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WINTER 1998 NEWSLETTER
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15,000 Witness the Enthronement of Ugyen Tendzin Jigme Lhundrup

On December 5, 1997, the Enthronement of Ugyen Tendzin Jigme Lhundrup, the Reincarnation or "Yangsi" of Dilgo Khyentse Rinpoche was celebrated at Shechen Monastery in Boudha, Nepal. Dilgo Khyentse Rinpoche (1910-1991) was one of the most remarkable Buddhist teachers of this century, an accomplished master in the *rimé* or non-sectarian tradition, who had a deep knowledge of the teachings of all schools of Tibetan Buddhism.

For two days preceding the actual enthronement ceremony, Trulshik Rinpoche, Dilgo Khyentse Rinpoche's close friend and disciple, performed a long-life ceremony in the upper temple which contains a startlingly lifelike statue of Khyentse Rinpoche and a small golden stupa containing his relics. For the actual event, the courtyard of the monastery with its newly painted buildings was covered by a large yellow tent and dotted with bright bunches of flowers.

As the morning mist lifted, the guests began to arrive. A total of about 15,000 people from over forty countries attended the enthronement. Almost all of them had either taken teachings from the previous Dilgo Khyentse Rinpoche or felt a strong connection to him.

The little Yangsi, who is four and a half years old, was greeted by Rabjam Rinpoche on his arrival, and carried aloft to the temple along a pathway carpeted with auspicious symbols made from colored rice, escorted by a procession of sacred dancers and two prancing snow lions. As he crossed the courtyard to the sound of horns, a hushed atmosphere of joy and emotion filled the gathered crowd. As many as possible were seated in the temple. Closed circuit television was provided for those in the courtyard to bring the event live to all those attending.

In the large, magnificently painted temple, the Yangsi sat on a chair while Trulshik Rinpoche conducted a purification ceremony to dispel any ob-



Yangsi Rinpoche's arrival in Procession
(Photo: Vivian Kurtz)

stacles to his life and accomplishment of the Dharma. After that, he was seated on the throne of his predecessor and offered the symbols of the body, speech, mind, qualities and activity of a Buddha, and a long-life ceremony. An explanatory speech written by Trulshik Rinpoche described the series of emanations of Khyentse Rinpoche beginning with Manjushri until the present Yangsi. Then there was the offering of the mandala, representing the entire universe, and

Trulshik Rinpoche offered the young tulku the eight auspicious symbols and eight auspicious substances.

Following this main ceremony, lamas and disciples made offerings of a white scarves, symbolic of pure motivation, and presented gifts, including the traditional offering of a statue, book, stupa, vase and phurba (representing enlightened body, speech, mind, qualities, and activity). Several monasteries offered 108 gifts including statues, ritual implements, books, carpets, rolls of brocade, and sacks of grain, held aloft by a line of monks.

Seated on the throne, wrapped in a brocade cape like the one worn by the previous Khyentse Rinpoche, the Yangsi put on the lotus hat. Throughout the whole ceremony he behaved with great dignity and a natural confidence and nobility. Often smiling and joking to the huge crowd of people before him he accepted the offerings with rapt attention and care. He had a wonderful combination of the joy and freedom of a young child and the innate knowledge of what he should be doing. It was a glorious and joyful occasion.

The ceremony was a deeply moving religious event, not just a pageant. And it was a clear indication that the tradition of Tibetan Buddhism is strong and vital.

Shechen Rabjam Rinpoche, abbot of the Monastery, said of the ceremony, "The Yangsi was seated on the

throne from which he will radiate activities to preserve and propagate the dharma. Just like the enthronement of a king establishes his rule over the country, the enthronement of a tulku (reincarnation) sets the auspicious connection so that he can benefit sentient beings."

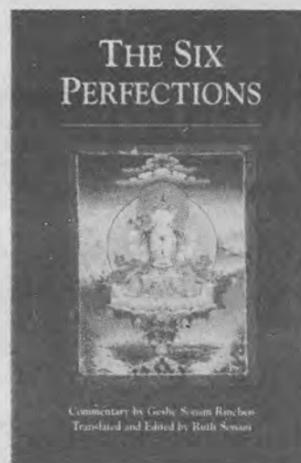
After the ceremony, the public had a chance to offer white scarves to the Yangsi. The long line of people (Nepali, Western, Tibetan, Bhutanese, Chinese) gathered to pay respects stretched across the courtyard and down toward the gates. The Yangsi patiently sat on his throne for seven hours, playing and blessing the line of wellwishers.

In the afternoon, a rarely performed Bhutanese sacred dance was offered by the Shechen Dancers followed by a lively and hilarious Snow Lion dance to the delight of the large crowd. For the next three days, in the mornings, offerings were presented to the Yangsi and in the afternoon dancers from Tibetan communities in exile throughout India and Nepal performed cultural and religious dances. Some of the dance troupes came from Dharamsala, the Tibetan Children's Village in Bir, the Riwoche Gesar

(Continued on page 2)

THE SIX PERFECTIONS

by Geshe Sonam Rinchen
translated and edited by
Ruth Sonam
185pp., 5 + x 8 + " #SIPE
\$14.95 Available in Mar.



The Six Perfections of generosity, ethical discipline, patience, enthusiastic effort, concentration, and wisdom are practised by Bodhisattvas who have the supreme intention of attaining enlightenment for the sake of all living beings. These six are called perfections because they give rise to complete enlightenment—the liberation from disturbing attitudes and emotions and the removal of the obstructions to complete knowledge of all phenomena.

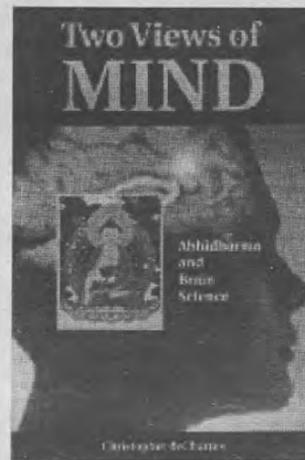
Practicing the six perfections insures that we will have an excellent body and mind in the future and leads to even more favorable conditions for development than we experience at present. Generosity results in the enjoyment of ample material resources, ethical discipline gives a good rebirth, and patience leads to an attractive appearance and supportive compan-

ions. Enthusiastic effort endows us with the ability to complete what we undertake, concentration makes the mind invulnerable to distraction, and through the growth of wisdom we will be capable of discriminating between what should be cultivated and discarded. These six incorporate all of the advice that the Buddha gave on the Bodhisattva way of life, i.e., every practice needed to fully develop and enlighten oneself and others.

(Continued on page 12)

TWO VIEWS OF MIND Abhidharma and Brain Science

by Christopher deCharms
250 pp. #TWVIMI \$14.95



This book presents a clear and readily understandable overview of perception, thought, and awareness in Tibetan Buddhist psychology and in Western neuroscience.

In this ground-breaking work, Christopher deCharms lays out the Buddhist theory of perception side-by-side with the scientific view arising from recent discoveries of Western neuroscience on the brain activity of human cognition. He discovers insights from each system that may suggest exciting new approaches to perennial problems that the other has not been able to resolve.

Directed to non-specialists, the approach is not to seek vague similarities between eastern and western ideas but to focus on the differences between the two traditions in methodology, assumptions, and purpose. The two systems are beautifully complementary in the different areas of mind that they place their major emphasis upon, and thus in the conclusions that they are able to draw. It is precisely these differences which lead to the possibility of each tradi-

(Continued on page 6)



Procession for enthronement to monastery—the eight auspicious symbols in colored rice.
(Photo: Vivian Kurtz)

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His Holiness the Dalai Lama's Upcoming Tour in the USA

May 1-3 New York City

In the Spirit of Manjushri: The Wisdom Teachings of Buddhism

On May 1st and 2nd, His Holiness will give two days of teachings on Transcendent Wisdom and the Prajnaparamita Sutra. On May 3rd, he will give an initiation of Manjushri, the Bodhisattva of Wisdom during the morning session. The afternoon session will be dedicated to a discussion with Chinese Ch'an Buddhist scholar Master Sheng-yen from Taiwan on Chinese and Tibetan Buddhism. This event is co-sponsored by Tibet House and the Dharma Drum Mountain Buddhist Association, a Ch'an center located in Elmhurst, NY. For further information on this three day event, call:

Commerce Travel Inc. at 800-805-3976, weekdays 9:00-5:30 EST. Fax 410-559-2217. email To-Go@EROLS.com

Tibet House will also be offering additional programs. For more details contact: Tibet House, 22 W. 15th St., NY, NY 10011. 212-807-0563. This new location for Tibet House will be open in February.

May 8-9 Waltham, Massachusetts

The Dalai Lama will receive an honorary doctor of humane letters at Brandeis University during a special university convocation on Friday, May 8.

On May 9, His Holiness will give a public address at a "world development dialogue" between religious and economic development leaders. Prior to the public address, The Dalai Lama will give an audience for Tibetans from around New England.

For more details, please send a stamped, self-addressed envelope to:

Sustainable International Development
Brandeis University
MS078/POB910
Waltham, MA 02254

May 11-12 Atlanta, Georgia

On May 11, the Dalai Lama will be Emory University's commencement speaker. He will receive an honorary doctorate of divinity and will give a public teaching on the Emory campus.

His Holiness will also inaugurate the affiliation of Emory University and Drepung Loseling Monastery (represented by Loseling Institute, the North American Seat of Drepung Loseling Monastery) by launching a six-week summer institute at Emory University. This affiliation is a precedent-setting event between a major American university and a major Tibetan monastic university.

Atlanta based Loseling Institute has two major purposes: helping to preserve Tibetan culture, and contributing to North American culture and civilization by providing knowledge of the Tibetan Buddhist arts and sciences, both in terms of theoretical and practical trainings.

For further information, contact:

Loseling Institute
2531 Briarcliff Road
Suite 211
Atlanta, GA 30329
phone: 404-982-0051

May 13-15 Madison, Wisconsin

His Holiness the Dalai Lama has accepted an invitation from Ven. Geshe L. Sopa, Abbot of Deer Park Buddhist Center and Professor Emeritus at UW-Madison, to present teachings on Kamalashila's *Gomrimbhara, the Stages of Meditation*, in Madison, Wisconsin. His Holiness will also offer the Avalokiteshvara initiation.

In addition to these teachings, all interested parties are invited to attend a public address on the University of Wisconsin-Madison campus.

For further information, please contact:

Deer Park Buddhist Center
4548 Schneider Drive
Oregon, WI 53575
phone: 608-835-5572
fax: 608-835-2964
email: deerpark@itiss.com
website: www.deerparkcenter.org ■

ENTHRONEMENT

Continued from page 1

Group, and Kalimpong. Lunch was served for over 1,000 people for the 5 days of events.

The ceremony was performed by Ven. Trulshik Rinpoche in the presence of Penor Rinpoche, Mindroling Trichen Rinpoche, Chogye Trichen Rinpoche, Drigung Kyabgon Rinpoche and many other important incarnate lamas, teachers, and disciples. The reincarnations of Dilgo Khyentse Rinpoche's two main teachers, Shechen Gyaltsab Rinpoche (who came from Shechen Monastery in Kham, Tibet) and Dzongsar Khyentse Rinpoche and were also present.

A total of about 15,000 people attended the enthronement representing forty countries, almost all of whom had taken teachings from the previous Dilgo Khyentse Rinpoche. The guests included one hundred and thirty-seven tulku, representatives from all the schools of Tibetan Buddhism, and representatives of His Holiness the Dalai Lama and the Bhutanese Royal Family. There were over 1,200 guests from America and Europe, including the American and French Ambassadors, Gene Smith, Steven Seagal, Michael Aris, and Richard Gere.

The 190 monks of Shechen Monastery had worked for months on the preparations for the event. As such a large crowd was expected, careful organization and planning was needed so that the events could go smoothly. On the day of the event, each monk had a precise role to play in the organization and performance of the ceremony. As explained by Shechen Rabjam Rinpoche: "There were many complicated aspects to the preparation of such a large event. We tried to make every effort so that all the many people attending the enthronement would feel included and be able to share in all the events. I am very pleased that everything went so well. We all have the profound wish that the qualities in this child will grow to equal those of our revered Guru in his previous life."

On December 12, the *wangs* (empowerments) and *lungs* (reading transmission) of the Collected Works (Khabum) of Dilgo Khyentse Rinpoche began. This was the first time that the transmission of the whole



Yangsi Rinpoche on day of Enthronement
(Photo: Raphael Demendré)

Khabum was given. The the empowerments were given by Trulshik Rinpoche and the reading transmission by Dzongsar Khyentse Rinpoche and Rabjam Rinpoche. The series took 3 weeks to complete and was attended by the Yangsi, the young Bhutanese tulku of Dudjom Rinpoche, and over a thousand people.

Now the Yangsi will begin his studies. Just as Shechen Rabjam was taught by Khyentse Rinpoche, it will be his turn to supervise the education of this young child, his teacher's reincarnation.

When Khyentse Rinpoche passed away in 1991, Ven. Trulshik Rinpoche, was entrusted to find the reincarnation. He did so through numerous visions that gave him a clear indication of who the reincarnation was. They revealed that the name of the father

was Tsikey Chogling Rinpoche Mingyur Dewai Dorje, the third embodiment of Chogyur Dechen Lingpa, and that the mother was Dechen Paldron, and that their son born on June 30, 1993, was the unmistakable reincarnation of Dilgo Khyentse Rinpoche. His Holiness the Dalai Lama also confirmed that this child was Khyentse Rinpoche's reincarnation.

According to tradition, after the reincarnation was recognized, several steps were taken: First, the Yangsi was offered a name, ceremonial dress and a long-life blessing by Trulshik Rinpoche in the sacred cave of Maritika in Nepal to symbolize his future dharma activities. Then the young Tulku went to Dharamsala to meet His Holiness the Dalai Lama who performed the hair-cutting ceremony. ■

HIS EMINENCE TAI SITU RINPOCHE

May 22-24

THE THIRTY-SEVEN PRACTICES OF A BODHISATVA

This will be the first in a series of three weekend public teachings that will focus on practical guidance for engendering and cultivating Bodhicitta in one's practice and daily life.

\$125/100 members

May 23, 7:00 PM

SHAKYAMUNI BUDDHA EMPOWERMENT

Refuge Required

\$20 donation

May 25-29, and June 1-5

MAHAMUDRA RETREAT

This ten-day Mahamudra Retreat marks the opening of a Mahamudra Five-Year Course to be offered by His Eminence Tai Situ Rinpoche. It is offered as the guided meditation program of choice for those students of His Holiness the 17th Gyalwang Karmapa who cannot now attend the traditional three-year, three-month closed retreat. There are prerequisites for attendance and commitments for practice and study. Acceptance into the program is by application only. The application is available from the home page at <http://www.kagyu.org>, or alternatively, you can send an e-mail to office@kagyu.org containing only the word Application in the subject field. An application will be returned to you automatically.

\$500/400 members

May 30, 31

THE THIRTY-SEVEN PRACTICES OF A BODHISATTVA

This will be the second in a series of three weekend public teachings that will focus on practical guidance for engendering and cultivating Bodhicitta in one's practice and daily life.

\$125/100 members

May 30, 7:00 PM

1000-ARMED CHENREZIG EMPOWERMENT

Refuge Required

\$20 donation

KARMA TRIYANA DHARMACHAKRA

352 Meads Mt. Rd.
Woodstock, NY 12498
914-679-5906
office@kagyu.org

THE KNOWLEDGE OF HEALING

Tibetan Medicine

edited by Franz Reichle
238 pp., 30 color photos, 46 b&w photos
4 tables, 1 map, 5 3/4 x 8 1/4" #KNHE
\$19.95 Available in February



The Knowledge of Healing gives a comprehensive explanation, in easy-to-understand terms, of the main principles of this ancient and highly sophisticated healing system. Rooted in Buddhist principles, Tibetan medicine sees illness as caused by an out-of-balance lifestyle and prescribes cures requiring whole life changes in addition to specific treatments. The Dalai Lama's personal physician, Dr. Choedrak, gives a fascinating overview. Presentations by other leading Tibetan physicians are complemented by discussions of exhaustive clinical trials conducted in the West that prove its effectiveness.

The wealth of practical information and data included in the book make it a valuable reference for doctors, patients, and all those interested in this timely topic. *The Knowledge of Healing* demonstrates the great importance of Tibetan medicine as an effective and integral healing and prevention method for modern illnesses.

In the fall of 1997, In Pictures released *The Knowledge of Healing* as a documentary which is being shown around the USA at select theaters. The film was made by Franz Reichle, a Swiss film-maker who has produced, directed, written, and edited over twenty films for Swiss audiences since 1978. He studied for seven years at the Hamburg School of Art and received his diploma in film-making. He spent five years in Buryatia on Lake Baikal in eastern Siberia. Currently he teaches at the Zurich School of Creative Design.

In the following excerpt from the book, His Holiness the Dalai Lama discusses health and sickness as seen

from the perspective of Tibetan medicine.

The World Health Organization defines health as physical, psychic, and sociological well-being. I find this definition very good.

If we define health in other terms, for example from the Buddhist point of view, it is related to certain causes and circumstances. According to this point of view our *karma*—the disposition acquired in earlier lives—is the cause of problems such as sicknesses and so forth in connection with various circumstances in our present life.

We also believe that various forms of non-human life—such as animals or invisible, immaterial beings—can likewise cause psychic problems. There are many different explanations for these interrelationships between causes and circumstances.

With regard to the definition of health in general, however, the main emphasis is on bodily well-being. And

- If we lead a pleasant
- and relaxed life, our
- bodily elements will
- maintain their status
- quo and remain bal-
- anced. But if we are
- constantly nervous—due
- to studies or job, fear of
- oppression or violence,
- or for whatever reason—
- our stressed spirit will
- certainly cause our
- bodily elements to go
- out of balance.

this requires the right spiritual attitude, for body and spirit are mutually interdependent.

It is certainly correct to say that the human organism has an inherent predisposition to sicknesses. According to Tibetan medical theory, which is closely linked with Buddhist philosophy, disturbances of the three *bodily energies*—wind, gall, and phlegm—are caused by the three *spiritual poisons* of greed, hate, and spiritual blindness or ignorance. Furthermore, the body is composed of four or five elements (earth, water,



Images from the Wheel of Life. The hen, the snake, and the pig symbolize attachment, anger, and ignorance.

fire, and air or space). Fire is naturally a hot element, for example, while the nature of water is cold. The body is made up of contrasting elements such as hot and cold, and if these elements are all in proper balance, we are said to be healthy. Apart from this, it would be very difficult to define perfect health in an absolute sense, but in general we can say that the body is healthy if its elements are well balanced.

One cause of sickness is bad nutrition, that is, eating unsuitable foods. Care should be taken to adapt nutrition to one's own constitution and to the climate, and so forth. Some of today's foods are prepared using all kinds of chemicals, while on the other hand we also have organically grown foods available. The natural state of vegetables, for example, is basically compatible to the human body. And since we ourselves belong to nature, it is important for us to eat natural foods as far as possible. Nutrition is one of the factors that determine our state of health.

I would like to give you an example. Some hermits I know who meditate in the mountains often tell me that when they are meditating they eat very little and very simply. Usually they only drink a little tea, eat bread and occasionally some vegetables, but no meat. And with this kind of nutrition they feel very fit. When they go down into the towns or villages between meditations and eat various other foods, however, they get all kinds of sicknesses. They regard wrong nutrition as the main cause of these sicknesses, and I personally agree with them.

And what applies to nutrition also applies to our behavior, which can either be well-balanced or not. Excessive physical training and other exaggerated activities can also cause illnesses, for example, as does hard labor. So a good many sicknesses are due to false nutrition and false behavior.

Another factor is our lifestyle, which plays a decisive role in our health. If we lead a pleasant and relaxed life, our bodily elements will maintain their status quo and remain balanced. But if we are constantly nervous—due to studies or job, fear of oppression or violence, or for whatever reason—our stressed spirit will certainly cause our bodily elements to go out of balance.

Although we appear on the surface to have made great material advances and technological progress these days, our inner life has become much more hectic and our lifestyle is rather like a machine. In my opinion such a hectic lifestyle definitely affects the health. In general there are some very clear trends in society today. For example, in cities there are facilities

such as air-conditioning which make life more comfortable—but the lack of fresh air and green vegetation leads to a kind of spiritual unrest.

On the other hand in the country, surrounded by fresh air and green plants, woods and meadows and flowers, our physical and spiritual state is better because our bodies are closer to nature.

If we look at the world today, we see that in the developing nations most illnesses are due to the lack of medical care and hygiene—in other words *external* circumstances. In the industrialized countries health care is very good, and hygienic conditions are usually excellent. But here there is a lot of spiritual stress which leads to *internal* problems of a psychic and emotional nature. As a result, the fundamental bodily elements are often disturbed. This is very widespread. It is very important, therefore, to ensure comprehensive care both externally and internally.

Since my childhood I have been taking Tibetan medications, and always placed my trust mainly in Tibetan medicine. I only take allopathic Western medications in emergencies. Earlier on in Tibet I took them, and still take them sometimes here in In-

dia. But usually I only take Tibetan medications. There are certain Tibetan medications which are taken daily and have a generally strengthening effect. One takes them not against any particular illness, but in order to harmonize the various bodily elements. They are a kind of permanent medication.

Then there is another kind of medication which is taken if one of the bodily elements is out of balance. Such medications are used directly for curing specific complaints, and if healthy people were to take them, they would become sick.

A further kind of medication, which acts very gently, has an astonishingly preventive effect against illnesses when taken by healthy people. These are the permanent medications that I take regularly. I find they help me very much.

As to the question of taking medications with warm water which has been boiled: certain Tibetan medications have to be taken with *chang* (a kind of Tibetan beer made from barley or rice), some with milk, and others with a herbal brew. But in general our medications are taken with warm water. I am a monk, and monks are

(Continued on page 16)

Tibetan Medical Exhibit Begins US Tour

In 1985, in a remote Siberian province of the former USSR, a set of 76 Tibetan paintings was discovered in a neglected box. The paintings constitute an extraordinary illustrated medical treatise known as *The Blue Beryl*, commonly referred to as the *Tibetan Medical Atlas*, which documents in detail the entire Tibetan medical system. Originally created in Tibet to train physicians, this set made its way to Siberia at the turn of the century. Shortly after, it was expropriated during the Stalinist purges, stored in a sealed Orthodox church and forgotten for nearly sixty years.

An exhibition called "The Buddha's Art of Healing, Tibetan Medical Paintings from Buryatia," showing 40 thangkas from this unique *Tibetan Medical Atlas* will be inaugurated in May at the Michael C. Carlos Museum in Atlanta, GA. His Holiness the Dalai Lama will attend the opening of the exhibition. It will then move to the Arthur M. Sackler Gallery at the Smithsonian Institution in Washington, D.C. from August to December 1998. A major international conference will occur there, where it will be on view from November 7-9, 1998,

with doctors and practitioners of Tibetan medicine from around the world. His Holiness the Dalai Lama will also be at the conference.

The exhibition is being produced and coordinated by Pro-Cultura, Inc., in cooperation with the History Museum of Buryatia and the Buryat Scientific Center of the Russian Academy of Sciences. Technical assistance has been provided by The American Federation of Arts and an Advisory Committee made up of respected scholars and physicians such as Dr. Herbert Benson, Dr. Andrew Weil, Dr. Dean Ornish, Dan Goleman Ph.D., and others.

The medical conference in Washington, D.C. is being organized by Pro-Cultura, Inc. and the Conservancy for Tibetan Art and Culture, a recently formed non-profit under the patronage of His Holiness the Dalai Lama.

For more information please call Anna Souza or Nonie King at Pro-Cultura: 914-741-2781, fax: 914-741-1932, e-mail: AKS99@aol.com, or the Conservancy for Tibetan Art and Culture at 202-828-6288, fax 202-429-9574. ■



LEARNING PRACTICAL TIBETAN

by Andrew Bloomfield &
Yanki Tshering
175 pp., 6 x 9" #LEPRTI
\$16.95 Available Feb.



Learning Practical Tibetan is a revised version of the *Tibetan Phrasebook*, which was published in 1987 by Snow Lion Publications. Many students of Tibetan language have expressed to Snow Lion that this book is a wonderful language tool — much more than a phrasebook—as it has helped them understand the basics of the spoken Tibetan language.

Based upon numerous requests, Snow Lion has expanded the *Tibetan Phrasebook* into a larger format which presents phrases, dialogues, and vocabulary in Tibetan script, in phonetics, and on cassette tapes.

This package is ideally suited for:

1. the English-speaking student who has already been studying Tibetan language who will be working primarily with the tapes and the Tibetan script.
2. the beginning student of modern spoken Tibetan who is not interested so much in learning the written language but who would like to improve their communication skills in reliance upon the tapes and the phonetic system.
3. native Tibetan speakers wishing to learn English.
4. travelers.

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

The clear and simple form of romanization, along with the cassette tapes, ensures that the student will be understood when speaking.

Andrew Bloomfield graduated from the University of Arizona in Oriental Studies and spent several years living and studying with Tibetans in Nepal. He currently lives in Los Angeles.

Yanki Tshering studied modern Tibetan at Tribhuvan University in Kathmandu, Nepal, and taught at the Experiment in International Living. She completed her master's degree at Columbia University.

To the right is a sample of Tibetan greetings from the book.

Tibetan Greetings

The following are common phrases used daily among Tibetans. Honorifics are found in phrases of greeting more than anywhere else. Don't worry if you can't immediately catch on to their use—since they are common, you'll have many opportunities to practice.

Hello.

Tah-shi de-leh.

བཏུ་ཤི་དེ་ལེ།

How are you?

Keh-rahng ku-su de-bo yin-peh?

(you) (body) (well) (is it)

ཀེ་རཀ་ཀུ་སུ་དེ་བོ་ཡི་ཤེ་ཤེ།

I'm fine.

La yin. Ngah sug-po de-bo yin.

(yes) (I) (body) (well) (is)

ལེ་ཤེ་ཡི། ང་གཟུགས་པ་བད་པ་ཡི།

Note the honorific word for "body" (*ku-su*). The non-honorific form is used when speaking about oneself, thus *ku-su* changes to *sug-po* in the sentence "I'm fine."

Please sit down.

Shoo-ro-nahng. (*Shoo* is the honorific form of *deh*: sit.)

(sit) (please)

ཤུ་རོ་ལྷོང་།

Another way of greeting is simply to ask someone where they are going:

Where are you going?

Keh-rahng kah-bah phe-geh?

(you) (where) (are going)

ཀེ་རཀ་རཀ་ཀུ་བཀ་ཤེ་ཤེ།

Phe is the honorific form of the verb "go" (*dro*). The use of *phe-geh* is the shortened version of the question form as mentioned in the grammar section.

Goodbye.

Kah-leh phe. (said to the person leaving, or in the case that both of you are leaving)

ཀེ་ལེ་ཤེ།

Goodbye.

Kah-leh shoo. (said to the person remaining behind)

(carefully) (stay)

ཀེ་ལེ་ཤུ།

See you later.

Jeh yong.

(meet) (come)

ཤེ་ལྷོང་ཡི།

See you tonight.

To-gong jeh yong.

(tonight) (meet) (come)

ད་རྒྱུ་ཤེ་ལྷོང་ཡི།

See you tomorrow.

Sahng-nyi jeh yong.

(tomorrow) (meet) (come)

སང་ཉེ་ཤེ་ལྷོང་ཡི།

Goodnight.

Sim-jah nahng-go.

གཟུགས་འཇག་གཞན་དགས།

Phrases like "I'm sorry" (*gong-dah*), and "thank you" (*thu-chi che*), are not commonly spoken. They should not be used as freely as they are here in the West, but should be reserved for extreme situations. ■

BODHI PUBLISHING

The Path of Victory

Discourses on the Pāramitā

by Namgyal Rinpoche

THE PATH OF VICTORY
Discourses on the Pāramitā



Namgyal Rinpoche

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Colors of the Dharma

The Fourth Annual Conference of Western Buddhist Monastics

by Ven. Thubten Chodron

Four years ago, some nuns from the Tibetan tradition were musing how wonderful it would be to have Western monastics from the various Buddhist traditions in the USA meet together. Thus was born a series of annual conferences. All were interesting, but the fourth, which was held October 17-20, 1997, at Shasta Abbey (California), was really special. Shasta Abbey is a community of 30-35 monastics, established by Reverend Master Jiyu in the early '70s. A bhikshuni, she trained in Soto Zen, so her disciples follow the Zen teachings and are celibate. They were very welcoming, and my overwhelming feeling at our first meal together was how wonderful it was to sit in a room filled with "altruistic closely-shaven ones," as my friend calls us. I didn't need to explain what my life is about to these people; they understood.

There were twenty participants—Western monastics from the Theravada, Tibetan, Soto Zen, Chinese, Vietnamese, and Korean traditions. The collage of colors was beautiful. The theme of our time together was "training," and during each session a monastic gave a brief presentation that sparked a discussion. I won't pretend that this is a complete or impartial view of the conference. Shared below are some of the points that sparked my interest the most.

The first evening we had introductions, a welcome session, prayers and meditation, and a tour of the abbey. All of us were amazed at what the community has created together. Many of the monastics have been there for over twenty years, a kind of stability seldom seen anywhere in America these days. Clearly, the monastic life and this community were working for them. Saturday morning Reverend Eko, the abbot of Shasta Abbey since Reverend Jiyu's passing last year, talked about their training.

A monastery is a religious family. It's not a business, a school, or a group of individuals competing with or knocking into each other. The reason one goes to a monastery is to be a monastic, so learning, practice, and meditation are foremost. A second reason is to be part of a community. Community life itself is our practice

because living with others puts us right up in front of ourselves. We keep bumping into our own prejudices, judgments, attachments and opinions and have to own them and let them go, instead of blaming others. Novice training focuses on helping us to become more flexible and to give up clinging to our opinions and insisting that things be done how we want them to. Too much formality in the training makes us stiff, too little and we lose the sense of gratitude and respect so important for progress. A third reason for going to a monastery is to offer service to others, but with care not to reify our service into an ego-identity of "my work" or "my career."

Tenzin Kacho, a bhikshuni in the Tibetan tradition, talked about teacher training. I noticed that those monastics who were just beginning to teach were concerned with learning teaching techniques in order to give clear talks. But for those who have been teaching for some time, the issue was how to be a good spiritual guide and how to work with students' lack of appreciation or negative projections.

Years ago, Ajahn Chah said that if we try to please our students, we will fail as teachers. A teacher's duty is to say and do what is beneficial for the student, not what will make him or her well-liked or attract a lot of people. Especially as monastics, we shouldn't depend on having students. We don't need to draw a crowd in order to get sufficient dana to support a family. We live simply, and our purpose is to practice, not to please students, become famous, or establish big Dharma centers. As teachers, we should be like garbage pits: students will dump their rubbish on us, but if we accept it without hurt or blame, then it decomposes and the pit never fills up. Because sentient beings' minds are untamed, it is not unusual for them to misinterpret their teachers' actions and project faults on their teachers. When students have problems with their teacher, we can refer them to another teacher or member of the monastic community to help them at that time. Reverend Jiyu said that having students could be the "biggest grief."

At the end of the conference, I

asked one junior member what touched him the most that weekend. He said it was hearing his own teachers say how difficult it was when they tried to help students, and the students got angry in return. "It made me stop and think," he said, "When have I done that to them?" That evening I spoke about thought training, emphasizing the "taking and giving" meditation and ways to transform adverse circumstances into the path. Giving is a turnaround from our usual attitude, for here we develop compassion that wishes to take others' suffering onto ourselves, and love, wishing to give others all of our own happiness. Then we imagine doing just that. Of course, the question arose, "What happens if I do that, get sick and then can't practice?" This led to a lively discussion of our multiple layers of self-centeredness and our rigid concept of self. Giving all the blame to the self-centered thought is a way to transform adverse circumstances into the path, because we experience adversity due to the negative karma we created in the past under the influence of self-centeredness. Therefore, recognizing that this self-preoccupation is not the intrinsic nature of our mind but an adventitious attitude, it is only fitting to blame it, not other sentient beings, for our problems. I shared with them the story of a time when I offered to help a fellow practitioner and he told me off instead. For once, I remembered this way of thinking and gave all the pain to my self-centered attitude. The more he criticized, the more I passed it on to the self-centeredness, which is my real enemy, the actual source of my suffering. At the end, atypical for me, my mind was actually happy, not in turmoil, after being cut apart.

Sunday morning Ajahn Amaro from the Thai forest tradition spoke on Vinaya training (monastic discipline). "What is 'living in precepts' all about? Why was our teacher, the Buddha, a monk?" he asked. When the mind is enlightened, living a life of non-harmfulness—living according to the precepts—automatically follows. It's the natural expression of an enlightened mind. The Vinaya is how we would behave if we were enlightened. Initially when the Buddha first formed the sangha, there were no

precepts. He set up the various precepts in response to one monastic or another acting in an unenlightened way. Although the precepts are many, they boil down to wisdom and mindfulness. The Vinaya helps us establish our relationship to the sense world and live simply. The precepts make us ask ourselves, "Do I really need this? Can I be happy without that?" and thus steer us towards independence. They also heighten our mindfulness, for when we transgress them, we ask ourselves, "What in me didn't notice or care about what I was doing?" The Vinaya makes all the monastics equal: everyone, regardless of his or her previous social status or current level of realization, dresses the same, eats the same,

- "As the student railed
- on and on about Ajahn's
- faults, Ajahn Chah
- listened intently, and
- at the end said, 'It's a
- good thing that I'm not
- perfect, otherwise you'd
- think enlightenment was
- somewhere outside
- yourself!"

keeps the same precepts. On the other hand, there are times when one person or another is respected. For example, we heed the Dharma advice of our seniors (those ordained before us), no matter their level of learning or realization. Serving the elders is to benefit the juniors so they can learn selfless behavior, not to make the seniors more comfortable. In other situations, we follow whoever is in charge of a certain work, regardless of how long that person has been ordained. What if someone, a friend, student, or even teacher acts inappropriately, how do we deal with it? In a monastic community we have a responsibility to help each other. We point out others' mistakes not to make them change so that we will be happier, but to help them grow and reveal their Buddha-nature. To admonish someone, the Vinaya gives us five guidelines: 1) ask for the other's permission, 2) wait for an appropriate time and place, 3) speak according to the facts, not hearsay, 4) be motivated by loving-kindness, and 5) be free of the same fault yourself.

Saturday afternoon was "robes around the world," a veritable Buddhist fashion show. Each tradition in turn showed their various robes, explained their symbolism, and demonstrated the intricacies of getting them on (and keeping them on!). Several people later told me that this was a highlight of the conference for them: it was the physical demonstration of the unity of the various traditions. At first glance, our robes look different: maroon, ochre, black, brown, gray, orange, various lengths and widths. But when we looked closer at the way the robes were sewn, we found that each tradition had the three essential robes and each robe was made of the same number of strips stitched together. Patches of cloth stitched together is the symbol of a simple life, a life in which one is willing to give

up the immediate pleasures of the external world in order to develop inner peace and ultimately in order to benefit others. This is the quality I noticed in the people present at the conference. No one was trying to be a big teacher, make a name for themselves, set up a big organization of which they were head. No one was complaining about their teachers or anyone else's teachers. No, these people were just doing their practice, day after day. There was a quality of transparency about them: they could talk about their weaknesses and failures and not feel vulnerable. I could see that the Dharma worked. There were qualities about those who had been ordained for twenty years that aren't found in the average person, or even in the newly-ordained. These people had a unique level of acceptance of themselves and others, a certain long-range vision, constancy and commitment.

Sunday evening we discussed the student-teacher relationship and how it fits in our practice. One monk said that he sought out his teacher because he wanted help to do what he knew needed to be done in the spiritual path. At first there seemed to be a big difference in the importance of the teacher-student relationship and the way it was to be cultivated and used in the practice of each tradition. However, thinking about it more, a unity emerged: our teachers recognize a far greater potential in us than we see in ourselves, and they challenge us to the core in order to help us bring this out. A Theravada monk told the story of a Western monk who was upset with Ajahn Chah and went to tell him his mistakes. As the student railed on and on about Ajahn's faults, Ajahn Chah listened intently, and at the end said, "It's a good thing that I'm not perfect, otherwise you'd think enlightenment was somewhere outside yourself." A Zen monastic said that whenever a student started to idolize Reverend Master Jiyu and become too dependent, she would start clicking her false teeth around in her mouth while they had tea. A Tibetan nun told of Zopa Rinpoche keeping his students up until the wee hours, teaching on and on, while they struggled either to stay awake or to deal with their anger at having to do something virtuous for so long when they wanted to go to sleep. When the teacher is wise and compassionate, and the student is aware, sincere and intelligent, life itself becomes the teaching.

Each evening, post-session discussions lasted into the night. There was a genuine thirst to learn more about each other's practices and experiences and to use that knowledge to enhance our own. As Monday morning came, everyone felt a deep sense of appreciation at the dependently-arisen event we had shared in and strong faith and gratitude for the Buddha, our common teacher. After meditation and prayers, we met together and each monastic said a dedication from his or her heart, and then the winds of karma blew the leaves in different directions as we parted.

If you would like to be on the mailing list for future conferences, contact Ven. Drimay, Vajrapani Institute, Box 2130, Boulder Creek, CA 95006. ■



Geshe Lundub Sopa will teach the "Lhag-mthong" Section of rJe Tsong-kha-pa's *Lam-rim-chen-mo*

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TWO VIEWS OF MIND

Continued from page 1

tion learning from the other, and bringing the insights from two major approaches to understanding the mind together.

Two Views of Mind opens the door to a new era of fertile dialogue between two great wisdom traditions by its innovative approach to the way Buddhism and Western science should be thinking about each other.

Included in the book are interviews with H.H. the Dalai Lama, Gen Damcho, Kamtrul Rinpoche, and Lati Rinpoche.

Christopher deCharms is a cognitive neuroscientist at the Keck Center for Integrative Neuroscience at the University of California, San Francisco. His work focuses on how perceptions, thoughts, and subjective experiences can arise from the biological machinations of the brain. This question centers on what it means to be aware, both at the level of experience and at the level of the underlying neural processes. He has also investigated the understanding of mind arising from the traditions of Tibetan medicine and Tibetan psychology by working and studying with a number of Tibetan physicians and lamas.

Here is an excerpt:

Awareness is not physical. You can only have a concept of it when you are looking inside. "Out there" you

will never find it, it has to be inside. Thus it is not physical.

It is not part of the physical universe because it is inside. You can't point to the place where it is. You look and you see it there, but it is not like something in the physical universe where you can point and say, "Oh yes, there it is. It's over here, and it's over there." In that sense it is a non-dimensional, non-physical thing. You can think about it, but it is not locatable. Say, for example, that one is getting irritated. If you say, "Okay, where is it?" It is unlocatable. If it were something physical you would be able to stop and point and say, "It is there." Similarly, you look out and you have a clear awareness of something out there, generated through the eyes, and if you say, "Where is the awareness?" It is unfindable. There is an awareness, but it is unfindable.

Similarly with neurologists themselves, there is no possibility that their investigations into the physical world are ever going to locate an awareness in that sense, because it is not a part of the physical world. It is non-physical. Say you are looking in the distance, you are having a "looking in the distance" awareness. Clearly the awareness is not inside the eye, nor outside the eye, nor in the distance, nor anywhere else. It is non-locatable in the physical universe in that sense. It is not to be pointed to anywhere.

(Continued on page 7)



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A DOG'S TOOTH

by W.W. Rowe

illustrations by Chris Barigan

32 pp., 31 color illustrations, 8 x 11" #DOTO
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In this adventurous retelling of a classic Tibetan tale of the power of faith, a young man is asked by his dying mother to obtain a sacred relic to help her. He fails to do this and instead deceptively brings her a tooth from the skeleton of a dog. He tells her it is the Buddha's tooth.

This version humorously recreates the wily son's schemes. It movingly conveys how the mother's strong faith has the power to fulfill her dreams in spite of the son's deceit. The result is a suspenseful story that captivates and inspires readers of all ages. The illustrations, which transport the reader to Tibet and India, are a miracle of lively imagination in themselves.

W.W. Rowe was born in New York City. He received a B.A. in English Literature from Harvard University and a Ph.D. in Russian Literature from N.Y. University. W.W. Rowe is the author of 15 books. He lives in Cincinnati, OH with his author-artist wife Eleanor. One of their sons is a Tibetan Buddhist monk; the other has an M.A. in Eastern Religions from the University of Virginia. His books include: *Amy & Gully in Rainbowland*, *The Buddha's Question*, and *The Rabbit and the Tigerdile*.

Here is an excerpt from the story:

The next morning, Osel gathered up a lot of old grain sacks. Using a sharp knife, he cut each sack in half, pausing only to laugh at his own cleverness.

He loaded the rough cloth on his five mules and journeyed to India once again. Smirking slyly, he reached the trading post. At one end, a pretty woman was selling fine silks and cotton cloth.

Osel led his mules up to the woman and bowed respectfully, "Good day," he said. "I wonder if you'd be interested in a special bargain?"

The woman regarded him skeptically. "And just what bargain might that be?"

Osel took a piece of grain sack from the nearest mule.

He held it carefully in both hands, like a precious item of great value.

"The famous Doctor Fizzadred has treated this rough cloth," he said, "with special herbs to heal and beautify the skin. You wear it, and they all sink in."

"Does it get rid of wrinkles?" the woman asked. "Will it make me look younger?"

"Well...yes," said Osel. "As a matter of fact, it does that too. Just rub it on your face three times a day."

The woman leaned forward excitedly. "I'll trade you even," she said. "One piece of silk for each cloth."

"Why not?" Osel's eyes sparkled brightly. "Sometimes, it even works on scars and warts. But, to tell the truth, not always."

"Why, you honest young man!" the woman exclaimed. You can have this cotton too." Soon Osel's mules were loaded with fine silk and beautiful cotton cloth. Humming happily, he began the long journey home. When he was almost there, he thought: "My mother will be proud of me. I traded so successfully."

But then he stopped and slapped his head. "Oh, curses! I forgot again!" he said. ■



TWO VIEWS OF MIND

Continued from page 6

CdC: I just wanted to comment that I think it is interesting that although we neuroscientists can find the hardware parts, and even find the activity which corresponds to the function of an awareness, I think that it is very true that having done that we have not found the awareness itself, although we may have found a counterpart.

[I would like to elaborate on this to avoid a potentially serious confusion regarding the argument that awareness is non-physical. I personally believe beyond any doubt that the functions of awareness can be localized within the brain, and I believe that the brain is the physical "seat" of awareness. In my interpretation the argument presented above is in no way necessarily at odds with this understanding and does not necessarily suggest that there is something "extra," beyond the brain, which mediates awareness somehow. The argument suggests to me that the awareness from the subjective viewpoint itself will not be found in the brain (or anywhere else), not that its substrate cannot be found. In a somewhat parallel example, water is clearly the substrate of wetness, but the wetness itself cannot be "pointed to," only the water. Subjective awareness as spoken of above is in a different category of description than localizable objects, it is known from a different perspective, and this is why it cannot be found as a localizable object. This suggests that to imagine looking for subjective awareness it-

self in the brain as an external entity is logically incorrect. However, this does not imply, in my opinion, that awareness does not have a physical substrate in the brain which functionally corresponds to it exactly. That would be a different argument. A similar point is made below by Lati Rinpoche, who suggests that the brain has the potential for creating illumination, but is not the illumination itself. I see the puzzle of how the substrate and the subjective awareness are explicitly related, in concept and in detail, to be one of the greatest challenges facing neuroscience. This is also a challenge that has been addressed by Abhidharma in many ways.]

Lobsang Gyatso: You will never find it in the brain! It is a matter of experiencing it. There is no possibility beyond experiencing awareness to ever find it in the physical universe.

Awareness and Physical Being

If you start to intently contemplate something, focusing your mind upon it, and if your contemplation seems to follow a successful sequence of individual moments, then as you move through that sequence of contemplating you will find that the mind inside you, your awareness, seems to start to glow. It will come up with a tremendous vibrancy or clarity. You will find yourself sitting with great vibrant clarity of awareness. You will feel this awareness within yourself. During that kind of moment one feels very comfortable and very nice, but when that awareness starts to go

away the pleasant physical feelings may recede as well, you might even begin to notice the whole body beginning to hurt a great deal. So, what you find through experience, if you are looking in this way, is that awareness itself has an expanding and shrinking quality to it. As awareness narrows one can find all sorts of difficulties, both mental and physical.

The intellect itself is similar. When the intellect really gets into a sharp mode, and is just roaring as you might say, when you are thinking about something which is absolutely captivating and the intellect is earnestly and eagerly grappling with it, and the intellect is going on and on with wondering and thinking and trying to understand, when you are caught up in that sort of clarity of the intellect, you can find that any sort of physical ailment just does not impinge upon the experiential world. Time also seems to be a nonentity. When you start to look you find that hours have gone by since you started to involve yourself in the intellectual process. Then, as your ability to investigate or analyze or wonder loses its sharpness, if you do keep trying to go on, you may feel quite uncomfortable. Not only that, but the clarity may have completely gone away. When you get that really clear feeling of awareness, that feeling almost of what awareness is, there is a stability. There is a concentratedness, a concentration, that can come. That concentratedness can stay buoyant for quite some time.

It seems to me, therefore, that where you have awareness or mind in a very forceful and clear state, and very strong, it begins to take over the physical being, it begins to dominate what the physical body does. Where it loses its strength, the physical begins to dominate.

Awareness Can Increase and Decrease without Limit

Think of an increase in awareness in a metaphorical sense, like having something grow up or jump up. If you think of the increase in a physical sense, what is the highest that a person could possibly learn to jump? There is no way that this physical increase can increase in the way that an awareness increases within. Awareness can go from almost a blank mind, almost no awareness whatsoever, to an infinite feeling, an infinite awareness. It can increase without any limit whatsoever. This increase is related to the clarity of the appearance to awareness. To the extent that there is a growing clarity in the appearance to an awareness, the awareness increases in accord with that clarity.

It is like this light, the light from this little lamp. This is a really strong light, relative to the things that it right now casts its light upon in the room. Similarly, you talk of a strong light of awareness relative to the amount of things that are known. But this physical light has a certain limit to it, it can only beam out with strength to a certain limit. The mind is different from that. There is a "one on the other" relationship acting between the awareness and the light. You get a clearness in awareness, a light thrown in awareness, which is itself intimately related with the amount of light coming in from the object.

There is a relationship like that, a "one on the other" relationship, which allows a tremendous throw of light, metaphorically speaking, when you come to awareness. How vast the things it throws its lights upon. To the extent that there is a penetration into, an investigation into more and more detail of a particular thing being looked at, that causes a corresponding increase in the throw of the light of awareness onto that thing.

Its increase, the increase in the scope of the awareness, is related to the habituations of the mind as well. In other words, the habituation of the mind is what causes the greater and greater clarity, the greater and greater throw of the light of awareness. When you are bringing up awareness again and again, that is what is meant by habituating to an awareness. Making that continuum of awareness go on and repeat functions with the objects that those repeated awarenesses are aware of, they work in relation to one another. This causes more and more awareness, more light. For example, as you meditate, applying the mind again and again, the clarity of awareness increases more and more and more. This entails that the object which awareness is focused upon and is being clear about is becoming clearer and clearer. As that object becomes clearer, the mind becomes clearer. ■

Venerable Lama Lodu Rinpoche to Lead Ten-day Retreat

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Lama Lodu is the author of *Bardo Teachings* (available through Snow Lion). ■



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KÜN-ZANG LA-MAY ZHAL-LUNG

Translated & edited by
Sonam T. Kazi

The Oral Instruction of Kün-zang La-ma on the Preliminary Practices of Dzog-ch'en Long-ch'en Nying-tig by Jig-me Gyal-way Nyu-gu, as transcribed by Dza Pal-trül Rin-po-ch'e

"It is a universal truth that it is extremely enjoyable to live in this phenomenal world. Nobody wants to part with worldly pleasure. It is also a universal truth that everything that conditionally exists, sooner or later, must face ultimate destruction. . . ."

Those of us who are aware of this, in time, search for a solution to transcend death. Some of us come across the Buddhist teaching called Dzog-ch'en, whose superlative virtues excite us so much that we totally forget the proper approach to it. Just as a towering building must have an equally sound foundation, success in ultimate realization through Dzog-ch'en teaching depends entirely on a thorough understanding of the law of karma at the relative level. KÜN-ZANG LA-MAY ZHAL-LUNG explains how to attain the proper balance between the relative and absolute aspects of the practice in very simple language."

— S.T. Kazi

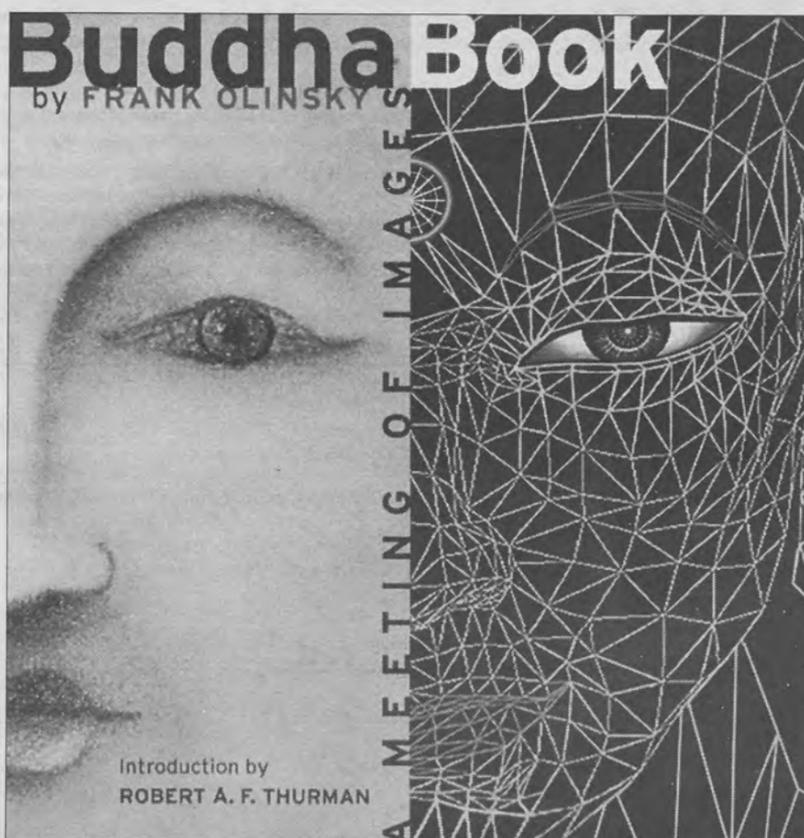
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The Making of *Chakpus* for Tibetan Sand Painting

by David Gabrielsen

In May/June of 1997, the Namgyal monks built a sand mandala at the Memorial Art Gallery in Rochester, New York. A friend told me about the event, and suggested that I might find it interesting. "Interesting" has proven to be an understatement. Witnessing the construction and dismantling of

the mandala has triggered a huge transformation in my life. It is amazing how many other people have had the same reaction toward the mandala.

As I watched the monks work, I saw myself (a tool & die maker) using the same focus and concentration in order to produce precision metalwork. After several visits to the gal-

lery, and conversations with Ven. Tenzin Yignyen, I decided to make a few *chakpus* as gifts. (*Chakpus* are the funnels the monks use to drop grains of sand with precision.) In the course of events, I learned that there is a need for *chakpus*. The tools have traditionally been hard to obtain, and there are sometimes problems with their construction.

The traditional method for making *chakpus* has been to roll them up into a cone from a flat, triangular piece of sheet metal. There are two inherent problems in this method. First, there is a seam where the edges of the sheet metal meet, and this creates spaces where the grains of sand can hide. After changing to a different color sand, the grains stuck in the seam can come loose and come out with the different color. The second problem is that it is hard to control the size and shape of the hole at the delivery end of the tool. The result is that some tools have a tendency to "spit" some of the grains out, and the grains don't land on the intended spot.

Working with Tenzin's guidance, I have come up with a tool which overcomes those problems. The tool is machined from a solid piece of brass. There is no seam along the tool, so there is no place for a grain of sand to hide. The hole at the delivery end is machined very precisely, resulting in a uniform, predictable flow of sand. On the top of the tool is a strip of metal with a serrated edge which is used to create the vibration which causes the sand to move along the inside of the tool. The pitch of the grooves is controlled to produce the right amount of vibration in the tool. This piece is soldered on, using a lead-free solder.

Chakpus come in pairs. One tool has an opening of 1/16 inch (1.59 mm) and the other has an opening of 1/32



Monks from Namgyal Monastery using *chakpus* in the creation of a Vajrabhairava sand mandala

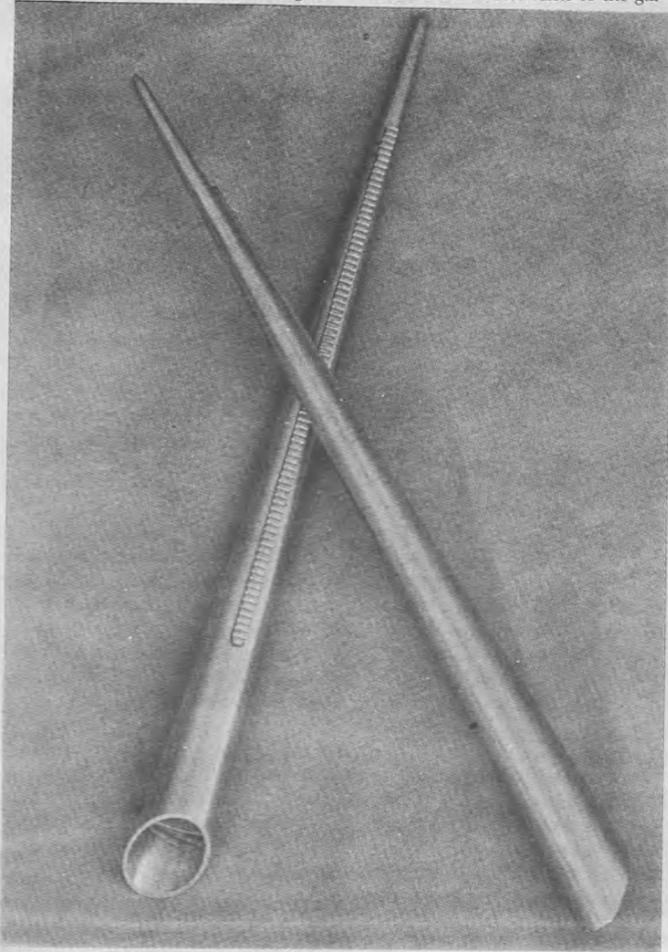
inch (.79 mm). These two tool sizes accommodate the grit sizes of the sand used by Namgyal Monastery. Other monasteries may use coarser or finer sands. The tools are about 10" long and weigh about 3.5 ounces.

There have been so many great personal aspects to the development of these tools. While I am a toolmaker by trade, my current business mainly involves training for computerized machine tools and CAD/CAM systems. Consequently, I rarely have the chance to actually make anything with my hands. Making *chakpus* has been very rewarding, from that standpoint alone. In addition, it is a joy to know that I am making something that will possibly help other people find peace and joy in their lives. I have also been afforded the opportunity to incorporate Buddhist practice into my worldly activities, and feel very fortunate to be able to do that. When I consider the path which has led me to this point, it becomes a lesson on

inter-connectedness. I have been taught so much, by so many, both in metalwork, and in the Dharma. For those lessons (and others yet to come), and the people who have shown me, I am grateful.

Mandala construction is an ancient tradition which needs to be preserved, especially in light of the problems facing Tibet. My hope is that producing these tools will in some way help to preserve that tradition. I am considering the possibility of donating a percentage of the tools produced to monks and nuns, to help them spread the rich and beautiful message contained in their mandalas and in the Dharma.

Brass chakpus made by David Gabrielsen are available now from Snow Lion for \$160 per pair. David plans to write a booklet on their use and to investigate sources for colored sand. ■



A pair of *chakpus* made by David Gabrielsen

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Unique Tenets of the Middle Way Consequence School



by Daniel Cozort, Ph.D.
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bibliography, index, 6 x 9"
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According to Tibetan traditions, the Indian Buddhist Prasangika-Madhyamika school is the one that represents the final, literally true thought of the Buddha. *Unique Tenets of the Middle Way Consequence School* presents and analyzes the issues that separate that school from the other principal schools of Buddhism—issues such as the existence (or non-existence) of an external world, the way in which karma and reincarnation operate, the nature of consciousness, the nature of time, and the status of Arhats (enlightened, but not omniscient, beings). Parts Two and Three of the book are annotated translations of Tibetan texts that are used as sourcebooks in monastic education. Also included are a trilingual glossary and an extensive bibliography.

Daniel Cozort is associate professor and chair of religion at Dickinson College in Carlisle, Pennsylvania, where he teaches about the religions of India and Native America and lives with his wife and two children. He has published two books on Buddhist tantra and a video documentary on sand mandalas. A native of North Dakota, he earned degrees from Brown University and the University of Virginia. His previous works include: *Highest Yoga Tantra, The Sand Mandala of Vajrabhairava, and Mandala: The Sacred Circle of Vajrabhairava* (video).

Here is an excerpt from the book:

This is a book about certain implications of the philosophy of emptiness (*stong pa nyid, śūnyatā*). It is, in

several ways, a continuation of the work that Jeffrey Hopkins began in *Meditation on Emptiness* (1983) and *Emptiness Yoga* (1987). It too introduces and analyzes interpretations of the Prasangika-Madhyamika "school" of Indian Buddhism by prominent scholars, past and present, of the Gelukba (*dge lugs pa*) monastic order of Tibetan Buddhism; it also uses as a textual base the encyclopedic works of Jamyang Shayba (*Jam dbyangs bzhad pa*, 1648-1721), Ngawang Belden (*ngag dbang dpal ldan*, b. 1797) and Janggya (*lcang skya*, 1717-1786).

Hopkins' pioneering work brought to English-speaking readers the worldview of what might be called "Gelukba Buddhism," including much of the material that a monk would absorb in many years of study. In particular, he explored in great detail the system for meditation on emptiness that Gelukbas have constructed out of terse and ambiguous Indian sutras and *śāstras*. Hopkins showed that for Gelukbas, the enigma of Nagarjuna's first-century *Treatise on the Middle Way* (*dbu ma'i bstan bcos, madhyamakāśāstra*) has been solved. "Emptiness" means something quite precise; therefore, that of which things are empty can be described finely enough to enable the construction of specific practices to isolate and destroy harmful misconceptions. In short, Gelukbas have systematized a highly unsystematic philosophy, and Hopkins' important work has revealed this intricate and ingenious system.

Compared to *Meditation on Emptiness*, the present study is far more modest in scope and execution. It focuses upon certain implications of the Madhyamika view which are well known among Gelukbas as the "unique tenets" of the Prasangika-Madhyamika School. "Prasangika" is the Tibetan appellation for the tradition based primarily on Candrakīrti's seventh-century exegesis of the works of Nagarjuna. The "unique tenets" are a list of positions that Gelukbas link to Nagarjuna himself and which mainly comprise careful refutations of the tenets of non-Prasangikas, prominently those who are identified as Cittamātrins (=Yogācarins) or Svatantrika Madhyamikas.

The "unique tenets" are a kind of miscellany of topics, ranging from a qualified realism (in this case, a defense of the idea that there is an external world) to propositions about perception, nirvana, the "extremes"

of annihilation and permanence, etc. Some topics concern central issues in Buddhism; others merely clarify the way in which certain terms (e.g. *pratyakṣa*) are used by Prasangikas. All of them are difficult and controversial, even those that do not seem particularly crucial.

The "unique tenets" hinge upon a principle that Gelukbas regard as a kind of key that opens all philosophical doors. This key is called "ultimate analysis" and is discussed generally in the first chapter and specifically in every subsequent chapter. It is what Gelukbas say non-Prasangikas do, prompting those schools to invent things that don't exist and to deny the existence of things that do exist. The "ultimate analysis" key is a unique contribution of Gelukbas to Prasangika thought, although of course Gelukbas claim that it is a direct derivation of Nagarjuna's own criticisms of the metaphysical entities propounded by others.

As a corollary to rejecting ultimate analysis, Gelukbas (in this case with much explicit support in Indian texts) maintain that the "unique tenets" are founded upon a respect for the way in which ordinary people see the world. Indeed, "ultimate analysis" and "worldly conceptions" are virtual antonyms. Thus, in the "unique tenets," Gelukbas claim that the Prasangikas perform a graceful philosophical pirouette that returns them to common sense, the place where all philosophy begins.

The attribution of particular tenets to "schools" is not well grounded in historical realities. There were no schools of Indian Buddhism as such; Indian Buddhism was never so organized. Monk-scholars did not identify themselves as belonging to this or that school (and certainly not to the

many subschools identified in Gelukba literature), and it is hazardous and, I think, unhelpful to guess now at their affiliations. It is a mistake, we know, even to presume that the commentator of a text agrees with its positions. Then, as now, traditional Buddhist scholars have played roles in order to understand better the perspectives of their opponents. Moreover, the way in which these purported schools are fit into a hierarchy (see the table in chapter 1) is nothing that was self-evident in the Indian context, but is something done in a purely speculative way by

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- them to common sense,
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Gelukbas who are looking at Indian Buddhist treatises through the lens of their own constructed version of Prasangika-Madhyamika. It may not even be appropriate, for instance, to place the Sautrantikas in the "Hīnayāna" camp; they may have been Mahayanists who did not clearly identify themselves as such.

Nevertheless, the Gelukba view on the merits of "tenets" study, as pithily expressed by Losang Gonchok, is that "understanding the views of the lower systems is also a platform or method of coming to understand the views of the higher systems. The fic-

tion of "four schools" is a heuristic device that allows a student to come gradually to the Prasangika view by way of absorbing, analyzing, and finally rejecting other points of view. (This rejection, it should be noted, is only of selected aspects; the "schools" do not disagree on most issues.) Implicitly, this teaches the student *how* to be a Prasangika, since the Prasangika method is precisely one of beginning with the assertions of others and revealing the absurd or at least awkward consequences (*prasaṅga*) that they entail. The study of tenets is thought to sharpen the intellect and to give the student exposure to coherent points of view that challenge his or her presuppositions.

The particular sections of the "tenets" books translated here are one means for Gelukba monks, particularly those of Drebung Monastery's Gomang College, to understand the implications of the works of Indian Madhyamikas. It might be objected that they, and for that matter, we, ought not to try to understand the views of Nagarjuna and Candrakīrti through the lens of seventeenth- and eighteenth-century works and twentieth-century interpreters. In the case of this book, such an objection would be misplaced, since I make no claim to have understood Nagarjuna, et al. Rather, what is presented here is a particular interpretation of the thought of these figures. It might be seen as a piece of the puzzle of Tibetan Buddhism rather than a piece of the Indian puzzle. However, I would argue that this particular interpretation is interesting, plausible, and for the most part well argued and supported. It deserves the light of day more, I think, than, for instance, yet another speculative study of Nagarjuna. ■



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No Tibetan custom is as well-known as the offering of a kata, or white scarf, used as a greeting. The kata is considered as an auspicious symbol. It lends a positive note to the start of any enterprise or relationship and indicates the good intentions of the person offering it.

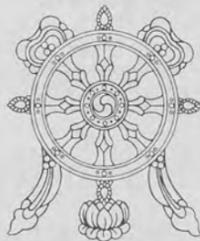
Katas are offered to religious images, such as statues of the Buddha, and to lamas and government officials prior to requesting their help in the form of prayers or other services. The offering of the kata indicates that the request is not marred by corrupt thoughts or ulterior motives.

There are also instances of using katas on inauspicious occasions. One of these is the tying of a kata around the neck of a corpse. It is said that once, when a wealthy man suddenly died, his servant, not knowing what else to do, tied his cow's woollen halter around the corpse's neck and that this later became a tradition. It is also customary to tie a kata around the neck of a deceased lama, as a sign of petitioning his quick return and the unmistakable recognition of his reincarnation. There are a number of types of katas, some of the most popular are listed below.

(Article taken from ME-LONG, Newsletter of the Norbulinka Institute, PO Sidhpur 176057, Dharamsala, HP India) ■

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THE SIX PERFECTIONS

continued from page 1

Geshe Sonam Rinchen was born in Tibet in 1933. He studied at Sera Je Monastery and in 1980 received the Lharampa Geshe degree. He is currently resident scholar at the Library of Tibetan Works and Archives in Dharamsala, India, where he teaches Buddhist philosophy and practice.

Ruth Sonam was raised in Ireland and graduated from Oxford University with an M.A. in Modern Languages. She began studying with Geshe Sonam Rinchen in 1978 and has worked as his interpreter since 1983. They have published *Yogic Deeds of Bodhisattvas*, a translation of Gyel-tsap's commentary on Aryadeva's *Four Hundred Stanzas, Alisha's Lamp for the Path to Enlightenment* and *The Thirty-seven Practices of Bodhisattvas*, a commentary on mind-training.

Here is an excerpt:

To dream of reaching a destination is not enough—you must pack your bags and set out on the journey. Bodhisattvas who are intent on enlightenment for the sake of all living beings make this a reality by adopting a certain way of life. All the advice the Buddha gave on this way of life and on the multifarious activities in which Bodhisattvas engage can be subsumed in the six perfections of giving, ethical discipline, patience, enthusiastic effort, concentration and wisdom. They comprise every practice needed to fully ripen oneself and others.

There are four principal ways of ripening others, or helping them to spiritually mature. This is done through generosity in order to establish a positive relationship with them, through interesting discussion regarding what is of true benefit, through encouraging them to implement what they have understood and by acting accordingly oneself. Since these activities are included within the practices of the six perfections, they do not need to be explained separately.

In his *Ornament for the Mahayana Sutras* Maitreya explains why there are specifically six perfections and shows how they comprise all the Buddha's teaching on the conduct of Bodhisattvas. The great Tibetan master Tsongkhapa cites this work by Maitreya in his *Great Exposition of the Stages of the Path* which will serve as the basis for the following explanation of the six perfections.

Maitreya points out that to accomplish the extensive practices in which Bodhisattvas engage for the attainment of ultimate well-being, namely an enlightened being's body, possessions, environment and companions, they need temporary well-being. This depends on an uninterrupted series of good rebirths in which they enjoy excellent conditions for continued spiritual practice, such as plentiful resources, a strong body and mind and supportive fellow practitioners. Nagarjuna's *Precious Garland* defines temporary well-being or high status as the body and mind of celestial and human beings and the happiness they enjoy. To gain this we need faith and ethical discipline.

According to the sutras it takes many such rebirths to create the two great stores of merit and insight necessary for attaining enlightenment. If sutra and tantra are practised together, enlightenment can be attained in a single lifetime by developing the kind of exalted wisdom which simultaneously and swiftly creates insight and merit. The ability to do this depends entirely on the high calibre of the practitioner and is firmly based on the three principal paths of insight—the wish to be free from cyclic existence, the altruistic intention and a correct understanding of reality.

Practice of the six perfections insures that we will gain an excellent body and mind and even more favorable conditions for effective practice than those we enjoy at present. The

Buddha taught that generosity leads to the enjoyment of ample resources. Since human happiness is intimately connected with material well-being, the practice of generosity is explained first in the context of the six perfections, the four ways of maturing others and the three major ways of creating positive energy.

However, generosity cannot protect us from a bad rebirth in which it is impossible to make good use of these resources. Ethical discipline, another way of creating positive energy, insures a good rebirth, while the practice of patience leads to an attractive appearance and supportive friends and companions. Cultivating enthusiastic effort endows us with the ability to complete what we undertake. However, even if we enjoy these conducive circumstances, our actions will not be effective as long as our mind is scattered and distracted by disturbing emotions. Fostering concentration, the third way of creating positive energy, makes our mind invulnerable to distraction. Unless we also possess the wisdom to discriminate between what needs to be cultivated and what must be discarded, we will consume the stock of positive energy created by previous wholesome actions without creating new positive energy for good future rebirths. By cultivating wisdom now we also insure that we will never lack wisdom in the future.

As practitioners of the Great Vehicle our wish to possess such an excellent body and mind is first and foremost for the benefit of others, and the six perfections play an essential part in accomplishing their well-being. Through material generosity we alleviate their poverty and build up a constructive relationship with them, but if at the same time we harm them physically or verbally, our generosity will be of very limited value. Restraint from such actions is ethical discipline, which cannot be maintained if we respond to harm with the wish to retaliate. Patience thus acts as a vital support for the practice of ethical discipline. By not retaliating we prevent conflict from escalating and help our opponents not to create further negative actions. Our lack of vindictiveness may even win them over and present an opportunity to help them.

Enthusiastic effort is needed to complete what we undertake for oth-

ers, while a stable concentrated mind and clear understanding of what is and is not constructive are also essential. The attainment of heightened concentration enables one to please and assist others through miraculous feats. Having made them receptive in these ways, wisdom is used in providing them with excellent advice, dispelling their doubts and showing them clearly how they can free themselves from cyclic existence. By fulfilling the needs of others through practising the six perfections everything we wish for ourselves will be accomplished.

Each perfection is more difficult to practice and more subtle than the preceding perfection from which it develops. If we are not attached to what we own and do not seek to acquire further possessions, we are in a good position to maintain ethical discipline. While practising non-violence, if we can tolerate suffering and bear harm both from the animate and inanimate, we can undertake any task without feeling discouraged. The resultant energy enables us to make joyous effort in positive actions of all kinds. These causes give rise to the

single-pointedness of a calmly abiding mind which can be used for gaining special insight into reality.

Accustoming ourselves to giving will make us less attached to things. Guarding against carelessness through ethical discipline stops coarser forms of waywardness. The ability to accept and bear suffering prevents us from abandoning living beings. Unflagging enthusiasm is the way to increase virtue. Mental and physical pliancy attained through concentration stop disturbing emotions from manifesting, while close analysis increases wisdom and ultimately eliminates disturbing emotions and their imprints completely.

In general, practice of the first three perfections is particularly directed towards others' benefit, while practice of the last two is important for personal development. In both cases enthusiastic effort is vital, for freedom from both worldly existence and from a state of solitary peace is gained through wisdom, which requires the development of heightened concentration. This is impossible without enthusiastic perseverance.

The Tibetan words which are

translated as "perfection" mean "gone beyond." These practices are called perfections because they are practiced by Bodhisattvas with the supreme intention of attaining enlightenment for the sake of all living beings. A perfection surpasses other practices in the way that exalted beings surpass ordinary beings, the ultimate surpasses the conventional, nirvana surpasses cyclic existence, and understanding surpasses nescience.

A Bodhisattva's practice of the perfections gives rise to complete enlightenment, a state beyond both worldly existence and personal peace in which generosity, ethical discipline, patience, enthusiastic effort, concentration and wisdom have been perfected. Thus the cause is called by the name of the result. Practice of the perfections takes one to the other shore beyond the ocean of cyclic existence to a state in which the two kinds of obstructions—those to liberation, formed by the disturbing attitudes and emotions, and those which prevent complete knowledge of all phenomena—have been completely eliminated. ■



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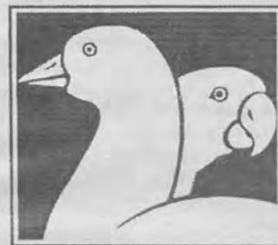
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The Snow Lion

The snow lion is the national symbol of Tibet. Two lively snow lions appear on the Tibetan National Flag. They are fearless and valiant and indicate the complete victory over all obstacles. They represent the strong vitality of the Tibetan people who revere the Three Precious Gems—the Buddha, Dharma and Sangha. Elsewhere the lions appear supporting the thrones of various deities and symbolize the strength and fearlessness of those who have perfect wisdom and compassion. As the logo for Snow Lion Publications, the snow lion represents our dedication to supporting Tibetan Buddhism and culture as it moves to the West—the lion's roar proclaims the dharma. ■



Join the Tibetan Solidarity Alliance

Supporters of the Tibetan cause can provide much-needed help with contributions to the Tibetan Solidarity Alliance Blue Book. The Blue Book is a project of the Central Tibetan Administration and is administered in the Americas by The Tibet Fund.

All you need to do is send Tibet Fund a letter expressing your interest in joining the Tibetan Solidarity Alliance and becoming a holder of the Blue Book. Please include your first tax-deductible contribution, with all checks or money orders payable to Tibet Fund. Any amount is welcome but, if you can, we suggest \$25 or more as a starting point. When we receive this, we will issue you a personalized Blue Book, validated with stamps containing traditional Tibetan art. After that, every time we receive a donation from you, you will be sent stamps representing the contribution amount to record in your book.

The book itself is clothbound with a blue linen finish cover with the seal of Tibet foil-stamped in gold. The title page is printed in two colors with the seal of Tibet in red. Inside there is space for your photograph and address. The Blue Book is a symbol of the donor's solidarity with the Tibetan struggle, and a firm commitment to improving the lives of Tibetan refugees. Your money will be used to rehabilitate refugees, for health care, for cultural preservation such as supporting monasteries, arts, and crafts, for education and for the promotion of democracy and human rights.

If you would like to support the Tibetan cause by joining the Tibetan Solidarity Alliance and becoming a holder of the Blue Book, send your tax-deductible contribution to: The Tibet Fund, 241 East 32nd Street, NY, NY 10016, telephone: 212-213-5011, fax: 212-779-9245, email: otny@igc.apc.org ■



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Tulku Sang-ngag, born in the Kham region of Tibet, was recognized by the great Jamyang Khyentse Chökyi Lodrö to be the 6th incarnation of the Tertön Drime Lingpa. After nearly ten years of imprisonment by the Chinese Communists, he left Tibet to be with H.H. Dilgo Khyentse, with whom he remained in constant company for 14 years. Tulku Sang-ngag is former vajra master of Shechen Monastery in Nepal. He is also a lineage holder of the Dudjom Tersar.

Tulku Sang-ngag's heart project, Turquoise Leaf, a retreat center and nunnery in the Shugseb tradition in Nepal, is grounded in a recognition of the neglect and obstacles women practitioners often face. The pur-

pose of the project is to help provide support and guidance and practice/retreat opportunities.

Tulku Sang-ngag will be in North America from March - September 1998. In San Francisco he will offer empowerments, teachings and practice instructions on the 7 Line Prayer of Guru Rinpoche, Vajrasattva Ati Yoga, Chöd, Chetsun Nyingtig and Medicine Buddha. He is scheduled to visit Tashi Choling in Ashland, OR; Portland, OR; Seattle, WA; NYC, NY; Memphis, TN; Boulder, CO; Pagosa Springs, CO; LA, CA; Ensenada, B.C., Mexico and Halifax, Nova Scotia.

For details on these events, contact Osal Nyingpo.

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BOOK REVIEW

From Travelers to Rights Activists

Sky Burial: An Eyewitness Account of China's Brutal Crackdown in Tibet, by Blake Kerr
189 pp., black & white photos, \$12.95
Reviewed by Whitney Stewart in *The Austral Asian*, Oct. 24th-Nov. 7th issue, 1997

In the business of saving oppressed people, advocates come from many corners; they are inspired for myriad reasons, some nobler than others. Blake Kerr, and his close friend, John Ackerly, joined the cause for Tibet not simply because they recognized Tibetans to be lovely, smiling people, not to advance their Hollywood careers, but because in October, 1987 they were caught up in actual crossfire in front of the Jokhang Temple in Lhasa.

Witnessing the slaughter of unarmed Tibetan men, women, and children who had staged a nonviolent demonstration against Chinese authority, the American adventure travelers—one a lawyer, the other a doctor—suddenly quit daring each other on new exploits, to document human rights abuses and to treat injured Tibetans. Little did Ackerly know what the two would witness in Lhasa when days before the demonstrations he held up a piece of Chinese canned meat and declared, "In the spirit of epic adventure, may Everest pale compared to our next and even greater expedition." It paled.

In the summer of 1987, inspired in part by Heinrich Harrer and Alexandra David-Neel, Kerr and Ackerly set out on a rough trip across the Kun Lun mountains from Golmud to Lhasa by bus. One of their goals

was Everest, to climb as high as they could on the Tibetan side if they acquired climbing gear, tents, and food along the way. Most travelers would never dream of leaving such preparation undone, but Kerr and Ackerly have a history of train-hopping, hitchhiking, and mountain climbing in the wilds without fancy accoutrements. They did not fear inclement weather or traveler's gut.

Although Kerr is not as lyrical as such genre writers as Matthiessen (*The Snow Leopard*) nor as reflective and detailed as Krakauer (*Into Thin Air*), he uses language that is fresh, immediate, and sometimes coarse. His anecdotes cause a big guffaw or an outburst of tears from one paragraph to the next. The text could be a mirrored image of the author—emotional, fiery, impatient, spunky, empathetic, and unadorned.

In Part One, Kerr introduces a varied cast: a compassionate American grade-school teacher who falls for him, a rebellious, barley-beer drinking Tibetan man, a Westerner who adores the Chinese and argues heatedly with Ackerly, and dozens of raunchy alpinists who let the two renegade climbers carry loads up Everest in exchange for cold-weather gear and American junk food. The dialogue, recorded as accurately as Kerr's journal could capture, sharpens the author's vivid characterizations.

Kerr quickens his pace in Part Two. Lhasa erupts into chaos. Tibetans are shot dead. Kerr and Ackerly are arrested and berated by Chinese officers. And Western tourists unite and declare themselves information gatherers until official media can

cover the violent crackdown in Tibet. This segment leaves readers horrified by brutality, saddened by cruel human nature.

In Kerr's final segment, his text is almost abbreviated in short scenes and conversations. He and Ackerly have been internationally media-blitzed; their photo hit the cover of the New York Times and was later picked up by major publications. Bernard Shaw interviewed them for CNN, and the two addressed the Congressional Human Rights Conference with more information than the US State Department wanted public.

"What John and I have witnessed in Lhasa changed our lives," writes Kerr, describing Ackerly's work with the International Campaign for Tibet and his own postponement of his medical residency in order to write this account. Both men returned to Tibet to document torture of Tibetan political prisoners and forced sterilizations of Tibetan women, and they visited Tibetan refugee centers in India to tell the Dalai Lama and exiled Tibetans about the current situation in their Himalayan homeland.

In the foreword to this Tibet travelogue cum human rights report, Tenzin Gyatso, the 14th Dalai Lama, states that "now more than ever the world needs to heed Tibet's message of nonviolence and respect for all living beings." In the introduction, Heinrich Harrer, author of *Seven Years in Tibet*, exhorts readers to understand how desperately Tibetans need help to survive. Kerr follows the lead of these well-respected men and tells readers that "China and the West have much to learn from Tibet; but there is little time left." ■

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This winter's session includes a study of Mipham Rinpoche's seminal *Lamp of Knowledge* and Longchenpa's *Four-Themed Precious Garland* taught by Khenpo Orgyen Thinley Rinpoche, as well as a course in Tibetan astrology, taught by Tulku Thubten Rinpoche. Tibetan astrology, a holistic system rarely taught in the West, will be presented using traditional methods. Lama Gyaltzen Rinpoche will be leading classes in beginning and intermediate Tibetan language.

The Lamp of Knowledge is one of the most outstanding teachings of Mipham Rinpoche. This teaching reveals the profound meaning of *Madyamika*, *Mahamudra*, and *Dzogchen*, especially their refined views concerning emptiness and the establishment of correct view. It also shows the individual systems of meditation in a very precise way and elucidates the pitfalls and mistakes which can arise. This sublime teaching points out the approach of transcendent meditation which goes beyond any concept. Through it, one purifies one's afflicted emotions and will eventually be led to Buddhahood. It also teaches that the cornerstone of all systems is to realize the nature of mind, the *Tathagatagarbha*, which is the union of luminous wisdom and emptiness.

Khenpo Orgyen Thinley Rinpoche

Be Informed about TIBET

It is *vitaly 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.

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, \$15/yr. suggested donation) and the **US Tibet Committee Newsletter**. USTC, 241 E 32 St, NY, NY 10016 (tel: 212-213-5010). Political and cultural news. They need your support to raise awareness for Tibet, contact them for information on how you can help.

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.snowlionpub.com>. From our home page you can connect to many others. Please let your friends know about Snow Lion!

Tashi Delek (Contain Tibet news—3 times per year, free, donation to support the publication greatly appreciated) Tibetan Alliance of Chicago, 4750 N. Sheridan Road, Suite #419, Chicago, Ill 60640. 773-275-7454, Fax 773-275-9171.

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 Environment & Development News (periodic) From the International Campaign for Tibet, 1825 K Street NW #520, Washington, DC 20006. Tel: 202-785-1515 Fax: 202-785-4343, e-mail: ict@peacetnet.org

Tibet Information Network (quarterly "News Reviews" \$90/year, urgent news "Updates" \$60/year). An independent research and information center with sources inside Tibet, T.I.N. publishes accurate and balanced information regarding the Tibetan situation. TIN/USA, PO Box 2270, Jackson Hole, WY 83001, e-mail: tinusa@wyoming.com, Fax/phone: 307-733-4670

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 The Office of Tibet, 241 E 32 St., New York, NY 10016 (tel: 212-213-5010). Independent publication by Tibetans in Delhi.

Tibet Monitor (monthly, \$20/year). The only monthly publication of articles and action items in support of the Tibetan cause. Two-month free trial period to try it out! Tibetan Rights Campaign, 4649 Sunnyside Ave. N., #842, PO Box 31966, Seattle, WA 98103, 206-547-1015; fax# 206-547-3758.

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, 2288 Fulton Street #312, Berkeley, CA 94704, 510-486-0588, fax# 510-548-3785, email iclt@iga.apc.org

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: LISTSERV@VM1.MCGILL.CA with the following message body: SUB WTN-L <your name here, without the angle brackets>.

On the cultural side, we recommend **The Tibet House Drum**, Tibet House New York, 241 East 32nd Street, New York, NY 10016, 212-213-5592. Features Tibetan activities in the NYC area. ■

NOW IS THE TIME TO ACT!

With the advent of several movies on Tibet, interest in the Tibetan cause is reaching a new high—public awareness and outrage is building. Grass-roots support is very important and there are several things you can do to influence the situation:

1. Write or call your government representatives: Senator xxx, US Senate, Washington, D.C. 20510; Congressman xxx, US House of Representatives, Washington, D.C. 20515; President Bill Clinton, The White House, 1600 Pennsylvania Ave., Washington, D.C. 20500

2. Boycott goods made in China.

3. Organize events and programs in your area supporting Tibet or write about Tibet for the local media. Information can be obtained from the International Campaign for Tibet or from www.savetibet.org

4. Join the International Campaign for Tibet, 1825 K Street NW #520, Washington, D.C. 20006, tel: 202-785-1515. They have several projects that you could act on in your area.

5. For information on Tibet, you can contact any of the many organizational newsletters mentioned in Snow Lion. ■



Snow Lion News for the Visually Impaired

One of our readers, Patrice McDonald, has kindly volunteered to tape the news section of our newsletter for people who cannot read it. If you need the same service, we may be able to supply you a copy of the tape. Please contact us for availability. ■

TIBETAN REFUGEE ASSISTANCE PROGRAM

One of the most crucial responsibilities of Tibetans in India is to educate the children who are the future seeds of Tibet. To ensure the education of the next generation, a sponsorship program has been established for Tibetan refugees, mainly in South India. This program is under the administration of the Council for Tibetan Education, Dharamsala, India.

Sponsorship for a Tibetan child to attend boarding school is \$10 per month. Sponsors send an annual sum of \$120 and additional \$1 per month (optional) to help defray the administrative expenses of the program here in U.S.A. The U.S. representative forwards all funds to the Council for Tibetan Education to make the international money transfer efficient. Please join TRA Program and make a difference in Tibetan children's lives.

Contact: Ngawang Jorden, P.O. Box 381144, Cambridge, MA 02238, (617) 547-5481.

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In addition to containing the entire Snow Lion Newsletter and Catalog (you may decide to dispense with receiving the printed version!), it contains:

- information about publishing projects we are working on
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- notable dates in the Tibetan calendar
- detailed information about cultural and Dharma events around the globe
- an extensive set of links to a wide range of information available on the Internet and elsewhere
- an attempt to keep track of the whereabouts of His Holiness the Dalai Lama (an inveterate traveller)
- and opportunities for individual participation on the Web through classifieds and a service forum.

Surf on over to the "rooftop of the world!"

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We are now offering our advertisers an opportunity to advertise in classified form on the Snow Lion web site. The cost is \$.40 per word for a three month period—payment due with the ad.

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THE KNOWLEDGE OF HEALING

Continued from page 3

not permitted to drink *chang*—so I have become quite accustomed to drinking warm water! By the way, this has been my habit ever since I visited China, in 1954. The water is very good for the health, and has a cleansing effect.

One of the characteristics of Tibetan medicine is that it is a holistic system. It considers body and spirit as being linked by the wind elements, and regards sicknesses against this background. That is why one of the special features of Tibetan medicine is the importance it attaches to a relaxed and peaceful spirit. For one thing is certain: those with a peaceful spirit are less likely to become sick. And if they do become ill, they recover more quickly. The main prerequisite for a peaceful, strong, and lively spirit is goodness and a kindly disposition. The greater the nobility, the more peaceful the spirit. A peaceful spirit remains strong and stable even in difficult situations, but people who are full of anger and jealousy are automatically restless and confused. In extreme cases this can lead to psychological disturbances that bring the bodily elements out of balance. And that is bound to have negative effects.

Since Buddhism has had a great influence in Tibet, we find a great many

Buddhist elements in Tibetan medicine. For example, Buddhist rituals are performed to activate the potential of medications. The doctor activates and reinforces the effects of a medication by reciting the *mantra* of the *Medicine Buddha*. In this respect there is a very close relationship between Tibetan medicine and Buddhism.

The basis of Tibetan medicine, however, comprises a combination of various systems: the *Ayurveda* tradition of India, Chinese therapeutic methods, and the *Unani* system of Persia. But Tibet also has its own medical traditions going back to the dawn of history. Before the spread of Buddhism in Tibet, the *Bön* religion was predominant, and there seems to have been a kind of medical practice even then. Since Tibetan medicine developed from all these traditions, we can say that Tibetan medicine and Tibetan Buddhism are two separate things. In other words, Tibetan medicine is not merely an aspect of Buddhism, but an independent system with its own structure.

That is why Buddhist doctors should pray or recite mantras during treatment with Tibetan medicine, and the patient, if Buddhist, should likewise meditate or pray when taking the medication. And this is certainly effective. However, Tibetan medicine

also works even if neither the doctor nor the patient are Buddhists—because it is a system independent of Buddhism.

Tibetan medications contain many different components. With one kind of medication I can well imagine that a scientific analysis of each individual component would be possible, as it is with allopathic medications. Although certain substances used in Tibetan medications are said to have a healing effect for specific illnesses, we do not know how they work. For this reason I believe that scientific analysis would be of great value.

There is another kind of medication, however, whose effect depends on external natural phenomena or cosmic factors. And I ask myself if such medications can be analyzed at all, whether by scientific investigation, observations, measurements, or whatever. I think that would be very difficult. At any rate, interdependence (Tibetan: *tendrel*) seems to play an important role here.

There are medical substances which have to be exposed to moonlight, for example, specifically when the moon is full—and it would be difficult to explain this on scientific grounds. There seems to be a kind of cosmic interdependence involved here, something mysterious, and I do

(Continued on page 17)

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THE KNOWLEDGE OF HEALING

Continued from page 16

not know whether this sort of medication can be scientifically analyzed. In general, however, it would be of great benefit to mankind to practice Tibetan and allopathic Western medicine in parallel. In some cases Western medicine is more effective, and in other cases it is better to take Tibetan medications for an extended period. It would doubtless be beneficial to combine the two systems.

It is certainly possible to lead a good life free of sickness and illnesses by adopting a kindly attitude and a reasonable lifestyle. But the question as to whether all suffering and illnesses can be eliminated is much more difficult. It can only be answered from a philosophical point of view. According to Buddhist philosophy, many illnesses originate in our bodies, which are made up of four or five elements. Senility, sickness, and death occur because our bodies are made up in this way. As to the question of whether or not reincarnation ever ceases, the Buddhist answer is that this is possible when the state of *nirvana* or liberation is reached. The reason for our endless reincarnations is spiritual blindness. Once this blindness is overcome, there is no need for any further reincarnation.

This does not mean that our existence then comes to an end, however—it goes on, but free of suffering. Reincarnation means that when each life comes to an end, a new one commences, followed by another life, and so on, ad infinitum. Life, therefore, goes on forever, but it is quite possible to continue it free of suffering.

The part of us that continues into another life is not our body but our consciousness, the continuum of individuality which exists right from the outset in every being—and continues to exist even when the state of *nirvana* has been reached.

This concept of reincarnation greatly affects our attitude to life. If we thought there was only one life, the result would be a very narrow-minded attitude. But if we assume that we shall live again, our attitude to life becomes much more broad-minded and relaxed. That is why the concept of reincarnation is so important for our lifestyle. ■

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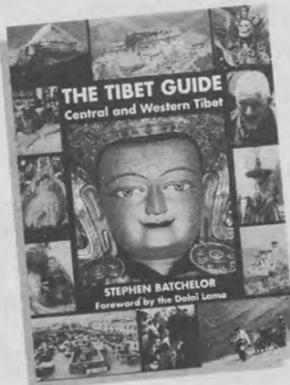
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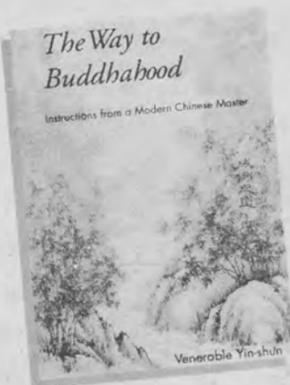
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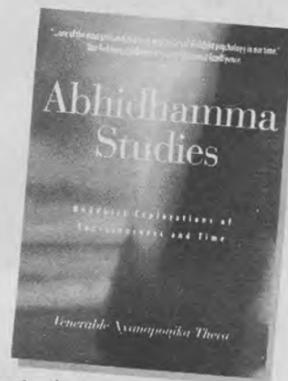
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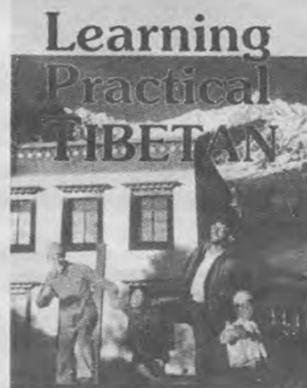


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Ron Leifer, M.D. is a psychiatrist who trained under Dr. Thomas Szasz and the anthropologist Ernest Becker. He also has a Master's degree in philosophy and has taught in the sociology department at Syracuse University. He studied with various Buddhist teachers (including Chogyam Trungpa Rinpoche) during the seventies and in 1980 took refuge vows with Khenpo Karthar Rinpoche, abbot of Karma Triyana Dharmachakra in Woodstock, New York. He helped organize the first KTD Buddhism and Psychotherapy Conference in New York City in 1987. Since 1992, he has been associated with Namgyal Monastery in Ithaca, New York as a student and teacher. Dr. Leifer has lectured widely, written two books and more than fifty articles on a wide variety of psychiatric issues, and is very cognizant of the interplay between Buddhism and psychotherapy.

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Learning Practical Tibetan is a revised version of the *Tibetan Phrasebook*, which was published in 1987 by Snow Lion Publications. Many students of Tibetan language have expressed to Snow Lion that this book is a wonderful language tool and much more than a phrasebook. Not only that, but it is accompanied by two fantastic 90 minute tapes. This combination is extremely useful for students of Tibetan except that the book relied only on a phonetic system and did not include the Tibetan script.

So, Snow Lion has expanded the *Tibetan Phrasebook* into a larger format and included the Tibetan script in addition to the phonetic system so as to be most useful as a practical Tibetan language study tool. The new book is titled *Learning Practical Tibetan* and was designed to accompany the original excellent tapes.

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

The clear and simple form of romanization, along with the cassette tapes, ensures that the student will be understood when speaking. The accompanying tapes are exceptionally clear and can be purchased from Snow Lion.

Snow Lion is pleased to be able to offer you this selection of titles on Tibetan Buddhism and culture. We hope that this publication, our web site, plus the services our staff provide you—answering questions, filling your orders promptly and with care, and publishing new books—are of value to you. We are able to offer these services and our newsletter because people purchase the items they want from Snow Lion.

We would also like to let you know that items are returnable within ten days of receiving them—so if you order something and it is not what you wanted, you can return it for a refund. We appreciate your continued support of this project.

THE KNOWLEDGE OF HEALING
Tibetan Medicine



edited by Franz Reichle. 238 pp., 30 color photos, 46 b&w photos, 4 tables, 1 map, 5 3/4 x 8 1/4" #KNHE \$19.95 Available in March

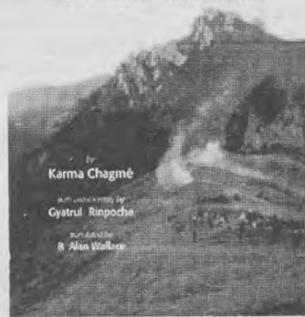
The Knowledge of Healing gives a comprehensive explanation, in easy-to-understand terms, of the main principles of this ancient and highly sophisticated healing system. Rooted in Buddhist principles, Tibetan medicine sees illness as caused by out-of-balance lifestyle and the cure requiring whole life changes in addition to specific treatments. The Dalai Lama's personal physician, Dr. Choedrak, gives a fascinating overview. Presentations by other leading Tibetan physicians are complemented by discussions of exhaustive clinical trials conducted in the West that prove its effectiveness.

The wealth of practical information and data included in the book make it a valuable reference for doctors, patients, and all those interested in this timely topic. *The Knowledge of Healing* demonstrates the great importance of Tibetan medicine as an effective and integral healing and prevention method for modern illnesses.

"The Buryat center claims a remarkably high cure rate for radiation-related ailments associated with the 1986 nuclear accident at Chernobyl...if what *The Knowledge of Healing* says about the effectiveness of these cures is true, the Tibetan system, which dates from the 12th century, deserves serious consideration as a supplement to Western medical technology."—*New York Times*

SPACIOUS PATH TO FREEDOM

PRACTICAL INSTRUCTIONS ON THE UNION OF MAHAMUDRA AND ATIYOGA



A SPACIOUS PATH TO FREEDOM
Practical Instructions on the Union of Mahamudra and Atiyoga

by Karma Chagné
comm. by Gyatrul Rinpoche
trans. by B. Alan Wallace
250 pp. #SPPAFR \$18.95

This manual of Tibetan meditation simply and thoroughly presents the profound Dzogchen and Mahamudra systems of practice.

Karma Chagné sets forth the stages of meditation practice including the cultivation of meditative quiescence and insight, the experiential identification of awareness, and the highest steps of Mahamudra and Atiyoga leading to perfect enlightenment in one lifetime. Drawing from his enormous textual erudition and mastery of Tibetan oral traditions, he shows how these two meditative systems can be unified into a single, integrated approach to realizing the ultimate nature of consciousness. Karma Chagné was a major lineage-holder of the Karma Kagyü tradition of Tibetan Buddhism, and his writings have also become central to the Payül Nyingma order, making him an ideal figure to integrate two of the great meditation systems of Tibet: Mahamudra and Atiyoga.

Born in 1925 and recognized as a tulku of the great Payül contemplative Sampa Künkyap, Gyatrul Rinpoche was educated in Payül Dhongang Monastery in Eastern Tibet. Trained by such renowned adepts as Sangye Gön, Tulku Natsok Rangdrol, Payül Chogtrul Rinpoche, and Apkong Khenpo, he spent much of his life in Tibet in meditative retreat. Since the early 1970s, Gyatrul Rinpoche has taught thousands of students in North America, where he has established several centers for the study and practice of Tibetan Buddhism.

THE SIX PERFECTIONS



THE SIX PERFECTIONS

by Geshe Sonam Rinchen,
trans. and ed. by Ruth Sonam
185 pp., 5+ x 8+ " #SIPE \$14.95
Available in Feb.

The Six Perfections of generosity, ethical discipline, patience, enthusiastic effort, concentration, and wisdom are practiced by Bodhisattvas who have the supreme intention of attaining enlightenment for the sake of all living beings. These six are called perfections because they give rise to complete enlightenment—the liberation from disturbing attitudes and emotions and the removal of the obstructions to complete knowledge of all phenomena.

Practicing the six perfections insures that we will have an excellent body and mind in the future and leads to even more favorable conditions for development than we experience at present. Generosity results in the enjoyment of ample material resources, ethical discipline gives a good rebirth, and patience leads to an attractive appearance and supportive companions. Enthusiastic effort endows us with the ability to complete what we undertake, concentration makes the mind invulnerable to distraction, and through the growth of wisdom we will be capable of discriminating between what should be cultivated and discarded. These six incorporate all of the Buddha's advice on the Bodhisattva way of life and include every practice needed for our own fullest development and for accomplishing the ultimate good of others.

- "Sky Burial is the distilled truth, alternately tragic, hilarious, and rousing...a vivid portrait of a critical moment in Tibet's modern history. An evocative, endearing, and invaluable book."—John Avedon, author of *In Exile from the Land of Snows*

SKY BURIAL

An Eyewitness Account of China's Brutal Crackdown in Tibet



SKY BURIAL

by Blake Kerr, photos by John Ackertly, foreword by H.H. the Dalai Lama, intro. by Heinrich Harrer. 186 pp. #SKBU \$12.95

This a riveting, first-hand account by Blake Kerr, an American doctor who inadvertently walked into one of the grimmest scenes of political oppression in the world. Blake Kerr had just graduated from medical school and was visiting Tibet with his old college friend, John Ackertly. They were enjoying the sights and sounds of Lhasa, the capital of Tibet, and hitch-hiking to Everest, where they "humped loads" for an American expedition assaulting the mountain.

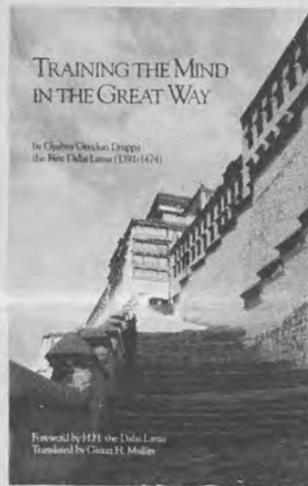
Upon returning to Lhasa, Kerr and Ackertly swiftly became aware of the oppressive character of the Chinese occupying forces and their efforts to eradicate Tibetan culture. A series of demonstrations by Tibetan monks exploded into pro-independence protests greater than anything witnessed by foreigners since China entered Tibet in 1949.

Kerr and Ackertly attempted to aid the rebels, but were arrested and endured a brief, harrowing imprisonment. Their efforts to alert the international media met with success. After their forced departure from the country both Kerr and Ackertly became activists committed to ending China's oppression.

"This is the best account of the 1987 Tibetan uprising against Chinese police control in Lhasa and the subsequent crackdown on dissent. Blake Kerr captures the beauty, terror, and tragedy of Tibet."—*Washington Post*

TRAINING THE MIND IN THE GREAT WAY

by Chögye Chökyi Drenpa (the First Dalai Lama (1392-1432))



TRAINING THE MIND IN THE GREAT WAY

by the First Dalai Lama
trans. by Glenn H. Mullin
intro. by the Dalai Lama
174 pp. #TRMIGR \$12.95

The attitude of self-cherishing and the habit of ego-grasping are considered by Buddhist teachers as the two greatest enemies to happiness and peace of mind. By practicing the mind training (lojong) methods for developing great compassion and the blissful wisdom of emptiness presented in this famous teaching by the First Dalai Lama, these two syndromes can be transformed and eventually overcome.

"For me, the lojong tradition stands as the heart of the Buddha's message of peace. It teaches us how to regard others with the dignity and care that they deserve, and also how to transcend the limitations of conventional ego-grasping. Kindness is a universal need, and it is something that we all appreciate being shown."—The Dalai Lama

Unique Tenets of the Middle Way Consequence School



UNIQUE TENETS OF THE MIDDLE WAY CONSEQUENCE SCHOOL

by Daniel Cozort, Ph.D.
632 pp., Tibetan text, glossaries, bibliography, index, 6 x 9"
#UNTEMI \$29.95 paper,
#UNTEC \$45 cloth, February

According to Tibetan traditions, the Indian Buddhist Prasangika-Madhyamika school is the one that represents the final, literally true thought of the Buddha. *Unique Tenets of the Middle Way Consequence School* presents and analyzes the issues that separate that school from the other principal schools of Buddhism—issues such as the existence (or non-existence) of an external world, the way in which karma and reincarnation operate, the nature of consciousness, the nature of time, and the status of Arhats (enlightened, but not omniscient, beings). Parts Two and Three of the book are annotated translations of Tibetan texts that are used as source books in monastic education. Also included are a trilingual glossary and an extensive bibliography.

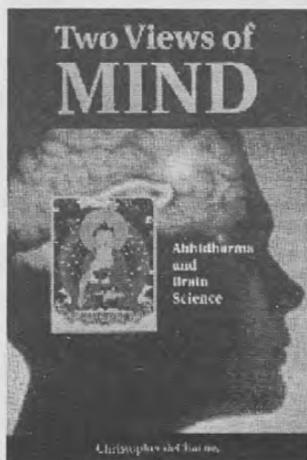


TAKING THE KALACHAKRA INITIATION

by Alexander Berzin
199 pp., #TAKAIN \$12.95

Kalachakra is a system of highest tantra practice for overcoming the limitations imposed by historical, astrological and biological cycles, so as to become a Buddha for the benefit of all. Since 1970, many great Tibetan masters, especially His Holiness the Dalai Lama, have been conferring the initiation in India, Mongolia and the West, empowering prepared practitioners to engage in its meditations. Large numbers of people also attend as interested observers and gain inspiration for their spiritual growth.

Taking the Kalachakra Initiation is an expansion of oral teachings that Alex Berzin has given during several Kalachakra initiations to help both participants and observers make their experience more meaningful. It explains on a practical level and in everyday language the theory of tantra, the vows, commitments and their implications, the factors to consider in deciding if one is ready to attend as an active participant, how to visualize, and the most important thoughts and feelings for participants and observers at each step of the empowerment. It presents the variations in the Kalachakra initiation procedures of the four lineages of Tibetan Buddhism, and discusses the relation between the Kalachakra teachings and karma, astrology, Tibetan medicine, the fabled land of Shambhala, and world peace. This book is helpful for those who have already attended the initiation to make more sense of their experience, and for those interested in tantra in general to understand Kalachakra and the psychological implications of the initiation process.



TWO VIEWS OF MIND
Abhidharma and
Brain Science
by Christopher deCharms
250 pp. #TWVIMI \$14.95

This book presents a clear and readily understandable overview of the understanding of perception, thought, and awareness in Tibetan Buddhist psychology and in Western neuroscience.

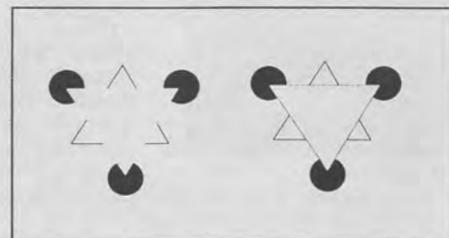
In this ground-breaking work, Christopher deCharms lays out the Buddhist theory of perception side-by-side with the scientific view arising from recent discoveries of Western neuroscience on the brain activity of human cognition. He discovers insights from each system that may suggest exciting new approaches to perennial problems that the other has not been able to resolve.

Directed to non-specialists, the approach is not to seek vague similarities between eastern and western ideas but to focus on the differences between the two traditions in methodology, assumptions, and purpose. The two systems are beautifully complementary in the different areas of mind that they place their major emphasis upon, and thus the conclusions that they are able to draw. It is precisely these differences which lead to the possibility of each tradition learning from the other, and bringing the insights from two major approaches to understanding the mind together.

Two Views of Mind opens the door to a new era of fertile dialogue between two great wisdom traditions by its innovative approach to the way Buddhism and Western science should be thinking about each other.

Included in the book are interviews with H.H. the Dalai Lama, Gen Damcho, Kamtrul Rinpoche, and Lati Rinpoche.

Christopher deCharms is a cognitive neuroscientist at the Keck Center for Integrative Neuroscience at the University of California, San Francisco. His work focuses on how perceptions, thoughts, and subjective experiences can arise from the biological machinations of the brain. This question centers on what it is to be aware, both at the level of experience and at the level of the underlying neural processes. He has also investigated the understanding of mind arising from the traditions of Tibetan medicine and Tibetan psychology by working and studying with a number of Tibetan physicians and lamas.



THE DALAI LAMA

Because of the increasing interest in His Holiness the Dalai Lama, we are including here a number of books that discuss his life and teachings.

DALAI LAMA, The Nobel Peace Laureate, SPEAKS
by Vijay Kranti. 198 pp., 132 b&w photos, 8 3/4 x 11", #DALASP \$42 cloth

As long as space remains,
As long as living beings' sufferings remain,
I will be there to serve them,
And to dispel their misery.

—H.H. the Dalai Lama, quoting Shantideva

Fantastic photos from a senior correspondent for *India Today*—Vijay Kranti has been following His Holiness for over 17 years. He interviewed the Dalai Lama on at least three dozen occasions and also accompanied him twice during his journeys to the remote Himalayan regions of Zaskar, Kargil and Leh in Ladakh. The photos, combined with an excellent text and long personal interview with His Holiness, make this a book to own.



FREEDOM IN EXILE: The Autobiography of the Dalai Lama
256 pp., 16 black & white photos, #FREX \$12

In this landmark book the Dalai Lama tells his story—from his remarkable childhood as the leader of 6 million Tibetans through the crisis of the Chinese invasion up to the present life in exile and re-establishment of his culture in India.



THE DALAI LAMA: A POLICY OF KINDNESS
compiled & edited by Sidney Piburn. 152 pp., #POKIL \$10.95

• "...This is a very important collection...the writings are well chosen...most highly recommended."—*Library Journal*

"The Dalai Lama: A Policy of Kindness brought me gently and pleasantly into the life and mind of this extraordinary spiritual leader and assured the success of my interview with him."—Bill Moyers, PBS Television, Public Affairs TV, Inc.

"The style with which the editor captured the essence of this remarkable individual prevails in the excellent choice of material. *A Policy of Kindness* is ideal...the selections have substance, are beautifully written, and cultivate a rich sense of depth and versatility on themes that range from an intimate look into the life of the Dalai Lama to his thoughts on an assortment of current topics...elegant, inexpensive and captivating."—*The Book Review*

THE FOURTEENTH DALAI LAMA: Spiritual Leader of Tibet

by Whitney Stewart. 128 pp., 53 b&w and color photos and line drawings, ages 10 to adult, #FODALA \$17.95 cloth

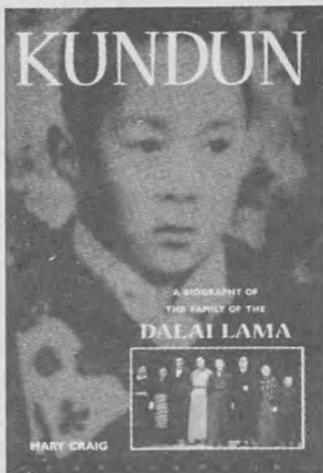
Whitney Stewart recounts the Dalai Lama's fascinating life story. For his tireless efforts in promoting non-violence and human rights, he was awarded the Nobel Prize for peace in 1989. He is a spiritual leader known and loved around the world.



New edition!

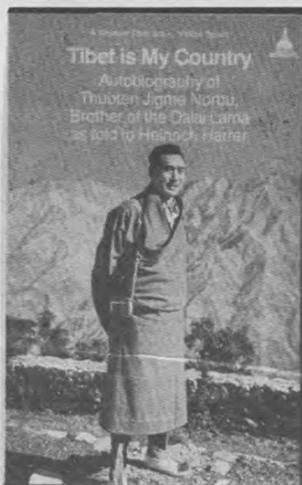
MY LAND AND MY PEOPLE
by the Dalai Lama. 271 pp. #LAPE \$12.99

This autobiography is the *only* life account written by the Dalai Lama himself. As a young man in exile, he wrote this dignified testament which re-creates the miraculous search that identified him as the reincarnated leader of his country. It paints a rare, intimate portrait of Tibetan Buddhism—a way of life that would end with a terrifying foreign invasion surpassing sanity and reason. It reveals the evolution of the Dalai Lama from a gentle monk to a world leader who is still struggling to this day to free his country.



KUNDUN: A Biography of the Family of the Dalai Lama
by Mary Craig. 392 pp. #KUN \$26 cloth

Mary Craig's portrayal is the first to focus on the Dalai Lama's family—his parents, four brothers, and two sisters. Her portraits of the Dalai Lama's siblings and their involvement in bringing the plight of the Tibetan people to the international scene are particularly compelling. This book is an easy, enjoyable and informative read—and it is not at all related to the feature length film with the same name.



TIBET IS MY COUNTRY: An Autobiography of Thubten Jigme Norbu, Brother of the Dalai Lama, as Told to Heinrich Harrer

trans. by Edward Fitzgerald. 276 pp. #TICO \$16.95

For many years Heinrich Harrer kept a close friendship with Thubten Norbu and together they wrote this autobiography of Norbu's own life and the last decades of free Tibet's history.

TIBET: MY STORY

by Jetsun Pema. 304 pp. #TIMYST \$24.95 cloth

In *Tibet: My Story*, Jetsun Pema, younger sister of H.H. the Dalai Lama, presents her story from growing up with her brother in pre-invasion Tibet, to her work today as a minister in the Tibetan government. Her account reveals both day-to-day and monastic life as well as popular traditions and practical Buddhist wisdom. She provides a first-hand account of some of the most turbulent years in her country's history as well as documenting the ongoing work for a free Tibet.

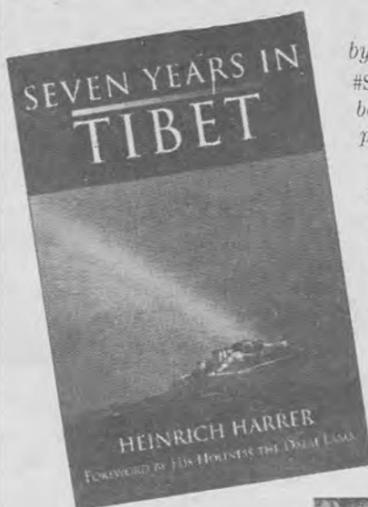
"Jetsun Pema is perhaps the most admirable woman I have had the privilege of meeting."—Jean-Jacquet Annaud, director

NOBEL PEACE PRIZE AND THE DALAI LAMA

compiled & ed. by Sidney Piburn. 72 pp. #NOPEPR \$4.50

Here are the two major addresses given by the Dalai Lama in Oslo, Norway and statements by the Nobel Committee on the presentation of the award. Comprising a succinct statement of his personal and political philosophy, these addresses also show the great depth, warmth and humor of the Dalai Lama as a person and statesman.

SEVEN YEARS IN TIBET



by Heinrich Harrer
#SEYETI \$13.95 Order before April 15 and purchase it for \$11.85!

This exciting and enjoyable classic work of travel and brilliant observation is now reissued with 15 photographs. During WWII, Heinrich Harrer, a youthful Austrian adventurer, escaped from an Indian internment camp into Tibet to become a confidant to the young Dalai Lama.

Now a major motion picture!



Fine Art Print

H.H. THE XIV DALAI LAMA, TENZIN GYATSO
Kalachakra Initiation, Bodhgaya, India 1974,
 photo by John Smart. 16 x 21" #DALAPR \$15

This is one of the most beautiful photographs of His Holiness that we have ever come across. It was taken by world-renowned photographer John Smart in 1974 when His Holiness was thirty-nine years of age and conducting the Kalachakra Initiation before an audience of three hundred and fifty thousand. There is remarkable presence in the photograph as the Dalai Lama's eyes meet the camera. The photographer used a Linhof large format 4 x 5" camera for incredible detail in creating this superb photograph. Then, in a supervised custom tri-tone printing, these poster-sized fine art prints were produced. The photographic image measures 12 x 16" on a 16 x 24" sturdy weight, acid free, high quality printing paper.



H.H. THE XIV DALAI LAMA, TENZIN GYATSO
 photograph by Don Farber, 16 x 21" #LADALA \$10

A classic full-color portrait of His Holiness, taken at the time of the 1989 Kalachakra in Los Angeles. It is an impressive full-color image with a black background.



THE DALAI LAMA POCKET PUJA

#DALAPP
 measures 2 1/4 x 3 1/2"
 \$2.50

Four-color photo of His Holiness printed in best-quality vinyl. Must be seen to be appreciated. With long-life prayer and Shantideva's bodhisattvas' aspirational prayer on the reverse side.



Four card images of His Holiness!

Due to popular demand, we picked four of our favorite images of His Holiness to offer you. They are high-quality photos, measuring 4 x 6" and are \$1 ea. Quantity discounts are available.



H.H. The Dalai Lama (in his garden) #DL1



H.H. The Dalai Lama (portrait) #DL3



H.H. The Dalai Lama (at a teaching) #DL2



H.H. The Dalai Lama (informal address) #DL4



COMMENTARY ON THE THIRTY-SEVEN PRACTICES OF THE BODHISATTVA

by H.H. the Dalai Lama;
 translated by Thubten Jinpa and Jeffrey Hopkins. 8 cassettes,
 #COTHS \$49.95

This video collection is based on teachings given by the Dalai Lama in July of 1989 at the Santa Monica Civic Auditorium prior to the Kalachakra Empowerment. *The Thirty-Seven Practices of the Bodhisattva* is a popular short text written by the Sakya scholar Togme Zangpo in the fourteenth century. His succinct and simple verses summarize the quintessence of the Mahayana path, and include sections on the six perfections and the ways to cultivate bodhicitta.

COMMENTARY ON THE THIRTY-SEVEN PRACTICES OF THE BODHISATTVA

by H.H. the Dalai Lama;
 translated by Thubten Jinpa and Jeffrey Hopkins. 6 videos, 12 hours, #COTHSV \$79.95

This video collection is based on teachings given by the Dalai Lama in July of 1989 at the Santa Monica Civic Auditorium prior to the Kalachakra Empowerment and is described about under the audio tapes.

THE PRECIOUS GARLAND: A commentary by His Holiness the Dalai Lama

by H.H. the Dalai Lama;
 translated by Thubten Jinpa. 6 video cassettes, #PRGATA \$119.95

"Of all the religious writings of the Mahayana Buddhist tradition, it could be said that Shantideva's *Guide to the Bodhisattva Way of Life* and Nagarjuna's *Precious Garland* together remain the foundational texts outlining the noble, selfless career of the Bodhisattva."—Geshe Thupten Jinpa

This is the Dalai Lama's commentary on Nagarjuna's *Precious Garland, An Epistle to a King* given in Los Angeles in June of this year (1997). He focuses mainly on the first chapter but includes overviews of the other four and elaborations on important sections.

Nagarjuna is renowned for his penetrating analysis of reality. In the *Precious Garland*, he offers intimate counsel on how to conduct one's life and how to construct social policy that reflects Buddhist ideals. The advice for personal happiness is concerned first with improving one's condition over the course of lifetimes and then with release from all types of suffering, culminating in Buddhahood. Nagarjuna describes the cause and effect sequences for the development of happiness within ordinary life as well as the practices of wisdom realizing emptiness and compassion that lead to enlightenment. He describes a Buddha's qualities and offers encouraging advice on the effectiveness of practices that reveal the vast attributes of Buddhahood.



THE DALAI LAMA.
 8 1/4 x 11 3/4" #DALAPO \$4.50

A poster image of His Holiness—a beautiful close-up of his face and shoulders.

THE PRECIOUS GARLAND: A commentary by His Holiness the Dalai Lama

by H.H. the Dalai Lama;
 translated by Thubten Jinpa. 12 cassettes in vinyl case, prayer booklet included, #PRGATA \$79.95

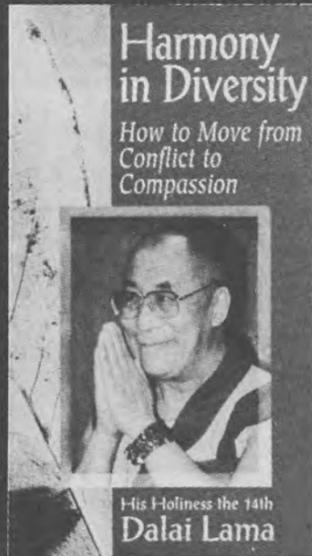
This is a recording of the Dalai Lama's commentary on Nagarjuna's *Precious Garland, An Epistle to a King* given in Los Angeles in June of this year (1997). This is a high-quality recording that focuses mainly on the first chapter but includes overviews of the other four and elaborations on important sections. The tape set also includes a small booklet with translations of a popular praise to Nagarjuna, *The Light of Madhyamika, In Praise of the Glorious Protector Nagarjuna*, and a twenty-verse prayer from chapter five of the *Precious Garland*.

New Video

HARMONY IN DIVERSITY: How to Move from Conflict to Compassion

by H.H. the Dalai Lama. 50 min. #HADI \$19.95

In May, 1997, the Dalai Lama spoke in the Cathedral of St. John the Divine in New York. He shares his views on the value of diverse cultures, on the importance of balancing individual freedom with the needs of society as a whole, and on education, the environment, and the future.

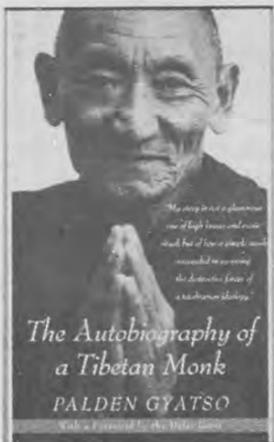


ABHIDHAMMA STUDIES: Buddhist Explorations of Consciousness and Time
by Nyanaponika Thera. 176 pp.
#ABST \$16.95

The Abhidhamma maps out with remarkable rigor and precision the inner landscape of the mind to be crossed through the practical work of Buddhist meditation. The author penetrates the formidable face of Abhidhamma study by making its principles intelligible.

ALTRUISM AND REALITY
by Paul Williams. 288 pp. #ALRE \$48 cloth

Paul Williams interprets selected verses from the eighth and ninth chapters of the Bodhicaryavatara. Nearly half the book consists of a new essay, "The Absence of Self and the Removal of Pain: How Santideva Destroyed the Bodhisattva Path." Williams seeks to engage in a critical way with central issues of Buddhist thought relating to the coherence of a reductionist model of the person. He also shows how the Bodhicaryavatara comes to be used by the different Tibetan traditions according to their differing overall religious and philosophical agendas.



THE AUTOBIOGRAPHY OF A TIBETAN MONK

by Palden Gyatso with Tsering Shakyia, fore. by the Dalai Lama. 272 pp., 11 b&w illus., #AUTIMO \$24 cloth

Born in 1933, Palden Gyatso was ordained as a Buddhist monk at the age of eighteen. Through sheer determination, he won a place as a student at Drepung Monastery, one of Tibet's "Three Greats," where he came to spiritual and intellectual maturity. After the Chinese invaded in 1950, Tibet's culture was systematically destroyed. The religious orders were denounced as exploitative and monks were forced to attend pro-socialist study sessions in place of study and worship. In 1959, along with thousands of other monks, Palden Gyatso was forced into labor camps and prisons. He would spend the next thirty-three years of his life being tortured, interrogated, and persecuted simply for being a monk.

After his release from prison in 1992, Palden Gyatso escaped across the Himalayas to India, smuggling with him the instruments of his torture. Since then, he has devoted himself to revealing the extent of Chinese oppression in Tibet and the atrocities he endured.



Children's Book

BUDDHA STORIES
by Demi. 28 pp., gold line drawings and text on cobalt blue paper, 10 1/4" square, #BUST \$16.95

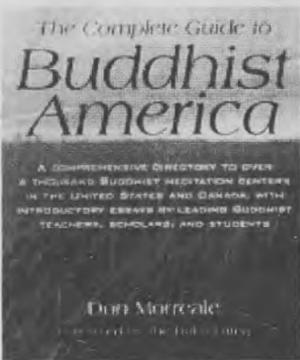
Eleven Jataka tales, each illumined with golden illustrations make this an excellent book for kids and adults.



BUDDHIST MASTERS OF ENCHANTMENT: The Lives and Legends of the Mahasiddhas

trans. by Keith Dowman, illus. by Robert Beer. 208 pp., 6.5 x 9," 30 color plates, 26 line drawings, #BUMAEN \$20 cloth

These beautifully illustrated stories of the Mahasiddhas, men and women who attained enlightenment and magical powers by both disregarding convention and penetrating to the core of life, reveal a way through human suffering into a spontaneous and free state of oneness with the divine.



THE COMPLETE GUIDE TO BUDDHIST AMERICA

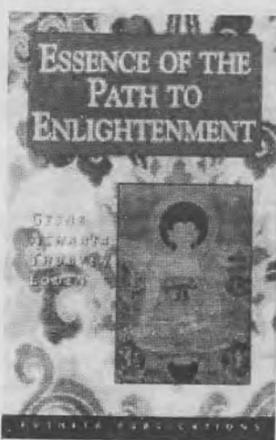
by Don Morreale, fore. by H.H. the Dalai Lama. 464 pp. 136 illus., 8 x 9," #COGU \$19.95

This is a completely revised and vastly expanded edition of Buddhist America. In addition to being thoroughly updated, this new edition contains more than twice the number of listings and articles.

BHUTAN: Mountain Fortress of the Gods

ed. by Christian Schicklgruber and Francoise Pommarot. 280 pp., 204 color photos, 9 x 12," #BHMOFO \$75 cloth February

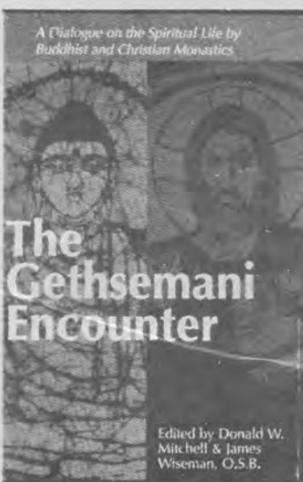
Bhutan is the only country in the world where Tibetan Buddhism is the state religion. *Bhutan* provides a stunning portrait of the land, people and religion of this real-life fairy-tale kingdom. Traditional arts, crafts, and architecture, topography, flora, fauna, as well as its rich ethnic and linguistic diversity are explored in word and image.



ESSENCE OF THE PATH TO ENLIGHTENMENT

by Geshe Acharya Thubten Lodon. 346 pp., 16 line drawings, 4 color plates, #ESPAEN \$25

A clear presentation of the Lam Rim teachings. It discusses the stages of spiritual development, leading the reader progressively through deeper levels of the path. A great introduction to Tibetan Buddhist practice.



THE GETHSEMANI ENCOUNTER: A Dialogue on the Spiritual Life by Buddhist and Christian Monastics

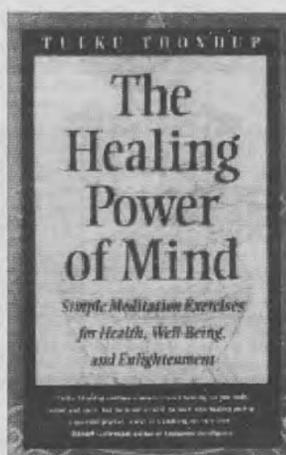
ed. by Donald W. Mitchell & James Wiseman, O.S.B., 306 pp. #GEEN \$29.95 cloth

In July 1996, at the request of His Holiness the Dalai Lama, an historic five-day meeting occurred at the Abbey of Gethsemani, in Trappist, Kentucky of close to fifty leading Buddhist and Christian nuns, monks and other practitioners from many traditions. The theme was the spiritual life in the Buddhist and Christian monastic traditions. The subjects range from the nature of ultimate reality and spirituality to prayer, meditation and spirituality and society. His Holiness spoke four times and real dialog occurred. The conference revealed much of the mystical life of both Christians and Buddhists and this book offers a wider audience the opportunity to participate in this rare event.

NIRVANA AND OTHER BUDDHIST FELICITIES

by Steven Collins. 655 pp. #NIBUFE \$75 cloth

What is nirvana? This book presents a new answer to the question. Part One distinguishes between systematic and narrative thought in the Pali texts of Theravada Buddhism, looking at the place of nirvana in both. Part Two explores other Buddhist utopias and relates Buddhist utopianism to studies of European and American utopian writing. Steven Collins discusses these issues in relation to textuality, world history, and ideology in pre-modern civilizations, aiming to contribute to a new vision of Buddhist history that integrates the inside and the outside of texts.

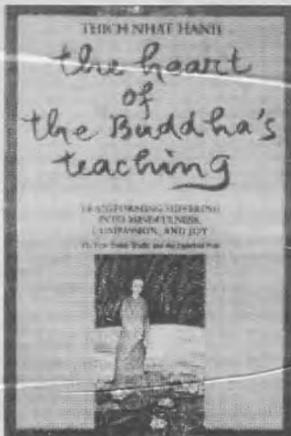


In paperback

THE HEALING POWER OF MIND: Simple Meditation Exercises for Health, Well-Being, and Enlightenment

by Tulku Thondup, foreword by Daniel Goleman. 250 pp. #HEPOMI \$15

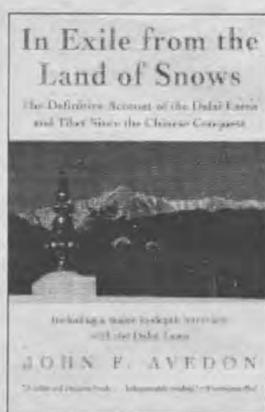
Awaken the healing power of the mind by working with your energies. Following an overview of healing meditation there are 48 exercises for healing various mental and physical problems: clearing energy blocks, healing our emotions, healing through sound, healing with light and the elements, healing with nature's energy and daily activities that become healing experiences. Also, Tulku Thondup offers seven major Buddhist meditations for healing everyday problems and releasing the grip of our habits.



THE HEART OF THE BUDDHA'S TEACHING: The Four Noble Truths and the Eightfold Path

by Thich Nhat Hanh. 225 pp. #HEBUTE \$20 cloth April

A clear explanation of the basic teachings of Buddhism—the Four Noble Truths and the Eightfold Path. These teachings are a time-tested means to transform our suffering into mindfulness, compassion and joy.



IN EXILE FROM THE LAND OF SNOWS

by John Avedon. 391 pp. #EXLASN \$16

This new edition has the extensive "An Interview with The Dalai Lama" by John Avedon.

"The detailed life stories Avedon recounts are nothing short of stunning."—*Denver Post*

This is a well-written record of the destruction of an ancient civilization, and of the reconstruction abroad of Tibetan culture.

"No cultural and political saga of our time is more terrible, compelling and inspiring. Avedon has thoroughly searched it out and presented it colorfully and with moral force."—*Boston Globe*



JEWEL TREASURY OF ADVICE: One Hundred Teachings from the Heart

by Drikung Dharmaradza, trans. by Khenpo Konchog Gyaltsen Rinpoche & Rick Finney. 100 pp. #JETRAD \$9.95

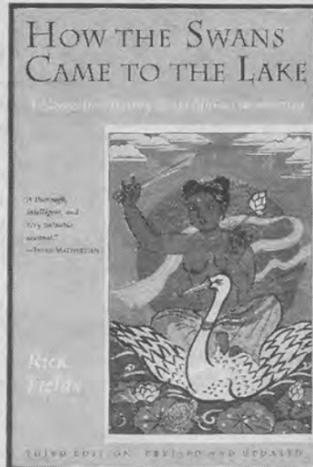
Drikung Bhande Dharmaradza was the reincarnation of the first Drikung Kyabgon Chungtsang Rinpoche. Dharmaradza presents in verse the entire structure of the Buddhist path. The teaching begins with impermanence and covers many topics including the nature of mind, meditation and how the disciplines and vows of the three yanas may be practiced without contradiction.

HOW THE SWANS CAME TO THE LAKE: A Narrative History of Buddhism in America

by Rick Fields. 434 pp., third edition, revised and updated, 49 b&w photos, #HOSWCA \$28

"I found this book crammed with the sort of lively and accurate information which I had for years been longing to find assembled. The leading characters emerge with a quality of independence and individuation that certainly dispels any stereotype of the Buddhist practitioner, teacher, or layman."—Nancy Wilson Ross, *The Washington Post*

This new updated edition includes much new information about recent events in Buddhist groups in America and discusses such issues as spiritual authority, the role of women, and social action.





PILGRIM: Photographs
by Richard Gere

with a foreword by H.H. the Dalai Lama, an intro. by Richard Gere and a poem by Patti Smith. 144 pp., 12 x 13," 64 b&w photos, map, #PI \$75 cloth

Richard Gere has for many years been one of the most outspoken defenders of the Tibetan people. As a student and friend of the Dalai Lama, he has made numerous journeys throughout India, Nepal, Zaskar, and Tibet. He is also a committed photographer who has worked extensively within these regions. He has begun showing his photographs in museums and galleries around the world to universal acclaim. Gere's photographs are striking and atmospheric. Reproduced on luxurious, uncoated stock, in an oversized format, Pilgrim draws the viewer within the aura of this spiritually vital world through Gere's personal vision.



QUEER DHARMA:
Voices of Gay Buddhists

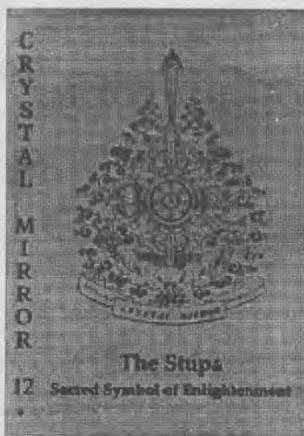
ed. by Winston Leyland. 416 pp. #QUDH \$19.95

Over thirty-five writers and fifty separate works are featured in this ground-breaking book. Gay people write about their sexuality and spiritual life and how they've integrated the two. Topics are divided into six major sections: Buddhism and Homosexuality; Historical Essay; The Dharma and Gay Life: Personal Accounts; Interview with John Giorno; Essays on Contemporary Buddhism and Homosexuality; Gay Fiction on Buddhism Themes; Dharma Poetry, including work by Allen Ginsberg. This is a substantial text on the subject. In our opinion, the only thing queer about this book is the cover.

THE REFLEXIVE NATURE OF AWARENESS (Rang Rig): A Tibetan Madhyamaka Defense

by Paul Williams. 288 pp. #RENAAW \$48 cloth

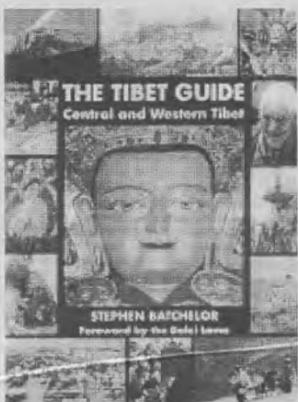
According to Tsongkhapa, one of the difficult points in understanding Madhyamaka philosophy is the way in which Prasangka Madhyamaka does not accept even conventionally that reflexivity is an essential quality of awareness—that in being aware there is also an awareness of aware. One of the most systematic refutations of Tsongkhapa's approach to this issue can be found in the commentary to the ninth chapter of the Bodhicaryavatara by the Nyingma lama Mipham, together with Mipham's own replies to his subsequent critics. Paul Williams examines these conflicting views in their Indian and Tibetan context.



THE STUPA: Sacred Symbol of Enlightenment

Crystal Mirror Series Vol. 12, ed. by Elizabeth Cook. 437 pp., 218 photos, 140 in color, 7 x 10" #STSASY \$35

Traditional texts and prayers, historical anecdotes, architectural sketches, and an in-depth exploration of the eight great stupa forms with over 200 photographs of stupas from around the world present the vast and rich tradition of knowledge associated with the stupa.



TIBET GUIDE

by Stephen Batchelor. 424 pp., 110 color plates, 43 line drawings, 25 b&w photos, 20 maps & diagrams, 3 tables, #TIGU \$24.95

This completely revised and updated edition of the award-winning *Tibet Guide* contains an illustrated iconography guide, a phrase book, and a glossary of terms. Lavishly illustrated with color photos, maps, monastery floor plans, and rare photos of historic places as they once were, *The Tibet Guide* provides answers to questions about travel logistics as well as explanations of the history, politics and Buddhist culture of Tibet. A treasure for actual and armchair travelers alike, this definitive guide to Tibet, past and present, supplies detailed, practical advice on how to get the most out of trips to Tibet.

"This is the one—a truly important, fascinating, and utterly indispensable guidebook of Tibet." —Richard Gere

"Traveling in Tibet, I found *The Tibet Guide* indispensable. It is informative, exhaustive, and clearly written—both practically and scholarly." —Paul Theroux

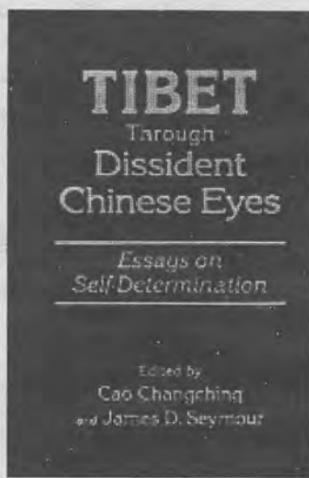
THE TRANSFORMATION OF SUFFERING: A Handbook for Practitioners

by Khenpo Konchog Gyalshen Rinpoche. #TRSU \$15.95 (Spring)

WAY TO BUDDHAHOOD: Instructions from a Modern Chinese Master

by Venerable Yin-shun. 416 pp., #WABU \$19.95

Drawing especially on the Madhyamaka tradition of Nagarjuna, Candrakirti, and Tsongkhapa, the Ven. Yin-shun presents the essentials of Buddhist thought that embraces the modern world without severing its traditional roots. The author is considered by some to be the foremost living Chinese Buddhist authority.



TIBET THROUGH DISSIDENT CHINESE EYES: Essays on Self-Determination

ed. by Changqing Cao & James Seymour. 160 pp. #TITHDI \$48.95 cloth

The world has not heard many Chinese voices supporting Tibetan self-determination. These essays by famous Chinese writers and activists will contribute towards changing the overall attitude to the issue of Tibet (especially that of the Chinese). It also demonstrates to the world the nature of the Chinese propaganda machine.



THE TIBETAN ART OF HEALING

paintings by Romio Shrestha, text by Ian Baker, fore. by H.H. the Dalai Lama. 192 pp. 9 x 12," color illustrations throughout, #TIARHE \$29.95

Delves into the powerful Tibetan philosophy of health and healing. This medical system, based on Buddhist beliefs, Ayurvedic healing practices, and ancient shamanic traditions, has been communicated through the centuries by intricate paintings of mandalas featuring plants, animals, deities, and mythical characters. Romio Shrestha, a Nepali master and innovator of the traditional Tibetan thangka style created these brilliantly complex images. Tibetan scholar Ian Baker explains the artistic, spiritual and curative aspects of the paintings.

WELCOMING FLOWERS from across the Cleansed Threshold of Hope: An Answer to the Pope's Criticism of Buddhism

by Thinley Norbu. 93 pp. #WEFL \$10

In the Pope's book, *Crossing the Threshold of Hope*, are serious misrepresentations of Buddhist doctrine which seemed to be based on misunderstandings. Thinley Norbu has identified and corrected these mistakes in order to dispel common misconceptions about Buddhism.

TIBETAN-CHINESE DICTIONARY

2 volumes, #TICHDI \$120

This was formerly a 3-volume set and has now been printed in two volumes. We just received 15 sets.

THE TIBETAN VINAYA: Guide to Buddhist Conduct
by Ven. Khenchen Thrangu Rinpoche, trans. by Sonam Palden & Chojo Radha. 132 pp. #TIVI \$15 cloth

The Buddha taught the Vinaya to monks and nuns so that they had a set of rules allowing them to devote their complete energy to reaching enlightenment. The Buddha did not simply give these rules all at once—he gave them in response to particular situations. In his discussion of vows, Thrangu Rinpoche explains how and why vows have changed over time in different Buddhist cultures



Translations by Sonam Palden and Chojo Radha

TAPES BY PEMA CHODRON



Because of the enthusiastic response to the books by Pema Chodron, author of *When Things Fall Apart*, Snow Lion would like to offer the following teachings on tape:

Be Grateful to Everyone (1)
#BEGREV \$10

How to transform difficult people and circumstances into the path of awakening. A good summary of the lojong path, teachings which make every experience useful in the path.

Facing the Monster (1) #FAMO \$10

Real peace of mind and stability do not come from denying the parts of ourself that we'd rather not look at—from labeling things good or bad and belittling ourselves for our continuing failures. If we instead learn to be compassionately aware of the many sides of our experience, the poisons we fear will slowly change into the virtues of patience and loving-kindness.

Generosity is Letting Go of Holding on to Yourself (1)
#GEISLE \$10

The Love that Cannot Die (6 tapes) #LOCADI \$49

Chodron expands our capacity for maitri, compassion, joy and equanimity. What blocks joy and true self-love? Holding an ideal that is so high we can't possibly meet it, and then using that to beat ourselves up. She discusses the seven near and far enemies of joy and peace and gives powerful methods for healing the energy drain of false self-concept.

Meditation Is Not about Getting It Right (1) #MEISNO \$10

Encourages us not to give up on the spiritual path when we fail to achieve our self-improvement goals.

The Paradox of the Cessation of Suffering (1) #PACESU \$10



Noble Heart: A Self-Guided Retreat on Befriending Your Obstacles (6 tapes) #NOHE \$59.95

Structured so that you can create your own retreat at home or at your meditation center, this complete curriculum delivers key teachings on how to recognize and cultivate the "soft spot" that is the gateway to your own noble heart. Pema teaches the four great catalysts of awakening: love, compassion, joy, and equanimity and advises how to draw strength from them every day, in any situation. She also guides us to understand the six paramitas and how to connect with your innate "unlimited friendliness" which can grow to contain the whole world. With four complete meditations, unique heart teachings, and Ani Pema's trademark humor, *Noble Heart* invites you to discover your own true strength. Nine hours of teaching plus a study guide and binder.

Three Kinds of Laziness (1)
#THKILA \$10

How the paramitas of exertion and meditation are the perfect antidote for discouragement and depression.

Working with Pain: How to Develop Inner Strength (5 tapes) #WOWIPA \$45

Pema Chodron teaches the methods of lojong and tonglen for transforming suffering.

NEW TAPES, MUSIC & CHANTS

FEEDING THE DEMONS: Relaxing Dualism

by Tsultrim Allione (1) #FEDE
\$10

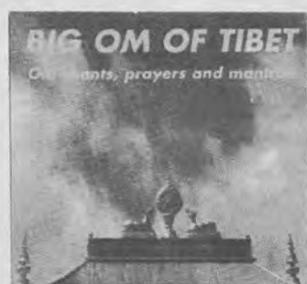
Ignoring or attacking the demons within us only makes them grow larger. Paradoxically, acknowledging and feeding the parts of ourself that we are most afraid or ashamed of turns out to be the most effective way of disarming their power and reintegrating them back into the original wholeness from which they came. Allione explains the practice of chod and guides us in meditation.

TWO TAPE SETS BY ROBERT THURMAN

Robert Thurman gave a two week teaching on self-deconstruction and self-creation at the California Institute of Integral Studies.

The Yoga of Identitylessness
(8 tapes) #YOID \$49

The Yoga of Self-Creation
(8 tapes) #YOSECR \$49



BIG OM OF TIBET: Om chants, prayers and mantras

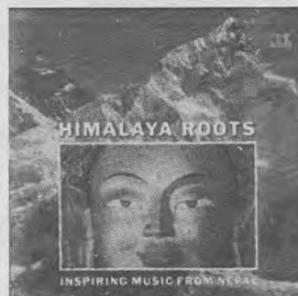
recording by Stefan Ackermann.
62 min. CD #BIOM \$18

Recorded in monasteries in the Himalayas, this CD transports the listener to real life ceremonies in the actual monasteries and nunneries—not some LA recording studio. Traditional chants of Yamantaka, Mahakala, 1000 Buddhas, Offering the Mandala and others.



TRANCE TARA by Jonathan Goldman. CD #TRTA \$17

This is a musical offering to Tara with Tibetan overtone chanting, mantric choral chanting, tribal drumming, Tibetan singing bowls and bells. "Tantric Tara" contains the mantra *Om Tara Tu Tare Ture Svaha* with males and female voices and instruments. "Dreamtime Tara" is a trance dance mix featuring dominant drumming. All sounds are acoustic and naturally created.



HIMALAYA ROOTS: Inspiring Music from Nepal CD #HIRO \$18

Classical Nepali music featuring flute, sarangi, tabla, cymbal just like you hear in Kathmandu.

TIBETAN BUDDHISM: Tantras of Gyuto recorded by David Lewiston, CD #TIBUCD \$18

The tantric chants of the Sangwa Dupa (Guhyasamaja) and Mahakala are performed in Dalhousie, India by the monks of Gyuto Tantric College. The sound of the full monastery chanting is impressive.



TIBET IS CALLING: Authentic Folksongs from Tibet

54 min. CD #TICA \$18

This CD recording of wonderful Tibetan folksongs contains songs with clear solo vocal. It is one of the best recordings we have heard—the melodies are moving. It has been produced to aid the Ganden Shartse Monastery.

NEW DHARMA ITEMS

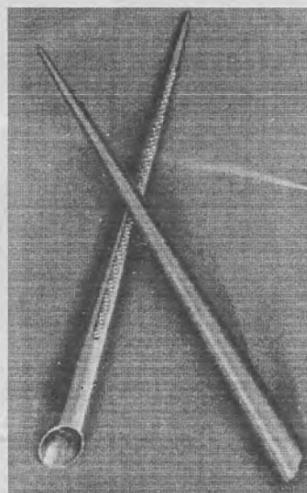


TARA HEALING INCENSE GIFT PACK

#TAINGI normally \$25, special offer \$20

Tara healing incense has been used for centuries for relief from stress, depression and tension. It is prepared according to the Tibetan medical system and is composed of 33 different pure & rare natural herbs. It is non-toxic and non-addictive. There are 19 six-inch sticks per box.

Tara Aromatic Centre of Tashi Choeling Monastery is supported by the Tibetan Refugee Self-help Fund (TRSHF). Its income is used for maintenance of monks at the Tashi Choeling Monastery.



TIBETAN CHAKPUS #TICH \$160 a pair

A pair of brass chakpus, made in the US for Namgyal Monastery, are now available to everyone who would like to try their hands at the ancient technique of sand painting. They are 10" long and have openings for sand dispersal of 1/16th and 1/32nd of an inch. See news section for the story on this item.

PEACE MANDALA SCREEN SAVER #PEAMASC \$40

Starting at the center of the Kalachakra Mandala, symbols representing the central deity and his consort appear. The mandala continues to grow until all the details are in place. System requirements: 386, 486, or Pentium based computer or higher. Microsoft Windows 3.1, Windows 95 or Windows NT. Super VGA compatible graphics card.

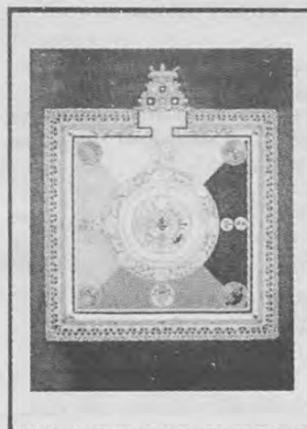


ETERNAL KNOT KEY CHAIN #ETKNKE \$20

Great-looking sterling silver eternal knot is attached to key ring.

TIBETAN SAND MANDALA JIGSAW PUZZLE #TISAMA \$15

The complex Kalachakra Mandala in 440 pieces! It is a 20 + inch diameter, full-color puzzle.



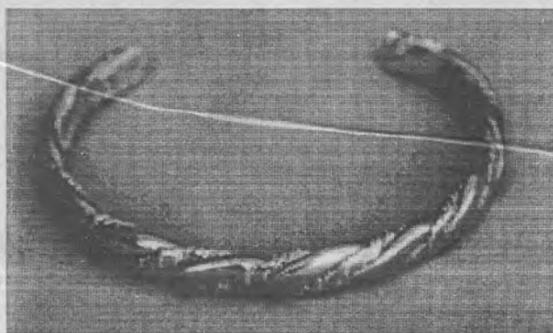
Wheel of Time Fire Offering
Sand Mandala notecard
5 x 7" #WHTIFI \$2



Wheel of Time Mind Mandala
notecard
5 x 7" #WHTIMI \$2

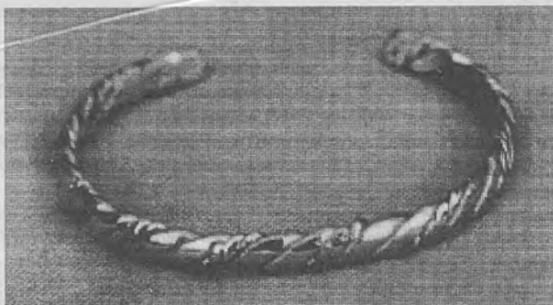
More healing bracelets!

These are high-quality American made bracelets of copper, brass and other metals.



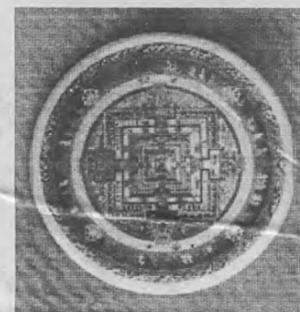
SEVEN METAL BRACELET #SEMEBR \$40

This is a seven-metal weave that is 5/16" wide.

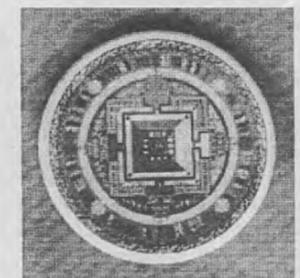


TIBETAN ROPE #TIRO \$25

This is a three-metal weave that is 1/4" wide.



Wheel of Time Mind Mandala
button
2 1/4" #WHTIBU \$3

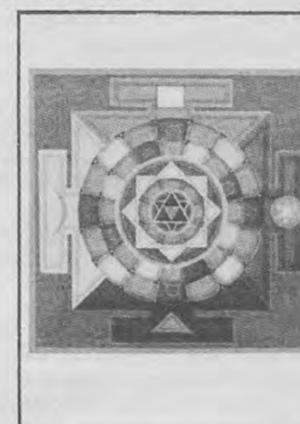


Wheel of Time Mind Mandala
magnet
2 1/4" #WHTIMA \$3

MORE CARDS FROM ANDY WEBER 4 x 6" \$1 ea.



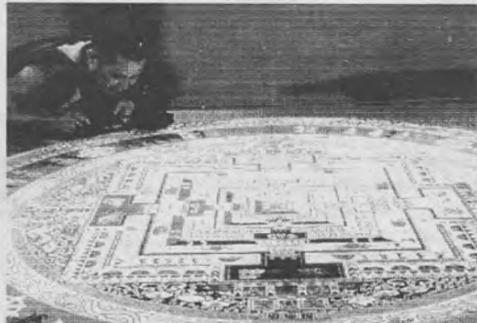
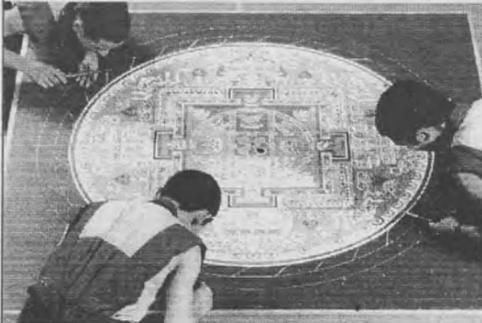
WDC9 Prajnaparamita



WDC14 Mandala of the Five Elements

WDC10 Samajavajra
WDC11 Heruka Chakrasamvara
WDC12 Mahakala
WDC13 Mandala of Avalokitesvara

New Mandala Cards from Namgyal



**Monks from Namgyal Monastery
Creating a Vajrabhairava Sand Mandala**
4 x 6" #NACA \$1

The monks from Namgyal Monastery, the personal monastery of H.H. the Dalai Lama, create a Vajrabhairava sand mandala in this lovely image.

**A monk from Namgyal Monastery
Creating a Kalachakra Sand Mandala**
4 x 6" #NACA \$1

A monk from Namgyal Monastery, the personal monastery of H.H. the Dalai Lama, creates a Kalachakra sand mandala.

MASKS from Bhutan!

We received a number of wooden masks that are hand-carved and brightly painted by skilled Bhutanese artisans. These Tibetan-style masks depict sacred animals. We only have one of each so please call for availability. There are two basic sizes, the larger ones are 6" wide, 6" high and 8" from back to front. The smaller ones are 4 1/2" wide, 5" high and 6" from back to front. The larger ones sell for \$250 and the smaller for \$150. Here's the selection:

Large: Dragon, Horse

Small: Deer, Horse, Boar, Snake, Monkey, Rat, Bull



Left: Dragon. Middle: A grouping. Right: Deer.

New!

SNOW LION DEITY CARDS

Here are fifteen thangka images of popular deities that we selected for the quality of the paintings. These simple, yet very elegant images were painted in the traditional manner and measure 4 x 6". We consider them the best cards available for people wanting clear, iconographic representations of deities. *By the way, since these are reproductions of thangkas, we can have any of these images painted for you, should you desire a full sized thangka.* These cards are \$1 ea.

- DC1 Shakyamuni Buddha
- DC2 Avalokiteshvara (Chenrezig)



- DC3 Manjushri (Jampal-yang)
- DC4 Green Tara (Drol-jang)
- DC5 White Tara (Drol-kar)
- DC6 Vajrasattva (Dorje-sem-pa)
- DC7 Medicine Buddha (Sangye Men-la)



DC8 Samantabhadra (Kuntuzangpo)



- DC9 Padmasambhava (Guru Rinpoche)
- DC10 Vajrakilaya (Dorje Phurba)
- DC11 Vajrayogini (Dorje Phagmo Naro Khachoma)



- DC12 Vajrayogini (Dorje Phagmo)
- DC13 Vajrakilaya (Black Thangka Dorje Phurba)
- DC14 Yamantaka Vajrabhairava (Dorje Jigje)



DC15 Machig Labdron

GOLDEN LETTERS



"In many ways the best guide to the Dzogchen teachings. Includes explanations of texts that were previously thought too secret to publish."—*Tricycle: The Buddhist Review*

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

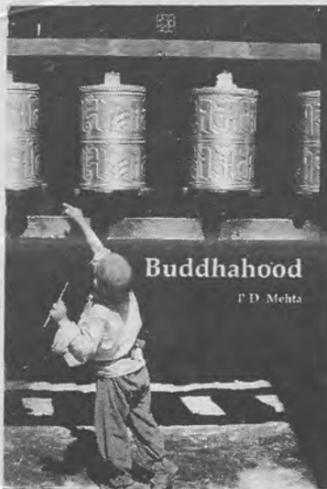
trans. & ed. by John Reynolds; foreword by Namkhai Norbu. 389 pp. #GOLE \$18.95

The essence of Garab Dorje's message is found in "The Three Statements that Strike the Essential Points." In the nineteenth century, the famous master Patrul Rinpoche wrote a brilliant commentary on these three statements together with the practices relating to them, entitled "The Special Teaching of the Wise and Glorious King." These important Dzogchen texts are here translated from the Tibetan; notes, commentaries, and glossary of terms are also included.

"Contains clear translations and detailed commentaries. John Reynolds is exceptionally qualified to translate Dzogchen teachings. Careful study and practice of the knowledge revealed in *The Golden Letters* is indispensable."—*The Mirror*

"Many of the meditative practices this book introduces are among the most profound ever to appear in published form."—*Shambhala Sun*

On Sale!



BUDDHAHOOD
by P.D. Mehta. 187 pp. #BU
\$15.95, now \$8

Buddhahood contains essays from *The Middle Way*, a leading U.K. Buddhist journal. Phiroz Mehta discusses Buddhism, yoga, chakras, and kundalini; meditation and the levels of absorption (form & formless); the nature of realization its stages; mindfulness and selflessness.

Closeout sale!



KEYS TO GREAT ENLIGHTENMENT
by Geshe Tsaltrim Gyeltsen. 176 pp. #KEGREN \$12.95

Contains a verse by verse exposition of *Eight Verses of Thought Training* and *The Thirty-Seven Bodhisattva Practices*. (This book is now called *Compassion: Key to Great Awakening* and sells for \$14.95)

On Sale!

TIBETAN NATION

A History of Tibetan Nationalism and Sino-Tibetan Relations



TIBETAN NATION: A History of Tibetan Nationalism and Sino-Tibetan Relations
by Warren W. Smith, Jr. 733 pp. #TINA was \$79.95 cloth, now \$59.95

"A monumental one-volume political history of Tibet, which is particularly comprehensive and up-to-date on Tibet's modern period. Dr. Smith's skillful reading of Chinese propaganda material, uncovering the process of Chinese Communist takeover of Tibet and the nature of its rule, is a triumph of discerning research."—Jamyang Norbu, Director of Amnye Machen Institute

This detailed history offers the most comprehensive account available of Tibetan nationalism, Sino-Tibetan relations, and the issue of Tibetan self-determination. Focusing especially on post-1950 Tibet under Chinese Communist rule, Smith analyzes Marxist-Leninist and Chinese Communist Party nationalities theory and policy, their application in Tibet, and the consequent rise of Tibetan nationalism.

STATUES

You can select from this current list high quality statues of various deities. These are among the very best that we have seen and we highly recommend them to you. Statues are gilted bronze with gold-painted faces unless otherwise stated. Contact us for photos of the images that you want:

We have a number of fine new statues that have just arrived from India. **Call/fax/e-mail/write for photos. Nearly any photo can be sent over the Internet as an email attachment. You always have 100% right of approval upon receipt of items!**

BUDDHA SHAKYAMUNI

3" #SSB-01 \$60
8" B1-5 \$295

CHENREZIG

8" C1 \$295
8" C2 \$295

GREEN TARA

8" T1 \$295
8" #207 \$295

KARMAPA

8" #58 \$325 16th Karmapa

MACHIG LABDRON

8" #1702-8 \$250
8" #1703-8 \$275 painted hair and jewels

MIPHAM (one of the great

Nyingma teachers, 1848-1912, in the lineage of Longchen Rapjampa)
8" #72 \$295 bronze

STUPA OF ENLIGHTENMENT

9" #100 \$360

VAJRADHARA

8" #215 \$295

VAJRASATTVA

8" #211 \$295
8" #VS1 \$295

WHITE TARA

12" #11A \$425
8" #T1 \$295



VAJRASATTVA
8" #VS1 \$295

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Malas		-Wheel of Life	5.00	CUCA39 Potala Rooftop		WDC7 Om Ah Hung	Wheel of Time Mind Mandala
-Bodhiseed	40.00	Ring-Om Mani Padme Hum		CUCA40 Tashilunpo Monastery		WDC8 Double Dorje	notecard, 5 x 7" \$2
-White Bone Mala	20.00	(silver)	17.00	CUCA41 Rebuilding of Garden		WDC9 Prajnaparamita	POSTERS
-Regular Bone Mala	20.00	Prayer Wheel	40.00	CUCA42 Monks of Nechung		WDC10 Samajavajra	H.H. the XIV Dalai Lama, Tenzin
-Linden Nut Disc	36.00	Purbas		CUCA43 Dharmachakra		WDC11 Heruka Chakrasamvara	Gyatso (Fine Art Print)
-Lotus Seed	24.00	-5"	12.00	CUCA44 Mandala Offering		WDC12 Mahakala	Kalachakra Initiation,
-Lotus Seed (with stones)	30.00	-9"	30.00	CUCA45 Chorten of Gyantse		WDC13 Mandala of Avalokitesvara	Bodhgaya, India 15.00
-Lotus Seed-pocket size	15.00	Serkyem (white metal)	28.00	CUCA46 Chorten of Gyantse		WDC14 Mandala of the Five	H.H. the XIV Dalai Lama, Tenzin
-Sandlewood, red & regular	14.00	Serkyem (brass)	26.00	CUCA47 Sakya Monastery		Elements	Gyatso (Color Poster) 10.00
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