Reflections on the Challenges of the 21st Century

by H.H. the Dalai Lama

As the twentieth century draws to a close, we find that the world has grown smaller. The worlds people have become almost one community. Political and military alliances have created large multinational groups; industry and international trade have produced a global economy. Worldwide communications are eliminating ancient barriers of distance, language and race. We are also being drawn together by the grave problems we face: overpopulation, dwindling natural resources, military build-up and aggression; and terrible human rights situations.

I believe that to meet the challenges of the next century, human beings will have to develop a greater sense of universal responsibility. Each of us must learn to work not just for his or her own welfare, but for the benefit of all mankind. It is very old-fashioned to think in terms of my nation, my country. Universal responsibility is the real key to human survival.

Whether we like it or not, we have all been born on this earth as part of one great family. Rich or poor, educated or uneducated, black, white or yellow, belonging to one religion, ideology or another; ultimately each of us is just a human being like everyone else. We have the common human needs and concerns. We all seek happiness and try to avoid suffering, regardless of our race, religion, sex or political status. Human beings, indeed all sentient beings, have the right to pursue happiness and live in peace and in freedom. As free human beings we can use our unique intelligence and try to understand ourselves and our world. But if we are prevented from seeing the nature of suffering we are deprived of one of the basic characteristics of a human being. It is often the most gifted, dedicated and creative members of our society who become victims of human rights abuses. Thus the political, social, cultural and economic developments of a society are obstructed by the violations of human rights. Therefore, the protection of these rights and freedoms is of immense importance both for the individuals affected and for the development of the society as a whole.

If we accept that others have an equal right to think and happiness as ourselves, do we not have a responsibility to help those in need? Respect for fundamental human rights is a responsibility to the people of Asia and Asia is to those in Europe or the Americas. All human beings, whatever their cultural or historical background, suffer when they are intimidated, imprisoned or tortured. The question of human rights is so fundamentally important that there should be no difference of views on this. We must, therefore, insist on a global consensus, not only on the need to respect human rights worldwide, but also on the definition of these rights.

Some governments have condoned that the standards of human rights have dropped in the Third World, thus the Universal Declaration of Human Rights are those advocated by the West and cannot be applied to Asia and other parts of the Third World because of differences in culture and differences in social and economic development. I do not share this view and I am convinced that the majority of the people do not support this view either, for in the inherent nature of all human beings to yearn for freedom, equality and dignity and they have an equal right to achieve that.

I do not see any contradiction between the need for economic development and the need for respect of human rights. The diversity of cultures and religions should help to strengthen the fundamental human rights in all communities. Underlying this diversity are fundamental human principles that bind all of us as members of the same human family. Diversity and traditions can never justify the violations of human rights. Thus, discrimination of persons from a different race, sex or political status. Human beings, are experiencing a time filled with hope and expectations. Yet there still remains a major gulf at the heart of the human family. This is the issue of human rights.

Rlasting, this issue cannot be ignored. It is not enough for a country to agree to respect human rights. Artistic barriers that divide nations and peoples have prevented the world from moving on. Indeed, the question of human rights can now be considered an instrument for world peace. He has shown that the spiritual path is pragmatic and also living as a hermit meditating in the Himalayan foothills. Nawang aims to utilize music as an instrument for world peace. He has produced three albums and performed internationally at a wide range of venues including the Pentagon, World Peace Pagoda, Carnegie Hall and the Universal Declaration of Human Rights. The growing number of cases of human rights abuses is as important to us as to the people of Africa and Asia. It is to those in Europe or the Americas. All human beings, whatever their cultural or historical background, suffer when they are intimidated, imprisoned or tortured. The question of human rights is so fundamentally important that there should be no difference of views on this. We must, therefore, insist on a global consensus, not only on the need to respect human rights worldwide, but also on the definition of these rights.

Some governments have condoned that the standards of human rights are those advocated by the West and cannot be applied to Asia and other parts of the Third World because of differences in culture and An international body is a responsibility to find ways to reduce this gap.

In this context, another important issue is overpopulation. Faced with the need for economic development and the need for respect of human rights, the rich diversity of cultures and religions should help to strengthen the fundamental human rights in all communities. Underlying this diversity are fundamental human principles that bind all of us as members of the same human family. Diversity and traditions can never justify the violations of human rights. Thus, discrimination of persons from a different race, sex or political status.

Nawang Khechog to Tour with Kitaro

Nawang has collaborated with numerous other leading musicians such as Paul Simon, Richie Havens, Paul Winter, Charles Nkiki, Baba Olatunji and most recently, Kitaro. During 1994-95, Nawang is touring with Kitaro’s “Mandala” tour throughout Japan, the Americas, S.E. Asia, Australia and Europe. His latest album, produced by Kitaro and distributed worldwide by Kitaro’s new record label, Mono Music Group, will be released by the end of this year. His three previous cassettes are now distributed by Snow Lion Publications. They retail for $10 each. Their titles are Shangri-La, Peace, and Sounds of Inner Peace.
Little Buddha, Little Buffalo
The Emerging Saga of Tanatka Changlochen Rinpoche

by Steven McFadden

I
n a curious parallel of fiction and fact, just as Bernardo Bertolucci’s new film “Little Buddha” is starring in movie houses across the nation, an eleven-year-old boy from the Green Mountains of Vermont has stepped forward to acknowledge that his life has much in common with the scenario depicted in the film.

“Little Buddha” introduces the historic story of Buddhism’s life with the fictional story of a contemporary American youth from Seattle who is identified by Tibetans to be the reincarnation of a revered lama. Meanwhile, an American Indian boy named Tantanka Ywahoo-Tooe has in fact been recognized by many Tibetan Lamas as a reincarnation of Changlochen Rinpoche, a highly realized yogi who lived in Tibet at the time of the Chinese invasion in the 1950s.

Tantanka’s mother is the Ven. Khadro Dhyani Ywahoo, founder and Director of the Sunny Mediation Society in Bristol, Vermont—a center that combines Native American teachings with those of Tibetan Buddhism. Khadro is a member of the traditional Naxal Band of the Eastern Tsalish (Chemehuevi) Nation and the 27th generation of her family to carry forward important traditional teachings about crystals and sounds.

Dhyani recalls that Tantanka began making a dramatic impression even before his birth: “When I first realized I was pregnant, I went to a Sundance ceremony in South Korea. It was the third year of the Sundance for me, when you commit to Sundance you commit to dance for four years. Usually I can do it easily, but I was very thirsty that year. There were 144 dancers, and such grace. Every time the Sundance leaders would move their eagle-feather fans, all the dancers would move together, the different stars and constellations. And then I noticed—and this was in daylight—a white disk in the sky in which there was a buffalo bull standing up. He was regal, and he radiated incredible light and energy.”

(continued on page 3)
For the faithful, an offering (mchod pa); and for the hungry, a means of livelihood; and for the passionate, a swaying of the mind—all these arise from skill in music.

However deprived of beauty, inferior in intellect, and, moreover, of unfortunate birth and lacking in wealth, if skilled in manipulating the parts of music, in the midst of a crowd, you will shine like an ornament.

Wherever there are new heads and hair, and where there are dance and the sounds of music, since misery never enters there, therefore, music is to be praised.

To some, some people are not beautiful; to others, others yet have no beauty, to intelligent, dull, male, female, and so on, beautiful to all — is music!

When assembled to make offerings to the Three Jewels, and when gathered to look at one another, and at times when perfection is seen — then let the skilled compose their music.

Sakyi Pandita
Anger is the root of all the elements.

Confusion's activity is nurture.

Desires' activity is to acquire, both the animate and inanimate. Its antidote is to meditate on the profound emptiness of all phenomena. Desires' activity is stille and conflict, and for this reason and for the benefit of the beings, one must eradicate them. Just as wind increases the strength of the fire and the other elements, confusion's activity is to nurture desire and anger. Its antidote is meditation on dependent arising and so forth. It is like the wind in which a washerman trains his donkey. A washerman orshes his donkey's spirit and keeps him busy. Anything cripically does the donkey does he considers a fault and beats him hard. Similarly, the wise deliberately keep those habituated to desire and anger busy, that is to say, they keep those who are weakened and/or led astray, and they do not mind their anger arising;

It is like the wind in which a washerman trains his donkey. A washerman orshes his donkey's spirit and keeps him busy. Anything cripically does the donkey does he considers a fault and beats him hard. Similarly, the wise deliberately keep those habituated to desire and anger busy, that is to say, they keep those who are weakened and/or led astray, and they do not mind their anger arising. They function, a spiritual teacher Pg. 70. in the manner of the donkey's spirit and duration of our reaction, we can do much harm if allowed to become too strong, and a small stimulus creates a disproportionate reaction, we may give in to our wrong affection with us in the present moment. If we recognize the digressive mental effects of these emotions, we will want to control them instead of allowing them to direct us. Just as there are many forms of attachment and desire, there are many forms of anger. It may be difficult to notice the effects of anger which begin by imagining a small spot in the center of the forehead, which becomes the bone. Gradually, we enlarge this, stripping away flesh, skin, muscle, nerve, etc., until our whole skeleton is exposed. We then imagine growing this back, and larger until it fills the whole world and nothing but our skeleton remains. This process is then reversed.

The abiding and so forth of consciousness.

One must abandon all disturbing emotions, abiding and so forth of consciousness, for the sake of emptiness. This is the case with all disturbing emotions: they do not have inherent duration. Their production and integration are therefore not inherently existent either.

150. Disturbing emotions will remain in the mind of one who understands the reality of consciousness.

128. Desire is painful because of its nature. Anger is painful through lack of insight, and confusion through lack of understanding. Because of these, they are not recognized.

Desire produces suffering when one does not encounter what one wants. Desire produces suffering when one lacks something. Confusion is incurable and it fails to understand a subtle matter thoroughly. The inability to recognize these forms of suffering when one is overwhelmed by desire and so forth is in great suffering indeed. Therefore we must get rid of the disturbing emotions. It is like a washerman who suffered because he wanted a woman. A certain poor woman wanted a man. Her donkey guards her, because she could not get his help, he deserted her, and she was angry toward the king for guarding her queens well, and since she could not do anything about it, she did not look after the donkey. She now ardently acquires account of his anger by her donkey. She made him extremely sad, and unable to understand the situation properly, he was tormented by its suffering it could not rest.

130. Desire should be driven like a slave. Because severity is its curse, and anger looked upon as a lord Because indulgence is its curse.

Understanding the characteristics of suffering, pain, and joy we function, a spiritual teacher teaches us to control our minds. This requires a powerful and strong will. A sea monster cannot be eliminated by merely speaking to it or bySTRANGELY CHARMING.

The Vajrayana is one of the fundamental teachings of the doctrine of the Buddha, and it is a system of progressive stages of yogic deeds that enable those who want to understand reality to induce direct experience of ultimate truth through philosophy, and Gyel-tsap's commentary on Nagarjuna's Four Hundred Stanzas is arguably the most complete commentaries on it. The Four Hundred Stanzas is one of the fundamental works of Mahayana Buddhist philosophy, and Gyel-tsap's commentary on Nagarjuna's Four Hundred Stanzas is the most complete and important of the Tibetan commentaries on it.

According to Gyal-tsap, Geshe Sonam Rinchen was born in Tibet in 1933. He studied at Sera Je Monastery and in 1980 received his Lharama degree. He is currently resident scholar at the library of The Tibetan Women's Association in Portugal. Ruth Sasaki was born in Ireland and graduated from the University of M.A. in Modern Languages. She began study with Geshe Sonam Rinchen in 1989 and has worked as his interpreter since 1990.

The following excerpts are from Chapter 6, "Abandoning Disturbing Emotions." Having understood how the disturbing emotions function, we must get rid of them.

127. Desire's activity is acquisition;
Africa that allow all South Africans to participate. I hope and believe is essential.

These conflicts are being resolved together toward an open, democratic society where weapons are forbidden and leaders of all communities are free.
CEASELESS ECHOES OF THE GREAT SILENCE

Prajnaparamita

by Venerable Khempo Palden Shehab Rinpoche and translated by Venerable Khempo Tsewang Dorgyal Rinpoche

Khempo Palden’s commentary unfurls the meaning of the sutra for students at all levels of understanding. This beautiful book also contains five color plates of rare copies of the Heart Sutra, and the complete text of the sutra in Tibetan and English, with Tibetan pronunciation. A separate section discusses the six paramitas, each introduced with a poem by Tson-Den-Tshech-Ozer and calligraphed in Tibetan by Khempo Tsewang, 102 pages, softcover.

"The Prajnaparamita is a lucid path. Through steady reliance on its true path, it is possible to adopt suffering and produce all kinds of benefit and happiness for both self and others." —from the Introduction to CEASELESS ECHOES OF THE GREAT SILENCE by Khempo Palden Shehab Rinpoche

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ACTION ALERT: MFN Follow-Up

REP. SANDY FELDSON (D-CA) has introduced a bill to impose targeted MFN sanctions on China as a result of their failure to comply with President Clinton’s Executive Order.

This bill raises tariffs on targeted goods made by the Chinese military, arms manufacturers, and other Chinese industrial giants. The legislation specifically mentions that the Chinese government has made no progress on the issue of Tibet and stresses the importance of negotiations between the Dalai Lama and Beijing. The legislation specifically mentions that the Chinese government has made no progress in the issue of Tibet and stresses the importance of negotiations between the Dalai Lama and the United States.

The bill has been endorsed by His Holiness the Dalai Lama, the Gyalwa Karmapa, and a number of other Tibetan leaders. The bill was introduced on April 11, 1994, and has been referred to the Committee on Ways and Means.

Please write or call your legislators and urge them to support this bill. A similar bill was introduced in the Senate in 1992 and passed by the House of Representatives.

Dalai Lama’s Government-in-Exile Reconfirms Recognition of the Incarnation of the 17th Karmapa

mis human rights and trade. Moreover, much of corporate America will lobby against it. We will need a very strong response from all over the country to counteract lobbying efforts.

With strong grassroots support the bill has a good chance of passing the House; however, it is not likely to be considered by the Senate in the near future. However, it is extremely important for both the White House and Beijing to see the extent of support for this legislation.

Please write or call your Member of Congress to work as possible and ask them to co-sponsor H.R. 4950. A similar bill was introduced in the Senate.

If you would like a copy of the bill or have any questions, please call the International Campaign for Tibet at 202-426-4223. You can also visit your Congressional Representative through the Capitol switchboard at 202-225-3121. If you do not know who your Representative is, give your zip code to the Capitol operator, who will then be able to direct your call. Write to your Representative at The United States House of Representatives, Washington D.C. 20515.

6 SNOW LION SUMMER 94 SUPPLEMENT
The start of his spring tour in the USA, His Holiness greeted some of our foreign friends in a traditional Tibetan white greeting scarves, to Hawaiian community leaders. The meeting community is currently working self-determination through non-violent methods each like the Tibetans, many Hawaiian referred to “Holiness” visit as bringing a special message of peace and harmony in working towards the goal of Hawaiian sovereignty.

Challenges of the 21st Century

by Martin Frumel

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Tibet is about to face a gigantic environmental catastrophe. The controversial construction of a mega power plant will dry up Yamdrok Tso, one of Tibet’s lakes. The Chinese occupation government wants to carry out the development project at all costs. Austrian firms are going along with the project. At the Vienna Human Rights Rights Conference in June 1989, Prime Minister Zhao Ziyang banned the Dalai Lama from speaking, as demanded by China. The Prime Minister didn’t want to endanger China’s economic interests in the Middle-Sino. Therefore, he and his delegation carried home from their trip a series of large project agreements among them agreements relating to Yamdrok Tso.

At Yamdrok Tso, one of the largest lakes in Tibet, China wants to build a power plant with the participation of the Austrian firms J.M. Voith AG and Elin Energieversorger ("Energy Supply"). The water will be drained from the lake, then channelled into turbines at the Yamdrok Tso Power plant. The tunnels will be four tunnels, each 6.1 kilometers long, in order to pump water back into the lake. The power plant is expected to produce 560 megawatts of energy when operating at top capacity.

Unfortunately the Chinese government has yet to accept any of my proposals over the last fourteen years and has yet to enter into substantive negotiations with my representatives, who remain prepared to meet with Chinese representatives any time.

Therefore, I take this opportunity to again state my willingness to meet with any of the present members of the Standing Committee of the Parliament in a third country of mutual convenience with the sincere desire to make a breakthrough in our relationship.

On my part I am continuing with my sincere efforts to resolve the situation through negotiations. If this approach does not bring about a positive result, then I must consult my people over the future course of our freedom struggle.

However, my commitment to non-violence is fundamental and there will be no deviation from this path under my leadership.

I think we can say that, because of the lessons we have begun to learn, the next century will be friendlier, more harmonious and peaceful. I am very hopeful. At the same time, I believe that every individual has a responsibility to help guide our global family in the right direction. Good wishes are not enough; we must also be responsible for large human movements springing from individual initiatives. I therefore believe strongly that it is the individual who makes the difference.

This is the text of the address to the New York Law School: Alliance for World Security and the Council of Foreign Relations delivered in New York City on April 27, 1994. Reprinted from Tibetan Bulletin.
Dedicated to Truth and Loving Compassion

Mount Kailas Computerized Bulletin Board System

Mount Kailas in New England's newest Buddhist computer bulletin board service. Calendars of Buddhist teachings and events, and public and private classes for on-line information exchange are both featured.

System operator Lobang Tashi has geared Mount Kailas toward helping both newcomers and longtime practitioners of Buddhism discover the wealth of teaching and retreat opportunities available within our area. Along with an easy-to-read-chat interface, calendars, and events, each participating center has its own forum. A center's forum includes detailed descriptions of their center itself and the teachings being offered there. You can ask questions of the teachers and leave notes for the center director. Confirm the dates and times of a retreat, or make your reservations.

Mount Kailas BBS also has electronic mail so members can stay in touch with each other, an open-air market place where Dharma items can be ordered, a bulletin board system for participating vendors, and the ancient courtyard where glances of wit and wisdom can be left for other pilgrims to read.

The file library contains Buddhist teacher's biographies, religious and political news, teaching transcriptions, as well as pictures of teachers in GIF format.

Centers currently providing information to Mount Kailas are: Rocky Mountain Center, Kurkulla Center, the Boston Dharma Kagyu Meditation Center, the Eugene Buddhist Meditation Group, Milearea Center, Patonamshaba Buddhist Group, and the Kula Vajra Refuge Center. More centers are scheduled to join. Mount Kailas and internet forums will be added in the upcoming weeks.

Memberships, which provide full access and unlimited time to all of the BBS, are $20 for three months, $30 for six months, and $40 for a year.

For those of you new to computer bulletin boards, the software is very user friendly, and $30 for six months, and $40 for a year.

For experienced BBS users:

Mount Kailas BBS software is Galadim's Menu V3, running on the BBS computer with a 56K modem and an AMIGA with 14400 EART. The 7200B hard drive offers plenty of storage, and all five input lines run at 14.4BPS.

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Sera Je School

Sera Je School is a recognized Charitable Educational Society registered under the State Registration Act. Three-fourths of the students at SJS are either orphans or brought up in large families in the river valley towns of Shigatse, Gyantse and Tsedang. Dr. Louis-based organization is involved in the SJS programs and would like to receive further information please contact: Principal, Sera Je School, Bylakuppe 571 104, India.

A View of Tibet

Friends of Tibet in St. Louis is sponsoring a special tour of central China and the Himalayas. The 10-day itinerary from October 6 to 16 includes visits to the river valley towns of Nagqu, Gyantse and Lhasa. Itinerary includes visits to the colorful richness of ages-old monasteries and the dramatic beauty of Chinese and Tibetan cultures. For details, please contact Dorothy Forrest 800-353-1564 or Friends of Tibet at 312-885-9770.

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In addition to the clothing list, there is an Elder’s program in which an Elder or Elder couple, living on a reservation are connected with an individual or family. The purpose of this program is to help supply some of the material needs of the elderly, but equally important, to open the lines of communication and bridge the cultural gaps which have separated all of us for too long.

Both of these programs offer a “one to one” approach to involvement with The People, as Native Americans often refer to themselves. If you are interested in either of these programs, please send your self-addressed, stamped (5) envelope and you will receive the list and elder program information. A $5.00 donation will help cover the cost of making copies (20+ pages).

Jackee Allen • P.O. Box 139 • Ironia, NJ 07845 • 201-584-8817 (eve)
THE BUDDHIST'S QUESTION, by W.W. Rowe, Illus. by Pandya Grider. 24 pp., 8.5 x 11", $9.35 Fall
Queen Welsh of Bajjahra bin the Buddha to teach four hundred children about the way of awareness and love. In reply, the Buddha recounts his prayer-like experience as a plum-tree. This tree painlessly witnesses the evil doings of a behemoth upon forty fish and a wise and crafty crab. Though helpless to intervene, the compassionate tree takes vows with far-reaching consequences. Lovely color paintings illustrate the text.
Janet Talen, past-life stories of the Buddha, are traditionally used to teach wisdom and compassion. This rhymed version makes the story enjoyable for the modern English-speaking child.

THE COMPLETE HOME HEALER: Your Guide to Every Treatment Available for Over 300 of the Most Common Health Problems, by Angela Smyth. 446 pp., Illus. #COHOHE $23
A comprehensive home reference guide to more than 300 of the most common ailments, diseases, and general difficult health conditions. Assembling the full range of tested and respected alternative therapies and the latest in Western medical techniques, each entry in this easy-to-use reference offers a concise description of a symptom or illness, its possible causes, and a variety of approaches to treatment including: acupuncture, aromatherapy, bodywork, chiropractic, herbalism, meditation, acupuncture, biofeedback, Chinese medicine, diet and exercise, homeopathy, osteopathy as well as orthodox medicine. Angela Smyth is a medical journalist who writes for leading health and scientific publications.

THE DOUBLE MIRROR: A Skeptical Journey into Buddhist Tantra, by Stephen Butterfield. 250 pp. #DOMI $14.95
An incisive examination and eloquent portrayal of the perils and rewards of a deep, transformative spiritual journey. Butterfield draws from his personal experience as a practitioner of Tibetan Buddhism and as a student of Chogyam Trungpa, who was known for his "crazy wisdom." The author examines the effects of practice on himself and discusses how the Buddhist path is compatible with American life. He offers an insider's perspective and a dose of healthy skepticism in a balanced portrayal of spiritual life.

EAT MORE WEIGH LESS, by Dean Ornish, M.D. #EAMO $14.00
This diet plan from the author of the revolutionary program for reversing heart disease tells how to take off unwanted weight, and reduce the risk of heart disease to improve overall health. Includes 250 heart-healthy gourmet recipes.

THE FIVE TIBETANS: Five Dynamic Exercises for Health, Energy, and Personal Power, by Christopher Kilham. 81 pp., 15 photos, #PPTI $9.95
The Five Tibetans are a yogic system of simple yet highly energizing exercises that originated in the Himalayas. Also known as the Five Rites of Rejuvenation, they were brought to the West early in this century from a Tibetan monastery. Since 1978 Christopher Kilham has taught these exercises to thousands of people seeking a healthier lifestyle.

The Five Tibetans take a minimum of daily time and effort, but can dramatically increase physical strength and suppleness as well as mental acuity. Even newcomers to yoga will experience their liberating effect on the innate energetic power of the human body and mind.

FOUNDER OF BUDDHIST MEDITATION, by Kul Kripa, 31 pp. #FUBME $4.95
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The Four Noble Truths

The Four Noble Truths, by Ven. Lobang Gyatso, trans. by Sherab Gyatso. 95 pp., $9.95 NOW!
After his enlightenment, the Buddha taught the Four Noble Truths which are the foundation and essence of all forms of Buddhism. TheFour Truths describe the nature of our existential illnesses and neuroses. The second explains the causes of the problem, and the fourth includes the many paths of practice that lead to the realization of the first. The Buddha has shown that the spiritual path is pragmatic and works with everyday experience in order to fundamentally transform the practitioner.

Ven. Lobang Gyatso is the Director of the Institute of Buddhist Dialectics in Dharmsala, India, one of the major institutions for Buddhist philosophy. He is a meditation master who lives in life according to the Buddhist philosophy of wisdom and compassion.
A unique account of the fascinating life of upperclass Lhasa. This very frank and thoughtful autobiography of a Tibetan noblewoman describes life in Lhasa before and after the Chinese occupation. The author possesses an insider's view of the highest government circle; both her father and her husband were cabinet ministers, and her brother served as prime minister.

The timeliness of this work, its slow but unmistakable modernization, and the abrupt transition brought about by the Chinese invasion, reflects a sensitivity to readers' interests in finely drawn portraits of Tibetan social interaction, ritual observances, and material culture. Yutsho focuses on detailed descriptions of the intimacies of family life, deftly conveys the immediacy of her experience, and resists the temptation to romanticize.

ILLUSIONS GAME: The Life and Teaching of Naropa, by Chogyam Trungpa, pp. 136, $10.00

Through a commentary on Naropa, Chogyam Trungpa explores the path to enlightenment as a radical and thought-provoking book about the Chinese transmission, reflecting a sensitivity to readers' interests in finely drawn portraits of Tibetan social interaction, ritual observances, and material culture. Yutsho focuses on detailed descriptions of the intimacies of family life, deftly conveys the immediacy of her experience, and resists the temptation to romanticize.

INTRODUCTION TO TIBETAN BUDDHISM, by John Powers, pp. 350, $19.95

The vitality of Tibetan Buddhism in exile has attracted many who could not have predicted, hence the book of a book that presents its history, doctrines, lineages, practices, and aesthetic culture, a comprehensive, coherent, and engaging overview. John Power's introduction to Tibetan Buddhism does this. It could not have been written earlier, because only now is the complete picture coming to view.

JAMGON KONTRUL'S RETREAT MANUAL, trans. & intro. by Nyagzamo Zangpo, 255 pp., $26.95 November

In the Kagyu and Nyingma traditions of Tibetan tantric Buddhism, a long period of intensive training in meditation—a three-year, three-month retreat—must be completed before a person is considered a lama (teacher). Jamgon Kontrul's Retreat Manual was written in the mid-12th century for those who want to embark on this rigorous training. It guides them in preparing for retreat, provides full details of the program of meditation and offers advice for re-entry into the world.

THE LIFE OF GAMPAPA: The Incomparable Dharmaraja Lord of Tibet, by Jamga Mackenzie Stewart, illus. by Eva van Dam, intro. by Lobkhang P. Lhalungpa, 175 pp., $12.95 November

Here is the first complete life story of Gampapa, the foremost disciple of Milarepa and one of the greatest founders of the Kagyu lineages. Compiled from numerous Tibetan biographies, this comprehensive and inspiring rendition highlights the extraordinary details of Gampapa's advanced meditative experiences during his four-year (!) yoga retreat, and presents direct insights into the practice and realization of Mahamudra.

Retreat Manual for a Meditation Master. The three-month retreat—must be completed before a person is considered a lama (teacher). The Kagyu and Nyingma traditions of Tibetan tantric Buddhism, a long period of intensive training in meditation—a three-year, three-month retreat. It guides them in preparing for retreat, provides full details of the program of meditation and offers advice for re-entry into the world. It offers a careful overview inside the secluded walls of a Tibetan meditation training center. Jamgon Kontrul's Retreat Manual also introduces an important aspect of the life of one of the towering figures of nineteenth-century Tibet: Jamgon Kontrul (1813-1864). Widely respected as one of the most prolific writers Tibet ever produced, Kontrul was also a meditation master. The three-year retreat center he describes was his creation, and its program consisted of those spiritual practices that he considered most essential for the preservation of Himalayan Buddhism.

THE LIFE OF SHABKAR: Autobiography of a Tibetan Yogi, trans. by Matthew Ricard, intro. by the Dalai Lama, 650 pp. $35.00 August

The Life of Shabkar has long been recognized by Tibetans as one of the master works about a Tibetan yogi. Following his inspired youth and early training in Arimo in the 1870's under the guidance of several extraordinary Buddhist masters, Shabkar (1850-1883) devoted himself every year to meditation in solitary retreat. With determination and courage, he wrote, "This is the first comprehensive presentation of the famous biography of Machig Labdron together with an outline of her tradition, the Chod of Mahamudra. Jerome Edou has been studying with Khensu Tulku Gyatso Rinpoche since 1976. He has been an interpreter for various lamas for more than ten years, and an author and translator of other works on Tibet and Tibetan Buddhism. He currently lives in Kastenino where he is Academic Director of the Tibetan Language Program of the School for International Training. This is the first comprehensive presentation of the famous biography of Machig Labdron together with an outline of her tradition, the Chod of Mahamudra. Jerome Edou has been studying with Khensu Tulku Gyatso Rinpoche since 1976. He has been an interpreter for various lamas for more than ten years, and an author and translator of other works on Tibet and Tibetan Buddhism. He currently lives in Kastenino where he is Academic Director of the Tibetan Language Program of the School for International Training. This is the first comprehensive presentation of the famous biography of Machig Labdron together with an outline of her tradition, the Chod of Mahamudra. Jerome Edou has been studying with Khensu Tulku Gyatso Rinpoche since 1976. He has been an interpreter for various lamas for more than ten years, and an author and translator of other works on Tibet and Tibetan Buddhism. He currently lives in Kastenino where he is Academic Director of the Tibetan Language Program of the School for International Training.
continuing the living tibetan tradition to the present day, the dala lama provides an extensive teaching on the path of tibetan buddhism. this discourse drew out the meaning of the third dala lama’s famous “experience of reborn gold” and alternates between personal reflections, direct spiritual advice and scriptural quotations. he clarifies in practical terms what the student must do to attain enlightenment. this book forms one of the most accessible introductions to tibetan buddhism available... - presented in a practical and understandable form... delightfully illustrated, well-written and highly recommendable as a practical guide to tibetan buddhism” – sonam tsering, the dharma priest.

path to the middle: oral madhyamaka philosophy in tibet, by anne o. klein, 258 pp. $19.95, august

does a buddhist’s initial direct cognizance of emptiness differ from subsequent ones? can one “improve” a nondualistic understand- ing of the core tradition and, if so, what might subtle states of concentration play in the process? in material collected by anne klein over a seven-year period, karmapa royke tsephel addresses these and other crucial issues of mahamudra practice. this book forms one of the most accessible introductions to tibetan buddhism available... - presented in a practical and understandable form... delightfully illustrated, well-written and highly recommendable as a practical guide to tibetan buddhism” – sonam tsering, the dharma priest.

passionate enlightenment: women in tantric buddhism, by lama sherab dorje & the dala lama, trans. by glora shelton, 18 illos. $29.95, cloth

the crowing cultural achievement of medieval tibet, tantric buddhism is known in the west primarily for the sexual practices of its adherents, who strive to transform creative passion into spiritual ecstasy. historians of religion have long taken this “enlightenment” pursuit as a signal for women’s subordination and at worst degradation and exploitation. miranda shaw argues in the context, pre- senting extensive new evidence of the outspoken and independent female founders of the tantric movement and their creative role in shaping its distinctive vision of gender relations and sacred sexuality.

based on extensive research, shaw reinterprets the history of tantric buddhism during its first four centuries. in her view, the tantric tradition of this period pro- motes an ideal of cooperative, sexually fluid relationships between men and women while encouraging a sense of reliance on women as a source of spiritual insight and power.

myriad worlds, by jamgon kontrul, trans. & ed. by sonada translation committee, 365 pp., $19.95, november

myriad worlds is the first part of the five great treasures of tibetan medicine. it is the most thorough, detailed and systematic reference for tibetan medicine in english. it contains the tibetan views and defining characteristics of healthy and diseased bodies. this remarkable diagnostic tech- niques of pulse and urine analysis are presented together with the principles of diet, right lifestyle and behavioral factors, and a treasury of knowledge about the beneficial applications of herbs, plants, stones, minerals, etc. also included are the subtle and psychological tech- niques of therapies and the standard of rituals and conduct re- quired of a tibetan physician—warrior-like person equipped to overcome even the most formidable of external and internal ob- stacles.

the path to enlightenment, by the dala lama, trans. & ed. by glena ii. malin, 211 pp. $19.95, october

“for us down-to-earth people the idea of a rich spiritual path, this must rank as one of the finest mahamudra books in english to date.”— the middle way.

the quintessence tantras of tibetan medicine, trans. by dr. barry clark, foreword by h.h. the dala lama, 250 pp. $29.95, december

i am happy that after more than ten years studying tibetan medi- cine, both in theory and practice under the tutelage of a number of tibetan physicians, barry clark has compiled the quintessence tantras of tibetan medicine. in it he presents clear and accurate explanations from contemporary tibetan physicians, both in theory and practice. the book contains extensive explanations from contemporary tibetan physicians, both in theory and practice.

standing environmental illness, multiple chemical sensitivities, chemical illnesses, and sick building syndromes, by lynn lawson, 350 pp. $28.95, october

a handbook for cultivating fear- lessness and awakening a compas- sionate heart. with insight and hu- mor, pema chodron presents guid- ance on how to make friends with ourselves and develop genuine compassion toward others. she invites us to “start where we are”—to embrace rather than deny the painful aspects of our lives. she guides us through self- reflection and meditation to show us how to develop the courage to work with our own inner pain and discover a well-being and confi- dence.

tibetan thangka painting: methods & materials, by david p. & janice a. jackson with art & photography by robert beer, 216 pp., large format, $29.95 now!
The Dalai Lama delivered this teaching before an assembly of over a thousand Tibetans and Westerners. B. Alan Wallace has translated, edited, and added explanatory notes to this extraordinarily clear and valuable commentary.

bet, by Herbert Gunther $12.95

Gauthier draws on the experiential vocabulary of phenomenology and future expositions to interpret this precious Buddhist text so that it becomes highly relevant to contemporary currents of thought.

TOGYIC DEEDS OF BODHISATTAVAS: Gyelni Pasi by Aryadeva's Four Hundred, translated by Geshe Sonam Rinchen. 450 pp., $YODEBO $24.45, paper $YODEBC $40.00 cloth

According to Gyelni Pasi, Aryadeva's Four Hundred Sutras was written to explain how, according to Nagarjuna, the practice of the stages of yoga enables beings to attain a Mahayana motivation to attain Buddhahood. Both Nagarjuna and Aryadeva urge those who want to understand reality to induce direct experience through the ultimate truth of philosophical reasoning and reasoning. Aryadeva's text is more than commentary on Nagarjuna's Treatise on the Middle Way, for it offers a comprehensive exposition associated with conventional truths.

Mahayana practitioners must examine not only their understandings of liberation but also observations to the perfect knowledge of all phenomena. This requires a powerful understanding of the emptiness of selflessness coupled with a vast accumulation of experience, energy resulting from the kind of love, compassion and altruistic intention cultivated by bodhisattvas. The first half of the text focuses on the development of merit by showing how to transform disturbing attitudes and master the practices of bodhisattvas. The second half explains the nature of emptiness.

Gyelni's commentary on Aryadeva's text takes the form of a lively dialogue and he uses the words of Aryadeva to answer hypothetical and actual assertions, questions and objections. This "Vimet" is unique since the reader frequently identifies with the protagonist's psychological or philosophical position. In addition, Geshe Sonam Rinchen has provided commentary on the section of bodhisattva paths elucidating their relevance for contemporary life.

The Dalai Lama to help with the weather during large outdoor teachings. Yeshe Dorje Rinpoche recently passed away.


This is the life story of one of Tibet's foremost spiritual practitioners who is famous for his ability to summon and stop rain. In Tibet, he was a wandering mediator. He went from place to place, meditating in caves and remote places and had a profound effect on the support of local people. They revered him as his particular talent for communicating with the nature spirits who create the weather. He was very successful in summoning and preventing rain which is very important in a country where drought and violent hailstorms are major disasters. Yeshe Dorje Rinpoche was often summoned by the Dalai Lama to help with the weather during large outdoor teachings. Yeshe Dorje Rinpoche recently passed away.

The poems and love songs of the Sixth Dalai Lama (1683-1706) express the inner life of a legendary spiritual leader. Exquisitely set in historical context, sensitively translated, and beautifully illustrated, these poems articulate the mysteries, struggles, and joys of spiritual and secular life with enduring relevance.

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With eloquence yet playful humor, Sogyal Rinpoche describes in detail the practice of meditations blessing spacious, shambhala (the practice of mindfulness), vipassana (the practice of awareness), posture and methods of meditation, how to relate to arising thoughts and emotions.

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poor. However, if someone who did have the means to improve their diet was eating something which wasn’t good for them, then it would be suitable to say, you shouldn’t eat this, you should eat another type of food instead.

It is only because there is a way to abandon suffering and the causes of suffering that they are presented. Understanding the situation in samsara, and that there is a way to abandon it, will lead one to develop the wish. One will develop the state of mind that wants to turn away from samsara, that dislikes one’s present situation, that cannot bear the constant state of suffering. One that very strong mind has been generated, if the practices have been presented, one will engage in the practices that can lead away from that state.

True origins and true suffering are presented because the whole of samsara is based upon a mind or minds that group at things which are not true. This, therefore, provides the basis for pointing a way of becoming free from the state of samsara.

To get rid of ignorance, one needs to develop a wish. This

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THE FOUR NOBLE TRUTHS
continued from page 1
will decrease the strength of delusion, and eventually eliminate the mind that is not in accordance with reality. The question then arises, “What happens then? Does one reach a state which is completely free from suffering? Does it lead to the end of the person’s continuum?” All of that is uncomfortable to think about. This is said not to be the case. All that one gets rid of is the mistaken state of mind that is the cause of all suffering. Without the causes of suffering, the person will not experience the suffering. The person remains, he has rid himself or herself of a mistaken state of mind and the problems which ensue from that.

The first two Noble Truths have been explained from the perspective of the person caught in samsara. The last two Noble Truths, true emotions and true paths, are presented from the point of view of someone who is escaping who has escaped from samsara. True emotions and true paths, which also have a cause and effect relationship, are discussed in the next chapter.

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