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Tibetan Nuns Debate for Dalai Lama



by Thubten Chodron

I began hearing rumors the morning of Sunday, October 8th that nuns were going to debate in the courtyard in front of the main temple in Dharamsala and that His Holiness the Dalai Lama was to be there to observe. There were many nuns in McLeod Ganj at the time; the major nunneries in India and Nepal were having their first ever inter-nunnery debate. The fact that the best nun debaters had gathered for the month-long debate session demonstrated the degree of improvement in the education of Tibetan nuns that has occurred in the last decade.

At 4PM nuns, monks, and laypeople gathered in the courtyard. The nuns were already debating on one side, and their voices and clapping hands, a mark of debate as done in Tibetan Buddhism, filled the place. Suddenly there was a hush and the nuns who had been debating went onto the stage in the "pavilion" where His Holiness' seat was. His Holiness soon came out, the nuns prostrated and were seated. In all the many years I have been in Dharamsala, this was the first time I had seen nuns—and so many of them at that—seated on

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NEW!

DZOGCHEN: The Self-Perfected State



Chogyal Namkhai Norbu is well-known for his clear explanations of Dzogchen, and many consider Dzogchen: The Self-Perfected State to be his best book on Dzogchen meditation. The following excerpt is from the Chapter entitled "The Individual: Body, Voice and Mind".

Someone who begins to develop an interest in the teachings can tend to distance themselves from the reality of material things, as if the teachings were something completely apart from daily life. Often, at the bottom of all this, there is an attitude of giving up and running away from one's own problems, with the illusion that one will be able to find something that will miraculously help one to transcend all that. But the teachings are based on the principle of our actual human condition. We have a physical body with all its various limits: each day we have to eat, work, rest,

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by Chogyal Namkhai Norbu
ed. by Adriano Clemente
trans. by John Shane
150pp., 5 line drawings
ISBN 1-55939-057-3 \$12.95



NAMGYAL INSTITUTE Enters New Phase of Development

Spring 1996 will mark the end of the fourth full year of operation and the beginning of a new phase of development for the Institute of Buddhist Studies established by Namgyal Monastery in North America.

Namgyal Monastery is the personal monastery of His Holiness the Dalai Lama and also the official monastery of the Tibetan government-in-exile. The Institute is co-located with the monastery's North American branch, which was founded at the same time, in a large residence in downtown Ithaca, New York, not far from the campus of Cornell University.

Goals for Namgyal Institute's next phase of development are a direct outgrowth of successes achieved since Namgyal Monastery founded a branch in North America in 1992, under the direction of His Holiness the Dalai

Lama. The monks have received a wide and popular reception throughout the U.S. and Canada, and there is an ever-growing circle of students at the Institute in Ithaca, confirming the validity of the founders' vision. Indeed, interest has never been higher among Westerners to learn more about Tibetan Buddhism and how its centuries-old wisdom sheds light on the challenges of modern life.

Specific goals for Namgyal Institute's next phase of development, expected to take several years to fulfill, include:

- Expand the innovative program of instruction designed to bridge Tibetan and Western teaching methods including the Tibetan Language Institute within Namgyal.
- Fund monk and nun scholarships to bring additional Tibetan monks and nuns to North America to teach and study.
- An endowment for the Western scholars-in-residence, who have been teaching at Namgyal under great personal financial sacrifice.

- Obtain health insurance for the Namgyal monks, none of whom currently have health insurance.
- Fund a full-time paid administrator. Our two administrators have each put in forty hours per week for the past four years with no salary.
- Pay off the mortgage on the building that houses the Monastery and Institute which comes due next year as a balloon payment — approx. \$100,000. With the mortgage paid off, it will free up funds for other important needs such as health insurance for the monks.
- Fund and develop a resident retreat center and guest house near the Monastery/Institute in Ithaca. Currently we have nowhere to house visitors.
- Develop new methods of communication and instruction to reach students and others who live outside Ithaca, such as a more extensive summer programs and use of the Internet.

These goals are intended as a whole to take the study of Tibetan

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Above photo: The staff and a few of the students of Namgyal Institute. The building in the background is Namgyal Institute.

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The First American Geshe



Geshe Michael Roach

On November 13, 1995, following a week spent in philosophical debate with each class at Sera Mey Monastic University, Ven. Michael Roach became the first American to complete the geshe degree, the Tibetan equivalent of a doctorate in Buddhist philosophy.

The geshe degree is normally awarded by the major Gelukpa monasteries to a few scholars who have completed approximately 20 years of study of topics such as Madhyamika (Middle Way), Abhidharma (Higher Knowledge), Vinaya (Vowed Morality), and Pramana (Logic).

Geshe Roach has been studying with Khen Rinpoche Geshe Lobsang Tharchin, of Howell, New Jersey, a former abbot of Sera Mey, for more than 20 years. He has also studied extensively with scholars at Sera Mey, and has worked tirelessly to support and help rebuild the heart-rendingly impoverished facilities of the university, which was relocated from Lhasa to a jungle in southern India following the communist Chinese occupation of Tibet.

Geshe Roach, or Lobsang Chunzin as he is known at the monastery, also heads the Asian Classics Input Project, which includes the Sera Mey Computer Center and other computer input centers, mostly located in monasteries in India. Dedicated to preserving endangered and rare Buddhist literature, these centers input sutras, commentaries, and monastic textbooks on computer disks. These books are reprinted for use

at the monasteries and are available to scholars and practitioners on CD-ROM and via the Internet.

Geshe Roach has also launched many projects outside of India designed to help preserve Tibetan Buddhism and to help its growth in the West. In 1992, in New York where he works in the diamond industry, he started the Asian Classics Institute to provide the equivalent of a monastic education to Western men and women. Courses taught in Tibetan and English tracks, each meeting two evenings a week, will qualify the students as teachers or translators by the end of the five-year program. There are also introductory classes, as well as correspondence courses for people who don't live in New York. Roach's knowledgeable and enthusiastic teaching style may be responsible for the Institute's rapid growth. Some of the students are starting to teach already, both at the Institute, and in nearby schools, prisons, and substance-abuse clinics.

Recently the Institute has expanded to include a monastery and nunnery, known collectively as Diamond Abbey. This fills a long-felt need for a home for American monks and nuns, a place where people can follow a life-style emphasizing monastic and bodhisattva vows, as well as study and practice.

All services of the Asian Classics Institute are provided free of charge. It is located at 321 East Sixth St., New York, N.Y. 10003. People who want information about classes should call the Asian Classics Institute at (212) 475-7752. ■

Generating the Deity

NEW!

by Ven. Gyatrul Rinpoche

170 pp., 19 b&w photos
ISBN 1-55939-055-7 \$14.95



Generating the Deity offers a detailed presentation of the generation stage practice of tantric deity yoga. It is an excellent resource for all tantric practitioners.

The following excerpt is from "Chapter 4: Actual Practice".

Next is the appearance of the deity. This subject has two subdivisions: the first is how to generate the deity's form, and the second regards the characteristics of the deity. These subjects are quite difficult to understand, so special attention will be given to the details of the transformation of the seed syllable into the hand emblem. To receive the desired purifications and results, it is important to understand how this transformation occurs.

In extensive Vajrayana practices the transformation of the deity occurs in five stages, in medium-length sadhanas it occurs in four stages, and in short sadhanas in three. The Nyingmapa tradition, especially the tradition of terma, or treasures, often makes use of short sadhanas; though, of course, it makes use of extensive and medium-length sadhanas as well. In some sadhanas the deity appears instantly; there are no stages at all. This is known as perfection upon instantaneous recollection.

The object that is purified by visualizing the form of the deity is the stage when the bardo consciousness enters the fusion of blood and semen at the moment of conception. When you hear the words "bardo consciousness," you may think they refer to someone else's bardo consciousness or that all the

consciousnesses out there in the bardo are the objects to be purified. These words refer only to your own bardo consciousness. Your consciousness has gone through these various stages of rebirth innumerable times and will continue to do so. In fact, your consciousness is very, very familiar with these different stages. These teachings and practices are meant to purify your own mind as the object of purification.

A peaceful deity always sits or stands on a lunar mandala, which may or may not have a solar mandala beneath it; wrathful deities will always sit or stand on a solar mandala, not a lunar mandala. The solar mandala represents the blood of the mother, and the lunar mandala represents the seed of the father. Conception requires both, so your visualization must contain both. The solar and lunar seats resting on the lotus directly relate to the process of the mother's egg and the father's semen mixing together at the time of their sexual union. The bardo consciousness sees its future mother and father and, because of the karmic force generated by the sexual act, is attracted and enters the fusion of egg and seed. The object that is purified here is the moment when the bardo consciousness enters that fusion.

The seed syllable, the primary cause for meditative absorption, appears next. It descends and comes to rest at a point over the center of the solar and lunar discs. The moment the seed syllable appears it transforms into the hand emblem of the deity. You might wonder, since some deities have

many hands and hold many different emblems, how is it determined which emblem to use? The emblem that appears is that which the deity holds in his or her main right hand.

The object that is purified during this visualization is the bardo consciousness mixed with very subtle vital air that has entered the fusion of seed and egg in the womb.

Light radiates from the hand emblem in the form of offerings and then reabsorbs. The number of times the light radiates and reabsorbs, and whether it radiates from the seed syllable or the hand emblem, depends on each particular sadhana.

The egg, seed, consciousness and vital air have mixed together, and the next stage is the gradual development of the four elements into flesh, bones, blood and air. As the foetus grows inside the womb, the sense organs gradually develop until they are complete. The radiation and reabsorption of light purifies the development of the four elements as the sense organs.

The hand emblem then transforms into the complete form of the deity. This visualization di-

rectly purifies the process of birth—the baby coming out into the world and starting to cry. The habit of being born into the world is purified by this stage of the visualization.

Beings are also born from eggs, through the fusion of heat and moisture, and by spontaneous, miraculous birth, as when taking rebirth in the god and hell realms. The visualization of the hand emblem transforming into the deity has the power to purify each type of birth.

Birth through an egg is purified in the following way: when the seed syllable transforms into the hand emblem, the bardo consciousness that has entered the union of seed and blood at the moment of conception is purified. The light then radiates and reabsorbs, and the hand emblem melts into light, corresponding to the development of the egg. The appearance of the deity corresponds to the moment the egg cracks open and the being is born.

Birth through heat and moisture is purified in a similar way. The sun

Miraculous rebirth is purified in the following way: the seat of the deity is the birthplace of the bardo consciousness. The seed syllable and hand emblem represent the consciousness mixed with vital air. The light radiating and reabsorbing represents the consciousness' desire to take rebirth. It creates the power which nourishes the karmic potency to take rebirth in one instant—the way in which a miraculous rebirth occurs. The moment the deity appears is the moment of miraculous birth.

The process of the seed syllable's descent to the seat of the deity is called the sadhana of the syllables of speech. Every sadhana will have a hand emblem, a seed syllable or both. From either the hand emblem, the seed syllable or both, light radiates boundlessly into all directions in the form of offerings. The light invokes the pure intention awareness of all the buddhas and bodhisattvas and gathers blessings that then return and dissolve into the seed syllable. This is called the sadhana of the symbols of mind. Immediately thereafter, the hand emblem and/or seed syllable transforms into the complete form of the deity. Developing the complete form of the deity, with all the major and minor marks, is called the sadhana of the fully accomplished form.

This has been a general teaching on the sadhana of the fully accomplished form of the deity, as taught according to the generation stage. However, each sadhana is different. There are a great many distinctions regarding the characteristics of the deities, depending on whether they are peaceful or wrathful, Nirmanakaya, Sambhogakaya or Dharmakaya.

As the result of this practice, one gains the ability to take intentional rebirth in samsaric realms as a manifestation being of enlightened awareness to tame sentient beings. One gains the ability to determine where and from whom one will be born, so as to perform miraculous deeds for the welfare of others. Shakyamuni Buddha is a perfect example of one who achieved this result. He lived a life marked by the twelve miraculous deeds. This is the kind of result that comes by doing the practice and performing the stages of purification. ■



Ven. Gyatrul Rinpoche

disc represents heat, and the moon disc represents moisture. The seed syllable and hand emblem represent the bardo consciousness mixed with vital air. The radiation and reabsorption of the light and its transformation into the deity corresponds to the process of the consciousness entering the fusion of heat and moisture and being born.

BEIJING Women's Conference



Kelsang Wangmo, a Tibetan woman living in Australia, was one of only nine Tibetans permitted by the Chinese to participate in the 1995 Beijing Women's Conference. She writes of extraordinary persecution by her Chinese "hosts" and of wonderful support from the women delegates of many nations. What follows are excerpts from her moving story.

At first, we were so scared. I was depressed as we came in to land...What a big responsibility I had, to speak for all Tibetans. Would all Chinese hate us? Would I hate them? But when I met Chinese people they were ordinary human beings, most of them were friendly, it was just the officials who were intimidating....

In our hotel, far from the conference, there were men in suits on our floor, always there. Were they hotel staff or security? At first everything was confusing. We felt safe in the hotel, later we weren't so sure. All we knew was that at 7:30 in the morning was a bus that would take us all the way across Beijing to the outskirts, where the conference was. Once we reached Huairou, it was so big, and confusing, it took us a day to find the other Tibetan women.

The first thing we decided to do together was the silent protest. People said we should be gagged; we used scarves, the official Chinese scarves each delegate was given as part of the Chinese welcome package. We were scared, but we thought they can't do anything to us, it can't be illegal to be silent.

It was powerful. We said our prayers, filed through, and let the delegates and the media see us. From that silent moment onward we never stopped talking.

The Chinese security were furious. They jostled and pushed. They were everywhere, poking their lenses at us, standing so close, so insolent, their gaze so cold. They were so intimidating that everyone, even those who didn't know anything about Tibet, could see for themselves what we are up against all the time.

The Chinese were so stupid. They intimidated us in full view of everyone. We didn't have to prove that we were persecuted, it was so obvious. That's when our buddies volunteered to stay with us, and it was for them a powerful experience too. They had to take the harassment, and experience the fear too. Some stuck with us bravely, some found it too much.

Our chubas caused instant response. To be dressed as a Tibetan woman meant, from NGO delegates, constant hugs and support, people coming up and introducing themselves, wanting to know why we were being given such a hard time. It never stopped. Sometimes it would be hundreds of women, or thousands, in a room so packed we could hardly get in and we were the speakers. And the media, there were actually thousands of them, always asking us what we planned to do next, so the nine of us, the only Tibetans who made it to Beijing, would split up so as to respond to all the requests to explain.

Women, western women came from nowhere to be our buddies, to be with us everywhere, even to accompany us to the toilet, once everyone saw how intimidating the Chinese security people were. It wasn't all the Chinese, just the officials who were trailing us everywhere, jostling us, harassing us, filming everything. It was so scary. I grew up with stories about how Chinese take people away. So we had our buddies, some of the stayed with us through everything, they gave up their plans to go to sessions so we could have some protection.

We knew we must look strong in the face of the Chinese officials, although we were often crying. And we knew we must never let them provoke us into anger. If we got angry we knew the Chinese government would make sure all the world knew they had provoked us successfully. They thought that if they intimidated us we would be overcome with fear and not hold workshops. If it were not for the support of so many women, they may have succeeded.

Above all, the Chinese authorities wanted a fight between Tibetans, between the delegation from the Tibet Autonomous Region and ourselves. But we had the blessings of His Holiness, and his teachings to guide us, and we never let the harassment make us angry.

The Chinese Tibetans came to us. We were the speakers at a women in development workshop. It was packed so tight we could hardly get in, and 85% of the women there were from the Chi-

nese Tibetan delegation. At first everything went well, but then the Chinese Tibetans demanded to speak, to take over the meeting. Everyone was yelling, it was so hot, we were in tears. They yelled at us that we were liars, not true Tibetans, shameless.

- ...we started getting invitations to meet the governments. The Dutch, the Swiss, the Swedes, Norwegians, and Danes wanted to meet us. Everywhere, it was our story they wanted to hear.

I went to one woman, and took her hand and said to her: Please don't do this, we are sisters, this isn't a quarrel between Tibetans, our quarrel is with the Chinese. We were all in tears. Next day the Chinese media reported everything in reverse of the truth. They said we had refused to answer questions. Later I did meet three or four of the Chinese Tibetans and everyone was friendly. As we parted we held hands. From their eyes and hands we could feel their sympathy, but they couldn't say anything.

The biggest incident occurred while we were near the Australian tent. They called us so many names, shameless Tsangpa beggars. We were scared. We went in to the Australian tent, but they

came in after us, determined to have a big confrontation. I just cried. The Australians all held us close, and each other, to protect us. They put us in the center, and held us, surrounding us, but still the screaming went on. What to do? I just kept saying my mantra, the mantra of compassion for all living beings.

They sent word to get the ambassador and his official car to get us away, and that is when he was jostled too, which is what made it a diplomatic incident, and big headlines. Even when we were in his car, they were hitting on the windows, demanding to get at us. So many people now have seen the Chinese government reveal its face.

The Australian embassy went out of its way to be on hand in case of trouble. We never expected to have much contact with any of the governments, but then we started getting invitations to meet the governments. The Dutch, the Swiss, the Swedes, Norwegians, and Danes wanted to meet us. Everywhere, it was our story they wanted to hear.

When it was time to leave, I met a Tibetan woman, part of the Chinese delegation. We both knew she was under surveillance, and her behavior would be reported on. We said goodbye politely, and I said I looked forward to meeting her in a free Tibet in the future. *You do your best, I said, and so will I.* Nothing in her face gave away her true feelings, but she gripped me so strongly with her hands. We are sisters. ■

Reincarnation of H.E. DilgoKhyentse Found

On Thanksgiving day Trulshig Rinpoche, the closest lama to the previous Dilgo Khyentse Rinpoche, announced that he had recognized the youngest son of Chokling Rinpoche to be the reincarnation of Dilgo Khyentse Rinpoche.

Chokling Rinpoche's eldest son is Pamehok Rinpoche of the Talkang Kagyu lineage. Chokling Rinpoche's eldest brother is Chokyi Nyima Rinpoche (author of *The Union of Mahamudra and*

Dzogchen and many other titles). The entire family was extremely close to the previous Dilgo Khyentse Rinpoche.

Shortly after Chokling Rinpoche's wife gave birth to a son on Guru Rinpoche day, the rumors began to fly that the boy was Dilgo Khyentse, because the timing was perfect, but there had not been any official recognition prior to the Thanksgiving announcement. ■

1996 TIBETAN NUNS IN EXILE

TIBETAN NUNS PROJECT DAILY POCKET CALENDAR



An elegant daybook commemorating the courageous lives of Tibetan nuns.

Tibetan women tell their stories, accompanied by glowing full-color photographs. Every week provides a thoughtful quotation, along with ample space for notes and schedule keeping. Proceeds will benefit the Tibetan Nuns Project, a non-profit organization supporting exiled nuns in Dharamsala, India.

\$12.00 plus shipping and handling; \$2 for the first calendar; \$1 for each additional. CANADIAN & OVERSEAS orders must send payment in US dollars plus additional shipping. CANADA: \$3 for one, \$1 for each additional. OVERSEAS: \$4 for one, \$1.50 for each additional. Send name, address and phone number along with a check or money order made out to the Tibetan Nuns Project, P.O. Box 374, San Geronimo, CA 94963.

Adventures of the Spirit
1996 NEPAL/TIBET WOMEN'S TOUR
May 24-June 15 1996

For details contact:
Kalleen Mortensen, Tour Leader
Adventures of the Spirit Travels
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Highlights of this trip!
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NAMGYAL INSTITUTE: NEW PHASE OF DEVELOPMENT

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Buddhism in the U.S. to a new, higher level through quality translations of traditional texts and oral teachings and by cultivating a richer context of cross-cultural scholarship and learning. Both time and money loom as critical hurdles before these goals can be met. Money is a challenge because student tuition is simply never sufficient to meet the costs of developing high quality programs.



Left to right: Ven. Tsering Namgyal, Ven. Champa Tenzin Lhunpo, Ven. Tenzin Mipham, Ven. Tenzin Yigmyen, Palden Choedak Oshoe, and Ama-la (scholar dog with cast).

Tibetan Buddhism in general and Namgyal Monastery in particular need dedicated supporters now more than ever before.

Recent Developments at Namgyal

The fall 1995 program of courses at Namgyal was the most successful to date in terms of both the number of students and their enthusiasm for classes. Fifty students, including twelve full-time students, took a variety of courses covering Tibetan language, Tibetan sacred art, Buddhist philosophy and meditation.

Students came from as far away as Hong Kong, Taiwan, Seattle, Flagstaff, Baltimore, Dallas, Boston, Santa Fe, Chicago, San Francisco, New York City, and other diverse places, and also included graduate students from Cornell anthropology and religious studies programs as well as continuing students from the local community. The success of the fall program represents a culmination of much effort over the past two-and-a-half years to design courses that preserve the integrity of traditional Tibetan approaches to instruction while incorporating Western methods such as more student participation in classes, term papers, and written exams. The result of this effort in cross-cultural scholarship has been both attainment of some innovative approaches to teaching as well as a steadily growing body of students committed to deeper study of Tibetan Buddhism and culture.

The monks, too, report strong satisfaction with their personal experiences of teaching and learning how to communicate with Western students. As Geshe Tenzin Rabgye pointed out before his return to India after serving as the first abbot of Namgyal's North American branch, the enthusiasm of Western students and their love of asking questions brings to mind the original roots of Buddhism, when the Buddha himself taught by means of answering questions from many different people. Geshe-la set a

noble example at Namgyal Institute by never failing to listen patiently and to respond to students, no matter how diverse their questions or what their level of understanding.

The year 1995 also saw an expansion of Namgyal's active summer retreat program commensurate with this widening national growth of student interest and enthusiasm. Three retreats were held, attended by over 100 retreatants from around the U.S. and abroad. Two retreats were at the Arnot Forest conference center main-

tenants, Tibetan and Western scholars, and students. While Namgyal strives to offer courses of the highest academic quality so interested students can receive credit from Western degree-granting institutions, the Institute is also deeply committed to maintaining a flexible teaching environment where students can meet Tibetan teachers informally as well as formally in a context reflective of traditional Tibetan spiritual culture and practice.

To accomplish this objective, Namgyal must meet three funda-

mately \$8,500, including round-trip airfare, room, board, local transportation and pocket money. Without airfare, this comes to about \$500 per monk per month. While the parent monastery helped fund some of these expenses the first three years, it is now appropriate for westerners interested in the spread of the dharma to take on this cost in order to free the parent monastery to attend to other pressing needs. Thus, the **Monk Scholarship Fund** is being established to underwrite this specific development goal. Namgyal is also setting up an arrangement to provide these scholarship funds to Tibetan nuns who wish to study and/or teach at the Institute in Ithaca.

Western Resident Scholar Endowment

To take the Namgyal curriculum to a new, higher level of instruction, it is necessary to fund a more professional Western scholar program with appropriate administrative support. Thus far, Namgyal has benefited from the personal interest of many visiting Western scholars, as well as four Western scholars in residence, during the first three years (Bill Magee, David Patt, Sidney Piburn and Craig Preston). All of these scholars made financial sacrifices, some quite profound, to help bring the Namgyal vision to fruition. Among those who have visited and taught at Namgyal the past three years are Professors Jeffrey Hopkins, Bill Magee, Joe Wilson, Georges Dreyfus, Daniel Perdue, Daniel Cozort, David Patt, Anne Klein, John Powers, and Craig Preston. Clearly, the Namgyal curriculum cannot aspire to the level of attainment that His Holiness intended without wider and more sustained funding of the academic program of the Institute. Toward this end, Namgyal Institute is establishing a formal funding effort that includes a wider appeal to public donors, as well as efforts directed at major foundations. Again, interested contributors are welcome to inquire further about supporting this critical effort.

The Tibetan Language and Translator Training Program

One area of special importance to Namgyal's expanding program is that of Tibetan language studies. Already, Namgyal Institute has progressed rapidly in offering Western students the ability to learn to read and translate Tibetan texts, learn oral translation of Tibetan religious discourse, and also develop fluency in the colloquial language. Now we feel a special urgency to take this program to a new level, parallel to the next phase of development of the overall Namgyal curriculum, by developing a Tibetan Language Institute within Namgyal.

The vast majority of Tibet's rich spiritual and literary heritage has yet to be translated into English. In addition, few qualified lamas and teachers have adequate English language skills for teaching complex topics with precision to Western students.

Many dharma centers struggle with poor translations, or lack them altogether, while students in religious studies programs at universities have no real opportunity to learn colloquial Tibetan or the specialized skill of oral translation of religious discourse. There are very few places where Western students can intensively learn to read and translate Tibetan texts, learn oral translation of Tibetan religious discourse and also develop fluency

in the colloquial language. Namgyal Institute offers all of these. Currently, Namgyal is developing the foremost Tibetan language studies program in the United States. This is of vital importance.

The lack of skilled translation in the West brings to mind the critical role of the famed "two-headed translators" who succeeded in translating Buddhism from Sanskrit into Tibetan in the ninth through twelfth centuries. Buddhism in the West needs to foster similarly skilled translators for the road ahead.

Namgyal has from its inception been fortunate to have skilled and dedicated translators and teachers of Tibetan language in residence. At present these include Palden Choedak Oshoe, an outstanding teacher of Tibetan language in both its literary and spoken forms, Namgyal monks whose teaching and English speaking skills are excellent, and Craig Preston, a superb teacher of literary Tibetan from the University of Virginia.

No expanded program of study will succeed without a deeper commitment to teaching and learning solid Tibetan language skills. Our plan is to develop the Tibetan Language Institute as a special project of Namgyal to train western translators who can then contribute to Buddhism in the West through teaching, translating texts, and doing oral translations for Tibetan lamas teaching in the West. We see this as an extremely importance service, and funding of the Language Institute is a high priority in the context of Namgyal's overall goals.

Outreach Programs

The third goal of Namgyal's next phase of development involves reaching out to a wider audience with more innovative communications and teaching methods. Frankly, most of our energies were consumed during the first three years simply bringing the basic vision of Namgyal into reality. For the future, we hope to expand the summer program of instruction, to establish a more regular schedule for the Namgyal newsletter, to offer more actual dharma content and commentary to distant readers, and to utilize the Internet to reach more people. Some of these efforts will grow naturally out of the first two goals described above. As more scholars are enabled to meet and work together at the Institute, more useful instructional materials will be produced and circulated to a wider audience. (Already Snow Lion Publications is doing an excellent job in this regard.)

Please Consider Helping Namgyal

Namgyal Institute's next development phase clearly includes major funding challenges that call for a wider mix of personal donations, major grants and endowment funding.

To encourage more donations, Namgyal Institute has initiated a program to inscribe the names of all donors of \$500 or more on brass plaques placed prominently at the Institute. Donors' names will also be inscribed at the parent monastery in Dharamsala. Major donors may also qualify to established a scholarship or scholar's chair in their name or the name of a loved one.

While donations of any level are deeply appreciated, donors at the following levels (Friends of

Continued on next page

tained by Cornell University in the beautiful northern hardwood forests near Ithaca in the Finger Lakes district of upstate New York, an ideal setting for study, concentration and quiet contemplation.

To cap off the year, the monastery building in Ithaca received a fresh coat of paint during the fall using a creative combination of traditional Tibetan colors adapted to the design of the structure. Research was carried out with the local historical society to remain as true as possible to the original character of the building, while experimenting with combinations of colors derived from Tibetan design motifs. The result is eye-catching, to say the least. To our great delight, neighbors not only sent notes expressing their appreciation of the colors, but some also began looking into how they, too, could do something as innovative yet fundamentally tasteful. Certainly, out-of-town visitors should no longer have difficulty figuring out which building houses the monastery!

THE NEXT PHASE OF NAMGYAL INSTITUTE

Namgyal Institute of Buddhist Studies was founded by Namgyal Monastery largely out of a desire to provide Western students with access to authentic instruction in the teachings of Tibetan Buddhism. This simple goal involves a deep commitment to classroom innovation as lamas and monks schooled in traditional eastern methods work with Western scholars, and the students, themselves, to translate the essence of these centuries-old teachings to a new time and place.

In 1996, Namgyal Institute will begin transitioning to a new phase of development. Our fundamental objective remains the same: to extend the unique approach to study that has been carefully nurtured over the past three years. At the heart of this approach is creation and maintenance of a friendly environment conducive to close personal contact among lamas,

mental goals in the next few years. First, the planned rotation of Namgyal monks must be completed and a new abbot installed. Second, the teaching program needs to be funded at a higher level, including proper administrative support, and third, more innovative methods need to be developed to communicate with a wider audience.



Ven. Tenzin Yigmyen

Monk Scholarship Fund

As part of the first development goal, Namgyal Institute is establishing a scholarship program to fund new monks, including monks who apply or are otherwise identified for their special interest in cross-cultural learning and teaching. This program will allow us both to expand the number of monks in residence to meet Namgyal's growing needs, and to create new learning and teaching opportunities for monks who are particularly interested in Western educational methods. The program will ideally become a two-way street because scholars who have studied and taught at Namgyal Institute will be able to return to India (and eventually, we pray, to Tibet) with a deeper appreciation of Western culture, plus polished English-speaking skills and a new range of experience in their own tradition reflecting their exposure to western students.

The cost to bring a monk to the U.S. for one full year is approxi-



**Namgyal Monastery
Institute of Tibetan Buddhist Studies**

P.O. Box 127, Ithaca, NY 14851
Tel: 607-273-0739, Fax: 607-273-8508

Name _____

Address _____

Telephone _____

"YES, I WOULD LIKE TO HELP NAMGYAL!"

\$_____ Enclosed is a check for this amount as my donation
(\$30+, \$180+, \$500+, \$1000+, \$5000+ or \$10,000+)

- I am interested in contributing to major endowment funding.
Please contact me at the above address and phone number.

Your contribution helps Namgyal Monastery Institute of Buddhist Studies meet its new development goals dedicated to translating traditional Tibetan Buddhist teachings and making them more widely available in the West. Thank you for your assistance.

- I am interested in possibly becoming a student (either degree or non-degree) at Namgyal. Please send appropriate course information and application forms.

- I am interested in participating in the summer programs marked below. Please send more information.

_____ Summer Semester at Namgyal Institute, June 3-July 12.

_____ Fifth annual "Get Acquainted with Namgyal" Retreat, August 4-11.

_____ Gyalwa Gyatso Initiation and Retreat, August 11-18.

NAMGYAL: NEW PHASE

Continued from page 2

Namgyal) receive other special benefits, including:

- *Sustaining Members:* \$180 per year. Receive the Namgyal newsletter, a 10% discount on courses taken not-for-credit and on course materials.

- *Major Donors:* \$1,000 or more. Receive 20% discount on all courses, course materials and Namgyal books, one free weekend workshop, and the Namgyal newsletter.

- *Founding Benefactors:* \$10,000 or more. Receive lifetime access to

all Namgyal classes and programs, including retreats, free of charge—plus the Namgyal newsletter and all announcements. Founding Benefactors are also eligible to attend the annual Founders Weekend Retreat, with special programs and private sessions with resident lamas and monks.

If you can help financially with any of these new development goals, please write, email or phone. Of course, direct contributions to Namgyal Monastery Institute of Buddhist Studies are tax deductible and welcomed at all times. We need your help.

New Students Welcome

New students are always welcome to apply to Namgyal, irrespective of whether you are able or intend to complete the full 5-year program of study. Individuals new to Tibetan Buddhism may find the summer "Get Acquainted" retreat to be a great way to taste many different elements of the Tibetan tradition, from meditation, Buddhist philosophy and sacred arts instruction to the art of cooking Tibetan food. More advanced students will likely be drawn to more advanced retreats, the Tibetan language program and/or the more in-depth programs of study. Fall semester is the best time to enroll for the complete program. If you are within driving distance, you may also want to attend occasional weekend workshops. You may enroll in a single course or the entire program. Please communicate your interest to us and we'll help you decide how best to begin if there's any question. You will have to arrange your own transportation both to and within Ithaca, as well as your own housing. (An informal network of students is now in place to help with some of these orientation and local living skills.) For student applications or current course and retreat information, write to us at: Namgyal Institute, P.O. Box 127, Ithaca, New York, 14851, FAX to 607-273-8508, or email: sp62@cornell.edu. You must write directly to Namgyal Monastery Institute of Buddhist Studies as it is not the same as Snow Lion and has its own mailing list. Although it has a close kinship with Snow Lion, Namgyal is an independent educational and religious organization separate from Snow Lion. Now is the time to apply for next fall.



Some Namgyal Institute Faculty (left to right): Sidney Piburn, Craig Preston, Ven. Tsering Namgyal, Ven. Champa Tenzin, Geshe Ngawang Janchup (visiting), Ven. Tenzin Yigmyen and Palden Choedak Oshoe.

1996-97 FALL & SPRING COURSES

FALL 96

Sept. 8 - Dec. 14

Literary and Spoken Tibetan I
Translating Buddhism from Tibetan I: Collected Topics
Intermediate Colloquial Tibetan I
Introduction to Tibetan Buddhism
The Three Principle Aspects of the Path
The Practices of Manjushri & White Tara
Initiation and Practice of Yamantaka
Translating Buddhism from Tibetan III: Tenets
Intermediate Colloquial Tibetan III
Oral Translation of Tibetan Religious Discourse I
Tibetan Text Reading: Grounds and Paths
Independent Study

SPRING 97

Jan. 27 - May 16

Literary and Spoken Tibetan II
Translating Buddhism from Tibetan II: Awareness & Knowledge
Colloquial Tibetan II
The Two Truths in the Four Buddhist Tenet Systems
Tibetan Sacred Art: The Mandala of Avalokiteshvara
Setting up an Altar, Daily Prayers and Practices
The Practice of Yamantaka II
Translating Buddhism from Tibetan IV: Grounds and Paths
Intermediate Colloquial Tibetan IV
Oral Translation of Tibetan Religious Discourse II
Tibetan Text Reading: The Two Truths
Independent Study

See following page for 1996 SUMMER SEMESTER

NAMGYAL MONASTERY OFFERS TWO RETREATS IN 1996

Based upon requests received from around the country, the monks of Namgyal Monastery are offering two summer retreats this year, providing a wide range of exposure to Tibetan Buddhist studies and meditation practice suitable for beginners through advanced students.

5th Annual "Get Acquainted with Namgyal" Retreat:

An Introduction to Tibetan Buddhism, Aug. 4-11, 1996

This retreat is characterized by individual attention from the monks and a unique introduction to Tibetan Buddhism as practiced by the Dalai Lama's own personal monastery. Students learn about shamatha meditation, mahayana teachings, deity yoga, mandala theory, debate, and Tibetan language, and engage in hands on art workshops on drawing Tibetan images and mandalas. All of the monks are informal and accessible throughout the retreat. After the last meditation and dinner each day, evenings consist of volleyball, badminton, discussion groups, slide lectures, and videos on Tibetan culture.

This is Namgyal's main summer event. The retreat is staffed by all of the Namgyal monks. Other retreats may be staffed by only two or three monks. Cost for this retreat is \$240 plus \$14 per day for lodging and \$15 per day for meals (three ample and delicious vegetarian meals each day).



Retreatants at the 1995 Fourth Annual "Get-Acquainted with Namgyal" Retreat

Gyalwa Gyatso Initiation, Instruction and Practice Intensive

Aug. 11-18

One week retreat. This is a highest yoga tantra generation stage sadhana practice. Gyalwa Gyatso is a highest yoga tantra form of Chenrezig (Avalokiteshvara). Following the initiation, this retreat will consist of teachings on the Gyalwa Gyatso sadhana (two sessions per day) and intensive daily practice of Gyalwa Gyatso (four sessions per day). Participants will also receive instruction on how to maintain a proper altar, how to perform proper offering mudras, the correct use of ritual implements, and the making of tormas. At the conclusion of the retreat, instructions will be given on carrying one's practice into daily life. Cost for this retreat is \$230 plus \$14 per day for lodging and \$15 per day for meals.

Both retreats are held at beautiful Arnot forest, a wooded conference center maintained by Cornell University just south of Ithaca. The center has a large central lodge and 14 cabins, and we offer three wholesome vegetarian meals each day.

To Register for One or Both of the Above Retreats:

Send your name, address and telephone number plus a deposit of \$225 made out to Namgyal Monastery, P.O. Box 127, Ithaca, NY 14851. Deposits are fully refundable until July 1st. After July 1st, deposits are 50% refundable. In late May or early June, registrants will receive a packet containing directions for getting to the retreat, a detailed schedule and a list of suggested items to bring. Volunteers will be available to pick up people from the bus station or airport and provide transportation to the retreat site.

SUMMER SEMESTER AT NAMGYAL INSTITUTE

Introductory Colloquial Tibetan

Instructor: Palden Choedak Oshoe
June 3 - July 12, 1996

This unique six-week summer program offers students an opportunity for intensive introductory level spoken Tibetan. The program offers:

- 3 Hr./day Intensive Classroom Study
- Extensive Drills and Tapes for Personal/Lab Practice

Open to anyone wishing to learn spoken Tibetan. Equivalent of 6 credits.

Study this summer at Namgyal Monastery, the North American seat of the personal monastery of H.H. the Dalai Lama, located in the beautiful Finger Lakes district of upstate New York. Tuition for this 6-week intensive is \$750. Registration requires a 50% deposit by May 7th. See details below. Early registration is advised.

Intermediate Colloquial Tibetan

Instructor: A Namgyal Monk and Sonam Yangkyi
June 3 - July 12, 1996

As above except this course of intensive intermediate level spoken Tibetan requires students to have done prior studies in spoken Tibetan. The program offers 3 hrs./day intensive classroom study with directed conversation and extensive drills. Equivalent of 6 credits. Tuition for this 6-week intensive is \$750. Registration requires a 50% deposit by May 7th. See details below. Early registration is advised.

Introduction to Tibetan Text Reading and Translation

Instructor: Craig Preston and Susan Krafft
June 3 - July 12, 1996

An introduction to classical literary Tibetan. This intensive course will present and examine Tibetan literary grammar and vocabulary in a step-by-step manner as presented in *Translating Buddhism From Tibetan* by Joe B. Wilson in conjunction with the reading of Tibetan texts. The course will meet MWF from 9:15 - 10:30 am. Required textbook: *Translating Buddhism From Tibetan* by Joe B. Wilson. Equivalent of 3 credits. Tuition: \$700 with a limited number of partial scholarships available.

Craig Preston is Prof. of Tibetan Buddhist Studies at Namgyal Institute. Following graduate studies at the University of Virginia, he has translated the Vaibhashika chapter of Jang-gya's Tenets text and co-compiled the UVa Tibetan-Sanskrit-English Glossary. Currently Prof. Preston is working on a textbook series for students of literary Tibetan which will be published by Snow Lion Publications.

Susan Krafft is a graduate student in Religious Studies at the University of Virginia.

Tibetan Text Reading and Translation

Instructor: Craig Preston
June 3 - July 12, 1996

Students in this Tibetan language course will read *The Three Principal Aspects of the Path* by Dzongkaba along with a word commentary by Mok-jok Rin-bo-chay while examining closely the grammatical structures involved.

The course will meet MWF from 8:00am - 9:15am. Required textbooks: *The Three Principal Aspects of the Path* (Tibetan text) by Dzongkaba and *Translating Buddhism From Tibetan* by Joe B. Wilson. Tuition: \$700 with a limited number of partial scholarships available. Students registering for this course should have the basic ability to read and pronounce Tibetan words.

Craig Preston is Prof. of Tibetan Buddhist Studies at Namgyal Institute.

The Path to Enlightenment

Instructor: Ven. Tenzin Mipham
June 3 - July 12, 1996, (TU) 7:30-8:45 pm

The Stages of the Path to Enlightenment is a presentation of the very essence of all of the teachings of the Buddha. This tradition of presentation originated from the great master Atisha who, in a form that is easy to understand and put into practice, skilfully unified all the Buddha's teachings into a complete and integrated sequence. The stages of the path tradition was then further elaborated by many Tibetan masters including Gampopa and Dzongkaba. *The Path to Enlightenment* by His Holiness the Dalai



A morning class in literary Tibetan

Lama will be the basic texts used in conjunction with this course. This course meets once a week for six weeks. Tuition: \$55.

Ven. Tenzin Mipham is a western ordained Buddhist monk who is currently a student at Namgyal Monastery Institute of Buddhist Studies.

Calm Abiding and Special Insight

Instructor: Prof. Jeffrey Hopkins
June 17 - 28, 1996, (MWF) 7:30-8:45 pm

All Buddhist meditation is either stabilizing or analytical meditation. Professor Hopkins will teach how to achieve the level of meditative stabilization called "calm abiding" and how this is then practiced in union with special insight. This course will meet MWF, 7:30-8:45pm for two weeks. Equivalent of 2 credits. Tuition: \$60.

Jeffrey Hopkins is Professor of Religious Studies at the University of Virginia, where he has taught Tibetan Studies and Tibetan language since 1973. He has published twenty-one books, including *Emptiness Yoga* and *Fluent Tibetan*. From 1979 to 1989 he served as His Holiness the Dalai Lama's chief interpreter into English. At the University of Virginia he served as Director of the Center for South Asian Studies for twelve years and founded a program in Buddhist Studies. Prof. Hopkins is an adjunct faculty member at Namgyal Institute and serves on its academic advisory board.

**JEFFREY HOPKINS will be teaching
at Namgyal Institute June 17-28!**

To Register For Any of The Above Summer Courses:

To register, send your name, address and telephone number, the name of the course or courses plus a deposit of half of the course tuition made out to Namgyal Institute, P.O. Box 127, Ithaca, NY 14851. Deposits are fully refundable until May 7th. After May 7th, deposits are 50% refundable. Classes are held at the Institute. Lodging and meals are the responsibility of the student. Ithaca is a college town with numerous vacancies available for short term sublet during the summer months. Students in past summer courses had little difficulty in securing lodging. Namgyal will provide a list of names of local landlords and rental agents. For further information contact Namgyal Institute at the above address. If you require further information you can call 607-273-0739 or 607-273-4314. Early registration is advised.



Participants in last summer's
"Medicine for the Mind & Body"
Retreat

Namgyal Monks to Consecrate "Cyberspace" on the Internet



Upcoming soon in 1996 will be the wider availability of information from Namgyal Monastery and Namgyal Institute on the worldwide Internet. This remarkable computer communications network allows anyone with an appropriately equipped PC to tap virtually instantly into the world's treasure trove of knowledge—including, in 1996, art, schedules and curriculum information from Namgyal Monastery.

Of special note in this regard, the monks of Namgyal Monastery have been asked and have enthusiastically agreed to offer a ceremony to consecrate cyberspace, that computer facilitated realm which, rather like the realm described in the Kalachakra teachings (of which Namgyal is a principal caretaker), is "real yet cannot be seen, cannot be measured and cannot be located."

Toward this end, the monks will offer a ceremony on February 8th,

in conjunction with an international event scheduled for the Internet entitled "24 Hours in Cyberspace." This event is being produced by photographer Rick Smolan, originator of the well-known series of photo books that document "A Day in the Life of..." the Soviet Union and the U.S. For cyberspace, the project is sending dozens of photographers around the world to use photography to "put a face" on the myriad people who use the Internet—whose lives otherwise remain largely invisible though often deeply interconnected.

For its part, Namgyal monks, possibly including monks from the parent monastery in Dharamsala, will offer prayers consecrating cyberspace, and a consecrated image of the Kalachakra mandala will be made available at Namgyal's new website. The address (currently applied for) will be <http://www.namgyal.org>.

For those of you interested in the larger 24 Hours in Cyberspace project, the photographs not only of Namgyal monks but also of all the other people that use the Internet during the 24 hour period on February 8th, will be posted at the project's website at: (<http://www.cyber24.com>). Since a project of this scope necessarily involves an extraordinary degree of international coordination and cooperation, it is possible that not all the elements will come together as planned. Development of Namgyal's website is not contingent on the 24 Hours in Cyberspace project and will proceed independently. Watch the site during other auspicious dates for other culturally specific artwork and information, particularly on Tibetan New Year (February 19th, this year), Tibetan Independence Day (March 10th), and the birthday of His Holiness (July 6th).

Portraits of H.H. the Dalai Lama

by Peter Max



In 1991, Peter Max, internationally renowned artist and recipient of numerous arts and humanitarian awards, silk-screened and painted 108 images of His Holiness the XIVth Dalai Lama. Recently, he donated one of these paintings to Namgyal Monastery. He has also offered three of the remaining paintings to Namgyal to give to donors of a gift of \$5,000 to the Monastery.

Namgyal Monastery of Ithaca is the seat of His Holiness' personal monastery in North America. For further information, contact Gerri Jones at the address below.

Namgyal Monastery

P.O. Box 127
Ithaca, NY 14851

607.273.0739
607.273.4314
Fax: 607.273.8508

Thangka Painter Sought

The Cascadia Friends of Tibet have been trooping the West, promoting Tibetan awareness through presentation of a portable 22-foot prayer stupa. The stupa is placed at festivals, expos, and conferences in the hope that it will serve to enhance the energy of the gathering as well as ignite an acquaintance with the Tibetan cause.

In the same spirit, the group is now endeavoring to create a giant festival thangka, to measure 19 by 30 feet. A thangka painter is being sought to collaborate on the project; \$600 has been accrued to fund the effort of painting it. Thangka painters please contact: Isha Mazur, Cascadia Friends of Tibet, PO Box 2, Capitola CA 95010, (408) 476-7959. ■



Portable stupa created by the Cascadia friends of Tibet.

Three Tibetan Monks Granted U.S. Asylum

Three Tibetan Buddhist monks who faced persecution because of their activities in opposition to Chinese rule in Tibet were recently granted political asylum by the United States government. According to their attorneys, these cases represent the first time to their knowledge that the U.S. has granted asylum to Tibetan clerics.

The three monks, Kunga Choephel, Chorten Tenzin, and Tsering Gampo, had participated in a variety of political activities, including the 1989 demonstrations in Lhasa that led to the imposition of martial law. Chinese police forces commenced investigations into the

three monks and other demonstrators on the basis of videotapes taken at the demonstrations. The monks escaped on foot to Nepal, where they remained in hiding until they were able to make arrangements for onward travel to the United States.

The Dalai Lama's representative in New York, Rinchen Dharlo, expressed satisfaction with the decisions. "We hope that these cases," he said, "reflect a growing recognition by the United States government of the plight of Tibetans in their homeland under Chinese rule." ■



The Practice of Dzogchen

by Longchen Rapjampa
Introduced, trans. and annotated
by Tulku Thondup Rinpoche
Ed. by Harold Talbott

482 pp. ISBN 1-55939-054-9 \$22.95

The following is excerpted from the translator's preface to *The Practice of Dzogchen*.

The teachings of *Dzogpa Chenpo* (or *Dzogchen*), the Great Perfection, are the innermost esoteric Buddhist training preserved and practiced to this day by the followers of the Nyingma (*rNying-Ma*) school of Tibet. The main emphasis of *Dzogpa Chenpo* is to attain and perfect the realization of the true nature of the mind, the Intrinsic Awareness (*Rig-Pa*), which is the Buddha Mind or Buddha-essence. Thereby one attains and perfects the realization of the true nature of all phenomenal existents, all of which are the same in their essence. According to *Dzogpa Chenpo* scriptures, all forms of Buddhist training lead to the same goal, the realization of the Intrinsic Awareness, which is taught in *Dzogpa Chenpo*; and further, that the essence of all the Buddhist teachings is completed in *Dzogpa Chenpo* meditation and its results. Many accomplished *Dzogpa Chenpo* meditators, in addition to their attainment of the utmost mental peace and enlightenment in this very life time, physically display signs of extraordinary accomplishments at the time of death. For example, they dissolve their gross bodies without remainder or transform their mortal bodies into subtle light bodies.

Dzogpa Chenpo meditation is the method of training of utmost simplicity in order to reach the most simple state free from conceptual elaborations. But for ordinary people like us, to attain the state of utmost simplicity and ease is the hardest goal to accomplish. Thus, to prepare for the *Dzogpa Chenpo* training, one has to do various preliminary studies and train-

ing in order to learn the path and purify the stains of negative emotions with their traces; to generate positive energy through the force of virtues; and to realize, refine and perfect the ordinary meditative attainments taught in the common Buddhist paths. When one is ready, in accordance with the strength of one's spiritual experiences, one should be instructed in the *Dzogpa Chenpo* meditation by a qualified master.

For the happiness and enlightenment of beings, Buddhism works with the root, the root of

- Without spiritual
- strength within one-
- self, trying to serve
- others will be as a
- Tibetan proverb says:
- "A falling person can-
- not give his shoulder
- to another falling
- person to rely on."

gaining joy and dispelling misery, which lies in individuals; for society is a collection of individuals. For an individual, the mind is the main factor and the forerunner of all activities. So the improvement and perfection of the mental state is the primary emphasis of Buddhist training. If one has improved and perfected one's mind, all one's physical activities will be naturally perfect and one's presence and activities will become a source of true happiness and enlightenment for others. From the moment of becoming a Mahayana Buddhist, one is expected to exert oneself in the service of others. The whole aspiration in spiritual training is for the sake of others. But at the be-

ginning, the emphasis will be on the spiritual progress of oneself, deriving from one's own mind. Without spiritual strength within oneself, trying to serve others will be as a Tibetan proverb says: "A falling person cannot give his shoulder to another falling person to rely on."

The meditations of tantra and of *Dzogpa Chenpo* taught and transmitted by Guru Padmasambhava are a training on the balanced path of the view of primordial wisdom and the activities of meritorious applications. They are neither a contemplation on mere view, although some interpret them thus, nor training on just meritorious activities. Guru Padmasambhava said to King Thrisong Deutsen (790-858):

Please do not lose the view in favor of activities. If you do, being tied to existential characteristics, you will not attain liberation. Please do not lose activities in favor of the view. If you do, there arises (a situation of) absence of both virtues and vices (and one falls into the extreme of) nihilism, and (one's spiritual life) becomes irreparable. O great king, as my tantras possess extensive (teachings on) view, in the future many people who know the words [textual expression] of the view but lack the confidence of the view in their mental continuum could stray into inferior realms

In *Dzogpa Chenpo* meditation itself there are numerous stages of training which must be taught and practiced step by step. Each step is taken only when the trainee is ready for it. In *Dzogpa Chenpo*, a subtle and esoteric meditation which transcends intellectual and mental fabrications, one doesn't study or read the teachings on a particular aspect until one is ready for that particular step of experi-

ence and for training on it. And one is definitely excluded from "instructions on experiential meditation" (*Nyams-Khrid* or *dMar-Khrid*). If, without being ready for the particular meditative experiences, one reads about or studies them, one could just build up fabricated images of intellectual understanding about a particular meditative experience. Thereby, before having any true experience or pure realization, one could fall into the pit of mental creations. Then the trainee will find it hard even to distinguish whether it is a true experience of realization or a mentally created image. This way of introduction applies not only to *Dzogpa Chenpo*, but also to general tantric training. In sutric teaching, first you study and then enter into the training. But in the tantras, when you have matured through the common preparatory virtues and are ready for the esoteric training, you will receive the transmission of the realization through an Empowerment (*dBang*, *S.abhi-sekha*) ceremony. Only then will you be introduced to the course of study and training in the tantra by using the Primordial Wisdom, the meaning of the empowerment (*dBang-Don Gyi Ye-Shes*), which is realized during the transmission of empowerment, as the means and the basis of meditation. Some people do not need to undergo any common training but are ready for higher training such as *Dzogpa Chenpo*. But such people are a bare possibility in this world of ours.

Therefore, in this book I have tried to avoid including any "instructions on the stages of experiential meditation," since one should get them individually from a true master in person, stage by stage, according to one's own ex-

periential abilities. I have tried to present here only, or at least mainly, the teachings on view, the outline of the meditation, and the result of *Dzogpa Chenpo*.

Nowadays, as the cultural context of the traditional teachings is changing, the tantric teachings and even the *Dzogpa Chenpo* teachings are being given in public to many people who may have little belief, who have done no preliminary training or have received no introductory empowerments. The main focus of attraction and the goal of many so-called masters and disciples unfortunately have become worldly or sensual attributes. On the other hand, there are many serious Dharma people who wish to study *Dzogpa Chenpo* teachings out of pure Dharma interest, and who are prepared for such teachings through preliminary study and training. But the lack of instruction and reading material in Western languages is preventing them from making much progress on this path. In this situation, it is a serious decision whether or not to write and translate such teachings and make them public. Realistically, in this modern age, there is no way that these teachings could be preserved and practiced traditionally only by those who are ready for them. So the alternative is to consider what will be the best possible way to present the teachings to the public so that they will be of most benefit to the people whom they will reach.

After all these considerations, I reached the conclusion that I would attempt to translate and present these original scriptures, the very words which came from the wisdom of the Enlightened Ones, unstained by the contemporary intellectual thought of this modernistic world or ours. ■



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Kunsang Detchen Rinpoche

Arunachal Pradesh and Assam are two insulated states in the northeastern region of India. Today among the numerous indigenous peoples that live there, the Mon, Sherdukpen and Tibetan refugees are the only people who practice the Tibetan form of Buddhism. The entire area is strictly out of bounds to foreigners because of its sensitive status as a geo-political buffer zone between India and the Chinese-occupied Pema Kod region of Tibet.

Kunsang Detchen Rinpoche lives in Arunachal Pradesh. He was born in 1929, in Tibet. From 1946 through 1949, while he was studying with His Holiness Dudjom Rinpoche in central Tibet, the master addressed him as Lodhak Terton because Kunsang Detchen Rinpoche is the reincarnation of Terton Longsel Nyingpo, belonging to the Drubchen Melong Dorje lineage. In 1972 he was forced to migrate to India where he settled among the Tibetan and Sherdukpen people of West Kameng district. From the old Gumpa in Rupa, Rinpoche has been discharging his spiritual duties to the community in addition to running a Nyingmapa religious school where he guides about 100 monks and nuns, including orphans. Presently, with his own limited resources, he has started work on building two monasteries. One is Zangdok Palri in Chillipam village, and the other an Ani (nun) monastery, in Nykmadong village.

There are several holy places connected with Padmasambhava's



activities in Kameng District as well as in Assam (Kamarupa in ancient times). Among the most important are Ugyenling in Tawang, and Bagajang near Sela Pass at 14,000 feet. The Indian Government maintains the policy of protecting the indigenous cultures of the area from missionary intrusion, but its ability to aid them financially is severely limited. Following the 1959 Sino-Indian conflict, Arunachal has been out of bounds to foreigners as well as to Indians who don't have special permits.

Buddhists now living in the region are essentially disconnected from the global networks of support that have emerged in the past

15 years and have benefited at least some of the Tibetan diaspora. Ironically, this area also happens to be on the escape route of Tibetan refugees (including His Holiness the Dalai Lama).

Kunsang Detchen is asking for help to complete the monastery projects. Under Rinpoche's guidance all contributions will be used to realize these projects. The goal is none other than to ensure that the ancient lineage seed may grow to be a resilient and many-branched tree on these far eastern slopes of the Himalayas.

To make a tax-deductible donation, contact Arunachal Pradesh Project, c/o T. Hazarika, 174 Prospect Park West, 4R, Brooklyn, NY 11215, (718) 832-2855. ■



Above left: Kunsang Detchen Rinpoche at site for Ani Gumpa. Top Right: Gate at Zangdok Palri. Middle: Zangdok Palri Monastery under construction. Bottom: Anis at prayer outside present Ani Gumpa Building.

• meditation cushions & benches • the inflatable zafu • bells •

Patrick's brother Victor came to Carolina Morning Designs. He had a few questions for Patrick and Linsi. They were busy stuffing meditation cushions.

What is Zen? Stuff.
Where do I find it? In stuff.
How can I meditate? With stuff.
With what do I meditate? On stuff.
Where do I meditate to keep my mind pure? Above stuff.
What can I do to help make meditation cushions for peace and enlightenment? Stuff!
But can I deflate my ego on an inflatable zafu? Stuff is no different than non-stuff.

Suddenly Victor was enlightened!

No one can tell him apart from any ordinary person, but people around him find renewed joy in the simple stuff.

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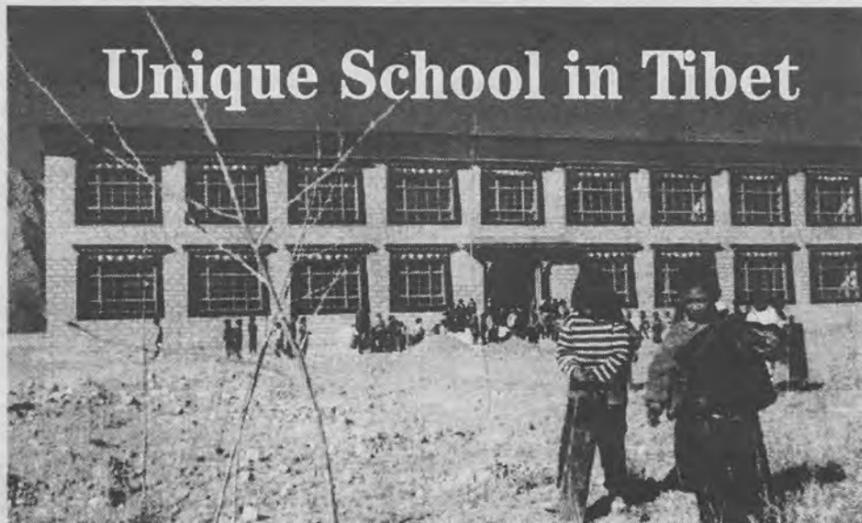
Live Performance of the Lamas of Sera Je Monastery
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Tour Schedule February-June 1996

ST LOUIS	February 7 Unity Christ Church, 33 N. Skinker Blvd. Info: 314-727-6478
MEMPHIS	February 9 First Unity Church, 9228 Walnut Grove Road Info: 901-452-6011
HOUSTON	February 4-17 Hayagriva Sand Mandala at the Museum of Fine Arts, 10001 Bissonet (Museum hours)
HOUSTON	February 13 Dessert Reception for Sera Je Monks, Yoga Center of Houston, 2438 South Blvd. (7:15 pm)
HOUSTON	February 16 <i>The Spirit of Tibet</i> Yoga Center of Houston (7 pm). Info on Houston events: 713-524-4572
AUSTIN	February 18
SAN ANTONIO	February 20 Trinity University Ruth Taylor Concert Hall
SANTA FE	February 24 Saint Francis Auditorium, Fine Arts Museum Info: 505-989-9590
TAOS	February 25 Taos Community Auditorium (2 pm) Info: 505-776-2755
FLAGSTAFF	February 29 Northern Arizona University, DuBois Ballroom (7 pm). Tickets at the Student Union
PHOENIX	March 1 Dinner & Show at Arizona Historical Society Museum, 1300 N. College Ave., Tempe Info: Arizona Friends of Tibet 602-899-6371
LAS CRUCES	March 5 New Mexico State University
LITTLE ROCK	March 9 University of Arkansas-Little Rock Stella Boyle Smith Fine Arts Auditorium
COOKEVILLE, TN	March 12 Cookeville Drama Center Info: 615-372-0003
NASHVILLE	March 13 Montgomery Bell Academy Info: 615-372-0003
ROCKFORD	March 15 Rock Valley College Performing Arts Room (8 pm). Tickets from RVC box office: 815-654-4296
CHICAGO-MUNDELEIN	March 16 Auditorium of the University of Saint Mary of the Lake, 1000 East Maple Ave., Mundelein. Geshe Sopa will deliver a lecture earlier in the day. Info: 708-566-6401
NORTHFIELD, MN	March 28 Carleton College Concert Hall (8 pm) Info: 507-663-4226
MINNEAPOLIS-ST PAUL	March 29-30 Hamline University
MANKATO	March 31 Mankato State University
CEDAR FALLS	April 3 University of Northern Iowa. Info on performance and other events on campus: Prof. James Robinson 319-273-6221
IOWA CITY	April 5 University of Iowa
QUAD CITIES-MOLINE	April 6 Moline Club Cultural Center, 1530 5th Ave. Info: 309-762-8547
DECATUR	April 10 Millikin University Albert Taylor Hall (7pm) Info: 217-425-0803
INDIANAPOLIS	April 12 Unity of Indianapolis, 907 N. Delaware (7:30 pm)
BLOOMINGTON	April 13-14 Indiana University Tibetan Cultural Center Info: 812-334-7046
OBERLIN	April 19 Oberlin College Warner Concert Hall
PITTSBURGH	April 20 Synod Hall Info: 412-373-1826
AMHERST, MA	April 24 Amherst College, Buckley Recital Hall Info: 413-542-2256
MIDDLETOWN, CT	April 26 Wesleyan University
NEWBURYPORT, MA	May 4
CAMBRIDGE, MA	May 5 Interface, 55 Wheeler Street (3 pm) 617-876-4600 to register
NEW YORK CITY	May 11 Tibet House Info: 212-213-5592
PHILADELPHIA	May 18
OTTAWA	May 25 University of Ottawa Alumni Theater
TORONTO	May 27-June 9

For more information on *THE SPIRIT OF TIBET*
call the Sera Je Tour Office: 607-277-2159.

Unique School in Tibet



The Tibetan School Project, which has resulted in the opening of a unique primary school in the village of Katsel, Tibet, is the realization of one man's dream. When Sonam Jamyangling returned to his native village after nearly 30 years exile in Sweden, he found conditions so deplorable that he determined to help. In 1989, following many setbacks, he obtained permission from the Chinese government to build a Tibetan school in Katsel. This marked the first time

such permission was granted to an organization outside Tibet.

Today, for the first time in three decades, 150 children are able to study their native language, mathematics and basic science. An all-Tibetan staff of eleven cares for the children and guides the studies, while the native population is provided paid work for school construction and sewing of school uniforms.

The project has involved the cooperative efforts of the Swedish and U.S. Tibetan Societies for

School and Culture, the Pittsburgh Friends of Tibet, and an all-volunteer group of international supporters.

The school is continually in need of funds to meet ongoing operational costs of approximately \$20,000 yearly. Anyone wishing to help may direct contributions to: U.S. Tibetan Society for School and Culture, c/o Anne Oliver, 4707 Connecticut Ave, NW #201, Washington, DC 20008, e-mail: shiwa@aol.com. ■

LIGMINCHA INSTITUTE

Bönpo Dzogchen Teachings with TENZIN WANGYAL RINPOCHE

Tenzin Wangyal Rinpoche is an accomplished lama of the Bön tradition who currently resides in Charlottesville, Virginia, where he has established the Ligmincha Institute for the preservation of the religious and cultural heritage of Tibet.

Rinpoche was recognized by Lopon (Head Teacher) Sangye Tenzin and by the Abbot of Menri Monastery in Dolanji, Himachal Pradesh, India, H.H. Lungtok Tenpa Nyima, as the reincarnation of Khyung Tul Rinpoche, a scholar-lama, author, and meditation master who had demonstrated magical healing powers during his lifetime.

Tenzin Rinpoche has studied and practiced with important masters of Bön and Buddhist lineages since the age of thirteen, and he is the only master of Bön presently living in the West who is qualified to give teachings and transmissions. After completing his Geshe degree at the Bön Monastic Center in Dolanji, he traveled to the West for the first time in 1989 at the invitation of Namkhai Norbu Rinpoche's Dzog Chen Community in Italy, and was later awarded a Rockefeller Fellowship to teach at Rice University in Houston, Texas, from 1991-92. He is the author of *Wonders of the Natural Mind*, in which he presents a straightforward introduction to the view and practice of the Bön Dzogchen ("Great Perfection" or "Great Completeness") teachings, and he has recently been conducting academic research in collaboration with Prof. Anne Klein of Rice University on philosophy and Dzogchen, thanks to a grant from the National Endowment for the Humanities. He also appeared on the Discovery Channel in 1994,

where he explained the principles involved in Tibetan dream practice, as part of their three-part series entitled *The Power of Dreams*.

Over the past three years Rinpoche has established regional centers in several parts of the United States and Europe, and he continues to maintain his busy schedule of teaching and travel. This past July, he led Ligmincha's annual Summer Retreat, as part three of a seven-year cycle of teachings. His main teacher, Lopon Tenzin Namdak, and the abbot of Tritsan Norbutse Monastery in Nepal, Khenpo Nyima Wangyal, together with Geshe Nyima Dakpa from Menri Monastery, joined Tenzin Wangyal Rinpoche in presenting teachings and practices based on a quintessential text of Bönpo Dzogchen, the *Zhang Zhung Nyen Gyü* (*zhang zhung snyan rgyud*).

Lopon Tenzin Namdak has been one of the foremost proponents of Bön teachings in the West for the past thirty years (see Snellgrove's *The Nine Ways of Bön*, 1967), and he has become familiar to a wider audience thanks to the commentary he published in 1993 on Shardza Tashi Gyaltzen's *Heart Drops of Dharmakaya* (*kun tu bzang po'i snying tig*), an important text from the early part of this century that presents a complete outline of Dzogchen view and practice. Lopon Rinpoche was the teaching master (*slob dpon*) of Menri Monastery in Central Tibet from 1953-57; following his imprisonment and escape from Tibet, he was able to raise money to establish the Tibetan Bönpo Foundation in Dolanji, and he has been deeply involved in preserving the Bönpo monastic and lay communities in

exile ever since. He is highly regarded as a scholar and a master of Dzogchen.

For the first two weeks of the past Summer Retreat the teachings focused on the "21 Nails" chapter of the *Zhang Zhung Nyen Gyü*. Tenzin Wangyal Rinpoche has based much of his teaching for the past six years on this comprehensive work. Its wide range of subject matter includes the biographies of lineage masters, advice given by the master Taphirita to his main disciple Nang Zhir Lopo; tantric meditations connected with the six realms; invocations of protectors; tantric subtle body or "channel and wind" practices (*tsa lung*), and yogic trul khor (*khrul 'khor*) physical movements.

According to Rinpoche, the "21 Nails" chapter is "the most important chapter in the *Zhang Zhung Nyen Gyü*." Each "nail" consists of poetic verse written to convey Dzogchen experience. Over the course of the first two weeks of the retreat, Lopon and Rinpoche based their teaching upon each of the 21 root verses, along with the traditional commentary that accompanies them. During the third week they taught Bönpo shamanic practices, including the construction of a wish-fulfilling vase and a long life arrow (*da dar*), and the practices of Soul Retrieval and Chöd. Throughout the three weeks, Khenpo Nyima Wangyal taught the seven cycles of the *trul khor* yogic physical movements.

This retreat marked the third year of the Seven Year Program of teachings Rinpoche has established, and we are already preparing for the fourth, which will also

Continued on page 17



Mahamudra Retreat

The Ven. Bokar Rinpoche, Dharma heir of His Eminence Kalu Rinpoche, is offering a ten-day retreat on the complete meditative stages of Mahamudra. The retreat will be held in Portland, Oregon, June 15-26. For registration, contact Karin Miles, 1038 Gans St., Lake Oswego, OR 97034; phone (503) 636-6201. For information, contact Dora DeCoursey, phone (503) 282-2809. ■

Tenzin Wangyal Rinpoche

1996 U.S.A. Schedule



AUSTIN, TX January 19-21 (Fri-Sun)
Introduction to Dzogchen and transmission of Meditation in Six Sessions
Contact: Stephen Dignan Tel: (512) 453-5340

HOUSTON Khyung Dzong Center
January 27 (Sat) Concentration and Mindfulness Practice Part I
March 3 (Sun) Concentration and Mindfulness Practice Part II
Tel: (713) 523-7330

LOS ANGELES Southern California Khyung Dzong Center
March 21 (Thur) Concentration and Mindfulness Practice
March 22-24 (Fri-Sun) Shamanic Healings from the Causal Vehicles of the Bon Tradition
Contact: Alicia White Tel.: (818) 248-1828

SAN FRANCISCO April 12-14 (Fri-Sun)
The Six Essential Points of Boddhichitta
Contact: Mark Dahlby Tel: (415) 824-7596

HOUSTON Khyung Dzong Center April 21 (Sun)
Concentration and Mindfulness Practice Part III
Tel: (713) 523-7330

BOSTON at Interface April 26-27 (Fri-Sat)
Dzogchen Teachings: Soul Retrieval Lagug-Tshegug
Six Essential Points Of Boddhichitta
Contact: Interface (617) 876-4600

CHARLOTTESVILLE at LIGMINCHA
May 10-12 (Fri-Sun) Chod Practice
Contact: Ligmincha Tel: (804) 977-6161

JEMEZ SPRINGS, NEW MEXICO
July 1-21 (Mon-Sun) SUMMER RETREAT
Contact Ligmincha Institute

LOS ANGELES Southern California Khyung Dzong
Aug. 29-Sept. 2 (Thur-Mon) Experiential Transmission Parts 2 & 3
Contact: Alicia White Tel.: (818) 248-1828

BOSTON
October 4-8 (Fri-Tue) Experiential Transmission Part 4
Contact: Martin Lowenthal Tel: (617) 332-4937

CHARLOTTESVILLE at LIGMINCHA
October 18-20 (Fn-Sun) Bardo and Dream Yoga
November 16-17 (Sat-Sun) Practice Retreat
December 26-31 (1 hour-Tue) WINTER RETREAT
Contact: Ligmincha Tel: (804) 977-6161

For more information and/or to subscribe to our newsletter, The Voice of Clear Light, please contact the Ligmincha Institute at P.O. Box 1892, Charlottesville, VA 22903, tel: (804) 977-6161 fax: (804) 977-2010; e-mail: Ligmincha@AOL.Com, through the World Wide Web at <http://www.comet.chv.va.us/ligmincha>, or any of our regional centers (Khyung Dzong); Khyung Dzong of Southern California, P.O. Box 1607, Temple City, CA 91780, tel. (818) 449-2210, Houston Khyung Dzong, P.O. Box 54179, Houston, TX 77254-1791, Tel: (713) 528-5861.

DZOGCHEN: THE SELF-PERFECTED STATE

Continued from page 1

and so on. This is our reality, and we can't ignore it.

The Dzogchen teachings are neither a philosophy, nor a religious doctrine, nor a cultural tradition. Understanding the message of the teachings means discovering one's own true condition, stripped of all the self-deceptions and falsifications which the mind creates. The very meaning of the Tibetan term Dzogchen, "Great Perfection," refers to the true primordial state of every individual and not to any transcendent reality.

Many spiritual paths have as their basis the principle of compassion, of benefiting others. In the Mahayana Buddhist tradition, for example, compassion is one of the fundamental points of the practice, together with the knowledge of the true nature of phenomena, or "voidness." Sometimes, however, compassion can become something constructed and provisional, because we don't understand the real principle of it. A genuine, not artificial, compassion, can only arise after we have discovered our own condition. Observing our own limits, our conditioning, our conflicts and so on, we can become truly conscious of the suffering of others, and then our own experience becomes a basis or model for being able to better understand and help those around us.

The only source of every kind of benefit for others is awareness of our own condition. When we know how to help ourselves and how to work with our situation we can really benefit others, and our feeling of compassion will arise spontaneously, without the need for us to hold ourselves to the rules of behaviour of any given religious doctrine.

What do we mean when we say, "becoming aware of our own true condition"? It means observing ourselves, discovering who we are, who we believe we are, and what our attitude is towards others and to life. If we just observe the limits, the mental judgments, the passions, the pride, the jealousy, and the attachments with which we close ourselves up in the course of one single day, where do they arise from, what are they rooted in? Their source is our dualistic vision, and our conditioning. To be able to help both ourselves and others we need to overcome all the limits in which we are enclosed. This is the true function of the teachings.

Every kind of teaching is transmitted through the culture and knowledge of human beings. But it is important not to confuse any culture or tradition with the teachings themselves, because the essence of the teachings is knowledge of the nature of the individual. Any given culture can be of great value because it is the means which enables people to receive the message of a teaching, but it is not the teaching itself. Let's take the example of Buddhism. Buddha lived in India, and to transmit his knowledge he didn't create a new form of culture, but used the culture of the Indian people of his time as the basis for communication. In the *Abhidharma-kosha*, for example, we find concepts and notions, such as the description of Mount Meru and the five continents, which are typical of the ancient culture of India, and which should not be considered of fundamental importance to an understanding of the Buddha's teaching itself. We can see another

example of this kind of thing in the completely novel form Buddhism took in Tibet after its integration with the indigenous Tibetan culture. In fact, when Padmasambhava introduced the Vajrayana into Tibet he did not do away with the ritual practices used by the ancient Bon tradition, but knew just how to use them, incorporating them into the Buddhist tantric practices.

If one doesn't know how to understand the true meaning of a teaching through one's own culture, one can create confusion between the external form of a religious tradition and the essence of its message. Let's take the example of a Western person interested in Buddhism, who goes to India looking for a teacher. There he meets a traditional Tibetan master who lives in an isolated monastery and knows nothing about Western culture. When such a master is asked to teach, he will follow the method he is used to using to teach Tibetans. But the Western person has some very big difficulties to over-



come, beginning with the obstacle of language. Perhaps he will receive an important initiation and will be struck by the special atmosphere, by the spiritual "vibration," but will not understand its meaning. Attracted by the idea of an exotic mysticism he may stay for a few months in the monastery, absorbing a few aspects of Tibetan culture and religious customs. When he returns to the West he is convinced that he has understood Buddhism and feels different from those around him, behaving just like a Tibetan.

But the truth is that for a Westerner to practice a teaching that comes from Tibet there is no need for that person to become like a Tibetan. On the contrary, it is of fundamental importance for him to know how to integrate that teaching with his own culture in order to be able to communicate it, in its essential form, to other Westerners. But often, when people approach an Eastern teaching, they believe that their own culture is of no value. This attitude is very mistaken, because every culture has its value, related to the environment and circumstances in which it arose. No culture can be said to be better than another; rather it depends on the human individual whether he or she will derive greater or lesser advantage from it in terms of inner development. For this reason it is useless to transport rules and customs into a cultural environment different from the one in which they arose.

A person's habits and cultural

environment are of importance to that individual to enable them to understand a teaching. You can't transmit a state of knowledge using examples that are not known to the listener. If *tsampa* with Tibetan tea is served to a Westerner, he or she will probably have no idea how to eat it. A Tibetan, on the other hand, who has eaten *tsampa* since he was a child, won't have that problem, and will right away mix the *tsampa* with tea and eat it. In the same way, if one does not have a knowledge of the culture through which a teaching is transmitted, it is difficult to understand its essential message. This is the value of knowing about a particular culture. But the teachings involve an inner state of knowledge which should not be confused with the culture through which it is transmitted, or with its habits, customs, political and social systems, and so on. Human beings have created different cultures in different times and places, and someone who is interested in the teachings must be aware of this and know

how to work with different cultures, without however becoming conditioned by their external forms.

For example, those who already have a certain familiarity with Tibetan culture might think that to practice Dzogchen you have to convert to either Buddhism or Bon, because Dzogchen has been spread through these two religious traditions. This shows how limited our way of thinking is. If we decide to follow a spiritual teaching, we are convinced that it is necessary for us to change something, such as our way of

dressing, of eating, of behaving, and so on. But Dzogchen does not ask one to adhere to any religious doctrine or to enter a monastic order, or to blindly accept the teachings and become a "Dzogchenist." All of these things can, in fact, create serious obstacles to true knowledge. The fact is that people are so used to putting labels on everything that they are incapable of understanding anything that does not

• **S o m e t i m e s . . .**
• **compassion can become something constructed and provisional, because we don't understand the real principle of it. A genuine, not artificial, compassion, can only arise after we have discovered our own condition.**

come within their limits. Let me give a personal example. Every now and then I will meet a Tibetan who doesn't know me well, and who will ask me the question, "Which school do you belong to?" In Tibet, over the course of the centuries, there have arisen four principal Tibetan Buddhist traditions, and if a Tibetan hears of a master, he is convinced that the master must necessarily belong to one of

Continued on next page

TIBETAN EDUCATION ALLIANCE

by John Fahlstrom

I sincerely hope that you will have an opportunity to see the video documentary *Home to Tibet* which provides a glimpse of the continuing struggle which Tibetans face every day.

In Tibet, the challenge is simply to survive from day to day. The greatest wish for many Tibetans is for their children to get an education. Without it, they will be trapped in the cycle of subsistence farming. An education is something so prized that many Tibetans would say goodbye to their child, perhaps forever, if he or she only

had an opportunity to be educated.

For Tibetans living in exile, the fight for survival, both economic and cultural can be just as hard. The Tibetan government-in-exile does an excellent job of education through the Tibetan Children's Village schools, but their resources are already stretched to the limit. Independent schools like the Tibetan Nehru Memorial Foundation School in Clement Town, India rely on parents and donors for most of their construction and operating capital.

Another TEA partner, Tibetan

Children's Home, was founded in 1991 by several Tibetan families in Clement Town for the benefit of students attending the local school. Tutors help students with homework in addition to Tibetan language and cultural studies. Fifty students now live at the home which is funded by local Tibetans and through international donations. Your tax-deductible gift, in any amount, will make a big difference in the lives of these children. Contact: Tibetan Education Alliance, PO Box 822, Greenfield, MA 01302, 413-773-5751. ■

DZOGCHEN: THE SELF-PERFECTED STATE

Continued from page 10

these four sects. If I reply that I am a practitioner of Dzogchen, this person will presume that I belong to the Nyingmapa school, within which the Dzogchen texts have been preserved. Some people, on the other hand, as has actually happened, knowing that I have written some books on Bon with the aim of re-evaluating the indigenous culture of Tibet, would say that I am a Bonpo. But Dzogchen is not a school or sect, or a religious system. It is simply a state of knowledge which masters have transmitted beyond any limits of sect or monastic tradition. In the lineage of the Dzogchen teachings there have been masters belonging to all social classes, including farmers, nomads, nobles, monks, and great religious figures, from every spiritual tradition or sect. The fifth Dalai Lama, for example, whilst perfectly maintaining the obligations of his elevated religious and political position, was a great practitioner of Dzogchen.

A person who is really interested in the teachings has to understand their fundamental principle without letting him or herself become conditioned by the limits of a tradition. The organizations, institutions, and hierarchies that ex-

ist in the various schools often become factors that condition us, but this is something that it is difficult for us to notice. The true value of the teachings is beyond all the superstructures people create, and to discover if the teachings are really a living thing for us we just need to observe to what extent we have freed ourselves from all the factors that condition us. Sometimes we might believe we have understood the teachings, and that we know how to apply them, but in practice we still remain conditioned by attitudes and doctrinal principles that are far from true knowledge of our own actual condition.

When a master teaches Dzogchen, he or she is trying to transmit a state of knowledge. The aim of the master is to awaken the student, opening that individual's consciousness to the primordial state. The master will not say, "Follow my rules and obey my precepts!" He will say, "Open your inner eye and observe yourself. Stop seeking an external lamp to enlighten you from outside, but light your own inner lamp. Thus the teachings will come to live in you, and you in the teachings."

The teachings must become a living knowledge in all one's daily activities. This is the essence of the practice, and besides that there is

nothing in particular to be done. A monk, without giving up his vows, can perfectly well practice Dzogchen, as can a Catholic priest, a clerk, a workman, and so on, without having to abandon their role in society, because Dzogchen does not change people from the outside. Rather it awakens them internally. The only thing a Dzogchen master will ask is that one observes oneself, to gain the awareness needed to apply the teachings in everyday life.

Every religion, every spiritual teaching, has its basic philosophical principles, its characteristic way of seeing things. Within the philosophy of Buddhism alone, for example, there have arisen different systems and traditions, often disagreeing with each other only over subtleties of interpretation of the fundamental principles. In Tibet these philosophical controversies have lasted up until the present day, and the resulting polemical writings now form a whole body of literature in itself. But in Dzogchen no importance at all is attached to philosophical opinions and convictions. The way of seeing in Dzogchen is not based on intellectual knowledge, but on an awareness of the individual's own true condition... ■

Vajrayana Foundation Retreat Center Damaged by Rains

The Santa Cruz center houses several Tibetan Lamas as well as 30 volunteers and their families. It recently sustained significant rain damages which severely affect the ability to maintain basic operations.

Many of the residents are without water, heat, electricity or food preparation facility. Their holiday season food inventory had to be

discarded. Road erosion has rendered access to some areas of the center inaccessible. Propane gas leaks are posing a serious safety hazard.

They are looking for money and other help. Contact: Randall Beattie, Vajrayana Foundation, 2013 Eureka Canyon Rd., Watsonville, CA 95076, 408-761-6267. ■

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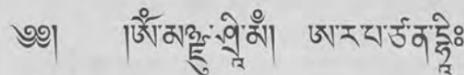
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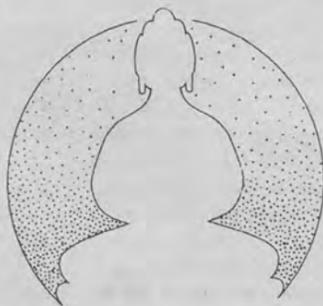
Snow Lion occasionally receives letters from people who have been imprisoned and who are very interested in dharma. They are seeking to connect with dharma practitioners to exchange ideas, to receive moral support and to feed their spiritual hunger.

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

Charles Kaseem James #34177
J.C.C.C.
Box 900
Jefferson City, MO 65102

Kaseem is hoping to correspond with anyone who has been practicing Buddhism, or he would like to contact a teacher. ■

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LETTER FROM TIBET

The following (excerpted) letter was received from a tulku who wants to remain anonymous. He returned to Tibet when his monastery was rebuilt, but was forced to leave after two years because of the difficult conditions. The lama now lives in Kathmandu.

We came back from Tibet in the end of May 95. We could not stay long there as we wished due to political restrictions on our activity.

We feel very sad for the people of Tibet—how much they have to suffer under Chinese aggression. The Chinese authorities are shameless, ruthless and greedy. They are destroying natural resources, trees and plants of our precious land and damaging our morale and dignity. They are constantly saying to the world that they are developing Tibet in a great way but actually the situation is opposite.

There is a big gap between the Chinese society and Tibetan society. Ordinary farmers and nomads have no improvement in their life. All the business enterprises, labor, jobs and constructions are given to

Chinese population flooding into Tibet and taking all the money back to China. The development and modernizing all are for the sake of Chinese population living in Tibet. They bring us all kinds of misfortune and suffering. They go as far as abducting Tibetan children for making momos and soup. It is also well known that Tibetan women are afraid to go to Chinese hospitals for child delivery. If they do the Chinese doctors get rid of the child as well as sterilize the women. They are trying in every way that Tibetans become minority in our own land. In Lhasa City and other towns the Chinese are the majority. If they bring settlers in the countryside then we are finished.

The Chinese are showing cheap violent movies, selling alcohol; gambling and prostitution ruins the life of young Tibetans and crimes are increasing every day. There is no standard school or decent hospital in the countryside. They keep the Tibetan public uneducated so that they can suppress easily. These are the ways how Chinese are taking care of Tibet. ■

Bhikshuni Order

by Ven. Tenzin Yeshe

In the Summer edition of Snow Lion's Newsletter, I reported some details regarding the Bhikshuni ordination in which I participated along with thirteen other female Tibetan Buddhist monastics, which was given by Ven. Thich Nhat Hanh near Bordeaux, France, during the summer of 1994.

Over the past two decades many Western Tibetan Buddhist students have become increasingly interested in the possibility of establishing the Bhikshuni vows in the Tibetan Buddhist tradition, as have some students in Eastern countries. Several years ago, certain monastic scholars in Dharamsala were given the job of researching whether or not the Bhikshuni order could be created in the Tibetan Buddhist lineage. No decision regarding this matter has yet been reached.

In order to further communications between the Western and Eastern sangha members, I have organized a meeting to take place from October 11 through October 15, 1996 in Dharamsala, India, in order for ordained female Tibetan Buddhists to discuss the so-called "Bhikshuni issue" with each other

and to share questions and information with the Tibetan Buddhist monastic scholars in Dharamsala who are carrying out these investigations.

At first, we had considered inviting all interested female Tibetan Buddhist Sramanikas and female Tibetan Buddhist monastics who have taken Bhikshuni vows in other lineages to attend this gathering. After much consideration, it was decided that a smaller group would be a better idea for several reasons: First, we did not want any of our friends in Dharamsala to feel "invaded" by a large group of female monastics. Second, it would be costly for many female monastics to arrange for funds for the international travel involved. Thus, it was decided that the members of the smaller group can act as representatives for other Sangha members who expressed interest in being there but who could not attend.

In all of our communications with the monastic scholars in Dharamsala, we have emphasized that we hope the scholars do not feel pressured to make any immediate

decisions at our meeting. In fact, many of the female monastics think it may be better to leave the matter open if the interdependent conditions do not appear to exist currently which would allow the Bhikshuni order to be founded. If we wait, then future conditions may change in ways that will allow the establishing of the Bhikshuni ordination in the Tibetan Buddhist community. On the other hand, if it were found that conditions seem to exist which would allow the institution of the Bhikshuni order, then of course we would hope that this would be done. We hope that the sharing of information and the clarifying of questions at our meeting will be constructive processes yielding deeper understanding of the issue.

Ven. Tenzin Yeshe is currently living near Charlottesville, VA where she administers Dharma Institute and is going to graduate school. Her book, *Monastic: An Ordained Tibetan Buddhist Speaks On Behalf Of Full Ordination For Women*, is available from Snow Lion. ■

NUNS DEBATE FOR DALAI LAMA

Continued from page 1

the stage when His Holiness was present. We chanted the Praises to the 21 Taras, and the debate began. Four nuns, the respondents, sat in front of His Holiness, and over the next two hours 12 to 15 nuns stood up to debate with them. Some nuns spoke softly, others spoke loud and clear. They must all have been nervous—I certainly would have

been—but they quickly got into the rhythm. A couple of them were so animated, with the foot stamping and hand clapping typical of debates, that everyone had to laugh. Throughout the entire two hours, His Holiness listened attentively as he considered the Buddhist philosophical topics the nuns were discussing. The principal teachers and lamas were also present on the stage; they too were listening carefully.

When dusk arrived, the debate had to close.

Afterwards the nuns were very excited. This debate session was a first for the nuns, and it had gone very well. They gained confidence in themselves and earned the respect of the community. Two days later, His Holiness gave an audience to the nuns in which he affirmed that he was very pleased with them. ■

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 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. We are also on the World Wide Web: <http://www.well.com/user/snowlion/>. Please let your friends know about Snow Lion!

Tibetan Bulletin (bi-monthly, free; donation to defray postage is appreciated) The Department of Information and International Relations, Central Tibetan Administration, Gangchen Kyishong, Dharamsala (H.P.) 176215, India. Official publication of the Government-in-Exile.

Tibetan Review (annual subscription of 12 issues is \$20 including airmail postage) c/o Tibetan SOS Youth Hostel, Sector 14 Extn, Rohini, Delhi-85, India, North American subscriptions through Potala Publications, 241 E 32 St., New York, NY 10016 (tel: 212-213-5010). Independent publication by Tibetans in Delhi.

Tibetan Rights Campaign (monthly, \$10/year). Articles and action items in support of the Tibetan cause. Three-month free trial period to try it out! TRC, 4649 Sunnyside Ave. N, #342, PO Box 31966, Seattle, WA 98103, 206-547-1015 (phone & fax).

Tibet Brief International Committee of Lawyers for Tibet (quarterly, free). A group of volunteer lawyers who, through legal channels, work to improve conditions in Tibet. For more information contact: ICLT, 347 Dolores Street, Suite 206, San Francisco, CA 94110. Tel: 415-252-5967 Fax: 415-626-0865.

Tibet Press Watch (bi-monthly, \$25) From the International Campaign for Tibet, 1825 K Street NW #520, Washington, DC 20006. Tel: 202-785-1515 Fax: 202-785-4343. Reproduces news articles from worldwide sources.

World Tibet News via Internet. Get the daily news on Tibet from this source! Subscribe by sending e-mail to: wtn-editors@utcc.utoronto.ca, with the message reading: sub wtn-1. ■

The Golden Yoke

The Legal Cosmology of Buddhist Tibet

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THE VENERABLE K.C. AYANG RINPOCHE

Spring 1996 Schedule of Teachings:
United States and Canada

February 24–March 4: New York, NY

Teachings to be announced
Contact: Chris Sarozin (212) 794-2050 or
Marge Weinrich (201) 796-5741

March 10–April 1: Rochester, NY

Amitabha practice (March 10–14)
Vajrasattva practice (March 16–20)
Phowa/Nature of Mind (March 23–April 1)
These teachings will be held in a residential
retreat setting
Contact: Frank Howard (716) 385-8862
fhoward861@aol.com

April 6–14: Boston, MA

Nature of Mind interviews (April 6–7)
Amitabha practice (April 8–12)
Vajrasattva practice (April 13–14)
Contact: Steve Zimmerman (617) 924-8085

April 17–30: Denver, CO

Phowa (April 17–27)
Guru Drakpo empowerment and teaching (April 28)
Achi empowerment and teaching (April 29)
Nature of Mind teaching (April 30)
Contact: John Welch (303) 674-1784

May 4–14: Toronto, Canada

Phowa (May 4–14)
Contact: Terry and Fanny Wong (905) 771-1294

May 18–27: Los Angeles, CA

Amitabha practice and tsog (May 18)
Phowa practice (May 19)
Vajrasattva practice (May 19)
100 Peaceful and Wrathful Deities in the Bardo
empowerment, teaching, and tsog, including
Liberation of the Dead puja (May 24–27)
Contact: David Liu (909) 861-5413 or
John Lewis (805) 257-2943

Schedule updates will be posted on the web site:
http://www2.giant.net/people/j_strait/amtibha

Ayang Rinpoche Offers Three Retreats

The Ven. K.C. Ayang Rinpoche is offering three one-week retreats in Rochester, NY in March 1996. Amitabha Practice and Empowerment will be given March 10-14; Vajrasattva Practice, March 16-20; Phowa Retreat with Special Phowa Empowerment, March 23-April 1. For more information, contact

Drikung Kagyu Enlightenment Institute, PO Box 462, Rochester, NY 14603.

The Amitabha Foundation, established by the Ven. K.C. Ayang Rinpoche, has started a newsletter, *Clear Light*. For information write to Amitabha Foundation, 830 Marco Place, Venice, CA 90291. ■

KDK Retreat Center

Lama Lodru Rinpoche is developing 160 acres in Mendocino County as a 3-year retreat center and eventual site of a stupa. Although much of the building is in place for the first retreat, due to start in February 1996, \$20,000 is needed to complete the necessary infrastructure. The retreatants will mention the names of donors during their daily prayers.

If you can help, please contact: Cheryl Lynne Rubbo, KDK, 1892 Fell St., San Francisco, CA 94117, (415)752-5454. ■

Dip-Tse-Chok-Ling Monastery

In the 18th century Dip-Tse-Chok-Ling Monastery was established by Yongzin Yeshe Gyaltzen, tutor to H. H. the 8th Dalai Lama, a few kilometers south of Lhasa City. After the Chinese "liberation" in 1959, the monastery, along with over 6000 others, was demolished to near ruins.

In 1984 the monastery was re-established in exile near Dharamsala, India. A new temple was built and consecrated by the Dalai Lama in 1987. The late founder of the monastery in exile, Lama Tashi Gyaltzen, actively sought sponsors to help pay for education and health care for the monks and other Tibetan children in need, and due to the generosity of his many Western friends was able to revive the traditions of the original monastery.

In 1992, the people of Dip, Tibet, began work on the reconstruction of the original Dip-Tse-Chok-Ling Monastery. Local volunteers, including the remaining monks, requested assistance from the monastery in Dharamsala. Lama Tashi Gyaltzen then went to Tibet, bringing with him five life-sized statues from India, as well as donations for reconstruction of the original monastery. In 1992, the reconstruction was 25% complete and the monastery reopened.

Presently the monastery in Tibet has 25 monks, including 5 from before the destruction who serve as teachers to the younger monks. The monastery in India is spearheading a fundraising campaign to complete the rebuilding of the original foundation in Tibet, to provide health care, food and clothing

for the monks, to build a health center for the local village, and to make improvements to the local primary school.

Thupten Nyandak, the director of Dip Tse-Chok-Ling Monastery in Dharamsala, is organizing a campaign to assist these projects. You can help by sponsoring a monk (\$240 a year), or by donating funds to be used for reconstruction and building a health center and classrooms for the village of Dip. Contributions can be sent to: Dip-Tse-Chok-Ling, Bank Account #E.C.M. 871, State Bank of India, Dharamsala Branch, (HP) INDIA. Tax-deductible contributions may also be sent through Tibet Fund, earmarked for Dip-Tse-Chok-Ling: Tibet Fund, 241 E. 32nd Street, NY, NY 10016, tele: 212-213-5010. ■

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at Chewang Monastery need to let us know that they want to enter by checking the appropriate box on the order form, or by telling our customer service staff when you order by phone. 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.

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ies en route to Kathmandu. If our winner likes, there is an option to trek up the Khumbu Valley to view the newly constructed Thyangboche Monastery at the gateway to Everest at no additional cost. This

gage charges; and a few other personal items. Some restrictions apply.

For more information about the trip, contact: Snow Lion Expeditions, Oquirrh Place,

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leg of the trip is from November 20-December 7. 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 bag-

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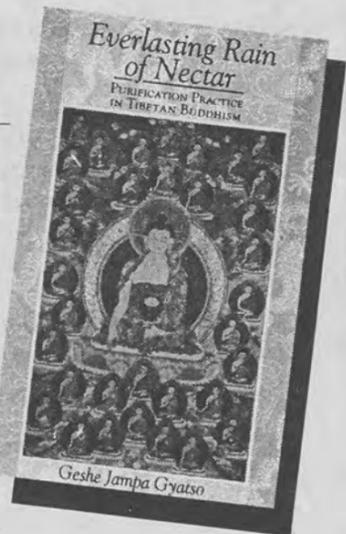
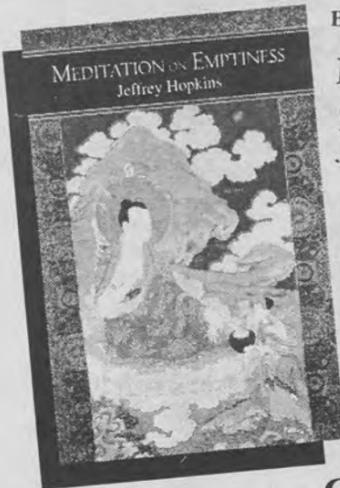
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WISDOM PUBLICATIONS
B O S T O N



Two Dalai Lama Movies

Some of the movie industry's best-known names are competing to turn the Dalai Lama's life story into a Hollywood blockbuster. Martin Scorsese, Harrison Ford and Melissa Mathison, his screenwriter wife (*E.T.*), are in one camp. Bradd Pitt and Iain Smith, a British producer, are in the other.

Mathison has been writing a film called *Kundun* (the Dalai Lama's childhood nickname) about His Holiness' childhood in Tibet. She and Ford have campaigned extensively for the Tibetan cause and have often met the Tibetan leader. He has promised to help them with their film about his life, and they have told friends that they have been given exclusive rights. Three Tibetans have been selected by the Dalai Lama to portray him at different stages of his life.

However, the Dalai Lama also has given his blessing to Smith's film, *Seven Years in Tibet*, based on the autobiographical book by Heinrich Harrer, an Austrian mountain climber who tutored the Dalai Lama during the Second World War. Pitt has been enlisted to play Harrer.

Both films are racing to start filming early in the new year.

The Dalai Lama has diplomatically decided that there is room for two films about his life, and that he likes both scripts. "Harrer is one of the few Westerners who is fully acquainted with the Tibetan way of life," he said. "I have read Melissa Mathison's script. It is very good, very moving. Those people have been very supportive and sympathetic." ■

Testimonial!

Jampa Shaneman, owner of Daka's Buddhist Astrology, has found that the *Snow Lion Newsletter and Catalog* is one of the most effective ways to reach customers.

"Due to advertising regularly in Snow Lion I have reached a very large number of practicing Buddhists," says Shaneman. "With the growing base of Buddhist practitioners in North America, Snow Lion appears to reach the biggest cross

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China's Buddha Complex

by Pico Iyer
New York Times, December 3, 1995

NARA, Japan—The choosing of divine leaders is seldom left to atheists. In Tibet Buddhism, finding the highest spiritual incarnations is a matter of the highest spiritual importance, involving years-long monastic search parties, elaborate batteries of tests given to every prospective lama, the careful study of dreams and portents, and, finally, the imprimatur of the Dalai Lama himself. It is neither a beauty pageant nor a lottery.

So when the Chinese Government declared on Wednesday that it had found the new Panchen Lama—Tibetan Buddhism's second-highest authority—by a drawing of lots, it was more than the latest slippery gambit in China's 45-year occupation. It marked a worrying escalation in the extent to which Beijing seems ready to mock and even appropriate everything that is sacred to Tibetans.

The Chinese presumption in overruling the Dalai Lama, who had selected a different boy in May, is as absurd as if Fidel Castro tried to appoint the next Pope.

Of course, the political manipulation of religion is an ancient tradition in all societies. Even before the occupation, many Dalai Lamas were puppets of shrewd Tibetan regents. And the ironies of the Chinese ploy are obvious: that they

seem prepared to endorse the lama system they have long derided now that they have decided to manipulate it, and that they defend their actions by referring to outdated Manchu treaties similar to those they deem irrelevant in the matter of Hong Kong. The Communists are also, presumably, claiming to be better Buddhists than the Dalai Lama.

What makes the Panchen Lama dispute so important is that the ongoing chess game between the most populous nation in the world and a tiny government-in-exile is nearing its endgame: the Tibetans have already lost their country and much of their heritage, and now they are in danger of being stripped of their spiritual leadership. The Dalai Lama is 60 years old. He has repeatedly said that he may well be the last in the 604-year-old lineage, an obvious attempt to preempt a succession struggle upon his death, when Tibetans, who have relied on him for more than half a century, will likely have to deal with a Chinese-appointed "Dalai Lama."

If China's selection of the Panchen Lama is not universally challenged, its leaders will have won by showing that spirit can be trumped by politics.

From the time Chinese troops swarmed into Tibet in 1950, they have tried to hit Tibetans where it hurts most: in the heart of their

belief. Not only by killing 1.2 million Tibetans and by destroying all but 13 of the country's 6,254 monasteries. And not only by diluting Tibetan racial stock through forced intermarriages that amount to "ethnic cleansing." But most effectively by broadcasting their contempt for faith itself.

Celibate monks were once forced to copulate in public and to use sacred texts as toilet paper. When I last visited Lhasa, Tibet's capital, I was shocked to see that the Potala Palace, the equivalent of both Westminster Abbey and Buckingham Palace, was open only to tourists. We were shunted around a few rooms in the wrong (heretical) order, while Tibetans stood plaintively outside.

It would be easy for Westerners to say that China's takeover of the incarnation process is only of concern to a faraway mountain land and the 14 million people (a handful by Chinese standards) who follow Tibetan Buddhism. But it would be untrue. Beijing's actions are an assault on anyone who believes that some things are sacred, beyond expediency. And as China continues its conversion of a complex tradition into a thing for tourists (it is now building six new hotels in Lhasa), we must ask ourselves how far we are willing to acquiesce in the remorseless eradication of a culture. ■

Snow Lion PRODUCTION SCHEDULE

<i>Living Tibet</i>	available now
<i>Machig Labdrön and the Foundations of Chöd</i>	available now
<i>Natural Great Perfection</i>	available now
<i>Practice of Dzogchen</i> (new edition of <i>Buddha Mind</i>)	available now
<i>Tantric Practice in Nyingma</i> (reprint)	available now
<i>Tibetan Literature</i>	available now
<i>Union of Bliss and Emptiness</i> (reprint)	available now
<i>The Sand Mandala of Vajrabhairava</i>	available now

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

<i>The Clear Mirror</i>	March
<i>Dzogchen: The Self-Perfected State</i>	February
<i>Generating the Deity</i>	February
<i>Golden Letters</i>	early 1996



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WHERE THE HECK'S TIBET?

This campaign is aimed at creating a stir during the months leading up to, as well as during, the 1996 Summer Olympics to be held in Atlanta, GA in July-August 1996. The purpose of the campaign is to point out Tibet's absence from the Olympics and the reasons for that absence.

The *Where the Heck's Tibet* campaign is in its rudimentary stage. Suggestions are welcome. Some ideas include tee-shirts and having volunteers hand-out information packets on Tibet. Anyone wanting to assist in any way, please contact: Brahma Alberten, P.O. Box 339, Nevada City, CA 96959; (916) 265-9099. ■

Snow Lion Web Site Update

Snow Lion Publications has a complete 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 in addition to our complete catalog it contains selected current news items, a growing archive of news articles, essays on cultural topics, a self-mailer for your comments, news about Namgyal Monastery in Ithaca, NY, profiles of Tibet organizations, an extensive list of Internet resources for Tibet including Web links and e-mail ad-

resses, a current item about where the Dalai Lama is today, a recent photo of the Dalai Lama, an image of the Tibetan Flag, and examples of work being done today on behalf of Tibet. It was designed with NetScape in mind, but much of it is text and many browsers including Lynx can view it effectively.

We hope that you enjoy our Web site and find its references useful. If there are other Internet resources we have overlooked or not yet discovered, please let us know! You can send us e-mail at:

75061.1026@compuserve.com ■

Teaching Schedule of LAMA SURYA DAS

Jan. 31-Feb. 4	Cloud Mountain Retreat, Seattle, WA—206-286-9060
Feb. 13-18	Angela Center, Santa Rosa, CA—707-539-8701
Feb. 18-23	Esalen, Big Sur, CA—408-667-3000
April 4-7	Barre Center, Barre, MA—508-355-2347
June 7-16	Angela Center, Santa Clara, CA—707-539-8701
July 7-12	Omega Institute, Rhinebeck, NY—914-266-4444
July 19-Aug. 15	Dzogchen Foundation Retreat, Canandaigua, NY—617-628-1702

For more information: Dzogchen Foundation, PO Box 734, Cambridge, MA 02140-0006, 617-628-1702

(Check out the new book by Nyoshul Khenpo Rinpoche & Lama Surya Das—*Natural Great Perfection!*)

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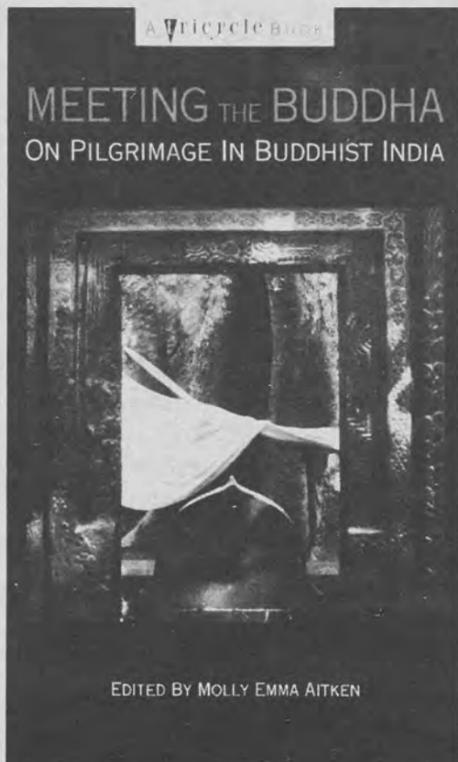
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Drikung Projects

H.H. Drikung Kyabgon Chetsang Rinpoche has begun several projects that support the dharma in various ways. He has identified three of these as most urgently in need of funding.

The Drikung Kagyu nuns outside of Tibet are scattered through India and Nepal and thus have been unable to receive teachings on a regular basis. They are also in great need of food and other necessities. There are also 160 student monks at Jangchub Ling and at Drikung Thil in Tibet who need food and clothing. Just \$20 a month would provide basic necessities for a nun or monk. Extra funds would be used for building a residence for the nuns, and a retreat for Westerners at Jangchub Ling.

Tax-deductible donations should be sent to: The Achi Foundation, c/o Tibetan Meditation Center, 9301 Gambrell Park Rd, Frederick, MD 21702. ■

Need Some Item That Isn't Listed Here?

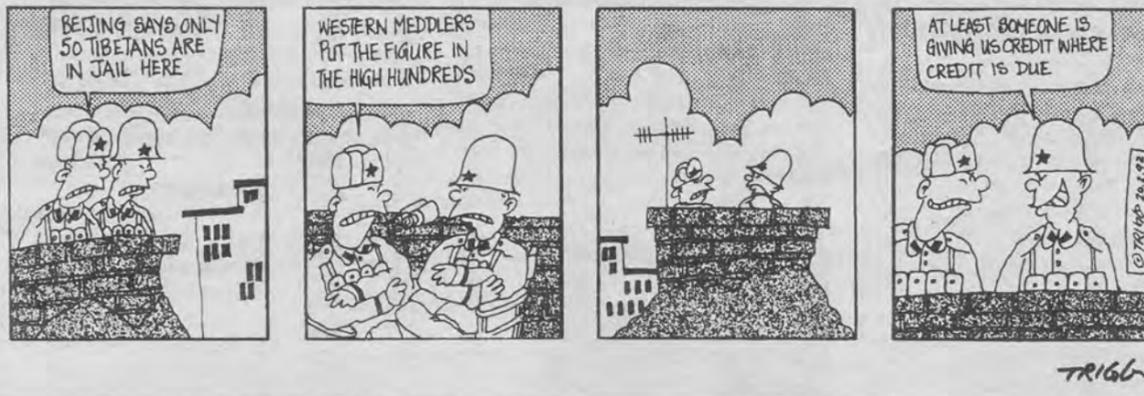
We would like to know if you would like to have any books or other dharma items that are not listed in this current issue of the Snow Lion newspaper. Please contact us with your request. We believe that we offer most of the quality items that are available on Tibet, but we appreciate your feedback and suggestions! Our goal is to be able to provide you with whatever you need for your study and practice. ■

LIGMINCHA INSTITUTE

Continued from page 9

take place at the Bodhi Manda Zen Center in Jemez Springs, New Mexico. The purpose of the seven year cycle of teachings is to provide a comprehensive and well-organized foundation for students to work from that will allow concrete understanding about the Bön tradition to develop both intellectually and experientially. Rinpoche is urging those who have started the program to try to complete it, but he would also like to encourage newcomers who are interested in the retreat, or the activities of the

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marize materials relating to proposed economic development models for implementation in Tibet. Confer with Tibetan Government officials and professionals using Tibetan and English, including develop and evaluate business plans using financial spreadsheets for public and private sector development compatible with Tibetan culture; interviewing and reviewing documents and preparing memoranda and reports on word processor. Evaluate proposed funding alternatives available through public and private organizations in the United States and abroad. Bachelor's degree in Economics. No experience required. Oral and written fluency in English and Tibetan. Computer literacy in word processing and financial spreadsheets—IBM compatible. Familiarity with Tibetan cultural norms. Position location: Anchorage, Alaska. Please submit two copies of resume to: Alaska Department of Labor, FTU/ALC #291, PO Box 25509, Juneau, Alaska 99802-5509.

Ligmincha Institute in general, to come forward and participate.

Tenzin Wangyal Rinpoche has a particular interest in the connection between Native American spiritual traditions and the Bon tradition. Indeed, Lopon Tenzin Namdak believes there is a connection "of blood and culture" between Native Americans and Tibetans. He and Tenzin Rinpoche have established contacts with several tribes such as Hopi, Pueblo, and Sioux in the United States and the Tarahumara in Mexico. Tenzin Rinpoche is also vitally interested in the relationship between psychotherapy and spiritual practice. He feels that at times a Western therapeutic approach can be helpful in resolving certain obstacles to spiritual development. To explore this possibility, he has established relationships with psychotherapists who have experience with spiritual practice and will continue to foster such connections in the future.

For more information and/or subscribe to our newsletter, *The Voice of Clear Light*, please contact the Ligmincha Institute at P.O. Box 1892, Charlottesville, VA 22903, tel: (804) 977-6161 fax: (804) 977-2010; e-mail: Ligmincha@AOL.Com, through the World Wide Web at <http://www.comet.chv.va.us/ligmincha>, or any of our regional centers (Khyung Dzong); Khyung Dzong of Southern California, P.O. Box 1607, Temple City, CA 91780, tel. (818) 449-2210, Houston Khyung Dzong, P.O. Box 54179, Houston, TX 77254-1791, Tel (713) 528-5861 ■



HUNG KAR DUDUL LING
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Kusum Lingpa**
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his new Center for the Northwest on **Mercer Island, WA**.

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Benefit Concert

MONLAM FESTIVAL

Celebrating the Tibetan New Year

February 19, 1996

Philip Glass has brought together performing artist Laurie Anderson, Tibetan pop-star Dadon, poet Allen Ginsberg, country-western artist Emmylou Harris, legendary folksinger Richie Havens, virtuoso fiddler Ashley MacIsaac, popular singer Natalie Merchant, and yet-to-be-announced surprise guests to present another outstanding concert at Carnegie hall on Monday February 19, 1996. We suggest you buy your tickets early for what promises to be an amazing event!

General public tickets go on sale January 1, 1996, prices are \$20 - \$100. Tickets can be purchased from Carnegie Charge at (212) 247-7800 or from the Carnegie Hall box office, 154 West 57th Street. Special benefit tickets for \$275 each or two for \$500, include select seating at Carnegie Hall and invitations to a supper party hosted by Melissa Mathison Ford, John and Jodie Eastman, Harrison Ford, and Uma Thurman, and can be purchased directly through Tibet House, 241 East 32nd Street, New York, NY 10016. Tel. (212) 213-5592.



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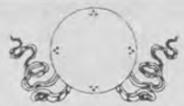
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ADVICE FROM A SPIRITUAL FRIEND
by Geshe Rabten and Geshe Dhargyey. 180 pp., 14 photos and line drawings, #ADSPFR \$14.95 March

How to transform your mind and overcome selfishness is explained by two contemporary Tibetan masters. Their advice is based on two Buddhist scriptures, *The Seven Point Thought Transformation* and *The Jewel Rosary of the Awakening Warrior*.



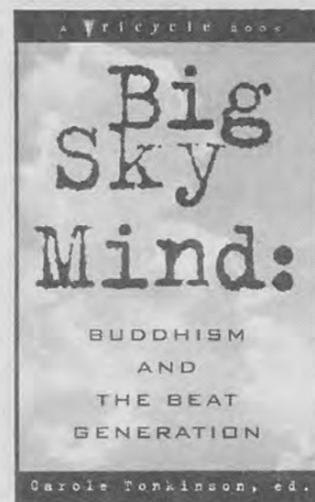
AWAKENING THE MIND, LIGHTENING THE HEART: Core Teachings of Tibetan Buddhism
by H.H. the Dalai Lama, ed. by Donald S. Lopez, Jr. 176 pp., #AWMILLI \$20.00 cloth

His Holiness shows how the feeling and activity of compassion can be developed through simple practices that incorporate past and present relationships. He offers techniques for increasing the experience of compassion in our lives.



THE BOY WHO HAD A DREAM
by Ringu Tulku Rinpoche, illus. by Pankaj Thapa. 32 pages, 9 x 11", full color #BOWHHA \$12.95

Beautifully illustrated in cartoon style, this is a delightful adventure story of a Tibetan boy who dreams that he becomes king. It is a traditional folktale from Tibet. Ages 5 and up.



BIG SKY MIND: Buddhism and the Beat Generation
ed. by Carole Tonkinson. 387 pp. #BISKMI \$15

"Between the beauty and deep charm of its excerpts, and the intelligence of its com-

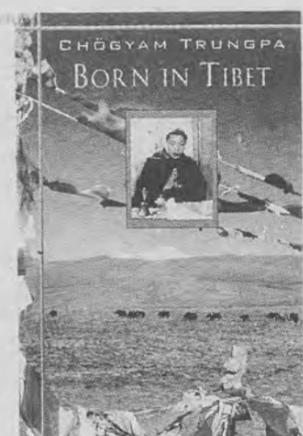
mentary, *Big Sky Mind* reads more like a Golden Treasury than just another Beat anthology. A moving and fascinating look at a critical chapter in the history of Dharma in America."—Michael Herr

"...a long-awaited inspirational collection—full of awesome, creative work and challenging spiritual testimony."—bell hooks



THE BON RELIGION OF TIBET: The Iconography of a Living Tradition
by Per Kvaerne. 155 pp., 8 1/2 x 12", 79 color plates, #BORETI \$55

Although conforming to the general stylistic conventions of Tibetan Buddhist art, an entire and unique pantheon of deities is revealed by this pioneering study which introduces the main characteristics and doctrines of Bon, as well as its monastic life and its meditational and ritual practices. The iconography of the Bon religion is presented through a series of thangkas, miniatures and bronzes dating from the late fourteenth to mid-twentieth centuries. The peaceful, tutelary, protector and local deities as well as the Bon siddhas, lamas and dakinis are identified and fully described by means of excerpts from ritual or biographical texts which are translated here for the first time.



BORN IN TIBET
by Chogyam Trungpa
296 pp., 36 photos, 18 line drawings, #BOTI \$15

Identified at the age of thirteen months as a major reincarnation of an enlightened teacher, Chogyam Trungpa underwent a period of intensive training in meditation, philosophy, and fine arts, receiving full ordination as a monk in 1958. He then narrowly escaped the Chinese army in Tibet—this memoir concludes with his safe arrival in India and his life in the West.

BUDDHIST HERMENEUTICS
ed. by Donald S. Lopez, Jr. 298 pp. #BUHE \$15.95

The essays in this volume are the fruition of a conference on Buddhist hermeneutics held at the Kuroda Institute for the Study of Buddhism and Human Values. They cover a range of topics such as: *On the Interpretation of the Mahayana Sutras* (Lopez); *Killing, Lying Stealing, and Adultery: A Problem of Interpretation in the Tantras* (Broido); *Vajra Hermeneutics* (Thurman); *Mipham's Theory of Interpretation* (Kapstein).

BUDDHISM: An Outline of its Teachings and Schools
by Hans Wolfgang Schumann, trans. by Georg Feuerstein, 200 pp., 39 line drawings & photos, tables, index, #BUOUTE \$8.95

This is an excellent book—it systematically arranges its material to make it a reliable and accessible guide through the large landscape of Buddhist doctrine.

"Striking flashes of insight. In some ways comparable to Edward Conze's *Buddhism*."—*Choice Magazine*



BUDDHISM: Flammarion Iconographic Guides
by Louis Frederic. 360 pp., 600 b&w illus., 32 in color, #BUFLIC \$24.95

With over three thousand divinities in its pantheon, Buddhist iconography is challeng-

ing. With the aid of abundant illustrations, this guide distinguishes each holy figure, providing clear and concise explanations of the differing names and attributes by which they are known in India, Nepal, Tibet, China, Japan and Southeast Asia. Included are comparative tables, extensive bibliography, index and notes. Louis Frederic is a renowned specialist on Buddhism and the author of over fifty books on Far Eastern art and culture.

BUDDHISM IN PRACTICE
ed. by Donald S. Lopez, Jr. 608 pp. #BUPR \$19.95

The vast scope of Buddhist practice in Asia is illustrated by forty-eight translated texts divided into those pertaining to the Buddha, the Dharma, and the Sangha. They are drawn from the Buddhist literature of nine countries and from the three vehicles of practice—each text is preceded by a substantial introduction by its translator. These unusual sources provide the reader with a sense of the remarkable diversity of Buddhist practices. Some topics are: *Consecrating the Buddha, The Way to Meditation, On Becoming a Buddhist Wizard, Auspicious Things, The Chinese Life of Nagarjuna, Aryadeva and Candrakirti on Self and Selfishness, The Illustrated Biography of Ippen, Sutra on the Merit of Bathing the Buddha, Reading Others' Minds, The Whole Universe as a Sutra, A Discussion of Seated Zen, The Great Bliss Queen, The Legend of the Iron Stupa, Two Tantric Meditations: Visualizing the Deity.*



THE CLEAR MIRROR: A Traditional Account of Tibet's Golden Age

by Sakyapa Sonam Gyaltzen
translated by McComas Taylor and Lama Choedak Yuthok.

315 pp., 16 line drawings,
2 maps, #CLMI \$16.95

Available in March '96

A rich blend of history, legend, poetry, adventure and romance, *The Clear Mirror* is a treasure-trove of the traditional narrative and folk wisdom of Tibet. It presents in full the often-cited but elusive accounts of the origins of the Tibetan people, the coming of the Dharma to Tibet, and the appearance of Avalokiteshvara as the patron deity of Tibet.

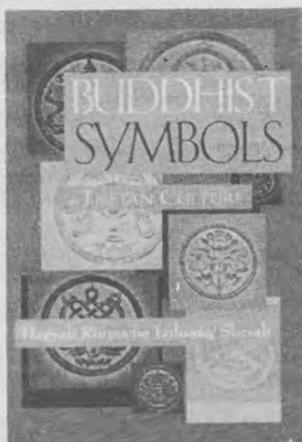
Compiled in 1368 from earlier histories as well as a rich oral tradition, the text treats the era during which Buddhism came to Tibet, the city of Lhasa was established as the capital, and the Jokhang and Ramoche temples were founded.

The compiler, the renowned Sakya scholar Sonam Gyaltzen, narrates the traditional accounts in an engaging and highly readable style, in his words, 'to give pleasure to the faithful and to those who desire a history of the propagation of the Teachings'. Written to inform and entertain, the book has maintained a preeminent position in Tibetan society and is still popularly read today.

Sakyapa Sonam Gyaltzen (1312-1375), born into the powerful Khon family that ruled much of Tibet, was teacher and mentor to many great masters of all traditions of Tibetan Buddhism. He is still widely revered for his scholarship and sanctity.

Lama Choedak Yuthok was born in a yak-hair tent in Central Tibet in 1954. After becoming a monk and studying for twelve years under the Most Venerable Chogyal Trichen Rinpoche, he completed a three-year solitary retreat. Since 1982, he has served as interpreter for prominent teachers from all four traditions of Tibetan Buddhism. McComas Taylor lives in Canberra, Australia, in a house inspired by the fortress-monasteries of the Himalayas, amid a jumble of children, books and treasures garnered from the natural world.





BUDDHIST SYMBOLS IN TIBETAN CULTURE

by Loden Sherap Daygab Rinpoche. 160 pp., 30 line drawings, 4 color plates, #BUSY \$14.95

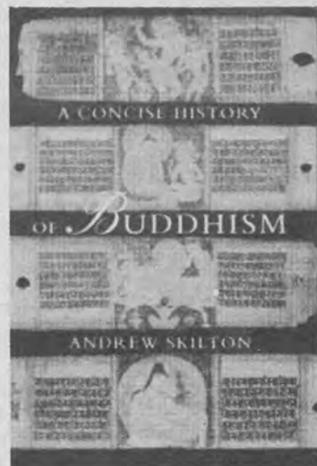
Rinpoche presents the nine best-known groups of Tibetan Buddhist symbols, tracing their evolution through Tibetan and Indian rituals and sacred texts. He shows how they serve as bridges between the inner and outer worlds and can point the way to reality. Included are the Eight Auspicious Symbols; the Eight Bringers of Good Fortune; Seven Jewels of Royal Power; Seven Gems; and the Five Qualities of Enjoyment.

A CONCISE HISTORY OF BUDDHISM

by Andrew Skilton. 264 pp., maps, index, bibliography, #COHIBU \$19.95

"...an excellent synopsis of current scholarship."—Alan Sponberg, Prof. of Asian Philosophy and Religion

Skilton constructs a framework that sets the evolution of Buddhism's doctrines and schools within the context of the external events and institutions that influenced their development. An ideal introduction to the history of Buddhism.



CULTIVATING THE MIND OF LOVE: The Practice of Looking Deeply in the Mahayana Buddhist Tradition

by Thich Nhat Hanh, foreword by Natalie Goldberg. 126 pp. #CUMILO \$14

Thich Nhat Hanh shares heartfelt moments in his own formation—drinking the clear water of a hermit's well; seeing a drawing of the Buddha on the cover of a magazine; becoming a monk to practice for his generation, his society, and the world; and falling in love. Interweaving these episodes with a close examination of key Mahayana Buddhist texts, including the *Diamond*, *Lotus*, and *Avatamsaka Sutras*, he shows how to cultivate our "mind of love" and bring joy to ourselves and others.

DRUNG, DEU AND BON: Narrations, Symbolic Languages and the Bon Traditions in Ancient Tibet

by Namkhai Norbu Rinpoche. 348 pp. #DRDEBO \$19.95

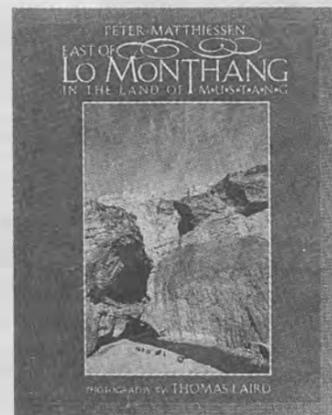
Explores pre-Buddhist Tibetan culture as presented within the three categories described as the foundation of the kingdom of Tibet. Prof. Norbu begins by investigating the epic poems and legends of Tibet's secular culture (*drung*), then he explains the mysteries of the ancient symbolic languages that conveyed wisdom inexpressible

in conventional terms (*deu*). Lastly, he elucidates the complexities of the pre-Buddhist Bon tradition.

CREATION AND COMPLETION: Essential Points of Tantric Meditation

by Jamgon Kongtrul, trans. by Sarah Harding. 128 pp. #CRCO \$14.95 February

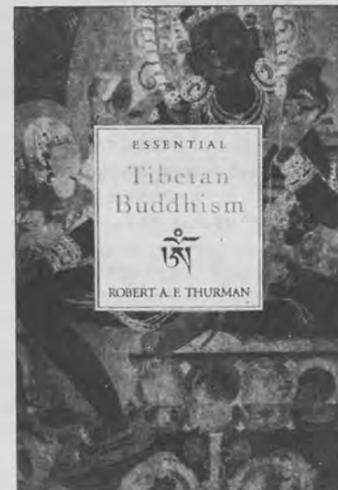
This book explains the essential points of creative visualization, one of the key practices of Tibetan Buddhist meditation. "An exceptionally important text that is very beneficial and will resolve all doubts about tantric practice."—Thrangru Rinpoche



EAST OF LO MONTHANG: In the Land of Mustang

by Peter Matthiessen, photos by Thomas Laird. 192 pp., 9 x 12", 160 color photos, #EALOMO \$35 cloth

This is a photo-documentary of two men's journey into the once-forbidden Himalayan region called the Kingdom of Mustang. From the city of Lo Monthang, popularly known as Mustang, the pair began a horseback adventure across arid plateaus and through narrow river chasms. Together, in word and image, they reveal a place where mountains five miles high cast their shadows over the deepest canyon in the world, where nomads live herding their flocks on desolate slopes and fear the nightly advance of the deadly snow leopards.



ESSENTIAL TIBETAN BUDDHISM

by Robert A.F. Thurman, 272 pp., #ESTIBU \$20.00

Offers an accessible introduction to this rich spiritual tradition through its own vibrant literature—here are teachings about the Buddha, other Buddhas and our Buddha nature; prayer texts and meditation techniques; the stories of hermits and yogis; the lessons of ancient monks and modern nuns—all centered around profoundly practical instructions for training the mind on the path to enlightenment. Clarifying but never simplifying the complexity of Tibetan Buddhism, this collection will interest anyone exploring the diamond path.

EVERLASTING RAIN OF NECTAR: Purification Practice in Tibetan Buddhism

by Geshe Jampa Gyatso, ed. by Joan Nicell. 160 pp. #EVRANE \$14.95 February

Progress along the spiritual path depends upon purification of the mind. *Everlasting Rain of Nectar* presents the effective prac-



DZOGCHEN: The Self-Perfected State

by Chögyal Namkhai Norbu ed. by Adriano Clemente trans. by John Shane

150 pp., 5 line drawings, #DZSEPE \$12.95

As Chögyal Namkhai Norbu explains in this very readable book, our natural condition is self-perfected from the very beginning.

What is necessary is that we re-awaken and remain in our true nature. Through understanding and practice, we can rediscover the effortless knowledge of the Self-Perfected State that lies beyond our habitual anguish and confusion, and remain in this uninterrupted flow of contemplation, completely relaxed but fully present, through all activities. Rinpoche begins by clearly explaining the Dzogchen teachings and then reveals, in a simple and non-intellectual manner, what is meant by the practice of Dzogchen.

Chögyal Namkhai Norbu was born in 1938 in eastern Tibet and received there the full training of an incarnate lama. He is a renowned scholar, specializing in the history and culture of Tibet, and is widely acknowledged to be one of the greatest living masters of Dzogchen. He has lived in the West for many years and has taught Dzogchen at retreats around the world.

"...a practioner must be in full possession of all manifestations of his or her energy...and must integrate them with contemplation."—from Chapter 8, "The Fruit and the Way of Behaving"

tice of "confession of downfalls to the thirty-five buddhas," a common daily Buddhist ritual that takes about fifteen minutes to perform. The author also explains the theoretical basis of purification—the cause and effect principle of karma—an understanding of which is essential for those wanting to experience happiness and avoid suffering.

EXCELLENT BUDDHISM: An Exemplary Life

by Kalu Rinpoche. 160 pp. #EXBU \$15.95

Contains biographical reminiscences on Kalu Rinpoche, teachings on daily life, inspiring stories on Buddhist practitioners of the past, and reflections on the relationship between Buddhism and the West.

THE FOUR FOUNDATIONS OF MINDFULNESS

by Ven. U Silananda. 232 pp. #FOFOMI \$15.95

"The *Maha Satipathana Sutta*, the *Great Discourse on the Foundations of Mindfulness*, is one of the key teachings of the Buddha, and Ven. U Silananda has written one of its best and most illuminating commentaries."—Sharon Salzberg, author

If you are practicing vipassana meditation, this is an excellent teaching.



THE GOLDEN GOOSE KING: A Tale Told by the Buddha

by Judith Ernst. 32 pp., color illustrations, 8 3/4 x 11 1/2", #GOGOKI \$19.95 cloth

The virtues of loyalty, courage and friendship are set forth in this story of a wise

golden goose, king of 94,000 geese dwelling near the city of Benares. The goose was the Buddha in a past life—and his wise teachings serve to guide a king, his wife and the readers of this lovely story. Excellent illustrations. For ages 7-12 and their parents.



THE FOUR NOBLE TRUTHS

by Ven. Lobsang Gyatso, trans. by Sherab Gyatso. 96 pp., #FONOTR \$9.95

After his enlightenment, the Buddha taught the Four Noble Truths, which are the foundation and essence of all forms of Buddhism. The first truth diagnoses the nature of our existential illnesses and neuroses. The second explores their causes and conditions for arising. The third shows that the causes of our problems can be removed and that we can be free from suffering. The fourth includes the many paths of practice that Buddhism offers to realize that goal. The Buddha has shown that the spiritual path is pragmatic and works directly with everyday experience in order to fundamentally transform the practitioner.

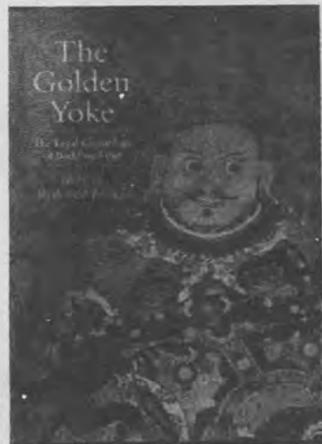
Ven. Lobsang Gyatso is the Director of the Institute of Buddhist Dialectics in Dharamsala, India, one of the major institutions for Buddhist philosophy.

FORTHCOMING!

THE GOLDEN LETTERS: The Tibetan Teachings of Garab Dorje, First Dzogchen Master

trans. & ed. by John Reynolds; foreword by Namkhai Norbu. 350 pp. #GOLE \$18.95

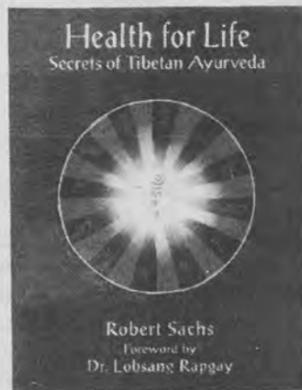
Three Statements That Strike the Essential Path is an ancient Dzogchen revelation that introduces the practitioner to the nature of his or her own mind. One of the most immediately accessible commentaries, and nowadays one very widely known among Tibetan Dzogchen practitioners, is that of Patrul Rinpoche, 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.



THE GOLDEN YOKE: The Legal Cosmology of Buddhist Tibet

by Rebecca French. 528 pp, 64 b&w photos, 16 drawings, 3 maps, 7 x 10", #GOYO \$35 cloth

This is the first elaboration of the legal, cultural and ideological dimensions of precommunist Tibetan jurisprudence, a unique legal system that maintains its secularism within a thoroughly Buddhist setting. Rebecca French, Associate Professor in the School of Law, Univ. of Colorado, lived in the compound of the Dalai Lama while completing the research and has been invited to draft a constitution for post-communist Tibet.



HEALTH FOR LIFE: Secrets of Tibetan Ayurveda

by Robert Sachs, foreword by Dr. Lobsang Raggay. 240 pp., 34 illus. #HEFOLI \$14.95

This is a comprehensive guide to physical and mental health. It distills a wealth of traditional Tibetan health practices and teachings into a manual of preventive health care for people of all ages and constitutional types—guidelines on nutrition, exercise, relaxation, rejuvenation, detoxification, meditation and spiritual practices, as well as other activities for creating strength, vitality, and mental clarity. A self-profile test will help readers determine their physical/personality type according to the Tibetan system.



A HISTORY OF TIBETAN PAINTING

by David Jackson. 432 pp., 60 color plates, 190 b&w, 2 maps, #HITIPA \$140

This richly illustrated work explores the sacred painting traditions of Tibet from the mid-15th through 20th centuries on the basis of both the surviving pictorial remains and the extensive written sources that survive in Tibetan language. The present study identifies the great founders of the main schools of Tibetan painting and locates references to their surviving works of sacred art. It also includes a survey of the main Tibetan sources and studies, both traditional and modern, as well as a detailed summary of previous Western research on this subject.

Sixth Edition!

INDIA: A Travel Survival Kit

by Crowther, Raj and Wheeler, 1104 pp., 24 color photos #INTRSU \$24.95

The best and most popular guide to India—winner of the Thomas Cook Guidebook of the Year award—just got better. Want to find a houseboat in Kashmir or a palace in Rajasthan—or your way around Dharamsala? The facts are all in this definitive guide.

INDO-TIBETAN BUDDHISM: Indian Buddhists and Their Tibetan Successors

by David Snellgrove. 640 pp. 120 b&w plates, 5 maps #INTIBU \$65 cloth

This monumental study provides a comprehensive survey of Indian Buddhism and its subsequent establishment in Tibet and encompasses a period of more than fifteen centuries. It is based throughout on a careful study of all relevant sources; literary, archaeological and iconographical. It is especially informative on the tantric period of Buddhist theory and practice from the eighth to the thirteenth centuries, but also deals at length with the earlier evolution of Buddhist doctrine.

"Professor Snellgrove was the ideal person to undertake such an enormous task, and his book can be expected to remain the standard work on the subject for many years to come."—*Journal of the Royal Asiatic Society*

IN PRAISE OF TARA: Songs to the Saviouress

by Martin Willson. 496 pp., 8 color plates, 40 line drawings, #INPRTA \$24.95 March

Tara is the embodiment of enlightened virtuous activity, the quintessential archetype of the fully evolved spiritual person in female form. This is a comprehensive and unique collection of literature inspired by Tara. Included are a history of the origin of the Tantra of Tara, canonical texts, sadhanas for practice, and the lyrical praises to Tara of both Indian and Tibetan devotees. It is thorough and at the same time inspirational and an expression of devotion to Tara.

IN THE PRESENCE OF MY ENEMIES: Memoirs of Tibetan Nobleman Tsipon Shuguba

by Sumner Carnahan with Lama Kunga Rinpoche, intro. by R. Thurman. 236 pp., 46 photos #INPREN \$14.95

After his release from Chinese prison in 1980, the Dalai Lama instructed Tsipon

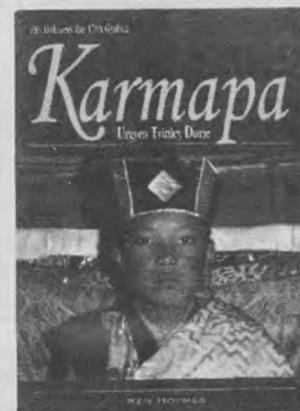
Shuguba to speak the truth about his experiences. Shuguba, who was the last surviving high official from the 14th Dalai Lama's original government, reveals information that was concealed from the outside world for over three decades. His recollections offer intimate views of a unique traditional society that is now all but extinct. Shuguba tells about the Chinese invasion and Tibetan military resistance against overwhelming odds; the bombings, executions, and massacres; the deaths of his wife and daughter and of his own nineteen-year imprisonment. This is a personal account and includes many rare photos.

JNANAGARBHA'S COMMENTARY ON THE DISTINCTION BETWEEN THE TWO TRUTHS:

An Eighth Century Handbook of Madhyamaka Philosophy

by Malcolm David Eckel. 220 pp. #JNCODI \$21.95 cloth

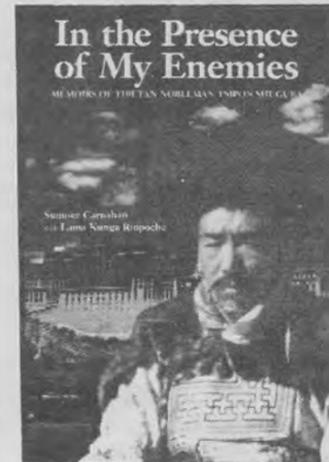
Jnanagarbha's *Commentary* is a concise and lucid introduction to the issues and personalities that dominated Indian Madhyamaka thought on the eve of its introduction to Tibet. As an example of the influential but little-known Svatantrika branch of the Madhyamaka School, Jnanagarbha's work shows quite vividly how the commitment to reason in the search for ultimate truth shaped not only the dialogue between Madhyamaka thinkers and members of other Buddhist schools, but also the evolution of the Madhyamaka tradition itself.



KARMAPA: Ugyen Trinley Dorje

by Ken Holmes. 152 pp., 18 color plates, 38 b&w photos and line drawings, 7 x 9" #KAURTR \$22.95

Drawing on twenty-five years of experience close to the senior lamas of the Kagyu tradition, including the 16th Karmapa, Ken Holmes presents extremely useful and not always widely available information on topics such as the Karmapa's uniqueness, his lineage, reincarnation, the land of Tibet and Tibetan Buddhism. Contains many photos of the new incarnation and older pictures of the 16th Karmapa and other lamas.



King Udrayana and THE WHEEL OF LIFE

by Sermey Geshe Lobsang Tharchin. 248 pp., line drawings, #KIUDWH \$9.50

Geshe Tharchin presents texts on *The Wheel of Life* that explain in detail the many symbolisms contained in this picture of samsara. Includes Tibetan text.

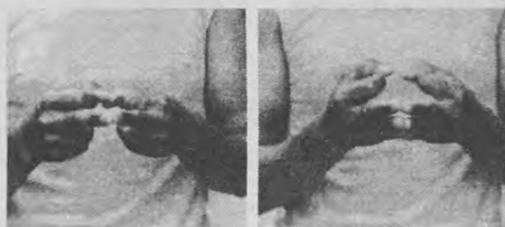
GENERATING THE DEITY

by Ven. Gyatrul Rinpoche

139 pp., 19 b&w photos, ISBN 1-55939-055-7 \$14.95

In 1976, Ven. Gyatrul Rinpoche was selected by H.H. Dudjom Rinpoche to be his spiritual representative at the Pacific Region Yeshe Nyingpo centers. During his twenty-one years of living and teaching in the West, Gyatrul Rinpoche has established seven centers and developed an unusual ability to communicate the Tibetan Buddhist path to Western students. He is a master of the Palyul tradition, which contains teachings from both the Nyingma and Kagyu schools of Tibetan Buddhism.

Generating the Deity offers an exceptionally clear and accessible presentation of the generation stage practices of deity yoga. Gyatrul Rinpoche explains the state of mind to be established at the beginning of the practice session, the details of the visualization sequences, the three types of offerings and proper mantra recitation, as well as information on mudras, tormas and malas. Practitioners from all lineages of Tibetan Buddhism will find these teachings enhance their understanding of sadhana practice. Rinpoche's detailed explanations make it possible to practice these meditations as they were intended and as they were practiced in Tibet and ancient India.



JOURNEY WITHOUT GOAL: The Tantric Wisdom of the Buddha

by Chogyam Trungpa. 151 pp., 10 illus., #JOWIGO \$18

Trungpa Rinpoche introduces the principles of tantra, based on the practice of meditation, which leads to the discovery of egolessness. He provides a direct and experiential picture of the tantric world, explaining the importance of self-existing energy, the mandala principle, differences between Buddhist and Hindu tantra—stressing the nontheistic foundation of Buddhism. The role of the teacher and the meaning of tantric transmission are also presented.



THE LAST FORBIDDEN KINGDOM: Mustang, Land of Tibetan Buddhism

photos by Vanessa Boeye, text by Clara Marullo. 156 pp., 100 full-color photographs, 11 x 11", #LAFOKI \$40

Opened in 1992, the doors to Mustang were unlocked and a few foreigners made arduous trek to photograph and write about this fabled land. This book is a riveting account of the authors' experience and a unique view of the society that exists there. It is an evocative visual record of some of the most dramatic and beautiful landscape in the world.

THE LIFE OF BUDDHA: From Prince Siddhartha to Buddha

by George Hulskramer, illus. Bijay Raj Shakya & Raju Babu Shakya. 72 pp., 8 1/2 x 11" #LIBU \$14.95

This beautiful hardcover comic book tells the life story of the Buddha and is historically accurate. Well-illustrated. Ages 7 and up.



LIFE OF THE MAHASIDDHA TILOPA

96 pp. #LIMATI \$9.95

Thought to have been composed in the 11th century by Marpa, this compelling account of the complete liberation of Tilopa is accompanied by a transliteration of the original Tibetan text.

LIVING BUDDHA, LIVING CHRIST

by Thich Nhat Hanh, foreword by David Steindl-Rast, intro. by Elaine Pagels. 208 pp. #LIBULI \$20

Thich Nhat Hanh has been part of a decades-long dialogue between the two greatest living contemplative traditions, and brings to Christianity an appreciation of its beauty. In lucid, meditative prose, he explores the crossroads of compassion and holiness at which the two traditions meet and awakens deeper understanding of both.

LIVING BUDDHA ZEN

by Lex Hixon. 255 pp., #LIBUZE \$15.95

What really happens in the moment of

irreversible awakening? What leads up to it? What follows? *Living Buddha Zen* bears inspirational power for those who passionately desire to awaken as the single Light celebrated by all wisdom traditions. Here are breathtaking re-creations of 52 such ineffable moments, 52 transmissions of the Light—from Buddha and continuously from master to successor through India and China to the flowering of Soto in Japan.

LIVING DHARMA: Teachings of Twelve Buddhist Masters

by Jack Kornfield, for by Chogyam Trungpa & Ram Dass. 336 pp. 14 photos, #LIDH \$16

Kornfield presents the practice of meditation as taught by twelve Buddhist masters from Southeast Asia.

MANDALA

by Jose and Miriam Arguelles, for by Chogyam Trungpa. 144 pp., 8 1/2 x 11", 81 b&w illus., 11 color illus., line art, #MAN \$20

This is one of the first books to present comprehensively the principle of the mandala, the center as a universal image, a vision, a way of growth, a ritual technique and an essential life process.

MASTERS OF MEDITATION AND MIRACLES: The Longchen Nyingthig Lineage of Tibetan Buddhism

by Tulku Thondup. 478 pp. #MAMEMI \$30 cloth

Lively biographies of 34 important masters in the Nyingma lineage of the Longchen Nyingthig. Beginning with Garap Dorje these stories convey exemplary lives led in monasteries, mountains, woods, and caves—lives of great austerity and dedication, superb humility and peace, profound learning and wisdom, amazing miracles and joy.

MEDITATION ON EMPTINESS

by Jeffrey Hopkins. 1022 pp. 21 line drawings, 51 charts, glossary, bibliography, index. Tibetan text, #MEEM \$29.95

Emptiness is the key teachings of the Buddha, and this book by the eminent Professor Jeffrey Hopkins is the most comprehensive and authoritative work on this subject. It also covers the important topics of meditation, dependent arising, the four noble truths, Buddhist logic, and tenets, and non-Buddhist schools of philosophy. A classic in its field.



MEETING THE BUDDHA: On Pilgrimage in Buddhist India

Ed. by Molly Emma Aitken. 370 pp., 38 photos and maps. #MEBU \$12

"Meeting the Buddha will stimulate a renewal of faith in all who have made the Buddhist pilgrimage, and will immerse all who want to set out in the love and wisdom of the sages. This rare and rich collection of pilgrims' voices from the origins of Buddhist India to the present redefines what great anthologies are all about."—Andrew Harvey

The eight places of Buddhist pilgrimage seen through the eyes of these marvelous writers opens us to the special qualities of Buddha's life that live on in the land and his doctrine.

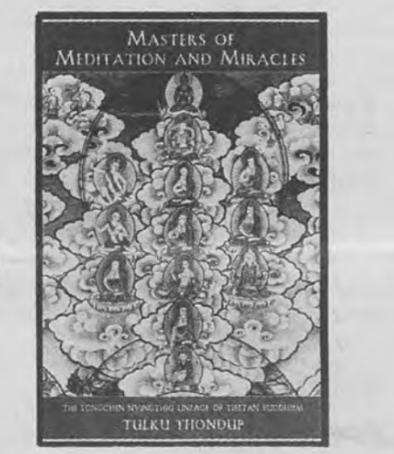
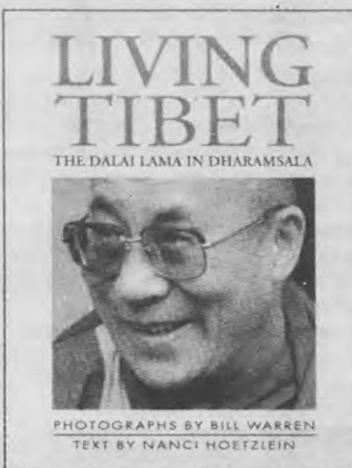
LIVING TIBET
The Dalai Lama in Dharamsala

Photographs by Bill Warren
Text by Nanci Rose

138 pp., 160 color photos, 8 x 10 1/2" #LITI \$26.95

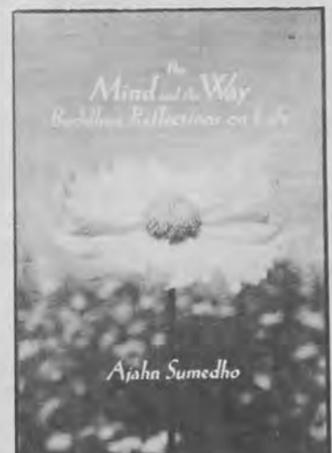
Sheltered by the Himalayas of northern India, Dharamsala has been the home of His Holiness the Dalai Lama of Tibet and the government and cultural headquarters for the Tibetan people since 1960. In *Living Tibet: The Dalai Lama in Dharamsala*, photojournalist Bill Warren and writer Nanci Rose take the reader on a colorful and informative journey through the winding streets and behind the scenes of this unusual place. Sensitive and delightful portrayals of monks, nuns, artists, children, the elderly and working Tibetans reveal the rich tapestry of life in Dharamsala—there is an exclusive section on the Dalai Lama, and also on the Nechung Oracle. *Living Tibet* is an engaging and dramatic exploration of Tibet's rich artistic and cultural heritage as preserved in one of the most successful refugee communities in history. For an authentic experience of Tibetan culture in exile, there is no better guide than *Living Tibet*.

For an authentic experience of Tibetan culture in exile, there is no better guide than Living Tibet.



THE MIND AND THE WAY
by Ajahn Sumedho. 304 pp. #MIWA \$16.95

Ajahn Sumedho offers practical advice for freeing the mind and opening the heart—through formal meditation as well as in daily life. Here are 100 of his talks—Ajahn Sumedho is eloquent and direct as he explains mindfulness, impermanence, non-attachment, and compassion.



THE MIRROR OF MIND: Art of Vajrayana Buddhism

by Deborah Ashenauer and Dr. Gennady Leonov. 108 pp., 8 x 11 1/2", 114 plates—most in color, #MIMAR \$35

This is an impressive book containing outstanding examples of Tibetan art in many different classes: statues in metal and wood;

thangkas; ivory carvings, ritual objects, furniture, carpets, and textiles. The statues of Vajra Yogini, Marpa, Ushnishasitapatra, Samantabhadra, Hevajra, Chakrasamvara, Mahakala and Maitreya are wonderful to see. We also liked the ritual objects—phurbas, vajras, masks, butter lamps. The altar furniture is also amazingly well-crafted. This is a hard-to-find-book from England.



MONGOLIA: The Legacy of Chinggis Khan

by Patricia Berger & Terese Tse Bartholomew. 339 pp., 320 illustrations, 237 in color, 9 x 12", #MOLECH \$60

Spanning two hundred and fifty years, from the late seventeenth to the early twentieth centuries, *Mongolia: The Legacy of Chinggis Khan* is the first book devoted to the marvelous art and culture of the Mongol renaissance period. Published to accompany a major traveling exhibition of art drawn from Mongolia's national museums and library, it provides a unique view of Mongolian Tibetan Buddhist life. The illustrations present a diverse array of objects and symbol-rich art forms that reveal much about the country's spiritual, political, and social beliefs: opulent headdresses worn by women as a symbol of status; radiant bronze sculptures created by Zanabazar, the most brilliant artist of the renaissance period; colorful, exotic masks used in the ritual dance known as the tsam; richly decorated manuscripts and book covers; thangkas; richly decorated manuscripts and book covers; and the spun-gold robe of the last Bogdo Gegen, the Bogdo Khan. The arts and crafts in this book are the very best we have seen!

NAGARJUNIAN DISPUTATIONS: A Philosophical Journey through an Indian Looking-Glass

by Thomas E. Wood. 409 pp. #NADI \$22
Disputations is Thomas Wood's defense of the original nihilist interpretation of the Madhyamaka and a cogent critique of recent non-nihilist views. Wood addresses the textual and epistemological arguments of the non-nihilist school and offers an interpretation of the Buddhist fourfold rejection or negation that is consistent with nihilism. Thomas Wood is adjunct professor at the California Institute of Integral Studies in San Francisco, where he teaches comparative philosophy and religion.



PATHS AND GROUNDS OF GUHYASAMAJA ACCORDING TO ARYA NAGARJUNA

184 pp. #PAGRGU \$15.95
 This is a very significant 18th-century text that maps out the paths and the grounds of the Guhyasamaja Tantra, and it is an indispensable guide for initiated Buddhist tantric practitioners. The Guhyasamaja Tantra provides the basic structure for the other highest yoga tantras—by understanding it, the other tantras are more easily understood.

NGONDRO COMMENTARY: Instructions for the Concise Preliminary Practices of the New Treasure of Dudjom; Compiled from the Teachings of H.E. Chagdud Tulku

by Jane Tromge. 144 pp. #NGCO \$11.95
 Written, then concealed in the eighth century by Padmasambhava, this concise ngondro was intended for these degenerate times when few people have leisure to practice. This ngondro is an extremely powerful practice for turning the mind toward dharma, for purifying obscurations, and for bringing forth the qualities of realization and opening the mind to the Dzogchen perspective.



NEPAL: The Rough Guide

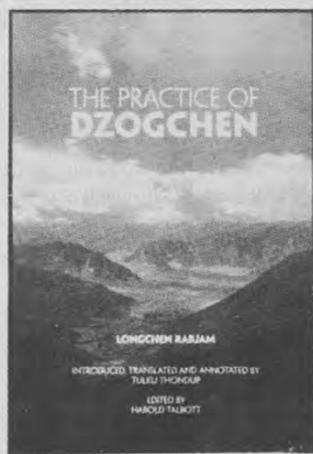
by David Reed. 400 pp., 56 maps, #NEROGU \$13.95
 This is the most complete travel handbook to the country, with up-to-date information and insights on all aspects of this tiny, rapidly changing kingdom. Includes: in-depth coverage of the sights, and comprehensive restaurant and accommodation listing for all price brackets; practical advice and information on trekking, rafting and mountain biking—plus sections on meditation, yoga and alternative therapies; all the information you need to get off the beaten track—to tea gardens, Tibetan refugee villages, monasteries, wildlife parks and hill-top forts.



THE PRACTICE OF DZOGCHEN

by Longchen Rabjampa introduced, trans. and annotated by Tulku Thondup Rinpoche ed. by Harold Talbott

482 pp. #PRDZ \$22.95



"This is undoubtedly one of the most comprehensive works on the Nyingma tradition to appear in English."—Glenn H. Mullin, *Tibetan Review*

The Practice of Dzogchen contains the writings on Dzogchen by Longchen Rabjam (1308-1363), the most celebrated writer and adept of the Nyingma school of Tibetan Buddhism. Dzogchen 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. It employs a meditative technique which effortlessly uncovers the emotional and intellectual layers of the mind and instantly awakens its essential nature, which is Buddhahood itself.

This book was originally published as *Buddha Mind*.

"...one of the most comprehensive works on the Nyingma tradition to appear in English."—Glenn H. Mullin



CLOSEOUT SALE! 50% off!

A PORTRAIT OF LOST TIBET

by Rosemary Jones Tung, Photographs by Ilya Tolstoy & Brooke Dolan. 224 pp. #POLOTI \$15.95, Now \$8

"This may be the finest pictorial representation to date of Tibetan culture and customs."—*Religious Humanism*

Tibetan culture, just before its extensive destruction during the Chinese occupation, is evoked in these 131 rare and handsome photographs. *A Portrait of Lost Tibet* gives an unforgettable glimpse into this exotic land, as recorded by Brooke Dolan and Ilya Tolstoy (grandson of the writer), in 1942. Their ten-month trek produced thousands of photographs that represent the best pictorial study of Tibetan civilization in existence.



POWER PLACES OF KATHMANDU: Hindu and Buddhist Holy Sites in the Sacred Valley of Nepal

by Keith Dowman, photos by Kevin Bubriski. 144 pp., 108 color photos, 10 1/2 x 13 1/2", #POPLKA \$39.95 cloth

In Nepal's Kathmandu Valley, numerous power places—focal points of divine energy—open their windows into the realm of the gods. Geomantic forces, divine myths, and human history and legend combine to make these locations potent sources of spiritual revitalization and psychic renewal. *Power Places* captures for the reader their mystery and grandeur. This is a gorgeous photo book that follows the pilgrimage routes through Kathmandu, Patan and Bhaktapur.



PREPARING FOR TANTRA

by Je Tsongkapa, comm. by Pabongka Rinpoche, trans. by Khen Rinpoche Geshe Lobsang Tharchin with Michael Roach. 172 pp. #PRTA \$6.95

In 1402, the Tibetan master Je Tsongkapa made direct visionary contact with the Lamas of the lineage by using the text of the *Mountain of Blessings*, a work which has been utilized by Tibetan Buddhist teachers ever since to prepare their students for a tantric initiation. Included is a rare commentary by Pabongka Rinpoche and an introduction by Geshe Tharchin, former abbot of Sera Mey Monastery.

THE RAIN OF WISDOM: The Essence of the Ocean of True Meaning

trans. by The Nalanda Translation Committee. 384 pp. #RAWI \$35

The art of composing spontaneous songs that express spiritual understanding has existed in Tibet for centuries. In this volume are songs of over thirty teachers of the Kagyu lineage including Tilopa, the Sixteenth Gyalwa Karmapa, Khyentse Oser, Marpa, Rechungpa, Gampopa, Chogyam Trungpa, etc. Their longing for truth, their heartfelt devotion, and their sense of humor are all expressed. These poems share a beauty and intensity that have made them famous in Tibetan literature.



PROFOUND BUDDHISM: From Hinayana to Vajrayana

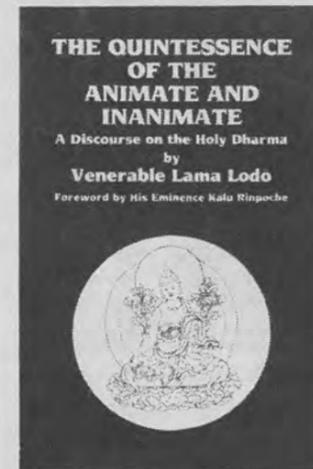
by Kalu Rinpoche. 208 pp. #PRBU \$15.95

Teaches how to handle emotions from a Hinayana, Mahayana, and Vajrayana point of view. Includes teachings on the nature of mind, the relationship between mind and body, emptiness, compassion, the situation of the individual in the cycle of existence and karma.

THE QUINTESSENCE OF THE ANIMATE AND INANIMATE: A Discourse on the Holy Dharma

by Venerable Lama Lodru, foreword by H.E. Kalu Rinpoche. 239 pp. #QUANIN \$12

Lama Lodru has written an excellent manual on refuge, generating the bodhimind, the six perfections, the guru-disciple relationship, emptiness and the tantric path.



RAINBOW PAINTING

by Tulku Urygen Rinpoche. 210 pp. #RAPA \$20

Tulku Urygen explains how we become enlightened through experiencing what is always present within us. However, stability in this unexcelled state of unity is not attained independently of proper conduct and correct view of reality. The practices of accumulating merit and purifying karma soften our rigid character. He describes the complete path of practice of becoming established in our true nature.

REINCARNATION: The Spanish Boy Whose Destiny Was To Be A Tibetan Lama

by Vicki Mackenzie. 183 pp., 15 color photos, #REBOLA \$12.95

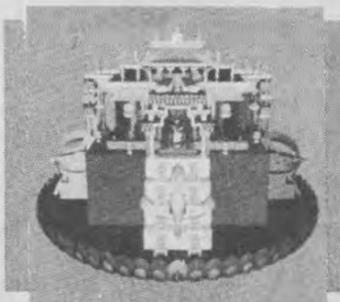
THE SAND MANDALA OF VAJRABHAIKAVA

by Daniel Cozart
with the Monks of
Namgyal Monastery

40 pp., 4 color photos,
30 b&w photos, 9 x 8",
#SAMAVA \$8.95



Mandalas are perhaps the world's richest religious symbols, intricate designs that in Buddhism symbolize the cosmos, the many facets of Buddhist teachings and, most of all, the ideal worlds of Buddhas. This book explains in detail the symbolism of one of the most important and colorful mandalas, that of the Buddha Vajrabhairava (wrathful form of the Buddha of Wisdom—Manjushri), created in sand by monks of Namgyal Monastery (the Dalai Lama's personal monastery). It places mandala-making in the context of Buddhist tantra and describes the process whereby a mandala is planned, executed and finally dismantled.



TANTRIC PRACTICE IN NYING-MA

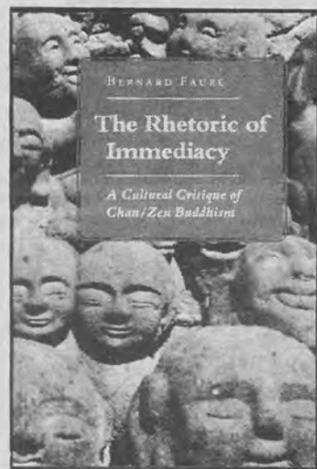
by Khetsun Sangpo, Rinbochay, trans. & ed. by Jeffrey Hopkins, co-edited by Anne Klein. 239 pp. #TAPRNY \$14.95

"This book presents one of those rare introductions to Tibetan Buddhism, which really can be recommended because of the splendid combination of authenticity and clarity."—*Tibet Forum*

Rinbochay's commentary on the Instructions on the "Preliminaries to the Great Perfection Teaching" contains the classical Nying-ma presentation of the Dzogchen preliminaries and practices which lead to the realization of Buddhahood. It is an oral commentary on Patrul Rinboche's *Kunzang Lama'i Shelung (Words of My Perfect Teacher)*.

"...this text offers an all-encompassing presentation of the Vajrayana expression of Mahayana philosophy and practice...the virtue of this work is its technical completeness. There is much here for repeated reading, contemplation and absorption."—*Vajradhatu Sun*

Tells the extraordinary story of an apparently ordinary Spanish child who, at the age of 14 months, was recognized as the reincarnation of Lama Yeshe, who founded many Buddhist centers in the West. It is also a riveting account of Tibetan Buddhism.



THE RHETORIC OF IMMEDIACY: A Cultural Critique of Chan/Zen Buddhism

by Bernard Faure. 401 pp., photos & illus., #RHIM \$17.95

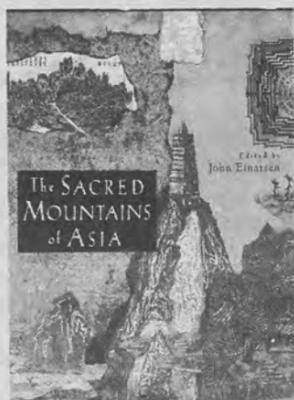
Faure focuses on Chan's insistence on "immediacy"—its denial of all traditional meditations, including scripture, ritual, good works—and yet shows how these meditations have always been present in Chan. Faure reveals how Chan structures its practice and doctrine on such paradigms as immediacy/immediacy, sudden/gradual, and center/margins. He shows how these paradigms relate to thaumaturgy and tricksters, relics and icons, the ritualization of death, dreams, transgression, gender and sexuality.

STAYING WELL IN A TOXIC WORLD: Understanding Environmental Illness, Multiple Chemical Sensitivities, Chemical Injuries, and Sick Building Syndrome

by Lynn Lawson. 350 pp. #STWE \$15.95

This is the only comprehensive resource documenting the effects of common toxic chemicals on our health. Lynn Lawson shows how studies by the EPA, the FDA, and countless other agencies demonstrate the impact our polluted environment is having on our well-being. She looks at numerous case studies in which people who suffer from medical symptoms that cannot be re-

lieved by their doctors have regained their health by decreasing their exposure to certain chemicals.



SACRED MOUNTAINS OF ASIA

ed. by John Einarsen. 151 pp., 8 1/2 x 11" 135 b&w photos and illus. #SAMOAS \$16

"To see the greatness of a mountain, one must keep one's distance; to understand its form, one must move around it; to experience its moods, one must see it at sunrise and sunset, at noon and at midnight, in sun and in rain, through all the seasons. He who can see the mountain like this comes near to the life of the mountain."—Lama Anagarika Govinda

Twenty-nine pieces celebrate many sacred peaks through prose, art, photographs, poetry and spiritual texts.



SECRET BUDDHISM: Vajrayana Practices

by Kalu Rinpoche. 224 pp. #SEBU \$15.95

Discusses the essentials of Vajrayana, mantras, empowerments, the six yogas of Naropa, chod, Pure Land, and the six bardos. A history of the Kagyupa and

Shangpa lineages and some explanation of the principles of Tibetan medicine complete this survey of Tibetan Buddhism.



SYNCHRONICITY, SCIENCE, AND SOUL-MAKING

by Victor Mansfield. 328 pp. #SYSCSO \$17.95

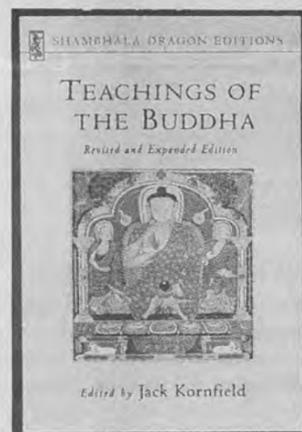
"A masterful treatment...I liked the inter-spersion of powerful synchronicity stories throughout the text—it kept bringing the reader back to the mysterious and marvelous domain of synchronicity."—Dennis Merritt, Jungian analyst

"A brilliant and masterfully written book, engaging in style and sophisticated in argument, *Synchronicity, Science, and Soul-Making* charts new territory in the manner in which it synthesizes material from quantum physics, Jungian psychology and Buddhist philosophy. With its clearheaded and well-documented treatment it is more than simply a clear successor to *The Tao of Physics* and *The Dancing Wu Li Masters*, but an accomplishment of altogether a new order."—Prof. John McRae, Cornell University

TALE OF THE INCOMPARABLE PRINCE

by Tshé-ring-dbang-rgyal, trans. by Beth Neuman. 240 pp. #TAINPR \$24 cloth

This is a sweeping epic of intrigue, passion, war and religion set in the context of a traditional Buddhist world-view. This is the only novel known to exist from Tibet. The story tells the life of a prince from the realm of Kumaradvitiya who, after a series of adventures that teach life lessons goes into self-imposed exile and arrives at the bodhisattva state of selflessness. Because his life story mirrors that of the Buddha, *The Tale of the Incomparable Prince* is an elucidation of Buddhism as well as an extraordinary work of literature.



TEACHINGS OF THE BUDDHA

ed. by Jack Kornfield. 160 pp. #TEBU \$10

An inspirational treasury of essential teachings from Buddhist literature—selected by one of the best-known American Buddhist teachers. He offers us Buddha's instructions on how to practice sitting meditation, cultivate calm awareness and live with compassion, freedom and wisdom.

THE TIBETAN BOOK OF HEALING

by Dr. Lobsang Rappagay. #TIBOHE \$16.95

This is a thoughtful and comprehensive look at the healing modalities offered in Tibetan medicine. Dr. Rappagay has presented the preventive health care aspects—diet, exercise, relaxation, detoxification, rejuvenation, meditation—of the Tibetan medical tantras. He clearly explains how to develop a well-grounded spirituality and meditation practice that accords with body/mind types and which people of all traditions can heartily embrace.

TIBETAN MANDALAS

by Prof. Raghu Vira and Lokesh Chandra. 270 pp., 8 1/2 x 11", #TIMA \$45 cloth

This is a fascinating collection of 158 mandalas of major and minor tantric deities—actually it is comprised of two famous collections, the first is the *Vajravali* by

Abhayakaragupta, containing 26 mandalas such as Manjuvajra, Akhsobhya, Vajrasattva, Heruka, Hevajra, and Ushnisa-sitatapatra. The second collection is the Tantra-samuccaya and contains 132 mandalas of major and minor deities divided into the four tantras and other classes with special emphasis on the Anuttara Yogini Tantras.

WISDOM OF BUDDHA: The Samdhinirmocana Mahayana Sutra—Essential Questions and Direct Answers for Realizing Enlightenment

trans. by John Powers. 390 pp., 1 color plate, illus. #WIBU \$25

In this sutra, great Bodhisattvas question the Buddha about the nature of consciousness and the ultimate reality, the stages of the Bodhisattva path, and the embodiment of the Tathagata. The Buddha responds with the clear voice of perfect realization, illuminating the meditative practices and views that eliminate obstacles to enlightenment.



TIBETAN QUADRISYLLABICS, PHRASES & IDIOMS

by Acharya Sangye T. Naga & Tsepak Rigzin. 264 pp. #TIQUPH \$18

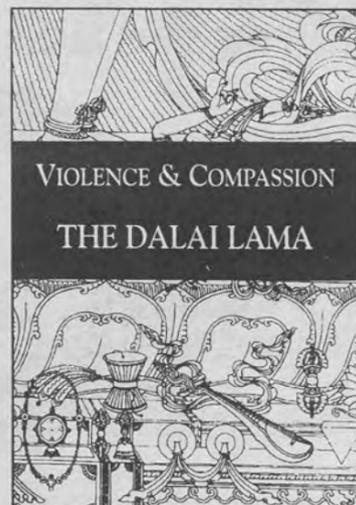
This is a compilation of Tibetan idioms and phrases that bridges the gap between the literary and colloquial form of Tibetan. Each phrase is given an English equivalent and also used in a complete sentence. A must for Tibetan language students.

VIOLENCE AND COMPASSION: Dialogues on Life Today

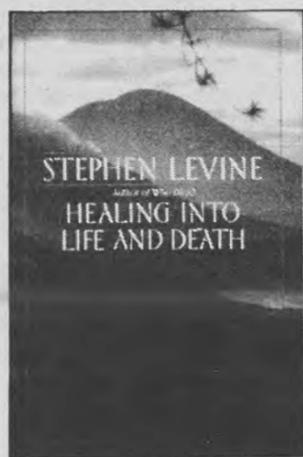
by His Holiness the Dalai Lama and Jean-Claude Carrière. 304 pp. #VICO \$20.00

French film writer Jean-Claude Carrière recently had the extraordinary opportunity to sit down for a series of conversations with one of today's most respected and popular spiritual leaders—His Holiness, Tenzin Gyatso, the fourteenth Dalai Lama. Those interviews, which make up *Violence and Compassion*, give readers a historic chance to listen in as two formidable thinkers discuss issues that are of concern to all.

The discussion covers the various problems that confront world civilization today—including terrorism, the population explosion, environmental dangers, and an escalation in random violence. The Dalai Lama cuts through to the essence of each issue and offers insightful guidance.



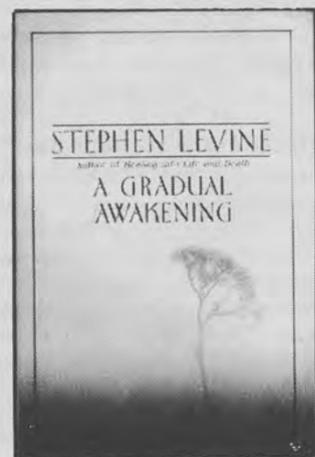
Books by Stephen Levine



HEALING INTO LIFE AND DEATH

by Stephen Levine. 294 pp. #HELIDE \$9.95

Stephen Levine is a broad-minded teacher who is mature and experienced in working with both mental and physical illness. He knows the roots of suffering intimately and offers others many approaches to dealing with them. Stephen explores many aspects of the healing process, offering original techniques for working with pain and grief including sixteen guided meditations. He discusses the development of a merciful awareness as a means of healing and how to encourage others to do the same.



A GRADUAL AWAKENING

by Stephen Levine. 173 pp. #GRAW \$8.95

In thirty chapters, Stephen cuts to the core of life's issues and offers healing approaches in his close-to-the earth Buddhist

approach. Some of the chapters: *Self Image and the Imagined Self, Judging Mind, The Sense of Unworthiness, The Hindrances, Watching from the Heart, A Guided Meditation on Energy in the Body*. This is a basic teaching text in meditation centers, hospitals, hospices, wellness groups, healing centers and cancer and AIDS support groups across the country.



EMBRACING THE BELOVED: Relationship as a Path of Awakening

by Stephen and Ondrea Levine. 305 pp. #EMBE \$21.95 cloth

Few people recognize the enormous power of a relationship as a vehicle for physical, spiritual and emotional healing. Stephen and Ondrea demonstrate how to use a relationship as a means for profound inner growth and healing. The insights and exercises in this book will benefit all who are drawn to seeing relationship as a path for spiritual renewal and merciful awareness of life.

WHO DIES? An Investigation of Conscious Living and Conscious Dying

by Stephen Levine. 317 pp., #WHDI? 10.95

"The bible of the conscious dying movement."—*Harper's*

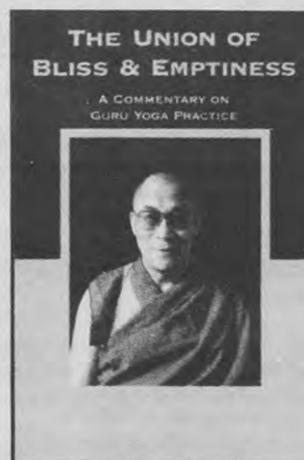
"Stephen's work is magic. His work with the grieving and dying is amongst the most skillful and compassionate that I am aware of."—Elizabeth Kubler-Ross

This is a rare and insightful book. It prepares you for life as well as death.

THE UNION OF BLISS AND EMPTINESS

H.H. the Dalai Lama

191 pp. #UNBLEM \$14.95



Guru yoga is an important aspect of the tantric practice of Mahayana Buddhism and the foundation on which the whole tantric structure is built; it is also the force that gives vitality to a serious practitioner's meditation. Unlike other systems, tantric meditation depends largely upon inspiration transmitted in an unbroken lineage through a living person, the guru.

This book presents a practical instruction which blends the essential aspects of the sutra path together with the profound tantric techniques that activate the latent spiritual forces within us. By laying the basic framework of the entire Buddhist path, it also sets down the guidelines for undertaking a complete form of practice on a daily basis.

The lucidity and the liveliness of His Holiness the fourteenth Dalai Lama's commentary make such meditation both inspiring and compelling.

Handknotted Tibetan Wool Pile Rugs
in S.W. American Indian Designs
made in Nepal by Tibetans

Reva B. Seybolt
860-928-0754

P.O. Box 165
Woodstock, CT 06281



When in Ithaca

visiting Snow Lion or Namgyal Monastery,
be sure to check out the Eddy Street Cafe
near Cornell University,
where the Sangha meet.

The Eddy Street Cafe
420 Eddy Street
Ithaca, NY 14850
607-272-4208



ARISING FROM FLAMES: Transforming Anger Through Patience
by The Dalai Lama. 2 hrs. #ARFLT \$15.95

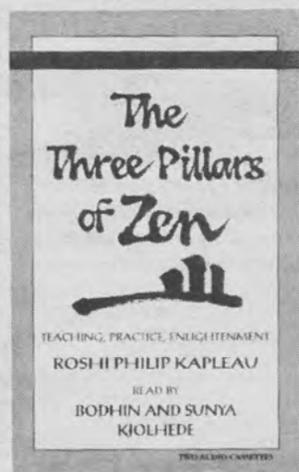
At a large gathering in Arizona, the Dalai Lama spoke on bringing the practice of patience into our lives, on how we can have a positive effect on the minds of young people growing up in today's aggressive society, on desire and how through training, we can reduce anger and hatred and increase love and forgiveness.

TEACHINGS ON PATIENCE
by the Dalai Lama. 8 tapes #TEPA \$100

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 focusses on the practice of patience. During each of the sessions, His Holiness combined his own personal experience in the development of patience with his extensive scholarship to explicate the text. This is an excellent teaching in which to immerse oneself.

THE THREE PILLARS OF ZEN: Teaching, Practice, Enlightenment
by Roshi Philip Kapleau. 2 tapes, #THPIZE \$16.95

This modern spiritual classic has had a profound influence on the development and understanding of Zen. Contains luminous essays and lectures by contemporary Zen masters, as well as personal accounts of the experience of enlightenment—providing listeners a vital introduction to the insights of Zen.



KHENPO KONCHOG GYALTSEN

AWAKENING TO WISDOM
Lama Khenpo Konchog Gyaltzen. (1) #AWWI \$9.95

The Khenpo tells of the sense of unity, joy and harmony that comes from purifying the mind and developing its positive qualities.

CHOD TEACHINGS
by Khenpo Konchog Gyaltzen 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 Gyaltzen Rinpoche (1) #MEBUTE \$10

THE ART OF MINDFUL LIVING: How to Bring Love, Compassion, and Inner Peace into Your Daily Life

by Thich Nhat Hanh. (2) 3 hrs. #ARMILI \$18.95

Contents: How to meditate; true love versus possessive love; inter-being; meditating with children; communication between fathers and sons; handling hurt feelings; understanding impermanence; five-fold meditation based on breathing, contemplation, and imagery.

PEACE IS EVERY STEP: A Buddhist Monk and Meditation Master Looks at War, and the Peacemaking Process

by Thich Nhat Hanh. (1) #PEEVST \$9.95

Join Thich Nhat Hanh as he addresses such issues as how true peace is achieved, the tradition of nonviolence, lessons from Vietnam and the Persian Gulf, protests and patriotism, dealing with anger, despair and helplessness.

PRACTICE OF MINDFULNESS IN PSYCHOTHERAPY: Working with Anger, Nourishing Inner Peace

THICH NHAT HANH

by Thich Nhat Hanh. (2) 3 hrs. #PRMIPS \$17.95

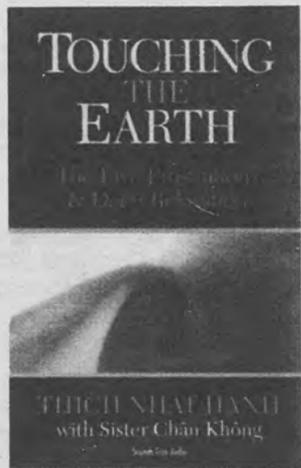
Recorded live with a group of practicing psychotherapists.



THE PRESENT MOMENT: A Retreat on the Practice of Mindfulness

by Thich Nhat Hanh. 6 cassettes in vinyl case (7 1/2 hrs.), #PRMO \$59.95

Buddhism teaches that the present moment contains the seeds of all things, including liberation from samsara. In this live audio retreat with Thich Nhat Hanh, experience first-hand the traditional Buddhist practices designed to "touch the energy of mindfulness" carried within, and open to the joy that is always present and waiting to enter our lives.



TOUCHING THE EARTH: The Five Prostrations & Deep Relaxation

by Thich Nhat Hanh with Sister Chan Khong. 75 min. #TOEA \$10.95

One of the most powerful acts of devotion is also one of the most simple: bowing down and surrendering to the Earth. This is the basis for the time-honored Buddhist meditation practice that joins the mind and body in graceful prayer. This teaching covers each phase of this practice which is designed to release anger and cultivate compassion.

MUSIC & CHANTS



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.

MEDITATIVE MUSIC OF SINGING BOWLS

HIMALAYAN BOWLS I
by Karma Moffett. Cassette #HIBO1 \$10

Twenty-two singing bowls express the mystic feeling of the Himalayas.

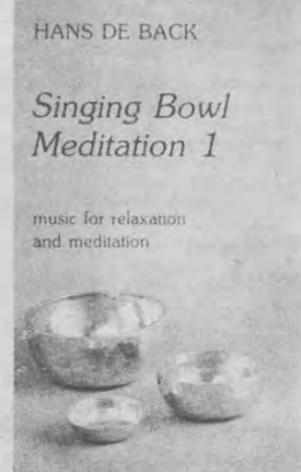
HIMALAYAN BELLS II
by Karma Moffett. Cassette #HIBE \$10

This is a great recording of Himalayan bowls and bells. It is harmonic and meditative.



CHAKRA MEDITATION
by Hans de Back. Cassette #CHME \$10

Seven improvisations with Asian gongs and bells composed as explorations of the seven energy centers in the body.



SINGING BOWL MEDITATION 1
by Hans de Back. Cassette #SIBOME \$10

Bathe in the pure and calming sounds of singing bowls. Hans de Back has a subtle and powerful touch which invites listeners to go within.

The Music of NAWANG KHECHOG

Born in Tibet, Nawang now lives in the USA. He was a musician since childhood and a Tibetan monk for 11 years. The experience of peace is very present in his lyrical and spacious flute music. (Please note that Tibet, Universal Records is now handling the wholesale requests for Nawang's tapes.)



RHYTHM OF PEACE: Bamboo Flute, Didgeridoo, and Harmonic Chanting
Cassette #RHPE \$10. The meditative sounds of Nawang Khechog.

SOUNDS OF PEACE: Bamboo Flute & Didgeridoo
Cassette #SOPE \$10. His spontaneous music captures the feeling and peace of the mountains of Tibet.

SOUNDS OF INNER PEACE: Bamboo Flute, Didgeridoo, Okharina, Incan Pan Pipes and Silver Flute
Cassette #SOINPE \$10. Dedicated to the preservation of Tibetan culture.



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 Nawang's latest production. All of the songs are performed on Tibetan and other ancient instruments from Australian, African, Japanese, and Native American cultures. One of his best!

VIDEO TAPES



ARISING FROM FLAMES: Overcoming Anger Through Patience

by *The Dalai Lama*. 1 hr. video, #ARFL \$29.95

At a large gathering in Arizona, the Dalai Lama spoke of positive and negative desire and how through training, we can reduce anger and hatred and increase love and forgiveness.

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 Bud-

dhists. 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



A summary of the John Main Seminar 1994

HOME TO TIBET: The Story of Sonam Lama's Return to His Homeland

by *Alan Dater and Lisa Merton*. 55 min. #HOTI \$29.95

Home to Tibet documents the return of the Tibetan stone mason, Sonam Lama, to his homeland for the first time since his escape twelve years ago. His sister had asked that he return in order that she might prepare her mind for old age and death. Despite the fact that Sonam has become an American citizen, returning to Tibet is dangerous for him. He first pilgrimages in India where he meets the Dalai Lama and goes to Nepal where he seeks the blessings and advice of lamas there. This is the best film to watch if you want an intimate experience of what it is like for Tibetans to travel to Tibet and to feel the many conflicting forces at play in the minds and hearts of the Tibetan people—very insightful.

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.



TIBETAN BOOK OF THE DEAD, Part 1

narrated by *Leonard Cohen*. 46 min. #TIBOV1 \$29.95

Filmed in Ladakh, this new video explores the Tibetan wisdom of life and death and boldly visualizes the afterlife according to *The Tibetan Book of the Dead*. The film begins in Ladakh and follows the life and death of Tibetans in the high Himalayas—and then moves to San Francisco, where it shows the sacred text's growing acceptance and use in hospices for the

dying. Includes interviews with H.H. the Dalai Lama in which he speaks of his own view of life and death.



TIBETAN BOOK OF THE DEAD, Part 2

narrated by *Leonard Cohen*. 45 min. #TIBOV2 \$29.95

The Great Liberation presents a vividly detailed account of the contents of the Book of the Dead and of the traditional Buddhist teachings on compassion and the search for truth which are its foundations. The film portrays an elderly priest and his young student as they guide the soul of a recently deceased man into the afterlife. The progress of the soul is envisioned through the actual sequence of traditional rituals and is interwoven with imaginative animation.

MAPS, CARDS, PHOTOS

Maps!

LHASA TRANSFORMED MAP

International Campaign for Tibet. #LHTRMA \$5

This package contains two large sheets of paper with four maps of Lhasa. The most spectacular is a panoramic view of the city which measures 62" x 6" in two pieces. Its fun to look at it and find land mark spots—but the main purpose of these maps is to show how the city has been transformed by the Chinese. There are also 2 city plan maps to show what is in store for the city.

MAP AND INDEX OF LHASA CITY

by *Amnye Machen Institute, Centre for Occupied Tibet Studies*. #MPINLH \$15

This is the most detailed map of Lhasa city—with over 590 names, located by grid and numbered references, the map provides the correct names and exact locations of all monuments, temples, monasteries, schools, hospitals, hotels, shopping centres, various offices of the Chinese Communist occupation administration, etc. In addition to road, street, lane and place names, all the mountains surrounding Lhasa have been identified and delineated with precise contour lines. A separate main index in both Tibetan and English includes a historical survey of Lhasa and a recollection of the old city by the eminent Tibetan historian, the late W.D. Shakabpa.



ROBERT BEER POSTCARDS

\$.80 ea.

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

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



TWENTY-ONE TARAS CARD

#WETWTA \$1

This is the well-known image of the 21 Taras painted by Andy Weber.



THE BUDDHA

5 x 6 1/2" #BUC \$3

This is a radiant image of the Buddha.

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

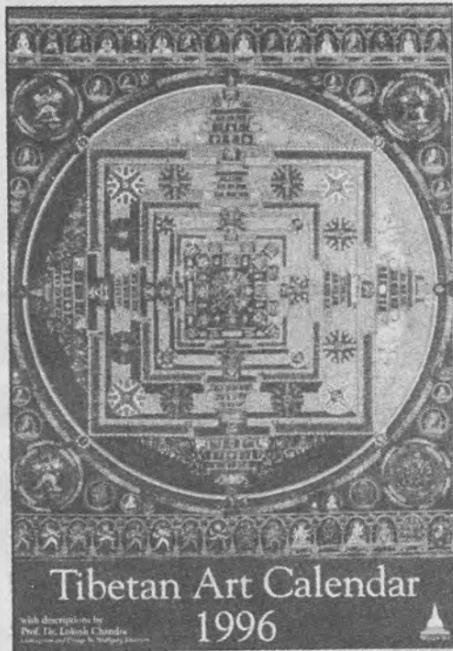


MANTRA CARDS \$.80 ea.

Andy Weber has created these cards to aid in mantra visualization.

- #BEAVMA Avalokitesvara
- #WEAMMA Amitayus
- #BEGRTA Green Tara
- #BEMAMA Manjushri
- #BEMBMA Medicine Buddha
- #BESHMA Sakyamun

1996 CALENDARS



TIBETAN ART CALENDAR

#TIARCA \$28.95

Now in its 22nd year, the Tibetan Art Calendar contains 13 poster size, full-color reproductions of some of the best thangka paintings from museums and private collections. Measures 16 1/2 x 23 1/2" and each thangka contains a description by Professor Lokesh Chandra

INTERNATIONAL CAMPAIGN FOR TIBET 1996 WALL CALENDAR

#INCACA \$9.95

Twelve images of Tibet and Tibetans in this fund-raising calendar.

1996 TIBETAN CALENDAR

#DRTICA \$8

This is a daily calendar with special festivals and ritual days marked. It belongs to all lineages and is published by the Drikung Kagyu organization. Gives auspicious days for starting all types of activities as well as days of greatest obstacles and hindrances to one's endeavors.

RIGPA CALENDAR

#RIGPA \$8.95

This is the annual pocket calendar from Rigpa with Buddhist holidays and special practice days as well as information on Tibetan Euddhism and photos of prominent lamas.



SACRED SPACES

#SASPCA \$10.99

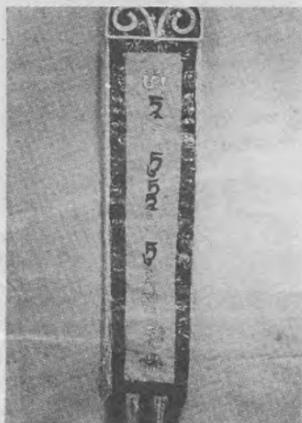
Twelve images of special places from around the world: the Valley of the Buddhas, City of Refuge, Virgin de Guadalupe Shrine, Temples of Angkor....—all beautifully photographed. Measures 12 x 24".



The Glory and Tragedy of Tibet

1996 Calendar

DHARMA ITEMS



DEITY MANTRA BANNERS

Vertical banners 6 x 36", brocade with embroidered mantras in Tibetan.

BUDDHA MANTRA BANNER, #BUMABA \$22

KALACHAKRA MANTRA BANNER, #KAMABA \$22

MANJUSHRI MANTRA BANNER, #MAMABA \$22

PADMASAMBHAVA MANTRA BANNER, #PAMABA \$22

TARA MANTRA BANNER, #TAMABA \$22



BHUMPA

#BH \$28

Made with copper and brass this is an item that typically appears on Tibetan altars or practice tables. It is used for blessed water.



BHUMPA FEATHERS

#BHFE \$12

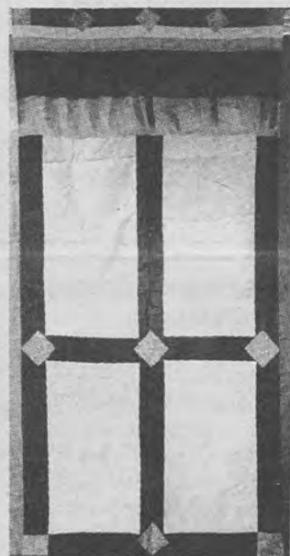
Traditional peacock feather arrangement which is used in bhumpa.

KATAS

Plain Offering Scarf A standard offering scarf. #PLOFSC \$4

Brocade Offering Scarf with auspicious symbols #BROFSC \$12

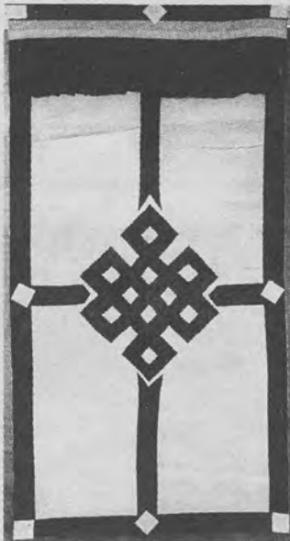
Fancy Brocade Offering Scarf (8' long) with auspicious symbols #FABROF \$25



DOOR CURTAIN

#DOCU \$95

Beautifully designed and sewn by a Namgyal monk. This curtain is in the traditional colors and measures approx. 38" wide by 74" high.



ETERNAL KNOT DOOR CURTAIN

#ETKND0 \$75

This curtain has the eternal knot sewn onto the cloth. It measures 38" x 74" and looks great.



SINGING BOWLS

Singing bowls produce a marvelous sound when struck or rubbed on the rim. They are ideal for meditation practice. We import three sizes from Assam in India—known for the best metals; the larger ones have lower tones. We send two strikers. One is made in India out of hard wood and is good for striking the bowl. The other is a wooden dowel that is made out of soft wood and is better able to make bowls sing. These bowls have been cleaned by us to look as good as possible. They are not museum pieces but sound great.

Large Singing Bowl #LASIBO \$195
9" to 12" in diameter.

Medium Singing Bowl #MESIBO \$95
6 1/2" to 8 1/2" in diameter.

Small Singing Bowl #SMSIBO \$50
Approx. 6" in diameter.



MACHIG LABDRON

5 x 7" #MALAC \$3

From the cover of the book, this photo is one of the best images we've seen of this deity.

KALACHAKRA WATCH

#KAWA \$120

This designer's watch whose creation is inspired by Tibetan sacred art and endorsed by His Holiness the Dalai Lama, is dedicated to the pursuit of enlightenment, world peace and a free Tibet.



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.

DHARMA ITEMS

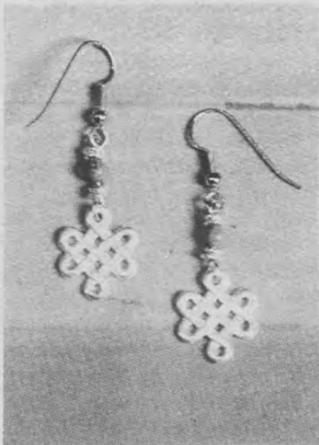


ENDLESS KNOT EARRINGS & PENDANT

The Endless Knot is one of the eight auspicious symbols of Tibetan Buddhism. It represents the knot of life, the interconnectedness of all life, and the interconnectedness of wisdom and compassion—the Buddha Nature in all. Dedicated to a free Tibet and to the Tibet Resettlement Project, Marta Macbeth has designed and produced beautiful sterling silver pendants and earrings featuring the endless knot symbol. A percentage of the sale of Endless Knot purchases goes to the Tibetan Resettlement Project in Ithaca.

Endless Knot Earrings, all silver, 1 1/4" long, #ENKNEA \$36

Endless Knot Pendant, silver w/ beaded cord, 1 3/8" dia., #ENKNPE \$24



FANCY ETERNAL KNOT EARRINGS

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

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



LOTUS SEED MALA

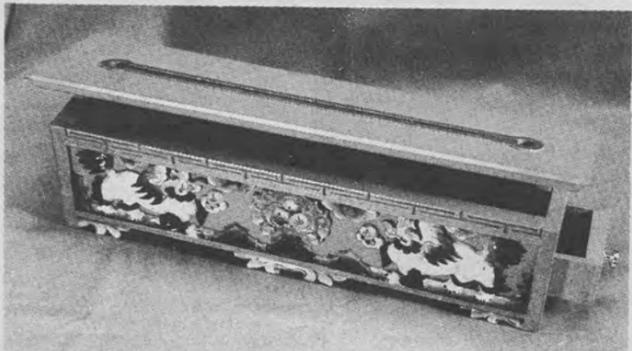
Mala has lotus seed guru bead and tassel.



INCENSE BURNER

#INBUR \$36

A traditional burner—10" long, 2 1/2" high, 2 3/4" wide—fill it with rice and put incense in it. It is made out of copper with touches of silver and brass alloys.



INCENSE BURNER

#INBUWO \$80

This is a painted wood incense burner that measures 19" long, 5 1/2" deep and high. It has a carved front with snow lions and the three jewels. A 16" drawer slides out and holds incense. You fill the burner with sand or rice, lay the burning incense stick down on top of it and the smoke flows out through a slot on the top of the box.

MEDITATION CARPETS



TIBETAN MEDITATION CARPET (small)

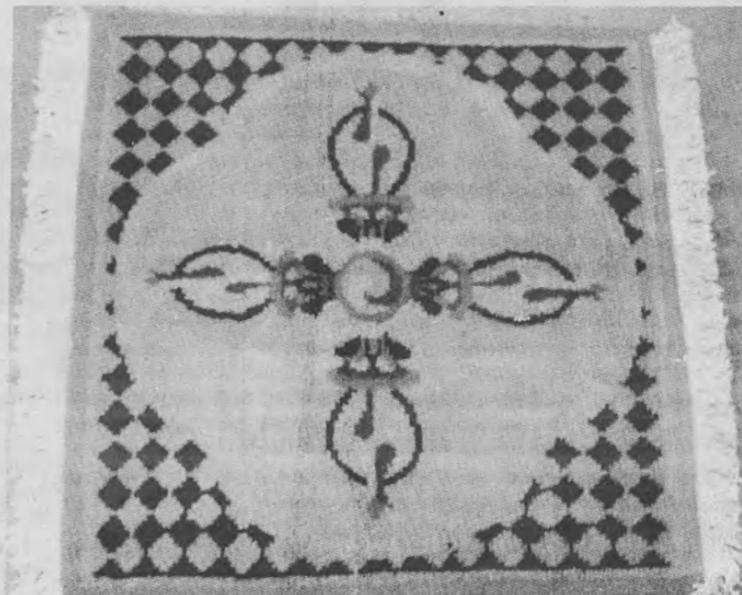
29" square, #TIMECS \$150

Now we have a second double dorje meditation carpet, as traditional as before but smaller. It is a size typically used by monks. The floor side has been backed with maroon cloth so that the fringe does not show. Also made by Tibetans from wool.

TIBETAN MEDITATION CARPET (large)

3 x 3 feet, #TIMECA \$250

We are pleased to offer a custom-designed, traditional Tibetan style meditation carpet. The central image is the double dorje, which is often placed below the meditator on retreat. This carpet will enhance your meditation space with its auspicious design and gold, red, orange and blue colors. The carpet is woven by Tibetans from 100% wool.



PECHA COVERS

Used to cover sacred texts.

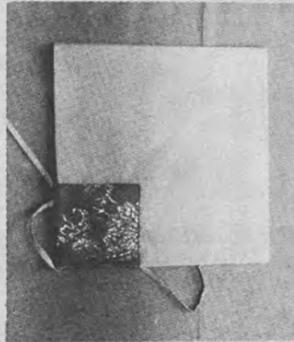


Standard

Two sizes of traditional book covers in red cloth with yellow square and cord.

22" sq. #PEWR \$15

30" sq. #PEWRL \$15

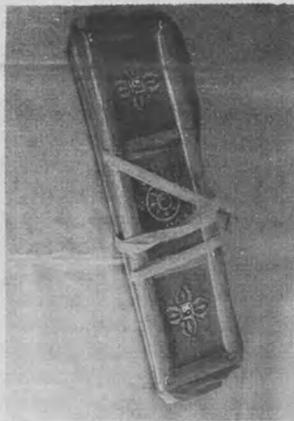


Fancy

Two sizes of book covers in yellow cloth with red Tibetan design brocade square and cord.

21" sq. #FAPE \$17

30" sq. #FAPEL \$20



PECHA HOLDERS

A wooden frame with red backing—embroidered with Double Dorjes, Wheel of Dharma and Om Ah Hung mantra. Comes in two sizes with tie cord.

Regular, 15 x 3 3/4" #PEHO \$30

Large, 17 x 4" #PEHOL \$35



STATUES, STATUES, STATUES!!!

We just received a large shipment of high quality statues of various deities. These are among the very best that we have seen and we highly recommend them to you. Most statues are gilded bronze with gold-painted faces. Contact us for photos of the images that you want:

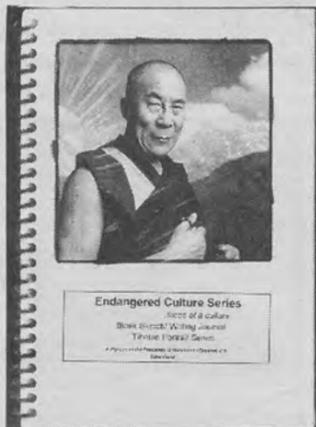
Amitayus 8 & 12" \$325-675
Shakyamuni Buddha 4" \$125
Buddha 8" \$325
Buddha 12" \$375-575



Mahakala (2 arm) 12" \$450



Green Tara 8" \$325



DALAI LAMA JOURNAL

#DALAJ0 \$8.50

Spiral-bound, measuring 5 x 7", this journal has a striking photo of His Holiness on the cover. A portion of the proceeds is donated to the Tibet Fund.

THANGKAS

- Buddha 13" (Burmese) \$395
- Chakrasamvara \$950
- Chenrezig 8" \$250-325
- Chenrezig 12" \$425-495
- Chenrezig (1000-arm) 18" \$1000
- Green Tara 8" \$275-325
- Hayagriva 7" \$575
- Jambala 8" \$140-325
- Jambala (large) \$475
- Karmapa 8" \$325
- Lion-faced Dakini 12" \$475
- Machig Labdron 11" \$250
- Mahakala (2 arm) 7" \$325
- Mahakala (2 arm) 12" \$450
- Mahakala (4 arm) 10" \$495
- Maitreya 9" \$320-360
- Medicine Buddha 5.5"-8" \$150-275
- Manjushri 6"-8" \$250-295
- Manjushri 12" \$425
- Milarepa 6" \$225
- Mipham 7.5" \$360
- Padmasambhava 13" \$425
- Padmasambhava 9" \$295-325
- Red Tara Statue (bronze) 9" \$175
- Tsongkhapa w/disciples \$775
- Vajradhara 8" \$325
- Vajradhara 12" \$400
- Vajrapani 12" \$495
- Vajrapani 6" \$120
- Vajrasattva 6" \$125
- Vajrasattva 6" \$125
- Vajrasattva 8" \$325
- Vajrasattva 12" \$400-425
- White Tara 8" \$325
- White Tara 12" \$425-525
- Yamaraja 6" \$160

These thangkas are excellent in quality and are all properly mounted and brocaded for hanging. Please call us for information as to availability. Contact us for photos of the following in stock:

- Amitabha \$295
- Buddha & 108 Buddhas \$425
- Buddha (large) \$525
- Chakrasamvara \$400
- 4-arm Chenrezig \$325
- 4-arm Chenrezig \$650
- 4-arm Chenrezig & Manjushri & Vajrapani \$320
- 1000-Arm Chenrezig \$360
- Dorje Legpa \$325
- Dorje Senge \$325
- H.H. Dudjom Rinpoche lineage \$350
- Ekajati \$320
- Garab Dorje \$325
- Green Tara \$320
- Green Tara & 21 Taras \$360
- Guru Dragpo \$295
- Guhyasamaja \$360
- Jambhala \$295
- Je Tsongkhapa \$325
- Je Tsongkhapa \$490
- Kagyu Lineage Tree \$700
- Kalachakra \$325
- King of Shambhala \$320
- Kinkara Skeleton Couple \$350
- Lion-Faced Dakini \$290
- Lion-Faced Dakini w/deities \$360
- 6-arm Mahakala (3 headed) \$325
- 6-arm Mahakala \$325
- 6-arm White Mahakala \$325

- 4-arm Mahakala \$325
- 2-arm Mahakala \$400
- 2-arm Mahakala (large Newari) \$600
- Machig Labdron \$350
- Manjushri \$325
- Marpa \$295
- Medicine Buddha \$500
- Medicine Buddha (large) \$575
- Nagarjuna \$325
- Nyingma Protectors \$330
- Large Nyingma Protectors \$590
- Padmasambhava \$400
- Padmasambhava (w/deities) \$320
- Padmasambhava (standing) \$400
- Rainbow Body Padmasambhava \$400
- Padmasambhava w/8 forms \$575
- Red Tara \$325
- H.H.Sakya Trizen \$325
- Samantabhadra \$325
- H.H. 16th Karmapa \$350
- Ushnishasitapatra \$325
- Vajradhara \$400
- Vajrakilaya \$350
- Vajrakilaya (black) \$490
- Vajrapani \$325
- Vajrasattva \$480
- Vajrasattva w/consort \$325
- Vajrasattva w/Nyingma lineage \$390
- Vajrayogini \$325
- Vajrayogini w/4 Dakinis \$320
- Wheel of Life \$350
- White Tara \$350
- Yamantaka (w/consort) \$360
- Yamantaka \$350
- Yamantaka (large) \$565



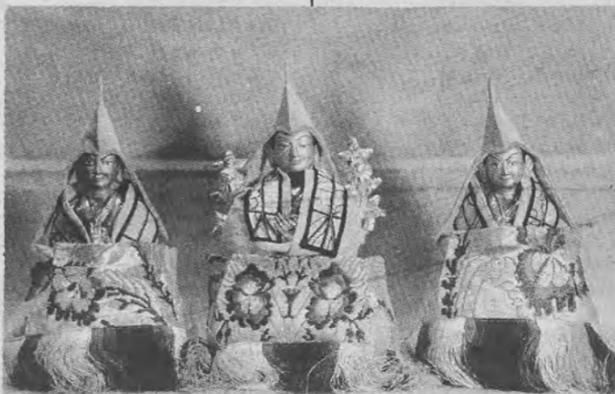
Chenrezig 8" \$325



Karmapa 8" \$325



Rainbow Body Padmasambhava \$400



Tsongkhapa w/disciples \$775



Nyingma Protectors \$330



Vajrasattva w/consort \$325

BUDDHA SILK SCARF

36" square, \$50 #SIBUSC
Many Buddhas adorn this subtly colored scarf—blue, taupe, lavender, muted yellow. A lovely gift.

TIGER SILK SCARF

39" square, \$50 #SISCT Tiger
Tibetan design, hand-screened, pure silk scarf, ideal for gifts. Made by Tibetans in India.



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.

Flint Pouches, mostly antique with silver and/or brass work, \$265-500.

Necklace, antique Kangra art silver necklace with jingles, \$675.

Tea Pots, Cups, Bhumpa, Grain Containers, silver, some antiques, \$150-1200.

Cups & Butter Lamp, silver, \$375-750.

Hair Ornaments, silver with turquoise and/or coral, some antiques, \$150-750.



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.



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.



Buddha Eyes Notecard
5x7", color, #BUEYNO \$2



Buddha Eyes Bookmark
2 1/4 x 7 1/4", color, #BUEYBO \$1.50

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MANDALA

The newsmagazine of the Foundation for the Preservation of the Mahayana Tradition, FPMT



SNOW LION'S

The Age of Exploration, halted for so long by insular Cold War politics which sealed much of Tibet's borderlands, has experienced a rebirth 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. 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.



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 (1992) one of the world's last remaining Tibetan Buddhist kingdoms; and Manaslu (1991) which features an adventurous trek around the world's seventh highest summit. In India, newly opened areas along the Tibetan border include Spiti (1993); and Rupshu (1995), one of the wildest and least inhabited Himalaya regions, where the shores of Tso Morari Lake house a Nyingmapa Tibetan Buddhist monastery. "In these new frontiers, the centuries-old traditions of the Himalaya remain unimpacted by Western influence," says Snow Lion's Operations Director "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."

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.

JOURNEY TO KHAM

Travel into Kham, the highly restricted region of eastern Tibet for a 20-day trek to Pelpung Gumpa with Ward Holmes, Snow Lion's Tibet - Bhutan Tour Coordinator, and Jamyang Lodeo, veteran Snow Lion Expedition Leader. 29 days.
1996 Departure: 8/25 - 9/22
Land Cost: TBA

RUPSHU Trekking on the Changtang

Trek in the unknown and unmapped province of Rupshu at the far western edge of the Changtang Plateau. Encounter nomadic Tibetan families, herds of ibex, kyang and bhraal enroute to the Buddhist monastery at Tso Morari Lake. 26 days.
1996 Departure: 7/16 - 8/10
Land Cost: \$3,000 (2-8 members)

SPITI Province of Ancient Tibet

Travel by mule along ancient trans-himalayan trade route to obscure villages and monasteries of the once Tibetan kingdom of Guge to Tabo Monastery (est. 996 AD). Travel this remote area to view the rich temple art which emerged from an exchange of trans-himalayan religious faith and artistic styles. 16 days.
1996 Departures: 8/13-28, 8/27- 9/11
Land Cost: \$2,700 (2-8 members)

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 with

veteran Himalayan mountaineer, Al Burgess, Snow Lion's Operations Director. 30 days.
1996 Departures: 9/29 - 10/28
Land Cost: \$3,600 (5-8 members)

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.
1996 Departures: 10/13 - 11/10
Land Cost: \$3,600 (5-8 members)

MUSTANG The Forbidden Kingdom



Trek northward through ocher and vermilion gorges beneath the towering Annapurna range to the fabled, walled villages of Mustang, the once forbidden Tibetan kingdom. 17 days.
1996 Departures: 5/18-6/3, 11/9 - 25
Land Cost: \$3,700 (5-8 members)

DOLPO Full Moon Festival at Shey Gumpa

The wild countryside of Dolpo was first chronicled in *The Snow Leopard* by Peter Matthiessen in 1973. Trek with Tibetan and Dolpo pilgrims to the most important celebratory event of Inner Dolpo at Shey Gumpa. Masked dancers and long colorful religious processions cele-

brate Guru Rinpoche's conquest of local demons. 31 days.
1996 Departure: TBA (late July)
Land Cost: \$4,000 (5-8 members)

PHOKSUMDO TURQUOISE JEWEL

Phoksumdo Lake - Nepal's largest alpine lake - is the showcase of this spring trek across a high traverse into wild country and amid people who's culture spans Buddhist, Bonpo & Hindu. 21 days.
1996 Departure: 5/19 - 6/8
Land Cost: \$3,200 (5-8 members)

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 Tarap Valley. 27 days.
1996 Departures: 9/30 - 10/26
Land Cost: \$3,700 (5-8 members)

JOURNEY TO KAILAS

Center of the Universe
Join Ward Holmes on an overland journey from Kathmandu to the base of holy Mount Kailas to join other pil-



and towering peaks of the Himalaya and cross the stark Tibetan Plateau. Inland salt lakes dot the arid landscape between towering peaks roamed by traders and shepherds.

Most 1996 departures will be led by Ward Holmes, Snow Lion's Tibet - Bhutan Tour Coordinator. In 1971, Ward became the first western student of His Holiness, the 16th Tibetan Karmapa, and is the president of the Tsurphu Foundation based in Maui. He is a devout Buddhist, Tibetan scholar and veteran Himalayan trip leader.

JOURNEY TO THE 'ROOF OF THE WORLD'

Explore the gilded palaces, temples and monasteries of Lhasa with a special excursion to Tsurphu Monastery, the home of His Holiness the 17th Karmapa. Padma Sambhava foretold in the 8th Century that Tsurphu Monastery will be the center of activity of all the successive Karmapas, who by their vast activity will liberate inconceivable numbers of sentient beings. 13 days.
1996 Departures: 4/17-29, 5/8-20, 7/17-29, 9/25-10/7, 10/9-21, 10/23-11/4
Land Cost: \$2,900 (2-8 members)

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-Khumbu. 22 days.
1996 Departures: TBA
Land Cost: TBA

grims on the 4-day kora path around the venerable mountain over the Doma La (19,250'). Tour also includes trips to sacred Lake Manasarovar and the ruins of Tsaparang and Tolling, capitals of ancient Guge. 29 days.
1996 Departure: 6/12 - 7/10
Land Cost: \$5,000 (5-8 members)

MANASLU - ANNA PURNA TRAVERSE

Destined to become a classic trek, this 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 trek in the remote realms beyond Manaslu and Annapurna, the best of two classics. 30 days.
1996 Departures: 3/31 - 4/29, 10/21 - 11/19
Land Cost: \$3,600 (5-8 members)



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

1.800.525.TREK

HIMALAYA

For the devoutly Buddhist people who inhabit the region, it's Chomolungma — mother goddess of the universe. To us, it's known as Everest. Its snow-capped summit — the world's highest at 29,028' — looms over the Khumbu region of Nepal and continues to beckon curious trekkers and mountaineers to her base. Magnificent mountain scenery sets the backdrop for village life of local Sherpa people whose warm hospitality charms you with openness and generosity. Snow Lion offers four treks ranging from 13 - 22 days with high vantage points at either Thyangboche Monastery (12,600') or Kala Pattar (18,471') depending on the trek. While both provide great unobstructed views, Kala Pattar actually looms above the mountaineers' basecamp.



ULTIMATE EVEREST

A world-class high altitude trekking odyssey to the alpine lakes of Gokyo and a traverse of Cho La enroute to Kala Pattar. 22 days.
1996 Departures: 3/24 - 4/14, 4/21 - 5/12, 9/29 - 10/20, 10/27 - 11/17
Land Cost: \$2,900 (guaranteed)

EVEREST!

Designed for trekkers on a limited schedule, includes views from Thyangboche and Sherpa villages enroute. 13 days.
1995 Departures: 10/23 - 11/4, 11/6 - 18, 11/20 - 12/2
1996 Departures: 5/13 - 25, 5/27 - 6/8, 9/30 - 10/12, 10/28 - 11/9, 11/25 - 12/7
Land Cost: \$2,100

EVEREST CLOSE UP

Fast track the haute route to Kala Pattar via Thyangboche. 17 days.
1995 Departures: 10/30 - 11/15
1996 Departures: 3/18 - 4/3, 4/1 - 17, 4/29 - 5/15, 5/13 - 29, 9/23 - 10/9, 10/14 - 30, 11/4 - 20
Land Cost: \$2,400

MOUNTAINS & MONASTERIES

Spend time exploring Sherpa villages and Tibetan Buddhist monasteries on the trail to Thyangboche. 17 days.
1995 Departures: 10/16 - 11/1, 11/13 - 29, 12/18 - 1/3 - **Special Christmas Trek!**
1996 Departures: 1/8 - 24, 2/5 - 21, 2/19 - 3/6, 3/4 - 20, 4/15 - 5/1, 10/7 - 23, 11/4 - 20, 12/2 - 18, 12/16 - 1/1 (1997)
Land Cost: \$2,300

MANI RIMDU FESTIVAL



Snow Lion will take a select group to the Mani Rimdu festival, the most spectacular ritual event of Sherpa culture at Chiwang Monastery. 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 anthology of Guru Rinpoche's victory over the Bonpo demons. Mani Rimdu provides an opportunity for Sherpas to commune with friends and relatives as well as to obtain spiritual blessings. 10 & 18 days.

1995 Departures: 12/3 - 12, 12/3 - 20 (extended trek to Thyangboche)
1996 Departures: TBA
Land Cost: \$2,200 / \$2,400 (guaranteed)

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. The rain shadow of the Himalayan range falling over the region makes it a great destination for summer travel and a sanctuary from the monsoons. Isolated in a high plateau region of stunning mountain ranges and precipitous river valleys, Ladakh's culture has nonetheless been enriched by its position as a southern outpost of the Great Silk Road.



TRANSHIMALAYAN

Trek from the Suru Valley to Alchi, one of the Himalaya's oldest Tibetan Buddhist monasteries. Traverse arid and pastel canyons across the high passes of the Great Himalayan Range in Ladakh as ever-changing light dances on a wildly beautiful, stark and mystical landscape ascending. 20 days.
1996 Departures: 6/25 - 7/14, 7/15 - 8/3, 8/10 - 8/29
Land Cost: \$2,800 (2-8 members)

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.
1996 Departure: 8/10 - 9/10
Land Cost: \$3,200 (4-8 members)

EXPLORING THE ANCIENT CULTURE OF LADAKH

Relaxed touring to traditional Tibetan Buddhist monasteries which lord over the Indus River valley. 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.
1996 Departure: 9/2 - 15
Land Cost: \$2,400

In Sanskrit, Bhutan means the "end of Tibet," but in Bhutan's native dialect it is Druk Yul meaning the "Land of Thunder Dragon." Bhutan remains the least known and most environmentally pristine of the Himalayan countries and Bhutan provides visitors with a close glimpse into pre-20th century Tibetan culture.



JOURNEY TO BHUTAN'S SACRED CORE

Travel with Snow Lion's Tibet - Bhutan Tour Coordinator Ward Holmes to the inner sanctums of Bhutan's dzongs and gompas in Paro, Thimpu, Taksang and Bumthang Valley. This tour is only for practicing Buddhists and a letter of recommendation is needed. 21 days.
1996 Departure: 11/6 - 26
Land Cost: TBA

The traveling Buddhist mystic, Padma Sambhava, foretold in the 8th Century that Tsurphu Monastery will be the center of activity of all the successive Karmapas, who by their vast activity will liberate inconceivable numbers of sentient beings.



Join Snow Lion on a pilgrimage to Tsurphu in 1996.

Reservations: 1-800-525-TREK

Call our reservation office between 9:30 am and 5:30 pm (MT) Mon - Fri. We'll be happy to answer your questions and help you complete your trip application. If you don't have a trip application, call us. We'll fax or mail you one.

To reserve a trip, fill out the trip application, then fax it to us at (801) 355-6566 with your \$600 deposit on Mastercard, Visa or AmEx. Your balance is due 75 days prior to departure by check or credit card.

Once we've confirmed your reservation, we'll ship you an Expedition Planning Guide. It will help you prepare for your trip with materials such as: a preparation timetable, your trip itinerary, map(s), Q&A, Himalayan health primer, gear & clothing checklist, arrival information, cultural notes and a reading list.

Air Reservations

Snow Lion has a full-service International Air Department which can handle your reservations to Kathmandu or New Delhi - our two gateways. Airfares start at \$1,450 from Los Angeles or San Francisco and \$1,550 from New York City. Reduced airfare to LAX, SFO and JFK is also available.

Discounts & Fees

We discount \$150 for reservations made six months in advance. Reservations made within 60 days of departure are charged a fee of \$75; 30 days of departure \$150.

Tier Pricing

"Guaranteed" means that the trip will happen with any number of participants at the published Land Cost. A published tier (i.e., "5-

8 members") refers to the Land Cost at that particular tier. In most instances, we will operate the trip with fewer participants at an additional cost - provided we're permitted to do so by the country. While we are committed to operating all trips with as few as two participants, some countries and regions do have minimum requirements. If you have questions, just call us. We'll tell you the current status of any departure.

Trekking Land Cost Includes:

Leader and staff services, all meals (except lunch and dinner in the cities), accommodations (hotel before and after your trek - tents or guesthouses during), trekking and all permit fees, applicable domestic transportation to the trailhead and airport transfers in the cities.

Tibet, Bhutan, Ladakh (cultural)

Land Cost Includes:

Leader and staff services, most meals, hotel, guesthouse and some tented accommodations, domestic transportation and airport transfers in the cities.

Not Included in Land Cost:

Roundtrip airfare from your home port to the applicable Himalayan gateway, most meals in the cities, passport and visa fees, tips, medical treatment (checkups, evacuation, immunizations), insurance, excess baggage charges, airport taxes, laundry charges, room service, phone calls, porters' tips or personal items.



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