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SUMMER 1995 NEWSLETTER  
AND CATALOG SUPPLEMENT



## Statement from His Holiness the Dalai Lama on the Reincarnation of the Panchen Lama

Today is the auspicious day when the Buddha first gave the Kalachakra teaching. The Kalachakra teachings have special connection with the Panchen Lamas. On this occasion, which also happens to be the Vaisaki, it is with great joy that I am able to proclaim the reincarnation of Panchen Rinpoche. I have recognized Gedhun Choekyi Nyima, born on April 25, 1989, whose father is Konchok Phuntsog, and mother Dechen Chodon, of Lhari district in Nagchu, Tibet, as the true reincarnation of Panchen Rinpoche.

In accordance with the historical and spiritual relationship between the Dalai Lamas and the Panchen Lamas the Search Committee for the Reincarnation, primarily represented by the Tashi Lhunpo Monastery in exile in India and various groups and individuals from all the regions of Tibet as well as from outside, have approached me to perform the examination and divination to determine the reincarnation.

I have taken upon myself this historical and spiritual task with a strong sense of responsibility. Over

the recent years, I have with great care performed all necessary religious procedures for this purpose and have made supplications to the infallible Three Jewels.

I am fully convinced of the unanimous outcome of all these recognition procedures performed strictly in accordance with our religious tradition.

I have given Rinpoche the name of "Tenzin Gedhun Yeshe Thrinley Phuntsog Pal Sangpo" and have composed a long-life prayer titled "Spontaneous Fulfillment of Wishes."

The search and recognition of Panchen Rinpoche's reincarnation is a religious matter and not political. It is my hope that the Chinese Government with whom I have kept contact regarding this matter through various channels over the recent years, will extend its understanding, cooperation and assistance to the Tashi Lhunpo Monastery in enabling Rinpoche to receive proper religious training and to assume his spiritual responsibilities.

*Dharamsala, May 14, 1995*

## LETTER FROM Thubten Jigme Norbu

Dear Colleagues:

On May 14, 1995, His Holiness the Dalai Lama recognized Gendun Choekyi Nyima as the 11th Panchen Lama of Tibet. This extremely important decision by His Holiness was the culmination of a difficult and thorough six-year process of searching for the incarnation of the 10th Panchen Lama. Gendun Choekyi Nyima is a 6-year-old boy from a semi-pastoral family that resides in the Lhari District in Kham, Tibet. We are very happy about His Holiness's decision and we congratulate him for discovering the 11th Panchen Lama. Moreover, His Holiness's action fulfills the wishes of Tibetans and non-Tibetans throughout the world. The second most significant Tibetan Buddhist teacher is now, once again, in our presence.

While the discovery of the 11th Panchen Lama is an exciting discovery, China's response is quite disturbing. As reported by the South China Morning Post and the Tibet Information Network (TIN) on May 31, 1995, the Abbot of Tashi Lhunpo Monastery, Chadrei Rinpoche (Cha Tsa Chagbazeling) and his Secretary, who both led the search party for this incarnate, were taken to Chengdu on May 17 and may now be in Beijing. TIN also reported that the 6-year-old Panchen Lama and his entire family may have been taken to Beijing. These sources indicate that all of these individuals could be held captive by the Chinese Government for questioning. Thus, these persons may now be political pris-

*Continued on page 3*

## A Treasure for Our Time

### H.H. Orgyen Kusum Lingpa Teaches in America

by Victoria Huckenpahler

His bulldog face can vary its expression from wrath to radiant compassion to childlike glee in rapid succession; he calls himself a "beggar lama" and a "son of Vajrapani." These apparent contradictions are but facets of one wisdom display continually enacted according to the needs of students by one of Tibet's greatest living lamas, H. H. Orgyen Kusum Lingpa.

To be in His Holiness's presence is to touch the face of ancient, magical Tibet in its undiluted power. In him one experiences not only the full weight of an unbroken tradition, but a vastness of view which effaces the dividing line between what is generally termed myth, and reality; the two are



H.H. Orgyen Kusum Lingpa and Kelly Lynch, Director of Orgyen Kachod Ling.

merely pitched at different levels on the scale of consciousness.

With the vajra pride of one who has realized Dharma practice through innumerable lifetimes, His Holiness matter-of-factly recounts his succession of extraordinary in-

carinations: "At the time of Gesar of Ling [the Tibetan epic hero], I was one of his thirty principal warriors; I was so strong that I could pick up an elephant with one hand and was thus one of the few not

*Continued on page 2*

**NEW!**



## BUDDHISM THROUGH AMERICAN WOMEN'S EYES

Edited by Karma Lekshe Tsomo

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The Buddha's path to human transformation declares women and men equally capable of spiritual realization, yet throughout history most exemplars of this tradition have been men. Now, as Buddhism is transmitted to North America, women are playing a major role in its adaptation and development.

The discussion presented in *Buddhism through American Women's Eyes* takes place among women from the Theravada, Japanese Zen, Shingon, Chinese Pure Land, and various Tibetan traditions. These experienced practitioners share their understanding of Buddhist philosophy, its practical application in everyday life, and the challenges of practicing Buddhism in the Western world.

Thirteen women contributed a wealth of thought-provoking mate-

rial on topics such as: *Bringing Dharma into Relationships, Dealing with Stress, Abortion, Buddhism and the Twelve Steps, Bodhisattva Peace Training, The Monastic Experience, and Forging a Kind Heart in an Age of Alienation*. Among the voices are: Karuna Dharma, Ayya Khema, Michelle Levey, Yvonne Rand, Tsering Everest, and Eko Susan Noble.

"Bravo! This book is so engaging, so readable, and so genuinely helpful I read it in one sitting. These are wonderful voices, brimming with life-experience and practical on-the-ground advice. These teachers, these women, speak to each other and to us directly with the wisdom and compassion of the Buddhas. Heartfelt thanks to all of them, and to Karma Lekshe Tsomo

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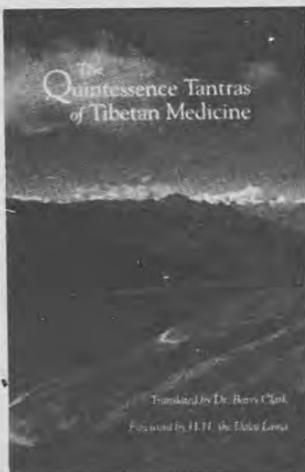
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# THE QUINTESSENCE TANTRAS OF TIBETAN MEDICINE

trans. by Dr. Barry Clark  
foreword by H.H. the  
Dalai Lama

250 pp. #QUATI \$22.95



"I am happy that after more than ten years studying Tibetan medicine, both in theory and practice under the tutelage of a number of Tibetan physicians, Dr. Barry Clark has compiled *The Quintessence Tantras of Tibetan Medicine*. In it he presents clear and accurate translations of the Root and Explanatory Tantras, two works of such fundamental importance in the Tibetan medical system that they are commonly memorized by medical students."—The Dalai Lama

*Quintessence Tantras of Tibetan Medicine* contains the first complete translation of the Root Tantra and Explanatory Tantra of Tibetan medicine. 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. The remarkable diagnostic techniques of pulse and urine analysis are presented together with the principles of right diet, right lifestyle and behavioral factors, and a treasury of knowledge about the beneficial applications of herbs, plants, spices, minerals, gems, etc. Also included are the subtle and psychological techniques of therapeutics and the standard of ethics and conduct required of a Tibetan physician—a warrior-like person equipped to overcome even the most formidable internal and external obstacles.

Dr. Barry Clark is the only Westerner to have undergone the complete theoretical and clinical training of a Tibetan doctor. For almost 20 years, he has studied, practiced and taught the ancient science of Tibetan medicine. His primary teacher was Dr. Yeshe Donden, the personal physician to H.H. the Dalai Lama for eighteen years. Dr. Clark now lives and practices in New Zealand, and frequently teaches and gives workshops in Europe, North America and SE Asia.

Here is the table of contents to show the scope of  
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## H.H. ORGYEN KUSUM LINGPA

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slain in the wars waged on Hor and Jang. My name was Jamtrul Yulai Topgyir because I wore armor of solid turquoise. I have also been the Indian mahasiddha Trilwupa and Lhalung Palgyi Dorje, who killed King Langdarma [the persecutor of Buddhism, slain with an arrow in 842 C.E.]. During the lifetime of Machig Labdron (the noted female practitioner and founder of Chöd), I was one of her principal students, known as Shang Murthi Nyongpa Rangzin, or Self-Secret Crazy One of Shang."

In this lifetime His Holiness was born in 1933 in Achak Drayu on the Annyi Machen Nyendop sacred mountain which is known as the Kailash of Eastern Tibet. His advent was prophesied in scriptures by the first Dodrup Chen, Jigme Trinley Oser; by Tertön Nyima Drappa; and by the fifth Dzogchen Rinpoche, Migyur Namkhai Dorje. A fourth-generation ngagpa, His Holiness was the son of the tantric adept Washi Lama Lhundrup Gyatso and the yogini Padma Lhamo. His father died when he was three, at which time His Holiness took refuge vows and the hair-cutting ceremony from the ninth Panchen Lama, Thubten Chokyi Nyima.

He describes himself in his youth as having been "very naughty, as bad as any three spirited children!" Nonetheless, he progressed in his studies with a number of saintly teachers, including Ahkon Khenchen Losang Dorje, a geshe rabjampa who completed study on over one hundred of the most important scriptures, and of whom His Holiness was principal disciple for over forty years; the two emanations of the fourth Dodrup Chen Rinpoche, Thubten Trinley Palzangpo and Rigzin Jalu Dorje; Gyaltrul Wangpo, Khenchen Lobsang Namtak who gave him the Dzogchen Nyingthik transmission, and with whom he lived many years; and Palyul Chogtrul Rinpoche from whom he received the Namcho and Ratna Lingpa transmissions. In addition, from the age of thirteen His Holiness began receiving, at regular intervals, visions of Guru Padmasambhava and Vajrayogini. Both continue to transmit instructions and prophecies to him.

His Holiness's mother died when he was sixteen years old, and as her remd as a beggar and chödpa, and he delights in recounting how "When I encountered stingy householders, I would purposely sing melodious and heart-rending vajra songs to make them cry, to break them down, so they would end up plying me with their finest delicacies!" He also recalls from his days as a chödpa that if fellow practitioners got wind of the time and place of a yogi's chöd practice, they would invariably try to play tricks on him. "These yogis had immediate deluded reactions," he notes. "It was hilarious." Nor was His Holiness above such pranks: once, when another monk was performing chöd, the young Kusum Lingpa scared the would-be yogi out of his wits by sticking his hand through a hole in his tent and pulling his hair!

Around this time His Holiness made pilgrimages to Lhasa and Samye where he had visions of all his past and future lives. It was then that he recognized that in the future he would be reborn as Sangpa, the eldest son of the twenty-fifth regent of Shambhala. His exceptional bravery will enable him to triumph

in a seven-day war waged with bombs by the people of this earth on the inhabitants of Shambhala. He also received a prophecy that in over one hundred lifetimes he would reveal one thousand volumes associated with the hidden treasures of the five directions.

Not long after, His Holiness began revealing prosperity treasures, practices which have the ability to confer bounty in degenerate times. Later, at the age of thirty-two, he revealed a body treasure of Vairocana which he is now offering to students in the West, the practice of Orgyen Jambhala. With the certitude of one who has realized the practice, His Holiness states that the revelation of this terma reversed his fortunes right away, bringing unaccustomed plenty, and can do the same for anyone who diligently follows it. Since then, he has become known as one of the greatest living tertons, having revealed the three classes of termas: those received directly from the mind; "crazy" termas which can manifest in the yogi as unconventional behavior; and secret termas, which can only be revealed by one who is the owner of all 18 families of terma.

Making a point not to mingle Dharma with more mundane issues, His Holiness passes over the twenty-three years during which he was held in a Chinese-run prison in Tibet, preferring to emphasize the blessings of Padmasambhava and Vajrayogini through which he feels he has been able to come to the West and offer teachings. "Other Lamas in Tibet are much greater than I," he states, "but I am the one to visit America and be a part of things here." Although today he is responsible for five monasteries in Tibet, the principal one being located in Golok in the

country's eastern region, His Holiness began accepting invitations in 1994 to teach at the American Dharma centers of Chagdud, Gyaltrul, and Trungpa Rinpoches, and at Kunzang Palyul Choling, directed by the female American tulku Ahkon Norbu Lhamo. On his return to the US in the spring of this year, he also founded a small center in Crestone, Colorado, and one in Los Angeles which he guides along with his son, Tulku Hungkar Dorje, who has been recognized as the reincarnation of Do Khyentse Yeshe Dorje, and whom His Holiness says will be a greater Lama than he. His Holiness has personally appointed his student, Kelly Lynch, to act as center director. During his visits to America, His Holiness has taught over three thousand people and has given refuge vows to more than five hundred.

His Holiness's teaching style is largely intuitive. He may give formal initiations or recount stories of long-ago Tibet. After an evening of unexpected hilarity he ended, "When I was young, I had many funny encounters with so-called pure Dharma practitioners and the pranks pulled on them, so sometimes when I'm teaching, these stories come up in my mind. I like to tell them because I like to laugh. Tomorrow we'll try to have more Dharma teachings, but if these stories come out again, I can't control myself!"

But he can as easily manifest a wrathful mode, giving stern advice to practitioners falling into complacency. When he has a strong wish, he will so repeatedly and forcefully return to the topic that it is easy to believe he is a manifestation of Vajrapani; an energy field emanates from him that is palpable. At one Dharma center he admonished

Continued on next page

## Heart Sutra & Bodhicitta Teachings and Practice

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**Chenrezig Empowerment: Sept. 23**

## THE PANCHEN LAMA

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oners of the Chinese Government.

We urgently request an investigation into this grave situation to determine if these individuals are political prisoners. More importantly, if this is found to be true, we strongly encourage you to pressure the Chinese Government to secure the immediate release of the Panchen Lama, his family, and all persons associated with the discovery of this significant Lama. Traditionally, the Panchen Lama is educated at his own monastery in Tibet, Tashi Lhunpo. The Panchen Lama is responsible for protecting, liberating, and enlightening the Tibetan people. Traditions such as these must be protected to insure the continuance of the Tibetan culture.

The 11th Panchen Lama must have the right to visit Tibetans in exile around the world, particularly His Holiness the Dalai Lama. Such actions will increase the possibility that all Tibetans will have the opportunity to communicate and be blessed by this highly important spiritual leader.



The late 10th Panchen Lama, Panchen Chökyi Gyaltzen.

Your previous actions to assist Tibet and Tibetans are greatly appreciated. We strongly request that your organization act swiftly to rectify this dangerous situation. Please keep us informed of any findings on this matter.

Thank You,

Thubten Jigme Norbu, International Tibet Independence Movement, P.O. Box 2325, Bloomington, Indiana 47402. Tel. 800-276-8588, fax 812-323-2521. ■

## TURNING WHEEL



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## H.H. ORGYEN KUSUM LINGPA

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the ordained sangha for three successive evenings on everything from the hours they were keeping ("You should arise and begin practice at 4 a.m.; sleeping until 8 a.m. and staying up late is inauspicious") to the overall efficiency of the organization. It is one of his functions, he reveals, to clear obstacles, particularly at Dharma centers. But at the end, he suddenly beamed radiantly and said, "I think I've been too hard on you; now I will tell you some jokes!"

It is indeed His Holiness's radiance which is most powerfully felt, even beneath his controlled display of wrath. (Interestingly, the Tibetan word for wrath, *dragpo*, connotes force rather than anger.) Looking into his face as one receives his blessing, one understands the meaning of the term *non-objectified compassion*. His Holiness does not just offer love; he has become love, and though the practitioner might receive rigorous correction when needed, he or she would never be abandoned.

His Holiness can also be humble, earthy, and psychologically astute. Recently, his heart advice to students included: "The great lamas

are the ones who think of themselves in a humble sense and don't put themselves in a special place, but down with the ranks of the people, and even lower than the people, as a beggar lama. If you remain as a beggar lama, you are really in a position to benefit beings." On another topic: "Non-recognition of the true nature of mind is unclean. That is why what is in your mind is as unclean as what comes out in the toilet! If even our best friend could see what is in our mind, it would be embarrassing. And if everyone could see what is in our mind, we would be in an ongoing state of litigation!" He also gave counsel on practices for the deceased and on the correct attitude toward possessions as a preparation for our own death. "In America, when people die the most important thing is what clothes you put on the corpse so it will look pleasing to those who view it. I can assure you this is harmful for the bardo consciousness because it doesn't release it from attachment. As Buddhist practitioners, do virtue like reciting the Mani mantra or accomplishing the peaceful and wrathful deities of the bardo pantheon. When you are in the bardo, my words will come true in your

# An Overview of Book Production



A primary aspect of Snow Lion's work is the publication of new books on Tibetan culture and Tibetan Buddhism. We would like to thank our readers who have shown such a great interest in our titles, and also give a bit of an overview of the process of publishing new books.

In the earliest stage, manuscripts (solicited and unsolicited) arrive at the desk of our acquisitions editor. If the work is something that we wish to publish, we negotiate an agreement with the author. However, the journey to final book-in-hand may take months to years. The work is assigned to a copy-editor, who after a cursory reading and preliminary edit, returns the manuscript to the author for changes and approval. A more thorough cycle of changes/approvals begins when the manuscript comes back to the editor.

Eventually the text is ready for the typesetter, the cycle expanding to typesetting/proofreading/author approval. Once the final page proofs are completed, the author can begin to compile the index. The index enters the same typesetting/proofing/approval cycle.

Only after the index is typeset and finalized can the cover be completed, since an exact page count is needed to calculate cover dimensions. Finally, the camera-ready page proofs and cover mechanicals are sent to the printer. The printer requires at least six weeks from receipt of the project.

Scheduling the production pro-

cess is a whole other story. Because of commitments to our distributors, it is necessary to predict availability six to nine months in advance. Unfortunately, this sets the stage for possible premature announcements. Predictions are based on a good deal of experience and reasonably accurate current data; however, the plethora of unforeseen delays that can arise is actually astounding. The manuscript makes at least six roundtrips between editor and author. Furthermore, our authors are not full-time writers with the luxury of giving highest priority to a book-in-progress. They have teaching schedules. They travel, sometimes frequently. They may live half-way around the world from their editor! Also, when a manuscript is returned to Snow Lion, it may not arrive at an opportune moment in the copy-editor's schedule. We normally have at least a dozen manuscript projects in progress.

Unexpected major life events (for author or editor) such as illness, family situations, etc. regularly contribute to schedule extensions. Moreover, a straightforward task such as indexing can turn out to be a major variable. Theoretically, an author can complete this task in a couple of weeks. But not if it sits on a do-list for a year (for

reasons already mentioned and then some). Finally, let's not ignore the power of eleventh-hour changes: revising an early part of an already typeset manuscript (perhaps to accommodate further research) can require re-formatting the remaining pages, not to mention re-indexing and re-doing the table of contents. Many interesting true stories could be told; in fact, a book of such stories could be written...

Since Snow Lion retails books by other publishers as well, we are several stages downstream in the process of having their new titles on hand. Not only do fellow publishers experience the same production schedule frustrations as us, but once the books are ready, it may still be a good three-month sea voyage before they are on our shelves.

One can then perhaps understand the celebratory atmosphere when a long-awaited newly published title arrives at our loading dock. The backorder invoices are quickly printed and the books are joyfully packed and shipped. With great relief, we can now answer your phone inquiries with "Yes, we have that in stock." So you can see, ordering a forthcoming book involves you in an incredible adventure of many individuals and experiences. Have courage, it is most certainly worth it.

This being said, here is the production schedule of our new books. Keep in mind that books already at the printer will be available in a month or so. ■

### SNOW LION PRODUCTION SCHEDULE

<i>Buddhism Through American Women's Eyes</i>	available now
<i>Feminine Ground</i> (reprint)	at the printer
<i>House of the Turquoise Roof</i> (reprint)	at the printer
<i>Quintessence Tantras of Tibetan Medicine</i>	at the printer
<i>Calming the Mind</i> (reprint of <i>Shamatha Meditation</i> )	at the printer
<i>Emptiness Yoga: The Tibetan Middle Way</i> (new edition)	at the printer
<i>Life of Gampopa</i>	at the printer
<i>Myriad Worlds</i>	at the printer
<i>Union of Bliss and Emptiness</i> (reprint)	at the printer
<i>Practice of Dzogchen</i> (new edition of <i>Buddha Mind</i> )	at the printer
<i>Tantric Practice in Nyingma</i> (reprint)	at the printer

(Please note that *Feminine Ground*, *House of the Turquoise Roof*, *Calming the Mind*, *The Practice of Dzogchen*, and *Emptiness Yoga* have been reintroduced to the trade as new books—most of them have been unavailable for a number of years and the interest in Tibetan Buddhism has greatly increased.)

The following books have been previously announced and are still in process:

<i>Machig Labdrön and the Foundations of Chöd</i>	looks like fall
<i>Natural Great Perfection</i>	late summer
<i>Tibetan Literature</i>	late summer
<i>Golden Letters</i>	fall-winter

mind and you will understand then whether or not one should be kind to one's relatives at the time of death. It is good for the bardo consciousness not to leave behind much wealth because it causes attachment. Spend your endowments on virtuous purposes now. Don't accumulate too much or have big plans for the future. This is not the way of Dzogchen. You should have a mind that's directed more toward the present."

His Holiness is spiritually and emotionally generous, bestowing blessings on everyone individually, no matter how late the teachings

end or how fatigued he is. Generally, he offers twice as many teachings as appear on the official schedule. And watching him in his "leisure" hours is a reminder of the unceasing effort made by those who fulfill their Bodhisattva vows. When he is not actively teaching or giving spiritual advice, His Holiness is fingering his mala and reciting mantras, or looking for someone to benefit. While waiting at one east coast airport, he scanned the crowd, his eyes settling on a woman seated opposite him. Since he speaks no English, he began pantomiming to get her

attention, knowing that even fleeting contact could plant a seed that would flower in future lives.

His Holiness plans to return to America to continue teaching and guiding his centers. Anyone interested in receiving teachings when he returns can write Kelly Lynch, Director, Orgyen Kachod Ling, 1042 S. Kensington Avenue, Los Angeles, CA 90019.

His Holiness is a force of nature, a living repository of Tibet's most exalted spiritual traditions, a great tertön and siddha. He is not to be missed! ■

## United Nations Bans Dalai Lama from 50th Anniversary History

United Nations officials have banned any reference to the Dalai Lama in a forthcoming history of the UN, saying mention of the exiled Tibetan leader is "not acceptable."

The deletion of the Dalai Lama is one of more than 30 cuts demanded by UN officials in a book commissioned for the 50th anniversary of the UN this year. Passages removed from the book include the names of countries the UN itself has called to account for human rights violations.

The cuts went ahead despite an appeal by the book's editor, Jonathan Power, former foreign affairs columnist of the *International Herald Tribune*, to UN Secretary General Boutros Boutros Ghali. "I cannot sanction a series of cuts that have made the book dishonest," he told the Secretary General.

His name and the names of all authors, including Maurice Strong, Secretary General of the Rio Earth Summit, and Mabub ul Haq, Editor of the UN's annual Human Development Report, have been withdrawn from their articles in a last-minute compromise so that the book, *A Vision of Hope*, can be published without further argument.

Mr. Power said the cuts amounted to "intellectual cleansing."

The chapter on human rights, written by Richard Reoch, a former senior official of Amnesty International, quoted a speech made by the Dalai Lama at the 1993 World Conference on Human Rights.

His Holiness said: "It is in the inherent nature of human beings to yearn for freedom, equality and dignity and they have an equal right to achieve that...Brute force, no matter how strongly applied, can never subdue the basic desire for freedom and dignity."

This was ruled out by UN Under-Secretary General Gillian Martin Sorensen, Special Adviser to the Secretary General for Public Policy. In a letter to Mr. Reoch she told him, "The lines are not acceptable. There are many suitable quotations from other prominent individuals which could be used expressing the same point."

Fearing that Mr. Reoch would withdraw his article from the book

and that other authors would do likewise, a compromise was reached whereby the 12 articles in the book appear without attribution to any single author.

The quotation from the Dalai Lama came from a speech His Holiness had prepared for the World Conference on Human Rights to which he was invited by the host Austrian Government, along with 13 other Nobel laureates.

He was initially barred from the meeting when the Chinese delegation said they would leave the conference if he was allowed to enter the building. This provoked a boycott of the conference by all the Nobel laureates. After days of negotiation, His Holiness was finally permitted to enter the UN building in Vienna—a moment of historic significance for a man who is perhaps the world's most renowned refugee—but he was not permitted to deliver his prepared speech.

At the invitation of Amnesty International, he spoke in a public park outside the conference site where thousands gathered to hear him. It was there that he delivered his vigorous defense of the Universal Declaration of Human Rights.

"I explained to the UN officials that His Holiness' speech was significant because he was speaking as an Asian in support of universal human rights at a time when Asian governments were challenging that principle," Richard Reoch told *Snow Lion*.

"They simply refused to allow any reference to the Dalai Lama. It reminded me of the way people's names were forever removed from history in George Orwell's *1984*. In effect they were asking me to go along with the 'disappearance' of Tibet and I refused."

Readers are asked to express their concern about the decision to ban any reference to His Holiness the Dalai Lama in the book *A Vision of Hope* by writing to: Under-Secretary General Gillian Martin Sorensen, Special Adviser to the Secretary General for Public Policy, United Nations, New York, NY 10017; tel. 212-963-1995; fax 212-963-1185. Please send a copy of your letter to your Congressional representative. ■

### BUDDHISM THROUGH AMERICAN WOMEN'S EYES

Continued from page 1

for bringing them together in this treasure trove of advice for all practitioners."—Janice Willis, Wesleyan University

"While the real Dharma—wisdom and compassion—is formless, Buddhism as a method of practice takes on the form of the cultures it meets. This book is a refreshing, experientially based and enriching contribution of American women to Buddhism in the West."—Thubten Chodron, author

The following is an excerpt from Chapter 3.

#### Reflections on Impermanence: Buddhist Practice in the Emergency Room

by Margaret Coberly

...One experience I had in the trauma room gave me a sudden and vivid insight into the bigger picture—an expanded recognition which went beyond conventional thought and reflected the transient nature of all things. Surgeons worked on a multiple trauma victim trying to suture an oozing hole in the patient's aorta, while I performed open cardiac massage. I held the heart in the palm of one hand, pressing and releasing the ventricles with the other, simulating the intermittent contractions necessary to circulate the blood through the organism. Everything became one to me in that moment—life, death, and the heartbeat that separated the two, which I literally held between my hands. I realized with great intensity that people, preoccupied with the way they believe things are or should be, often overlook what is actually happening in the present moment. In the absence of preconceived ideas or expectations, every moment carries with it the potential for a fresh and new experience of the eternally changing kaleidoscope of existence.

All who suffer serious injury, illness, loss, or the threat of death are jolted into a situation that suddenly is very tenuous. Longevity can no longer be taken for granted. This recognition shocks the habitual patterns of thought an individual has developed to characterize reality. Having one's fixed, structured conceptualizations and expectations suddenly threatened by death, however, can lead to deep insights into the impermanent nature of all phenomena. Often this insight leads to a healthy sense of freedom from the overwhelming fear usually accompanying death. To be with a dying person is to recognize that separation is inevitable.

Separation can occur at any time and this recognition continually challenges one's sense of permanence. Being compassionate and empathetic with a dying person can promote an intensely moving and profound interaction: the underlying awareness that each day could be the last is a powerful antidote to superficial chatter and pretentious interactions. Reality becomes what is happening right now—in the present one moment that might be the last. What has gone before no longer exists; what is to come is only fantasy. In the face of preconceived ideas involvement in the dying process can transform one's habitual, mundane pattern of existence to a life infused with the sacredness of all existence.

The greater visibility of the Fourteenth Dalai Lama, Tenzin Gyatso, since his exile from Tibet in 1959 and his recent award of the Nobel Peace Prize, along with an increasing number of publications by Tibetan teachers and scholars has contributed to the increasing public awareness of Tibet and its richly detailed psychological teachings. I found in these teachings an abundant source of information regarding death, dying and impermanence.

The Tibetan Buddhist view of death is remarkable in many ways, especially in that it maintains that an innate wakefulness or awareness of our true inner nature—the light within—is potentially present in all of us. The now famous Evans-Wentz translation of *The Tibetan Book of the Dead* contains the message that a person, dead or alive, has a choice in any given moment to transform his or her perceptions of reality from externalized to internalized sources. Tibetan Buddhist doctrine maintains that this

transformation can occur by recognizing the transitory nature of the universe—impermanence. Recognizing the impermanent nature of the universe enables a person to see through habitual patterns of thinking to the importance of the present moment. In one sense, this realization that the present moment is the only reality that truly exists involves letting go of the past as well as of preconceptions about the future.

I had been confronted by death almost every day as a nurse in an inner-city emergency room in Los Angeles. Many of us there cried at times; but we did not talk about death. Life seemed impermanent around death, uncertain and insecure, especially when a child died—but there was never time for discussion, and we knew well how to work in that emergency room as though death were quite distant from us all. Thus, I was not prepared for experiencing a personal death in my own family.

Waiting in the thoracic surgeon's office for my brother Wheeler's diagnosis, I felt emotionally paralyzed. The room vibrated with tension and fear and I could almost feel the second hand dragging itself across the face of my watch, stalking the moments, as we waited for the news. Wheeler was scared, and so was I. It was difficult for me to look at him. Rather than face him, and confront questions about his possible death, I concentrated on three rows of dusty, antique chemistry bottles in a cabinet behind the surgeon's desk. Examining those old bottles I tried to subdue the terror and panic rising inside me. The physician came in briskly, slid the x-rays onto the view boxes, and flipped

Continued on next page

## Retreat with Milarepa

The following is a schedule of retreats at Milarepa Center. At Milarepa, the teacher participates in the retreat with you (except Heruka Vajrasattva). All teachers listed are ordained and have extensive retreat experience.

Vajrapani	Geshe Tsulga	June 24-July 2	\$200
Vajrayogini	Geshe Tsulga	July 29-Aug. 19	\$400
White Tara	Thubten Pende	August 20-27	\$200
Milarepa	Thubten Wongmo	Dec. 26-Jan. 1	\$200
Heruka Vajrasattva		Jan. 5-April 4	\$1400

Vajrayogini initiation will be offered *only if requested*. You must also have received initiation for the Heruka Vajrasattva retreat. Costs include room and board, teacher donation/travel and offerings/pujas.

For the solo retreat, Milarepa Center also offers quiet, heated, single-occupancy retreat cabins with meals and a view, from \$15/day. Call or write for brochure: Milarepa Center, Barnet Mountain, Barnet, VT 05821. For more information call 802-633-4136. ■



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## BUDDHISM THROUGH AMERICAN WOMEN'S EYES

Continued from page 4

the lights on behind each one. Pointing to a large, irregular form in the thoracic cavity depicted on the film, he summarized—distantly and technically—a few possible causes for the large and ominous shadow. He ended his constrained explanation by declaring: "It has to be considered malignant until proven otherwise." A seeming eternity of screamingly silent moments passed as we stared at the M.D. in stunned disbelief. Then we started asking questions rapidly, searching for some small thread of error in the situation. After all, how could someone so youthful, successful, intelligent, handsome and well-loved as Wheeler have a terminal illness? It just could not be true. Denial was the only coping mechanism we had available for this unanticipated and unwelcome turn of events.

The terminal diagnosis is a major turning point in the life of a patient and his or her significant others. Routine ways of thinking and living are suddenly and violently interrupted. But certainty is nowhere to be found, and denial is often the first response to this sudden and alarming exposure to impermanence.

The Tibetan Buddhist approach is to cultivate mindfulness of death every day of life for the primary purpose of gaining insight into the impermanent nature of the universe. Tibetan Buddhism asserts that an awareness of the transient quality of life expands one's mental outlook by enhancing concern for the welfare of others, deepening an appreciation for the present moment, and greatly reducing the fear of death. One important Tibetan Buddhist method suggested for cultivating an awareness of death involves meditating daily on the following three ideas:

(1) Death is definite: death has come to everyone in the past; there is no way to halt the passing of our time; and, everything is subject to change and therefore impermanent.

(2) The time of death is indefinite: human life has no definite life span; the chances for death are great; and the human body is frail.

(3) At the time of death nothing else matters except one's mental state: friends and relatives are of no help; wealth or power cannot help; and the body cannot help.

I took care of Wheeler for three months while he was dying of cancer in his home. Although we had always been extremely close, we became intractably bonded during the process of his dying. We worked very hard together to try to maintain a level of objective understanding about death so that Wheeler could experience the ra-



In this volume six western women scholars and practitioners of Tibetan Buddhism come together to explore the issues of "women" and of "the feminine" in Tibet. In a group of critical and provocative essays, they discuss female role models, the nun's life, and gender and role identity as these have manifested in the context of Tibet. These essays thus help to fill a gap in this important area of study, and the volume

diance of an individual who has found peace within himself. Whether a patient, a loved one, or a caregiver, any person who is at ease around terminal illness and death can give immeasurable comfort to family and friends who are frightened and confused about the imminence of death. There is no way to eradicate the grief and sadness that accompany death; stripped of fear, however, death can be a moment of intense unity between all those present. The last few breaths my brother took were moments suspended in time. Whispering reassuringly to him, and holding his head on my arm, I struggled with having to let go of him as he passed out of his ravaged body forever. The finality of death is dazzling in its clarity. The sense of loss I felt was excruciatingly painful and yet looking at Wheeler's corpse, I realized that the part of me observing death was precisely the same thing that had just departed from his body.... ■

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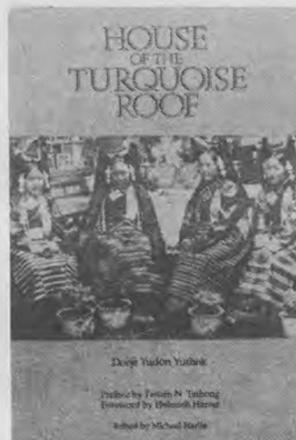
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—Carebanu Cooper, *The Tibet Journal*

This very frank and thoughtful autobiography of a Tibetan noblewoman describes life in Lhasa before the Chinese occupation. The author possesses an insider's view of the highest government circles—both her father and her husband were cabinet ministers, and her brother served as prime minister—as well as a novelist's sensitivity for the revealing detail that brings this fascinating past to life.

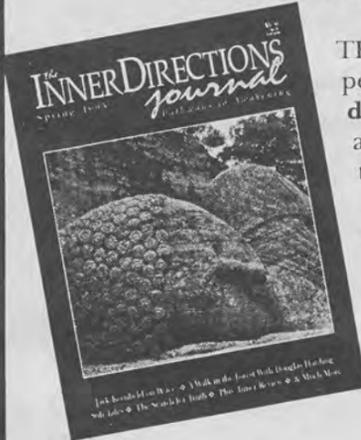
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## Lhasa Historic City Archive Appeal for photos of Lhasa houses

From the conservationist point of view, 1995, the year of the 30th anniversary of the founding of the Tibetan Autonomous Region, was an absolute disaster for the city of Lhasa. In a few months, the 1300-year-old Tibetan capital has lost more historic substance than in the last two years combined. Two more houses on the Barkor, Lhasa's "intermediate pilgrim road" encircling the Jokhang Temple (built ca. 641 C.E.) were pulled down—both dated back to the 17th century.

The Lhasa Historic City Archive project, initiated in late 1993 between Germany, Paris and England, has photographed every every pre-1950 building still standing

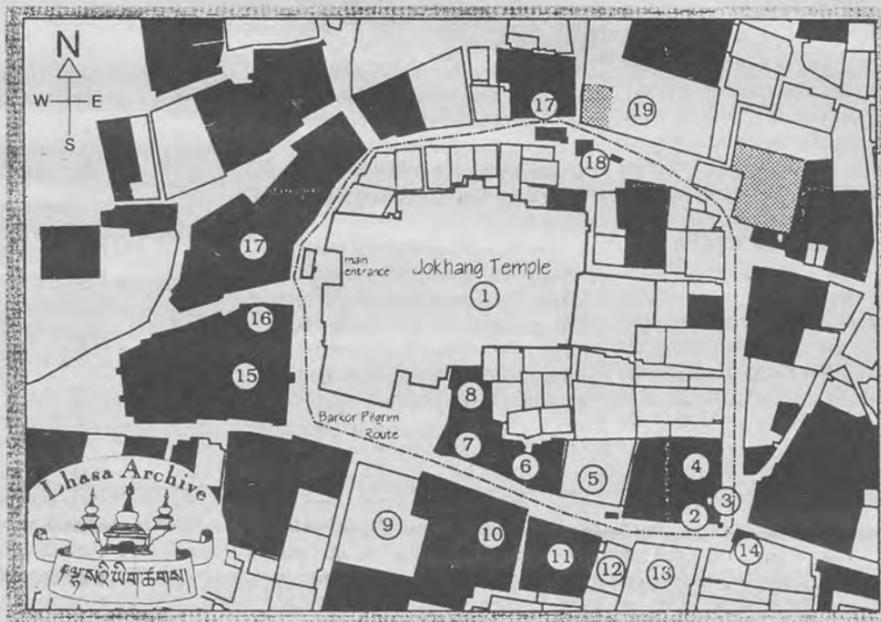
in Lhasa. These photos, together with the name, location and approximate age of each building, will be put into a preservationist catalogue to be presented to the municipal government of Lhasa together with the urgent request to protect these last buildings—slightly more than 150 old houses built in the traditional Tibetan style.

The Archives Project is also collecting photographs of buildings already pulled down.

Any photographs showing old city houses (please don't send pictures of temples!!) will be tremendously helpful in their on-going ef-

forts to save what's left of Lhasa's architectural heritage. Old photo, new photo, b/w, color or slide, any quality. Individuals and institutions possessing collections of old pictures (even paintings!) of Lhasa houses are also kindly requested to contact them. They need to know when the photo was taken and who should be credited (include contact information if possible). Thanks to everyone who, by action or by silent prayer, supports these efforts.

Contact: LHASA HISTORIC CITY ARCHIVES, c/o Andre Alexander, 01/02, Schwartzkopffstr. 9, 10115 Berlin, Germany. ■



Map of the inner city of Lhasa, surrounding the Jokhang Temple built ca. 641 C.E. Black areas indicate buildings demolished between 1948 and 1994; grey areas show demolitions this year. More demolitions are scheduled to follow.

## Tsultrim Allione to speak in Grafton, VT

Tsultrim Allione will give a lecture entitled "The Mandala Principle" in Grafton, VT on Sunday evening, October 1, 1995. The lecture will be in the White Church on Main St. (Rt. 121) in Grafton from 7-9 p.m. A reception will follow.

Tsultrim is a senior student of Namkhai Norbu Rinpoche. She has recently established Tara Mandala Retreat Center in Pagosa Springs, CO. She has been a nun in the Tibetan tradition and is the author of *Women of Wisdom*, a series of biographies of Tibetan yoginis. ■

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Pema Osel Ling (Lotus Land of Clear Light) is a 102 acre retreat center in the Santa Cruz mountains, 75 miles south of San Francisco. Under the spiritual direction of the Venerable Lama Tharchin Rinpoche, the center was established for the preservation of Vajrayana Buddhism and Tibetan culture.

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setting, Pema Osel Ling is also the home of a Dharma College (shedra) under the direction of Tulku Thubten Rinpoche.

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## Seva Foundation's Eye Care Projects



by Maura Santangelo, M.D.

In February of 1991 my family and I flew to Nepal, where I had volunteered with the Seva Foundation to work as an eye surgeon for 6 weeks at the Lumbini Eye Care Project near the Buddha's birthplace. I had been in private practice for 10 years, and for the previous two I had been looking for ways to use my expertise to make a more significant contribution to reducing suffering caused by blindness. Blindness is a more significant problem in developing countries than in countries like the US. Young blind individuals are deprived of the means to earn a living in countries whose economy can ill afford either the reduced economic productivity or rehabilitation for the affected individuals. I wanted to avoid the type of type of relief work that undermines the local institutions if there are any, and diminishes any interest in local support for native development. I was also skeptical of programs which go into a place for a short period of time, bring in a team and technology that is neither locally available or reproducible, and perform hundreds of cataract operations. These teams typically do not stay long enough to do adequate post-operative care, nor do they provide training and support for local physicians. As a result, they leave behind higher expectations that cannot be met locally in the future. However, Seva Foundation's philosophy encourages self-reliance by supporting people, emphasizes training of individuals, assists local production and decision-making, and aims to develop financial self-sufficiency.

After many letters and communications with Seva Foundation, I finally landed in Kathmandu. I had

prepared for this trip by reading all the books I could find on Nepal, from travel books to inner searches and outer explorations all resulting in some sort of personal transformation, some magical meeting. The shock of Kathmandu was eased somewhat by a stay of a few days at the Blue Star Hotel. The hotel is in Tripureswar within walking distance of the Nepal Eye Hospital, the Kathmandu office of the Seva Foundation, and the Nepal Association for the Prevention of Blindness.

In 1991 Seva's Kathmandu office was directed by Dr. Nicole Grasset. The Seva Foundation was established in 1979 by a group of individuals who had worked directly

At the time of this meeting there were 5 ophthalmic surgeons in Nepal, all in the Kathmandu Valley, to serve a population of 13 million. Most of the population could not reach the capital, or if they did, after many days of walking, they would find a surgical waiting list of a year. A few eye camps were performed in the hills, but certainly not enough to meet the demand, or to make any impact on the backlog of cataract blind.

After that first meeting funds were raised for a feasibility study to develop a coordinated national eye program, using the same principles that had been successfully applied in the smallpox eradication effort. Dr. Grasset personally raised funds for the original study.



in or been inspired by the World Health Organization's global program to eradicate smallpox, a campaign that was notable not only for its success but also for the historic attempt to eradicate a disease which had been with humanity for a very long time. Dr. Grasset had directed that effort in South Asia, and had had much opportunity to observe the plight of the blind in that part of the world. In 1978 she participated in a WHO workshop on world blindness in Delhi, where she met Dr. Ram Prasad Pokhrel, an eye surgeon from Kathmandu.

After meeting Dr. Grasset I had no doubt that, once she thought that a project had merit, she would do whatever might be necessary to get the project going. She can be very persuasive. Later the effort was funded by the government of the Netherlands in cooperation with WHO. The Seva Foundation was born from that early period, its mission to relieve suffering by compassionate action.

In 1979 the Seva Foundation helped establish a Nepal National Eye Program. Cataract operations were done by expatriate ophthal-

mologists from the US, Canada, the Netherlands and Germany, who also provided training for the local surgeons.

When I arrived in 1991, the Nepal Eye Hospital had been established in Kathmandu by Dr. Pokhrel, and Tribhuvan Teaching Hospital was training several ophthalmology residents per year.

A short flight on Royal Nepal Airline took us to Bhairahawa, a dusty, sprawling town 5 or 6 kilometers from the Indian border. Bhairahawa is the largest town close to Lumbini, the birth place of the Buddha. It is an overnight stop for many pilgrims on the way to Lumbini. The Best Hotel in town was fully booked with groups of pilgrims for the duration of our

stay, so we were to stay at the Next Best Hotel. Nice rooms, many mosquitoes, a few geckos, but, alas, no hot water. The people were helpful, even if confused by our English. I did not get breakfast on my first day.

The hospital was a stuccoed, one-story building with the Eye Care Project attached to one side. The outpatient clinic consisted of one cavernous, dusty room open to the outside, with birds nesting by its high windows.

In spite of the surroundings up to 300 patients a day were examined. At the height of the day many patients would crowd into the room trying to attract the doctors' attention. Most of them, having traveled for several days, had come prepared with provisions to camp as needed. Some of the inpatients were housed in a small bamboo hut off the side of a courtyard, which also served as a waiting area.

The day started with examination of patients who were scheduled for surgery later that morning. They were to be found on one side

of the courtyard, squatting on the ground, holding their pink medical records, with one eye painted red—the eye scheduled for surgery. A surprising number were young women with bilateral mature cataracts. Most had a very depressed affect, head down, head covering brought down over the face, eyes closed. I was to see that appearance many times—the longer they had been blind, the more dejected they appeared. Usually a dramatic change would occur in their demeanor once they could see again. Examination consisted of a flashlight sweep of both eyes. The pathology was obvious: all pupils were white or dark brown from a mature cataract.

We then made rounds on patients who already had their surgery. I was impressed at how well patients were doing. The operating theater was a small, darkened room. There were three beds and two operating microscopes. I scrubbed at a sink in another room, rinsing my hands with water poured directly from a teakettle. No gloves, but I had "ispirit" poured on my hands. This alcohol ablation was to be repeated between each patient, in lieu of a repeat scrub. I did the same operation I would have done in the US, implanting the same intraocular lens, but with only minimal technology. The whole process was very efficient, with minimal time between each case. After the first 5 cases, the number I might have done at home in one morning, I stopped counting. The day became a blur of incision, cataract removal, insertion of lens, tedious suturing. Sometime during that first morning the lights went out in the middle of a case. The circulating assistant immediately produced a flashlight, and held it in position, as I continued on, as though nothing were amiss. This would occur again several times throughout the day. There was only one generator for the hospital, and most of the time it was with the eye camp team, somewhere up in "the hills."

At about 1 p.m. on that first day, it dawned on me that we would not stop for a break until all the cases were finished. There was a limited number of scrub gowns, and we

*Continued on page 8*

## Audio Visual Materials Featuring the Works of His Holiness the XIV Dalai Lama Wanted

A project designed to collect, preserve and promote all His Holiness' works has been launched.

The positive outcome is the decision to establish an independently managed Central Archives for this purpose. Until the project takes a concrete shape, the Library of Tibetan Works and Archives has been assigned the responsibility of doing the initial work.

The Central Archives would house at one location all the col-

lected works of His Holiness, including video and audio material, printed and published matter, and photographs. This would be a means of preservation and promotion of his teachings, ideas, philosophy, and universal message.

Donations of films, videos, audio tapes, photographs, and printed materials are requested. If you have such materials in your collection, we would be grateful for a do-

nated copy for deposition at the Central Archives.

Your cooperation is invaluable, and should you know of any other individuals or organizations who would be interested in this project, please ask them to contact us: Gyatsho Tshering, Director, Library of Tibetan Works & Archives, Gangchen Kyishong, Dharamsala 176215, H.P. India. Tel. 91-1892-2467. ■

### SEVA FOUNDATION

*Continued from page 7*

were already using them! That's when I realized how awful I was feeling, from jet lag, the effect of the antimalarial drug I had been taking, the lack of breakfast on that first morning. My legs were falling asleep from sitting in the same awkward spot for 3 hours. I was feeling very, very sorry for myself. As I reached the bottom of this feeling, it occurred to me that, of course, everyone else around me was in a similar condition. But they weren't complaining, at least not in any way that I could understand. Not only that, but they worked under these conditions 6 days a week, almost every week: a humbling experience, and a lesson I was to learn from the Nepalis. They were also sensitive enough to realize that I was not feeling well, and after a flurry of activity and shouting across closed doors, an offering of orange Fanta was produced.

At that time a second-year ophthalmology resident was also working at Lumbini. The set-up in the operating room allowed two surgeons to work side by side, facilitating teaching and transfer of skills. This, of course, worked in both directions. It was that aspect of my stay in Nepal that I consider most important and of lasting impact, that is the transfer of skills and technology in a way that is appropriate for the conditions. I, on the other hand, learned that it is possible to do a very good job with minimal equipment and minimal resources.

Since February of '91 I have been back to Nepal every year. In 1993 a permanent Eye Hospital was completed. By 1994 it had achieved financial self-sufficiency for its basic operating costs. This 75-bed hospital performed 6,000 surgeries last year, of which 70% included intraocular lens implantation. A small number of patients, those who can afford it, are charged a small fee, allowing the hospital to provide free care to those who can't afford anything at all. This was the model developed at Aravind Eye Hospital in Madurai, India, which is the other major eye program supported by Seva.

It is at Aravind that an intraocular lens factory was established with Seva's help, and it now provides 85% of the IOLs to over 100 nonprofit institutions at a subsidized price, making western technology more readily available from local production. In addition, Aravind provides training for surgeons from other countries, as well as workshops on how to reproduce the same model elsewhere. What Seva does best is to develop individuals; the programs arise from that.

During my last visit to Lumbini in February of '95, I felt superfluous. The Nepali staff, whether physician or assistant, have acquired the confidence to look beyond the daily workload to where they would like to see the program in 4 or 5 years. On my last day there, over 500 patients were seen in the clinic, and 120 were scheduled for surgery. The sense of pride, euphoria and confidence is difficult to describe. The Seva program in Nepal is, in many ways, now running on its own.

After my most recent stay I traveled from Lumbini to Dharamsala to visit the Tibetan Delek Hospital, to see whether there was any need for eye care in the Tibetan population. The hospital has an ophthalmic assistant, who trained at Aravind. He can perform eye examinations, prescribe and make eyeglasses and diagnose disease, but has uncertain surgical back-up. After my visit with Dr T. D. Sadutshang, we are now planning an eye camp at Delek Hospital in February of 1996. The camp will provide screening for the Tibetan and Indian populations, giving us some idea of the incidence of disease, as well as provide surgery for

those in need. I am in the process of gathering donations of equipment and supplies, and will be in need of financial support for supplies which I cannot obtain by direct donation.

On July 8th I will fly to Lhasa with a team sponsored by Foundation Eye Care Himalaya to work in an eye camp in Lhasa and one in Linzhi, and to see how feasible it would be for Seva to become involved in Tibet as well. This would seem a natural extension for an organization that has had its origins in the Himalayas, and whose mission it is "to relieve suffering by compassionate action."

Seva blindness prevention initiatives are supported by medical equipment and supplies donated by medical companies. Financial support comes both from private individuals and other foundations. If you would like to support the Seva effort in Tibet or at Delek Hospital in Dharamsala you can contact: Suzanne Gilbert, PhD, MPH, Blindness Program Director, or Alexa Wilkie, MHS, Blindness Program Coordinator, at the Seva Foundation offices at 8 North San Pedro Rd, San Rafael, California 94903. ■

## THE ACHI FOUNDATION Drikung Kagyu Institute Monk Support Program & Retreat Center

### Monk Support Program

Currently there are about 140 student monks at Jangchub Ling Monastery, India, and 20 student monks at Drikung Thil in Tibet who need food, clothing, basic medical care, texts and school materials. \$20 per monk per month is necessary to adequately provide for their needs. Your support will make it possible for many of these student monks to eventually return as spiritual leaders to their communities in India and Tibet as well as bring the Dharma to Drikung Kagyu centers in the West.

### Retreat Center

There are many Western Drikung Kagyu practitioners who have expressed a desire to go into

retreat at Jangchub Ling. As there are no suitable facilities available at this time, His Holiness Chetsang Rinpoche has requested \$37,500 to purchase the necessary acreage before planning and constructing a new retreat center. By making it possible for serious Western students to study under the guidance of Drikung Kagyu retreat masters, you will greatly assist others on the path to enlightenment.

*Please make checks payable to The Achi Foundation and mail to Bauer Knight, Tibetan Meditation Center, 9301 Gambrill Park Road, Frederick, Maryland, 21702. Tel. 301-473-5750. Contributions are tax-deductible. ■*

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## Sakyong Enthronement

In May of this year Sawang Osel Rangdrol Mukpo was enthroned as the holder of the Shambhala lineage of teachings and leader of the international Shambhala community.

This rare ceremony, performed only once previously in the West, is an ancient rite which enthrones the Sawang as a Sakyong. A Sakyong, or "Earth Protector," is one who inspires a sense of sacredness, caring for others, and basic goodness in both individuals and society as a whole.

The Sakyong Enthronement and Kalachakra Empowerment were conferred by His Holiness Penor Rinpoche on Sunday, May 14. The event was attended by some 1800 members of the worldwide Shambhala community, as well as a number of important spiritual teachers from around the world.

This event is particularly significant because it is the first time this ceremony, known traditionally as "The Blazing Jewel of Sovereignty," has been performed on such a large scale in the West. Traditionally, this ancient rite would be conducted at a large monastery in one of the Buddhist centers of Asia.

### H. H. Penor Rinpoche

His Holiness Penor Rinpoche, who conducted the major ceremonies during the celebration, is the supreme head of the Nyingma lineage, the oldest of the four schools of Tibetan Buddhism.

The Nyingma school was founded by the revered saint Padmasambhava, who first established Buddhism in Tibet in the sixth century.

The Nyingma lineage includes more than 3,000 monasteries and numerous other centers throughout the world. Traditionally, the lineage had six central monasteries in Tibet. One of the largest was Palyul, which together with its branch monasteries held over 100,000 monks. Penor Rinpoche is the eleventh in a line of teachers who have overseen the Palyul lineage.

Born in Eastern Tibet in 1932, Penor Rinpoche entered Palyul Monastery as a child and after a

period of rigorous training, assumed his role as leader. In 1959 he was forced by the Chinese invasion of Tibet to flee to India, where he established Namdroling Monastery in Mysore. Namdroling is home to a monastic community of more than 1200 and houses the largest Nyingma scholastic college.

Penor Rinpoche became supreme head of the Nyingma lineage in 1991 upon the death of His Holiness Dilgo Khyentse Rinpoche, previous head of the lineage and a close teacher and advisor to both Chogyam Trungpa Rinpoche and the Sawang Osel Rangdrol Mukpo.

Penor Rinpoche is the holder of many important and ancient teachings and rites which have been passed on to him, and is one of the most highly regarded Tibetan Buddhist teachers alive today. He is one of only a few people in the world qualified to perform the Sakyong Enthronement ceremony.

The lives of the Palyul masters and their tradition of teachings are presented in *A Garland of Immortal Wish-fulfilling Trees* by Ven. Tsering Lama Jampal Zangpo, trans. by Sangye Khandro, Snow Lion Publications, \$15.95. ■

## Tibetan Women Refugees Documentary Media Project

Documentary producers Vanessa Smith and Roslyn Dauber are seeking sponsors to enable completion of the video *Tibetan Women Refugees*. The work-in-progress will be screened in Beijing at the NGO Forum for the Fourth U.N. Women's Conference. The documentary focuses on the status of Tibetan women refugees in India, Nepal, and the United States.

Since 1959 Tibetan exiles have been forced to adapt to difficult circumstances—illness, poverty, separation and loss, exile, disorientation and trauma. *Tibetan Women Refugees* is a personal look at how women perceive their own lives compared with those of their mothers and daughters. It foretells the continuing viability of traditional Tibetan culture in the modern world.

Inspired by the International Year of Tibetan Women, the film asks complex questions about how women refugees manage to keep themselves and their culture alive. The video explores the changing role of women in Tibetan communities; the old social patterns that support women and children in refugee settlements; their religion

and spiritual culture; and the possibilities for achieving social and economic security. The video takes the viewer to diverse locations—Tibetan carpet factories in Nepal; government-in-exile sponsored nunneries; the Tibetan Children's Village; a suburban home in L.A.; remote village settlements; the Turquoise Tara Oracle; a traditional wedding in Kathmandu; and the Tibetan Institute of Medicine and Astrology.

As part of our fund-raising efforts we are offering a trek to Mustang Valley. Producer Smith resides in Kathmandu, and has been able to organize this insider's tour of Nepal based on extensive travel and research. The tour and trek runs from September 20 to October 8, 1995. A noted anthropologist expert in the area will accompany us to the kingdom of Mustang, which was established in the 14th

century. The area's Tibetan culture has remained undisturbed by modern influences. It is only accessible by foot. The trip begins in Kathmandu, where tours of holy sites and monasteries are set. A flight to Pokhara allows us to tour a refugee settlement. From Pokhara we fly to Jomsom, the launching point for the trek. We promise an unforgettable cultural experience for the serious trekker and the knowledge that the trip is also a contribution to the completion of our one-hour documentary on Tibetan women and their culture in exile.

For more information about the trek or our video, please contact Roslyn Dauber or Vanessa Smith, T.W.R.—Mustang Tour, P.O. Box 2822, Malibu, CA 90265. Tel./fax 310-393-7322. email: rdauber@igc.apc.org. ■

### Sambhota

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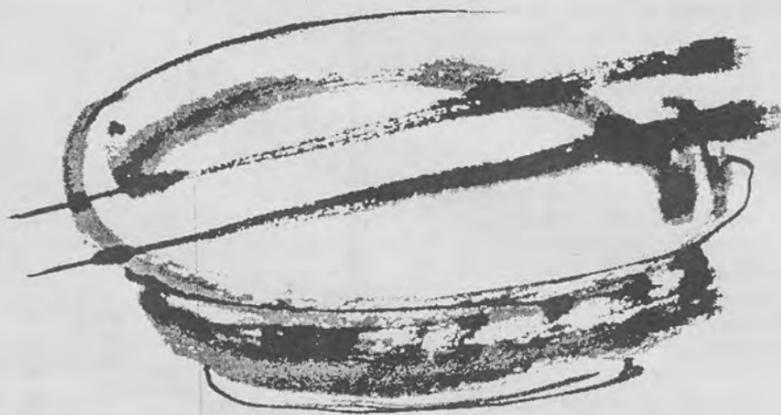
## Direct Relief International

Direct Relief International, a medical assistance organization which has been working with Tibetan refugees for 30 years, is coordinating an airlift this fall to Tibetan refugee settlements and charitable health facilities throughout India. Direct Relief and other international agencies as well as Tibetan and Indian support organizations will be providing 80,000 pounds of medical goods, clothing and food. For more information please contact Susan Fowler at 805-964-4767. Cash contributions designated "Tibetan Airlift" to be used to cover expenses would be gratefully accepted and can be sent to Direct Relief International, 27 S. La Patera Lane, Santa Barbara, CA 93117-3251. Contributions are tax-deductible. Thank you for your support! ■

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## Sacred Music Sacred Dance for World Healing



The sacred performing arts have, in all ancient societies, been considered one of the most powerful vehicles for inspiring healing, peace and harmony within the world. Tibet, which preserved one of humanity's most ancient civilizations, was especially strong in this respect.

Tibet's largest monastic university was the famed Drepung Monastery. The home of the early Dalai Lamas, it was founded in 1416 in order to collect and transmit the ancient Buddhist arts and sciences. At its zenith it often housed more than ten thousand monks, training them not only in the philosophical and spiritual traditions, but also in various sacred performing arts.

The monastery was closed by the Communists in 1959 shortly after Chairman Mao's invasion of Tibet, and most of its monks were either killed or put in concentration camps. Two hundred and sixteen of its members escaped to India, where they re-established their institution in the refugee camps of Karnataka State. This illustrious institute presently houses approximately 2,200 monks.

In 1988-89 eight monks from the Loseling college of Drepung Monastery undertook the monastery's first world tour. Jointly sponsored by the Canada Tibet Friendship Society and Richard Gere of Tibet House, N.Y., and billed as "Sacred Music Sacred Dance for World Peace," the group performed traditional monastic music and masked dances in 130 cities in North America and Europe. Wearing rich brocade costumes and playing twelve-foot-long trumpets, they were greeted by full houses wherever they went. As well as theaters and auditoriums in dozens of universities, museums, and civic centers, their venues included the Herbst Theater, San Francisco; Symphony Space, Broadway, N.Y.; the Sanders Theater, Cambridge; the Paramount Theater, Austin; and the Commonwealth Institute, London. They were previewed and reviewed in hundreds of newspapers, and made dozens of radio and television appearances. The recording of their music from this tour (*Tibetan Sacred Temple Music*, available from Snow Lion) held

a top twenty-five listing on the New Age charts for a full year, and in Canada achieved number one on this chart.

Inspired by the success of their first visit to the West the monastery allowed a second group of monks to tour North America from September 1991; and then a third tour from September 1993. Each of these took in more than a hundred cities and the lamas were greeted by capacity crowds.

For another year from September 1994 the monastery will again be allowing a group of lamas to tour North, Central and South America. Led by H. E. Jampa Tulku, one of Loseling's foremost reincarnate teachers, this group will again share Drepung Loseling's ancient sacred traditions, as well as creating sand paintings and engaging in other related activities. Once again they will visit over a hundred cities, drawing from their traditional temple music and dances to create an arrangement of pieces believed to generate energies conducive to world healing. Singing in the multiphonic technique, and playing their traditional instruments such as cymbals, bells, drums, long horn trumpets, high horns, and so forth, they will share this unique performing art tradition with international audiences. The repertoire of masked dances will include the Yak Dance, Dance of the Sacred Snow Lion, the Skeleton Dance, and Dance of the Black Hat Masters.

From August 1-6, 1995, the Loseling monks will be in Santa Monica, California, creating a Healing Buddha sand mandala at the Barnes & Noble Bookstore at the Third Street Promenade. Donations for the sand mandala, made directly to Drepung Loseling Monastery, are needed; contributions are tax-deductible. The Santa Monica visit will also include teachings, workshops and a public performance; for more information please call 310-393-0184 and leave your name, address and phone number.

Information about the national tour is available from tour coordinator Lida Sims, 2534 Brookwood Dr., Atlanta, GA 30305; tel. and fax 404-816-5635. ■

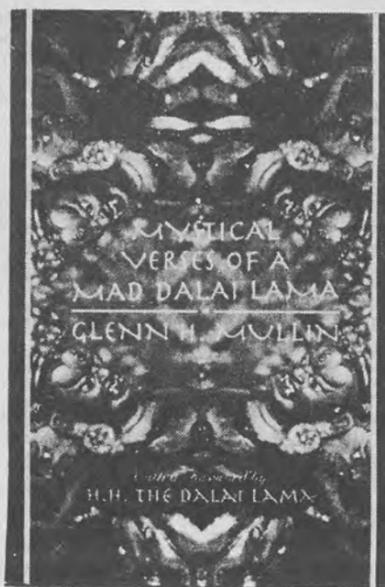
## Tibetan Medical and Astrological Institute Announces Course in Tibetan Medicine

We are pleased to announce that in response to many requests, TMAI will be organizing a ten-day course on Tibetan Medicine. The course will be given in English and will be held from November 24 to December 4, 1995, in Dharamsala, India.

Although this course has been designed for doctors, scientists and healers, anyone wishing to learn more about the ancient art, science and philosophy of Tibetan medicine is also welcome to participate.

For information and registration

forms, please contact T. Tashi, Director, Tibetan Medical and Astrological Institute, Gangchen Kyishong, Dharamsala 176215, Distt. Kangra, H.P. India. Tel. 91-1892-22618; fax 91-1892-22457 (Dharamsala); fax 91-11-4635099 (Delhi). ■



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## Survey of Publishers and Publications on Buddhism

A recent issue of *Gassho* focused on the scholarly domain of Buddhist Studies. The publication was based on a paper presented by Dr. Charles Prebish entitled "The Academic Study of Buddhism in America: A Current Analysis" at the Annual Meeting of the American Academy of Religion. The AAR is the largest national organization devoted to the study of religion.

Dr. Prebish collected information on the location of academic programs for the study of Buddhism, professional organizations devoted to Buddhist studies, scholarly journals and book publishers. Out of 125 individuals contacted whose major teaching and research work fell into the discipline of Buddhist Studies, 87 responded.

Journals were ranked as follows:

1. *Philosophy East and West*
2. *Journal of the International Association of Buddhist Studies*
3. *History of Religions*
4. *The Eastern Buddhist* (tie)
4. *Journal of Buddhist-Christian Studies* (tie)
6. *Journal of Chinese Philosophy* (tie)
6. *Journal of the American Oriental Society* (tie)
6. *Journal of the American Academy of Religion* (tie)
9. *Japanese Journal of Religious Studies*
10. *Pacific World*
11. *Cahiers d'Extreme-Orient* (tie)
11. *Tibet Journal* (tie)
11. *Monumenta Nipponica* (tie)

14. *Journal of Asian Studies* (tie)
14. *Numen* (tie)

A ranked list of university presses includes:

1. University of Hawaii Press
2. State University of New York Press
3. Princeton University Press
4. Cambridge University Press (tie)
4. Oxford University Press (tie)
6. Pennsylvania State University Press (tie)
6. University of Chicago Press (tie)

The ranked list of commercial publishers includes, in order:

1. Snow Lion Publications
2. Wisdom Publications
3. Asian Humanities Press (tie)
3. Motilal Banarsidass (tie)
5. Harper & Row (tie)
5. Shambhala (tie) ■

## Dharma Friendship Foundation Seeks Donations for Nuns' Training Program

Since the time of the Buddha, some individuals have been called to commit deeply to the Dharma by offering their lives through the renunciation of worldly concerns and comforts, and the cultivation of ethical purity. They have gone forth in faith, and the transmission of pure teachings has greatly relied on the efforts of these nuns and monks. Those efforts have helped insure that true, clear teachings might be offered to us today. In Asia, the commitment of individual monastics is supported by the ordained Sangha community and by the laity through its deep respect for monastics and offerings to nuns and monks.

As Buddhism moves to the West, nuns ordained in the Tibetan Buddhist tradition have found themselves unified with the Tibetan Sangha and the Buddhist laity through the teachings of the Buddha, but they have also found themselves in a sort of limbo without sufficient direction from the teachers who are already occupied with Tibetan ordinations and without strong support from the Western laity. It is not uncommon for nuns to be ordained and then to be quickly turned back into the Western world with little support. Some must take secular work to support themselves. Furthermore, they also find themselves without an established monastic community who might help them balance a renunciate's life in the Western world. Speaking to His Holiness the Dalai Lama at the 1993 Western Buddhist Teacher's Conference, Ven. Tenzin Palmo explained, "They start with so much enthusi-

asm, with so much pure faith and devotion, and gradually their inspiration decreases. They get discouraged and disillusioned, and there is no one who helps them. It is a very hard situation, and it has never happened in the history of Buddhism before."

As a result of the discussions with His Holiness, several Western nuns who practice in the Tibetan tradition are organizing a three-week intensive training program. It will be held in Bodhgaya, India in February 1996. Teachings on Vinaya monastic discipline will be given by Ven. Geshe Konchong Tsering and Ven. Bhikshuni Wu Yin. Other senior teachers who have confirmed include Khadro Rinpoche, Jetsun Chime Luding, and Geshe Sonam Rinchen. In addition, twenty other nuns and teachers will be on hand offering their insights on topics which include women practitioners; life in and outside a monastery for Western nuns; history of the Bhikshuni Sangha; the practices of the various Buddhist traditions; areas that Westerners frequently misunderstand; and learning from Christian nuns.

Registration and detailed information can be obtained by writing to: Dharma Friendship Foundation, c/o Sarah Porter, 711 N. 70th Street, Seattle, WA 98103 USA. Tel. 206-782-7873.

Tax-deductible donations, payable to Dharma Friendship Foundation, can be sent to the same address. Please write your name, address and phone on the back of the check. Thank you for your support! ■

## Sponsorship Program For Elder Tibetans



Over three decades have passed since many Tibetans fled their homeland to escape the Chinese invasion. They suffered the loss of their country and separation from their families. Today many of them are in their 70's and 80's struggling in foreign lands without support. These impoverished elder Tibetans urgently need your help.

When you become a sponsor to an elder Tibetan, you provide basic necessities, food, clothing, medical care, and living quarters. Moreover, you offer them the opportunity to regain their dignity and to maintain their Tibetan traditions. This makes a loving difference in their lives.

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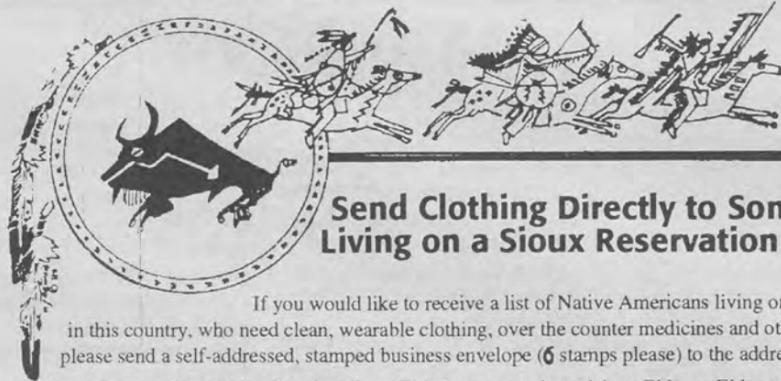
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In addition to the clothing list, there is an Elder's program in which an Elder or Elder couple, living on a reservation are connected with an individual or family. The purpose of this program is to help supply some of the material needs of the elderly, 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 (6) envelope and you will receive the list and elder program information. A \$2 donation will help cover the cost of making copies (20+ pages).

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## Nepal Hands Tibetan Refugees into Chinese Custody *Urgent Action Appeal*

On May 6, 1995, the Nepalese authorities transferred into Chinese police custody 33 Tibetan refugees trying to escape Tibet. Please support the protest of this policy by sending the following letter or your own version to the Nepalese embassy in Washington and to the Nepalese mission in New York. ■

### Need More Snow Lion Newsletters?

If your dharma group or organization would like to receive a bundle of Snow Lion Newsletters for free distribution, please let us know. Just tell us how many you think you can use of each quarterly issue and we will send them to you. ■

His Excellency Basudev Dhungana  
Ambassador  
The Embassy of Nepal  
2131 Leory Place, N.W.  
Washington, DC 20008

Your Excellency:

I am writing to you to express my deep concern at the news that on May 6, 1995, the Nepalese border police transferred 33 Tibetans who were trying to escape Tibet into Chinese police custody.

The Tibetan refugees are escaping from harsh Chinese rule in Tibet, where the continuing human rights abuses have been condemned by parliaments and human rights groups around the world.

We appeal to your government to permit all future Tibetan refugees to pass through Nepal to India where the Tibetan refugees seek the peace and freedom that they are being denied in Chinese-occupied Tibet.

Yours sincerely,

cc: Ambassador Narendra Bikram Shah  
Permanent Mission of the Kingdom of Nepal  
820 Second Ave., Suite 202  
New York, NY 10017

## Snow Lion Now on THE WORLD WIDE WEB

Snow Lion Publications now has a fully capable information site on the Internet's World Wide Web. The URL (uniform resource locator) for this site is:

<http://www.well.com/user/snowlion/>

and contains a lot of information; it can be viewed with benefit by a text browser like Lynx, though it has some graphics and is best viewed with NetScape, Mosaic, Cello, or Web for Windows from EInet (these browsers and more are available on the Internet). We currently have our complete catalog on-line plus news and cultural information, some of which is not in the newsletter. There will be some archiving of news and cultural information.

There has been a tremendous explosion of Web information on Tibet and other previously little-

known areas of the world. The Snow Lion Web Site, while only a few weeks old, will be updated at least fortnightly, and over the next few months will add links to information about Tibet on the Internet and elsewhere.

Snow Lion is a progressive publisher dedicated to making information on Tibet available in many

media and with the technical capability and determination to bring it to fruition.

We hope that you enjoy browsing the Snow Lion Web page, and we welcome your comments.

Calvin D. Smith  
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## Be Informed About Tibet

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

**Canada Tibet Newsletter** (quarterly, \$20) Canada Tibet Committee, 4675 Coolbrook Ave, Montreal, Quebec H3X 2K7, Canada. International news as well as information of interest to Tibet supporters in Canada.

**News Tibet** (quarterly, free) and the *US Tibet Committee Newsletter*. USTC, 241 E 32 St, NY, NY 10016 (tel: 212-213-5010). Political and cultural news.

**Snow Lion Newsletter** (quarterly, free) Snow Lion Publications, PO Box 6483, Ithaca, New York 14851. tel: 607-273-8506. This is the paper you are presently reading. It is available to anyone on request and sent for free. Please let your friends know about Snow Lion!

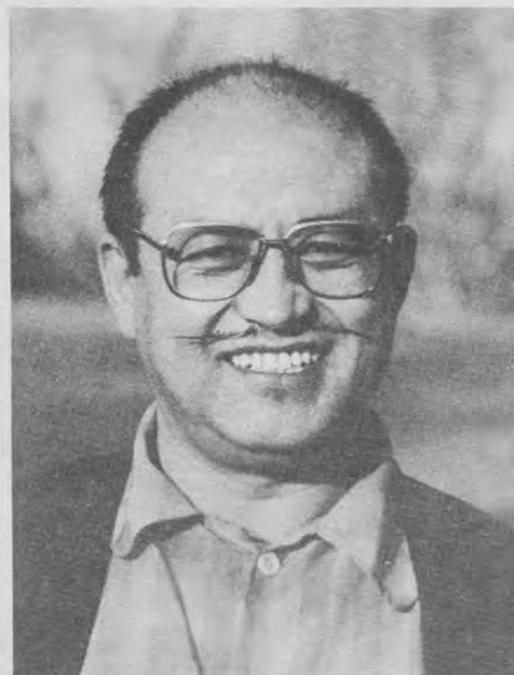
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## THE VENERABLE LAMA SONAM JORPHEL RINPOCHE



Ven. Lama Sonam Jorphel Rinpoche was born in Ladakh, and is recognized as a Master and holder of all teachings in the Drikung Kagyu Lineage. He has spent over 20 years in a cave on retreat, and is former Retreat Master at Lama Yuru in Ladakh.

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# Win a trip to the MANI RIMDU FESTIVAL!

Snow Lion Publications has made an arrangement with Snow Lion Expeditions to give one of our customers a free tour to the annual week-long Mani Rimdu Festival in December, 1996. In exchange for advertising space, Snow Lion Expeditions will take our lucky winner to the Festival, the most spectacular religious festival of the Everest region. Conducted in Nepal's Khumbu, Mani Rimdu celebrates the victory of Guru Rinpoche over the demons and his introduction of Buddhism to Tibet. Mani Rimdu exemplifies the vibrant and festive nature of Tibetan Buddhism and Sherpa culture and provides an opportunity for Sherpas to commune with friends and relatives as well as to obtain spiritual blessings.

Our customers who have a yearning to experience Nepal's Himalayas and this festival held at Chewang Monastery need to



**Mani Rimdu celebrates the victory of Guru Rinpoche over the demons and his introduction of Buddhism to Tibet.**

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and a few other personal items. Some restrictions apply.

**For more information about the trip, contact: Snow Lion Expeditions, Oquirrh Place, 350 South 400 East, #G2, Salt**

**Every time you order from us between now and Monday, February 19, 1996, you will receive a chance to win—just let us know that you want to go.**

additional cost. Not included are: lunch and dinner to, in, and from Kathmandu; passport and visa fees; airport departure taxes; tips; any medical treatments associated with the trip including immunizations or emergency evacuations; insurance of any kind; excess baggage charges;

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Revered for the depth of his realization and extraordinary ability to transmit the Buddha's teachings, Milarepa, Tibet's renowned saint, wandered the terrain of eleventh-century Tibet guiding countless followers along the Buddhist path. Milarepa's songs and poems are bold and inspiring, his language direct and immediate.

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# SNOW LION'

The Age of Exploration, halted for so long by insular Cold War politics which sealed much of Tibet's borderlands, has experienced a re-birth in the Himalaya. Government restrictions have relented, unveiling many areas nestled high among the Himalaya, undisturbed for so long by the changes that have swept the 20th-century world. From Mustang and Inner Dolpo to Spiti and Rupshu in India, testament to past centuries of cultural and ecological continuity in the Himalaya is now open to select groups of venture-some individuals.

Your guide into these timeless lands of the Himalaya is Snow Lion Expeditions, a unique Himalayan travel, service and outfitter of treks, mountaineering expeditions and overland journeys. Our mission is to re-create the spirit of exploration and high adventure of the early Western expeditions into the region, but, with the heightened sensitivity of our own era, to operate with careful regard for the natural environment and local culture.

We travel only in small groups to minimize our impact on these fragile lands and create unique and personal

experiences for our guests. Groups of no more than eight allows greater flexibility and leaves days open for those spontaneous events which are the essence of adventure. Snow Lion Expeditions provides the professional guides whom you seek for such a significant journey - experts well-versed in the culture, art, and natural history, and responsible for the challenging passage of visitors through the remote Himalaya.

In turn, we seek expedition participants ready to encounter the exotic and the unexpected, and who want to experience in a profound way the people, the land and the rich culture of this fascinating region. "If travelers just want to say they've been to Tibet, they can easily fly to Lhasa and stay at the Holiday Inn; but Snow Lion's clients are different. They are adventuresome and insightful," says Snow Lion's Operations Director Alan Burgess. "They must fit into the environment to observe and be unobtrusive. They want to go to the areas that are difficult to reach because they want to explore a pristine environment and interact with the last vestiges of Himalayan cultures."



SNOW LION pioneers treks to areas previously closed or restricted along the Tibetan border with Nepal and India. With the end of the Cold War, most of these regions are open, although on a restricted basis. In Nepal, those regions are Inner Dolpo (opened in 1994); Mustang (opened in 1992) one of the world's last remaining Tibetan Buddhist kingdoms; and Manaslu (opened in 1991) which features an adventurous trek around the world's seventh highest summit. In India, newly opened areas along the Tibetan border include Spiti (opened in 1993); and Rupshu (opened in 1995), one of the wildest and least inhabited Himalaya regions, where the shores of Tso Morari Lake house a Nyingma Pa Tibetan Buddhist monastery.

"In these new frontiers, the centuries-old traditions of the Himalaya remain unimpacted by Western influence," says Snow Lion's Burgess. "The terrain and climate will continue to prevent rapid change in a land where the wheel is largely useless and access to the interior is only possible via ancient footpaths."

#### RUPSHU: TREKKING ON THE CHANGTANG

Trek in the unknown and unmapped province of Rupshu at the far western edge of the Changtang Plateau and encounter nomadic Tibetan families, herds of ibex, kyang and bhraal on the way to the Buddhist monastery complex at Tso Morari Lake. 26 days.

#### SPITI: N PROVINCE OF ANCIENT TIBET

Travel by minivan along the ancient transhimalayan trade route to obscure villages and monasteries of the once great Tibetan kingdom of Guge to Tabo Monastery

(est. 996 AD). Travel this remote area to view the rich temple art that has emerged from this exchange of transhimalayan religious faith and artistic styles. 16 days.

#### HIGH HIMALAYAN TRAVERSE: MAKALU TO EVEREST

Cross snowfields and glaciers and rappel off cliffs on a wild traverse across 150 miles of rugged Himalayan terrain between the base camps of Makalu and Everest. 30 days.

#### KANCHENJUNGA: FIVE TREASURES OF THE SNOW

Journey through lush forests below cascading waterfalls into the rugged upper valleys to reach base camp beneath Kanchenjunga, world's third highest summit. 29 days.



DOLPO is one of the most remote and inaccessible regions of Nepal. A land of high passes, nearly-impenetrable gorges, turquoise lakes and pristine mountain panoramas, the wild countryside of Dolpo was first chronicled in The Snow Leopard by Peter Matthiessen and George Schaller in 1973. Today, Dolpo is a fascinating travel opportunity since very few westerners have tread the paths of Nepal's least trekked regions.

#### DOLPO: FULL MOON FESTIVAL AT SHEY GOMPA

Trek with Tibetan and Dolpa pilgrims to the most important celebratory event of Inner Dolpo at Shey Gumpa. Masked dancers and long colorful religious processions celebrate Guru Rinpoche's conquest of local demons. 31 days

#### NOMADIC TRAILS OF UPPER DOLPO

Trek with Tibetan nomads and salt traders across three high alpine passes along ancient trade routes

to the turquoise lake of Phoksumdo and explore the Bonpo monasteries of Trap Valley. 27 days.



LANGTANG VALLEY, nestled at the base of mountains which separate central Nepal from Tibet harbors an integrated population of Tamangs and Tibetans. The trail begins amid dense forests and then ascends to an alpine valley where yak bells and Buddhist chants ruffle the rarified air. Because of its close proximity to Kathmandu and moderately high elevation, Langtang is perfect for those who want to sample the highlands of Nepal, but don't have an extended vacation.

#### SNOWCAPS ON THE TIBETAN BORDER

Ascend the Langtang valley for a look through the fluted summits of ice and snow to nearby Shishapangma-Tibet's highest peak-before descending via Goasinkund, a trio of sacred alpine lakes. 15 days.



SURROUNDED BY TIBET and governed by a Tibetan royal family, the medieval kingdom of Mustang survives as one of the last remnants of the historical Tibetan realm. Mustang is a dramatic land of ancient walled fortress-villages and monasteries hewn out of rock walls. The kingdom of Mustang caught the attention of veteran Himalayan travelers when it

opened in 1992. Isolated by government regulation from trekkers who circle the Annapurna, this jewel of the Himalaya is now open.

#### THE FORBIDDEN KINGDOM OF MUSTANG

Trek northward through ochre and vermilion gorges beneath the towering Annapurna range to the fabled, walled villages of Mustang, the once forbidden Tibetan Buddhist kingdom. 17 days.

#### PILGRIMAGE TREK IN LOWER MUSTANG

Off the main Annapurna circuit, two little known villages in the southern reaches of Mustang, Dzong and Putra, remain unexposed to western influences, yet retain the atmosphere and character of Mustang. Visits sacred Muktinath, the second most holy site in Nepal. 13 days.



IN SANSKRIT, Bhutan means the "end of Tibet," but in Bhutan's native Tibetan dialect it is Druk Yul meaning the "Land of Thunder Dragon." Bhutan remains the least known and most environmentally pristine of the Himalayan countries. It is truly the Himalayan region's sole remaining forbidden territory - a land upon which few westerners have viewed, let alone tread. Bhutan provides visitors with a close glimpse into pre-20th century Tibetan culture. Leave Western trekkers behind and enter with humble respect into the Land of Thunder Dragon.

#### THUNDER DRAGON: TREK TO BHUTAN'S SACRED REALM

Trek through dense forest to Chomolhari, Bhutan's sacred summit, along trails leading through walled fortress villages and Tibetan Buddhist monasteries. Trekkers explore remote villages, monasteries-including Tiger's

#### MISSION STATEMENT

To share the essence of the Himalaya-its vastness, timelessness, culture and humanity, and to provide our customers with the highest quality travel experience available in this extraordinary part of the world.

Nest-and the capital city of Thimpu. 19 days

#### DAGALA TREK: ALPINE TRAILS ON BHUTAN'S WESTERN SPINE

The Dagala is Bhutan's least trekked range with views of Thimpu and Paro valleys and the peaks along the Tibetan border during the season of numerous festivals.



LADAKH means "land of passes" in the local Tibetan dialect; but we call it the "land of light." One of the westernmost regions of the Tibetan realm, Ladakh has escaped many of the changes that Chinese occupation has inflicted within Tibet itself. Today, "Little Tibet" upholds the continuity of its venerable past. Isolated in a high plateau region of stunning mountain ranges and precipitous river valleys in the Himalayan rain shadow, Ladakh's culture has nonetheless been enriched by its position as a southern outpost of the Great Silk Road.

#### LAND OF PASSES LAND OF LIGHT

Ascend arid and pastel canyons across the high passes of the Great Himalayan Range in Ladakh's Markha Valley as ever-changing light dances on a wildly beautiful, stark and mystical landscape ascending to the Kongmaru La pass (17,050'), where it is possible to see K2 on the far-off northern horizon. 17 days.

#### PASSES & GORGES OF ZANSKAR

Epic summer transhimalayan trek across the Great Himalayan Range crossing four high passes and dozens of rivers following the remote Zanskar River gorge at the western edge of the Tibetan plateau. Discover obscure monasteries, nomadic families, herds of wild ibex and dramatic scenery. 32 days.

# S H I M A L A Y A

## EXPLORING THE ANCIENT CULTURE OF LADAKH

Relaxed touring in the Indus River valley to traditional Tibetan Buddhist monasteries. An in-depth look at the ethnic Tibetan people of Ladakh, their lives, art architecture and culture by minivan with light day hikes. 14 days.



**1995 TOTAL SOLAR ECLIPSE**  
Join an astrologer from the Tibetan government-in-exile for one of the last Great Total Eclipses during this millennium. Witness this cosmic event at the 'Path of Totality' under the cloudless skies of Rajasthan's Thar Desert. The 8-day odyssey includes Raja palaces, camels, Taj Mahal and crowded bazaars. Trip is priced and scheduled to dove-tail with many trekking departures in Nepal.



**KAILAS:**  
**CENTER OF THE UNIVERSE**  
In October 1994, Snow Lion led a trekking group from Humla, in Western Nepal, to Burang and on to Darchan at the base of holy Mount Kailas. From here we walked the 4-day kora around the venerable mountain over the Doma La (19,250').

*While we were successful last year, we have not rescheduled the trip for 1995. Officially, the border crossing from Humla is again closed and last autumn competing trekking groups were turned back at the border. Although it may open by autumn 1995, we have no assurances that it will and, even if it does, Chinese border crossings are unpredictable. The alternative to trekking in from Humla is driving for seven rough days in each direction from Lhasa or Kathmandu to Darchan.*

*We have heard that the border from Ladakh might open in 1996 and, when it does, Snow Lion plans to stage its Kailas trips from there. It is a 3-day drive from Leh to Darchan via the ancient ruins of Tsaparang and Tolling.*

CALL  
**1.800.525.TREK**



## HIMALAYAN MEDITATION RETREAT

Tibetan Buddhist meditation course at Kopan Gumpa outside Kathmandu followed by a Himalayan trek to Sherpa villages, Chewong and Thubten Choling monasteries of the Solu-Kumbu. 22 days.



**TIBET**  
TIBET has long aroused the wanderlust of the world's most intrepid explorers, its allure stemming from geographical and self-imposed isolation. Until the 1980s, few outsiders had the tenacity to penetrate the high passes and towering peaks of the Himalaya and cross the stark Tibetan Plateau. Today, it is a sparsely populated province. Inland salt lakes dot the arid landscape between towering peaks roamed by traders and shepherds.

## JOURNEY TO THE 'ROOF OF THE WORLD'

A classic overland journey from Nepal's medieval cities of Kathmandu, Bhaktapur and Patan through a break in the Great Himalayan Range to explore the gilded palaces, temples and monasteries of Lhasa, Shigatse and Gyantse. 15 days

## SHISHAPANGMA BASE CAMP TREK: TIBET'S VALLEY OF FLOWERS

Trek through high alpine pastures and over glacial moraines to the base of Tibet's highest mountain and explore the forbidden cities of Lhasa, Shigatse and Gyantse. This great adventure begins with an intense cultural odyssey across the Tibetan Plateau from Lhasa to the Nepali border. 19 days.



**ANNAPURNA**  
RISING OUT of subtropical jungle and tumbling onto the austere Tibetan Plateau, the Annapurna massif delineates environmental and cultural realms that appear worlds apart. Walk along ancient trade routes encircling the Annapurna and discover how jungle and rain shadow, Hindu and Buddhist compliment in a most colorful mosaic.

## ANNAPURNA MASSIF HEART OF THE JEWEL

The best days of the Annapurna Circuit have always been those spent above the tree line on the Tibetan plateau. Trek along high benches away from main trails to look for the natural fauna of the region, cross the wild pass of the Thorong La (17,770') to descend into the deepest gorge in the world, the Kali Ghandaki. 19 days.

## CARAVAN ROUTE TO LOWER MUSTANG

The trek follows the trails of ancient commerce through villages of many of Nepal's diverse ethnic groups and through numerous highland and lowland ecosystems. You will encounter Hindu and Buddhist pilgrims at the holy shrines of Muktinath and Thakali and Manang traders. 17 days.

*"If travelers just want to say they've been to Tibet, they can easily fly to Lhasa and stay at the Holiday Inn; but Snow Lion's clients are different. They are adventuresome and insightful..."*



**EVEREST**  
THE SNOW CAPPED SUMMIT of Chomolungma (as Everest is known in Tibetan), the world's highest peak at 29,028', looms over the Khumbu region of Nepal. Magnificent mountain scenery sets the backdrop for the village lifestyle of the local Sherpa people, whose warm hospitality charms you with openness and generosity.

## ULTIMATE EVEREST

A world-class high altitude trekking odyssey through high Himalayan mountain villages in the shadow of Everest. Trek to alpine lakes of Gokyo and the summit of Kala Pattar (18,471') at the base of Everest. 22 days.

## EVEREST CLOSE UP

Fast track the haute route to Kala Pattar (18,471') at the base of Everest over glacial moraine beneath the world's highest mountains. At the head of the Khumbu valley, Kala Pattar provides unobstructed views of Everest. 17 days.

**MOUNTAINS & MONASTERIES**  
Trek through charming Sherpa villages and explore four major

Tibetan Buddhist monasteries in the shadow of Everest and its neighboring giants. 17 days

## VALLEY TO THE SKY

A unique trekking approach to Everest through dense forest and untouched Sherpa villages of the Solu-Khumbu to reach the base camp of Everest, the world's highest mountain. 27-days

## EVEREST!

A wonderful introduction to the Everest region's towering peaks, charming villages and exotic Tibetan Buddhist monasteries. Designed specifically for those with limited time. 13 days.



**MANASLU**  
UNTIL RECENTLY, the high valleys north of Manaslu (26,760'), the seventh highest mountain in the world, were closed to foreign trekkers. Now open, visitors to these Tibetan borderlands will encounter the traditional lifestyles of people who have only begun to interact with the outside world. Trails pass through a rich quilt-work of landscapes: rice paddies, bamboo forest, precipitous river gorges and the stark landscape of the Tibetan Plateau.

## MANASLU:

**ANNAPURNA TRAVERSE**  
Destined to become a classic trek, the traverse follows a unique route which takes us through an endless variety of ecosystems, past numerous remote ethnic groups on a high altitude odyssey. A strenuous high-altitude odyssey in the remote realms beyond both Manaslu and Annapurna, the best of two classics. 30-days



**SIKKIM**  
THIS YEAR, Snow Lion will begin treks into the fantastic lands of Sikkim whose borders have only recently opened. Sikkim, the smallest state of the Republic of India, is mostly mountainous, lying in the shadow of Kanchenjunga, the third highest peak in the world. Encircled by Nepal to the west, China to the north, Bhutan to the east and Calcutta to the south, Sikkim historically served as a crossroads of Asia. Sikkim's snow capped peaks are punctuated by high mountain passes through which lay the eastern caravan routes to Lhasa; yaks and ponies carried cardamom and rice one way, Chinese silks and salt the other.



**MANI RIMDU**  
SNOW LION will take a select group to the Mani Rimdu festival, the most spectacular ritual event of Sherpa culture. Conducted solely in Nepal's Khumbu valley, in the shadow of Everest, this week long festival takes place in the post-harvest lull in agricultural activity. This annually performed analogy of Guru Rinpoche's victory over the Bon Po demons, and hence the introduction of Buddhism to Tibet, portrays the vibrancy and festive nature of Tibetan Buddhism and Sherpa culture. Mani Rimdu provides an opportunity for Sherpas to commune with friends and relatives as well as to obtain spiritual blessings. The lama who leads this ceremony is The Venerable Trulshik Rinpoche, a well-known lama.

We invite those with a special interest in Tibetan Buddhism and a yearning to experience the Himalaya of Nepal to join us on this most festive and celebratory of treks. We will offer two different formats to view Mani Rimdu, both of which will travel to Chewang Monastery.

In 1996, Snow Lion Publications will offer this trip (see News article in this issue) as a premium to its customers.

**NOTICE:** *Though both companies share the same name and commitment to Tibetan culture and the environment of the Himalaya, Snow Lion Corporation (d/b/a Snow Lion Expeditions) of Salt Lake City, Utah and Snow Lion Publications Inc. of Ithaca, New York are independent and unaffiliated.*



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## Stupa for Tertön Migyur Dorje

In an auspicious and unexpected occurrence, His Holiness Pedma Norbu (Penor) Rinpoche offered a body relic of Tertön Migyur Dorje to Jetsunma Ahkön Lhamo and the students at his Western seat of Kunzang Palyul Chöling (KPC) in Poolesville, MD. His Holiness' surprise gesture came in the midst of a 15-day conferral of the entire cycle of Migyur Dorje's Nam Chö revelations this June. To express their gratitude and devotion, the KPC sangha will enshrine the Migyur Dorje relic in a 45-foot stupa at the precise center of their 65-acre meditation park.

His Holiness considers this relic so rare, and of such great importance to the Nyingma tradition, that he is sending Tulku Rigdzin Pema, a stupa expert from H.H. Dilgo Khyentse Rinpoche's monastery, to supervise every detail of the stupa's construction and perform necessary rituals. Because Tulku Rigdzin Pema is in such demand worldwide, he can only come to KPC for a month and a half in the early fall. The construction must be complete before he leaves. After its completion, the stupa will be available to all people as a place of pilgrimage and devotional retreat.

Migyur Dorje, the 17th-c. "child tertön" whose past lives include that of Ananda, the Buddha's per-

sonal attendant, revealed sadhanas for over 700 meditational deities before his death at age 23. These revelations continue to be the principal practice for the hundreds of Palyul monasteries as well as the Karmapa's Kathog monastery, and have led countless beings to realization.

Penor Rinpoche, in another occurrence unusual at American dharma centers, ordained 15 people during his visit, some coming from as far away as New York, New Mexico, and Oregon. Among these 15 were nine monks taking the 253 vows of gelong (full) ordination, eight of whom will remain at KPC. The other six, four men and two women, took the getsul vows of novice ordination. In an extraordinarily generous gesture, His Holiness provided all 15 with new robes, ceremonial yellow robes, a shirt and a dingwa (meditation mat). KPC's ordained community now numbers 35, making it the largest community of Westerners in the Tibetan tradition in North America.

If you would like information about supporting the construction of the Migyur Dorje stupa by donating money, materials, or labor, please contact KPC at 18400 River Road, Poolesville, MD 20837 or call 301-428-8116. ■

## WILD LIFE, TAMED MIND Monks of Seraje Arrive in 1996

The monks of Seraje Monastery begin their American tour in March, 1996 with the multi-media program, *WILD LIFE, TAMED MIND: A Journey to the Heart of Tibet in Sacred Music and Dance*.

This unique performance of sacred music, chanting and dance tells the story of Tibet, its history, and the spiritual blossoming of Tibetan Buddhism. The program incorporates slides and video, and can introduce your community to Tibet in an entertaining format.

No monastery has had more impact on the transmission of Tibetan Buddhism to the West than Seraje.

More than twenty-five geshes and lamas from Seraje have taught all over the world, including such masters as Geshe Rabten, Geshe Sopa, Lama Yeshe, Zasep Rinpoche, Lama Zopa Rinpoche, and Geshe Kelsang Gyatso.

You can bring *WILD LIFE, TAMED MIND* to your community by contacting The Seraje Tour Office, Box 6877, Ithaca, NY 14850, Tel/Fax: 607-277-2159. You can also help the monks by contributing to the Seraje Van Fund, as we search for a motorhome or van to carry the monks with their message of peace and happiness for all beings. ■

## Pittsburgh Friends of Tibet Buy-a-Brick Campaign

*Help Build the Medical Dispensary in Katsel, Tibet*

Katsel is a village which is located northeast of Lhasa, the capital of Tibet. It has never had a school or medical facilities. The Swedish Tibetan Society and the United States Tibetan Society developed the Katsel project in recent years. The initial phase consisted of the construction of an elementary school for grades one through six. The school was completed and classes began in March of 1994. Dormitories and a dining hall have also been built with funding from Sweden.

The Swedish Tibetan Society and the U.S. Tibetan Society asked Pittsburgh Friends of Tibet to raise all of the funds for building the medical dispensary and to supply

and equip it. Each member of the Board of Directors has made a significant monetary pledge. The fundraising drive is now open to the general membership and all friends interested in bringing medical care to an impoverished Tibetan village. The dispensary will treat not only the children at the school, but all citizens who arrive at the door. Basic medical care will be delivered for simple injuries, anemia, dysentery, tuberculosis, malnutrition, hypertension, skin infections, and other common medical problems.

Pittsburgh Friends of Tibet has initiated a buy-a-brick campaign to raise funds for the construction of

the building. The cost is \$5.00 per ticket. Prizes such as a video or book concerning Tibet will be given away each October and March. Another raffle for a Tibetan carpet will be started in July of 1995 and the cost of each ticket will be \$10.00, with the drawing at a fundraising dinner to be held on October 22, 1995. The cost for the dinner will be \$75.00 with \$50.00 being tax deductible. All donations for the carpet raffle tickets and for the buy-a-brick tickets are fully tax-deductible. Checks should be made out to Pittsburgh Friends of Tibet, Inc., 514 Gilmore Avenue, Trafford, PA 15085. Tel. 412-373-1826. ■

## Fourteen Female Tibetan Buddhist Monastics Given Bhikshuni Ordination

by Mary Teal Coleman  
(Ven. Tenzin Yeshe)

In August 1994, thirteen fellow female Tibetan Buddhist monastics and I were given Bhikshuni vows by Ven. Thich Nhat Hanh at his meditational retreat, Plum Village, near Bordeaux, France. In addition, some male and female monastics from the Vietnamese Zen tradition received this ordination.

The women with whom I was ordained had taken the Five Precepts from Gendun Rinpoche at the Tibetan Buddhist center, Kagyu Dhakpo Ling, in France, where they live. I had previously taken Sramanerika vows from His Holiness the Dalai Lama in Dharamsala, India, in October of 1990.

As most readers of this publication are aware, the Bhikshuni vows are not available in the Tibetan

Buddhist lineage, so Ven. Thich Nhat Hanh showed great kindness in making these ordinations available to the female Tibetan Buddhist monastics.

The complete set of vows was given, including Five Precepts, Sramanerika (Ten Precepts), Shiksamana, and Bhikshuni (Eight Pratimoksha) vows. The Sramanerika, Shiksamana and Bhikshuni ordinations also include the taking of hundreds of minor vows, along with the major ones mentioned. The ordinations extended over a three-day period during a three-week retreat dedicated to studying the Vinaya and meditation as part of the ordination process. The re-

quired complement of senior Bhikshus and Bhikshunis were present, as they had come from many Buddhist centers around the world in order to help with this auspicious event.

Ven. Tenzin Yeshe lives near Charlottesville, VA, where she is studying for a Ph.D., runs a Buddhist teaching center called Dharma Institute and has founded a monastic retreat called Tara Gonpa. She has published a book called *Monastic* (see the book section of this newsletter.) You can contact her c/o Dharma Institute, P.O. Box 254, Ruckersville, VA, USA 22968 or by phone at 703-832-5282. ■

## Friends of Prison Sangha

Snow Lion occasionally receives letters from people who have been imprisoned and who are very interested in dharma. They are seeking to connect with dharma practitioners to exchange ideas, to receive moral support and to feed their spiritual hunger.

The following persons seek a "dharma pen-pal":

Ronald W. Taylor 81718 #6  
Colorado Department of  
Corrections  
PO Box 0999  
Canyon City, Colorado 81215-0999

Phillip Taylor #164012  
J.C.C.C., PO Box 900  
Jefferson City, MO 65102

Phillip has a group of 25 inmate friends interested in connecting with teachers, pen pals and books on Buddhism. ■

## TARA MANDALA RETREAT CENTER PAQOSA SPRINGS, COLORADO

### ❖ Vipassana Retreat ❖

August 19-27 — Anna Douglas and John Travis

### ❖ Lama Sonam Jorphel Rinpoche ❖

October 20-23 — Chöd Retreat

### ❖ Tsultrim Allione ❖

September 22-24 — Chöd Intensive Retreat — at Omega Institute, NY  
September 25-29 — Integration with the Elements — at Omega Institute, NY  
September 30 — The Mandala Principle — at The Open Center, NY  
October 1 — The Mandala Principle — in Grafton, VT  
October 6-8 — Chöd Intensive Retreat — at Interface, Boston, MA  
November 4-8 — Mandarava Retreat — In Washington State  
November 15-19 — Mandarava Retreat — in Northern California

TARA MANDALA is a RETREAT CENTER situated in the beautiful SAN JUAN MOUNTAINS OF COLORADO NEAR THE HEALING HOT SPRINGS OF PAQOSA. WE ARE 1 HOUR FROM DURANGO, 2 1/2 HOURS FROM SANTA FE AND CLOSE TO THE HISTORIC ATTRACTIONS OF THE FOUR CORNERS AREA.

FOR MORE INFORMATION ABOUT THE ABOVE PROGRAMS, WRITE OR CALL:  
PO Box 3040, PAQOSA SPRINGS, CO 81147 (970)264-6177 FAX 264-6169

## JACQUES MARCHAIS MUSEUM OF TIBETAN ART

338 Lighthouse Avenue  
Staten Island, New York 10306  
718-987-3500

Special 1995 Events in Celebration of  
**Our Fiftieth Anniversary**

Tibetan Ritual Dance - September 10th  
TIBETAN FESTIVAL - October 7th  
Thangka Painting Demonstration - October 8th

Call or write for information.

ART & PHOTOGRAPHY



**NEPAL: A Guide to the Art and Architecture of the Kathmandu Valley**, by Michael Hutt, et. al. 248 pp., 8 1/2 x 11," 312 b&w illustrations, 16 pp. of full color illus. #NEGUAR \$37.50

This illustrated guide describes the extraordinary cultural flowering that has occurred in the Kathmandu Valley. Maps, diagrams, line drawings, black-and-white photographs, and full-color plates beautifully illustrate the palaces, temples, stupas, monuments, sculptures, paintings, and other art forms, both Hindu and Buddhist, found within the region.

CHILDREN



**THE BUDDHA'S QUESTION**, by W.W. Rowe, Illus. by Pamlyn Grider. 24 pp., 8.5 x 11," #BUQU \$9.95

Queen Videhi of Rajagaha asks the Buddha to teach four hundred children about the way of awareness and love. In reply, the Buddha recounts his previous life experience as a plumeria tree. This tree painfully witnesses the cruel deceptions of a heron upon forty fish and a wise and crafty crab. Though helpless to intervene, the compassionate tree takes vows with far-reaching consequences.

Jataka Tales, or past-life stories of the Buddha, are traditionally used to teach wisdom and compassion. This beautifully-illustrated, rhymed version makes the story enjoyable for modern

English-speaking children ages five to ten.

**THE THREE SILVER COINS: A Story from Tibet**, by Veronica Leo & Tashi Daknewa. 32 pp., fully illustrated, 8 x 10" #THSICO \$12.95

"This children's story has all the elements of the best folktales: magic, a kind-hearted and likable hero, and good triumphing over bad...readers also become aware of many subtle aspects of Tibetan life, making this a delightful vehicle for multicultural awareness."—*NAPRA REVIEW*

Once upon a time there was a poor boy named Jinpa who lived in the high mountains of Tibet. For his hard work he received one day three gleaming silver coins. "With these you can become rich!" his mother told him. "Invest them wisely, and they will increase a hundredfold." so into the world Jinpa went, carrying his three silver coins, to seek his fortune...

This fully illustrated children's book retells a wonderful Tibetan story of a boy's adventure and the help he receives from several animals. It is one of our very best books for young readers!



DZOGCHEN

FORTHCOMING!



**THE GOLDEN LETTERS: The Tibetan Teachings of Garab Dorje, First Dzogchen Master**, trans. & ed. by John Reynolds; foreword by Namkhai Norbu. 150 pp. #GOLE \$16.95 Summer

*Three Statements That Strike the Essential Path* is an ancient Dzogchen revelation that introduces the practitioner to the nature of his or her own mind. One of the most immediately accessible commentaries, and nowadays one very widely known among Tibetan Dzogchen practitioners, is that of Patrul Rinpoche, the nineteenth century Dzogchen master. Both this and one by H.H. Dudjom Rinpoche are included here. One of the main purposes of these texts is to provide the practitioner with a direct cognition of Dzogchen, the Primordial State. We apologize that this book has been delayed so long, we expect that the book will be available this summer.

**NATURAL GREAT PERFECTION: Dzogchen Teachings and Vajra Songs**, by Nyoshul Khenpo Rinpoche, trans. & ed. by Lama Surya Das. 150 pp. #NAGRPE \$14.95 Available June.

"Nyoshul Khenpo Rinpoche is a spiritual gem among the last generation trained and nurtured in old Tibet. These teachings and heart-songs of this spiritual master are essential reading for anyone who has an interest in the path of the Natural Great Perfection. Their depth and pungent insight recall Milarepa—the collection is an inspiration for practice, and a wonderful companion for retreat."—

Daniel Goleman, author of *The Meditative Mind*

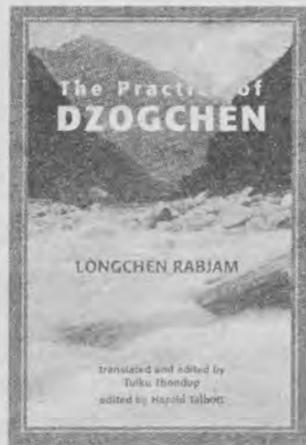
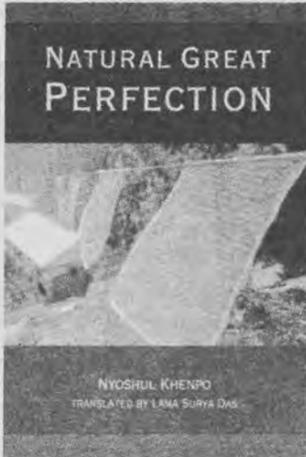
With the publication of *Natural Great Perfection*, Nyoshul Khenpo Rinpoche will enter the American consciousness as one of the truly great masters and vibrant exponents of Dzogchen practice. This inspiring collection of Khenpo's teachings provide the deepest possible insight into how to understand and how to practice the Dzogchen path. The teachings are followed by a collection of seven spontaneous vajra songs composed as the delightful play of wisdom consciousness.

Following his autobiography, he explores with radiant clarity and the joy of a storyteller and poet, the basic teachings of Buddhism, the inseparability of Bodhicitta (perfect compassion) and the practice of Dzogchen, and the ultimate nature of the mind—the view, path and fruit of the practice of Natural Great Perfection.

"This book is wonderful—a treasure house of liberating Dharma. Nyoshul Khenpo's heart-songs of wisdom illuminate understanding like a bright sun in a cloudless sky. They open our minds and inspire our practice. Lama Surya Das has done a great service in translating the profound teachings of *Natural Great Perfection*."—Joseph Goldstein, author of *Insight Meditation*

Nyoshul Khenpo Rinpoche is one of the most eminent Tibetan meditation masters. Learned in all four schools of Tibetan Buddhism, even before setting out on a lifetime of intensive meditation practice he was renowned and sought after as a scholar and teacher in Tibet. He is one of the principal lineage holders of the nonsectarian practice lineage, specializing in Longchenpa's Dzogchen Nyingtig teachings.

Lama Surya Das is one of the most highly-trained Western Dzogchen meditation teachers. He is the author of *The Snow Lion's Turquoise Mane*.



**PRACTICE OF DZOGCHEN: Writings of Longchen Rabjam**, trans. w/ commentary by Tulku

Thondup Rinpoche, Ed. by Harold Talbot, 482 pp. #PRDZ \$22.95

"The road map offered in this book is an invaluable guide for those who seriously wish to take this road towards the experience of the true nature of the mind."—*Parabola Magazine*

"Tulku Thondup Rinpoche has performed a service of inestimable value for all serious students of Buddhist thought. One of Tibet's greatest philosopher-sages, Longchen Rabjam, is here made accessible to the specialist and interested non-specialist in a manner that is authoritative, comprehensive and clear...This book fills a major gap."—Matthew Kapstein, *The University of Chicago*

*The Practice of Dzogchen* is an anthology of writings on Dzogpa Chenpo (Dzogchen) by Longchen Rabjam (1308-1363), the most celebrated writer and adept of the Nyingmapa School of Tibetan Buddhism. Dzogpa Chenpo is the innermost esoteric philosophy and meditation training, which until recent decades was only whispered into the ears of heart-disciples by the learned masters. Dzogpa Chenpo employs a meditative technique which effortlessly uncovers the emotional and intellectual layers of the mind and instantly awakens its essential nature, which is Buddha Mind or Buddhahood itself.

"This is one of the most significant works on Tibetan Buddhism to be published in recent years, treating with grace, beauty, depth and length a most important subject, namely the character of the dzogchen tradition and its placement within the overall structure of the Nyingma doctrine and training. An understanding of dzogchen will benefit any philosophical or religious study of Tibetan Buddhism. This is undoubtedly the most comprehensive work on the Nyingma to appear in English."—Glenn H. Mullin, *Tibetan Review*

This book was originally published as *Buddha Mind*.

HISTORY, SOCIAL ACTION & POLITICS

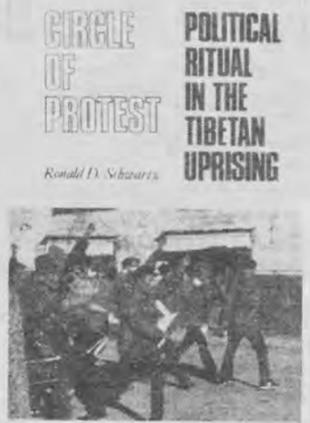
**CULTURAL HISTORY OF TIBET**, by David Snellgrove & Hugh Richardson. 304 pp., 66 pages of photos #CUHITI \$20

This intimate portrait of Tibetan civilization traces its cultural evolution from its sixth-century pre-Buddhist origins to the present. Richly illustrated with many rare photographs depicting various aspects of Tibetan life, this work is a tribute to the accomplishments of the Tibetan people.

**CIRCLE OF PROTEST: Political Ritual in the Tibetan Uprising**, by Ronald Schwartz. 263 pp., 2 maps, 6 photos. #CIPR \$16.50

This is an inside look into Tibetan resistance to Chinese occupation, and charts the emergence of nonviolent protest in the years since 1987—coinciding with the visit by the Dalai Lama to the USA. The violent suppression by Chinese security forces of these first demonstrations began a cycle of protest that has successfully undermined the authority of the Chinese government. Schwartz locates the resistance in Tibetan religion and culture and in the role of a younger generation of monks and nuns in developing a modern democratically oriented human rights move-

ment. "Schwartz has done a masterful job. Everyone interested in Tibet will want to read this fascinating book, both academics and others. It has real drama."—James Seymour, Columbia University.



H.H. THE DALAI LAMA



**THE PATH TO ENLIGHTENMENT**, by The Dalai Lama, trans. & ed. by Glenn H. Mullin. 271 pp. #PAEN \$14.95

"For its down-to-earth style and rich spiritual teachings, this must rank as one of the finest Buddhist books to date."—*The Middle Way*

Continuing the living Tibetan tradition to the present day, the Dalai Lama provides an extensive teaching on the path to enlightenment in Tibetan Buddhism. His discourse draws out the meaning of the Third Dalai Lama's famous "Essence of Refined Gold" and he speaks directly to the reader offering spiritual advice, his personal reflections, and scriptural commentary. He elucidates in practical terms what the student must do to attain enlightenment. This book is one of the most accessible introductions to Tibetan Buddhism available.

"...presented in a practical and understandable form...delightfully illustrated, well-printed and highly recommendable as a practical guide to Tibetan Buddhism"—*Quest Magazine*

*Path to Enlightenment* is a new edition of *Essence of Refined Gold*.

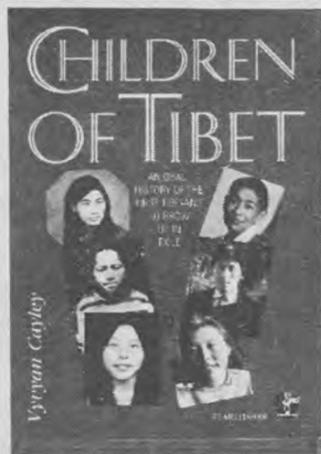
**THE POWER OF COMPASSION**, by H.H. the Dalai Lama. 192 pp. #POCO \$12

Drawing upon contemporary themes, the Dalai Lama offers timeless knowledge to give readers courage to face the confusion and suffering of the world and bring wisdom and compassion into their lives. His Holiness emphasizes the vital need for peace and tolerance as they apply to modern issues—such as the strife in Bosnia, racial

hatred, abortion, the environment and relationships.



BIOGRAPHY



**CHILDREN OF TIBET: An Oral History of the First Tibetans to Grow up in Exile**, ed. by Vyvyan Cayley. 217 pp., 20 photos, maps. #CHTI \$14.95

These are the personal accounts of twenty Tibetans who survived the trials and tribulations of growing up outside their homeland. They are the first generation who were raised in exile and are living around the world. Their lives have been extraordinary in terms of the extremes of hardship they have undergone—they have endured long periods of physical hunger and sickness, the early death of parents or separation from them, spartan conditions in schools, in road-work camps and in early refugee settlements, and they have lived with a sense of the unremitting tragedy imposed upon their nation by the Chinese occupation. Their stories are full of humor and sadness and reflect their enduring faith in Tibetan Buddhism and their love and respect for their spiritual leader, the Dalai Lama.

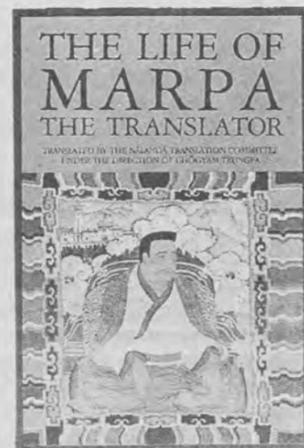
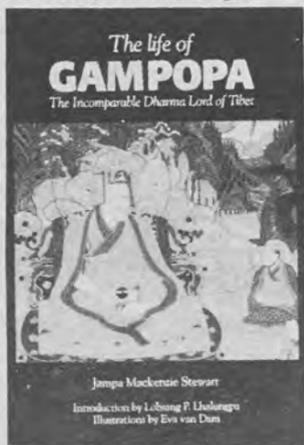
**THE LIFE OF GAMPOPA: the Incomparable Dharma Lord of Tibet**, by Jampa Mackenzie Stewart, illus. by Eva van Dam, intro. by Lobsang P. Lhalungpa. 175 pp. #LIGA \$12.95

Here is the first complete life story of Gampopa, the foremost disciple of Milarepa and one of the greatest forefathers of the Kagyu lineages. Compiled from numerous Tibetan biographies, this comprehensive and inspiring rendition highlights the extraordinary details of Gampopa's advanced meditative experiences, and presents direct insights into the practice and realization of Mahamudra. Beautiful drawings by Dutch artist Eva van Dam illustrate this compelling and moving tale.

A thorough history of the Kagyu lineage by Lobsang P. Lhalungpa supplements the story of Gampopa's life, and provides the

fullest possible picture of the development of the Kagyu lineages of Tibetan Buddhism.

Jampa Mackenzie Stewart is a student of the Kagyu and Nyingma lineages of Tibetan Buddhism. In 1987, he was ordained into the Tjep Hien order by Thich Nhat Hanh, and has assisted Nhat Hanh in leading retreats in N. America. He has written over thirty articles on Buddhist and Taoist practices, and has collaborated with Mantak Chia on several books, including *Awaken Healing Light of the Tao*. He lives in Santa Fe where he practices as a Doctor of Oriental Medicine and has served on the faculty at Southwest Acupuncture College.



**LIFE OF MARPA THE TRANSLATOR**, the Nalanda Translation Committee. 320 pp. #LIMA \$15 Available in July.

Marpa exemplifies the ideal of the person who devotes himself to spirituality without neglecting his worldly obligations. He was the student of Naropa and teacher of Milarepa. This biography paints a vivid picture of the young Tibetan's three journeys to India to study the Buddhist teachings. Despite many hardships, he mastered the tantric teachings, translated Sanskrit texts into Tibetan and established the Kagyu lineage.

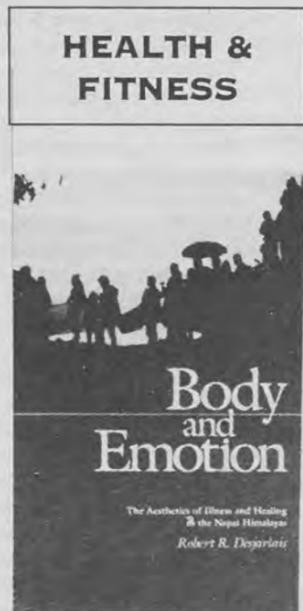
TRAVEL & ADVENTURE

**NEPAL: Travel Survival Kit**, by Tony Wheeler & Richard Everist. 428 pp., 56 maps, 200 illus. & color photos. #NETRSU \$14.95

This is the 2nd edition of a great guidebook with lots of maps and illustrations, all-new mountain-biking, rafting and kayaking sections; comprehensive information on flora, fauna & ecology; extensive accommodation & restaurant listings; detailed information on festivals & other cultural events; guidelines for responsible tourism.

**TIBET: Travel Survival Kit**, by Chris Taylor. 241 pp., 108 illus., maps and color photos. #TITRSU \$14.95

This is another edition (3rd) of the excellent guide to Tibet. It has been completely rewritten, with 29 new maps, firsthand recommendations for places to stay and eat, detailed trekking information, overland routes from China and Nepal, Tibetan and Mandarin language sections, background notes on history, culture and Buddhism, and hundreds of invaluable tips and reliable advice for every budget.



**BODY AND EMOTION: The Aesthetics of Illness and Healing in the Nepal Himalayas**, by Robert Desjarlais. 300 pp., 27 illus. #BOEM \$16 cloth

This is an insightful study of the experience of "soul loss" among the people of the Helambu region of north-central Nepal. Robert Desjarlais served as an apprentice healer to a traditional shaman among the Yolmo Sherpa, a Tibetan Buddhist people. Through his candid observations and his privileged access to the work of the healer, the author is able to discuss the relationship between culture and emotional distress, and examine the cultural forces that influence, make sense of, and heal severe pain and malaise.

**HANDBOOK OF TRADITIONAL TIBETAN DRUGS: Their Nomenclature, Composition, Use, and Dosage**, by T.J. Tsarong. 101 pp. #HATRTI \$6

Gives the composition, use, action, and dosage of 175 popular Tibetan natural drugs.

**THE QUINTESSENCE TANTRAS OF TIBETAN MEDICINE**, trans. by Dr. Barry Clark, foreword by H.H. the Dalai Lama. 250 pp. #QUTATI \$22.95 (see news section for description).

**TIBETAN MEDICINAL PLANTS**, by T.J. Tsarong. 120 pp., 95 color photos. #TIMEPL \$19.95

In the Himalaya mountains grow some of the loveliest and most



colourful flowers in the world. Many of these wild and exotic plants have been used for centuries as ritual offerings and healing drugs by the lama-physicians of Tibet. These healers, through painstaking trial and observation, have identified these plants and documented their therapeutic action and uses in herbals.

This is the latest book by the famous teacher who has spent his life devoted to the preservation of Tibetan medical wisdom. Here are excellent photos and descriptions of many medicinal plants giving both the Tibetan and Latin names as well as indigenous information about their taste, potency, action, uses and the parts that are to be utilized in medicine.



**TIBETAN MEDICINE and Other Holistic Health-Care Systems**, by Tom Dummer. 308 pp. #TIME \$19.95

The author, an osteopath and Tibetan Buddhist, describes the theory and practice of Tibetan medicine in a straight-forward way that Westerners will appreciate. Beginning with a comprehensive account, based on first-hand experience with doctors, of the basic elements of Tibetan medicine, he describes the Tibetan analysis of bodily functions, concepts of health and susceptibility to disease and methods of diagnosis and treatment. In the second part, he shows how Tibetan and Western holistic medicine can be practised together—western herbal medicine and homeopathy with Tibetan herbal treatments, the similarities between osteopathy and Tibetan massage, and the use of Tibetan medical philosophy and Buddhadharma as a basis for counselling therapy.



DEATH & DYING

**DEATH AND DYING: The Tibetan Tradition**, by Glenn Mullin. 251 pp. #DEDY \$11.95

This well-written book draws on nine Tibetan texts and covers such

topics as: meditation techniques to prepare for death, inspirational accounts of the deaths of saints and yogis, methods to facilitate the transition to new modes of consciousness, and explanations of karma and re-incarnation.

"This one volume presents the Tibetan understanding of death as a whole; circumambulating it, as we might say, to view it in the round."—Prof. Huston Smith



LANGUAGE

**Great Price!**  
**A TIBETAN-ENGLISH DICTIONARY** (compact edition), Saral Chandra Das. #COTIEN \$25

Compiled from a large number of Tibetan and Sanskrit works, this dictionary contains Tibetan words with their accepted Sanskrit equivalents, followed by the English meaning. All the technical terms are illustrated with extracts from Sanskrit and Tibetan works. We were able to obtain these from India at a lower price.

**TIBETAN-ENGLISH DICTIONARY OF MODERN TIBETAN**, by Melvyn Goldstein. 1234 pp., #MOTIDI \$64 cloth

Because of the many rapid changes in contemporary Tibetan culture, modern literary Tibetan is extremely difficult for non-Tibetans to read. Scholars who are able to read lofty Buddhist texts in Tibetan have little luck making sense out of a simple newspaper story. Melvyn Goldstein has compiled between 35-40,000 entries and includes items taken from all of the modern sources. This dictionary comes from India.

RELIGION & PHILOSOPHY



**AWAKENING OF THE WEST: The Encounter of Buddhism and Western Culture**, by Stephen Batchelor. 416 pp. #AWWE \$18

This is a beautifully written history of the encounters of Buddhism with the West during the past 2000 years—a chronicle of missed opportunities, cultural arrogance, political tragedy, and unfulfilled dreams. Since the time of Alexander the Great, European kings and popes long for the power they would gain through the conquest of Asia, but their narrow-mindedness prevented them from learning much at all about Buddhism—until the last hundred years.

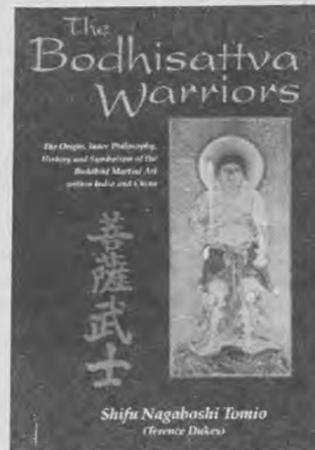
"Stephen Batchelor's illuminating and timely account of the transmission of Buddhism to the West is essential reading for all who are concerned with the significance of religious experience in the modern world."—The Dalai Lama, from the Foreword



**AWAKENING THE MIND: Explanations of Basic Buddhist Meditation**, by Geshe Namgyal Wangchen. 272 pp., 15 line drawings #AWMI \$14.95 October

Geshe Wangchen was born in Tibet in 1934 and educated at Drepung Monastic University in Lhasa. He taught in London for seven years and now lives at the re-established Drepung Monastery in South India. This book introduces the methods of meditations used to overcome the problems of life, such as depression, anxiety, loneliness, inadequacy, and other forms of mental pain. Based on the teachings of Tsong Khapa, his methods show how to develop our mind to its fullest potential.

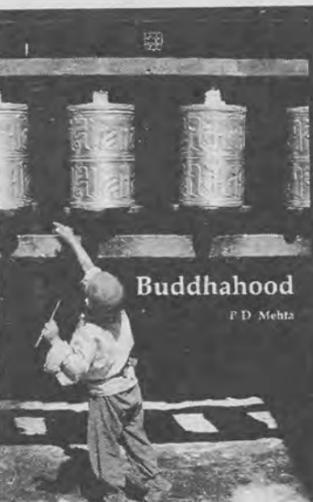
This is a new edition of *Awakening the Mind of Enlightenment*.



**THE BODHISATVA WARRIORS: The Origin, Inner Philosophy, History and Symbolism of the Buddhist Martial Art within India and China**, by Shifu Nagaboshi Tomio. 530 pp., 128 illus., 9 tables. #BOWA \$19.95

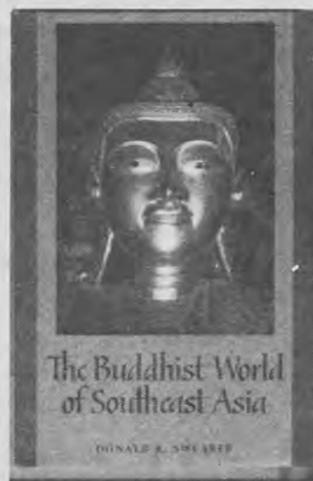
This unique study of the genesis and development of the earliest form of Buddhist self-defense practiced by Chuan Fa monks and mystics shows both the philosophical and physical basis of the skills developed and passed on to subsequent generations. The author shows that Buddhism does not regard physical and spiritual well-being as incompatible. Shifu draws

equally on the practices of the North Chinese Ch'an Movement Meditation Traditions and on the South Chinese Esoteric School—both secret traditions rarely revealed to the general public, and shows that what we think of as competitive sport is really a meditation mandala in action that complements other forms of Buddhist practice.



**BUDDHAHOOD**, by P.D. Mehta. 187 pp. #BU \$15.95

*Buddhahood* is a collection of essays contributed to *The Middle Way*, one of the leading Buddhist journals in the UK. Phiroz Mehta is a teacher and exemplar of the brahmachariya, the authentic religious life. Born in India in 1902, he received traditional religious training and later studied at Cambridge. He discusses the relationship of Buddhism, yoga, chakras, and kundalini; meditation and the levels of absorption (form & formless); the nature of realization and stages along the way; the practice of mindfulness and selflessness.



**THE BUDDHIST WORLD OF SOUTHEAST ASIA**, by Donald K. Swearer. 258 pp., 45 photos & illus. #BUWOSO \$16.95

This is a remarkable synthesis and empathetic interpretation of Buddhism in Southeast Asia. No other single book matches its depth and breadth, or its balance between scholarly interpretation and sensitive first person portrayal. Theravada Buddhism in Southeast Asia is a dynamic, complex system of thought and practice imbedded in the respective cultures, societies, and histories of Burma, Thailand, Laos, Cambodia, and Sri Lanka. The author discusses three distinct but interrelated aspects of this system: the popular tradition in terms of paradigms of ideal action, rituals, festivals, and rites of passage; Buddhism as civil religion in terms of King Asoka as the paradigmatic Buddhist monarch, cosmology and kingship, and Buddhism and the modern nation state; and modern transformations of the tradition in terms of the changing roles of the monk and the laity, modern reform movements, and Buddhism in the West.

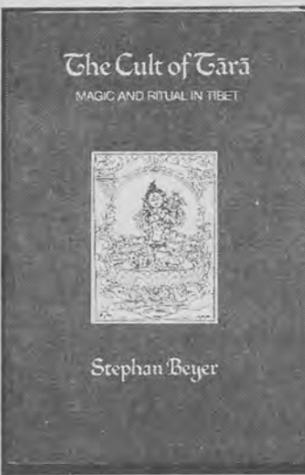


**CALMING THE MIND: Tibetan Buddhist Teachings on the Cultivation of Meditative Quiescence**, by Gen Lamrimpa, translated by B. Alan Wallace, edited by Hart Sprager. 148 pp. #CAMI \$12.95, A Namgyal Institute Textbook.

To stabilize the mind in one-pointed concentration is the basis of all forms of meditation. Gen Lamrimpa is a meditation master who lives in a meditation hut in Dharamsala and who has been called to teach by the Dalai Lama. He leads the meditator step-by-step through the stages of meditation and past the many obstacles that arise along the way. He discusses the qualities of mind that represent each of nine levels of attainment and the six mental powers.

"*Calming the Mind* provides very practical and experientially grounded teachings. Gen Lamrimpa excels in very straightforward explanations... [This book] can be recommended to people interested in the practical side of Tibetan Buddhism who prefer instruction based on meditative experience."—Joe B. Wilson, *The Tibet Journal*.

This book was previously titled *Shamatha Meditation*.



**THE CULT OF TARA: Magic and Ritual in Tibet**, by Stephan Beyer. 542 pp., 16 photos, 45 illus. #CUTA \$18

The practices and philosophic basis of tantra and in particular the Tara Tantra are featured: initiation and ritual service, offerings, praises and prayer. Also described is the tradition of Tara and its ramifications in monastic ceremony, folklore, literature, magic, art, medicine and divination.

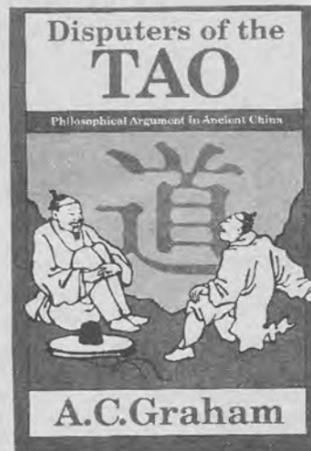
"The fullest (almost an encyclopedic) description of the Tantric model of religious life yet published. It is an outstanding achievement, from beginning to end."—*Times Literary Supplement*

**DISPUTERS OF THE TAO: Philosophical Argument in Ancient China**, by A.C. Graham. 502 pp., #DITA \$19.95

The classical age of Chinese philosophy (500-200 B.C.) coincides with the final decline of the Chou empire and the period of warring States, an exceptional era in Chi-

nese history when there was no central authority and hundred schools of thought blossomed. Philosophical argument flourished in China as never before or since.

"This is far more than an exceptionally readable and authoritative history of classical Chinese thought. It is a work of philosophical originality, subtlety, and deep insight. It will surely take a central place for many years to come as the newcomer's preferred guide to the field."—Herbert Fingarette, Univ. of California



**DRINKING THE MOUNTAIN STREAM: Inspiring Songs of Tibet's Beloved Saint, Milarepa**, trans. by Lama Kunga Rinpoche & Brian Cutillo. 192 pp., b&w illus. #DRMOST \$14.95 October

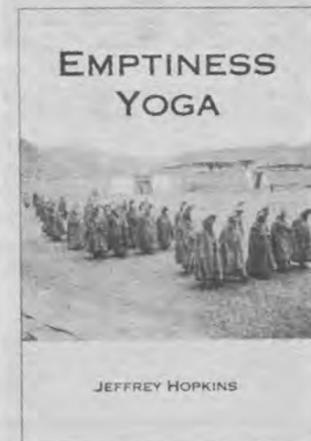
Revered for the depth of his realization and extraordinary ability to transmit the Buddha's teachings, Milarepa wandered the terrain of eleventh-century Tibet and Nepal guiding countless followers along the Buddhist path through his songs of liberation.



**THE EMPTINESS OF EMPTINESS: An Introduction to Early Indian Madhyamika**, by C.W. Huntington, Jr. & Geshe Namgyal Wangchen. 287 pp., #EMEM \$17.00

This is the first complete translation of Candrakirti's major works into precise and readable English. It contains a study and translation of *The Entry into the Middle Way*, a treatise of critical importance to the development of Buddhism in Tibet.

"Huntington's philosophical interpretation... is argued with force and clarity. It corrects (with panache) many of the misinterpretations of Madhyamika still current among Anglophone writers."—*Journal of the American Oriental Society*



**EMPTINESS YOGA: The Tibetan Middle Way**, by Jeffrey Hopkins. 504 pp., #EMYOP \$22.95, #EMYOC \$39.95 cloth, A Namgyal Institute Textbook.

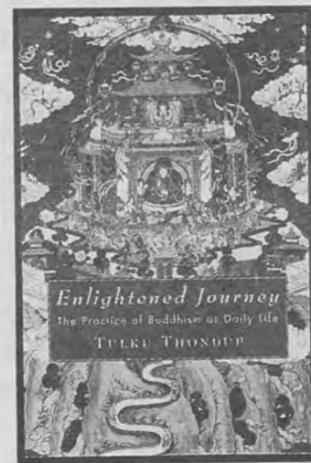
"Hopkins deserves congratulations on making this difficult material as transparent as possible in discussing major themes of Prasangika. The work serves well as a guide to the complex world of Tibetan philosophy."—E.K. Dargyay, *Religious Studies Review*

"...Hopkins succeeds in infusing forbiddingly abstract considerations with a breath of practical relevance."—*Spectrum Review*

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

His personal and accessible presentation is based on a famous work by Jang-gya which was used as a primary text in Tibet's largest monasteries. A translation of this text and the original are both included. The many reasonings used to analyze persons and phenomena and to establish their true mode of existence are presented in the context of meditative practice.

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



**ENLIGHTENED JOURNEY: The Practice of Buddhism as Daily Life**, by Tulku Thondup. 240 pp. #ENJO \$16

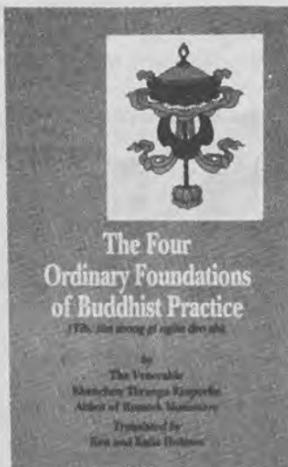
This is a manual on how to transmute the situations encountered in

daily life, whether external or internal, into spiritual disciplines and experiences. Tulku Thondup, a teacher of the Nyingma school, shows how suffering can become a more powerful tool than happiness in achieving enlightenment and how the practice of meditation can arouse compassion. He discusses the symbolic significance of holy places, temples, statues, books, and other spiritual artifacts and the religious significance of Tibetan Buddhist art as a source of teaching, inspiration, and power. He explains the Tibetan teachings on the experiences of dying and the after-death state and gives a commentary on the Ngondro practices of the Longchen Nyingthig tradition.



**ENLIGHTENMENT BY A SINGLE MEANS: Tibetan Controversies on the "Self-Sufficient White Remedy"**, by David Jackson. 220 pp. #ENSIME \$46

This is a discussion of a great debate over Mahamudra teachings that occurred in the 12th & 13th centuries in Tibet. David Jackson has been investigating the life and thought of Sa-skya Pandita and especially his view (which represented the view of many others as well) on the Kagyu Mahamudra teachings established by Gampopa. He was particularly adamant that all true Mahamudra instructions were Mantrayana teachings that necessitated full, formal tantric initiation into a mandala. He denied in general the existence of any sutra-based or non-tantric Mahamudra. He criticized the notion that any one teaching or single spiritual factor could claim to be self-sufficient, including any meditative stoppage of conceptual processes in the name of "seeing the nature of mind." This book should interest anyone who is practicing Mahamudra, tantras or Dzogchen.



**THE FOUR ORDINARY FOUNDATIONS OF BUDDHIST PRACTICE**, by Ven. Khenchen Thrangu Rinpoche. 99 pp. #FOORFO \$12 cloth

These are the four thoughts that turn the mind towards dharma taught by the great meditator Gampopa. They provide the basic reasons and motivations for prac-

ticating dharma. They apply to all levels and sects of Buddhism and are contrasted with the four special foundations (ngondro).

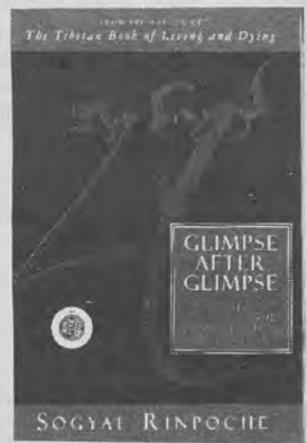


**GEMS OF DHARMA, JEWELS OF FREEDOM**, by Je Gampopa, trans. by Ken & Katia Holmes, pref. by Tai Situpa Rinpoche. 319 pp. #GEDH \$19.95

This is a new and very readable translation of the classic Gampopa text. It is the major handbook for many Tibetan Buddhists since it provides the quintessential meaning of hundreds of Buddhist scriptures. It lays out the entire path of bodhisattva practice leading up to Buddhahood. This new translation is the result of 15 years of study under distinguished tutors of the Kagyu tradition.

**GLIMPSE AFTER GLIMPSE: A Daily Meditation Book**, by Sogyal Rinpoche, ed. by Patrick Gaffney. 384 pp., 5 x 7" #GLGL \$12

Includes original meditations as well as some adapted from other sources. It offers clear and enlightening ways to apply timeless wisdom to the daily concerns we all face. These is a wealth of ideas on the nature of change, working with doubt, putting compassion into action in our daily lives, the acceptance of death, and the trials and rewards of the spiritual path—a perfect companion to anyone's spiritual practice.



**INSIDE TIBETAN BUDDHISM: Rituals and Symbols Revealed**, text by Robert Thurman. 112 pp., 9 x 9" 150 color and b&w photos #INSTI \$20

Presents in spectacular film-like sequences the central rituals which most directly and clearly illustrate the philosophy of this ancient form of Buddhism. Striking images of sacred spaces, participants, art,

and ritual choreography are used to explain such concepts as karma, emptiness, compassion, death and rebirth, the eight fold path, and the processes of tantric deity practice. From gatherings of monks in the high Himalayas, to western students practicing in a modest Dharma center in San Francisco, *Inside Tibetan Buddhism* looks beyond the fascination with things Tibetan to present the radical world-view embedded in all this religion's manifestations.

**BEST SELLING!**



**INTRODUCTION TO TIBETAN BUDDHISM**, by John Powers. 520 pp. #INTIBU \$18.95 paper, \$34.95 cloth

"The vitality of Tibetan Buddhism in exile has exceeded anything anyone could have predicted; hence the need of a book that presents its history, doctrines, lineages, practices, and tantric essence in a comprehensive and cogent overview. John Power's *Introduction to Tibetan Buddhism* does this!"—Prof. Huston Smith, author of *The World's Religions*

This is the first comprehensive introduction to Tibetan Buddhism, its doctrines, practices, history and major figures. It begins with a summary of the Indian origins of Tibetan Buddhism and how it eventually was brought to Tibet. Then it explores Tibetan Mahayana philosophy and tantric methods for personal transformation that involves visualization, ritual and meditation. *The tantric systems of the four main lineages of Tibetan Buddhism are explored impartially and in depth.* A comprehensive and invaluable list of books for further reading accompanies each chapter. The systematic and clear presentation of Tibetan Buddhist views and practices will delight both new readers as well as those already knowledgeable of the subject. **We highly recommend it.**

"...presents the wide spectrum of Tibetan Buddhism in clear, concise form with Western methodology and critical appreciation. This work elucidates the nature of Tibetan Buddhism as a complex religious and philosophical discipline."—Lobsang Lhalungpa

"For a comprehensive and eminently comprehensible overview of the history, key figures, doctrines, systems, and texts of Tibetan Buddhism, look to Power's substantial *Introduction to Tibetan Buddhism*. John Powers discusses even the most complex aspects of Tibetan Buddhism in a straight-forward and engaging manner. He conveys the drama of the history of this multi-faceted tradition, while his descriptions of Tibetan geography, architecture, and festivals and holy days give us a vivid picture of life in Tibet. He patiently articulates the distinctions between the four main schools of Tibetan Buddhism—Nyingma, Kagyu, Sakya, and Geluk; he also

emphasizes their commonalities, enabling us to recognize the essence of Tibetan Buddhism."—*Booklist*, the American Library Association

"This is a valuable work for those looking to enrich their practice of Tibetan Buddhism and for students seeking to deepen their understanding of it."—*Publisher's Weekly*



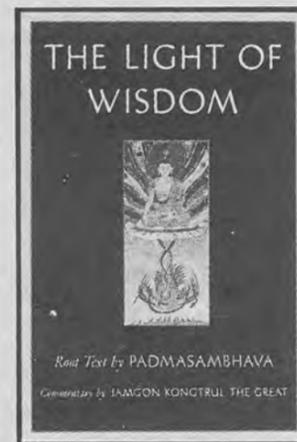
**LHAMO: Opera from the Roof of the World**, by Joanna Ross. 130 pp. #LHOPRO \$10

This is the first book in English to provide an introduction to Tibetan opera. From the history and origins of lhamo, the book describes opera in Tibet and looks at each aspect of the performance today as preserved by the Tibetan Institute of Performing Arts in Dharamsala. Synopses of nine enchanting opera stories are included.



**LIFE AND TEACHING OF NAROPA**, Translated by Herbert Guenther. 312 pp. #LITENA \$14

The Life of Naropa illuminates the significance of tantra for our time—this work details with thoughtful psychological insight the spiritual development of Naropa, a scholar-saint who occupies a significant position in the history of Tibetan Buddhism. It contains a detailed analysis of Naropa's teachings and a philosophical commentary relating Buddhist concepts to Western analytic philosophy, psychiatry, and depth psychology.



**LIGHT OF WISDOM**, by Padmasambhava, commentary by Jamgon Kongtrul the Great, trans. by Erik Pema Kunsang, foreword by Dilgo Khyentse. 352 pp. #LJWI \$18

Contains three texts: *The Gradual Path of the Wisdom Essence* is a terma record of oral teachings of Padmasambhava, as recorded by Yeshe Tsogyal. *The Light of Wisdom* is a commentary on this text by Jamgon Kongtrul which is annotated by Jamyang Drakpa, a student of Jamgon Kongtrul.



**LOVING-KINDNESS: The Revolutionary Art of Happiness**, by Sharon Salzberg. 193 pp. #LOKI \$18 cloth

Sharon Salzberg, one of America's leading spiritual teachers, shows us how the Buddhist path of loving-kindness can help us discover the radiant, joyful heart within each of us. She offers twenty-three practices and many moving stories that bring depth of understanding and compassion.

"From one of our finest meditation teachers comes the genuine article: the practice of the heart, of loving-kindness, by a heart made genuine through more than twenty years of committed practice."—Stephen Levine



**MACHIG LABDRON AND THE FOUNDATIONS OF CHÖD**, by Jerome Edou. 270 pp. \$16.95

"This book provides some wonderful material on the Chöd lineage, Machig Labdron's biography, and investigations into the origins of Mahamudra Chöd. The translations of the teachings of Chöd are inspirational."—Tsultrim Allione, *The Mirror*

This is the first comprehensive presentation of the life of Machig Labdron and her mahamudra chod tradition. A contemporary of Milarepa, Machig is popularly considered to be both a dakini and a deity and is the only Tibetan woman to have founded an authentic and recognized transmission lineage.

Chod refers to cutting through the ego and its emotional entanglements. This mahamudra practice of chod is a powerful practice which aims at freeing oneself from fear and arousing the mind's primordial clarity.

It is common for yogis of this tradition to live outside any institutional framework pursuing the Tibetan Buddhist ideal of renunciation and realization. Practicing in

cemeteries and remote places with a drum made of human skulls and a thighbone trumpet, these yogis strive to sacrifice their own ego-clinging in the spirit of great compassion for all sentient beings.

"Capturing the 'crazy wisdom' by showing the impact of the Prajnaparamita on Machig's life, Jerome Edou deftly expounds her great teaching of the Mahamudra Chod. When Machig was asked what is Chod? She replied, 'To consider adversity as a friend is the instructions of Chod, for adversity will generate fear, anger, attachment to one's body, emotions which the yogin will instantly transform and recognize as the unlimited play of clarity of one's own mind, Mahamudra.' Consider reading this book as a spiritual investment...Edou is to be commended."—Dr. Elisabeth Benard, author of *Chinnamasta, the Awful Buddhist and Hindu Tantric Goddess*.

Jerome Edou has been studying with Khenpo Tsultrim Gyamtso 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 Kathmandu.



**MAHAMUDRA TEACHINGS OF THE SUPREME SIDDHAS**, by H.H. the Third Gyalwa Karmapa Rangjung Dorje, the Eighth Situpa Tenpa'i Nyinchay, intro. by Trangu Rinpoche, trans. & ed. by Lama Sherab Dorje. 201 pp. #MATESU \$15.95

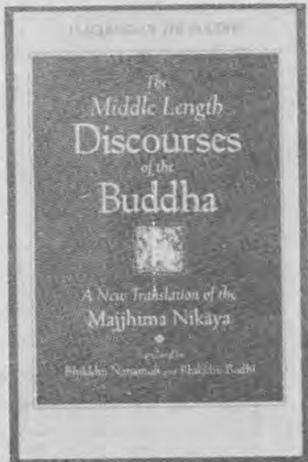
*Mahamudra Teachings of the Supreme Siddhas* reveals the powerful practices of mahamudra transmitted by the Third Gyalwa Karmapa for the realization of the mind's fundamental nature. Karmapa and Situpa Rinpoche are the supreme siddhas, enlightened beings who expound on mahamudra for the benefit of others. The exemplary advice and instructions on the ground, path, fruition, view, meditation and action of mahamudra are both complete and beautiful.

"All students of the Kagyu traditions of Tibetan Buddhism are familiar with Karmapa III Rangjung Dorje's beautiful prayer, known as the *Aspiration of Mahamudra*, recited daily in countless Tibetan temples, retreats and homes. The depth of the significance that this short litany holds became clear to me some twenty years ago, when I had the good fortune to read, under the guidance of the late Kalu Rinpoche, the great commentary that Situ Panchen composed to explain Rangjung Dorje's words. Hearing the actual phrases once spoken by Rangjung Dorje and Situ Panchen expounded by perhaps the greatest contemporary representative of the Mahamudra approach to meditation came with the force of a revelation, pointing the way to a transition from treating Mahamudra as an object of

study, to the possibility of comprehending it as the very texture of experience, defying all prospects of objectification.

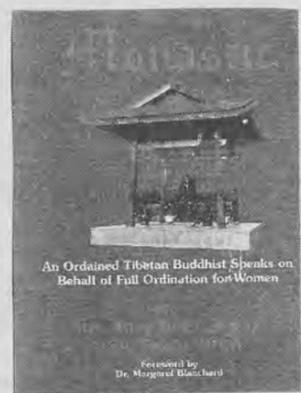
"Lama Sherab Dorje offers us an accurate and highly readable translation of this masterwork of Kagyu Buddhism, a work that is sure to be read with profit both by those who wish to learn something about the system of Mahamudra, and by those practicing within the tradition. The latter will find here a text that deserves to be studied in depth, until, in the words of the tradition, the intentions of the author have become fully integrated with one's own meditations."—Matthew Kapstein

"[Sherab Dorje's] research is admirable...the care he has taken to get precise and authoritative explanations from contemporary teachers is exemplary. The glossary of terms is an excellent feature...the translation is a solid and worthy effort."—Ken McLeod



**MIDDLE LENGTH DISCOURSES OF THE BUDDHA: A New Translation of the Majjhima Nikaya**, trans. by Bhikkhu Nanamoli & Bhikkhu Bodhi. 1416 pp. #MILEDI \$75 cloth

These teachings, a 152 suttas, which range from basic ethics to instructions in meditation and liberating insight, unfold in fascinating scenarios that show the Buddha in living dialogue with people from the many different strata of ancient Indian society. Replete with drama, with reasoned argument, and with illuminating parables and similes, these discourses exhibit the Buddha in the full glory of his resplendent wisdom, majestic sublimity, and compassionate humanity.



**MONASTIC: An Ordained Tibetan Buddhist Speaks on Behalf of Full Ordination for Women**, by Rev. Mary Teal Coleman (Ven. Tenzin Yeshe). 99 pp., 8 color plates, 8 1/2 x 11" #MON \$15

The author is a Buddhist monastic ordained in the Tibetan lineage by H.H. the Dalai Lama. She and thirteen other women received the bhikshuni ordination by Ven. Thich Nhat Hanh in 1994. This book discusses the issues and obstacles for women wishing to receive the full bhikshuni ordination within the Tibetan tradition. Recommended reading for anyone interested in

the problems surrounding the inequalities of monastic life.

## Myriad Worlds



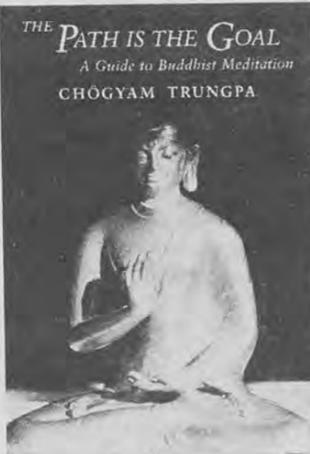
Jamgon Kongtrul (Kongtrul Lodrö Tayé)

Translated and edited by the Sonada Translation Committee, established by Kalu Rinpoche

**MYRIAD WORLDS: Buddhist Cosmology in Abhidharma, Kalachakra and Dzog-chen**, by Jamgon Kongtrul, trans. & ed. by Sonada Translation Committee. 365 pp., #MYWO \$19.95 May

*Myriad Worlds* is the first part of the *Five Great Treasuries* of Jamgon Kongtrul. He is known as "the Great" because he is one of the most outstanding teachers that Tibet has produced.

*Myriad Worlds* presents Buddhist cosmography and the genesis of beings. Kongtrul delineates four levels of cosmology to suit the understanding of different grades of beings: the numerically definite cosmology of the Individual Way; the cosmology of infinite buddha-fields of the Universal Way; the cosmology of the Kalachakra Tantra, and the non-cosmology of the Dzogchen system which dispenses with the dualistic perspective, revealing the creative principle to be awareness alone.



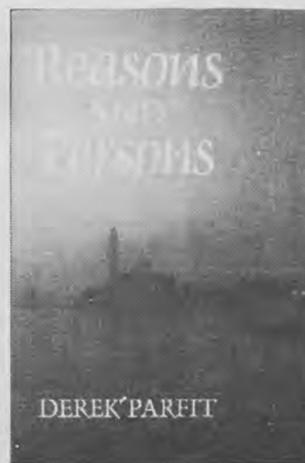
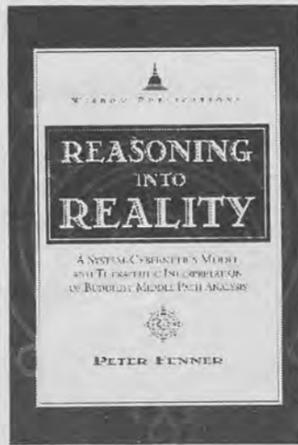
**THE PATH IS THE GOAL: A Basic Handbook of Buddhist Meditation**, by Chogyam Trungpa. 176 pp. #PAGO \$10 Available in May.

These teachings on basic meditation—shamatha and vipashyana, mindfulness and awareness—provide the foundation that every Buddhist practitioner needs to awaken as the Buddha did. Shamatha is mindfulness of the coming and going of the breath in sitting meditation (or walking in walking meditation). Shamatha and vipashyana practice develop peaceful state of mind that can see things completely, just as they are.

**REASONING INTO REALITY: A System-Cybernetics Model and Therapeutic Interpretation of Buddhist Middle Path Analysis**, by Dr. Peter Fenner. 260 pp., diagrams, #RERE \$18

A sophisticated, interdisciplinary study exploring the interface between Buddhist Madhyamika thought and psychology, cognitive science, and systems theory. This study develops a systems and psychological explanations of Madhyamika insight meditation practice. It represents the beginning of a truly scientific account

of meditation practices and their efficacy in examining the changes that occur in advanced insight practice. Peter Fenner was a Tibetan Buddhist monk for nine years, is a teacher of East-West psychology and is currently a senior lecturer in philosophical and religious studies at Deakin University in Australia.



**REASONS AND PERSONS**, by Derek Parfit. 543 pp. #REPE \$26

*Reasons and Persons* challenges with powerful arguments some of our deepest beliefs about rationality, morality, and personal identity. The author claims that we have a false view of our own nature; that it is often rational to act against our own best interests; that most of us have moral views that are directly self-defeating; that we often act wrongly, even though there will be no one with any serious ground for a complaint; and that, when we consider future generations, it is very hard to avoid conclusions which most of us will find disturbing. The author concludes that non-religious moral philosophy is a young subject, with a promising but unpredictable future.

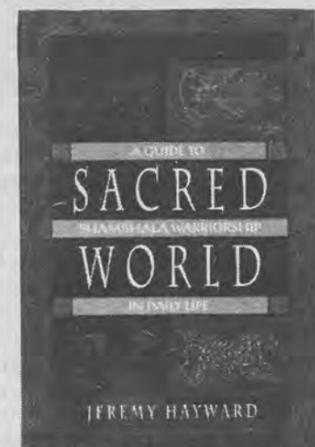
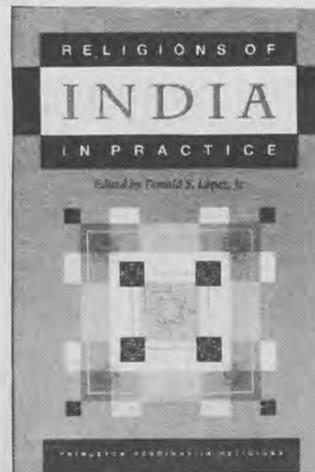
"Very few works in the subject can compare with Parfit's in scope, fertility, imaginative resource, and cogency of reasoning."—*New York Review of Books*

"...brilliant...astonishingly rich in ideas...*Reasons and Persons* may be the greatest work of substantive moral philosophy."—*The Times Literary Supplement*

**RELIGIONS OF INDIA IN PRACTICE**, ed. by Donald S. Lopez, Jr. 655 pp. #REINPR \$19.95

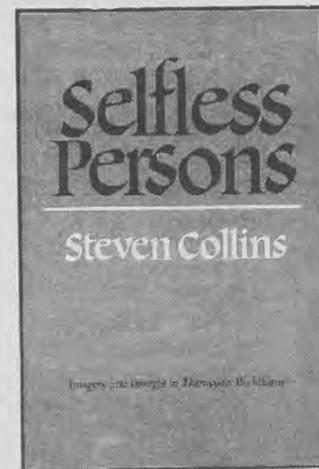
This inaugural volume of *Princeton Readings in Religions* contains the work of thirty scholars of the religions of India who have contributed forty-five translations drawn from every region in South Asia, including Hindu, Buddhist, Jain, Sikh, and Muslim materials. Some are written texts reflecting elite concerns, while others are transcriptions of oral narratives told by nonliterate peasants. There is a wonderful diversity of interesting material here: ten songs of devotion and praise such as *Bengali Songs to Kali* and *The*

*Litany of Names of Manjushri*; eleven rites and teachings such as *The Power of Mantra: A Story of the Five Protectors*, *How to Partake in the Love of Krishna*, and *How to Worship at Shiva's Temple*; thirteen biographies and teaching stories such as *A Holy Woman of Calcutta* and *The Autobiography of a Female Renouncer*; eight contributions on traditions in transition and conflict such as *The Bodhisattva Vajrapani's Subjugation of Shiva* and *The Origin of Linga Worship*.



**SACRED WORLD: A Guide to Shambhala Warriorship in Daily Life**, by Jeremy Hayward. 264 pp. #SAWO \$14.95

This practical companion to Chogyam Trungpa's classic *Shambhala: The Sacred Path of the Warrior* is the first book to give instruction in Shambhala warriorship. Combining Buddhist mindfulness practice and pre-Buddhist shamanic teachings, Shambhala warriorship training instructs us in the methods of calling upon powerful, natural energies for personal and community transformation.



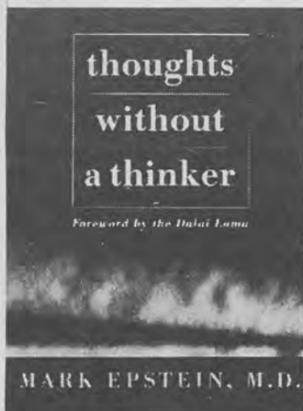
**SELFLESS PERSONS: Imagery and Thought in Theravada Buddhism**, by Steven Collins. 323 pp. #SEPE \$24.95

This book carefully explains the Buddhist doctrine of 'not-self'—the denial of the existence of any self or enduring essence in human beings. The author relates this doctrine to its cultural and historical

context, particularly to its Brahmanical background, and shows how the Theravada Buddhist tradition has constructed a philosophical and psychological account of personal identity and continuity on the apparently impossible basis of the denial of self.

"Steven Collins has produced a rare work; a book that renders the fundamental tenets of Theravada Buddhism intelligible and interesting to the uninitiated and is unlikely to disappoint the academic specialist."—*Journal of the Royal Asiatic Society*

*Psychotherapy from a Buddhist Perspective*



**THOUGHTS WITHOUT A THINKER: Psychotherapy from a Buddhist Perspective**, by Mark Epstein, M.D., foreword by The Dalai Lama. 240 pp. #THTH \$22 cloth

Drawing on his own experiences as patient, meditator, and therapist, Mark Epstein explains how the contemplative tradition of Buddhism helps patients go beyond merely recognizing their problems to healing them. Far from being at odds with the psychodynamic method, such an approach is in fact just what the doctor might order. Dr. Epstein describes the path of meditation in contemporary psychological language, and lays the groundwork for a meditation inspired psychotherapy.



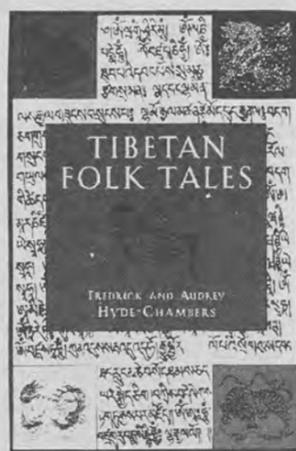
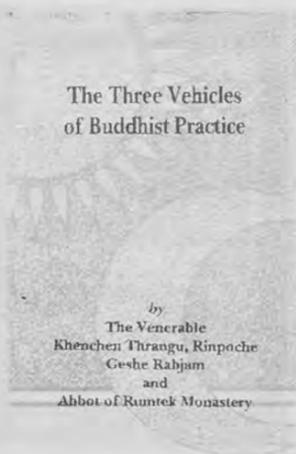
**THE THREE LEVELS OF SPIRITUAL PERCEPTION**, by Deshung Rinpoche, trans. by Jared Rhoton. 552 pp., 10 photos. #THLESP \$24.95

Deshung Rinpoche explains the Lam-dre, or "Path with Its Result" system of meditation, which has been special to the Sakya tradition of Tibetan Buddhism for over a thousand years. Discussed are the three levels of perception of beings on the path—ordinary beings, beings who meditate, and the pure vision of enlightened beings. The introductory essay by Victoria Scott contains an excellent biography of Deshung Rinpoche.

**THE THREE VEHICLES OF BUDDHIST PRACTICE**, by Ven. Khenchen Trangu. 116 pp. #THVEBU \$12 cloth

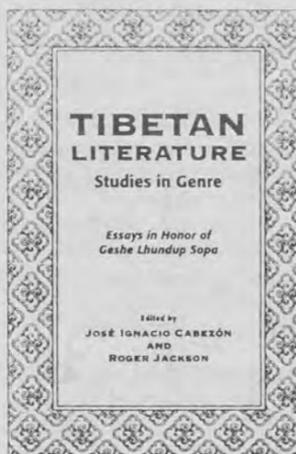
Trangu Rinpoche, who is the abbot of Rumtek Monastery, presents the three ways of Buddhist

practice—Theravada, with its emphasis on the four noble truths and certain types of meditation; the Mahayana path of the bodhisattva, where he discusses the nature of emptiness; Buddhist Tantrayana, which he explains in practical terms. All three levels were practiced in Tibet according to the aspirants' natural inclinations.



**TIBETAN FOLK TALES**, by Fredrick & Audrey Hyde-Chambers, illus. by Kusho Ralla. 208 pp., 58 line drawings #TIFOTA \$14.50

These authentic Tibetan folklore narratives include myths of creation, stories of the origins of important deities and ancient rulers, parables, verses, riddles, and proverbs. Some of the famous Jataka tales are retold to illustrate the practical wisdom of the Buddha. Gleaned from an ancient oral tradition, these imaginative, colorful and wisdom-filled tales represent the spectrum of Tibetan life and will delight adults and children alike.



**TIBETAN LITERATURE: Studies in Genre**, ed. by Roger R. Jackson and Jose Cabezon. 530 pp. #TILI \$29.95, #TILIC \$45 cloth

"*Tibetan Literature* is an outstanding introduction to the panorama of the literary arts in Tibet. Everyone with interest in this civilization should study these essays, which range from religion to history, from law to poetry. The true wealth of Tibetan intellectual life becomes clear in the pages of this

work. An excellent contribution to the field and a fine offering to Geshe Sopa, who has inspired so many of the contributors."—Dr. Ronald Davidson, Director of Asian Studies, Department of Religion, Fairfield University

This is an unprecedented survey of the range of literary expressions developed by the Tibetan people. Tibet possesses a literature that stretches back over 1300 years, and is one of the great literary traditions of Asia, in terms of both its size and range of influence. It is an important repository of Buddhist teachings, but also of poetry both lyrical and epic, a novel, countless biographies and histories and writings on topics as diverse as law, ritual, medicine, art, poetics and geography. In spite of its size and influence, the tragic diaspora of a significant portion of Tibet's population, and growing Western interest in Buddhism, the majority of Tibetan literature remains little known in the West.

*Tibetan Literature*—dedicated to Geshe Lhundub Sopa, a Tibetan scholar/monk who has done much to open Western eyes to his country's religious and literary treasures—is the first book to address the immense variety of Tibet's literary heritage. An introductory essay by the editors attempts to assess the overall nature of "literature" in Tibet, and to understand some of the ways in which it may be analyzed into "genres." The remainder of the book contains articles by nearly thirty scholars from America, Europe and Asia, each of whom addresses an important genre of Tibetan literature. These articles are distributed among eight major rubrics: two on history and biography, six on canonical and quasi-canonical texts, four on philosophical literature, four on literature on the paths, four on ritual, four on literary arts, four on non-literary arts and sciences, and two on guidebooks and reference works.

*Tibetan Literature* is the most comprehensive survey of its subject so far attempted, and the access it provides to one of the most important literary traditions of Asia will be appreciated by students of history, religion and comparative literature alike.

Approved for the Snow Lion's *Studies in Indo-Tibetan Buddhism Series*.

**WOMEN AND BUDDHISM**

Here are three great books on this subject:

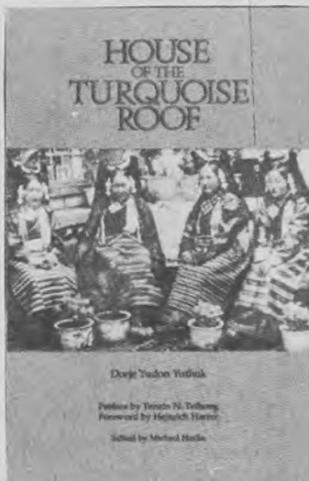


**BUDDHISM THROUGH AMERICAN WOMEN'S EYES**, by Karma Lekshe Tsomo.

180 pp. #BUAMWO \$12.95 (see news section for description)



**FEMININE GROUND: Essays on Women and Tibet**, ed. by Janice D. Willis. 166 pp. #FEGR \$12.95 (see news section for description)

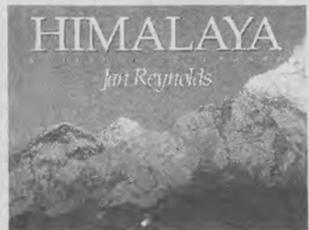


**HOUSE OF THE TURQUOISE ROOF**, by Dorje Yuthok, trans. & ed. by Michael Harlin, foreword by Heinrich Harrer. 300 pp., photos #HOTURO \$16.95 (see news section for description)

Find us on the World-Wide Web at:

<http://www.well.com/user/snowlion/>

**ADDITIONAL TITLES**



**HIMALAYA**, by Jan Reynolds. 38pp., 8 1/2 x 11", lots of color photos. ages 4-12 or for adults! #HI \$9

For thousands of years the Sherpa and Tibetan peoples have lived in the Himalaya, the highest mountains on earth. They survive in a land where massive peaks are covered with snow and ice all year long, and temperatures at night can drop as low as sixty degrees below freezing. Dramatic photographs and a simple narrative invite readers to participate in the daily life of these special mountain people.

**FROM THE LAND OF THE THUNDER DRAGON: Textile Arts of Bhutan**, by Diana Myers, Michael Aris, Françoise Pommaret, and Susan Bean. 247 pp., 9 x 11", 130 color plates, 20 b&w photos #FRLATH \$44.95

Bhutan's textiles, especially the intricate brocades and complex supplementary-warp patterns, are unmatched anywhere in the world. This art has become Bhutan's most powerful emblem abroad. Textiles are integrated into all aspects of life in this Himalayan kingdom—fashioned into clothing and various kinds of containers and covers. Wild silk, cotton, nettle, wool, and yak hair are the fibers basic to the region. *From the Land of the Thunder Dragon*, published in conjunction with a special exhibition organized by the Peabody Essex Museum of Salem, Massachusetts, covers all aspects of Bhutan's textile and weaving heritage, from the central role of women, to fibers, dyes and looms, to the functioning of beautiful cloth as an item of trade and an indicator of historical change and social identity. This copiously-illustrated book reveals the richness, originality, and striking beauty of Bhutanese textiles.



**THE GREAT STUPA OF GYANTSE: A Complete Tibetan Pantheon of the Fifteenth Century**, Franco Ricca & Erberto Lo Bue. 320 pp., 8 1/2 x 12", 112 color and 76 b&w photos, numerous plans, #GRSTGY \$95

The great stupa of Gyantse, about 100 miles southwest of Lhasa, may well be the chief wonder of the Tibetan Buddhist world in that it records iconographically within its 75 chapels and temples nearly the entire pantheon of Indo-Tibetan religion up to the early 15th century. Built by the princes of Gyantse, it is the most important surviving Tibetan monument to predate the establishment of the Dalai Lamas' theocracy in Lhasa and the construction of the Potala Palace. The wall paintings have withstood the passage of countless penitents and the weathering of half a millenium and are still spectacular to view.

**THE INVINCIBLE AMDO TIBETANS**, by Paulius Normantas. 120 pp., 32 full-color photos, 64 two-color photos, 9 x 12" #INAMTI \$58

This unusual collection of photos from Amdo is a sensitive portrayal of the Tibetan people of this region—their religious and secular life, their monasteries and dwellings.

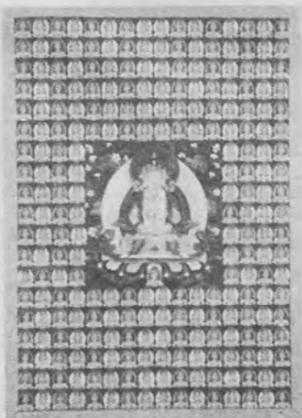
CARDS

**GARUDA POSTCARDS** \$1 ea.  
Traditional thangka images.

GAC148 Mandala with  
Simhanada-Avalokitesvara



GAC149 Sitatapatra



GAC150 Amitayus  
GAC151 Dromtonpa



**GYUTO HIGHEST YOGA TANTRA DEITY CARDS** \$1.25 ea.

These deities, mandalas and protectors are produced in India and came from the Gyuto Tantric Monastery.

- GY1 Chakrasamvara
- GY2 Chakrasamvara Mandala
- GY3 Sambhogakaya Buddha
- GY4 Guhyasamaja
- GY5 Guhyasamaja Mandala
- GY6 Six-Armed Mahakala
- GY7 Yamantaka (Vajrabhairava)
- GY8 Yamantaka Mandala
- GY9 Kalarupa

**DZOGCHEN LINEAGE NOTE-CARDS**, eight notecards with envelopes, #DZNO \$15.95

These notecards were produced by The Shang-Shung Institute in Italy. They are reproductions of sacred images that were painted in Namkhai Norbu's Merigar Gonpa in Tuscany. The artists are Dugu Choegyal Rinpoche and Tsering Wangchuk from Tashi Jong.

-*Kun-tu-bzang-po* (Samantabhadra): the Primordial Buddha representing Dharmakaya

-*Khandroma Kunga Bumpa*: 14th century tertön who realized the body of light.

-*Dung-mtsho-ras-pa Phyi-ma*: tertön of objects hidden by Gampopa.



-*Tonpa Khyeu Wod Mitrugpa*: the second of the twelve Primordial Dzogchen Lineage Masters



-*Tonpa Pel Jigpa Kyopei Yid*: the third Master of twelve.

-*Mandarava*: the Nirmanakaya emanation of the Jnana Dakini & consort of Padmasambhava.

-*Jomo Menmo*: Vajravahni gave her a teaching; later she disappeared into the sky.

-*Mug nag rGyal mo* (the Maroon Queen): form of Ekajati.

**IMAGES OF WISDOM** #IMWI \$ .90 each. Traditional images painted by excellent Tibetan artist Chating Jamyang Lama.

- TDC40 Asanga
- TDC41 Atisha
- TDC42 Buddha
- TDC43 Chandrakirti
- TDC44 Chenrezig
- TDC45 Geshe Chekhawa
- TDC46 Geshe Langri Tangpa
- TDC47 Je Tsongkhapa
- TDC48 Lama Losang Tubwang Dorjechang
- TDC49 Manjushri
- TDC50 Nagarjuna
- TDC51 Shantideva
- TDC52 Vajradhara

**NEW!**



TDC53 Dromtonpa

**SAND MANDALA NOTECARDS & POSTERS**



**Wheel of Compassion Sand Mandala Notecard**, #WHCOPO \$1.50

This is the sand mandala of Chenrezig made by the monks of Namgyal Monastery at the Warts Towers Arts Center in Los Angeles.

**Wheel of Time Sand Mandala Notecard**, #WHTICA \$1.50

This is the sand mandala of Kalachakra made in the American Museum of Natural History in NYC by Namgyal monks.

POSTERS

THE DALAI LAMA

**H.H. THE FOURTEENTH DALAI LAMA PORTRAITS**

Because of the great demand for photos of the Dalai Lama, we offer full-color portraits suitable for gifts or devotional use. Photos like these of the Dalai Lama are precious gifts for Tibetans in Tibet or Tibetan communities.

#PACO **H.H. THE DALAI LAMA Photo**, 5 1/2 x 7" \$3

This is the cover photo on the book *Path to Enlightenment* by the Dalai Lama. It is one of the best photos that we have seen!



#COPOKI **The Dalai Lama** photo from the cover of *Policy of Kindness*. It measures 3 1/2 x 5" and is laminated on the front. \$1

#DALAPP **The Dalai Lama pocket puja** with long-life prayer in Tibetan and English on the reverse side. Laminated, 2 1/2 x 3 1/2" \$2.50

#DALMAR **The Dalai Lama in Arizona**. 8 x 10" \$15

This is a lovely closeup photo of His Holiness standing next to saguaro cactus in Arizona at a recent public teaching.

#REHCA **H.H. the Dalai Lama**, postcard-size image, close-up of his face. \$.80

DEITY POSTERS



**The Medicine Buddha**, painted by Peter Iseli. #MEBUPO \$5

From the cover of *The Healing Buddha* by Lama Thubten Zopa Rinpoche. 11" x 17".

**The Medicine Buddha Postcard** #WIMEBU \$.75

This is the same image as the poster

**The Nyung Na Lineage Lamas**, painted by Peter Iseli. #NYNAPO \$5

1000 arm Avalokiteshvara and many other protectors and lineage lamas. 11" x 17".

**Wheel of Compassion Sand Mandala Poster**, 24 x 30", #WHCOXA \$15

This is a full-color reproduction of the Chenrezig Sand Mandala. On a blue background.

**Wheel of Compassion (Explained) Sand Mandala Poster**, 24 x 30", #WHCOEX \$15

This is a two-tone image of the Chenrezig sand mandala with names and descriptions of the many parts of the mandala.

AUDIO TAPES



**AWAKENING COMPASSION**, by Pema Chodron (6) #AWCO \$59.95

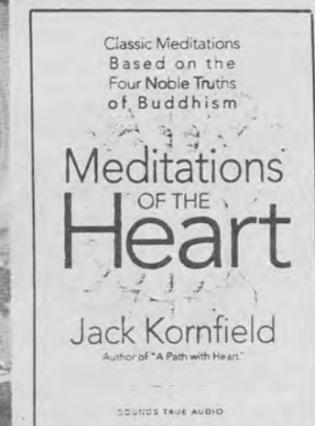
For more than 800 years, Tibetan Buddhists have used the practice of lojong, or mind training, to transform difficulties into insights. Lojong is grounded in a special meditation technique, and is complemented here by 59 written maxims—a treasury of practical wisdom that inspires everyday awakening. Pema Chodron show how painful emotions can be used as stepping stones to wisdom, compassion and fearlessness.

**CHOD TEACHINGS**, by Khenpo Konchog Gyaltsen Rinpoche (7) #CHTE \$60

This is a seven tape set of teachings and commentary on Chod practice. One of the tapes contains a guided Mahamudra meditation and Chod practice.

**MEDICINE BUDDHA TEACHINGS**, by Khenpo Konchog Gyaltsen Rinpoche (1) #MEBUTE \$10

Khenpo gives a teaching and commentary on the Medicine Buddha sadhana.



**MEDITATIONS OF THE HEART**, #MEHE \$10.95

Jack offers four essential meditations which take less than 10 minutes each to practice yet will take you to the heart of essential Buddhist teachings on awakening and freedom, opening to truth, the nature of suffering, forgiveness, and fearlessness.

Music



**BUDDHIST CHANT I: Namgyal Monastery, Dharamsala**, CD 63 min. #BUCHI\$20

This CD features 50 Tibetan Buddhist Monks of Namgyal Monastery performing the ritual for the Goddess Palden Lhamo during which the sutra is recited in such a low-toned voice that it is beyond the reach of most trained singers. The combination of these voices with huge five-meter long horns create an atmosphere of extreme spirituality.

**BUDDHIST CHANT II: Gyuto Monastery, Bomdile**, CD 53 min. #BUCH2 \$20

Recorded at the Gyuto Monastery in India, the many voices on this CD use their overtone chanting in the performance of the Sangwa Duepa ritual. They create a spiritual world through sound that results from their combined awakened vocal expression and visualization.



**ECHOES OF TIBET: Traditional Tibetan Songs of Peace, Beauty and Freedom**, by Tsering Wangmo. Cassette #ECTI \$12

These are beautiful folk songs from Amdo and Kham sung by Tsering Wangmo, who trained at the Tibetan Institute of Performing Arts as an opera and folk singer. She was the co-founder of the Chaksampa Dance and Opera Company. This is a solo recording.



**KARUNA**, by Nawang Khechog. Cassette #KA \$12, CD #KACD \$18

"I rely on music to promote understanding and harmony between people and toward nature."

This is the latest offering from a fine Tibetan flute player. All of the songs are performed by Tibetan and other ancient instruments from Australian, African, Japanese, and Native American culture. We recommend this production as one of Nawang's best!



**THE GYUTO MONKS: Freedom Chants.** Cassette #GYMOFR \$9.95 #GYFRCD \$16.95

Under the guidance of Grateful Dead percussionist Mickey Hart, the Gyuto Monks recorded their sacred chants at George Lucas' Skywalker Ranch Soundstage in northern California. The monks' wondrous vocalizing is featured, performing the chants of Yamantaka and Mahakala, accented by cymbals, horns, drums and bells. Also included are musical offerings by Philip Glass, Mickey Hart and Kitaro that were recorded live on Dec. 3, 1988 at the Cathedral of St. John the Divine in NYC.

Find us on the World-Wide Web at:  
<http://www.well.com/user/snowlion/>

VIDEOS



**THE ART OF DYING: A Window into the Tibetan Way of Life,** by J. Casper Jensen & Majbritt Munck. 63 min. #ARDY \$29.95

This film could better have been called the *Art of Living*—it is a wonderful and intimate view into the life of the people of Mustang and the words are entirely that of the people shown, lay people young and old monks, the king, etc. It is the story of an ancient culture; a rugged land and joyful people strive to sustain themselves under great odds. Tucked away in the crevices of the largest mountains in the world, Tibetan customs are often as shocking and complex as the immensity of the land of Tibet itself. The people of Tibet are shown here in the modern time warp they live in today. Also includes footage of monks in India—this is a great film!

The slow moving scenes allow one to soak up the images of the Tibetan landscape and the dialogue

is presented through the people themselves: simple villagers, the king of the remote village of Mustang, and Tibetan monks. *The Art of Dying* explores the approach to death as revealed in the ancient Tibetan scriptures and practiced in local customs, throughout the centuries. This is an absorbing film.



**THE GOOD HEART: The 14th Dalai Lama Comments on the Four Christian Gospels.** #GOHE \$33

This video is a summary of the 1994 John Main Seminar held in London. His Holiness gave an extensive commentary of the Four Gospels: Matthew, Mark, Luke, and John for both Christians and Buddhists. He insists on the need to see the fundamental differences between Buddhism and Christianity—such as the idea of a Creator God. But he also highlights the striking similarities and parallels between the lives of Jesus and Buddha, their teachings on non-violence and the progressive stages of spiritual development. "Both the life of Jesus Christ and of the Buddha show that it is only through effort, dedication, commitment and standing firm on one's principles that one can grow spiritually and achieve liberation."—The Dalai Lama

**GUIDE TO THE BODHISATTVA'S WAY OF LIFE,** by His Holiness, the Dalai Lama. Eight video tapes averaging two hours each. #GUBOV \$200

This is the outstanding teaching on the practice of patience given by His Holiness in Tucson in 1993. It is a detailed commentary on the 6th chapter of Shantideva's classic work which focuses on the practices of bodhisattvas. During each of the first seven sessions, His Holiness combined his own personal experience in the development of patience with his extensive scholarship to explicate the text, followed by a short meditation practice. These sessions concluded with nearly an hour-long question and answer period. The eighth session started with a q&a period and ended with a detailed teaching of the 12 links of dependent arising. We highly recommend this boxed set of eight videos.



**LIFE, DEATH, DREAMS AND MEDITATION: Bardo Teachings of Tibetan Buddhism,** by Ven. Lama Chagdud Tulku Rinpoche. 115 min. #LIDEDR \$39.95

The six bardos include this life, the moment of death, the dawning of true reality, the passing towards

rebirth, dreaming and meditation. These experiences are filled with the potential for confusion, bewilderment and unskillfulness, as well as for realizing profound wisdom, and all embracing compassion. Rinpoche explains how we can relate to these bardos as a path to personal fulfillment and great benefit for others.



**LORD OF THE DANCE, DESTROYER OF ILLUSION,** 108 min. #LODAV \$39.95

This film beautifully records the Mani Rimdu, an ancient Tibetan ceremony as it is practiced today in a Buddhist monastery in Nepal. Elaborate preparations ensue—the creation of dough sculptures, and mandalas and magical pills. Week-long rituals include the worship of various protector-gods and the transference of the power of the Chenrezig, the lord of the dance, into the pills. Dances are performed by monks enacting episodes from Tibetan Buddhist traditions.

**NADIA STEPANOVA, BURYATIAN SHAMAN,** 30 min. #NAST \$29.95

"It's very easy to treat people when their soul is open and full of

kindness, because in that case you see a miracle taking place—their own kindness returns to them as if reflected in a mirror."

Nadia Stepanova is a Buryatian shaman who is reviving the ritual ceremonies that for centuries have been part of the people. The Republic of Buryatia is often said to be the cradle of shamanism, which appeared at the dawn of civilization and was repressed by Stalin in the 1930s.



**WE WILL MEET AGAIN IN THE LAND OF THE DAKINI,** 30 min. #MEAG \$29.95

Now in her eighties, Doljin Kandro Suren, is a Buddhist lama and spiritual guide for thousands who come to her from all over Mongolia and Russia. Through the terrible years of religious persecution in Mongolia, she survived finding the strength to overcome the despair that surrounded her people. After seventy years of Communism, she is the only remaining keeper of the Chod lineage in Mongolia. Tibetan master Namkhai Norbu Rinpoche, invited to give Dzogchen teachings, participates in a Chod ritual with her.

T-SHIRTS

All these shirts are good quality 100% cotton.



**OM MANI PADME HUM SHIRT,** #OMTL (large), #OMTX (x-tra large) \$15

This has a gold mantra circle on navy blue.

**DOUBLE DORJE SHIRT,** #DODOTL (large), #DODOTX (x-tra large) \$15

Gold double dorje on red.

**TIBETAN FLAG SHIRT,** #TIFLTL (large), #TIFLTX (x-tra large) \$15

The Tibetan Flag is on yellow and says "freedom" in Tibetan script.



**SNOW LION TIBET SHIRT,** #SNLITL (large), #SNLITX (x-tra large) \$15

Tibetan mountain scene with romping snow lions on white cotton. Banner says "TIBET".



**NAMGYAL T-SHIRT,** #NATL (large), #NATX (x-tra large) \$18

Golden mandala on black. The Dalai Lama's Ithaca branch of Namgyal Monastery benefits from the sale of these shirts.

**DHARMA ITEMS**

**BUDDHA AUSPICIOUS SYMBOL BANNER**, 5' long x 17" wide #BUAUBA \$60

Eight auspicious symbols on red background with brocade border and embroidered Buddha at the top.



**BUDDHA MANI BANNER**, 5' long x 17" wide #BUMABA \$60

Like the banner above but with embroidered *Om Mani Padme Hum* instead of symbols.

**BUDDHA KADHEN BANNER**, 5' long x 17" wide #BUKABA \$85

**COTTON CHANGE POUCH** #CHPO \$3

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



**VELVET POUCHES** 2 3/4" to 3" in dia. #VEPO \$3

Beautiful change style pouches with draw strings in either solid colors or black with lavender and green leaf pattern.

**EARRINGS**



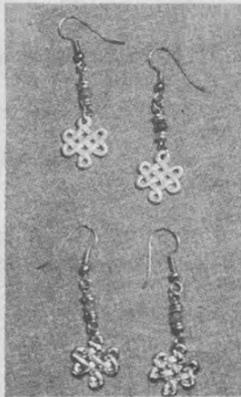
**Traditional Turquoise Earrings**, #TUEA \$36

Contains a circle of turquoise pieces and red coral embellishments. 2" long excluding hooks.

**Traditional Lapis Earrings**, #LAEA \$36

Contains a circle of lapis pieces and red coral embellishments. 2" long excluding hooks.

**FANCY ETERNAL KNOT EARRINGS**



**Matte Silver Eternal Knot Earrings w/turquoise bead** #MASIEA \$20

**Gold Eternal Knot Earrings w/red glass bead** #GOEA \$20

**KATAS**

A standard offering scarf.

**Plain Offering Scarf** #PLOFSC \$4

**Brocade Offering Scarf** with auspicious symbols #BROFSC \$18

**NEW!**

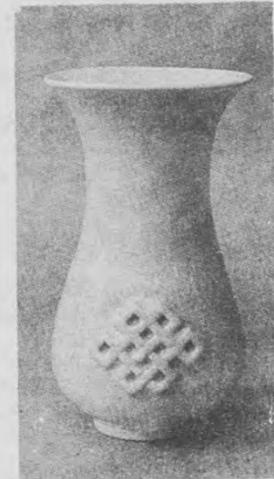
**Fancy Brocade Offering Scarf** (8' long) with auspicious symbols #FABROF \$25

**ETERNAL KNOT BOWL & VASE**

Fine, white porcelain vessels for shrines, gifts or for use in the home. Both have clear glaze interior as does the exterior of the vase. The exterior of the bowl is unglazed to reveal the soft luster of the porcelain.



**Bowl**, 3" high & 5" in dia. #ETKNBO \$20

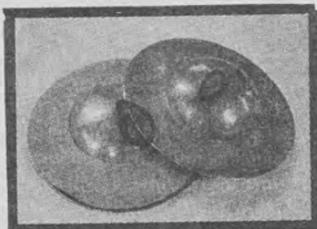


**Vase**, 7" high & 4" in dia. #ETKNVA \$35



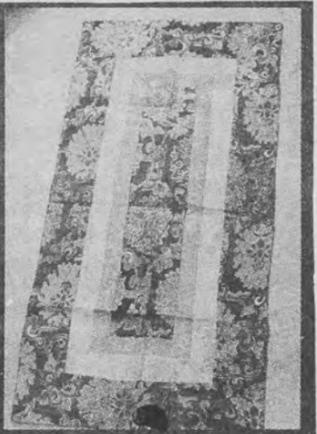
**KALACHAKRA WATCH**, #KAWA \$120

This is a Swiss Quartz watch with Sport-3 hands, water-resistant stainless steel construction with blue leather strap. The dial has a blue background with silver Kalachakra pattern. Produced in a limited edition of 1000. Comes with warranty booklet (warranted for one year by the manufacturer for defects) that also explains the significance of Kalachakra and the prophecy of Shambhala.



**TIBETAN CYMBALS** #TICY \$150

Tibetan cymbals (12.5 inches in dia.) with pad and cover for storage. Call for availability.



**LARGE TIBETAN-STYLE TILDEN** #LATIL \$40

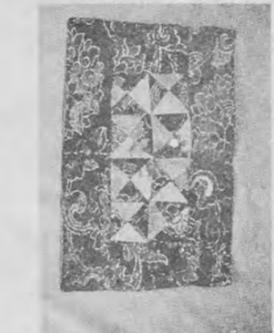
This tilden is typically used on a lama's throne on the side table. It measures approx. 38" x 20".

**CHINESE-STYLE TILDEN**, #CHTIL \$25

Lovely blue and red silk brocade cover for sadhana table.

**THRONE COVER**, #THCO \$150

This is the cover that you see on high thrones that covers the front surface. It has a brocade double-dorje and is very spectacular. It measures 3 x 3 feet square.



**TIBETAN-STYLE TILDEN**, #TTIL \$25

This brocade tilden has piece triangle design in the middle. The brocade is the kind you find on many thangka.

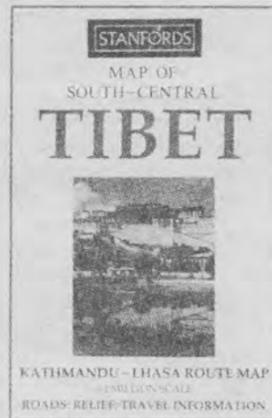
**NEW!**



**CANOPY**, 40" square #CA \$120

This is a standard brocade canopy that hangs over the lama's throne.

**BACK!**



**MAP OF SOUTH-CENTRAL TIBET: Kathmandu-Lhasa Route Map**, 21 x 33", #MASOCE \$14.95

This is a road map of Tibet and surrounding area with relief shown in color.

*We are pleased to announce that the following items are now reduced in price because we have located a less expensive source:*



**BELL & DORJE** #BEDO was \$60, now \$36

The supreme symbols of the Vajrayana path are the bell and dorje (diamond scepter) used by tantric practitioners. They are held in the left and right hand respectively and convey the mystical union of wisdom and compassion. The dorje has five prongs, four at each end curved around the central prong, symbolizing the five Buddha families. Lotus petals decorate the central caps. The handle of the bell is similar to the dorje. The bell is composed of an alloy of several metals and is decorated with Tibetan syllables, lotus petals and dorjes. The bell produces a clear, brilliant tone that symbolizes the open dimension of reality.

**PRAYER WHEEL** #PRWH was \$50, now \$40

Authentic Tibetan prayer wheel. It is approx. 10" long and contains the mani prayers of Chenrezig.



**DAMARUS** (wood), 4" in diameter #DA was \$30, now \$20

This is the hand drum used in many tantric practices.



**TIBETAN MEDICINE BRACELETS** were \$10, now \$6

The healing tri-metal formula for arm and hand pain. These traditional Tibetan bracelets are crafted from interwoven copper, brass, and iron. They are attractive, adjustable and functional.

**Woven 3-metal band** #WOTHME \$6

**3-metal design with beaded edge** #BEEDBR \$6

**KAPALAS** (skull cup)

It is five inches high with three parts: triangular base, metal skull cup to hold precious liquids, and lid covering.

**Medium Brass Kapala** #MEBRKA was \$30, now \$20



**MANJUSHRI SWORD**, 15-16" #MASW was \$40, now \$20

This sword symbolizes the wisdom and clarity of the buddhas. It has a flaming tip and purba-dragon handle. Handle dragon design may vary slightly.



**Dharma Items from Ngodup Sangpo**



We now have a selection of fancy phurbas, dorjes and a few items like a rare curved knife, old bell and dorje and dingsha bell with animal horn striker. We will send you the list and photos if you are interested. These are beautiful items and are priced between one and five hundred dollars.

**Photos of H.H. the XVIIth Karmapa**  
\$15 ea.

Ward Holmes of Tsurphu Foundation is offering through us a number of photos of the new incarnation of H.H. the Karmapa. These photos are made from a CD and measure approx. 8 x 10". A portion of the proceeds from the sale of these photos goes to benefit Tsurphu Monastery in Tibet.



#HHKA14 Wearing Circular Hat



#HHKA17 Wearing Black Hat  
#HHKA21 With Tai Situ  
#HHKA49 Wearing Red Hat  
#HHKA59 Wearing Gampopa Hat



#HHKA60 With Younger Brother



**THE INTERNATIONAL TIBET RESOURCE DIRECTORY 1995**, by the International Campaign for Tibet. #INTIRE \$7

A pocket sized directory containing over 500 addresses, telephone/fax/e-mail and contacts for the Tibetan government in exile, Tibet support groups, International NGO's and much more!

**TSURPHU KARMAPA**



**THE THANGKA CEREMONY**  
PRESENTED BY Tsurphu Foundation  
PRODUCED BY WARD HOLMES

**KARMAPA: The Thangka Ceremony**, presented by Tsurphu Foundation, produced by Ward Holmes. 1/2 hour #KATHCE \$29.95

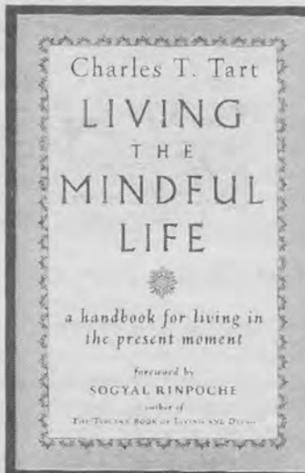
In May, 1994 members of the Tsurphu Foundation joined H.H. the XVII Karmapa and the monks of Tsurphu Monastery for the first unveiling of the new silk applique thangka—one of the largest in the world. Measuring 60 x 100" it was re-constructed in the traditional style designed by the 9th Karmapa. The old thangka was destroyed during the cultural revolution. There are wonderful segments of the new Karmapa and the unveiling ceremony.



**THE JEW IN THE LOTUS**, by Rodger Kamenetz. 225 pp. #JELO \$20

"With clarity, humor, compassion, and unfailing honesty, Rodger Kamenetz tells the story of the historic meeting in Dharamsala, India, between the Dalai Lama and eight rabbis and Jewish scholars, and the inner story of how Kamenetz explores and deepens his own understanding of Judaism through the pilgrimage and encounters with Jews and Buddhists. Anyone with an interest in Judaism, Tibetan Buddhism, and the fundamental issues that underlie every spiritual path will find much to ponder in this intriguing and engaging book."—Jane Hirshfield, author

standing of Judaism through the pilgrimage and encounters with Jews and Buddhists. Anyone with an interest in Judaism, Tibetan Buddhism, and the fundamental issues that underlie every spiritual path will find much to ponder in this intriguing and engaging book."—Jane Hirshfield, author



**LIVING THE MINDFUL LIFE: A Handbook for Living in the Present Moment**, by Charles Tart. 252 pp. #LIMILI \$14

Being awake—why is something that sounds so simple the primary goal of the spiritual path? In this workshop-in-a-book, Charles Tart shows why—the seeming simplicity of the awakened state belies its transformative effect on the lives of those who strive for it. These uncomplicated exercises put within everyone's reach the elusive art of "waking up" to live in the glorious present.

**TIBET AND THE UNITED STATES OF AMERICA: An Annotated Chronology of Relations in the 20th Century**, by the International Committee of Lawyers for Tibet. 81 pp. #TIUNST \$7

This is an excellent document on Tibet, Tibet-US and China-US relations in the context of major world events from 1900 to 1994. It is basically a history in brief giving dates of major and minor events in the evolution of the Tibet situation. It is as much fun as it is informative to browse this chronology!



**TIBETAN ANTIQUES #TIAN**

Dechen Choeden, one of the Tibetans who has resettled in Ithaca, has brought with her an unusually fine collection of antiques, mostly from Tibet. These pieces are over 100 years old and are finely crafted. Since they are one-of-a-kind items, we have photographed them as we do with thangkas, statues and carpets. These photos are available to you on loan so that you can see the pieces and make a selection. Here are some of the categories of objects and price ranges:

- Gaus**, large silver antique pieces with coral or turquoise, oval shaped, \$300-525.
- Large Gaus**, circular, mostly silver, some antiques, \$300-750.
- Large Gaus**, squarish, with turquoise & coral, antique, \$400-450.
- Dorjes**, five point antique dorjes, two sizes, \$135-450.

- Phurba**, gold-plated copper antique phurba, \$750.
- Small Knives**, mostly antique with silver cases, \$150-450.
- Large Knives**, silver knives with richly designed cases, some antiques, \$375-600.
- Whips**, wood and brass with dragon or serpent, \$375-450.
- Earrings**, large, silver, antique earrings, \$225-300.
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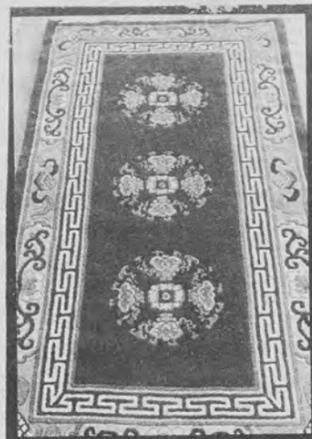


**CARPETS**

*Exquisite Handwoven 100% Wool Tibetan Carpets*

We have four beautiful high-quality traditional style carpets. The designs selected are from photos of carpets in museum publications we've been admiring but were unable to find. Tibetan weavers were located who could produce them. We don't think you've seen carpets like these before since weavers have, for some time, been selling designs that are more mass-marketable but lack the refined look of these carpets. A number of these are hard-to-find Tibetan Tiger Rugs.

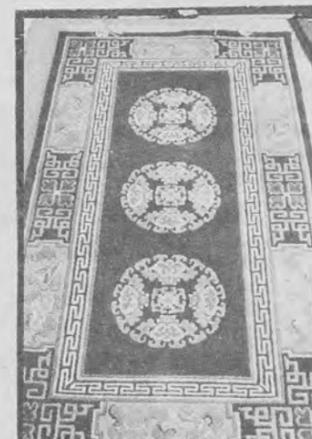
The carpets vary in size and pile density and the price varies accordingly. Most are 3 by 6 feet. Please contact us for photos of available carpets. All carpets are \$495.



3 x 6 ft. \$495



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We have smaller thangkas of principle deities mounted in brocade. There are three different styles. Call to reserve the one you want.

**Thangka print**, laminated, mounted in brocade with multi-color fringe at bottom, measures 14 x 26" \$60. Selections: Gelukpa Guru Tree #GTLATH; Milarepa #MILATH; Kalachakra KALATH; Buddha #BULATH.

**Brocaded Deity Thangka**, mounted with multi-color fringe at bottom, measures 14 x 25" \$60. Selections: Buddha #BUEMPR, Green Tara #GTEMTH.

**Thangka print**, laminated, mounted in brocade with wooden rod at bottom, measures 20 x 23" \$75. Selections: Milarepa #MITHPR, Long-Life #LLTHPR.



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Guhyasamaja \$360



Amitayus 8 & 12" \$325-675



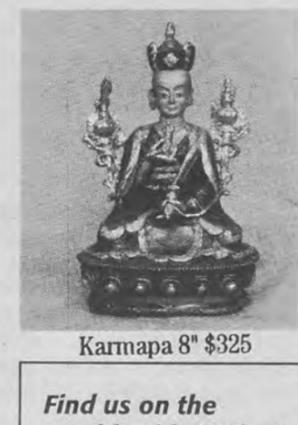
Kinkara Skeleton Couple \$350



Chenrezig 8" \$325



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Manjushri 6" \$285

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Chenrezig (1000-arm) 18" \$1000



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Great Compassionate Mother #GRCOMO	\$4
Great Liberation #GRLI	\$3
The Great Mother #GRMO	\$6
Hundreds of Deities #HUDE	\$6
Kadampa Way of Life #KAWALI	\$3
Liberation from Sorrow #LISO	\$4
Medicine Guru Sadhana #MEGUSA	\$6
Meditation & Recitation of Solitary Vajrasattva #MERE	\$2
Offering to the Spiritual Guide #OFSPGU	\$5
Prayers for Meditation #PRME	\$2
Pure Life #PULI	\$2
The Quick Path #QUPA	\$6
Quick Path to Great Bliss #QUPAGR	\$9
Treasury of Wisdom #TRWI	\$4
The Yoga of Buddha Amitayus #YOBUM	\$7



## Songs of Freedom, Songs of Imprisonment

*In 1993, a tape was smuggled out of Drapchi prison with these songs, recorded by some of the nuns. They were to be circulated to friends and supporters to show that their spirits remained high.*

The wonderful land on the roof of the world is our homeland. This is the land of the Dharma, the land of the most excellent Conqueror Chenrezig (the Dalai Lama). Under his compassionate guidance the people of that land enjoy peace. The people of that land enjoy freedom. The people of that land enjoy happiness and glory.

The beautiful snow land of Tibet is your native land, O highest protector. The happy people, the Tibetans, are your children, O highest protector.

*Of all the political prisoners held in Tibet, more than one third are women. Most of these women are nuns, mostly young, some even in their teens.*

Where is my root lama? The Chinese have expelled him. We pray to all the Buddhas of the ten directions: look down on us and on Tibet. Land of snow, land of snow, my beloved country—the owner of the kingdom is he, Tenzin Gyatso, my root lama, the wish-fulfilling Jewel: Let all Tibetans of the three provinces be united. The time will come when the sun will no longer be covered by clouds.

The roof of the world is my homeland. My leader is the embodiment of compassion and kindness. Lit by the sunbeams of his compassion the people of Tibet seek non-violence and freedom.

*These nuns have been sentenced to prison for "re-education through labor," for crimes such as marching, handing out leaflets, or chanting slogans supporting independence. According to many reports, these nuns are often subjected to brutal treatment—inedible food, beatings, and torture with electric cattle prods and vicious dogs.*

Sacred Conqueror, the snowland of Tibet is your birthplace, all of the Tibetans are like your children. There are beatings without end—under the Chinese there is no freedom.

There are bars on the windows and iron on the doors. Inside the prisons of Tibet, the Chinese beat us. Where is the freedom we once enjoyed? Now under the Chinese we are no longer free.

I am in prison but I have no regrets; my country has not been sold, it has been stolen. For that we have shed so many tears, O so many tears!

Looking out from Drapchi Prison there is nothing to see but sky. The clouds that float in the sky I wish were my parents. Though we imprisoned friends in Norbulingka were beaten down, our linked arms were not separated. The beautiful white cloud in the east is not a patch that is fixed. The time will come when the sun will appear from behind the cloud. I am not sad. If you ask why, though days follow on days, there is the Moon at night.

The soul of happiness is religious and political freedom. Where is my root lama? The Red Chinese have expelled him. Buddhas who dwell in the ten directions, to whom Tibetans make an offering of blood and tears, Buddhas who dwell in the ten directions, please consider our mournful truth. Land of snows, land of snows, my beloved nation, the nation's soul is Tenzin Gyatso, my root lama, the wish-granting jewel. When all Tibetans inside and outside Tibet are united, the sun will come out again from behind the clouds.

Tibetans place their confidence in the all-knowing Conqueror (the Dalai Lama). The place of his birth he has been made to leave, he has had to dwell in an alien land. The Chinese have seized his place of birth and have put Tibetans in prison. Even if we wear Chinese clothes, we must get rid of the Red Chinese. When Tibetan compatriots from the three provinces are united throughout the land of the Dharma, we must get rid of the Red Chinese. Even if we have to sacrifice our lives, we must have full freedom in a year or two. We must get rid of the Red Chinese.

*According to four separate sources, the nuns' sentences were increased by an average of six years, some doubled or even tripled, because of their participation in this recording. One of the nuns, Phuntsog Nyidron, had her sentence increased from nine years to seventeen years, because she was seen as a ring-leader. The evidence for this charge was that she had held a position of authority, that of storeroom keeper, when she was in the nunnery. Tibet supporters and human rights groups all over the world are protesting this unfair treatment, and perhaps the weight of the world's opinion will eventually turn the minds of the Communist government.*

Alas, this sad song in my mind I send to those who help prisoners, these feelings in this dark season...I'll never forget the horrible tortures. May this present misery in prison never be inflicted on any sentient being. This land, encircled by snow mountains, is the source of compassion and peace. May Avalokiteshvara Tenzin Gyatso live forever. ■

## Ozone Hole over Tibet

BEIJING, (Reuter) - Chinese and U.S. scientists will work together to try to explain mysteriously low ozone levels in an "ozone valley" over the western Tibet-Qinghai plateau, the China Daily newspaper said Tuesday.

The scientists will research the causes and environmental impact of the ozone valley, which forms

each year between June and October with ozone volume about 11 percent less than that over the East China Sea at the same latitude.

Chinese scientists have suggested the ozone valley might be caused by rising airflows over the Tibet-Qinghai plateau during summer. The rising air carries pollutants to the upper atmosphere

where they react with, and destroy, ozone, the newspaper said.

Scientists from a number of leading Chinese institutes will work with experts from the U.S. National Aeronautics and Space Administration and the National Oceanic and Atmospheric Administration to study the ozone valley, it said. ■

## Reflections on Ani Tashi Sangmo

Shop doors pulled shut. I first saw her on a stoop — this is India — at the foot of McLeod Ganj. Wrapped in maroon nun's robes, bronzed bare arm thin but sinuey strong, eighty years or more. Still in my tourist mode, I snapped her picture. Smiling Tibetans; she gazed frankly at me.

In a monastery, praying quietly to heal the obstructions in others, she easily sat among the men, rotating a sizeable drum suspended from the gnarled tips of small fingers. Inebriated by repeated melodious chant, she blew with shakey fervor on a sacred trumpet of donated human thigh bone. Days later I saw her again, tan plastic sandals on dry feet.

She was an apparition, enigma. She could be seen everywhere now, walking mostly, slowly, steadily, always on pilgrimage, pressing an elegant tree-limb, her walking stick, into red-orange earth. Strapped to her back, a claret pack laden, I imagined, with implements of prayer. And always during

monsoon she carried a black umbrella snapped tight and tied across her pack where it hovered like a crane bobbing and daring the rains to come. Willful, stooped, toothless, unconscious of her compelling appeal. My leaden walking feet turned clumsily under when she with floating sweetness smiled upon passersby.

Hansel-and-Gretel-style she invited me into her tiny hut. A door four short feet, flimsy, hinged with coat-hanger wire, hung squalid on a haphazard structure, homemade, hidden on a cliffside. A clay stove, made when the kerosene ran out, sat on a depression in the earth, to cook or create gentle nights of smokey solitude.

Wooden planks pocked with holes met the tin roofline. Patches of black garbage-bag squares, torn, ineffectively covered drafts; rains made traces below, in uneven dirt floor rivulets. A platform held a thin pad, her bed, a place I would sit many times. Cups, a misshapen spoon and a handleless knife sat on a warped board. 8,000 feet into the Himalayas, so alone she thrived.

Time nonexistent, I her voluntary captive. The altar, distinctive, dominating, poor, held a framed print of Padmasambhava and a recent photo of the Dalai Lama, personal teachers, and offering bowls ever secretly refilled. Above, somehow crookedly held to the decaying wall, an incongruous plastic

flag, national Tibetan, poster-sized, bright red, yellow, blue, banned in Tibet, smiled with Ani-la's own defiance. Sublime, subtle consciousness pervaded her being clear each moment: whole, genderless peace. Feminine.

She had no needs and she had, expected, nothing. Where first I looked for signs of senility, even madness, we later sat on the bed gazing at that altar, cross-legged like Buddhas holding cups of forgotten tea, tilted precariously in union. Words could not pass. She overlooked my ego and pointed it out and never in words agreed to be my teacher.

Insisting I take the last bite of her last banana, she was yet not always generous with me. But often she leisurely prepared and offered matter-of-factly a steaming cup of sweet Indian tea. Ani Tashi Sangmo brought to near boil water in a battered saucepan, enveloped a handful of powdered milk. As in sacred ritual the nun stirred, added sugar, a handful, then tossed loose tea in with her determined flair. Now stirring up rather than around, with a remarkable technique. Like taffee being pulled, the thick brown liquid integrated itself into the air as she raised ladelful, again ladelful three or more feet above that tiny pan, the mesmerizing stream a mantram.

For months I brought little offerings and for days I stayed away. Sometimes when I arrived panting from the hard hike against whipping downpours or fierce heatrays, she just gazed, head tilted, as though we had never met: images of friendship shattered. I brought her a blanket on that last day; she hugged it with a tiny child's passion (So! She needed it). And she took me into

silence the final time, a long time, where calm and sadness and poignant melancholy hovered in her hut as we soared above. When at last the nun reached and pressed both my hands into her ancient grasp, earth clasp, her gaze embraced me — "we will not meet again" — and I sobbed, unreservedly. Until she, mother benevolent, Ani Tashi Sangmo patted my hands with hers and motioned in modest pantomime — Look! I am not crying...Go catch your plane —

Nanci Hoetzlein Rose  
1991

*Ms. Rose is co-author of an upcoming book on Dharamsala entitled Living Tibet, which will be published by Snow Lion. ■*

