Nepal. Namgyal Monastery was reestablished next to the residence of His Holiness in Dharamsala, India.

In 1992, Namgyal Monastery began an important new chapter in the history of Buddhism and Tibetan culture in America. Monks from the monastery travelled from Dharamsala, India to Ithaca, New York to establish an actual branch of Namgyal Monastery in North America. The monastery's intellectual and sacred arts practices are being continued here in conjunction with a new institute of Tibetan Buddhist Studies.

THE STUDY AND PRACTICE PROGRAM

The Namgyal Monastery Institute of Buddhist Studies is open to women and men regardless of race or religious creed. The Institute provides an opportunity for the systematic study in English of Tibetan Buddhism in a traditional monastic setting.

The curriculum of Namgyal Monastery has been adapted for students at the Institute wishing to seriously study and practice. Additional related courses and seminars are also offered as well as public programs. The Monastery offers personal guidance in practice to students wishing it, as well as other classes and retreats.

The basic study program in Tibetan Buddhism of the Namgyal Monastery Institute is a five-year diploma program which may be pursued on a full or part-time basis. Students are able to study Tibetan language intensively and the entire scope of Buddhist sutra and tantra. The last semester of the fifth year is conducted at Namgyal Monastery in Dharamsala, India where students will take their final exams and receive their diploma.

THE FACULTY

The Namgyal monks associated with the U.S. branch as faculty members are well qualified. The monks teach in conjunction with western scholars to promote cross-cultural understanding and dialogue and to serve the wide array of student needs. As an Institute of Buddhist Studies, Namgyal combines its Tibetan faculty and resident Western scholars with a large adjunct faculty of preeminent scholars of Tibetan Buddhism. The Institute thus serves as a hub in the academic world of Tibetan Buddhist studies, connecting scholars and institutions throughout North America.

P.O. Box 127 / Ithaca, New York 14851 U.S.A.
Tel. (607) 273-0739 and (607) 539-7126 / Fax. (607) 273-8508

Namgyal Monastery Institute of Buddhist Studies Three Summer Retreats



The monks of Namgyal Monastery are offering three summer retreats this year, providing a wide range of exposure to Tibetan Buddhist studies and meditation practice suitable for beginners through advanced students:

• 2nd Annual "Get Acquainted with Namgyal" Summer Retreat, August 1-8.

Attendees who came from all over the U.S. to last year's "Get Acquainted" retreat found it a great success. This year's retreat will offer instruction in meditation, art workshops, introduction to Tibetan language, plus other instructive workshops—with time for lots of direct informal contact and fun with the monks.

• Avalokiteshvara Meditation Retreat, August 10-17

Especially suited for those who will be receiving the Four Armed Avalokiteshvara initiation from H.H. the Dalai Lama this June in Montreal. This one week retreat provides an opportunity for intensive practice with monks from His Holiness's personal monastery. The initiation will be offered at the beginning of the retreat for those unable to attend the Montreal initiation yet wishing to engage in this practice. The retreat will conclude with a fire puja.

• Medicine Buddha Meditation Retreat, July (dates TBA)

One week of intensive practice with instruction.

Retreats will be held near Ithaca, NY at Arnot Forest retreat center with cabins and a central lodge. Vegetarian meals. Nearby outdoor camping is also available.

Write for details and registration forms. Early registration is recommended because space is limited. Namgyal Institute, P.O. Box 127, Ithaca, NY 14851.

Intensive Tibetan Language Summer Course (Intermediate Colloquial)

June 7-July 28, 1993

Namgyal Monastery Institute of Buddhist Studies
Ithaca, NY

This unique six-week summer program offers experienced students an opportunity for total immersion in intermediate level spoken Tibetan. Taught by the Tibetan faculty of Namgyal Institute, the program offers:

- 5 Hrs/day Intensive Study with Native Instructors
- Pacing According to Individual Skill Levels
- Extensive Drills and Tapes for Personal/Lab Practice

Open to all qualified students with prior language experience. Inquire about arranging course credit with your university or college. Equivalent of 6 credits.

Study this summer at Namgyal Monastery, the North American branch of the personal monastery of H.H. the Dalai Lama, located in the beautiful Finger Lakes district of upstate New York.

For further information about the Intensive Tibetan Language Summer Course, write: Namgyal Institute, P.O. Box 127, Ithaca, NY 14851. Early registration is advised. (Tel.: 607-273-0739)

I WOULD LIKE TO JOIN FRIENDS OF NAMGYAL

I wish to help sustain and develop Namgyal Monastery Institute of Buddhist Studies as a non-sectarian American resource. Namgyal is an official branch of the personal monastery of His Holiness the Dalai Lama and as an institute is open to women and men regardless of race or religious affiliation.

Name: _____

Address: _____

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\$ _____ Sustaining Member—\$15 per month (\$90 semi-annual or \$180 annual payments) (Receive 10% discount on courses taken not-for-credit, course material, etc., free periodic newsletters)

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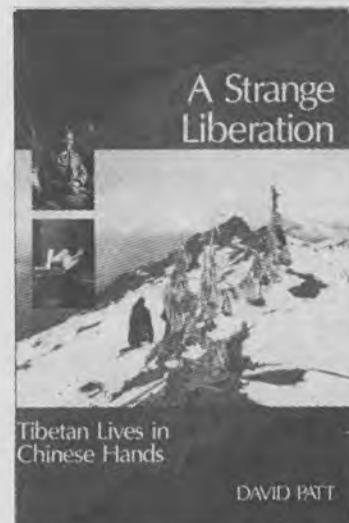
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NEWS

New from Snow Lion: A STRANGE LIBERATION: Tibetan Lives in Chinese Hands by David Patt



268 pp. \$12.95 available now

Late in 1949 the Chinese Communists announced their intention to "liberate" Tibet, and Chinese armies began crossing the eastern borders of the country. These events set in motion a gradual process of occupation and repression that culminated in the crushing of the 1959 Tibetan popular uprising against Chinese rule.

In *A Strange Liberation*, David Patt presents the inspiring and unforgettable accounts of two Tibetans who tell what it was like to be Tibetans in Chinese hands during thirty years of the Chinese occupation.

Ama Adhe, now a well-known spokeswoman for the Tibetan cause, was born in Eastern Tibet to a family of nomadic farmers. A teenager when the Chinese arrived, she witnessed the first overtures of the Communists in Tibetan communities, and candidly recalls the events that followed in this moving account of her life.

Tenpa Soepa was a government official who was intimately involved in organizing the flight of the Dalai Lama from Lhasa in 1959. In this dramatic story of his escape, eventual capture and years of imprisonment, he presents a vivid picture of the final fall of Tibet.

Here is an excerpt from Ama Adhe's story:

At that time, when the Chinese were committing these atrocities, there was a group of Tibetan women who were trying to inform people what was going on and what the Chinese were doing, so that once everyone knew what was happening they would rise up against the Chinese. I myself was involved in planning this opposition movement. We would tell people, "Our religion is being destroyed. Our race, our nationality is being destroyed. With so many Chinese interfering in our lives, their ultimate aim is to undermine the Tibetan identity."

We met in various places to plan strategy. Many times in the night, without anyone knowing, we would hold meetings. We set up the delivery of food rations to the guerrillas in the mountains. We sent them information about what was happening on the Chinese side. And for ourselves, we had to go on living, planning what to do next, making decisions about our own lives.

The Women's Committee was a group that grew up spontaneously, among friends. Whoever I was closest to, I would tell her, and she would talk to her most trusted friends. And one by one it grew. If something important happened, or we got some information, one woman might come and tell me. Then

I would immediately spread word to the other ladies, asking them to come to a meeting.

It was a group of perhaps fifty or sixty women. The most trustworthy women. We had to scrutinize them well before we accepted anyone in the group. Someone might be too talkative, and something might leak out, so we had to be careful. Most of the women were farmers. In the nomadic regions the Chinese had already clamped down. Most of our members were farmers and farmer-nomads, mostly middle-class women.

I myself could not actively work out in the open, because my family was too well-known, so they would suspect me. But the other women worked as spies. They would go around and look to see where the prisons are, how many prisoners are inside; to locate the main Chinese offices, how many staff were working in each one. Also to find out where the main military installations are, and to see what kind of equipment they had. So the women in the group were constantly monitoring the Chinese activities. Then, at night we would gather together and collect all this information.

How often we met depended on developments. If there was some special activity that we came to know about, something sensitive and urgent that the Chinese were doing, then we would meet immediately. If there was nothing like that, we might not meet for a week or more.

By 1956 they had already tortured to death many Tibetan lamas. All the lamas who were arrested, the Chinese tortured them by hanging them from the ceiling with their hands tied behind their backs. The victim died choking on his own mucus and vomit.

And by 1957 they had transported all the religious objects to China, everything from the smallest implements to the biggest statues. All the monasteries were locked up and some were turned into prisons. Many Tibetans had already been killed, and many imprisoned.

So we in the Women's Committee wanted to know who was the Chinese officer ordering these atrocities. Who had the final authority, who was in command. So we investigated, and found out who was the head man, and we discovered where he lived. After finding out everything we sent a message up to the mountains, to Pema Gyaltsen, my brother-in-law, who was a leader of the guerrillas. Then one night the guerrillas surrounded this Chinese leader's house with three rings of men. And they began firing on his house from the main entrance. He was a *Xianzhang*, a County Commissioner—a civilian administrator for the region. In this attack he and two of his staff were killed.

After that the Chinese atrocities decreased somewhat. The local people were glad to hear that this particular Chinese leader had been killed.

Of course our work in the Women's Committee was very dangerous. If one person was caught, it became a very dangerous situation for everyone. The arrested woman would be tortured and questioned and the Chinese would ultimately make her talk. And then a second would be arrested, then the third, and so on.

When we met, one woman would be posted on all four sides as a look-

out, to watch for the Chinese who had night patrols in the village. In a Tibetan house the ground floor is where we keep the cattle, above that are the living quarters. When the night patrols came by everyone would quickly hide, and keep absolutely silent. We had black curtains across the windows, and just the dim light of a few small lamps lit the room.

Eventually, I suspected the Chinese were becoming aware of my activities. By that time, every night, every day, people were getting arrested. And in the mountains, more and more people were getting killed in the fighting. And of course it did cross my mind, "Now they might come and arrest me."

I was not really worried about my own well-being, but the one thing that really concerned me was my children. My son was very young, and my daughter was just a baby. Sometimes I had dreams of the Chinese arresting me, and then I would realize, "Oh! My two children are left behind." I thought if it was just me, there would be nothing to worry about. But if I am taken away, my two children will be left alone. So I was always thinking about them. What will happen to them if I am arrested?

Under those circumstances, I remember telling my friends in the Women's Committee, "If you get arrested, you must take the responsibility. You should never give the names of others to them. Because if you do, all of us will suffer." We discussed the present situation, the killings, imprisonment, the torture, and I told them that I myself, if I am arrested, I will take the entire responsibility myself. And there is no need for me to give information about other Tibetans to the Chinese. This generated a lot of encouragement and determination in my friends. In the end we all cried. ■

"FACES OF SORROW"

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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 donations for "FACES OF SORROW" will be donated by Ani Tenzin Yeshe to Dharma Institute, a fully tax-exempt non-profit organization towards projects directly aiding Tibetans in exile to continue their spiritual/cultural traditions. Your minimum donation of \$35.00 to Dharma Institute will entitle you to receive this video production (1 hour, 15 minutes long) which includes a 16-page magazine with full color photographs. Edited for use in schools and for other entities not familiar with events in Tibet since 1949. Checks or money orders only.

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Preface by Cha-tral Rin-po-ché
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NEWS

Scholarship Fund Established for Tibetan Women

In the past three years the Tibet Fund has brought 50 Tibetan college students to the United States and placed them in some of the best American universities. Twenty more students came to the States in August 1992. From this total of seventy, we were only able to bring 7 female students.

In view of this shortcoming, the Tibet Fund with a seed grant of \$25,000 recently established a permanent scholarship program specifically for female students. Though Tibet Fund is responsible overall for this program, the Department of Tibetan Education in Dharamsala will administer the program in India.

With further support, we hope to award ten scholarship each year. In the next two to three years, our goal is to have 20 to 25 women students in various Indian universities and colleges under the direct support of the Tibet Fund.

In addition to giving educational opportunities and incentives to these young women who may be disadvantaged due to background and qualifications, this new program will prepare women students to compete for the Fulbright scholarships which are administered under the Tibetan Scholarship Program. In this way the Tibet Fund hopes to significantly increase the number of Tibetan women in graduate and undergraduate programs in American universities.

For anyone interested in this initiative, inquiries can be made by contacting the Tibet Fund at 241 East 32nd Street, New York, NY 10016. Tel. 212-213-5011. ■

Update on the Artemis Foundation

In the summer edition of "Snow Lion" we published an article on the plight of a group of Mongolian Tibetan Buddhists under Lama Tenzin Samayev residing in the Kalachakra Temple in St. Petersburg, Russia. The article stressed the need for medicine, food, office supplies, personal and religious items to be donated to the temple. They were to be shipped via the Artemis Foundation. Many of our readers called us since the article was published saying that they had tried by mail and phone to reach the foundation, but without success. We are sorry for the inconvenience that this has caused. Please be aware that the need for materials still exists and that any donation would be helpful. We do not at this time have any other source for shipping items to the former Soviet Union, as the mail is unreliable. We are still in the process of finding another organization that could possibly ship donations from interested readers. We do however have a way to send monetary donations to the temple. Checks should be made to CITI-BANK so they can be wired to St. Petersburg, and the donation can be sent to Ellen Pearlman, 99 Grand Street, Brooklyn, NY 11211. ■

Tibetan Nuns Project

In the past two years, there has been a tremendous influx into India of Tibetan Buddhist nuns fleeing the Communist repression in Tibet. Many of them were imprisoned and tortured by the Chinese authorities for their courageous leadership roles in the demonstrations against Chinese control that have been taking place since 1987. All of them have found that opportunities for religious study and practice are limited in Tibet. They escape to India, and after a difficult and hazardous journey, reach the Tibetan refugee community, only to find existing support structures and resources already severely taxed by the steady stream of refugees.

Approximately 200 nuns who have arrived in Dharamsala since January 1991 are now being cared for by the Tibetan Nuns Project (TNP). The TNP, run under the auspices of the Tibetan Women's Association and the Department of Religion and Culture of His Holiness the Dalai Lama, was established as a central entity for channelling assistance to Tibetan nuns in exile. The immediate basic needs of the newly arrived nuns have been met both with donations from the Tibetan Women's Association and the Tibetan government as well as through a sponsorship program that reaches out to people all over the world.

The sponsorship funds have made it possible to provide the nuns with food, clothing, and shelter. They eat an adequate diet of three meals a day, supplemented with vitamin tablets. Each of the nuns has been given a bed, mattress, bedding and basic clothing. Most are living in two separate facilities, one of which houses nuns from Shungshep Nunnery, an important Nyingma nunnery situated southwest of Lhasa, and the other of which is shared by nuns from all traditions and regions of Tibet. Two other groups in the sponsorship program are the recent arrivals who are living at the Geden Choling Nunnery in Dharamsala, and those who are living independently.

With the basics of support in place, the TNP is now working to improve the condition of the nuns in three important respects: health care, long-term housing, and education.

The overcrowding, lack of sanitation, spartan diet, and poor water supply have led to and exacerbated a variety of health problems, including typhoid and tuberculosis. With no way to isolate the sick, the spread of infectious disease is a real problem. In an attempt to meet the medical needs of the nuns, TNP has established a dispensary at the site of one of the nunneries, staffed by a



Ani Tenzin Chödrön, from Shungshep Nunnery. Photo: Susan Lirakis Nicolay

Tibetan nurse. Her salary is \$75 per month. TNP hopes to find a sponsor (or co-sponsors) to cover this important expense. The dispensary is equipped with simple medicines to meet minor daily needs of the nuns, and has served to relieve considerably the demands on other local health care institutions. Medical supplies needed for the clinic are being provided by Direct Relief International, working with the Friends of Tibetan Women's Association (FOTWA). A container has just been shipped. In addition, health education was provided for the 100 nuns, and two nuns received nurses' aid training. FOTWA is looking into the prospect of producing a simple health education training video for women.

The available rental housing is totally inadequate. The nuns are seriously overcrowded, are without bathing or toilet facilities, and have only the most rudimentary of kitchens. The existing space is already full, and many nuns are unable to live as part of a community. TNP has purchased and now wishes to improve (by adding toilets, a kitchen, and so forth) the house in which the Shungshep nuns are now living. In addition, TNP has purchased a four-acre plot of land in the Kangra Valley just below Dharamsala, and has developed a plan for a nunnery for 200 nuns. This nunnery will be known as Dolma Ling, and is intended as a non-sectarian facility to house nuns from all parts of Tibet. Proper access into the property has been negotiated, and road construction will soon begin. Architectural plans for the complex

are underway, as are our efforts to gather sufficient funds to cover the building costs!

Education is the key to providing the nuns with the resources that can lead to self-sufficiency and improved status within Tibetan society. Toward this goal, TNP plans to build an Institute of Higher Studies on the same site as Dolma Ling. The facility will be non-sectarian and will provide an education to the nuns which will include instruction in Tibetan language, English, Buddhist philosophy, and the basics of western education such as science, geography, and math. From this Institute TNP hopes to provide trained teachers and leaders for the next generation of Tibetans.

Anyone interested in making a donation to the Tibetan Nuns Project, in contributing to either the building fund for Dolma Ling or Shungshep, or in sponsoring a nun can contact the Tibetan Nuns Project at the following addresses. Our US address is: Friends of Tibetan Women's Association, 1667 Las Canoas Road, Santa Barbara, CA 93105. Your tax-deductible donations can be made payable to FOTWA/Nuns Project. In Canada, tax-deductible donations can be made payable to WWFT/Nuns Project and mailed to: Women Working for Tibetans, 235 East 50th, Vancouver, B.C. V5X 1A6. For readers outside of the US and Canada, please write directly to Tibetan Nuns Project, Kashmir Cottage, Kharadanda Road, Dharamsala 176215, Dist. Kangra, H.P. INDIA. We warmly welcome your inquiries, your contributions, and your concern. Thank you. ■



Photo: Susan Lirakis Nicolay

Tibetan Babies Project

Imagine a 12 x 15' room, with no windows and an open sewer running by the front door. The room is dark and cold and full of small children. They sit on potties in the same place they eat, play and sleep. Kids with bright, eager faces pressed against the screen door, hungry for attention. Imagine them having no toys...no paper, paint or crayons...no opportunity for creative expression...no fresh air to breathe...no place to play outdoors. Imagine that you can help.

Friends of Tibetan Women's Association (FOTWA), a non-profit organization, is dedicated to supporting the Tibetan Women's Association as they seek to improve the lives of Tibetan women living in exile, especially the nuns, the elderly and mothers with children. TWA assists groups and individuals on a day-to-day basis.

In the light of this commitment the Tibetan Babies Project has been formed to improve the quality of day care and early learning facilities for babies and toddlers in the refugee community. These children need a nurturing and stimulating

environment in which to grow.

The Tibetan Babies Project plans to build a new day care center in Dharamsala, India. The project will provide:

- A large complex with designated play, sleep, kitchen and bathroom areas.
- A well-maintained garden and enclosed outdoor play area.
- Bathrooms with running hot and cold water.
- A small kitchen for heating water and preparing snacks.
- A trained staff to supervise and teach the children and maintain the center.
- A supply of safe educational toys and materials.

His Holiness the Dalai Lama has said, "So long as little children are allowed to suffer there is no true love in this world."

If you would like to help, please make your check payable to FOTWA/TBP and mail your tax-deductible donation to: Friends of Tibetan Women's Association, 1667 Las Canoas Road, Santa Barbara, CA 93105. 805-962-1190. Contact: Sarah K. Lukas ■

Video Introduction to Zen Buddhism



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NEWS

Dalai Lama to Teach in Arizona

Plans have been announced for His Holiness Tenzin Gyatso, the 14th Dalai Lama, to visit Arizona in September 1993.

The 1989 Nobel Peace Laureate will give a public talk in the Phoenix area on September 9. Teachings on the "Patience" chapter of Shantideva's *Guide to the Bodhisattva's Way of Life* will follow in Tucson from Sept. 9 through 15.

The visit is co-sponsored by Arizona Teachings, Inc. and the Arizona Friends of Tibet, both based in Tucson.

Lopon Claude d'Estree, president of Arizona Teachings, Inc., said plans call for the establishment of a "Buddhist Institute" for five days in a "campus-like" environment at the Sheraton El Conquistador Resort in Tucson.

"This will be an unprecedented opportunity for serious students and Buddhist scholars to attend teachings with His Holiness in an intimate setting," d'Estree said.

Between 750 and 1,000 participants are expected. Participants will be encouraged to stay at the

resort to aid in creating a campus-like atmosphere.

From September 11 through September 15, the Dalai Lama will lecture for two hours in the morning, followed by a long lunch break and an afternoon lecture of about the same length. After dinner, Buddhist teachers noted for their scholarship will lead discussion groups and offer commentaries on the day's lectures. Arrangements are being made for hotel fees to include meals for all attendees, providing additional opportunities for discussion and practice. The site was chosen to integrate the beauty of the Great Sonoran Desert into the teaching environment, d'Estree said.

The "Patience" teachings by His Holiness will be audio- and video-taped to allow Buddhist centers around the world the opportunity to share in these teachings, and the teachings will also be published in book form by Snow Lion Publications.

Costs for the teachings include a \$75 registration fee and a suggested minimum tax-deductible

donation of \$200. Registration information may be obtained by sending name and address to: Arizona Teachings, Inc., 4725 E. Sunrise Drive, #137, Tucson AZ 85718. Tel: 602-624-4517.

Recommended Reading List
Books marked with an asterisk (*) are considered essential preparation for the teachings.

Walpola Rahula, *What the Buddha Taught* (Grove Press)*; Thubten Chodron, *Open Heart, Clear Mind* (Snow Lion); Dalai Lama, *Kindness, Clarity and Insight* (Snow Lion)*; Jeffrey Hopkins, *The Tantric Distinction* (Wisdom)*; Dalai Lama, *Path to Bliss* (Snow Lion)*; Geshe Kelsang Gyatso, *Meaningful to Behold* (Tharpa)* (This book is a commentary on Shantideva's *Guide to the Bodhisattva's Way of Life*.) Dalai Lama, *Essence of Refined Gold* (Snow Lion); Elizabeth Napper, *Dependent Arising and Emptiness* (Wisdom), particularly Part I; Shantideva, *A Guide to the Bodhisattva's Way of Life*, trans. by Stephen Batchelor (a new translation is due from Shambhala Publications in June 1993).* All these are available from Snow Lion. ■

Heart Drops

(Continued from page 1)

printed alongside it as they do indeed parallel the original and should be read as a commentary to it, and at the same time.

Following the suggestion of Per Kvaerne, this text is better described as an exegetical commentary than as a translation as such. As it is a commentary of what is, after all, a personal instruction by a great master of Dzogchen, this need not cause too much of a problem, and we hope it preserves some of the flavour of the text as it was taught. For those new to Dzogchen, however, a comprehensive resume of background reading is given by Professor Kvaerne in the bibliographic essay that follows the text.

As mentioned in the first line of this preface, this is indeed a rare event, and we hope that this wonderfully clear and concise text will be both comprehensible and useful to whoever reads it. It describes a tradition that is both utterly magical yet is still active and available. May it serve to benefit beings.

Excerpt from the text:

PRELIMINARY PRACTICES

First there is a preliminary practice which is described in two sections. The purpose of the first practice is to end desire for samsara; the purpose of the second is to stop desire for objects or thoughts.

THE FIRST PRELIMINARY PRACTICE CYCLE: TO DISTINGUISH SAMSARA FROM NIRVANA

The first practice is further subdivided into external and internal practices.

External practice

Go to a quiet place without any people and stay there. First make offerings to the mountain gods or whoever is powerful and spiritual in the area so that they are not disturbed. Tell them where you are practicing so that you do not disturb them.

Then, thinking that you must stop desire for samsara, ask what is the purpose of so much attachment? You need to ask why you have this desire. Imagine that you are naked and born in hell, screaming and suffering as if you are actually there. Then imagine

that you are born in the realm of the tormented spirits (*pretas*) with endless hunger and want. Imagine you are born in the animal realm, doing as animals do. Then think that you are born as a human with servants—imagine that life; then as a titan (*asura*) fighting with another—what is the purpose of that? Finally imagine that you are born as a god (*deva*) and spending life in leisure without thinking of the next life—what is the purpose of this? Imagine that you are circulating from one realm to the next. Do whatever comes to your mind—in vision or imagination.

Then imagine what it is like to be a *yidam* (tutelary deity) or a buddha; or that you are in Shambhala and are teaching the bodhisattvas; or in the tantric realms with the siddhas as disciples; or in Sukhavati or Olmolungring teaching Dzogpachenpo. Pretend that you are actually doing this. Finally dissolve all visions into the natural state. What is left? Then dissolve even your thought itself into the natural state so there is nothing left. Then you will realise that everything is made by your thought—everything comes from there. You have to realise how things are created.

You must practice this seriously for at best three months, or at least one month.²

The purpose is to see that everything is created by your thought. Once you finally realise this you can check back to find its origin. All things are created by your thought and mind—and if you look back to the source of your thought and mind you find that it disappears. It dissolves and goes back to its nature. That is the limit; every individual thing is dependent on the mind. All worldly life, all the beings in the six realms are in the same temporary situation. The purpose of this practice is to stop all desire for the worldly life—to see that it is all created by our mind. The world is like a common mind, with the whole human race sharing the same attitude, the same karma. Likewise for the beings in the other realms—they all share a karmic vision of the world.

Take the individual mind, for example. One person might think that he is good although others think he is bad; a mother may see a man as her son, but his wife sees him as a husband. All this is created by individual minds—people see others through their precon-

ceptions. Everything is created. This realisation makes it possible for us to develop in positive or negative ways. But we are covered with our ignorance, for always we are grasping. If things exist as our grasping mind sees them, as objects that are real and fixed, then nothing can change in this world. But nothing is fixed. That is how we are deluded. It is to break this deluded perception that is the purpose of this practice.

Internal Practice

The second part of the first preliminary practice is to stop desire internally through visualisation and recitation. It should be done for at least seven weeks. The actual practice is not described in this text. Briefly, there is a mantra and sending lights to the six realms to purify all defilements. It is more connected to the tantric system.

THE SECOND PRELIMINARY PRACTICE CYCLE

External Practice for the Body

Here one practices with the body. One stands up and places the soles of the feet together with the knees out and the hands joined above the head. The neck is bent to the chest. That is the body posture. One visualises oneself as a three-pointed dorje, flaming and blue. Inhale the breath and hold it. Hold that posture until you cannot hold it any longer. At that point fall down backwards, exhaling with *HAH* strongly. Do this many times.

This practice serves three purposes: first, it purifies the body; second, the demons see the flaming vajra and leave you alone; and third, it stops desire for the body.

The Practice for the Speech

The second type of practice is for the speech. There are four subdivisions: Jedapa (sealed), Tsal jang (practice), Nyan Tsal (the training), and Lamdu shug (to put in the way).

The seal (*jedapa, rgyas gdab-pa*)

There are three subdivisions. HUM is a seal for the impure mind. HUM is used since it symbolises the Buddha mind. The practice is to sit cross-legged and gaze into space. Visualise your mind at the heart as a blue HUM, then sound HUM slowly many

(Continued on page 7)



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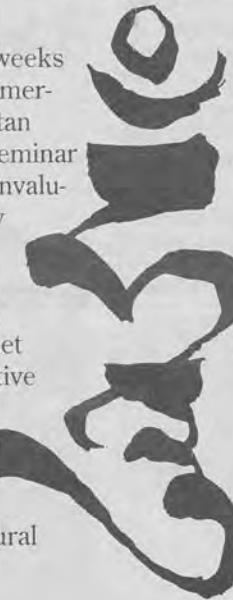
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study and translation skills with Sarah Harding; communication and comprehension skills with a native Tibetan teacher, and reading and liturgical chanting with Lama Tashi Thöndrup. First-week attendance allowed for non-credit if space permits.

The Panorama of Mind with Dr. Judith Simmer-Brown will also be offered within the Traditional Arts Program July 5-31. This introductory class explores the nature of mind and emotions in the context of formal meditation practice according to Tibetan Buddhist abhidharma.

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NEWS

Heart Drops

(Continued from page 6)

times. At the same time visualise the blue HUM emitting rays of little HUMs which come out through the right nostril filling up the universe with HUM. Whatever the HUM touches turns into another blue HUM, everything both internally and externally. Your mind is completely absorbed into HUM—nothing else is happening. Always sound the HUM, soft and long.

Now sound HUM in a fast rhythm, and imagine that all the HUMs dissolve one into another and come back to the heart through the left nostril. When they come to the inside of the body all the flesh and blood turns into HUM so that the body is filled with HUM. Hold this vision for a long time. Thus you realise that no object, not even your body, is self-sustaining. Nothing, not even your body, has independent material existence—everything can be easily changed. When you have practiced long enough signs come, such as an unexpected vision of HUM externally, or that you suddenly feel that your body is filled with HUM. That is a sign that you have practiced jedapa enough.

*The practice of visions as reflections
(Tsel jang, rtsal sbyang).*

Whatever vision comes to mind is Tsal (reflection), so this practice is to destroy whatever comes and dissolve it into mind. The practice is similar to before. Sitting with the five-point body posture, visualise a dark blue HUM inside the heart. Now you should sound the HUM very strongly, very sharply, and visualize the HUM as a very strong fire with swords, throwing off sparks like lightning. This HUM comes out through the right nostril in the form of many HUMs

and whatever they touch they destroy. Finally they go through everything and destroy in all directions. Everything is destroyed by this strong HUM. Then again it comes back through the left nostril and destroys all the material of your body. It also helps to send away all sickness and disturbance. It can even help in the formation of the jal (the body of light) by stopping all desire for the body.

The signs that this has been practiced enough are to have the sudden vision that the universe is just an illusion and that your body is thin like a net, insubstantial. That is the sign.

*The training
(Nyen tsel, Nyen btsal-ba).*

The purpose here is to tame your mind and bring it under control. You practice by placing a stick in front of you and sounding HUM continuously like a beat. Then many HUMs come out from the heart like beads, leave the body through the nostrils, and go to the base of the stick. They climb the stick like ants, wrapping around it. When the first one comes to the top of the stick it stops, facing you; the rest are wrapped around in a spiral. When thoughts disturb you, all the HUMs come back to the first HUM at the heart. You have to spend some time doing this, and it brings the thoughts under control so you can meditate for as long as you want to.

*To put in the way
(Lamdu Shug, Lam-du gzug).*

This means to put the body, speech and mind into the right way—to put them into the natural clear light. The practice is to think of a blue HUM the size of the distance from your elbow to your finger tips. This represents your body, speech and mind—everything. When you sound HUM it moves to the right and left and then it moves

VIDEO

His Holiness, The 17th Gyalwa Karmapa

This home video of the Haircutting Ceremony and other private visits with His Holiness captures rare and precious moments during these special occasions, some of which may otherwise never be seen. This color photo (shown at right) is included with the video.

All proceeds are being donated to Tai Situ Rinpoche's project to install three Buddha statues dedicated to His Holiness at Sherab Ling Institute in India. The virtue accumulated by giving even a small amount to this project is inconceivable. Contributions are tax-deductible in US.

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Photo: K.Y. Choden

H.E. Tai Situ Rinpoche to Bestow Initiations in New York

His Eminence Tai Situ Rinpoche has accepted an invitation from Kagyu Thubten Choling to give teachings and bestow initiations in New York this spring. At press time the program and dates have not been finalized. Tentatively, events in New York City and Wappingers Falls will include the Red Crown Ceremony, Shitro (the 100 Peaceful and Wrathful Deities) Initiation, Maitreya Initiation, Gyalwa Gyamtso

(Red Chenrezig) Initiation, Amitabha Initiation, a public talk, a fund-raising dinner and teachings. This is Tai Situ Rinpoche's first visit to New York since 1987.

For more information, please write to Kalu Rinpoche's Dharma center in New York City: Kagyu Dzamling Kunchab, 35 West 19th Street, 5th Floor, New York, NY 10011. Tel. 212-989-5989 (answering machine). ■

OM MANI PADME HUNG on Berlin Wall

The Tibetan mantra *OM MANI PADME HUNG* was placed on the Berlin Wall behind the German Parliament building on Friday September 25 during a ceremony attended by Ven. Sogyal Rinpoche, Khenpo Dorjee Gyaltsen, and a group of Native Americans, all of whom were visiting Berlin for a Nu-

clear Free World conference.

Placed as a part of a puja for world peace, the mantra joined an earlier sun and moon symbol, which mean "never again a war". The mantra is said to have power to transform negative emotions into positive. Following the Tibetan puja, the Native Americans performed a fire ceremony also dedicated to world peace. ■

tricycle

THE BUDDHIST REVIEW

The spring issue of *Tricycle: The Buddhist Review* features Peter Matthiessen writing about his recent journey to Mustang—a medieval kingdom in Nepal—along with photographs of the Masked Lama Dances, a profile of spiritualist Madame Blavatsky, an essay on the mass conversion of the Untouchables, and a special section on Buddhism and Social Action.

As with every issue, *Tricycle* includes poetry, cartoons, reviews of Buddhist titles, television commentary, and contributions from renowned artists and photographers. Named "Best New Magazine," 1992 Utne Reader awards.

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NEWS

The Compassionate Emanations of Three Lamas

Reprinted from Dzamling Kun-chab, Newsletter of Kalu Rinpoche's East Coast Centers

The Seventeenth Gyalwang Karmapa

Eight-year-old Ugyen Tinley was formally enthroned as the Seventeenth Gyalwang Karmapa on September 27, 1992 in a ceremony at Tsurphu Monastery, the main seat of all the Gyalwang Karmapas. Tai Situ Rinpoche and Gyaltsap Rinpoche conducted the ceremony, which was attended by many great lamas, sangha members, government officials and over 100,000 people from all over the world. Ugyen Tinley, the son of a nomad family from Lhatok in eastern Tibet, was recognized early in 1992 on the evidence of the handwritten letter left by the 16th Karmapa, which clearly identified the region, town, birth year and parents of his successor.

The 16th Gyalwang Karmapa concealed this letter in an amulet which he gave to Tai Situ Rinpoche in 1980, telling him to wear it as protection, and to open it in the future when it became necessary. After His Holiness passed away, no one knew the whereabouts of the prediction letter for many years, and concern developed among the Regents. During this time, signs arose that prompted Situ Rinpoche to open the amulet; inside he discovered a poem describing the circumstances of the 17th Gyalwang Karmapa's birth.

In 1988, Situ Rinpoche announced that he had important news and requested a meeting at Rumtek Monastery, the seat of the 16th Karmapa in Sikkim. When the meeting place was shifted to a hotel in Delhi, he felt the setting was not auspicious, and refrained from mentioning the letter.

Situ Rinpoche sent a letter to Lama Palden of Kaleb Gonpa, a Kagyu monastery in Lhatok, asking him to take charge of an extraordinary child born in that region. Lama Palden brought the child to the monastery, where he enthroned him at the age of four. In 1991, during Situ Rinpoche's visit to Palpung Monastery, he gave the young boy initiations and blessings. After leaving Palpung, he sent a mala and a kata with a letter for Lama Palden and the child's parents, who clearly understood the implications.

The meeting of the Regents finally took place at Rumtek in early 1992 and Situ Rinpoche disclosed the prediction letter at that time. In April 1992 he sent a delegate to eastern Tibet to ask Ven. Dumo Choje Rinpoche and Ven. Sangye Tenzin Rinpoche to perform the appropriate ceremonies for the 17th Karmapa in Lhatok. Druppon Dechen of Tsurphu also received a letter from Situ Rinpoche with details of the prediction letter, which he presented to local government officials in Lhasa. They in turn sent the information to Beijing, and the government gave immediate approval to proceed. Akong Rinpoche, representing Situ Rinpoche, and Sherab Tarchung, representing Gyaltsap Rinpoche, traveled from Nepal to Lhasa, where they attended meetings with Druppon Dechen and local authorities. Then, along with many tulku, lamas, and monks, they went to Lhatok and escorted the 17th Karmapa to Tsurphu.

Years before, His Holiness the

14th Dalai Lama had had a prophetic vision concerning the 17th Karmapa. The imagery of the vision reflected the details in the 16th Karmapa's letter. Thus, when he learned of the discovery of Ugyen Tinley, he was immediately certain that the child was the Gyalwang Karmapa, and gave his blessing. Relying on the letter and his own knowledge of the Gyalwang Karmapa, the Dalai Lama officially confirmed the identity of the new incarnation in writing. A radio announcement was broadcast from Washington, D.C., in which His Holiness stated that the new Gyalwang Karmapa had been found. He said that he was extremely pleased about the return of the Karmapa, and that his birth in Tibet is a very good sign that the dharma will flourish there and throughout the world.

When His Holiness Sakya Trizin saw the prediction letter, he was delighted, and wrote a long-life prayer for the new Karmapa. His Holiness Meling Trichen Rinpoche and Ven. Chatral Rinpoche, who were very close to the 16th Karmapa, also expressed great joy at the news.

The Beijing government has endorsed the new Karmapa, its first official acknowledgement of a reincarnated Tibetan religious leader since 1959. Historically, the Karmapas were the first line of enlightened teachers whose incarnations were recognized and called tulku. The recognition of the newly enthroned Karmapa followed precisely the traditional procedure, in which the new incarnation is identified by means of a letter left by his predecessor. Each incarnation has possessed great spiritual power and accomplished vast activity, dedicating his life and work exclusively to the practice and teaching of pure dharma.

Ven. Khenpo Khatar Rinpoche and Ven. Lama Norlha traveled to Tibet this summer for the ceremonies preceding the enthronement. In Lhasa, they joined Situ Rinpoche and Gyaltsap Rinpoche for meetings with local officials to discuss future plans involving the 17th Karmapa. There was unanimous acceptance of the 17th Karmapa from the outset. The dates for the hair-cutting ceremony and enthronement were set, and it was formally agreed that His Holiness could travel abroad.

The hair-cutting ceremony took place at the Jokang in Lhasa on August 2. Situ Rinpoche performed the cutting of His Holiness' hair at the point in the prayer *The Twelve Deeds of the Buddha* that describes Buddha Shakyamuni cutting his own hair and renouncing worldly life. Khenpo Khatar Rinpoche and Lama Norlha attended the ceremony and later visited His Holiness on several occasions. When they returned to the United States, they said that being in the presence of the young Karmapa had been the most joyful experience of their lives, and reported that all lamas of the four schools of Tibetan Buddhism, and all monks, nuns, and lay people in Tibet without exception are fully convinced that Ugyen Tinley is the Gyalwang Karmapa. Everyone who sees him knows immediately that he is no ordinary child, and feels the power of his blessing. Khenpo Khatar Rinpoche and Lama Norlha agree that the child's identity is beyond question.

It is now a time of great celebra-

tion for Buddhists throughout the world, who have waited for news of the Karmapa's rebirth for nearly twelve years. There are plans for an enthronement at Rumtek Monastery in Sikkim. Disciples in India and Bhutan look forward to the opportunity of welcoming the new Karmapa to their countries. The 17th Karmapa will also visit Buddhist centers in other parts of the world, including the United States and Europe.

Among the people who have been instrumental in bringing this about, we owe special thanks to Lama Palden, who cared for the Karmapa for many years. Above all, we extend our deepest gratitude to His Holiness the Dalai Lama, Chamgon Tai Situ Rinpoche and Goshir Gyaltsap Rinpoche for their untiring work in returning the glorious Gyalwang Karmapa to his throne.

Twelfth Trungpa Rinpoche Tulku

The 11th Trungpa Rinpoche passed away in 1987. During Tai Situ Rinpoche's visit to Tibet last year, he recognized the 12th Trungpa Rinpoche incarnation, and gave the two-year-old child blessings and initiations. At Situ Rinpoche's request, Ven. Dumo Choje Rinpoche, a close disciple of the 16th Gyalwang Karmapa and high Kagyu tulku in Tibet, enthroned the new incarnation. The enthronement took place on August 28, 1992 at Dutsi Til Monastery, the seat of all previous Trungpa Rinpoches.

The new incarnation will be fully trained in the Kagyu tradition and in all levels of the Buddhist path—hinayana, mahayana and vajrayana. In accordance with Situ Rinpoche's wish, he will receive a traditional education together with the 17th Karmapa and Kalu Rinpoche's tulku.

After the 16th Gyalwang Karmapa passed away, he remained in samadhi (Tib. *tukdam*) for three full days. During that period, Chogyam Trungpa Rinpoche said to Situ Rinpoche that although His Holiness has passed into peace, he is continuously present as a field for the accumulation of merit. We must entrust ourselves to the Karmapa, placing all our hopes in him alone. Trungpa Rinpoche went on to say that since sentient beings need a living object of veneration, he would supplicate Situ Rinpoche as the Karmapa's dharma heir. Trungpa Rinpoche's statement was in accord with the actual words of the 16th Karmapa, written before he died, that Tai Situ Rinpoche would be the Karmapa's root guru in his next life.

Soon afterwards, Situ Rinpoche, escorted by Trungpa Rinpoche, visited Vajradhatu centers in America, performing the Red Crown ceremony and giving teachings and empowerments. Situ Rinpoche conferred many empowerments on Trungpa Rinpoche, from whom in turn he received extensive instruction.

The 11th Trungpa Rinpoche dedicated his life to spreading the dharma in the West, and deeply benefited countless beings through his great realization. The 16th Gyalwang Karmapa once wrote that Trungpa Rinpoche radiated the teachings of the Kagyu lineage in the ten directions, and had the power to take birth according to his wish. Now, out of compassion, his incarnation has appeared, and we pray that all beings will soon have the fortune to meet this great teacher.



Photo: Yeshe Kim Schul

Kalu Rinpoche Tulku

Kyabje Dorje Chang Kalu Rinpoche passed away on May 9, 1989. He took rebirth a little over a year later, and was recognized on March 25, 1992, by Tai Situ Rinpoche. These two great lamas have a special connection which spans many lifetimes. Kalu Rinpoche received his vows of ordination from the previous Situ Rinpoche, and trained for many years at Palpung Monastery.

Historically, every Situ Rinpoche has had a connection with one great siddha (accomplished master), and the current Situ Rinpoche has said that in his life that siddha was Kalu Rinpoche. Situ Rinpoche has extremely strong devotion for Kalu Rinpoche, considering him to be his second root lama, and like a mother and father to him. In turn, Kalu Rinpoche had deep veneration for Situ Rinpoche's wisdom, and often spoke of his special qualities.

After the Gyalwang Karmapa passed away, Kalu Rinpoche said to Lama Norlha that on three different occasions the Karmapa had told him that Situ Rinpoche would be the principal holder of the Kagyu Golden Rosary lineage. When many years passed without news of the 17th Gyalwang Karmapa, Kalu Rinpoche became concerned. After visiting Situ Rinpoche at Sherab Ling, however, he told Lama Norlha and others that his mind was now at rest, knowing that Situ Rinpoche was fully aware of all details regarding the 17th Karmapa. Near the end of Kalu Rinpoche's life, Lama Norlha asked him about his future incarnation. He replied, "Don't worry, Situ Rinpoche will take care of me in my next life. Like the Karmapa, I put my full trust in him."

When Situ Rinpoche announced the identity of Kalu Rinpoche's tulku, he indicated that the tulku would be enthroned first at Sherab Ling and that a second enthronement ceremony would follow in Sonada. Current plans are for the enthronement in Sonada to be conducted by his Holiness the Dalai Lama.

Kalu Rinpoche has shown immense compassion by his quick rebirth, bringing great happiness to

his disciples. He has returned with the other two young tulku to renew the energy and wisdom of the Kagyu lineage.

New Monastery at Sherab Ling

In preparation for the essential task of preserving the lineage by providing His Holiness and the other tulku with formal training, construction of a new monastery at Sherab Ling—the Tai Situpa's seat in India—has been underway since 1989.

The main shrine room of the monastery will house three immense Buddha statues, dedicated to His Holiness. The three-story-high main statue will be of Maitreya (the fifth and next Buddha), whose emanation in this world is Tai Situ Rinpoche. The other statues, each two stories high, will be of Shakyamuni (the fourth and present Buddha) and Drukpa Senge (the sixth Buddha), whose emanation in this world is the Gyalwang Karmapa. The statues will be made of copper and pure gold and are estimated to cost over \$100,000. A team of 15 skilled artists from Tibet has been commissioned for their construction.

The responsibility of raising funds for this monumental project has been assumed by Kagyu Thubten Choling, Kalu Rinpoche's monastery in Wappingers Falls, New York. It is a rare and wonderful opportunity for students and friends of the Dharma to offer the very Buddha statues that will repose in the shrine room where their kind teachers will be trained. Also, since Tai Situ Rinpoche is an emanation of Maitreya, not only will those who view this statue form a connection with Maitreya, but if one makes the aspiration when contributing to this project, one will be born within the first retinue of Maitreya's disciples.

To help generate funds for this project, a home video of the pre-enthronement haircutting ceremony and other private visits with His Holiness taken in August 1992 in Tibet is being offered for sale. It captures very precious moments from these special occasions, some of which otherwise may never be seen. The video is available at a special introductory price (for payments received by February 1, 1993) of \$25 NTSC format, \$30 PAL format, plus shipping & handling (per video ordered) of \$5 US/Canada, \$10 overseas. All contributions are tax-deductible in the US.

Please send contributions and video orders by check or money order in US dollars made payable to Kagyu Thubten Choling (along with your name, address and phone number) to: Buddha Statue Project (SL) Kagyu Thubten Choling Monastery, 127 Sheafe Road, Wappingers Falls, New York 12590, USA. Also ask for other information about projects and activities of Kagyu Thubten Choling.



NEWS

The Great Miracle Prayer Festival



This Concert will Benefit Tibet House

Featuring performance artist

Laurie Anderson

and a new work of music and poetry by

Philip Glass and Allen Ginsberg

Also

The Ganden Shartse Monks

and Tibetan flautist

Nawang Khechog

Wednesday, February 24th

7:30pm

Town Hall

123 West 43rd St. New York City

P.R. by The Zeisler Group

Tickets are \$15, \$20, \$25, and \$50

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The Great Miracle Prayer Festival: A Benefit Concert

Tibet House, New York, is delighted to announce a concert at Town Hall, 123 W. 43rd St., New York City, on Wednesday, February 24 at 7:30 PM, in celebration of the Great Prayer Festival. The concert will feature performance artist Laurie Anderson, and a new work of music and poetry by Philip Glass and Allen Ginsberg created especially for Tibet House.

Also on the program will be the Ganden Shartse Monks from Ganden Monastery in Southern India presenting an invocation ceremony, and a performance by Tibetan flutist Ngawang Khechog.

This concert commemorates the Tibetan New Year celebration of the Monlam Festival—the Great Prayer Festival—when all citizens of Lhasa would gather together for two weeks to attend religious ceremonies, feasts, street fairs, games and contests, and watch parades of two- and three-story-high multicolored butter sculptures

created by the Buddhist monks. It is an occasion of great fun and joy in bringing in the new and discarding the old, and a time when the miraculous is possible. The Monlam Festival is no longer possible under Chinese occupation in Tibet.

The concert will benefit the Tibet House, New York, a non-profit cultural organization founded in 1987 under the auspices of His Holiness the Dalai Lama.

Tickets are \$15 through \$50 and will be available January 27 at Ticket Master Outlets in the tri-state area, or by calling Ticket Master at 212-307-7171. Town Hall Box Office opens January 10 at 212-840-2824. There will be a benefit dinner party after the concert; for further information please call Nena Thurman at Tibet House, 212-213-5592.

For more information contact: Tibet House, 241 E. 32nd St., New York, NY 10016, 212-213-5592. ■

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THE STUPA OF AWAKENING



His Eminence Jamgon Kongtrul Rinpoche's expressive compassion and wisdom established him as an international Buddhist leader and teacher of the Karma Kagyu Lineage. His pure view and vitality of teaching inspired the establishment of monasteries, retreat centers, institutions of Buddhist study and projects for the welfare of Tibetans. His devotion to His Holiness the XVI Karmapa was an exemplary guru disciple relationship.

A Stupa is a symbol of the enlightened mind of the Buddha. Its overall design is a sacred arrangement symbolizing the Buddha's enlightened quality. When a stupa enshrines the relic body of a great teacher it is at once a reminder of that teacher's all-pervasive aspect of enlightenment. Moreover, it is a symbol of his pure mind residing in the unchanging state of Dharmakaya. Such a stupa magnetizes enlightened energy, speeds the rebirth of the teacher, promotes harmony, subdues fear and brings blessings to the environment.

Through the devotion of Rinpoche's students, a Jangchub Chorten, stupa of awakening, will be constructed at his Pullahari Monastery and Retreat Center in Kathmandu, Nepal. It will be situated in a garden inside a temple filled with murals of the life of Rinpoche and all his incarnations including, Ananda, the great disciple of Buddha; Varochana the famous Tibetan Translator; Lodro Thaye the leader of the non-sectarian movement in 19th century Tibet; and Khyentse Ozer, Rinpoche's most previous incarnation.

Building a stupa is a unique opportunity to engage directly in ensuring that Rinpoche's blessings will continue and the vibrancy of the Buddhist teachings will be available to inspire future generations. A total budget cost of \$250,000 is needed to accomplish the Stupa of Awakening for H.E. Jamgon Kongtrul Rinpoche. Your contribution to the construction and landscaping of this stupa will be greatly appreciated.

All contributions in the U.S. are tax deductible and can be sent to:
Rigpe Dorje Foundation . 328 North Sycamore Avenue . Los Angeles . CA . 90036

Dream Yoga and the Practice of Natural Light

by Namkhai Norbu

Review by Diane Shainberg
Reprinted from *Tricycle: The Buddhist Review*
\$14.95

Snow Lion Publications

Dream Yoga and the Practice of Natural Light addresses the possibilities of lucid dreaming. Tibetan author Namkhai Norbu, an internationally respected teacher of the Vajrayana traditions of tantra and dzogchen, instructs as well on evoking passages into natural light (a non-conceptual display of consciousness) after falling asleep but before dreams begin. The introduction, beautifully written by Michael Katz, provides a historical account of the relevance of dreams and their value in several different cultures. It also emphasizes the importance of awareness during both sleep and dreaming.

The book is particularly attuned to those practitioners sincere about awakening. In Katz' interview with Namkhai Norbu, the practices of the night and their relation to awareness of our "real" nature in the day may challenge our ideas about practice in provocative ways. Awareness in dreamtime means maintaining the awareness we have found in meditation and in the contemplative state known in dzogchen as *rigpa*. The state must

pare for such an awakening, or to use it at death, or after dying, one must receive transmission from a tantric or dzogchen teacher. But he also provides practices for those with previous experience of Buddha-nature, which describe in detail the process of seeing natural light. The experiences of the lights can be self-induced as a means to liberate us now, as well as during the process of dying, or after. He makes it clear that there is a relation between bardo states and the levels of consciousness we experience with sleeping and dreaming.

Describing the true nature of mind, Namkhai Norbu ends the book with a poem by Nyingma meditation master Mipham Rinpoche (1846-1914):

That which is called samsara is mere conceptualization.
The great wisdom is free from all conceptualization.
At this time whatever arises manifests as completely perfect.

The state of great clear light is continuous...
day and night.

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NEWS

His Holiness the 17th Gyalwa Karmapa



On September 27, 1992, His Holiness, the 17th Gyalwa Karmapa, was enthroned at Tsurphu Monastery in Tibet.

The new Gyalwa Karmapa incarnation is presently living in a monastery that is only one third restored. Your donation can help restore this grand monastery, founded in the 12th century by the first Karmapa.

Tsurphu Foundation is offering the following items, with all proceeds going towards the rebuilding of Tsurphu Monastery.

SEND ALL TAX-DEDUCTIBLE DONATIONS TO:



TSURPHU FOUNDATION
1142 AUahi St.
SUITE 1800
HONOLULU, HAWAII 96814

PHONE: (808) 822-1777 FAX: (808) 822-2777

Tsurphu Foundation is a non-profit organization incorporated to act as a vehicle to raise funds to rebuild Tsurphu Monastery, the seat of His Holiness the Gyalwa Karmapa in Tibet.

Historic Videotape—We are now completing a powerful new video documentary with footage of the historical enthronement ceremony produced by Tsurphu Foundation's Director Ward Holmes. The video will be ready for distribution by March 1st, 1993.

Cost: U.S. \$45 plus \$3 shipping

Photographs—We have over 200 excellent photos of the new Karmapa incarnation. You can order these individually or, to order quantities, send for color contact sheets of the photos.

Cost: Photos/U.S. \$5 each
Contact Sheets/U.S. \$10

New Book—Just released is a new book about the 17th Gyalwa Karmapa, published by the Kagyu Monasteries in Nepal.

Cost: U.S. \$10 plus \$2 shipping

To order, or for more information, please write to us at the Tsurphu Foundation. (Ask about our 20% discount for Dharma centers.)

Northwest Dharma Umbrella

The Northwest Dharma Umbrella was born out of necessity. In June 1991, the Portland Sakya Center found itself without income to continue renting a house and had to find a new home or disband. The Dharma Rain Zen Center had bought a prairie-school style building across the street from the residence, and plans and projects were underway to convert what had been an American Legion hall into a zendo. The Sakyas looked at room space and their pocketbook and chose to rent the downstairs, which was to be stripped of lath and plaster, the walls repaired and a false ceiling installed. It wasn't a very inviting environment, but, as the director of the Sakya Center, Ani

Sonam, experienced the warmth and humor of the Zen Center seniors, Kyogen and Gyukuko Carlson, it was enough to displace the anxiety of the moment. Two other groups rented space in the building: the Zen Community of Oregon under the direction of Jan Chozen Bays, and Insight Seminars, a Vipassana meditation group led by Robert Beatty.

By August, the leaders of the groups had gathered for a potluck dinner and experienced the instant camaraderie of being second generation dharma teachers. Loren Bays, Jan's husband, and Kathleen McLoughlin, Robert's wife, joined in. Four of the seven present were involved with various areas of psy-

chotherapy, a cause for considerable humor!

The core group expanded to include the western teachers and directors from other dharma centers, adding Liza Goldblat, Dharma Study Group; Sanje Elliot, Kagyu Chang Chub Chuling; Clark Hanson, Portland Yeshe Nyingpo; and Eric Marcoux, Walking Peacock, a center practicing Tibetan Buddhism.

The group began meeting every other month at the home of the members, with either potluck dinners or sack lunches. No leader was designated. The directions of the meetings began and have continued to be spontaneous and far ranging, sharing ideas and histories of personal spiritual and group growth. It was that environment that prompted the drafting of an ethical state-

ment to provide a means of checks and balances that have been missing in American Buddhism and have resulted in misuse of power.

It was agreed that the dharma centers are to serve the members and that individuals are not to be sacrificed for the centers. In that context, both teachers and students are important, but, because teachers have the power, they must take the responsibility to insure that premise.

Teachers must not serve their own needs to the disadvantage or harm of the student, whether through money, time, labor, sex, or any other thing that would compromise the student. The role of the teacher is ultimately to empower the student. It is known that teachers may need to push students and that technique should be recognized as part of breaking through ego attach-

ments. But, ultimately, students have charge of their own lives and the teacher must make the student aware of this and not aggrandize themselves at the expense of the student. The teachers and directors of the Northwest Dharma Umbrella agreed to these principles and gave permission to their co-members to bring to their attention, in the group setting, any possible breaches of the ethical statement.

The congregations of participating groups have gathered for three functions. These have included the Dharma Rain Zen Center's Celebration of the birth of the Buddha and the Portland Sakya Center Losar (New Year) Celebration, which included the monks from the Namgyal Monastery in India who were in Portland to create a Kalachakra

(Continued on page 12)

NEWS

Ligmincha

(Continued from page 3)

by the kings of Tibet and rediscovered centuries later, from the tenth century onwards. There exist three systems of classification of the Nine Ways of Bon, that according to the Southern Treasures (*lho-gter*), that according to the Central Treasures (*dbus-gter*), and that according to the North Treasures (*byang-gter*). The Institute will organize its own curriculum around the former two, the Southern Treasures and the Central Treasures, which are the most extensive and comprehensive.

The Institute will introduce to the West for the first time the systematic study of Yungdrung Bon, the Eternal Dharma, including its teachings, meditations, and practices (*lha sgom spyod gsum*). The activity of the Institute will focus on the teaching and study of the original Tibetan texts of Sutra, Tantra, and Dzogchen as expounded in the Bon tradition. Translations of all or of salient parts of these texts will be made into English and other Western languages. At the Institute there will also be the teaching of Tibetan language and literature in general.

The Institute will also seek to preserve and develop in a creative fashion the arts and sciences of ancient Tibet and there will be the opportunity to explore the contributions these traditional arts can make to contemporary culture.

Further, the Institute will seek to discover new ways in which the teachings and practices of the ancient Bon shamanic tradition can contribute to healing both the individual human being and the natural environment of our planet earth. In this respect, special emphasis will be placed on the many connections between Bon and other ancient native and tribal shamanic traditions.

In these and other ways, the Institute hopes to preserve and further develop the indigenous culture of Tibet among the Tibetans themselves living in exile from their homeland, as well as to communicate the ancient tradition of Bon to interested people in the West. We at the Institute believe that the ancient Bon tradition of Tibet, which otherwise is in much danger of being lost to humanity, can make a significant contribution toward solving the problems facing the world at the end of the twentieth century, and that Bon has an extraordinary potential for contributing to the new world-spanning civilization of the twenty-first century, especially in the areas of healing, human development, and ecology.

Divisions of the Institute

The Center for Religious Teachings and Transmissions

The focus of this Center will be the training of students in the teach-

ings and practices of Bon, especially emphasizing the view, meditation, and practice of Dzogchen. Students will not only study the original texts in Tibetan and in English translation for Sutra, Tantra, and Dzogchen, but will also receive detailed instruction and expert supervision in the meditative traditions associated with these various spiritual paths. Students, over the course of their studies at the Institute, will receive complete authentic instructions, transmission, and initiations (*bdang lung khrid*) in the traditional Tibetan manner. Parallel to instruction and study, there will be a series of intensive meditation practice sessions of varying duration. There will also exist ample facilities at the Institute for making personal retreats as the opportunities arise, and the individual student, in consultation with qualified Lamas, will be able to design a program of personal meditation practice suited to his or her individual needs and capacities.

Two tracks are envisioned for the program, one for those who desire to become teachers and meditation instructors, and one for those who simply desire to deepen their spiritual knowledge and develop their own personal meditation practice.

The approach here at the Center will be purely traditional from the Bon and the Nyingma standpoints, while at other Centers, elsewhere in the Institute, efforts will be made to integrate the insights obtained from traditional training in Dzogchen with our contemporary culture in terms of the creative arts, therapy, and healing. The teaching staff of the Institute will maintain contact throughout the years with both local and long distance students and provide a support system for their studies and practice.

The Center for Translation and Research

The purpose of this Center is to promote scholarly research into the rich cultural heritage of Bon and the ancient civilization of Tibet. Thus the Center has established a library to house a major collection of rare Tibetan books and manuscripts presently being published in India, Nepal, Bhutan, Tibet, and China. This library will serve as a research facility for scholars and translators in the field of Tibetan studies. A special emphasis will be placed on collecting texts, both Bonpo and Buddhist, that deal with the teachings and practice of Dzogchen.

The Center will give high priority to translating Tibetan texts into English and other Western languages, especially those texts relating to Dzogchen. ■

shamanic practices of Tibet. Historical, philosophical, exegetical, literary, medical, mythological, folkloric, ritualistic, and shamanic texts will be included in the translation projects of the Institute.

Cultural Center for Traditional and Contemporary Arts

The activities of this Center operate in two principal areas: First there is the concerted effort to preserve the rich traditional cultural and artistic heritage of Tibet. This will be accomplished through a regular program for teaching the Tibetan language, both classical and colloquial, including calligraphy and poetics. Other traditional arts such as astrology and divination will be taught from time to time. There will be a special emphasis on teaching the traditional arts of thangka painting, sculpture, mask making, drama, music, dance, and design in general. This will be accomplished through inviting teachers of the traditional Tibetan arts to be in residence and teach at the Institute as well as through organizing shows, performances, and exhibits of the traditional Tibetan arts.

1993 Program

Ligmincha's 1993 program will run from June 11th through August 11th, and will be held near Woodstock, New York. Camping facilities will be available. The daily schedule will include approximately four hours of practice, two formal teaching sessions and one cultural class. Group discussion meetings will also occur as required.

Staff of the Institute

Honorary Chairman: H.H. Lung-tog Tenpai Nyimpa, Abbot of Menri Monastery, Dolanji, India
 Honorary Director: Ven. Lopon Tenzin Namdak, Founder and Head Teacher of Menri Monastery, Dolanji, India and of Norbuset Monastery, Kathmandu, Nepal
 President and Director of the Institute: Geshe Tenzin Wangyal Rinpoche
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For more information, contact: Ligmincha Institute for the Study of the Religions and Cultures of Tibet, PO Box 7182, Richmond VA 23221. Tel. 804-730-4653. Fax 804-730-0020. ■

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The Hidden Faces of Mongolia

NEWS

"Tibetan Book of the Bed"

Review of Tibetan Arts of Love by Ellen Pearlman reprinted from The Shambhala Sun. \$14.95. Snow Lion Publications.

When I heard about this book, I thought, "Hot new information, let me at it!" After all, isn't orgasm traditionally one of the four ways to experience ordinary mind? As George Michael says, "Sex is wonderful, sex is fun—not everybody does it, but everybody should."

What I read was a savvy translation and commentary by Jeffrey Hopkins of an original Tibetan text. Hopkins has stepped down from his usual position somewhere in the realm of the immortals and uses plain English. He is completely unsqueamish discussing acts that I wouldn't dare describe in this review, but his commentary keeps you off the track of frivolous titillation. He's gone so far as to title one subsection "Orgasm, Death and Spiritual Practice in Highest Yoga Tantra." You could swing two ways with a heading like that, and because of his rigorous scholarly training, it is not the wrong way.

Gedun Chopel, the author of the text, was born into the family of a Nyingma priest in 1905. He was ordained as a Gelugpa monk and became famed for his brilliance in both debate and scholarship. But the monk's life must have worn thin. He was known to deliver razor-sharp discourses while completely inebriated. He began consorting with women and said, "Sex

is disclaimed from the mouths of all but it alone is what is liked from the minds of all." Who knew?

He must have known, because he wrote his "Treatise on Passion" in 1938, while experimenting with the subject matter. He was equally provocative in the political sphere, which led to his downfall. In 1947 he was entangled in a web of intrigue between the British and the Chinese and imprisoned as a spy. Emerging in 1949 from prison a broken man, he died two years later from too many cigarettes and too much liquor.

His "Treatise on Passion" was based on Indian and Tibetan texts, an Indian "informant" and his own rather varied experience. It is a discourse on the 64 Arts of Love, which goes into much detail about what to kiss, where to put it, and how to move it.

He devotes pages and pages to the importance of female arousal. Light years ahead of Viennese psychoanalysts, he says about a woman's "lower parts" that there is "a small bit of flesh, about the size of a finger—when passion is produced it rises and becomes hard. It is the equivalent of the male member."

The basic thrust of the text is that if one achieves a great orgasm, one is totally pleasure-stricken and separated from habitual mind. Then more subtle consciousness can manifest and the nature of emptiness can truly be perceived. ■

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Tribunal Declares Tibet Under Foreign Domination

Strasbourg, France—After five days of deliberations, the internationally respected Permanent Peoples' Tribunal announced its verdict on the status of Tibet and conditions inside Tibet under Chinese occupation, declaring that:

- the Tibetan people have been denied the right to self-determination and have been subjected to arbitrary arrests, the destruction of religious and cultural monuments, torture
- and the denial of the freedoms of religion and expression;
- population transfer of Chinese into Tibet and the division of the Tibetan territory into different administrative entities are directed towards undermining the ethnic and cultural unity of Tibet;
- the Tibetan people were autonomously governed for many centuries and achieved a specific state structure after 1911 and are now

represented by the Tibetan Government-in-Exile.

Lodi Gyari, President of the International Campaign for Tibet and representative of the Tibetan people at the Tribunal, stated that the Tribunal's verdict "takes a major departure from the normal interpretation of the status of Tibet, by recognizing Tibet's subjugation to foreign domination. It not only explicitly recognizes the right of self-determination but also makes it very clear that this right should be conferred on all Tibetans in all Tibetan territories."

The Tribunal has recommended that the United Nations appoint a Special Rapporteur on Tibet.

The Tribunal also calls for an international conference on Tibet to be organized to discuss the future of Tibet, to which the Chinese Government and the Tibetan Government-in-Exile will be invited.

The European Parliament unanimously passed a resolution in support of the Tribunal's declarations on Tibet and Tibetan human rights, calling for the release of all political prisoners in Tibet and for China to allow the International Red Cross to visit prisons in Tibet.

For more information, contact: International Campaign for Tibet, 1518 K Street, N.W., Suite 410, Washington, D.C., 20005, 202-628-4123. ■

Northwest Dharma Umbrella
(Continued from page 10)

mandala for the First Annual Tibetan Cultural Festival. The largest event was the Big Sit, held in November, creating a knee-to-knee meditative experience as students packed the zendo. Robert Beatty, Liza Goldblat and Eric Marcoux contributed to various parts of a program that lasted two hours and was such a success that Big Sit II is being planned for April 1993.

The shared experience between teachers, directors, and students has clearly pointed out that much sectarianism comes from not knowing the other traditions and, as the mysteries and misconceptions are removed, it becomes more evident that much is gained with open communication and shared activities. A visiting Tibetan lama, Khenpo Konchog Gyaltsen, was doing a Phowa retreat and, as the members and friends of the Portland Sakya Center chanted, they were joined by the sounds of sung recitation from the Dharma Rain Zen members' Sunday morning practice. For those who heard, it was the echo of a distant past and the harbinger of the future.

For more information contact: Ani Palpön, 1730 SW Harbor Way #303, Portland, OR 97201, 503-224-3307. ■



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Alfred Woll

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NEWS



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Three decades have passed since many Tibetans fled their homelands to escape the Chinese cultural revolution. They suffered the loss of their country and separation from their families. Many of them endured the journey out of Tibet only to die of broken hearts from their tragic circumstances. Others survived the journey but faced conditions of severe poverty, loneliness, and isolation.

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Compassion in Action Developing Tibetan Diplomacy

by Louise Diamond, Ph.D.

"Are modern politics and diplomacy compatible with the way of truth, non-violence and compassion?" In asking this question, Samdong Rinpoche, Chairman of the Tibetan Parliament-in-Exile, set the tone for my week in Dharamsala.

As Executive Director for the Institute for Multi-Track Diplomacy (IMTD), and as a student and practitioner of Tibetan Buddhism, I came to Dharamsala with essentially the same question, only phrased another way. I wanted to explore how the Tibetan Buddhist view could inform a practice of international relations and diplomacy in a way that would be beneficial to the Tibetans and to the rest of the world.

I went to Dharamsala in late November with an associate, Jennifer Gordon, to explore the possibility of providing Diplomacy Training to the Tibetan Government-in-Exile (TGIE). My colleague and co-founder at IMTD, Ambassador John McDonald, had previously provided some training to the Tibetans, so when he and I sat down last spring to do strategic planning for our new Institute, we agreed, from two different perspectives, that the Tibetan people and their cause would be a top priority for the work of IMTD.

I was deeply touched, and profoundly impressed, by the whole tone and tenor of my experience with the officials of the TGIE. Lodi Gyari, His Holiness' Special Envoy, had laid the groundwork for the trip, so we found people prepared and eager to discuss with us the needs of the TGIE in the field of diplomacy and international relations.

We spoke with several Kashag members, Parliament officials of the Department of Information and International Relations, a Secretary to His Holiness the Dalai Lama, and, finally, with His Holiness himself. I also gave a presentation on "New Trends in International Relations, and their Implications for Diplomacy" to government officials working with international concerns.

In these conversations, several issues came up repeatedly. The first was the need for skill training in modern diplomacy: negotiations, conflict resolution, lobbying, diplomatic procedures and language, media relations, understanding the UN and its related agencies, familiarization with other international and non-governmental organizations, the ABC's of international relations and diplomacy, etc.

Basically, the need here is to develop a professional, modern diplomatic capability. Tibet was isolated from world events until the Chinese invasion. With His Holiness' growing international presence and stature, spurred by his Nobel Peace Prize, the TGIE is finding itself increasingly called to take its place in the international community of nations and peoples. When Tibet is independent again, it will inevitably be an active player in regional and global affairs. On the road to independence, and even as a people in diaspora, Tibetans are in a relationship with other nations through a variety of activities, formal and informal, and must be skilled in the arts and sciences of inter-group relations.

Although the relationship with

China is critical to the TGIE, this is by no means its only international relationship of significance. The TGIE has deeply embedded relations with the government of India; is a member of the Unrepresented Nations and Peoples Organization; has human rights, self-determination and environmental issues that naturally fall within the scope of several global bodies; has "embassies" or offices in eleven major cities around the planet; has grassroots political, spiritual and cultural support groups all over the world; and because of the far reaches of the Dharma, is a focal point for Buddhist peoples and nations in Asia and, increasingly, in the West as well.

In addition, His Holiness' travels, his attendance at international conferences, his far-flung offerings of teachings and ceremonies, his visits with other world leaders, his books, his moral position and his reputation contribute to the global position of the Tibetans. Thus, even while in exile, the TGIE is in a position to play an active role in international affairs, and needs the tools to support that role.

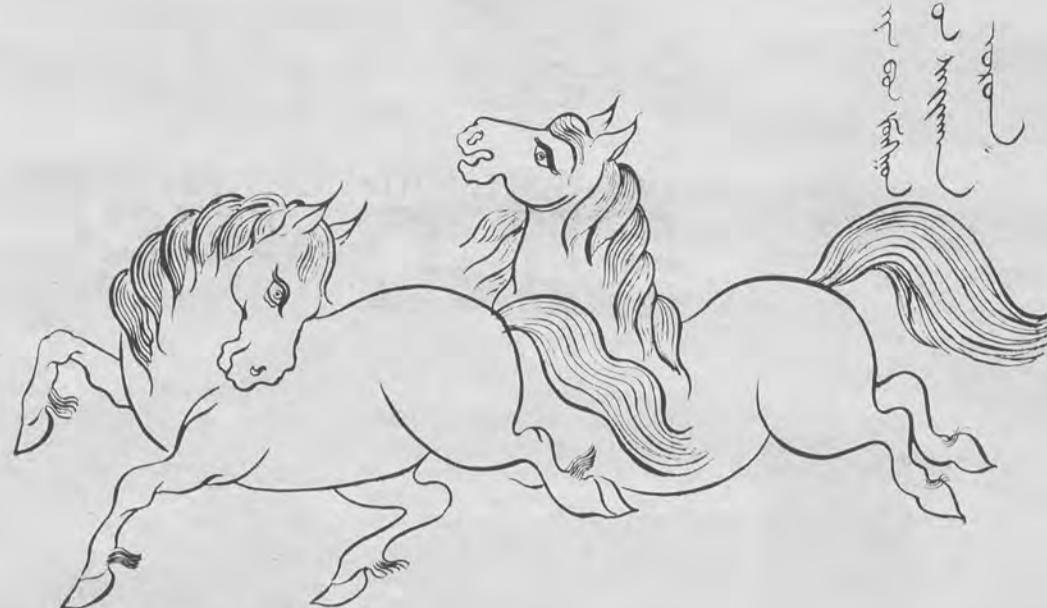
The second issue that arose is that of the conceptual basis for such a professional diplomatic service. In my talk on "New Trends..." I compared two paradigms of world order—the traditional model of power politics, which has been the foundation for nation-state, win-lose, domination/competition-based international relations for some centuries, and the emerging model of mutual and inter-dependent policies characterized by attention to sovereignty of identity, creative and cooperative partnership, and win/win commitments.

Most of diplomacy, as we know it at the formal and official level, is based on the nation-state mode of power relations. The seeming dilemma is that, although there are cracks in this world order, it is still the primary organizing force in international relations. Diplomatic skills and processes to deal in this set of relations are still useful. China, for instance, the primary focus of eventual Tibetan negotiations, is steeped in the power politics game, and plays it artfully. Yet, this way of thinking and organizing relationships is antithetical to Buddhadharma, which, recognizing the interdependence of all phenomena, seeks the highest good for all through compassion and service, rather than seeking the enrichment of the few through force and conquest.

Thus the need arises to articulate a basis for Tibetan diplomacy where view and action are congruent, in a world where Tibetan view and global action generally are not in congruence. In my discussions with various TGIE officials we forged a common commitment to explore and resolve this seeming paradox. Building a conceptual framework that acknowledges the truth of our interdependence does not preclude the flexible adaptation and application of skillful means from current paradigms that will work effectively in the world as it currently is, even while helping create the world of tomorrow.

This aspect of the work represents a major contribution
(Continued on page 14)

NEWS



Batsaihan Purveegiin, Artist from Mongolia by Jamie Kempton

Columbia News Service

NEW YORK—Batsaihan Purveegiin didn't recognize the artistic talent that lay in his hands until he almost lost the use of those hands.

The 25-year-old former machinist was badly burned seven years ago in an explosion at a power company in his hometown of Ulan Bator, Mongolia.

As part of his rehabilitation, Batsaihan was encouraged to draw to regain manual dexterity. He found that reproducing scenes and images on paper came easily to him.

With the help of the Mongolian Prime Minister, Dasnuu Byambasuren, Batsaihan received a \$20,000 loan from the Mongolian government to attend the Arts Students League (ASL) of New York, a 116-year-old school in Manhattan that has nurtured scores of renowned artists, including Jackson Pollock, Norman Rockwell and Roger Tory Peterson.

Batsaihan is the first Mongolian to come to the United States to study art, said Solongo Sukh-Ochiryn, a member of the Mongolian Mission to the United Nations.

Batsaihan's opportunity to develop his artistry in America was made possible after an initial visit here to compete in the New York City Marathon in 1990. He competed for a Mongolian chapter of the Achilles Track Club, a worldwide organization for disabled runners.

Because of the assistance he received from Dick Traum, the president of Achilles, Batsaihan persuaded his power company to donate 20,000 tugriks—about \$3,000—to the club. Traum distributed the money equally between two Achilles chapters in Mongolia.

In his first year at the four-year art school, Batsaihan has impressed instructors and advisors with his precise, colorful renderings of Mongolian wildlife, traditional culture, and religious ritual.

"His work is unique; nobody else paints this subject matter because nobody else knows this subject matter," said Leo Manso, an ASL teacher and a contemporary painter whose work has been exhibited in 40 museums nationwide.

As Mongolia has gained political freedom over the past two years, nationalism and a spirit of openness has begun to flourish, emboldening Batsaihan to seek Byambasuren's assistance in gaining acceptance to an American school.

"He liked my work and helped me very much," said Batsaihan, who now lives in Brooklyn. "Things are changing now in Mongolia. There is talk about more traditional things again."

Among those resurfaced traditions are Buddhism, the religion of Mongolians for centuries, and interest in Genghis Khan, the 13th-century warrior who united the Mongol tribes and whose em-

pire controlled much of Europe and Asia.

Buddhism and Genghis Khan are fertile subjects of Batsaihan's paint brush, as are scenes drawn from his boyhood days in the rural, mountainous region of north central Mongolia.

"His work is very beautiful to look at," said Michael Burban, an ASL instructor. "It moves me."

Batsaihan paints on cotton, paper, canvas or silk. He uses a mixture of egg yolks and water to bind the color of his dry paint pigments. The water-based combination produces a "very permanent" artwork, Manso said.

Batsaihan has not attempted to sell much of his art, but when he has it has been bought quickly. When he exhibited some paintings in the New York Road Runners Club in Manhattan, he earned \$120—roughly the average monthly salary in Mongolia—in a couple of hours, with paintings priced from \$5 to \$20.

Besides the Mongolian government loan, Batsaihan also has received a partial scholarship from the ASL. When his funding is exhausted, he hopes to support himself by illustrating children's books and possibly selling more of his art.

After completing his schooling at the ASL, Batsaihan intends to return to Mongolia as a professional artist.

If you would like more information about Batsaihan and his work contact: Wen Schoen Tsai, Tai Endicott Inc., One North Page Ave., Endicott, NY 13760. Tel. 607-748-6042.

Tibetan Diplomacy

(Continued from page 13)

the Tibetans can make to the rest of the world. Governments everywhere, especially of those peoples who, like the Tibetans, are struggling for the integrity of their identity and homeland, need desperately to know there is another way to relate with one another. They need models to follow—theoretical models and action models that demonstrate that non-violence and compassion are viable approaches to world affairs. His Holiness personally, and in his proposals to and relations with the Chinese, has been such a model. To broaden that into a fully established, mature, international diplomatic corps that serves and impacts the world over is to multiply the beneficial effect a thousand-fold.

Thirdly, the TGIE identified the need to develop administrative and managerial skills to support this work. Processes related to team building, policy planning and implementation, organizational structure, human resource development, decision making, information flow, etc., are essential to the smooth workings of any modern diplomatic service. In particular, it will be important to create an organizational infrastructure that can recruit, train and advance the talent of the current and upcoming generations of diplomatic practitioners.

Finally, from the multi-track point of view, which holds that peacebuilding and peacemaking are activities that unfold through many streams, not only through formal and official diplomatic relations, we can look together at activities at an unofficial level that support and supplement the TGIE's foreign policy goals. Citizen diplomacy takes many forms, such as international exchanges, dialogues, private non-governmental special interest groups, advocacy, activism, education and research, business, arts and media events, etc. These approaches empower private citizens and bring them fully into the system of international affairs. In a world where inter-group relations are less about formal exchanges between governmental officials and more about relationships between

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whole societies, these types of activities are especially critical.

To achieve all this, the TGIE and IMTD will work in partnership over several years, bringing the best resources from East and West together to train, consult and support the TGIE as it develops its unique capacities to speak its truth, engage meaningfully with its neighbors and work in the world community to be an independent nation and viable actor in regional and global affairs. This promises to be a project filled with excitement and learning for all who are involved. May its activities speed the liberation of all sentient beings from samsara, and may its motivation and actualization arise from the heart of compassion that sees all peoples of this earth living together in peace and harmony.

The Institute for Multi-Track Diplomacy is currently seeking funds for the Developing Tibetan Diplomacy project. Anyone who has ideas about individuals or institutions who may be possible funding sources, or who wishes to make a tax-exempt contribution, may contact us at 1133 20th Street, NW, Suite 330, Washington, D.C. 20036. Tel. 202-466-4605.

Snow Lion Publications



Snow Lion People

Gail Birnbaum has been employed by Snow Lion for six years. Even before she worked here, Gail was a part of Snow Lion, providing moral support to the company's founders in the days when the idea for the company was first conceived.

Gail presently works in our order fulfillment department. She is the one responsible for entering all your orders into our computer system to generate your invoices. She also takes your phone orders and inquiries, maintains the rapidly growing mailing list, and supervises the mailing of your newsletters.

In addition to her other duties, Gail processes copyright applications for new books and Library of Congress Classification and su-

pervises reviewer and other promotional mailings.

Gail has two children, Jennifer and Daniel, ages twenty and twelve. Jennifer also works at Snow Lion part time. Maybe you have talked to her on the phone when you thought you were speaking to Gail (they sound a lot alike).

When Gail isn't at Snow Lion she's probably teaching childbirth education classes, attending a birth, or being with her family. In her free (?) time, she enjoys swimming, camping, and cross country skiing in Ithaca's beautiful gorges and state parks. She also loves watching foreign films and heating up the cold winter (and summer) nights Cajun dancing with her husband, Arthur.

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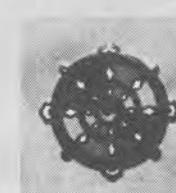
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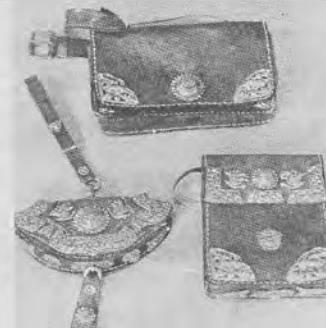


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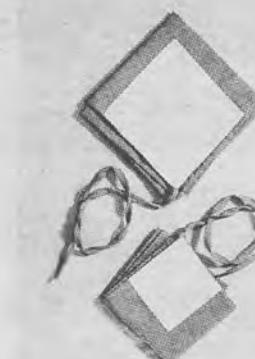
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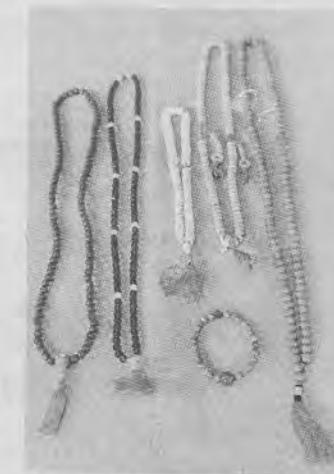
RIGPA TIBETAN CALENDAR, 1993-4 #RICA \$8
This pocket calendar features the main Buddhist festivals, anniversaries and special practice days of all traditions. Contains photos of lamas and line drawings. With this little calendar you'll have no excuse for missing Tsog days. Order now—it will be sent as soon as we receive it in late Feb.

WISDOM TIBETAN ART CALENDAR 1993, 16 1/2 x 23 1/2" #WIARCA \$25
This calendar has thirteen great Tibetan thangkas.



PECHA COVERS

\$15
Two sizes of traditional book covers in red cloth with yellow square and cord. Each costs \$15.
22" sq. #PEWR
30" sq. #PEWRL



NEW MALAS!
Antique wood mala #ANWOMA \$12
Lotus seed #LOSEMA \$52
Ebony mala #EBMA \$36
Pure Sandalwood #PUSAMA \$36

Sandalwood Mala #SAMA \$10
This mala has good beads but is not strung so well. The price is worth it for the beads alone.



TIBETAN BACKPACK #BAC \$35
This sturdy, attractive cotton backpack is well-designed and washable. The main compartment measures 16" high, 14" deep and 12" wide and has a double zipper. Another smaller compartment measures 6" deep and has other pockets inside including an 8" one with zipper. Loop at top makes it easy to hang. Cloth design is Tibetan and pack is made by Tibetans in Dharamsala.

PRICES REDUCED!

STATUES #RU

High quality statues of the Buddha and various deities are available on request. We have numerous rupas and our stock is always changing. Materials range from brass to copper with gold and painted faces.



THANGKAS

These thangkas are excellent in quality and are all properly mounted and brocaded for hanging. Please call us for information as to availability.

NEW ITEMS

ROBERT BEER GREETING CARDS \$1.25 ea. with envelope.

Fine line drawings of deities and lineage gurus:

- #BEGADO Garab Dorje
- #BEMANO Marpa
- #BEMINO Milarepa
- #BEPANO Padmasambhava
- #BESHBU Sakyamuni Buddha
- #BESAGR Samantabhadra
- #BESHGR Shantideva
- #BETSKH Tsongkhapa
- #BEVANO Vajradhara
- #BEYETS Yeshe Tsogyal



#BEGADO Garab Dorje



#BEMANO Marpa



#BEMINO Milarepa



#BEPANO Padmasambhava



#BESAGR Samantabhadra



#BEVANO Vajradhara



#BEYETS Yeshe Tsogyal

ROBERT BEER POSTCARDS

\$.80 ea.

Robert is one of the very best Tibetan style painters. You'll like these images:

- #BEKAMA Kalachakra Mantra
- #BEMEBU Medicine Buddha
- #BENGCA Nagarjuna
- #BENACA Naropa
- #BESHCA Shantideva
- #BETICA Tilopa
- #BEFAVA Face of Vajrasattva



#BEKAMA Kalachakra Mantra



#BEMEBU Medicine Buddha



#BENGCA Nagarjuna



#BENACA Naropa



#BESHCA Shantideva



#BETICA Tilopa



#REWHCA Wheel of Life



#BEFAVA Face of Vajrasattva



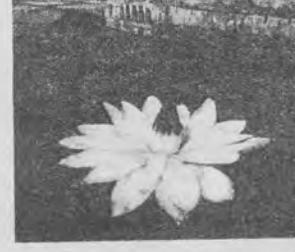
#REPACA Padmasambhava



#REHHCA H.H. the Dalai Lama



#REMACA Maitreya-in Potala



#RELOCA Lotus Pool-Bodh Gaya



#REPOCA Potala Palace

ASK ABOUT OUR NEW TIGER RUGS

NEW ITEMS

DEITY SILK SCREEN PRINTS

ART PRINTS

These are gold on black and red on gold thangka images by the artist Robert Beer. The colors are very striking and the images well-drawn.

Gold on Black, 18 x 23" \$14 ea.
Kalachakra #BEKAPO

Green on Gold, 19 x 23" \$14 ea.
Large Green Tara #BELAGR

Gold on Black, 12 x 15" \$8 ea.
Guhyasamaja #BEGUPO
Vajrapani #BEVAPO
Six-Armed Mahakala #BESIAR
Vajrakila #BEVASI
Green Tara #BEGTPR
White Tara #BEWHTA

Red on Gold, 9 x 11" \$5 ea.
Milarepa #BEMIPO
Yeshe Tsogyal #BEYEP

Red on Gold, 12 x 15" \$8 ea.
Nagarjuna #BENAPO
Padmasambhava #BEPAPO

Gold on Red, 12 x 16" \$8 ea.
Sakyamuni Buddha #BESBPR



Green Tara



White Tara



Sakyamuni Buddha



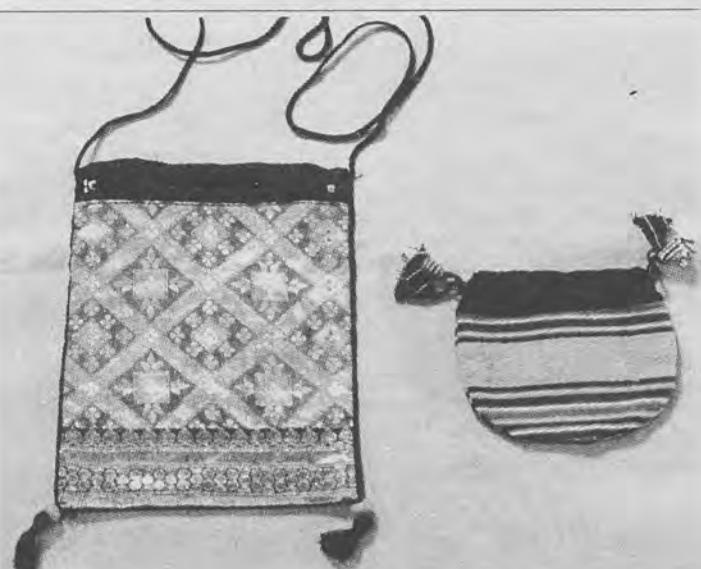
Vajrapani



Vajrakila



Six Armed Mahakala



COTTON MONEY POUCH

#CHPO \$3

Traditional Tibetan designs in cotton with draw strings to open and close. Holds money or other valuables and measures 5" wide by 4" high.



SILVER COUNTERS

#LASICO \$50

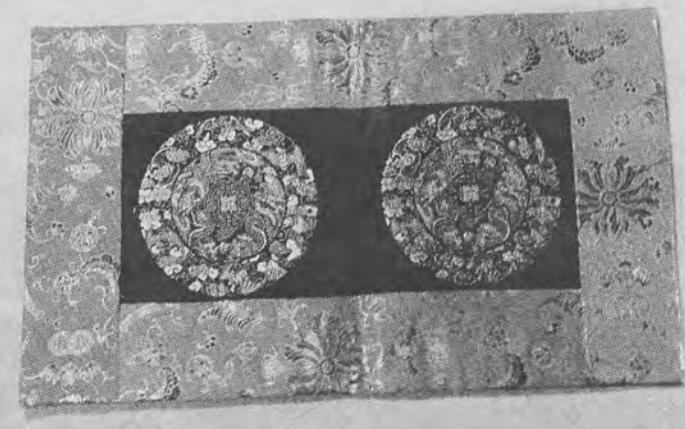
Large counters on thick red cord with red and yellow tassels.



TIBETAN WOOL SCARF

#WOSC \$20

Made of fine wool. White with bands of traditional Tibetan designs—64" long and 10" wide.



TIBETAN TILDENS #TIL \$25

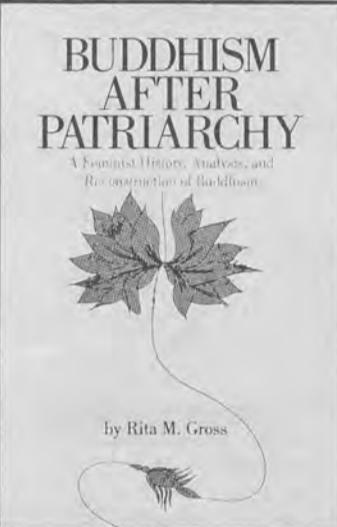
This is a brocade cover for prayer tables to enhance the sacred space and provide a base for sadhana or other texts. It has a brocaded red border with blue interior.

NEW ITEMS



ANCIENT TIBET, Compiled by the Yeshe De Project Staff. 382 pp. #ANTIB \$16.95

A clear and readable story of Tibet and its inhabitants from the formation of the Tibetan plateau through the 9th century. 75 maps and 23 timelines and other charts complement the information compiled from ancient Tibetan and Chinese documents.



BUDDHISM AFTER PATRIARCHY: A Feminist History, Analysis, and Reconstruction of Buddhism, by Rita Gross. 416 pp. #BUAFPA \$14.95

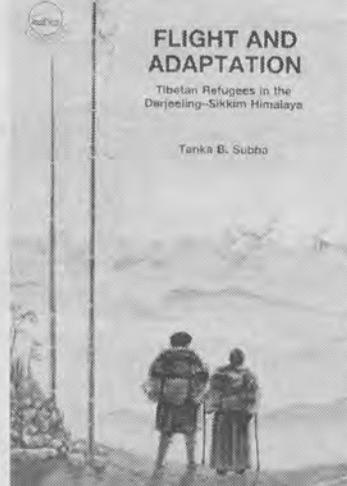
This book surveys the part women have played in Buddhism historically and what Buddhism might become in its post-patriarchal future. The author completes the Buddhist historical record by discussing the role of women, often ignored in histories of Buddhism, and she provides the first feminist analysis of the major concepts found in Buddhist institutions throughout history.



DAUGHTER OF FIRE: A Diary of a Spiritual Training with a Sufi Master, by Irina Tweedie. 822 pp. #DAFI \$19.95

Little did Irina Tweedie know that her trip to India in 1959, at the age of fifty-two, would mysteriously lead her to a Sufi master, and set her upon a journey to the "heart of hearts," the Sufi path of realization. Bhai Sahib's first request of her was to keep a complete diary of her spiritual training—everything, all the difficult parts, even all the doubts. He predicted that one day it would become a book and would benefit people around the world. This diary spans five years, making up an amazing record of spiritual transformation—the agonies, the

resistance, the long and frightening bouts with the purifying fires of Kundalini, the perseverance, the movements towards surrender, the longing, and finally the all-consuming love.



FLIGHT AND ADAPTATION, by Tanka Subba. 169 pp. #FLAD \$7

This in-depth study focuses on the adaptation process of Tibetan refugees who started their exile life in the Darjeeling-Sikkim Himalaya, which is physically, culturally, climatically and linguistically similar to what exists in Tibet. It shows that the process of rehabilitation and adaptation of refugees in these areas has been less problematic than those in other parts of India.



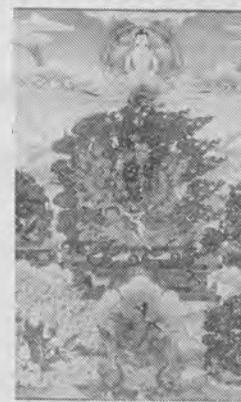
FOUR FOUNDATIONS OF MINDFULNESS, Ven. U Silananda. 232 pp. #FOFOMI \$12.95

All instructions on the practice of vipassana are based directly or indirectly on the teachings contained in this discourse of the Buddha. Experienced practitioners will find this book useful because of its wealth of doctrinal and practical Dhamma treasures.



GESAR! Tibet's Great Warrior King, 183 pp. #GE \$11.95 Stories of Gesar, beloved epic hero, vividly express the Tibetan and Mongolian people's love of freedom and high adventure. These action-filled accounts follow Gesar from his birth to the claiming of a kingdom, to China, and to the land of the twelve-headed giant. Awakening years later from a great sleep, he must liberate his queen and his kingdom from oppression.

NEW DZOGCHEN BOOK!



HEART DROPS OF DHARMAYA: Teachings on the Kunzang Nying-tig, by Shardza Tashi Gyaltsen, trans. & comm. by Lopon Tenzin Namdak, intro. by Per Kvaerne, ed. by Richard Drey. 180 pp. #HEDRDH \$14.95 April

This is the first complete text concerning Dzogchen meditation that has been made available to Westerners. It comes from the ancient Bonpo tradition of Tibet and pre-dates the advent of Buddhism. Dzogchen is an ancient system for realizing the foundational nature of things. The translation of *Heart Drops* was carried out by Lopon Tenzin Namdak in the course of teaching the text to a small group of Western students in his monastery in Kathmandu Valley in Nepal. He clarified many points about the practice as he taught this method. In explicit terms, Lopon, himself an acknowledged master of Dzogchen, makes these valuable teachings available to readers today.

The book has six parts: preliminary practices; the practice of trekkho; the practice of togel; phowa and bardo practice; the rainbow body; a short history of Bon.



INTRODUCTION TO BUDDHISM, by Geshe Kelsang Gyatso. 152 pp. #INBU \$11.95

An exceptionally clear and practical presentation of the methods taught by Buddha for transforming our mind. Beginning with an introduction to the life of Buddha, Geshe Kelsang then explains the central principles behind the Buddhist way of life, and what it means to be a Buddhist. He introduces karma, reincarnation, cyclic existence, and the bodhisattva's way of life and shows how to apply these teachings to everyday life.



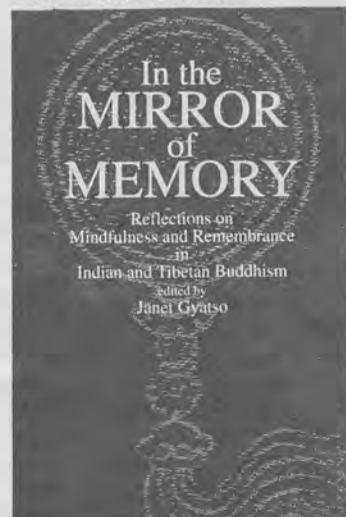
HERO OF THE LAND OF SNOW, Illus. by Julia Witwer. #HELASN \$6.95

This tale of Gesar recounts his birth, defiance of tyranny, exile, and the maiden who awakens him to fulfill his destiny and helps him find the wonder-horse Kyan-shay. Wonderful full-page illustrations.

FOR CHILDREN 6-12!

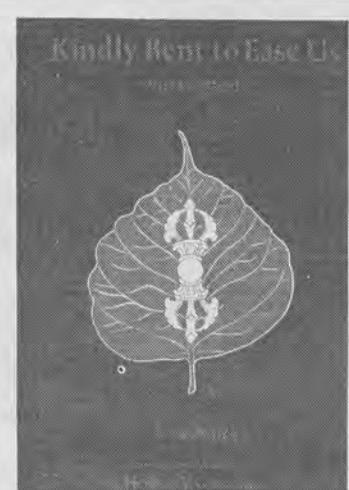
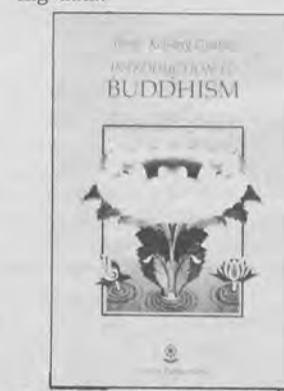
INDEPENDENCE TO EXILE, by Christopher Gibb. 94 pp., many illustrations and photos, #INEX \$6.95

Well-illustrated presentation of Tibetan political history and events leading up to and beyond the Chinese invasion.



IN THE MIRROR OF MEMORY: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism, ed. Janet Gyatso. 320 pp. #MIME \$19.95

This book studies the diverse array of species of memory which are discussed in Buddhist discourse, and which function in religious practice. Included are discussions of Buddhist meditation, visualization, prayer, commemoration of the Buddha, dharani practice, the use of mnemonic lists to condense lengthy scriptures, and the recollection of infinite previous lives that immediately preceded Sakyamuni's attainment of Buddhahood. Also explored are Buddhist views on mundane acts of memory such as recognizing, reminding, memorizing, and storing data.



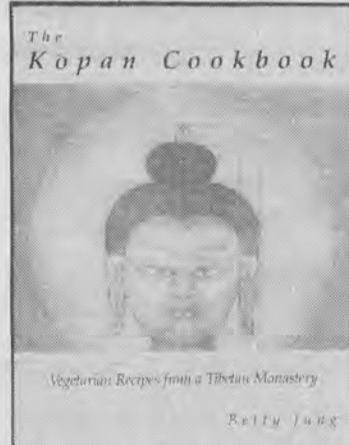
Sets forth the preparations, view, essential concepts, ethical basis, and stages of the bodhisattva path, leading to contemplations on mind, reality, creative imagination, and meaningful existence.

KINDLY BENT TO EASE US II, by Longchenpa, trans. by H. Guenther. 126 pp. #KIBEE2 \$12.95

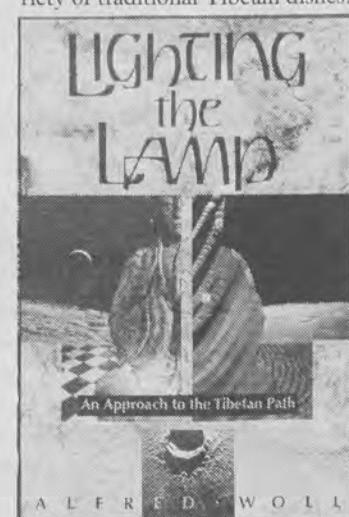
This section clarifies the qualities useful for meditators. The experience of meditation presented is like the sun emerging from the clouds.

KINDLY BENT TO EASE US III, by Longchenpa, trans. by H. Guenther. 171 pp. #KIBEE3 \$12.95

Interweaving teachings of Sutra and Tantra, Longchenpa develops the imagery Nagarjuna used to evoke understanding of shunyata, the essential openness of existence. This work offers broader view of reality, revealing world and experience as an interdependent whole, fluid and alive with meaning. Permeated by the warmth of felt knowledge and the rich imagery that derives from immediate experience.



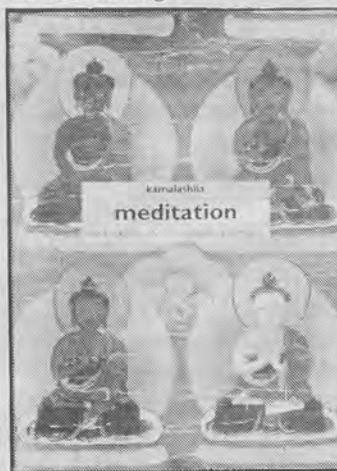
THE KOPAN COOKBOOK: Vegetarian Recipes from a Tibetan Monastery, by Betty Jung, illus. by R.E. Pena. #KOCO \$9.95 Nestled amid the majestic mountains of Nepal, the world-renowned Kopan Monastery has long been a sanctuary for travelers and soul-seekers. From its kitchen, Betty Jung has collected over 40 satisfying and flavorful vegetarian recipes, making accessible to the western cook a wide variety of traditional Tibetan dishes.



LIGHTING THE LAMP: An Approach to the Tibetan Path, by Alfred Woll. 160 pp. #LILA \$12 "I've sat with Alfred Woll and his teacher Gelek Rinpoche, and ad-

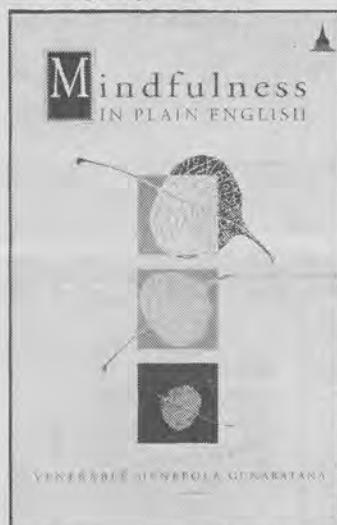
NEW ITEMS

mire Mr. Woll for his persistence, energy, and calm humility. His book rests on these qualities containing delicate instruction for basic meditation practice useful universally East and West."—Allen Ginsberg



MEDITATION: The Buddhist Way of Tranquillity and Insight, Kamalashila. 276 pp., large format #ME \$22.95

This book is a comprehensive guide to the methods and theory of Buddhist meditation. Written in an informal, accessible style, it provides a complete introduction to the basic techniques, as well as detailed advice for more experienced meditators seeking to deepen their practice and understanding of the meditative process. It even contains physical exercises for improving meditation. The author has been a teacher in the Western Buddhist Order in England for over seventeen years. The book has many useful and interesting diagrams.



MINDFULNESS IN PLAIN ENGLISH, Venerable Henepola Gunaratana. 185 pp. #MIPLEN \$10

This guide to insight meditation is truly practical—it is the culmination of 40 years of teaching to students across the US. The most frequently asked questions about mindfulness practice are anticipated; the conversational style and use of examples from everyday life make this a refreshing presentation of meditation.

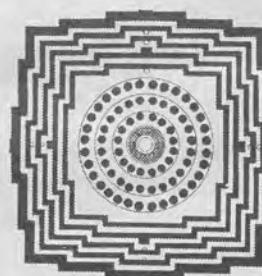


OCEAN OF NECTAR, by Geshe Kelsang Gyatso. 576 pp. #OCNE \$33.95

An extremely powerful work combining an investigation of ultimate reality with practical advice on the compassionate Buddhist way of life. *Ocean of Nectar* is the first complete commentary to Chandrakirti's celebrated masterpiece, the *Guide to the Middle Way*, one of the most important works in the

Mahayana Buddhist canon and still regarded to this day as the principal text on emptiness.

Psycho-cosmic Symbolism of the Buddhist Stupa

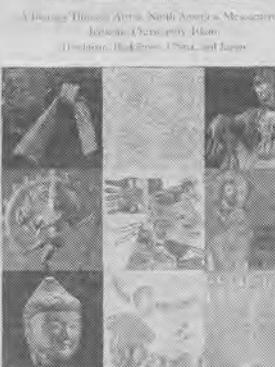


Lama Anagarika Govinda

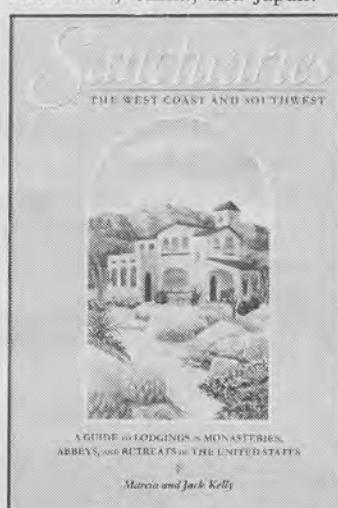
PSYCHO-COSMIC SYMBOLISM OF THE BUDDHIST STUPA, by Lama Govinda. 120 pp. #PSSYBU \$10.95

Describes the origins, history, forms, proportions, and power of the stupa, channel for enlightened knowledge and a force for spiritual renewal. Includes photos of famous stupas and line drawings of its components and major forms.

RELIGIOUS TRADITIONS OF THE WORLD



RELIGIOUS TRADITIONS OF THE WORLD, ed. by H. Byron Earhart. 1205 pp., many illustrations, #RETRWO \$39 cloth. The most up-to-date resource for the study of religions—the ten volumes of the outstanding *Religious Traditions of the World* series now combined into one volume. Exploring the richness and variety of religions from around the world, the individual studies in this acclaimed series have been written by leading experts and carefully revised for this combined edition. Included are: Africa, N. America, Mesoamerica, Judaism, Christianity, Islam, Hinduism, Buddhism, China, and Japan.



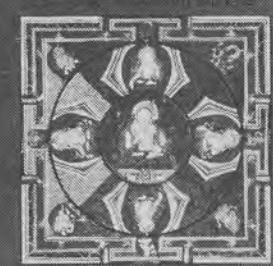
SANCTUARIES: The West Coast and Southwest, by Marcia and Jack Kelly. 220 pp. #SAW \$15 Over 200 religious and non-sectarian retreat centers, lodgings and monasteries are described in this guide. "Sanctuaries is a clear and pragmatic guide to many of these wonderful places of stillness."—Joseph Goldstein

SECRET VISIONS OF THE FIFTH DALAI LAMA: The Gold Manuscript in the Fournier Collection, by Samten Gyatson Karmay. 10 x 14 1/2", 260 pp., 104 color illus.) #SEVI \$190.

This beautifully painted tantric manuscript recounts the visionary experiences of the Great Fifth Dalai Lama, Ngawang Lobzang Gyatso (1617-82). A new discovery, it was hitherto totally concealed from Tibetans and others alike. Recently acquired for the Fournier Collection, it is only now that this extraordinary document has been available for study.

The Gold Manuscript reveals another aspect of the life of this great leader: an inner world of profound mysticism, magical powers and often disturbing theophanic visions. It is a manual of ritual practice and ritual paraphernalia.

SELF AND LIBERATION



SELF AND LIBERATION: The Jung/Buddhism Dialogue, ed. by Daniel Meckel & Robert Moore. 352 pp. #SELIB \$19.95

"A remarkable and helpful collection of the dialogues begun by Jung and his followers with the great teachings of the East. These are visionary papers which raise profound questions about human wholeness in the spiritual and psychological world. I hope that this book sparks continued and deepening discussions."—Jack Kornfield

STANDING IN YOUR OWN WAY ■ TALKS ON THE NATURE OF EGO

Anthony Damiani

STANDING IN YOUR OWN WAY: Talks on the Nature of Ego, by Anthony Damiani. 272 pp. #STWA \$15.95

"Anthony Damiani is a truly great man...one of my closest spiritual brothers."—The Dalai Lama

What is this "ego" that some tell us to assert, others tell us to deny, and still others say we must transform and transcend? Why is it there? When do we have it, and when does it have us? And how will our lives be better if we know?

This in-depth, down-to-earth approach to these issues makes *Standing in Your Own Way* the most invigorating and comprehensive treatment of them to date. Readers will see the ego's appropriate role in human fulfillment, and will understand why life's shattering blows are sometimes moments of grace.

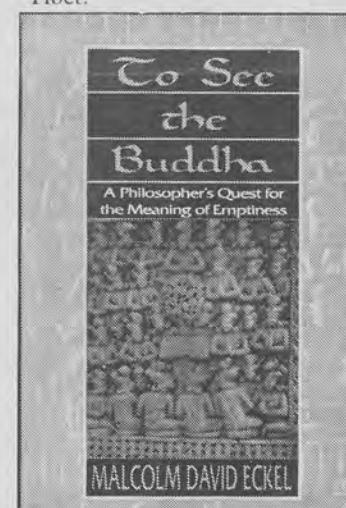


A STRANGE LIBERATION: Tibetan Lives in Chinese Hands, by David Patt. 270 pp. #STLI \$12.95

In 1949 the Chinese Communists announced their intention to "liberate" Tibet, and Chinese armies began crossing the eastern borders of the country. These events set in motion a gradual process of occupation and repression that culminated in the crushing of the 1959 Tibetan popular uprising against Chinese rule. In *A Strange Liberation*, David Patt presents the inspiring and unforgettable accounts of two Tibetans who tell what it was like to be Tibetans in Chinese hands during thirty years of Chinese occupation.

Ama Adhe, now a well-known spokeswoman for the Tibetan cause, was born in Eastern Tibet to a family of nomadic farmers. A teenager when the Chinese arrived, she witnessed the first overtures of the communists in Tibetan communities, and candidly recalls the events that followed in this moving account of her life.

Tenpa Soepa was a government official who was intimately involved in organizing the flight of the Dalai Lama from Lhasa in 1959. In the dramatic story of his escape, eventual capture and years of imprisonment, he presents a vivid picture of the final fall of Tibet.



TO SEE THE BUDDHA: A Philosopher's Quest for the Meaning of Emptiness, by Malcolm David Eckel. 262 pp. #SEBU \$24.95

David Eckel takes us on a contemporary quest to discover the essential meaning behind the Buddha's many representations. His bold thesis proposes that the proper understanding of Buddhist philosophy must be thoroughly religious—an understanding revealed in Eckel's new translation of Bhavaviveka's major work, *The Flame of Reason*. Eckel shows that the dimensions of early Indian Buddhism—popular art, conventional piety, and critical philosophy—all work together to express the same religious yearning for the fullness of emptiness that Buddha conveys.

TOUCHING PEACE: Practicing the Art of Mindful Living, Thich Nhat Hanh. 130 pp. #TOPE \$9.50 In this sequel to the best-selling *Being Peace* based on recent talks in Europe and N. America, Thich Nhat Hanh begins with mindful breathing and awareness of what is healing and then shows how this awareness can be used to look deeply at the roots of war and vio-



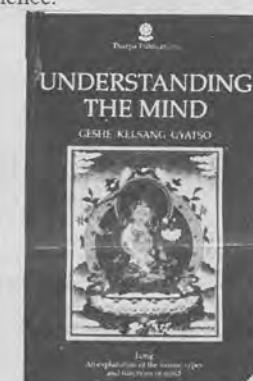
lence, the plagues of alcohol and drugs, alienation, family values, community, and the realization of reality.

TRIGG IN TIBET



TRIGG IN TIBET 64 pp. #TRTIB \$6.95

Trigg in Tibet is a series of topical cartoons from *The Hongkong Standard*, a daily newspaper. The creator of the series used satire, barbed humor, symbolism—any device at hand to express the worldwide concern about Chinese oppression in Tibet. The result is a cartoon book with a social conscience.



UNDERSTANDING THE MIND, by Geshe Kelsang Gyatso. 320 pp. #UNMI \$21.95

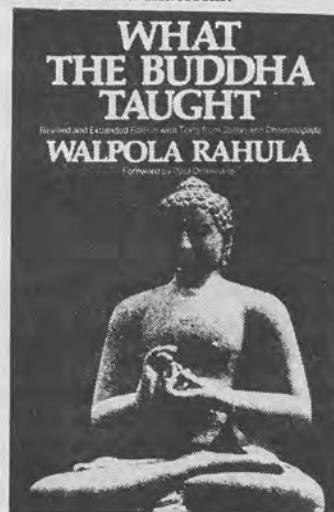
Gives a comprehensive explanation of the nature and function of the mind in general and of the different types of mind in particular. The first part of the book explains the different types of mind from the standpoint of how we develop knowledge and understanding. These types of mind are clearly defined and advice is given on how they are generated and on their practical application in our spiritual development. The second part explains the many types of mind and mental factors from the standpoint of virtue and non-virtue.



WHAT COLOR IS YOUR MIND?, by Thubten Chodron. 140 pp. #WHCOMI \$9.95 April *What Color is Your Mind?* is clearly written for people who are just becoming interested in Buddhism as well as those who are still unclear about various points. The author's down-to-earth approach shows the relevance of Buddha's teachings for today. The second section "Working with Anger"

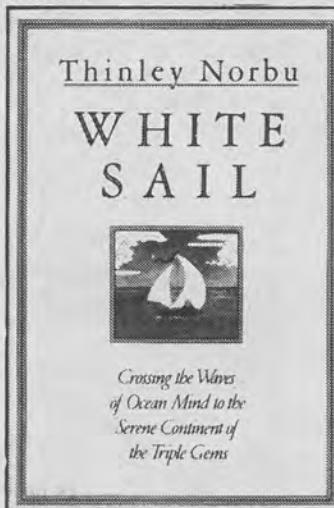
NEW ITEMS

explains practical techniques for dealing with anger. This book is a new edition of *I Wonder Why* and *Working With Anger* and contains a lot of new material.



WHAT THE BUDDHA TAUGHT, by Walpola Rahula. 151 pp. #WHBUTA \$8.95

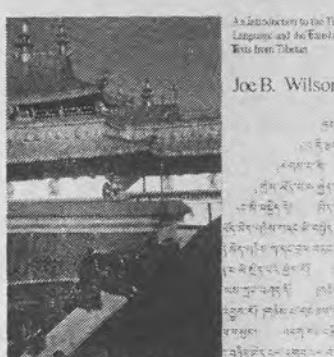
This is a clear introduction to Buddhism focussing on the Four Noble Truths, selflessness and meditation. In addition, it contains a selection of texts from the Sutras and the *Dhammapada*. Dr. Rahula is a Buddhist monk and scholar.



WHITE SAIL: Crossing the Waves of Ocean Mind to the Serene Continent of the Triple Gems, by Thinley Norbu. 205 pp. #WHSA \$15

Buddhism teaches that enlightenment is our natural state; the problem is that we do not recognize this state, owing to the mind's confusion about its true nature. This book presents the Buddhist view in a way meant to clear up misconceptions and awaken the reader's innate wisdom.

Translating Buddhism from Tibetan



TRANSLATING BUDDHISM FROM TIBETAN: An Introduction to the Tibetan Literary Language and the Translation of Buddhist Texts from Tibetan, by Joe Wilson, Jr. 810 pp., 7 x 9" #TRBUTI \$50 cloth, A Namgyal Institute Textbook.

NOW AVAILABLE!

TRANSLATING BUDDHISM FROM TIBETAN TAPE, by Joe Wilson. 90 min. #TRBUTT \$10 This language tape was designed to assist with pronunciation, vocabulary, drills and exercises found in our new book *Translating Buddhism From Tibetan*.



The endless knot pendant is available through *Rio!*, an ethnic boutique in Ithaca that is developing a jewelry business for Tibetans. The pendant comes 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 \$20 plus \$2 shipping (and tax—NYS only) per item to *Rio!*, 116 Center Ithaca, Ithaca, NY 14850, 607-272-2115.

(Silver plated earrings are also now available for \$20 plus shipping, etc.) All proceeds from the sale of these items go to support the Tibetan Resettlement Project in Ithaca. You may send a larger amount if you wish to offer extra support to the project.

Support Tibetan Resettlement!

Support Tibetan Resettlement!

A LARGE NUMBER OF PEOPLE HAVE BEEN WORKING TO PROVIDE THE REFUGEES with 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-U.S. 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 may join the many Tibetan and American organizers and sponsors in an effort to assist the Tibetans resettling in Ithaca.

SNOW LION PUBLICATIONS

TIBETAN ARTS OF LOVE

by Gedun Chöpel, trans. by Jeffrey Hopkins with Dorje Yuthok
282 pp. \$14.95 ISBN 1-937938-97-1

Tibetan Arts of Love presents in lucid detail the sixty-four arts of love, divided into eight varieties of sexual play. It gives titillating advice to shun inhibitions, in detail, shows how to use sexual pleasure to enhance spiritual insight, and explains how to increase female sexual pleasure.

AMY AND GULLY IN RAINBOWLAND

by W.W. Rowe, illus. by Adam Chow

Ages 5-10, 96 pp., illus., \$5.95 ISBN 1-55939-003-4
Finding themselves in Rainbowland, Amy and Gully meet a magical man who guides them to develop special qualities needed to find the wishing stone and break an evil witch's magic.



DREAM YOGA AND THE PRACTICE OF NATURAL LIGHT

by Namkhai Norbu Rinpoche
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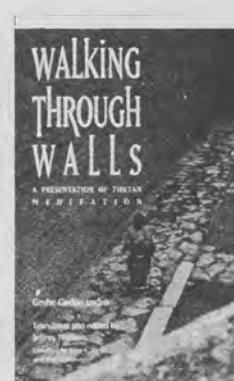
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