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His Holiness Lungtok Tenpai Nyima A LIFE OF COURAGE, COMPASSION & WISDOM

by James Manganiello

His Holiness Men-ri Trizen Lungtok Tenpai Nyima is the leader of the indigenous Tibetan spiritual and cultural Tradition known as Yungdrung Bon. Now in his early seventies, Rinpoche is a vital and passionate man who embodies the fruit of long and deep spiritual practice. He is the 33rd Abbot of Men-ri Monastery, celebrated for its excellence in educating and training monks, located, since 1968, in Dolanji, Himachal Pradesh, India.

His Holiness works tirelessly to safeguard the Yungdrung Bon spiritual Tradition. This Tradition derives from the Buddha Tonpa Shenrab who, according to Bon scholars, dwelled in the land of Zhang Zhung 18,000 years ago. Bon culture and spirituality later moved from Zhang Zhung to Tibet. Sadly, the Bon people and their spiritual teachings were denigrated and, at times persecuted—for political reasons—within Buddhist Tibet.

There is now a growing appreciation for Yungdrung Bon culture and the profundity of its spiritual tra-

dition. The Bon Dzogchen teachings, for example, derive from the uninterrupted oral tradition known as the Zhang Zhung Nyan Gyu. Commenting on these highest of spiritual teachings, Ponlob Tenzin Namdak Rinpoche, the renowned Dzogchen master, noted that, beyond these teachings, Nothing exists.

His Holiness the 33rd Men-ri Trizen was born Sangye Tenzin in 1929. At 8, he became a monk at Kyong Tsang Monastery near his home in Amdo. At 16, he entered the Dialectical School, where, at 26, he earned his Geshe degree in Tibetan Medicine, Astronomy and Astrology.

His Holiness is a taskmaster who holds his students to the same work ethic and standards of compassion and excellence that characterize his own life. He is an accomplished scholar and physician who typically spends hours each day practicing and praying for the well being of others.

At 26, Sangye Tenzin completed an immense undertaking. He traveled to the Kingdom of Gyalrong in Eastern Tibet, where, using the King Trochen Gyalpo's wooden blocks, he printed



the entire Yungdrung Bon Kangyur containing over 100 sacred texts.

His studies at famous Yungdrung Bon monasteries, including Men-ri, Yungdrung Ling, Khana and Drepung in Lhasa, ended with the Chinese takeover in 1959. The Chinese destroyed most of the Yungdrung Bon sacred books. Sangye Tenzin fled on foot to Mustang and to India. He later left India, journeying to Samling Monastery in the Dolpo region of Nepal, to make copies of important texts to publish in India so that they could survive.

While at Dolpo, Sangye Tenzin met David Snellgrove, a prominent Oriental Studies scholar from the University of London. Professor Snellgrove later assisted Sangye Tenzin in pursuing Western studies there under a Rockefeller grant. In 1964, His Holiness returned to India to open a school for struggling Tibetan refugees, which he directed for three

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Is Buddhism Really Nontheistic?

by B. Alan Wallace, University of California, Santa Barbara

Buddhism is commonly distinguished on doctrinal grounds from monotheistic and polytheistic religions by the fact that it refutes the existence of a divine Creator, and indeed there is ample textual evidence in early Buddhist, Mahāyāna, and Vajrayāna treatises to support this claim.¹ However, a careful analysis of Vajrayāna Buddhist cosmogony, specifically as presented in the Atiyoga tradition of Indo-Tibetan Buddhism, which presents itself as the culmination of all Buddhist teachings, reveals a theory of a transcendent ground of being and a process of creation that bear remarkable similarities with views presented in Vedānta and Neoplatonic Western Christian theories of creation. In the following paper I shall present this Vajrayāna Buddhist theory in terms of its images of space and light in the creation of the universe, and I shall conclude with a

reappraisal of the non-theistic status of Buddhism as a whole.

Sūtrayāna Buddhist Antecedents

In the early Buddhist *suttas*, the Pāli term commonly translated as "world" (*loka*) refers not to some purely objective universe that exists independently of experience, but to the world experienced by sentient beings. The world that we as human beings experience, however, is not the only world, for there are other worlds in addition to our own²; but all worlds are said to be "unreal" and insubstantial like a bubble and a mirage.³ As for the origination of the six modes of consciousness by which human beings experience our world, the Buddha likened such origination to the production of fire by rubbing a fire-stick. As Peter Harvey points out, this Buddhist theory, like that of the Upanishads, takes for granted the

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His Holiness Karmapa Escapes Tibet

by Michael Doran, Karma Triyana Dharmachakra

We always believed that First Light 2000 would be an inspiration to all the world, and it was. What we could not have known was that His Holiness Karmapa would choose that time of practice and prayers to flee Tibet. His Holiness is now finally free!

His Eminence Tai Situ Rinpoche called today to confirm that His Holiness Karmapa, Ugyen Trinley Dorje arrived safely in Dharamsala, India on January 5, at 10:30 in the morning

Dharamsala time. He is currently with His Holiness the Dalai Lama and His Eminence Tai Situ Rinpoche.

His Holiness Karmapa left Tolung Tsurphu Monastery on December 28th with a handful of attendants. The flight from Tibet took seven days on foot. From Dharamsala, His Holiness is likely to spend some time at Sherabling, His Eminence Tai Situ Rinpoche's monastery, before journeying to Rumtek.

[Updates on this story can be found on the Internet at www.tibet.ca/

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The Crystal and the Way of Light



by Chogyal Namkhai Norbu
compiled and ed. by John Shane
176 pp., 23 line drawings, 30 b&w
photos #CRWALI, \$16.95

In *The Crystal and the Way of Light*, Chogyal Namkhai Norbu examines the spiritual path from the viewpoint of Dzogchen. He discusses the base, path and fruit of Dzogchen practice, and describes his education and how he met his principal master, who showed him the real meaning of "direct introduction to Dzogchen." By interweaving his life story with the teachings, he both sets Dzogchen in its traditional context and reveals its powerful contemporary relevance. The book is richly illustrated with line drawings and photos of Buddhist masters, meditational deities, and Dzogchen symbols.

"One of the most significant contributions to the understanding of Tibetan Buddhism to have appeared in recent years."—*The Middle Way*, Journal of the Buddhist Society, London.

Namkhai Norbu was born in eastern Tibet in 1938, and at the age of three was recognized as the incarnation of a great Dzogchen master. He received the full traditional education of a "trulku" or reincarnate lama, and went on to study and practice with several great masters in Tibet, before political events forced him to leave for India. He subsequently took up a post as Professor of Tibetan and Mongolian Language and Literature at the Oriental Institute, University of Naples. He continues to travel and teach extensively and has major centers in the USA and Italy.

This new edition has been extensively revised by John Shane and includes easily recognizable phonetic renderings of Tibetan names and terms.

Here is an excerpt from Chapter Seven of *The Crystal and the Way of Light*:

(Continued on page 10)



Good Morning Sera Jey! Help Provide Breakfast for 3,000 Monks

by Devon Cottrell Holmes

3,000 monks at Sera Jey Monastery are receiving training in the traditional way, but their diet is meager. The Monastery can only afford to provide one meal a day. This is a story of our visit and an appeal to help them.

Only one meal a day for the monks at Sera Jey

When my husband and I visited Sera Jey Monastery in the fall of 1998 we were deeply saddened to discover that after thirty years in exile, this

famous monastery—now rebuilt in South India—was still suffering from the trials of exile. Upon learning this, we resolved that we would try to help the Monastery raise funds to feed the monks. Upon our return to America we established the Sera Jey Support Committee, a charitable non-profit organization whose first priority is to raise funds to provide 3,000 monks of Sera Jey with a piece of bread and a cup of tea each day. The program is called: "Morning Tea and Bread."

In 1959, only a few hundred monks from Sera Jey were able to escape the Chinese invasion of Tibet. After hard years in the transit-camps at Buxadour, India, the monks received 200 acres of land in 1974 from the State of Karnataka in South India.

They went to this jungle, and have since been rebuilding their Monastery at this site. They have grown from 200 to 3,000 monks, and have truly made a heroic effort in re-establishing Sera Jey. But even today, unless a monk has some sort of outside support, he cannot eat more than one meal a day.

Monks continue to flee Tibet and enter Sera Jey. Sera Jey's doors are open, so providing food, shelter and health care for the newly arrived refugee monks has put an enormous burden on the Monastery's resources. The original land on which they farmed, is now being used for housing.

Beyond the one mid-day meal, the monks must supply their own food. Unless there is a sponsored Puja or Feast, many of the monks must get

by on this single meal. With the exception of a few monks who come from families that can afford to support them, most of the monks go hungry. Monks newly arrived from Tibet, who form the largest group of monks at Sera Jey, are the ones who suffer the most. At this time fully 50% of the monastic students are those who risked their lives fleeing Tibet, and more are arriving every month.

How You Can Help Feed the Monks at Sera Jey

All of us can help improve the conditions at Sera Jey Monastery. For this

purpose, a tax-deductible charitable non-profit organization named "Sera Jey Support Committee" has been established. The first priority is to feed the monks immediately. This meal will consist of one piece of bread, and one cup of tea. For the long term, our goal is to build a capital fund of 1.2 million dollars U.S.\$., the interest on which will provide morning tea and bread for the monks in perpetuity. Please help preserve this Monastery in exile by making a donation for morning tea and bread for these 3,000 monks. ■

How You Can Help Tibetan Monks in Exile "THE MORNING TEA AND BREAD PROGRAM"

The first priority of the Sera Jey Support Committee is helping to feed the 3,000 monks of Sera Jey Monastery. We would like to provide a morning cup of tea and a piece of bread each day. Tea and bread for one monk costs \$.08 (eight cents U.S. depending on the exchange rate). \$240.00 will feed all 3,000 monks Morning Tea and Bread for one day.

In the short term, we will feed the monks now. In the long term, our goal is to raise a capital fund of 1.2 million dollars \$US, the interest from which will feed the monks morning tea and bread in perpetuity. Donations are welcome, no matter how small. We are also looking for people who would be interested in doing volunteer work to help with this effort. If you can, please help us reach our goal. The Sera Jey Support Committee is a charitable non-profit organization 501 (c) (3) chartered in the State of New York. All donations are fully tax-deductible.

All donors contributing \$25.00 or more will receive the following gift of appreciation from the Monastery:
A Group Photo of the 3,000 Sera Jey Monks signed by a Monastery Representative

YES, I WOULD LIKE TO FEED THE MONKS OF SERA JEY MORNING TEA AND BREAD.

Enclosed is my donation for: \$ _____

\$1-499—Supporter • \$500-999—Benefactor • \$1,000-4,999—Patron • \$5,000 and above—Guardian

Checks may be made out to: SERA JEY SUPPORT COMMITTEE. Your donation is tax-deductible.

Mail to: Sera Jey Support Committee, Attn. D. Holmes, 117 Madison Circle, Horseheads, NY 14845 USA

NAME: _____

ADDRESS: _____

PHONE: _____ EMAIL: _____

I am interested in helping the Sera Jey Support Committee. Please contact me.



SERA JEY SUPPORT COMMITTEE

117 Madison Circle
Horseheads, NY 14845 USA
phone: 607-796-9111
email: dch7@aol.com
fax: 607-739-5485

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HISTORY OF SERA JEY MONASTERY

Sera Monastery is one of the three largest Tibetan Buddhist Monasteries of the Gelug order in the world. Sera Monastery was founded in 1419 A.D. by the great Lama Jamchen Choeje Shakya Yeshe, one of the principal disciples of Lama Tsong Khapa.

Within Sera Monastery there are two colleges, Sera Jey and Sera Mey. Sera Jey is the older and was established in the 15th century by Lama Kunkyen Lodroe Rinchen Senge. His purpose in founding Sera Jey was to preserve the Buddhist tradition in general, and in particular, the great Lama Tsong Khapa's teachings and instructions in the tradition.

The Monastery grew very large and attracted students from all over Tibet and as far away as Mongolia, China, India and even Japan. And even within the Tibetan Buddhist tradition itself, the Monastery attracted a large number of students from other traditions, for example the Nyingma, Kagyue, and Sakya traditions. At the time of His Holiness' Geshe Lharampa Degree examination in 1959 there were 5,000 monks at Sera Jey alone.

Throughout its history the Monastery has been renowned for producing a large number of great scholars and highly accomplished spiritual Masters and saints.

A Westerner's Glance Inside The Great Monastery of Sera Jey

by Devon Cottrell Holmes

Introduction

While living in California, my husband and I met the Venerable Lama Geshe Lobsang Gyatso, a Tibetan Buddhist teacher. He had been born in Kham, Tibet and entered the local monastery at age 8. Seven years later he journeyed to Lhasa and for 13 years studied at Sera Jey. When the Monastery was bombed by the communist Chinese in 1959, he fled to India.

When we met him, Geshe-la was in his sixties and living alone in a little house in Pacific Grove, California. He



Lama Geshe Lobsang Gyatso

was in poor health and no longer actively teaching. As his health declined, and it became apparent that he would soon die, he asked three of us to go to India on his behalf after his passing. He asked us to do an errand for him which involved a visit to Sera Jey Monastery in South India. We prepared ourselves as best we could with shots, pills, passports, and permits and boarded a Singapore Air 747. We had no idea how deeply the visit would affect our lives.

Arriving at the Monastery

We landed in Bangalore and the next day hired a car and driver. After traveling nearly six hours on the road to Bylakuppe, we took a turn off the main road and began to climb a low hill. The road was rough and dusty. Along the road, we saw a group of red robed Tibetan nuns smiling and laughing and our car continued past the nunnery gates from which they had recently emerged.

Further up the road we saw clusters of buildings, trees and flowers. The car pulled to a stop near a cobb-



Entrance Gate to Sera Jey Main Assembly Hall

stone path next to a simple white building where a number of smiling Tibetan faces awaited us. At last we had arrived at Sera Jey! Monks guided us indoors and offered us cool drinks and dinner. We entered the small dining room, off the front porch. In the middle was a table where about 10 people could sit. A thangka was hanging on one wall, a well-worn carpet was on the floor. We were introduced to many people, and after dinner were taken to a small room in one of the Guest Houses. We fell into deep sleep after having agreed to awake at 4:00 a.m. for a Tara Puja.

Tara Puja at Sera Jey Monastery

In the pitch dark we heard knocks on our Guest House door, and the early morning greetings of Lobsang Tenzin our traveling companion, as well as our new Tibetan friend from Sera Jey, Tenzin Dhonyoe, who had been selected to assist us. Though Tenzin Dhonyoe is only in his early twenties, he speaks good English, has a lively sense of humor and the diplomatic demeanor of a world traveler.

We hastened to dress and entered the dark streets of the Monastery compound with our guides. Walking slowly and carefully on the cobb-

stones, hundreds of monks passed by us like rushing water on both sides, their rubber thongs slapping against their heels, and their heavy robes rustling and swishing in the dark.

We were taken to the Sera Lachi Assembly Hall and mounted the many steps to the entrance of this large temple. Four thousand monks from both Sera Jey and Sera Mey were seated in the hall. The Abbot was wearing his high half-moon shaped yellow hat. We were handed tall bundles of incense and we held them in our right hand shoulder high. The holders were fluted columns about 12" long painted in the colors of the Dhayani Buddhas, with holes drilled in the top for the incense.

We walked in a procession behind the Abbot down the central aisle of the temple with chanting monks to the right and left in rows as far as I could see. When we reached the altar, the statues and objects we were carrying were taken by attendants and we were handed kathas, the traditional white offering scarves, and envelopes of money offerings, to lay before a huge photo of His Holiness the Dalai Lama. After making offerings there, we turned to the left of the central Altar and continued to the back wall on which, above us, was a row of huge statues in vast mahogany cases looking down from on high.

We were handed more kathas to hang before the giant statues. The railing on which we were to place the kathas was so high I had to stand on my tip toes and jump up a little to successfully toss the end of the katha over the railing, and pull it down. Once I understood how to do it, I was able to arrange the scarves so the ends were not trailing in the water bowls. I wanted to pay respect, and hoped my first untutored efforts could be forgiven by the Deities who gazed down upon us. The statue of Shakyamuni Buddha was the largest and most central; Also present were Tsong Khapa, Padmasambhava, Tara, Maitreya, and Manjushri. There were others I did not recognize.

We turned to the right walking under the wall of Statues and entered the Room of the Protectors of Sera Monastery. The atmosphere was charged. Tantric practitioners were in the room with horns and other instruments blaring at full volume. We again put offering kathas in front of the statues and filed out of the room and up the stairs to the second floor, horns blaring in the procession line. It was about 5:30 a.m. by now and still cool and dark. We were seated along the edge of a series of huge windows. They did not look outside, however, but instead opened up to a view of thousands of monks, seated on their pillows on the

first floor below us! The air was fresh, and we could feel the chill of the pre-dawn morning. The chanting from the thousands of monks lifted up to the second floor and permeated everything with primal sound.

After chanting the monks dropped little scraps of paper in a bag that was being taken up and down the aisles by other monks. We were told they were voting for the new disciplinarian. A man on the floor of the hall read from a huge list. It was a financial accounting for the expenses for the puja, and the names of the people who sponsored the puja! Monks went up and down the aisles distributing money. Each monk received 20 Rupees (about fifty cents U.S.).

Pujas (religious rituals) which are sponsored by individuals not only allow the monks to meet and perform the rites requested, but pays for the supplies necessary for the pujas, and provides a little money for each monk. Pujas sponsored by wealthy patrons can even supply a meal, with rice, dal, and vegetables for each monk. It is a beautiful system, for the donors earn merit from their sponsorship in supporting the monks, and the monks benefit from the kindness of the patrons.

At some point a few young monks jumped up, robes flapping as they ran barefoot out of the hall. They returned quickly carrying huge aluminium teapots. As if by sleight of hand, cups suddenly appeared in the monks' hands and they set them down in front of them on the floor. As the teapot drew near, they lifted their cups and the buttery tea was poured. Then tall stacks of round flat bread were served. The server delivered the bread to the recipient as if gently tossing a frisbee. The monks then tore off small pieces of bread and dipped them into the tea. Some monks put the bread somewhere inside their robes.

On the patio upstairs, through the huge windows overlooking the hall below, we were served the same tea

in pretty little teacups and saucers. Lobsang Tenzin pulled paper napkins out of his monk's cloth purse and passed them out. He had thought to bring them for his Western friends.

The bread was soft, warm, and tasty. It was a flat bread about 6" in diameter which when dipped into the butter tea made a nice breakfast. I tentatively dipped the bread into the tea, having read stories about the salty butter tea of snowcapped Tibet. The butter was sweet, and it tasted wonderful with the delicious fresh bread.

Lobsang Tenzin of Gyuto Tantric College, who had met us in Bangalore, was seated next to me so I was happy to hear his whispered commentary on what was happening below us. I had never seen such an event. It was profoundly moving and vastly interesting. A Tara puja was performed. The chant master's voice was very powerful, and the magical sounds of thousands of monks carried up to the balcony and mesmerized us with its exotic beauty. It was still cool in the early morning air, and the sound of crickets chirping loudly melted into the sound of the chanting below. I was glad to have a wool shawl around me.

After the ceremony we went to Lawa house for another breakfast. We were served a more extensive western breakfast with coffee and jam and other delicious things. It was not for another day or so that we would realize that there was only enough money to feed the monks of Sera Jey one mid-day meal each day. Only when special pujas were sponsored (such as today) were additional meals possible.

A Tour of the New Sera Jey Main Assembly Hall

After lunch we went on a tour of the new building. Through the beautiful and colorful arched entrance gate, stands a large, elegant building, in the traditional Tibetan style, painted pale yellow with a grand set of stairs leading up to the brightly painted entrance doors which were rich red, with beautiful details of lotus flowers painted in fine gold lines. The door had huge shiny golden brass hinges and was truly magnificent. The porch ceiling was highly decorated with ornamental wooden supports painted in blue, green, red, yellow and white. The work was masterful.

We walked down the massive central aisle and up to the altar bearing the photo of His Holiness the Dalai Lama. We passed behind it to the huge, perhaps ten times life-size statue of Lord Shakyamuni Buddha. As in the Sera Lachi Assembly Hall, other vastly tall statues were arranged to Lord Buddha's right and left. The new Assembly Hall also had a Protectors' room in the same location, and even unoccupied, the atmosphere in the room itself was pulsing.

In conversation with the chief administrators of Sera Jey we learned that through the profound generosity of donors from abroad, funds had been

(Continued on page 4)



His Holiness the Dalai Lama giving teachings at Sera Jey



Streets of the monastery

GLANCE INSIDE SERA JEY

Continued from page 3

sent to them earmarked specifically for the building of an Assembly Hall.

The Gardens

We took a tour of the Sera Jey Main Assembly Hall gardens. It was a lovely flower garden that could be viewed from the "Dalai Lama's windows" (rooms set aside for Him on the third floor of the building.) There were many beautiful flowers in bloom, and a paved walk way through the gardens. In the center was a monument to world ecology with quotes from His Holiness the Dalai Lama in a few different languages. The garden was for monks to come and absorb their studies, and relax. Monks do not participate in many of the activities that occupy most Westerners in their free time. So the garden was created as a beautiful, quiet recreational area. We were told that the two elderly Geshe sitting on a bench talking were the ones who had created the garden.

Monks Debating

In the sultry heat of the late afternoon sun, at the courtyard of the new Assembly Hall, were about five hundred monks debating. Many were jumping into the air, swinging their rosaries, slapping their hands and shouting. The onlookers of each group of debating monks were intensely concentrated on the questioner, and the answers were delivered by the seated responder. The questioner was standing, hurling his questions both verbally, and physically at the seated opponent. When the answers were wrong, the onlooking group laughed. When the answers were good the crowd smiled and slapped each other on the back. It was a lively, intensely focused activity with all the monks engaged in these vigorous debate groups. I felt conspicuous, camera in hand, wending our way through these groups of highly concentrated students of Buddhist dialectics. But the very athletic and enthusiastic monks hardly seemed to notice this group of curious tourists walking through their afternoon debates.

At the entrance doors, at the top of the vast staircase of the grand temple, the advanced students were debating. Against the brilliant red and gold doors opening into the great Assembly Hall, they seemed poised in another realm, applying the reasoning of the great Buddha Dharma, enacting a 2,500 year old ritual of heightening the mind.



10-year old monk studying with tutors

Memorizing Texts

Tenzin Dhonyoe asked if we wished to see the monks studying. So at 9:00 p.m. we ventured out in the warm night air and walked to a vast concrete space under a roof where hundred of monks of all ages were grouped and in the process of doing recitations. There were different sized groups and occasionally a lone little monk sitting with his back up against a pillar studying a book in his lap. One monk was so young, he could only have been five or six years old. He was reading all by himself. His tennis shoes were huge,



Sera Jey Monastery from a distance

and they looked incongruous sticking out of his beautiful red monk's robes. How could a child that young have so much composure, so little interest in the passing tourists? Another young monk was about age 10. He was sitting with two older tutors. When I saw him he looked up and smiled cheerfully and went back to reading his book. He did not seem surprised to see a Western woman walking by with a camera during his study time. How many Westerners had his little monk seen in his short life? What was he reading that held his attention so profoundly?

The sound of the chanting monks was a beautiful harmonic chaos, an ancient musical sound. They were all reciting different texts. They continued without stopping. Tenzin Dhonyoe told me they were memorizing texts. I meandered through the seated crowds, like a lone seagull through the clusters of resting shore birds. No one seemed to mind as I snapped photos as I walked. I felt like an explorer having come upon a new land. Who would believe a five year old monk studying alone? Who would believe crowds of monks simultaneously reciting hundred of pages of text from memory?

We learned that at Sera Jey there are well over 400 qualified Geshe and 82 recognized Tulkus/Rinpoches who hold a high spiritual rank in the Tibetan Buddhist tradition. ("Geshe" refers to the title awarded for the completion of the most advanced program of training which takes about 20 years to accomplish.) Because of this the students who are studying there have the finest teachers as masters and role models. No wonder these students take their studies so seriously!

Under the sparkling stars we made our way back to the guest quarters. We passed a building whose windows were yellow with electric lights. We pressed our faces up against the dirty windows to see a few Tibetans at looms weaving beautiful rugs. Tenzin Dhonyoe said it was a rug factory. Maybe the cool night was a pleasant time to work.

Duk-kar Puja

Up at 4:00 a.m. for a Duk-kar Puja at the new Assembly Hall with 3,000 monks from Sera Jey. We made our way in the dark again. Monks ran down the darkened streets. The shadows were filled with the glint of maroon robes, and the sound of sandals slapping, flooding up the endless steps to the cool marble landing, flowing through the temple doors like sand through an hourglass. I saw a sea of rubber sandals on the steps and landing. I wondered—how do they find their own sandals? Do they wear any pair?

After the puja, we emerged from the red temple doors at sunrise, and standing on the landing looking out over the wide expanse of land toward the east, we saw in front of us a vista of distant grey-green hills rising against a rose pink sky.

In the Abbot's Quarters

We were introduced to the Abbot in his personal quarters on the second

floor. It was an informal meeting with Geshe Jampa Theckchhog and he was seated at his desk with a cup of tea. The room had a beautiful view of the distant hills, and the sturdy desk had the well used look of someone familiar with paperwork. I felt at home. He asked us about our friend, the late Geshe Lobsang Gyatso of Pacific Grove, California, and asked if he suffered before he died. When I began to cry, he handed me a brown shaggy rock and was chuckling. I was thoroughly surprised. I looked at the rock, and looked back at him. Again, he was pointing to the side of the thing, and smiling. I stared hard at the object and realized it was a coconut. And furthermore, it had markings on it that looked like a face! I got the joke, and smiled, grateful for the well-meant distraction. He leaned back and we continued the conversation. We thanked him for the hospitality, and told him how grateful we were to be there, and what a wonderful experience it was. The Abbot is a large man with a wide smiling face and a wonderful, kindly presence.

Stories from Geshe Thinley

Geshe Thinley has a presence. It felt as if he was smiling even when he was not. A benign atmosphere seems to perpetually surround him. This Tibetan Geshe is tall and lean, with a thin handsome face so universal he could have been born anywhere. He is an administrator of the mid-day meal program.

Geshe Thinley spoke through a translator. He told us that of the remaining original 250 old monks from Sera Jey Lawa Khangsten in Tibet, there were only a few who were still alive. (I think he said 13.) This interested us since our late friend—on whose behalf we had agreed to do this errand at Sera Jey—had reduced this number by one. Geshe Thinley said for us not to be concerned about Geshe Lobsang Gyatso with regard to finding his incarnation, because "He will be able to recognize himself." I realized we had entered a mysterious world, of which I knew very little, and we were getting in deep.

Geshe Thinley told us "I hope that those well-known and well educated teachers can reincarnate and will help in future to spread Buddhist philosophy and work for peace." The translator continued, "Geshe Thinley is 65 years old. Instead of relaxing and retiring he continues to work hoping that those people who are trying to get here and study will be able to do so and spread Lord Buddha's teaching. He has the courage and inspiration to do more hard work."

We have appreciation of our studies and so those students who are still young—I hope they can do the same things that the old great Lamas did."

The translator continued, "When the new arrivals come he tells them: 'Think of your studies. Don't think about material things. They can't take away your studies. Studies is the main business.'" "He used to advise like this" said the translator. "He tells his students: 'Get one particular piece of knowledge and study it well. Then we can take it back to our homeland. When you study your first destiny is to become a Geshe. Then you go higher and higher and you can give verse. Keep your ambitions to get a Geshe degree and then study tantra.'" "This is what he tells his students: 'Aim to finish your Geshe degree.' 'If a student can't get on with his studies he would say: 'OK, you can't do the studies, but listen to your teacher and take part in monastery activities and be a simple monk and help Lawa Khangsten (Lawa house) monks by giving physical help to the other

young monks. If this happens it will be beneficial to Lawa Khangsten.'" "

Puja at the Lawa Khangsten Assembly Hall

We were invited to sit on the meditation cushions along the back wall of the hall. This was a small Hall used just by the 130 monks of Lawa Khangsten. The monks were seated in rows in the Hall. Geshe Chosang Rinpoche was seated in the high seat. The monks chanted the Prajnaparamita Sutra. The afternoon sky was turning golden yellow.



Assembly Hall for 130 Monks Sera Jey Lawa Khangsten Small

Sera Jey Monastery—A View from the Rooftops

We walked the quiet dirt streets around the monastery passing some pretty houses with gates, and long concrete buildings with fabric covered doorways, waving in the breeze. Some were monks quarters. Monks were in the yard resting. It was a happy atmosphere.

We climbed inside an unfinished building and got to the roof. It offered a sweeping view of distant hills, puffy white clouds, miles of green fields, and a superb view of the new Sera Jey Assembly Hall. It was a beautiful day, and the sight of the golden yellow temple spires was breathtaking.

I was fascinated to learn that Sera Jey had bought a small plot of land on which they planned to put up a small house for the late Ven. Geshe Lobsang Gyatso of California. Clearly they were expecting him back. I could see the plot of land from the roof. Would people get to see Geshe Lobsang Gyatso again in a new body? According to these Lamas it was likely to happen. Geshe Chosang Rinpoche said, "In my opinion he will come back to Sera." We clambered over the lumber and concrete blocks from the construction in progress, and made our way down the road.

A Meeting with Geshe Tenzin Chosang Rinpoche

Down a shady tree covered walkway, the path opened on to the concrete walkway in front of a single room with a colorful yellow, red, and blue Tibetan curtain hanging over the doorway. Tenzin Dhonyoe and I removed our shoes and stepped into the room. There was a table, a bed, a rug, and a few books. The room was spare. Rinpoche greeted us graciously as we sat down on the rug. I had met Rinpoche a few days before and I was happy to see him again.

Rinpoche has a remarkable countenance. His features are nearly perfect, like those sculpted on ancient statues of the Buddha. His eyes are beautiful and curve in a perfect almond shape usually seen only on idealized statues. The corners of his mouth curve upward and the edges are clearly defined. His carriage is noble and he has an elegant bearing. He is 32 years old and is a full Lharampa Geshe. (There are four levels of the Geshe degree and he is at the highest.) Geshe Thinley was also there. Geshe Thinley does not speak English, so Tenzin Dhonyoe would occasionally stop to translate. Rinpoche speaks beautiful English. He was one of the teachers of Geshe Lobsang Gyatso (of Pacific Grove, CA) in his (Rinpoche's) former life. Rinpoche's name in his earlier life was Geshe Jampa Choephel. I was aware of how curious it was, talking in English, to the reincarnation of one of Geshe Gyatso's former teachers. My belief in reincarnation solidified into a concrete certainty as I grasped this chronology. Rinpoche spoke from a vast perspective. When he answered questions, the responses were like time release capsules that continued revealing meanings over time. When the interview ended, Rinpoche gave us some gifts to distribute, we paid our respects, and Tenzin Dhonyoe and I continued our walk.



Sera Jey senior monks in discussion

Hope for the New Millennium

Upon our return to America we could not forget Sera Jey, and the seriousness and dedication with which the monks, Rinpoches, and Geshe are engaged in the formal study, practice, and teaching of Mahayana Buddhism. Historically, many great teachers and spiritual adepts have trained at Sera Jey. These great beings continue to reincarnate and find their way back to Sera Jey to be trained again and continue their selfless work for mankind. The Tibetan Buddhist tradition—brutally destroyed in Tibet and displaced to India—is now being offered to the wide world. His Holiness the Dalai Lama, one of the foremost citizens of "The Global Village" has worked and traveled tirelessly for three decades to help this happen. We are all heirs to the legacy. The rebuilt Sera Jey Monastery is an important milestone—both materially and symbolically—of mankind's movement in time toward a new and better world. The monks of Sera Jey have made a heroic effort to keep the "Good," the "True," and the "Beautiful" alive. All 3,000 monks pray each day for the welfare of all beings on the planet.

Sera Jey Monastery is arising like a flower pushing up through desert rock, as if driven to grow by nothing but pure sunlight. I believe, from firsthand observation, that Sera Jey Monastery will again reach the proportions of its great original in Tibet, and will constellate from its midst some of the greatest practitioners of Buddha Dharma in the 21st century. ■



Monks debating in courtyard



Monks laughing at debate

INTERVIEW WITH Lama Lodu Rinpoche

[Interview conducted by students of Lama Lodu Rinpoche]

Question: *We've heard in the media that there is a special relationship between Kalu Rinpoche and the Dalai Lama. Can you tell us about that relationship?*

Lama Lodu Rinpoche: I have heard that Kalu Rinpoche had an early connection with Rading Rinpoche, the Dalai Lama's regent. Rading Rinpoche had heard that Kalu Rinpoche was a very accomplished teacher and a highly realized master and thus had great interest in receiving teachings from him. Kalu Rinpoche was a wandering yogi at that time, and he came to Lhasa on a pilgrimage, but unfortunately, for various reasons, it was not possible for him to give teachings to Rading Rinpoche. Not long after that, Rading Rinpoche passed away, under terribly unfortunate circumstances. Of course Rading Rinpoche was very close to the Dalai Lama and this had some influence on the Dalai Lama's relationship with Kalu Rinpoche.

Also, through his dharma teachings in India and the West, Kalu Rinpoche was greatly helpful to the Tibetan people after the Chinese invasion. Another factor is that Kalu Rinpoche was senior to the Dalai Lama in age and was known to have deep insight and realization. I understand that often the Dalai Lama would consult with Kalu Rinpoche before undertaking travel or major decisions. I believe that he trusted Kalu Rinpoche and cared for him greatly. Q: *It appears that you go to see the Dalai Lama to receive teachings and initiations whenever he comes to the US. What is your own relationship with him?*

LLR: I have very great respect for the Dalai Lama, first because I know my teacher Kalu Rinpoche respected him and secondly because I could see very clearly, after receiving teachings from him, that he is truly enlightened. I don't have a personal relationship with him, apart from the normal group teachings, but whenever I have contact with him I can see that his realization is very deep and that his wisdom is of tremendous benefit not only to Buddhists but to the whole world. My direct connection? Every day I make offerings for his long life and good health and I pray that I may be of service to his wishes. The direct connection I have with the Dalai Lama is the connection created by his infinite compassion and my devotion to the best of my ability.

Q: *What is the difference between a*

reincarnated rinpoche and an accomplished lama?

LLR: Reincarnated Lamas are accomplished Lamas. One who renounces worldly gain and accomplishes full realization within a single lifetime—these are called Lamas too. But, in India and Nepal today, all Tibetan men are called "lama" and women are called "lamani". So, this title can be very confusing, because of people using it improperly. The word "Lama" has deep and profound meaning—one who has high realization and great compassion toward other beings, without discrimination.

There are many different kinds of reincarnation: reincarnation directly from a Buddha; directly from a bodhisattva; reincarnation that comes directly from the accumulation of merit and good deeds, etc. Also, different levels of incarnation have different abilities to benefit beings and we cannot always recognize an incarnation, as when a great rinpoche takes birth as an ordinary human being. Sometimes incarnations are recognized as such through the insight of a great master and so are then called "Rinpoche." However, sometimes high incarnations go unrecognized and these hidden incarnations can often accomplish even

- The term *lama* really
- means **Buddha. La**
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- **beings as if for one's own**
- **child.**

greater benefit in the world than the recognized ones. We have all heard stories of buddhas and high yogis who come back as lowly people or even animals.

The term *lama* really means Buddha. *La* means one who has realized full awakening and *ma* means a mother to all sentient beings or one who cares for all beings as if for one's own child. *La* represents the absolute teachings of the buddhas who have realized their intrinsic nature; *ma* represents the relative teachings of one who has realized complete compassion.

A lama is one who trains rigorously on both the relative and absolute levels in order to benefit others. Not all lamas are necessarily high

incarnations in the sense I mentioned. They can be someone who has gained realization through training and effort in this lifetime. However, one can use the term *lama* when referring to a rinpoche or high incarnation. And by the same token, you can refer to a highly realized lama as "rinpoche," even though he may not be an incarnation. Often the benefit from a lama can be more evident and visible in the world than from a high incarnation, since the effects of incarnation can be hidden. Thus, from the ordinary point of view, a lama can be equally or even more respected.

Q: *What is a Tulku?*

LLR: Until the 12th century, there was no practice of naming reincarnated Tulkus. In India, the 80 Mahasiddhas, Six Ornaments and Two Excellent Ones manifested themselves through their great activity, not by any foretelling. Although the Buddha prophesied the arrival of some of them, this is not the same. In Tibet as well, Marpa, Gampopa, and Milarepa of this lineage, and the great masters of other lineages gave great benefit, but no one first named them a Tulku. Then, around the 12th century, the Kagyupa Mahasiddha Karmapa Dusum Khyenpa foretold his future rebirth. When this child was born, he articulated his status as the Karmapa. In this way, the foretelling and the articulation matched one another. This practice developed over time and continues to the present, with the 16th Karmapa leaving a letter describing the location and parents of the current 17th Karmapa. Most Kagyu reincarnations are recognized by the Karmapa, as well as many Nyingma reincarnations. Nowadays, many Bodhisattvas are recognized by great realized masters. However, many others are born unrecognized, even though they still greatly benefit others through their activity. Jamgon Kongtrul has said that as we have no omniscience, Buddhas and Bodhisattvas can be born in many forms and we have no way to tell them apart from normal beings. In this way, we should respect all living beings and not criticize others.

Q: *What does the title "Geshe" mean?*

LLR: "Geshe" means "spiritual friend," or one who teaches virtuous action, but it also generally refers to one who has intensively studied the sutras and tantras. They must have completed a scholarly thesis and trained for at least 12 years in such disciplines as debate, philosophy, astrology, grammar, poetry, etc. So *geshe* is a title, much like *Ph.D.*, which signifies rigorous scholarly training;



however, they are not necessarily limited to philosophical knowledge. They can also be highly realized and able to put intellectual learning into practice. When a *geshe* is very accomplished and respected in this way, he is often also called rinpoche.

Q: *Some students call you Lama Lodu and others call you Lama Lodu Rinpoche. Is there any significance in this difference?*

LLR: There is no significance in this for me. The term "rinpoche" means "precious," so in this case, students use it as an expression of respect and reverence. Some people may call me Rinpoche because they have such a pure mind, a pure view. But others may not. If I have understanding and realization, then how they choose to speak of me does not increase or decrease this. What I have is always there; the names and titles have no significance. You can call a dog "Buddha," but it does not make the dog a Buddha. Likewise, a man may have the last name of "King," but that does not entitle him to a kingdom!

Q: *How long have you been teaching dharma in the West and who sent you here?*

LLR: I have been here for almost 25 years and was sent here by my root guru, His Eminence Kalu Rinpoche and by His Holiness the Sixteenth Gyalwang Karmapa.

Q: *What is your experience of Western students?*

LLR: I have both positive and difficult experiences. The positive is that Western students are generally intelligent, loyal, and eager to learn. They do not just blindly accept the teachings, as you often see in my culture, but they ask questions and want to know the background, details, and reasoning before they put things into practice. To me this is a positive inclination because it helps one avoid mistakes.

The difficulties are not really very great and consist mostly in the fact that my students and I do not share the same cultural background. Because of the language difficulty and the differences in culture, it is sometimes harder for teaching and learning to take place.

Q: *How are Buddhist teachings benefiting Western students now? What about future generations?*

LLR: These days there are more and more Western scholars and practitioners helping to spread the dharma and bringing about enormous benefit. Who the teachers are and how they go about their teaching will affect future generations. They must be strict

and careful in their adherence to the teachings, rather than improvising and making up their own ways. As the teachings spread and move into other cultures, it is not necessary to change the cultures they are entering, but it is very important not to change or alter the essence of the teachings during this process. Americans are very free-thinking and American teachers may tend to make up their own forms of Buddhism to suit the culture, and this is very dangerous. We must be careful in this area.

I think Christianity is a fine religion but it seems that in Christianity, as in many other religions of the world, the word of God is often adapted to suit particular political ends. So the teachings are altered and people leave the original meaning behind. The same thing is now happening in Buddhism and this is a dangerous situation. It is our responsibility to keep strictly to the teachings so their benefit will not be lost.

Q: *What differences do you see between Western students practicing here and Tibetan students practicing in Tibet?*

LLR: I think it is somewhat easier for Tibetan people since they speak and read Tibetan and have usually been exposed to the dharma from an early age. They are generally more prepared and are only held back by laziness. It isn't easy for them either, but it is easier than for Westerners. For example, Western three-year retreatants must read the texts in Tibetan because they have not been translated into English. Also, Westerners tend to be less disciplined and are generally not used to physical hardships. They have lived all their lives with a certain level of comfort, unlike Tibetans who tend to be accustomed to physical hardship. Westerners tend to make a big deal out of the physical side, but those who do undertake the path are making a great sacrifice. No one is forcing them to do this; they willingly pursue their practice and show a great deal of trust and perseverance.

Q: *What was the benefit and significance of the 10 day Drub-chen and Lama dancing performed last summer at the KDK retreat land?*

LLR: To purify the environment for the construction of the stupa, we had a 10-day Mahakala Drub-chen ("Great Accomplishment") and Lama dancing afterwards. The Lama Dance is a meditation. The dancer summons tremendous concentration and awareness. This Buddhist Vajrayana tradi-

(Continued on page 6)

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INTERVIEW WITH LAMA LODU RINPOCHE

Continued from page 1

tion was revealed by the 8th-century tantric master Padmasambhava. He used this method to subdue the powerful demons of the Tibetan region. He appears in an extremely wrathful form, with fearsome sounds and tremendous wisdom and awareness. This transforms all negative environments, beings, and conceptions. Tantric Buddhism thus became well known and deeply rooted in Tibet. The tradition has continued through the four schools of Tibetan Buddhism. The dances are not always wrathful. When necessary, they can be peaceful.

We performed these dances as part of KDK's groundbreaking ceremony for the stupa. Every aspect of the construction of a stupa is important. The dance that was performed during the groundbreaking ceremony was the Two-Armed Mahakala, which is Bernachen ("The One Who Wears the Black Wool Garment, Wisdom Protector"). This particular dance is the Vision of Karmapa, who embodies the Protectors.

The dancer uses tremendous concentration. He visualizes the Dharma Protector. Every action has a specific

- The teachings of the peaceful and wrathful deities that are encountered in the intermediate or bardo state are very important because we have all been reborn and therefore will all die.

purpose. The performance of the dance at the retreat land purified the environment and transformed all negativity. The way is now clear to erect a symbol of the Buddha's Mind, which is an object of our devotion, an offering of accumulated merit, and a purification. These are all benefits of building a stupa.



Left: KDK Lama Dancer; Middle: KDK Lama Dancer; Right: KDK Lama Dancing—Gyalings (Photos: Joe Duane)

Q: How does the audience benefit from viewing the Lama dancing?

LLR: While the dancer performs the dance, he is in a great meditative state, with clear visualization of the deities. This is part of the blessings contributed by the dancer. The viewer must have great understanding of the Tantric teachings and deities, with great trust and faith in the Buddhist Tantra. With these two conditions, the environment manifests itself as the deities. The deities are intangible and not solid but are mere appearance, inseparable with emptiness.

This is the way the viewers receive benefit and blessings, but not everyone can have such a high mentality. Others can still benefit, however, by planting the seed for future liberation.

Q: How is one qualified to practice this Lama dancing?

LLR: To be a leader of the Mahakala Lama dance, you have to have several qualifications. A dancer just needs to know how to dance, but the leader of the Lama dance has to know not only dancing, but must have accomplished a Mahakala retreat. He is responsible

for visualization and concentrating in the proper way, and must be qualified not only intellectually but also in the mind.

In Sikkim, Rumtek, they perform the Mahakala dance every year. Sometimes the audience sees the head dancer in flames, and sometimes in transparent rainbow body. This is not seen by everyone, but depends on the conditions of the dancer and the viewers.

Q: Are costumes necessary for Lama dancing?

LLR: Actually, the costumes are worn primarily to assist ordinary people in the audience in their efforts to visualize and intensify their experience. Without the costumes, it is much more difficult for an ordinary person to maintain the correct view, and benefit from the blessings of viewing the Lama dancing. The ignorant mind creates an improper view.

Q: We understand you will be giving a teaching next July on the peaceful and wrathful deities. Can you tell us something about that?

LLR: The teachings of the peaceful and wrathful deities that are encountered in the intermediate or bardo state are very important because we have all been reborn and therefore will all die. Except for people with extremely disturbed minds (i.e. suicides) no one wants to die. We have

within our reach right now the opportunity to prepare for death so that it will not be a terrifying and confusing experience. One way is to accomplish positive actions during this lifetime. Although this helps you to die peacefully, it does not mean you are liberated from all suffering or that you will not enter the bardo state. A peaceful death does mean, however, that the bardo state will be peaceful. But even this does not mean you will be free from karmic consequences and re-entry into the samsaric world. The teachings of the wrathful and peaceful deities show us how to liberate ourselves from the cycle of samsaric existence. According to the vajrayana bardo teachings, there are three

methods of liberation: at the time of death; immediately after death; and in the bardo or intermediate state. In the teachings I will give this July, we will examine these three methods and discuss how it is possible to achieve a peaceful death that leads to liberation or rebirth in a favorable realm. We will see that by engaging in positive actions now it is possible to overcome negativity, prepare for death, and approach it without fear.

Lama Lodu Rinpoche will lead a Bardo Retreat with Peaceful and Wrathful Deities July 2-11, 2000. Cost: \$500 or \$250 for KDK members. For more information call (415) 752-5454. ■

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by Bhikshuni Thubten Chodron

For the last several years, young Israeli travelers have flooded to India, so much so that one can find Israeli food at most restaurants in Dharamsala. What draws them to India? All young Israelis—men and women—must go into the army, and most find the experience stressful, to say the least. As a result, when their active service ends, many want to enjoy India's pleasures, which often include a meditation course at Tushita Meditation Centre or Goenka's Vipassana Center in Dharamsala, or Root Institute in Bodhgaya. It was young Israelis that I met in India who first invited me to teach the Dharma in Israel in December 1997. Since then, I have returned twice, and another visit is planned for 2000.

Israel is one of the last places I'd ever expected to find myself teaching the Dharma, for a couple of reasons. One is personal: although I was raised Jewish, I have had very little contact with Jews (except for the JuBu's—the Jewish Buddhists—in Dharamsala) since the mid-seventies. The second is social: I hardly expected the tough Israelis with their strong Jewish identity to be interested in other forms of spiritual practice. But as often happens in life, I was wrong.

What draws Israelis of all ages to investigate the Dharma when they live in a land of many religious traditions? Because Orthodox Jews in Israel have become stronger politically and socially in recent years, many secular Jews feel alienated from their own religion. The Orthodox assert that either one practices their way, or one is not a proper Jew. Most people are not attracted to the Orthodox traditions, and other forms of Judaism, including the esoteric Kabala, although present in Israel, are not prominent. Thus many people find themselves in somewhat of a spiritual vacuum.

Many Israelis are drawn to the

Dharma—Israeli Style

Vipassana meditation taught by Goenka, where they are brought back to their own raw physical and mental experiences. Here, they find little ritual and basic teachings free from cultural trappings and religious expressions such as bowing, refuge, and so forth. This is the largest Vipassana group in Israel, although some Insight Meditation Society teachers have also visited and conducted retreats. Other Israelis are drawn to the mindfulness practice of Thich Nhat Hanh, with Thay's gentle and compassionate style of teaching. Others find the teachings on patience, love, and compassion in the Tibetan tradition inspiring.

As a nun in the Tibetan tradition, I talk mostly about those latter topics when teaching in Israel. Israel is a hard country to live in—the people are still in shock from the Holocaust and recent wars. Army life adversely affects them, for at a young age they are faced with violence—their own and others'—and the very real possibility of being killed either in war or by terrorists. In their hearts, Israelis are kind and very much want to live in peace, but fear of being harmed motivates much of their politics—or at least it did until the election this spring. In addition, like most people, they don't understand how patience and compassion can be a viable motivation for correcting injustice or interceding when in harmful situations. This is where the Dharma perspective is so valuable. The teachings on the four immeasurables—equanimity, love, compassion, and joy—touch their hearts, and the bodhicitta and thought transformation teachings found in Tibetan Buddhist teachings give them a systematic method to open their hearts.

People want to learn meditation, such as breathing meditation and meditation on patience. However, practices that look more religious, such as prostrations, visualization of the Buddha, and mantra recitation don't initially go down well. Judaism strictly prohibits idol worship and for people new to the Dharma, the sight of older students and myself bowing in front of the altar with Buddha images pushes buttons. To help them go beyond their preconceptions, I must explain that we are not idol worshipers, that the statues and pictures are to remind us of enlightened qualities and it is to those qualities that we pay respect, not to the material of the statue. It is like carrying a photo of our family when we travel. When we take it out and feelings of affection arise, those feelings aren't directed at the photo, but at the people they represent.

It is easy to misunderstand others' customs if we just look superficially and project our own meanings onto them. For example, during the Jewish delegation's visit to Dharamsala in 1990, the rabbi invited some Tibetan monks who did not speak English to come. The event began with prayers ushering in the Sabbath.

Since Jerusalem is west of Dharamsala, the rabbis faced the setting sun as they welcomed the Sabbath through prayers and dancing. Later, we asked the Tibetans how they liked the event. "Why do the Jews worship the sun?" they queried.

I also explained that if Tibetans visit the Wailing Wall, the holiest site in Judaism, they could easily think that the Jews were worshipping a wall. The Tibetans might ask, "Why do they pray to a wall? Why do people from all over the world fax prayers to be put in niches in a wall? How can a wall protect them from suffering?"

But changing symbols can be difficult for people, especially when

- It is easy to misunderstand others' customs if we just look superficially and project our own meanings onto them.

those people have been persecuted many times and in many places for their symbols. As one man said, "At least the Wailing Wall is our idol, not someone else's." However, I found on retreat that Israelis were generally willing to try a visualization meditation at least once, and their own experience of the meditation opens them to seeing its value. After that, they can better understand the discussion about symbols and how they are used in Buddhist practice. And when left to decide for themselves if they would like to learn prostrations as a purification practice, many older students do and find it beneficial.

Several fledgling Dharma groups exist in Israel now, and the Tibet support group, Israeli Friends of Tibetan People, is quite active. His Holiness the Dalai Lama visited Israel in November 1999, and Dharma books are slowly being translated into Hebrew.

My motivation in going to Israel is not to convert people into Buddhists, but to give them helpful tools that they can use to make their lives happier and their country more peaceful. Along that line, in addition to the regular seminars and retreats open to the public, my Israeli hosts have arranged meetings with a wide variety of people. I have had the opportunity to speak at a hospice, a drug rehab center, a center for the physically challenged, a high school, the university, alternative medicine institutes, a cancer support group and an AIDS support group, in cities, and in kibbutzim. In addition, I try as much as possible to meet people of other faiths, which has included rabbis, a group of Orthodox women, a Muslim Sufi leader, a Bedouin woman, and a Greek Orthodox priest. This has also led me to two moving visits to the Gaza Strip and the West Bank. If this can contribute in some way to world peace, I'm happy. ■



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The Entire Snow Lion Newsletter and Catalog Now Available on Tape

In the last edition of *The Snow Lion* we printed a request for a volunteer to take over taping the news section for our visually impaired readers. We received over 15 responses.

Because we had so many volunteers, we are now able to make the catalog section of *The Snow Lion* available as well as the news section.

Charles Klein, a former attorney and student of linguistics who is currently a nutritionist in New York City,

will be reading the newsletter. Two people will share the task of reading the catalog: Ardys Andrade, a Nyingma practitioner studying to be a bereavement facilitator, lives in Maryland and Sam Litzinger, a broadcast journalist and student of comparative philosophy, lives in New York City.

We are very grateful to everyone who volunteered their services to help our visually impaired readers. ■

H.H. LUNGTOK TENPAI NYIMA*Continued from page 1*

years. During this time, he also established a meditation center for Lamas and monks in Manali. Sangye Tenzin donated his entire salary to buy food for the monks.

At the invitation of the Bon scholar Per Kvaerne, Sangye Tenzin taught Tibetan History and Religion at the University of Oslo during 1967 and 1968. The former Abbot of Men-ri, who, like many Bonpos, suffered health threatening hardships during the relocation from Tibet to India, met with an early death at 32. His passing triggered a process to select a new Abbot. The Abbot of Yungdrung Ling, Ponlob Sangye Tenzin, Ponlob Tenzin Namdak and other high Lamas, prayed for fourteen days to the Protectors of Yungdrung Bon to select a new Abbot.

On March 15, 1969, while still in Norway, Sangye Tenzin opened a telegram and discovered that the Protectors selected him as the 33rd Abbot of Men-ri. His selection came at a critical time in Yungdrung Bon history. During the Cultural Revolution, the Chinese destroyed nearly all of the Bon monasteries, schools and traditions in Tibet. His Holiness' strong and compassionate leadership saved the Bon spiritual and cultural tradition from extinction.

Despite hardships, His Holiness built a new monastery in Dolanji, a Yungdrung Bon Dialectical school that is certified by the Dalai Lama and a Central School for Tibetan students. Because of the plight of refugee children, he also created a Bon Children's Welfare Center for orphans and a Children's Home.

The Yungdrung Bon vision of Monastic life includes a special dedication to the well being of the people living in the village surrounding the Monastery. Because of the tireless work of His Holiness, Men-ri Monastery is now a vital center of Bon culture and spiritual life. There are more than four hundred Bonpos in resi-

dence in Dolanji.

There are more than a million Yungdrung Bonpos living in Tibet and many thousands in exile throughout the world. Because of the harsh difficulties of getting to and adapting to a new climate and terrain, many of the early Bon arrivals in India did not survive. So many Bonpo males died young that there are now no monks at Men-ri Monastery in the 40-60 year range!

Geshes trained by His Holiness and his spiritual brothers, Ponlob Sangye Tenzin Rinpoche and Tenzin Namdak Rinpoche are now teaching in the West.

Many Westerners from the United States, Europe and Mexico are Yungdrung Bon spiritual practitioners. The Dzogchen master Tenzin Wangyal Rinpoche, for example, who founded and directs Ligmincha Institute, is one such teacher with many students worldwide. His books *The Wonders of the Natural Mind* and *Dream Yoga*, demonstrate the power and depth of Yungdrung Bon spirituality. Nyima Dakpa Rinpoche, another Geshe trained at Dolanji, teaches widely in the West and also in Asia, including Tibet.

In July of 1999, His Holiness Lungtok Tenpai Nyima and his assistant, a Tulku, Kyongtul Rinpoche, joined Tenzin Wangyal Rinpoche at Ligmincha Institute's annual three week retreat. His Holiness gave a teaching on the biographies of 24 Yungdrung Bon lineage Masters, each of whom attained the Rainbow Body. His Holiness gave clear and compelling pointing out instructions for Dzogchen practice. The depth of his realization was palpable. For many who came, his teaching was a life changing introduction to what Dzogchen actually is.

Kyongtul Rinpoche also directs the Bon Children's Welfare Center for Tibetan refugee orphans. Many of the children, who desperately need shelter and food, often arrive at the Monastery unannounced. Because of financial pressures, the children must

sometimes live under severe constraints. His Holiness along with Kyongtul Rinpoche have a dream of adequately meeting the housing, educational and medical needs of any orphaned child that arrives at their doorstep. They cannot do this without assistance.

His Holiness Lungtok Tenpai Nyima welcomes sponsors for orphaned children.

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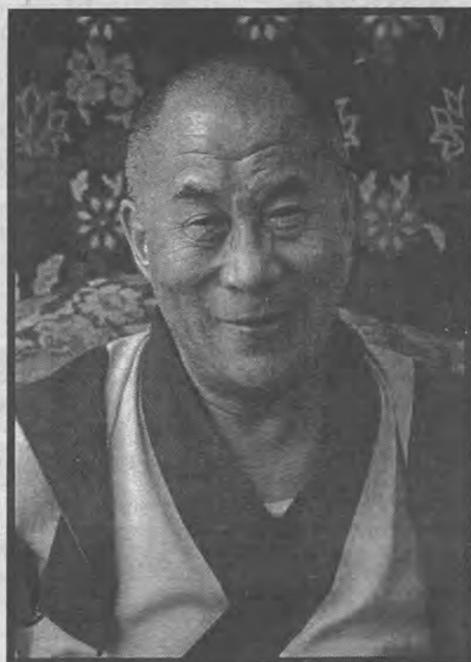
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Sonam T. Kazi

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THE CRYSTAL AND THE WAY OF LIGHT

Continued from page 1

The great Dzogchen master Yungtön Dorje Pal was asked: "What meditation do you do?" And he replied: "What would I meditate on?"

So his questioner concluded: "In Dzogchen you don't meditate, then?"

But Yungtön Dorje Pal replied: "When am I ever distracted [from contemplation]?"

The distinction between what is meant by the terms meditation and contemplation is an essential one in Dzogchen. The practice of Dzogchen is, properly speaking, the practice of contemplation, which consists in abiding in the non-dual state which, of its own nature, uninterruptedly self-liberates. This state, which is not conditioned by the conceptual level of mental activity, also encompasses thought and the functioning of what we generally consider to be our ordinary minds. Thought can, and indeed does, arise in contemplation—but, in contemplation, one is not conditioned by it; since the primordial state is inherently self-liberating, by simply leaving thought alone, it liberates of itself.

In contemplation, therefore, as the term is used in Dzogchen, the mind makes no effort whatsoever: there is nothing to do, or to abstain from doing. Since 'what is' is self-perfect just as it is, it is left in its own condition.

What is meant by 'meditation' in the Dzogchen teachings, on the other hand, is one or other of the very many practices that involve working with the dualistic, relative mind, in order to enable one to enter the state of contemplation. These practices can include the various kinds of fixation of the gaze that are done to bring one to a state of calm, as well as the various kinds of visualization practices, and so on. So, in what is called meditation, there is something to be done with the mind, but in contemplation there is not.

In Dzogchen contemplation, free from the defects of sleepiness, agitation and distraction, both the moments of calm that occur between one thought and another, and the movements of thoughts themselves are integrated in the non-dual presence of Enlightened awareness. The term *rigpa* (the opposite of *marigpa*—the fundamental delusion of dualistic mind) indicates the pure presence of this inherently self-liberating awareness, in which thought is neither rejected nor followed.

If one cannot find this pure presence, or *rigpa*, one will never find Dzogchen: to find Dzogchen, one must bring forth the naked state of *rigpa*. The state of *rigpa* is the pillar of the Dzogchen teachings, and it is this state that the master seeks to transmit in the Direct Introduction, the transmission of which, as my master Changchub Dorje showed me, is not dependent on either formal ritual initiations or intellectual explanations.

But if one does not find oneself dwelling in the state of *rigpa*, it is only by observing one's condition at all times that one can know just which practices to work with at any given moment in order to get out of one's cage, and to stay out of it. A bird that has lived in a cage all its life may not even know of the possibility of flight; and it will have to learn how to fly in a protected situation before it can definitely leave its cage, because otherwise, without the ability to fly well—once the bars of the cage are no longer there to protect it—it will be vulnerable to every kind of predator.

So, in the same way, a practitioner must develop mastery of his or her energies, and in the Dzogchen teachings there are practices to make this mastery possible, practices to suit all kinds of birds and all kinds of cages. But one must know for oneself what kind of bird one is, and what kind of cage one is in. And then, one must really want to come out of all cages, because it's no good just making one's

cage a little bigger or more beautiful by, for example, adding some fascinating new bars made from some 'exotic' Tibetan teaching. It's no good

building a new crystal cage out of the Dzogchen teachings. However beautiful it might be, it's still a cage, and the whole purpose of the Dzogchen

teachings is to take one out of all cages into the expanse of the clear sky, into the space of the primordial state. ■

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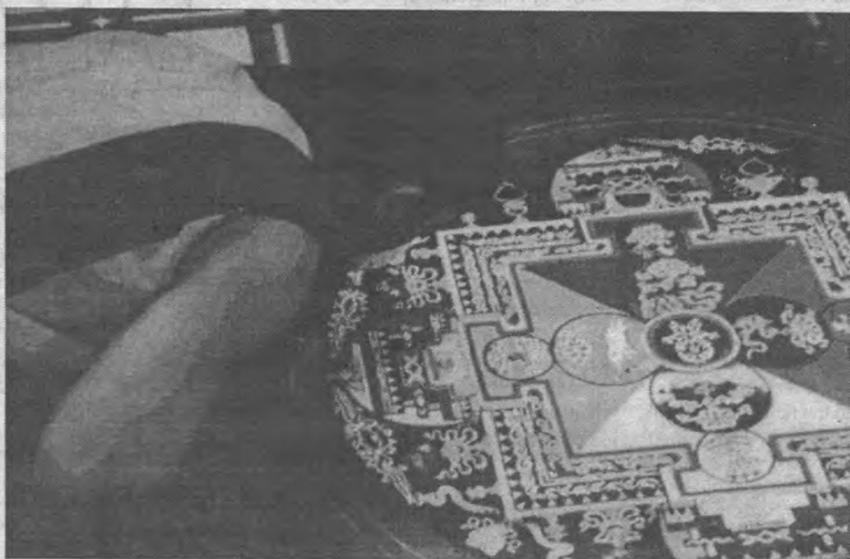
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IS BUDDHISM REALLY NONTHEISTIC?

Continued from page 1

existence of a latent fire element that is present in fuel, which becomes manifest when the fuel is set aflame.⁴ This would imply that specific forms of consciousness likewise emerge from a latent mode of consciousness when the appropriate conditions are met, and that underlying consciousness is denoted in Pali with the term *bhavaṅga*, which can be translated as "the ground of becoming."⁵

In early Buddhist literature this ground-state of consciousness is said to be primordially pure and radiant, regardless of whether it is obscured by adventitious defilements,⁶ and it is from this state that all active mental processes (*javana*), arise, including volition and, therefore, *karma*. Thus, since the manifold worlds experienced by sentient beings are asserted in Buddhism to be produced by the *karma* of sentient beings, it follows that the *bhavaṅga* must be the ground from which arise all *karma*, all the worlds formed by *karma*, and all states of consciousness by which these worlds are known. Moreover, the nature of this ground of becoming is said to be loving kindness, and it is the source of sentient beings' incentive to meditatively develop their minds in the pursuit of *nirvāṇa*.⁷ When final liberation is achieved, one comes to experientially realize the nature of the *bhavaṅga*, which then retains its integrity and is no longer prone to obscuration by defilements.⁸

While the Theravāda tradition largely marginalized the *bhavaṅga* in both theory and in practice, Mahāyāna Buddhism attributed central importance to the *tathāgatagarbha*, which bears a close resemblance to the *bhavaṅga*. The *Laṅkāvatāra Sūtra* (p. 77) says of *tathāgatagarbha* that it is the naturally radiant and primordially pure awareness within each sentient being, which is obscured by such adventitious defilements as attachment, aggression, delusion, and compulsive ideation. It adds that this radiant awareness is the ground from which both good and evil arise, and it produces all forms of existence, like an actor taking on a variety of appearances (p. 220). The *Śrīmāla-devī Sīmaṅgala Sūtra* asserts that it is that which inspires sentient beings to seek *nirvāṇa*,⁹ and the *Ratnagotravibhāga* (vv. 51, 84) makes the further claim that this awareness, which is naturally present since beginningless time, is implicitly replete with all the qualities of Buddhahood. But in order for those innate qualities to become manifest, the *tathāgatagarbha*, or *buddha*-nature, must be separated from defilements, much as gold ore must be refined to bring out its intrinsic purity. Thus, even in these pre-Vajrayāna writings, there were clear and elaborated theories concerning a beginningless ground-state of awareness, which was the source of all other states of consciousness, the phenomenal world, and all sentient beings within it.

Vajrayāna Cosmogony

As the early Buddhist theory of the *bhavaṅga* was developed into the Mahāyāna theory of the *tathāgatagarbha*, the realization of which now took on paramount importance in meditative practice, the precise manner in which the *buddha*-nature gives rise to the phenomena world was further developed in the Vajrayāna tradition. My primary source for the following account of Vajrayāna cosmogony is *The Vajra Heart Tantra*,¹⁰ a "mind-treasure" (*dgongs gter*) of Dūdjom Lingpa (1835-1904), a nineteenth-century Atiyoga master of the Nyingma order of Tibetan Buddhism. Although this treatise is of quite recent origin, its well developed theory of cosmogony is an accurate representation of the Atiyoga view, which is largely compatible with Vajrayāna theory as a

whole. According to Dūdjom Lingpa, the source of the teachings in *The Vajra Heart Tantra* is the primordial Buddha Samantabhadra, who, like the *tathāgatagarbha*, is of the nature of beginningless, naturally pure, radiant awareness replete with all the qualities of Buddhahood.

While the most common metaphor for the *bhavaṅga* and the *tathāgatagarbha* is that of radiant light, *The Vajra Heart Tantra* adds to this the central metaphor of space. According to this cosmogony, the essential nature of the whole of *samsāra* and *nirvāṇa* is the absolute space of the *tathāgatagarbha*, but this space is not to be confused with a mere absence of matter. Rather, this absolute space (*dhātu*) is imbued with all the infinite knowledge, compassion, and power, and enlightened activities of the Buddha. Moreover, this luminous space is that which causes the phenomenal world to appear, and it is none other than the nature of one's own mind, which by

- ...even in these pre-
- Vajrayāna writings, there
- were clear and elaborated
- theories concerning a
- beginningless ground-
- state of awareness,
- which was the source of
- all other states of con-
- sciousness, the phenom-
- enal world, and all
- sentient beings within it.

nature is clear light (p. 133). Samantabhadra distinguishes five types of primordial wisdom implicit within the natural *buddha* of awareness (p. 120):

"Its essential nature is primordial, great emptiness, the absolute space of the whole of *samsāra* and *nirvāṇa*, the primordial wisdom of the absolute space of reality. Mirror-like primordial wisdom is of a limpid, clear nature free of contamination, which allows for the unceasing appearances of all manner of objects. The primordial wisdom of equality is so called, for it equally pervades the nonobjective emptiness of the whole of *samsāra* and *nirvāṇa*. The primordial wisdom of discernment is so called, for it is an unceasing avenue of illumination of the qualities of primordial wisdom. The primordial wisdom of accomplishment is so called, for all pure, free, simultaneously perfected deeds and activities are accomplished naturally, of their own accord. When the natural glow of awareness that is present as the ground—the *dharmakāya* in which the five primordial wisdoms are simultaneously perfected—dissolves into its inner luminosity, it is classified as *unobscured primordial wisdom*."¹¹

If the essential nature of each sentient being and the universe as a whole is that of infinite, luminous space, endowed with all the qualities of perfect enlightenment, why is this not realized? Samantabhadra explains that the reality of all phenomena arising as displays of the all-pervasive, ground-awareness is obscured by ignorance. Consequently, the *tathāgatagarbha*, which utterly transcends all words and concepts—including the very notions of existence and nonexistence, one and many, and subject and object—appears to be a blank, unthinking void, which is known as the universal ground (*ālaya*) (p. 120). The experience of this void is comparable to becoming comatose or falling into contentless, dreamless sleep. From that state arises limpid, clear consciousness as the basis from which all phenomena appear; and that is the universal ground consciousness (*alayavijñāna*). No objects are established apart from its own luminosity, and while it produces all manner of

appearances, it does not enter into any object. Just as reflections of the planets and stars appear in limpid, clear water, and the entire animate and inanimate world appears in limpid, clear space, so do all appearances emerge in the empty, clear, universal ground consciousness.

From that state arises the consciousness of the mere appearance of the self. The self, or *I*, is apprehended as being over here, so the objective world appears to be over there, thus establishing the appearance of immaterial space. To relate this evolution of the universe to the obscuration of the previously mentioned five types of primordial wisdom, it is said that ignorance initially obscures the inner glow of one's innate, primordial wisdom of the absolute space of reality (p. 122), which causes an external transference of its radiance. As this evolutionary process continues, those five types of primordial wisdom transform into the five great elements (viz. the five primary colors) and the five derivative elements in the following way:

1. In the all-pervasive space of the *dharmakāya*, or *buddha*-mind, the inner glow of the primordial wisdom of accomplishment is obscured, and due to the activation of karmic energies, the quintessence of the air element arises internally and transforms into radiant green light. Due to the power of delusion, this green light is reified and consequently arises externally as the derivative, or residual, air element.

2. With the obscuration by ignorance of the primordial wisdom of the absolute space of reality, its radiance appears as the great element of deep blue colored light. As a consequence of reifying this blue light, the derivative element of space appears.

3. With the obscuration of mirror-like primordial wisdom, its radiance appears as the great element of white light, which, when reified, appears as the derivative element of water.

4. With the obscuration of the primordial wisdom of equality, its radiance appears as the great element of yellow light, which, when reified, appears as the derivative element of earth.

5. Finally, with the obscuration of the primordial wisdom of discernment, its radiance appears as the great element of red light, which, when reified, appears as the derivative element of fire. In this way, all the elements of the physical world are seen as symbolic expressions of the *tathāgatagarbha*, and all the five elements are said to be present in each one, just as all the five primordial wisdoms are present in each one.

The five types of primordial wisdom manifest not only as the five elements that make up the objective

universe, but their essential natures also manifest as the five psychophysical aggregates that constitute a human being in *samsāra*. Specifically, once the appearance of duality arises within the domain of the primordial wisdom of the absolute space, that wisdom appears as the aggregate of form; when such dualistic appearances and reification occur in the domain of mirror-like primordial wisdom, it manifests as the aggregate of consciousness; when the primordial wisdom of equality is so obscured, it manifests as the aggregate of feeling; when the primordial wisdom of discernment is veiled by reification, it appears as the aggregate of recognition; and the primordial wisdom of accomplishment is so obscured, it arises as the aggregate of compositional factors.

As a development of the thesis stated in the *Laṅkāvatāra Sūtra* that the *tathāgatagarbha* is the source of both good and evil, *The Vajra Heart Tantra* asserts that it is the ground not only of all the qualities of enlightenment, but of the primary mental afflictions of delusion, hatred, pride, attachment, and jealousy. Specifically, thoughts of delusion arise due to the obscuration of the primordial wisdom of the absolute nature of reality; thoughts of hatred arise from the obscuration of mirror-like primordial wisdom; thoughts of pride emerge from the obscuration of the primordial wisdom of equality; thoughts of attachment emerge from the obscuration of the primordial wisdom of discernment; and thoughts of jealousy arise from the obscuration of the primordial wisdom of accomplishment, constantly. An assertion that is crucial to the theory and practice of Vajrayāna as a whole is that all mental afflictions are in reality of the very same nature as the kinds of primordial wisdom from which they arise (p. 125).

In summary, the five primary colors, the five elements, the five aggregates, and the five mental afflictions all originate from the obscuration of the five primordial wisdoms. In terms of the general Buddhist theory of the three realms of existence—the sensory realm, the form realm, and the formless realm—it is said that birth in the formless realm is due to reifying the universal ground; birth in the form realm is due to reifying the universal ground consciousness; and birth as a god of the desire realm is due to achieving stability in the realm of the dualistic mind (*citta*). In this way, Samantabhadra, the primordial Buddha whose nature is identical with the *tathāgatagarbha* within each sentient being, is the ultimate ground of *samsāra* and *nirvāṇa*; and the entire universe consists of nothing other than displays of this infinite, radiant,

empty awareness. Thus, in light of the theoretical progression from the *bhavaṅga* to the *tathāgatagarbha* to the primordial wisdom of the absolute space of reality, Buddhism is not so simply non-theistic as it may appear at first glance.

Parallels with Polytheistic and Monotheistic Cosmogonies

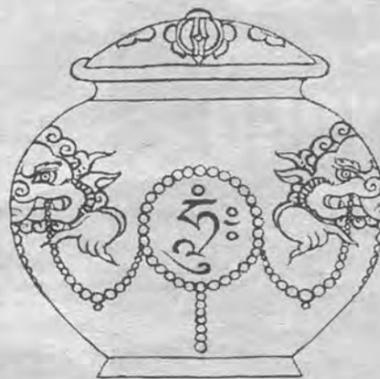
While the nontheism of Buddhism is often set in stark contrast to the polytheism of the Vedas, the tradition of Vedānta, meaning the "culmination of the Vedas," presents a cosmogony strikingly similar to the preceding Atiyoga account. According to Vedānta theory, the universe is created through a series of illusory manifestations of Brahman, who alone is ultimately real and is identical with the real nature (*ātman*) of every sentient being.¹² The nature of Brahman is pure consciousness, beyond all conceptual distinctions such as subject and object, and its differentiation into individual animate and inanimate beings is only by way of appearances. Drawing on an analogy that is shared with the Atiyoga tradition illustrating the relation between the *dharmakāya* and the minds of individuals sentient beings, the Vedāntin philosopher Śaṅkara likens Brahman to space, which is single and continuous, while each individual (*jīva*) is likened to the space confined inside a pot. In this metaphor, the "space" of Brahman can be apparently enclosed within the "pot" of each individual without affecting the transcendent unity of Brahman. But such differentiation, he adds, is merely the result of our failure to discriminate the *ātman* from its adjuncts such as the body, senses, and so on. Each individual is a mere appearance or reflection of the transcendent Self, or *ātman*, like the reflection of the sun in rippling water. Although the unity of Brahman and the *ātman* has never been different from the universe, defects are perceived in the phenomenal world due to defilements in the minds of individuals. Thus, in order to see reality as it is, the mind, with all its afflictions, conceptual constructs, and tendencies of reification, must be transcended.

Despite the many significant differences between Buddhist and Christian doctrines, medieval Christianity was profoundly influenced by Neoplatonic ideas concerning creation, which also profoundly similar to those of Vajrayāna Buddhism and Vedānta. According to the ninth-century Christian philosopher John Scotus Eriugena (815?-877?), prior to God's creative self-disclosure in the generation of the natural world, He subsisted in a primordial unity and

(Continued on page 13)

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IS BUDDHISM REALLY NONTHEISTIC?

Continued from page 12

fullness which, from the limited perspective of created intellects and language, can best be described as *nihil*, or nothingness.¹³ John characterizes this nothingness, not as an absence, but as a transcendent reality beyond negation and affirmation. It is, he writes:

"the ineffable, incomprehensible, and inaccessible brilliance of the divine goodness, which is unknown to all intellects, whether human or angelic, because it is superessential and supernatural. I should think that this designation [*nihil*] is applied because, when it is thought through itself, it neither is nor was nor will be. For in no existing thing is it understood, since it is beyond all things. When it is understood as incomprehensible on account of its excellence, it is not improperly called 'nothing.'"¹⁴

As the divine nothingness, which is ontologically prior to the very categories of existence and nonexistence, manifests in the phenomenal world, God comes to recognize himself as the essence of all things. In this way, the whole of creation can be called a theophany, or divine appearance, and nothing could exist apart from that divine nature, for it is the essence of all that is. Following the Biblical assertion that man is created in the image of God, John declares that the mind of man, like the divine nature, retains its simple unity, as something that cannot be known objectively, in relation to its manifold expressions.¹⁵ Just as God comes to know Himself fully only through His self-expression as the phenomenal world, the human mind is fully comprehended only through its outward manifestations, even though it always remains invisible inwardly. In that way, each human recapitulates within himself the entire dialectic of nothingness and self-creation. Hence John argues that man's inability to objectively know the nature of his own mind marks him as being an image of God, for just as the mind of God does not objectively see itself, so is human consciousness never perceived as an object of the intellect.¹⁶

Conclusion

While Buddhism is deemed nontheistic, the Vedas are regarded as polytheistic, and the Bible is monotheistic, we have seen that the cosmogonies of Vajrayāna Buddhism, Vedānta, and Neoplatonic Christianity have so much in common that they could almost be regarded as varying interpretations of a single theory. Moreover, the commonality does not end there, for in the Near East, the writings of Plotinus (205-270) also influenced Islamic and Jewish theories of creation. This apparent unity could be attributed to mere coincidence, or to the historical propagation of a single, speculative, metaphysical theory throughout south Asia and the Near East. For example, the *Upaniṣads* may well have influenced the writings of early Mahāyāna thinkers in India, and they could also have made their way to the Near East, where they might have inspired the writings of Plotinus. On the other hand, Plotinus declared that his theories were based on his own experiential insights, and similar claims have been made by many Buddhist and Vedāntin contemplatives. If these cosmogonies are indeed based upon valid introspective knowledge, then there may be some plausibility to the claims of many contemplatives throughout the world that introspective inquiry can lead to knowledge, not only of the ultimate ground of being, but of the fundamental laws of nature as well.¹⁷

1 For a refutation of a Creator by the Buddha as recorded in the Pāli canon see the *Pāṭika Sutta* 2.14-17 in the *Digha-Nikāya*; Śāntideva presents a classic Mahāyāna refutation of a Creator in his *Bodhicaryāvatāra* IX: 118-125; and a similar refutation in

Vajrayāna literature is found in the *Kālacakratānta* and its principal commentary the *Vimalaprabhā* II: 168-170.

2 Cf. *Majjhima Nikāya* I.402

3 Cf. *Sutta-Nipāta* 9; *Dhammapada* 170

4 Peter Harvey. (1995) *The Selfless Mind: Personality, Consciousness and Nirvana in Early Buddhism*. Surrey: Curzon Press, pp. 155-157. Cf. *Majjhima Nikāya* I.259-60, *Anguttara Nikāya* III.340-41, *Milindapaṇḥa* 73; R. H. Robinson. (1970) *The Buddhist Religion*. Belmont, Calif., Dickenson, 1st. ed., pp. 38-39.

5 Peter Harvey, p. 160.

6 Cf. *Milindapaṇḥa* (pp. 299-300), *Anguttara Nikāya* A.I.9-10 & A.I.61

7 *Anguttara Nikāya* A.I.10-11

8 Peter Harvey, p. 174.

9 D.M. Paul (1980) *The Buddhist Feminine Ideal—Queen Śrīmālā and the Tathāgata-garbha*. Missoula, Montana, Scholar's Press, ch. 13.

10 *The Vajra Heart Tantra: A Tantra Naturally Arisen from the Nature of Existence from the Matrix of Primordial Awareness of Pure Perception* (Tib. *Dag snang ye shes dra pa las gnas lugs rang byung gi rgyud rdo rje'i snying po*). Collected Works of H.H. Dudjom Rinpoche.

11 All translations from the Tibetan are my own.

12 Karl H. Potter (ed.) (1981) *Encyclopedia of Indian Philosophies: Advaita Vedānta up to Śaṅkara and His Pupils*. Delhi: Motilal Banarsidass, p. 81.

13 Donald F. Duclow (1977) "Divine Nothingness and Self-Creation in John Scotus Eriugena." *The Journal of Religion*, Vol. 57, No. 2, April 1977, p. 110.

14 John Scotus Eriugena, *Periphyseon (De divisione naturae)* ed. H. J. Floss, *Migne Patrologia Latina* 122, 680D-81A, trans. by Donald F. Duclow, op. cit., p. 110. Cf. *Bodhicaryāvatāra* IX: 2. "This truth is recognized as being of two kinds: conventional and ultimate. Ultimate reality is beyond the scope of the intellect. The intellect is called conventional reality."

15 *Kālacakratānta* V: 65: "Apart from sentient beings there is no great Buddha."

16 Cf. *Ratnacūḍasūtra*: "The mind, Kāśyapa, is formless, unseen, intangible, unknowable, unstable, ungrounded. The mind, Kāśyapa, was never seen by any of the Buddhas. They do not see it, they will not see it...the mind, Kāśyapa, being sought all around is not found: what is not found is not established; what is not established is not past, present, or future..." [Cited in Śāntideva. (1981) *Śikṣā-samuccaya*, trans. Cecil Bendall & W. H. D. Rouse. Delhi: Motilal Banarsidass, pp. 220-221] My own translation. Cf. Thomas Tomasic, "Negative Theology and Subjectivity: An Approach to the Tradition of the Pseudo-Dionysius," *International Philosophical Quarterly* 9 (1969).

17 Cf. Dom Cuthbert Butler. *Western Mysticism: The Teaching of Augustine, Gregory and Bernard on Contemplation and the Contemplative Life*. 3rd ed., with "Afterthoughts" by Prof. David Knowles. London: Constable & Co., 1967, p. 419. ■

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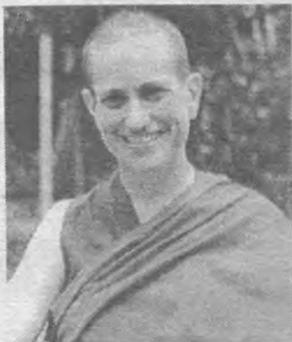
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A Turn Around



by Bhikshuni Thubten Chodron

We are used to Tibetan monks teaching the Dharma to Westerners in the USA, Europe, and Australia. But imagine a Western nun teaching the Dharma in English to Tibetans in India! I was by chance (by karma?) involved in just such an experience when I visited Mundgod last October. In South India, Mundgod is home to Gaden and Drepung Monastic Universities, both of which are filled with highly accomplished and realized teachers. How then did I find myself giving a Dharma talk to 130-150 Tibetans?

Contrary to many Westerners' (and Hollywood's) idealistic visions of Tibetan society, the average Tibetan knows little about the Dharma, aside from rituals such as setting up an altar and reciting a few prayers daily. Tibetans learn some basic Buddhist ideas and values from their parents, but do not study the Dharma in earnest. First, like the average person in the West, their lives are focused on making a living. Second, most Dharma texts are in literary Tibetan, replete with technical vocabulary that is foreign to the language spoken daily. Lay Tibetans may attend initiations offered by a high lama in order to receive a blessing, but attendance is much lower when that same lama gives public teachings on lamrim or thought transformation. Until now, the monks in the monasteries in India have not taught classes for the lay Tibetans in the area, nor have the latter asked them to. In addition, although monks lead prayers for a few minutes every day at the Tibetan schools in India, the children do not have classes in which they systematically learn the Dharma and its practical applications in daily life.

Ven. Tenzin Wangchuk, Ven. Zong Rinpoche's attendant, is an old friend of mine. Progressive and broad-minded, he is concerned about this state of affairs, and tries to encourage young Tibetans in India to learn the Dharma. To this end, he spoke with the principal and director of the Central School for Tibetans, an Indian-run school in Mundgod in which the children study many sub-

jects in English, to see if they were receptive to the idea of an American nun giving a talk to the students. They were and thus he asked me if I would do it. At first I hesitated, for it seemed preposterous that I give a talk when Mundgod is filled with much more qualified teachers than I. But Tenzin persuaded me that the children would be receptive to hearing the Dharma from a "modern American" who spoke in simple language and gave daily life examples.

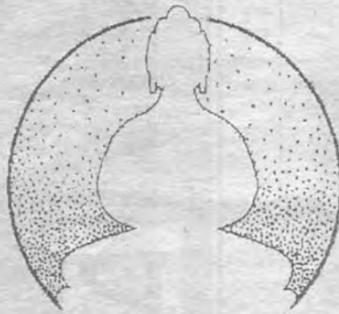
The teenagers from classes 10-12 were seated on the concrete open-air meeting area while I sat on a chair in front. For about forty-five minutes I spoke about the applicability of the Buddha's teachings in our lives: methods to work with anger, to overcome shyness, to develop self-confidence, and to get along better with parents and friends. They listened attentively, and after they realized that it was okay, they loosened up and laughed at my jokes. The session was then opened for questions, which they wrote down. Slips of paper flooded forward from the usually shy youngsters, filled with thoughtful questions that demonstrated their sincere interest. How did I go from a religion that

- ...imagine a Western nun
- teaching the Dharma in
- English to Tibetans in
- India!

believed in God to one that didn't? What did my parents say when I did not think as they did? Where are the hell realms—from a scientific viewpoint, isn't it hard to accept their existence? How did the universe begin? Is Buddhism compatible with science? What does it mean to have faith? What does it mean to be a Buddhist—if we recite *om mani padme hum* but don't understand its meaning, what use is it? How do we deal with inner turmoil, depression, and confusion? What is a Buddha?

When time came to close, all of us were happy. Even the school's director, who had been serious before, was smiling. But for days afterwards, I shook my head in amazement: how did this unique situation come about? I was extremely grateful, for this was my offering to His Holiness the Dalai Lama. After all the teachings he has compassionately given me and other Westerners, if I could repay that kindness in just a small way by teaching his people, I was delighted. ■

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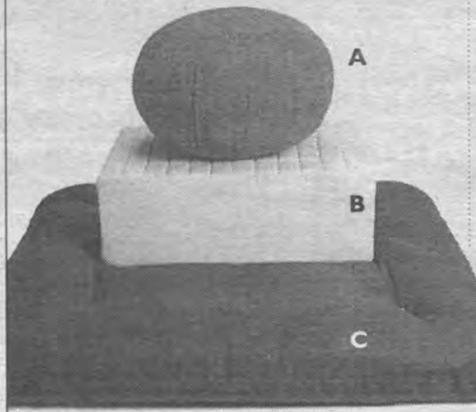
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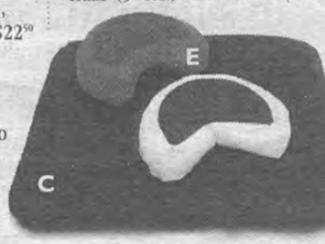
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Helping TIBET Through Sponsorship

by Beth Brodbar-Terrence

The Tibetan Sponsorship Project was founded in February of 1999 for the purpose of finding sponsors for exiled Tibetan children, monks and nuns in need of financial support. While traveling in Tibet and India in 1998, the Project's founder, Steve Drago, was introduced to the sponsorship programs of the Tibetan government-in-exile. He initiated the Tibetan Sponsorship Project, in conjunction with Tibet Fund, in an effort to publicize the programs and help find sponsorship for the thousands of Tibetans in need of support.

There are several sponsorship programs needing funding:

(1) The Department of Education Programs, founded in 1960 by His Holiness the Dalai Lama, to provide for the education of Tibetan children living in exile. Due to the constant growth of the population in exile, there is a tremendous need for support. The DOE sponsorship program enables individuals from around the world to help. For a contribution of \$20 per month a child can attend a residential school, receive books,

uniforms and room and board. There are currently 1,000 children in need of sponsorship.

(2) The Tibetan Children's Village (TCV), an integrated community for the care and education of orphans and destitute Tibetan children living in exile. TCV is located in Dharamsala, India. All TCV-sponsored children live in units called Khim-tsang, which are self-contained family groups with two foster parents. Children are raised as brothers and sisters and attend school at the Village. A \$30 monthly contribution provides for food, housing, medical care and educational expenses.

(3) The Department of Religion and Culture provides a sponsorship program for Tibetan nuns and monks living in exile. Over 8,500 nuns and monks are under the care of the Department. Sponsorship is \$25 per month, this provides for their basic needs and a traditional Tibetan Buddhist education.

(4) At Yong Ling Creche Kindergarten in Dharamsala, India, \$3.50 per month provides for a Tibetan child's

pre-school education. The donation (\$42 per year) is sent in the form of a scholarship for needy children.

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A new website, www.tibetaid.org, has been on-line since August. It provides information on sponsorship programs as well as photos and biographies of those in need of support. There is an on-line enrollment form for those wishing to sponsor. If you are interested in sponsoring a Tibetan child, nun or monk, or would like to make a donation to a project, or to help, please contact:

Steve Drago, Project Director
Tibetan Sponsorship Project
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In 1994, the Tibet Fund expanded its services to include humanitarian projects inside Tibet. Thus the Khawachen Assistance Program (KAP) was established to raise funds for health, education and economic projects inside Tibet. The KAP's project officer visits Tibet regularly to make on-site inspections of the projects under its support. KAP currently supports and raises funds for the projects briefly described below:

(1) Lhasa Eye Center

Several organizations joined KAP to support the Lhasa Eye Center, for which the construction work was completed in September 1999. The Center is located on the outskirts of Lhasa city in two buildings. One has 12 rooms for living quarters and commercial spaces like optical and pharmacy shops. The other will be used for clinical functions. The Center still does not have furniture or medical

equipment. Details and project proposal are available.

(2) Eye Camp

Over 30,000 Tibetans suffer from cataract blindness and each year adds about 3,000 new cataract blindness cases in the Tibet Autonomous Region (TAR) alone. (This is less than half of the total Tibetan area and has about 50% of the Tibetan population.)

KAP has been supporting eye camps in the past and intends to increase its support in the future. A typical eye camp with foreign doctors performs cataract surgery on 100 to 300 patients and costs \$12,000 to \$15,000, depending on the distance from centers like Lhasa. The gift of eyesight costs as little as \$15. More information is available.

(3) Nam Orphanage

KAP has been supporting the establishment of an orphanage near Lhasa, Tibet. The construction of the facility was completed in August, 1999. Currently the orphanage has 12 orphans with two foster parents. The Nam village has a primary school which the children at the orphanage attend.

We plan to increase enrollment to 30 children as soon as we can secure sponsorships. KAP seeks regular sponsorship or general contributions toward the maintenance of the orphanage.

The orphanage is an ideal program that helps the most destitute people in Tibet and, in particular, provides support for the health and education of orphans. We wish to duplicate this

program elsewhere in Tibet as well. A sponsorship costs U.S. \$40 per month.

(4) English Language Teacher

One school in Amdo asked KAP for help in finding two English-language teachers. The school has the permission from the government to bring two foreign teachers to the school. More information is available.

(5) Leprosy Project

A monk from Gensu province of China has been helping lepers in Amdo. The monk says leprosy has

always been the most dreaded disease and its victims are regularly kept in isolation. It is very difficult to estimate the number of leprosy patients in Tibet, in part because the Chinese government declares that leprosy has been eradicated in China and its adjacent areas since 1980.

The monk and his colleagues have been helping about 100 lepers in 8 counties in Gensu province. KAP wishes to sponsor 20 lepers for treatment and maintenance. Cost for the sponsorship of one leprosy victim is \$100 per month.

(Continued on page 17)

Nepal and Tibet

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Be Informed about TIBET

It is *vital* 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.

Human Rights Update (monthly, \$10/yr. suggested donation) Tibetan Centre for Human Rights and Democracy, Narthang Building, 1st Floor, Gangchen Kyishong, Dharamsala 176215, H.P., India. A good publication for finding out about human rights violations in Tibet.

News Tibet (quarterly, \$15/yr. suggested donation) and the **US Tibet Committee Newsletter**. Office of Tibet, 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 (Contains 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, IL 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, #342, 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@list.mcgill.ca. In the text of your message (not the subject line), write: sub wtn-l [your name—without brackets]

On the cultural side, we recommend:

The Tibet House Drum, Tibet House New York, 22 West 15th Street, New York, NY 10011, 212-807-0563. Features Tibetan activities in the NYC area.

Tibetan Nuns Project, PO Box 374, San Geronimo, CA 94963, 415-488-1325, tnp@igc.com. This publication is for the nuns of Dolma Ling in India.

Classifieds

TASHI PHUNTSOK, well-educated 25 year-old Tibetan with mountaineering diploma from Darjeeling (fluent Tibetan, English, Hindi, Nepali, Bengali) seeking employment as guide (Sikkim, Ladakh, Nepal, holy places in India), business contact, Tibetan language tutor or other in US, France, or India. For resume or references, contact Molly Chatalic, ph/fax: 00 33-2-98-92-83-13 or email: <Molly.Chatalic@wanadoo.fr>

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TRIGG IN TIBET



B. Alan Wallace Lectures & Retreats

B. Alan Wallace, prominent author, scholar and translator will be participating in the following events:

- Toward a Science of Consciousness Conference "Tucson 2000," April 10-15, Tucson, AZ.
- "Contemplative Approaches to the Study of Consciousness," February 13, Univ. CA at Santa Cruz.
- Symposium on the Phenomenology of Buddhism, Delray Beach, Florida.
- Teachings using the text *Natural Liberation*, 1st & 3rd Wednesdays of each month through May at Unitarian Society in Santa Barbara.
- Prof. Wallace will also be leading the following Meditation Retreats in Montecito, CA:
- Winter Retreat on "Dream Yoga," February 25-27
- Spring Retreat on "Dzogchen in this Life and the Bardo," May 26-28

For information contact: Lark 805-569-8877 or tarleton@west.net

Prof. Wallace's books include: *Choosing Reality, A Guide to the Bodhisattva Way of Life, Boundless Heart, Ancient Wisdom, Calming the Mind*, and *Natural Liberation*. ■

APPEAL FOR RELIEF PROJECTS IN TIBET

Continued from page 16

(6) Snowstorm

Since October of this year, Yushu Prefecture in Qinghai Province has been buried under a continual barrage of snowstorms. Yushu is situated at the center of the Qinghai Tibetan Plateau at the headwaters of the Yangtze, Yellow, and Mekong rivers. Its average altitude is above 4,000 meters and it covers an area of 260,000 square kilometers.

Yushu has suffered from severe snowstorms since the winter of 1995-96, when many people and countless livestock died. Today, nearly 50,000 people are in danger of being cut off from food sources, medical supplies and other emergency supplies.

The total need for the disaster relief is well over one million dollars. KAP hopes to raise the funds for the immediate needs of the victims.

Please make your tax deductible contribution to the Tibet Fund and earmark for KAP projects.

KAP, 241 E 32 St., New York NY 10016. Phone: 212-213-5011. Fax: 212-779-9245. Email: khawachen@earthlink.net ■

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Will you help? (All donations are tax deductible.) Thank you.

Please send donations to: **The Amitabha Foundation**, P.O. Box 25577, Rochester NY 14625 (contact: Deborah at pcg@shore.net)

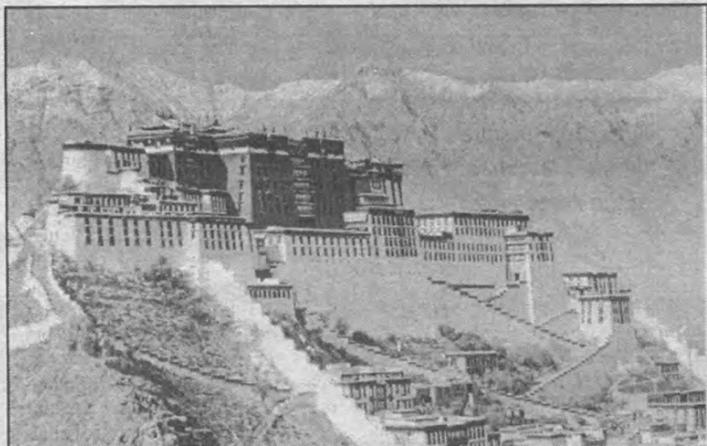
Donors of \$250 or more may request a free video about Rinpoche and Phowa (available in March, 2000). This video is also available to others for \$35. All net proceeds will go toward the costs for the Hepatitis B vaccine.



A copy of the latest annual report may be obtained, upon request, from the organization or from the Office of the Attorney General, Charities Bureau, 120 Broadway, New York, NY 10271.

TIBET PILGRIMAGE

WITH **GLENN H. MULLIN**



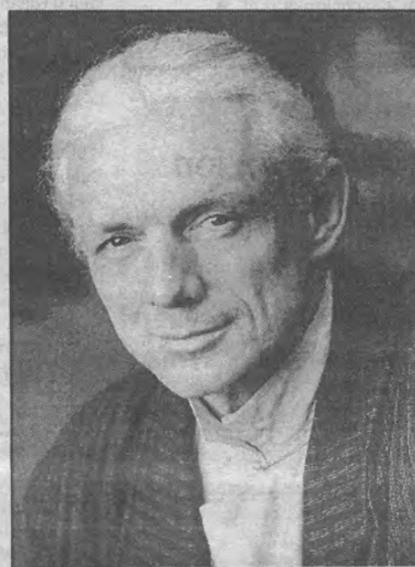
Pilgrimage has long been used by Tibetan Buddhists as a method of healing both body and mind, as well as for rejuvenation of the spirit, and personal growth and transformation. It is also a lot of fun.

Join me on one of two pilgrimages in 2001—one in May and the other late September, both of which travel through the Buddhist power places of Nepal and Central Tibet. I will also be leading a pilgrimage to Mt. Kailash in June of 2002. For those who are interested, after each pilgrimage is over and we are safely back in Kathmandu I usually organize a "motorbiking the Himalayas" outing of several days, using small (and thus easily driven) rental machines available in Nepal.

The company for which I previously led Tibet trips—Mystical Journeys/Travels for the Soul—recently melted into the great void. I therefore will be leading these pilgrimages through Dharma Passages. Contact me by e-mail (gmullin@compuserve.com) or visit our web site (www.dharmapassages.com). Or telephone us at 770-907-3729.

Nepal/Central Tibet pilgrimages: \$2,900 plus airfare to/from Kathmandu. Mt. Kailash: \$4,200 plus airfare to/from Kathmandu. The international airfare usually comes in at somewhere between \$1,200-\$1,300 from either New York or LA. These days many travellers use their airmiles for these flights.

Pilgrimage Leader: Glenn H. Mullin lived in the Himalayas for twelve years, studying under many of Tibet's greatest spiritual masters. He has over a dozen books in print, and divides his time between writing, lecture tours, and leading pilgrimages to the power places of Central Asia.



Books by Glenn H. Mullin



Training the Mind in the Great Way, with a foreword by H.H. the Dalai Lama, 174pps., \$12.95. This is a translation and study of the First Dalai Lama's treatise on the "Seven Point Mind Training" tradition.



Mystical Verses of a Mad Dalai Lama, 270pps., \$14.00. A study of the life of the Second Dalai Lama and a translation of his collection of mystical poetry.



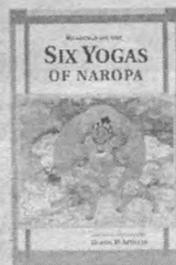
Living in the Face of Death: The Tibetan Tradition, foreword by Dr. Elizabeth Kubler-Ross, 238 pps., \$16.95. A study of nine life-enriching contemplations of death and dying.



Tsongkhapa's Six Yogas of Naropa, 276 pps., \$18.95. A translation and study of this quintessential tantric work by Lama Tsongkhapa.



Gems of Wisdom from the Seventh Dalai Lama, 171 pps., \$15.95. This is a translation of the Seventh Dalai Lama's "What Is Like A Smelly Fort (and Other Gems of Wisdom)", together with my own commentary to it.



Readings on the Six Yogas of Naropa, 175 pps., \$16.95. This collection contains translations of six important texts on the Naropa system of Buddhist tantric yoga.



The Practice of Kalachakra, 348 pps., \$14.95. Based on the First Dalai Lama's "Notes on the Two Stages in the Practice of the Kalachakra Tantra," this book looks at the different aspects and phases of this important tantric system.



The Mystical Arts of Tibet, 166 pps., \$16.95. This is an introduction to the world of Tibetan Buddhist art, written as a catalogue for the touring exhibit of the same name.

Order books directly from Snow Lion: 1-800-950-0313

We Have A Winner

G.M. Robarge of New Hampshire has won our Tibet trip contest. Led by Glenn Mullin, the trip will be going in October to both Nepal and Tibet. G.M. will travel with his wife.

Watch for details on future drawings in upcoming issues of *The Snow Lion*. ■

Kalachakra in Graz, Austria October, 2002

The first Kalachakra of the new millennium will be led by H.H. the Dalai Lama in Austria. Contact: Kalachakra Committee Graz, c/o She Drup Ling, Buddhist Center, Griesgasse 2, A-8020 Graz, Austria, www.kalachakra-graz.at ■

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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. ■

by Patrick Sommerville

The Tibetan holiday of Losar is again upon us and confusion reigns. While much of the world celebrates the New Year on January first, Tibetans patiently wait their turn, arriving this year on February 6, 2000 (Western calendar time). For the Tibetans this is an auspicious year: the Year of the Dragon. For the Occident, a monumental one: The new millennium.

Every year at about this time, inquisitive truth seekers like myself grow uneasily confused as the question inevitably arises: When is Losar? This question is generally easy enough for people to answer, provided one isn't inquiring about a date more than a year into the future. This year it falls on February 6. Last year it was February 17. Some years it's in March. It just depends.

Years ago I finally asked, "Exactly what does the timing of Losar depend on?" Little did I know, this question would become the source of great adventure and intrigue as I traveled to the far reaches of the globe to find its answer.

First, after making some inquiries, I traveled to the capital of Mongolia, called Ulaanbaatar. I'd been told that Mongolia shared the same religion, food, and calendar as Tibet, so I thought it a good place to start. After being there for just a matter of weeks I met a very intelligent man who had studied in Russia, named Bulgantamir. I thought a man with such a fine Communist education would be a good resource, so I asked him to my place for dinner. After a full meal and copious amounts of vodka, I posed the question: "So, why is Losar celebrated at different times each year?" With a confident smile, Bulgantamir replied, "That's easy. It's

A Perennial Question

because Losar is the first day of spring. The first day of spring is different every year so of course, Losar too will be different every year." Unable to argue with such logic, but still unsatisfied, my search continued.

Some months later I visited the ivory towers of the Mongolian National University. "Hey, what's your business?" a woman at the front desk unceremoniously screamed over to me.

"I've come to find out why Losar is sometimes celebrated in February and other times in March," I said.

The young woman grimaced knowingly, as if all unwelcome tourists asked her this question. Indicating that she could be of some assistance, she exclaimed, "That's easy! It's because of the alignment of the sun and the moon in relation to the earth. Then on some years Jupiter influences the pattern of some stars and that changes the date a little. Also the magnetic pull of the gravity plays a role. And then some wise men in the government make a final decision."

"Thank you," I replied, as I ran for the door.

About a year later, restless and weary, I arrived at the foot of Dashchoinkhorlin Monastery in Bulgan Province, Mongolia, begging for some water. The five-hour hike had sapped all my strength. "No water, but I've got some milk tea," offered the friendly Lama. "I'll put some extra salt in it for you if you'd like."

"No thanks," I replied, lurching for the tea. After drinking down the tea, I requested the audience of the senior Lama.

Within minutes he appeared. As his chiseled face and stoic manner suggested wisdom, my anticipation rose.

"I've come to ask you one simple question," I declared in nervous tone. "Why is Losar sometimes in February and other times in March, but never at the same time?" With head in hand, the wise Lama reflected.

Minutes passed. Finally he looked up. Fixing his eyes on my own, he said: "That's easy. It's because of the Kalachakra Tantra."

Too embarrassed to reveal my ignorance of the Tantra to this man of

- "Why is Losar sometimes
- in February and other
- times in March, but never
- at the same time?"

such obvious importance, I dejectedly exited the monastery, setting off on the long journey home.

With head hung low, I arrived back in New York to be greeted by a Tibetan friend. Immediately sensing my frustration, he said, "You didn't find it, did you?"

"No," I replied.

"Well my friend, I thought this would happen so just a few days ago I got on the internet and downloaded some information for you."

Explaining the calendars, the text read as follows:

"The Occidental calendar, found in practical use throughout the world, is based on the earth's rotation around the sun. A day is the average time required for one rotation of the earth on its axis. The measurement of a year is based on one revolution of the earth around the sun and is called a solar year. This solar year takes 365 days.

"The Tibetan calendar is actually solar and lunar-based. The month is counted by the position of the moon, and the year is counted by the position of the sun. For one lunar year, consisting of twelve lunar months, there are 354 or 355 days. Because this is ten or eleven days short of a 365 day solar year, an extra month is put in every third year anywhere among the twelve months that is considered auspicious for that year. In accordance with the Kalachakra Tantra the full moon and the new moon should fall on the 15th and 30th day of the month. To maintain such consistency some days must be added and others negated within any particular month. Such added and skipped days are based on how auspicious or inauspicious a particular day may be. Nonetheless, one month is always thirty days, with the exception of the one month of the one year that may be 354 days long. Just before the end of each year a new calendar for the next year is determined in this manner by the Tibetan State Astrologer. It is worth noting that although the Tibetan and Han calendars are both solar/lunar-based, they differ in their placement of the leap month and determination of skipped and added days of the month."

Lesson learned: For answers to questions regarding Tibet, ask a Tibetan.

Patrick Sommerville is a freelance writer and photographer currently pursuing graduate studies at New York University. From 1996 to 1998 he served as a Peace Corps Volunteer in Mongolia and has visited Tibet. (Article © 2000 by Patrick Sommerville.) ■

from WISDOM



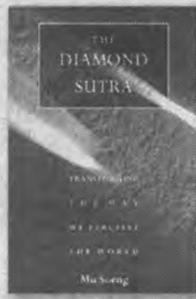
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all those wishing an in-depth exploration of the enlightened mind." —Joseph Goldstein, author of *Insight Meditation: The Practice of Freedom*

192 pp., 6 x 9, 0-86171-160-2, paper, \$16.95

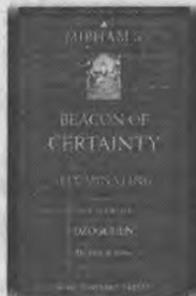


ORDINARY WISDOM
SAKYA PANDITA'S TREASURY OF GOOD ADVICE

Translated by John Davenport

"*Ordinary Wisdom* is a sterling translation of one of the most loved books of the Tibetan Buddhist tradition. Sakya Pandita's masterpiece gives advice on the conduct of life suitable for the ordinary individual, while John Davenport's modern commentaries clarify and explain the verses and open this timeless Tibetan wisdom to Western readers." —*Celek Rinpoche, Jewel Heart*

384 pp., 6 x 9, 0-86171-161-0, paper, \$21.95



MIPHAM'S BEACON OF CERTAINTY
ILLUMINATING THE VIEW OF DZOGCHEN, THE GREAT PERFECTION

John W. Pettit

"Mipham's Beacon is widely regarded as a major treasure of the Tibetan tradition and John Pettit's masterful introduction and translation bring it to Western readers for the first time. This is a riveting and wonderful

work, engagingly exploring such central topics as the relationship of reasoning to direct meditative experience in Dzogchen. Both readable and informative, Pettit's work gives the reader a real education in some of the most compelling issues of Buddhism, especially their impact on Dzogchen." —*Anne Klein, Rice University*

592 pp., 6 x 9, 0-86171-157-2, paper, \$28.95



ENGAGED BUDDHISM IN THE WEST

Edited by Christopher Queen

Engaged Buddhism in the West illuminates the evolution of the newest chapter in the Buddhist tradition—including its history and teachings—while exploring the internationally renowned activists and organizations that have shaped Buddhist activism, including Thich Nhat Hanh, Bernard Glassman, Joanna Macy, the Buddhist Peace Fellowship, and the Free Tibet Movement.

"... a fine map of the activist path. I know that the rich teachings contained in these essays will nourish the ongoing work of liberation." —*Alan Senauke, Buddhist Peace Fellowship*

560 pp., 6 x 9, 0-86171-159-9, paper, \$24.95



BUDDHIST PEACEWORK

CREATING CULTURES OF PEACE

Edited by David W. Chappell

"... [M]akes available—for the first time in one place—first-person statements of the ideas and work of such eminent Buddhist leaders as H.H. the Dalai Lama, Thich Nhat Hanh, Maha Ghosananda, A.T. Ariyaratne, Daisaku Ikeda, Shih Cheng-yen, Sulak Sivaraksa, and Robert Aitken: a cornucopia of visionary and creative social engagement."

—*Sallie B. King, co-editor of Engaged Buddhism: Buddhist Liberation Movements in Asia*

"This diverse collection of essays... explores the complex but crucial issues surrounding the role of religion, spirituality, moral behavior, and individual responsibility in creating and strengthening cultures of peace." —*Paul Joseph, Tufts University, Chair of the Peace Studies Association*

256 pp., 5.5 x 8.5, 0-86171-167-X, paper, \$14.95



WISDOM PUBLICATIONS
PUBLISHER OF BUDDHIST BOOKS

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.

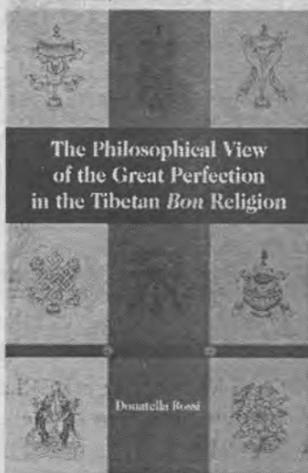


We would also like to let you know that items are returnable within ten days of receiving them—so if you order something and it is not what you wanted, you can return it for a refund. We appreciate your continued support of this project.

THE PHILOSOPHICAL VIEW OF THE GREAT PERFECTION IN THE TIBETAN BON RELIGION

by Donatella Rossi

315 pp., biblio., Tibetan-English glossary, index, #PHVIGR \$21.95



Dzogchen, or the Great Perfection, is considered by both Bonpos and the followers of the Nyingma school in Tibet to be the culmination of all spiritual teachings. The philosophical view of the Great Perfection introduces the individual to the knowledge of reality, which is one with the enlightened state of all beings. In this book the Dzogchen view is presented in two Bonpo texts belonging to the revered *terma* (treasure) and oral traditions, here for the first time translated and critically edited in their entirety.

Donatella Rossi has a Ph.D. in History of Religions and Tibetology from the University of Oslo, Norway. She currently lives and works in Portland, Oregon, where she continues her research on the Great Perfection in the Bon Religion.

THE CRYSTAL AND THE WAY OF LIGHT Sutra, Tantra and Dzogchen

by Chogyal Namkhai Norbu, compiled and ed. by John Shane
176 pp., 23 line drawings, 30 b&w photos, 1-55939-135-9, \$16.95



In *The Crystal and the Way of Light*, Chogyal Namkhai Norbu examines the spiritual path from the viewpoint of Dzogchen. He discusses the base, path and fruit of Dzogchen practice and describes his education and how he met his principal master who showed him the real meaning of "direct introduction to Dzogchen." By interweaving his life story with the teachings, he both sets Dzogchen in its traditional context and reveals its powerful contemporary relevance. The book is richly illustrated with photos of Buddhist masters, meditational deities and Dzogchen symbols.



Namkhai Norbu was born in eastern Tibet in 1938 and at the age of three was recognized as the incarnation of a great Dzogchen master. He received the full traditional education of a "trulku," or reincarnate lama, and went on to study and practice with several great masters in Tibet before political events forced him to leave for India. He subsequently took up a post as Professor of Tibetan and Mongolian Language and Literature at the Oriental Institute, University of Naples. He continues to travel and teach extensively and has major centers in the USA and Italy.

"One of the most significant contributions to the understanding of Tibetan Buddhism to have appeared in recent years."—*The Middle Way*, Journal of the Buddhist Society, London.

GEMS OF WISDOM from the SEVENTH DALAI LAMA

by Glenn H. Mullin. 171 pp., #GEWISE \$15.95

The Seventh Dalai Lama (1708-1757) stands as one of the most beloved Buddhist masters in Tibet's long and illustrious history.

One of his most popular works is *Gems of Wisdom*, a collection of spontaneous short verses that employ earthy metaphors to illustrate key points in the enlightenment tradition. His language is simple and direct, capturing the profound spirituality of his vision while avoiding any form of religiosity. Here we find all the teachings of the Buddha brought into the context of their implications for individual transformation, or "training of the mind."

This volume presents a translation of this important text and also provides a brief commentary which elucidates the quintessential meanings embedded in the Seventh Dalai Lama's verses.

Glenn H. Mullin studied Tantric Buddhism in the Himalayas for twelve years, and has over a dozen books in print. In addition to his writings, he has co-produced numerous recordings of Tibetan sacred music, and also worked on three feature-length documentary films and four television productions related to Tibetan Buddhism.

GEMS OF WISDOM

From the SEVENTH DALAI LAMA



GURU YOGA: According to the Preliminary Practice of Longchen Nyintik



GURU YOGA
Dilgo Khyentse Rinpoche

by Dilgo Khyentse Rinpoche
trans. by Gelong Konchog Tenzin (Mathieu Ricard)
101 pp. #GUYO \$11.95

The practice of guru yoga, merging with the mind of the master, lies at the very heart of the Vajrayana Buddhist tradition of Tibet. Why is it so important? Because, with the help of the outer teacher, we can discover the inner teacher, the true nature of our own mind. Until that time, if we wish to progress towards enlightenment, we need the guidance of a qualified master, while we seek to rid ourselves of ignorance and free ourselves from the tyranny of ego. The hallmark of the guru yoga practice, in fact the very practice itself, is a lucid, pure and intelligent devotion. Through the power of devotion and the blessing of the master, a moment will come when a transformation takes place,

in which the student recognizes the Wisdom mind of the guru to be no different from his or her own mind, and boundless realization is born. As Khyentse Rinpoche says,

Through the guru yoga practice, all obstacles can be removed and all blessings received. And through merging our mind with the mind of the guru and remaining in that state of inseparable union, the absolute nature will be realized. This is why we should always treasure guru yoga and keep it as our foremost practice.

This particular guru yoga comes from the famous Longchen Nyintik revelation of the eighteenth-century visionary master Rigdzin Jikmé Lingpa. It was during a summer retreat in France in 1984 that Dilgo Khyentse Rinpoche gave these beautiful teachings at the request of Sogyal Rinpoche, author of *The Tibetan Book of Living and Dying*.

This is a new commentary on this text and not a re-edit of teachings in the book *The Wish-fulfilling Jewel*.

Kyabje Dilgo Khyentse Rinpoche (1910-91) was one of the twentieth century's greatest spiritual figures, and the teacher of many of the Tibetan masters of today, including His Holiness the Dalai Lama. Head of the Nyingma School of Tibetan Buddhism, a peerless master of the Dzogchen teachings, and revealer of the treasures of Padmasambhava, he was also a champion of the non-sectarian movement, revered and loved by countless students in Tibet and throughout the world.

During the final fourteen years of Khyentse Rinpoche's life, his personal assistant was Mathieu Ricard, who has been a Buddhist monk for eighteen years. The translator and editor of numerous books on Tibetan Buddhism, he is highly regarded for his scholarship and knowledge of Tibetan religion.

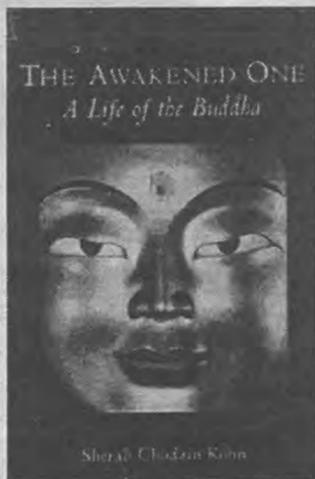
BOOKS FROM OTHER PUBLISHERS

THE AWAKENED ONE: A Life of the Buddha

by Sherab Chodzin Kohn. 176 pp. #AWON \$12.95

"Kohn's masterful blend of the life and teachings of the Buddha renders this book a valuable guide for those who would follow the path of the Awakened One."—Publishers Weekly

"A splendid combination of biography and instruction. Highly recommended."—Library Journal



BLOSSOMS OF THE DHARMA: Living as a Buddhist Nun

by Thubten Chodron. 204 pp., 14 b&w photos, #BLDH \$16.95

Fourteen American, European and Asian Buddhist nuns talk about the variety of lifestyles a nun can have and the varieties of communities that exist. They discuss the challenge and joy of being a celibate woman in a world where sensuality and sexuality are held up as the ultimate pleasures of life. It draws out the cross-cultural challenges of Western women fitting into male-dominated religious institutions, and shows how they are adapting traditional forms and designing new ones more appropriate for their Western culture.

THE BUDDHA SPEAKS



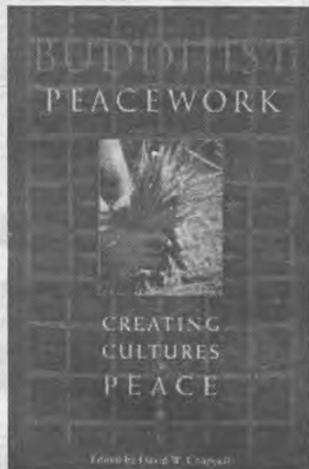
A BOOK OF GUIDANCE FROM THE BUDDHIST SCRIPTURES
EDITED BY ANNE BANCROFT

THE BUDDHA SPEAKS

compiled & ed. by Anne Bancroft. 112 pp. #BUSP \$14.95
March

Here is the core of the Buddha's teaching in his own words, as it was memorized and written down 200 years after his death. These selections from the Buddhist scriptures are an excellent introduction to the Buddha's teaching conveys one main concern: conveying the reality of our bondage to suffering, and the good news that liberation is possible.

The complete Snow Lion catalog can be seen at our website: www.snowlionpub.com



BUDDHIST PEACEWORK:
Creating Cultures of Peace
 ed. by David Chappell. 253 pp., 25
 b&w photos, #BUPE \$14.95

Eighteen Buddhist leaders such as the Dalai Lama, Thich Nhat Hanh, Maha Ghosananda, Daisaku Ikeda, Karma Lekshe Tsomo, Sulak Sivaraksa, Stephanie Kaza, and Judith Simmer-Brown describe their ideas and work—the principles that guide Buddhist peace activism. This is not a book of theory but on-the-ground experiences.

THE CHARIOT FOR TRAVELLING THE PATH TO FREEDOM: The Life Story of Kalu Rinpoche

by Ken McLeod. 101 pp., 91
 photos & illus. #CHTRPA \$18.75

This exquisite book contains the autobiography and writings of one of the most outstanding lamas of this century.

THE DIAMOND SUTRA:
Transforming the Way We Perceive the World

by Mu Soeng. 192 pp. #DISU
 \$16.95

This is lyrical rendering of the Diamond Sutra combined with Mu Soeng's insightful commentary makes accessible the transforming wisdom of this profound text.

"I highly recommend this book."—Joseph Goldstein



EARTH DOOR SKY DOOR:
Paintings of Mustang

by Robert Powell. 112 pp., 43
 color paintings, 2 gatefolds,
 oversize, #EADOSK \$29.95

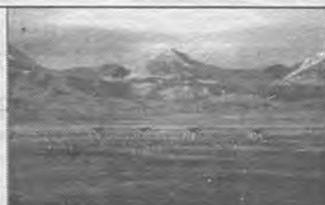
Architectural paintings in watercolor from the Himalayan kingdom of Mustang in northern Nepal—the subject of a major traveling exhibition—presented here in stunning colors and arresting detail.

Back in stock!

HOMAGE TO KHYAB-JE KALU RINPOCHE

by KDK Publications. 88 pp., 7.5
 x 11", 108 color photos, #HOKARI
 \$24.95

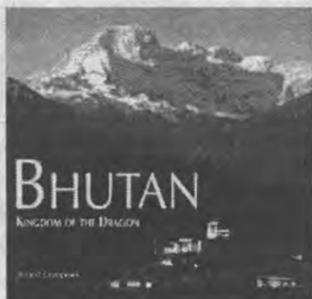
This commemorative book contains the words and teachings of many Kagyu lamas as well as beautiful photos and images of thangkas.



INTO TIBET

photographs of Yeo Dong-Wan
 155 pp., 8 3/4 x 12", 160 color
 photos, #INTOTI \$40

These photos were taken primarily in Central Tibet and Kham by a Korean photographer. We imported this book from Korea because it is incredible to look at and we thought some of our customers would treasure it. Most of the photos were taken outside of the cities and many awesome landscapes are depicted—often double page spreads. The photographer's artistic eye and sense for what makes good subject matter make this book inspiring.



BHUTAN: Kingdom of the Dragon

by Robert Dompnier. 177 pp., 11 x
 11", over 200 color photos,
 #BHKIDR \$59.95

Bhutan is an unique example of original Himalayan culture. Bhutan jealously guards its lifestyle and ancient traditions, opening its doors only with caution and wisdom. Its beauty can seem unreal to travelers from the West. Landscape patchworks of green paddy fields, buckwheat, oak forests and families living as they have for hundreds of years. The Tibetan Buddhist culture is impressive: the stupas, fluttering prayer flags, prayer wheels, monasteries—Buddhism is everywhere, determining attitudes, moulding lives. The photos here are wonderful—the reader will benefit by making quiet time to sink into the images and feel how this Tibetan culture is truly alive.

ENGAGED BUDDHISM IN THE WEST

ed. by Christopher Queen. 512 pp.
 #ENBUWE \$24.95

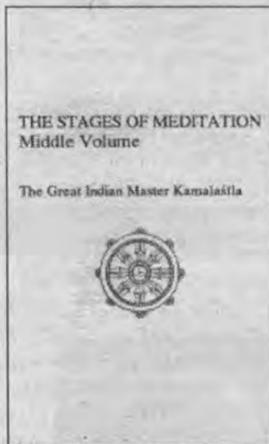
Engaged Buddhism is founded on the belief that genuine spiritual practice requires an active involvement in society. *Engaged Buddhism in the West* illuminates the evolution of this newest chapter in the Buddhist tradition—including its history, leadership, organizations and teachings—and addresses such issues as violence and peace, race and gender, homelessness and AIDS.

"A fine map of the activist path."
 —Alan Senauke, Buddhist Peace Fellowship

ORDINARY WISDOM: Sakya Pandita's Treasury of Good Advice

trans. by John Davenport. 384 pp.
 #ORWI \$21.95

"Ordinary Wisdom is a sterling translation of one of the most loved books of the Tibetan Buddhist tradition. Sakya Pandita's masterpiece gives advice on the conduct of life suitable for the ordinary individual, while John Davenport's modern commentaries clarify and explain the verses and open this timeless Tibetan wisdom to Western readers."—Gelek Rinpoche



THE STAGES OF MEDITATION

by Acarya Kamalashila, trans.
 by Ven. Geshe Lhundub Sopa,
 Ven. Elvin Jones, and John
 Newman. 32 pp. #STMEKA \$6.95

The Stages of Meditation is a meditation handbook for Mahayana Buddhism. It presents relatively little theory, but rather lays out the basic principles of the Mahayana in a practice oriented format. Topics include: the nature of mind and how to train it, the development of compassion and equanimity, the nature of suffering, wisdom and how to unite it with compassion, and the meditations of calm abiding and penetrative insight.

QUEER DHARMA: Voices of Gay Buddhists, vol. 2

ed. by Winston Leyland. 222 pp., 17 b&w photos, #QUDH2 \$16.95

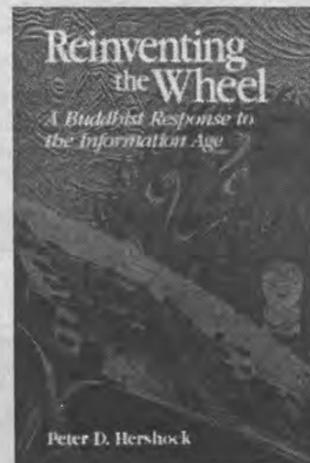
In this second volume gay men write in depth about how they have integrated their sexuality and spirituality via Buddhist practice. The focus is practice and gay relationships.



KARMAPA: THE SACRED PROPHECY

by Kagyu Thubten Choling Publications Committee, fore. by H.H. the Dalai Lama. 120 pp. 9 x 12", 74 color illus., #KASAP0 \$60

Translated into English for the first time in this book, the prophecy of Chogyur Lingpa is cherished by the Kagyu lineage as a sacred document describing the qualities and activities of the future Karmapas. Photographs of the nineteenth century wood block text, the silk painting by Karmai Khenchen, as well as paintings of each of the Karmapas (plus photos of the 16th and 17th) and the lineage masters from Dorje Chang through Gampopa accompany the translation. In addition is the story of the finding of the 17th Karmapa, his enthronement, long-life prayers, glossary and information about Kagyu Thubten Choling and the Venerable Lama Norlha.



REINVENTING THE WHEEL: A Buddhist Response to the Information Age

by Peter Herschok. 320 pp.
 #REWH \$16.95

Herschok assesses the personal and communal costs of our global economic and technological commitments. He clearly reveals the root suppositions of western cultural dynamics, while contrasting its fundamental values such as independence, individual freedom, and a control of the world, with those of Buddhism. If people continue to accept these western cultural presuppositions, they will trap us in a wheel of existence, in life's karmic circle.



TARA: The Feminine Divine

by Bokar Rinpoche. 176 pp., 45
 line drawings, glossary, #TAFEDI
 \$18.95

Bokar Rinpoche presents the various aspects of Tara and the origin of her tantra, relates contemporary examples of her benevolent activity, provides an explanation of her praise, offers instruction for devotional practice, and discusses remarkable women in Indian and Tibetan Buddhism. An extensive iconography completes the text.



SACRED SPACES AND POWERFUL PLACES IN TIBETAN CULTURE

ed. by Toni Huber. 403 pp. #SASPPO \$29

The essays in this volume all attempt to document and interpret ways in which Tibetan peoples have distinguished and related to certain categories of space and place as being unique or of higher ontological value, and as being set apart from many other spheres and sites of human life. The focus of the collection is intentionally broad, and its very breath reflects the multitude of traditions of thinking about space and place which can be found in Tibetan culture, and which are also associated with Tibet by non-Tibetans. The authors present data from the high Tibetan plateau, but also from sites and peoples in what are now parts of modern Bhutan, Nepal, Sichuan, Qinghai, North India and other culturally Tibetan areas.

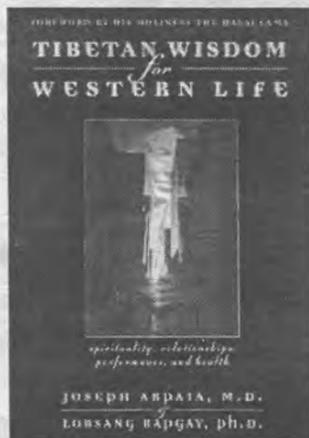


VISIONS FROM THE FIELDS OF MERIT: Drawings of Tibet and the Himalayas

by Philip Sugden. A signed edition with 65 locations and studio drawings. #VIFIME \$30

"For many centuries the arts have played a major role in the spiritual development of the Tibetan people. Art is an important and fundamental language that has the ability to dissolve borders and transcend the seeming differences between cultures, awakening within us all a sense of our oneness.

"Over the years, it has been a pleasure to meet artists, like Philip Sugden who express this understanding in their work. As for the paintings created by the artists of Tibet, they serve as vehicles of spiritual development. In a similar sense, Philip's artwork has been, for him, part of an ongoing pilgrimage, particularly since first meeting Tibetan refugees in Kathmandu in 1978. Based on his journeys to the Himalayas and Tibet, he has created a body of work that testifies to his dedication, not just for the cause of the Tibetan people, but also to the transformation of people through the process of art."—His Holiness the Dalai Lama



TIBETAN WISDOM FOR WESTERN LIFE: Spirituality, Relationships, Performance, and Health

by Joseph Arpaia, M.D., and Lobsang Raggay, Ph.D. 258 pp. #TIWIWE \$14.95

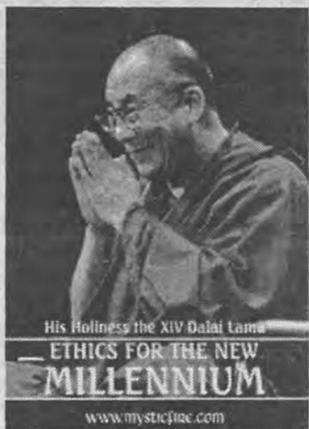
Positive mental and physical results can be produced by practicing four Tibetan exercises of centering, attending, concentrating, and opening. The authors describe these simple meditation techniques (which require fifteen minutes per day) to improve one's health, performance, relationships, and spirituality. The book includes the experiences and explorations of two students as they apply the techniques.

VIDEO TEACHINGS

ETHICS FOR THE NEW MILLENNIUM

by H.H. the Dalai Lama. 81 min. #ETNEV \$29.98

From a teaching in London's Royal Albert Hall, the Dalai Lama speaks of the need for an inner transformation as a prerequisite to a new and transformed outer world. His Holiness urges us to link individual happiness to an ethical vision of the world in which we care about others.



KARMAPA: The Lion Begins to Roar

directed and produced by Ward Holmes, presented by Tsurphu Foundation. 85 min. video, #KALIRO \$45

We are pleased to announce a new digital film documentary of His Holiness the 17th Karmapa produced in Tsurphu Monastery, Tibet, 1999. The Karmapas have come from an unbroken lineage and since the time of first Karmapa, Dusum Khyenpa (1110-1193) Tsurphu Monastery has been their main monastic seat in Tibet. The Karmapa is the supreme head of the Kagyu lineage of Tibetan Buddhism and is acknowledged to be greatest Buddhist master in Tibet and the only one who predicts precisely his own future incarnations. He is seen in this film performing many various kinds of Dharma activities such as: debating, performing the sacred Lama dancing that the Karmapa rarely does in a lifetime, performing the Mahakala offerings, bestowing blessings and empowerments, giving interviews and many other activities of a fully realized Bodhisattva. His Holiness the 17th Gyalwa Karmapa has been living at Tsurphu Monastery in Tibet since his enthronement in 1992 and has blessed millions of people that have traveled from all over the world to see him. It includes as the main feature the first teaching filmed of His Holiness Karmapa giving Dharma teachings on July 7th, 1999 at Tsurphu Monastery to a group of foreign visitors. The Karmapa is an emanation of Avalokitesvara and he will be the 6th Buddha of the age: Buddha Simha, the Lion. The Buddha Shakyamuni predicted that 2,000 years after his death, the lion-voiced Bodhisattva, Karmapa would appear in this world. He would benefit many beings who by just seeing, hearing or remembering will attain peace.



AUDIO TEACHINGS, ETC.

AWAKENING COMPASSION

by Pema Chodron (6) 7 hrs. #AWCO \$29.95

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

LOJONG: Transforming the Mind

by H.H. the Dalai Lama. 4 tape boxed set, 5.5 hours, #LOTRMI \$108

The *Eight Verses on Transforming the Mind* is referred to by the Dalai Lama as one of his main sources of inspiration. It enhances compassion, cultivates balanced attitudes towards oneself and others, develops positive ways of thinking, and transforms adverse situations into conditions favorable for spiritual development.

"In Buddhism there is a tremendous emphasis placed on transforming the mind and heart, bringing about inner changes. The whole purpose of engaging in transforming the mind is to seek happiness."—His Holiness the Dalai Lama



ON BUDDHISM

by Robert Thurman. 3 video tape boxed set, 4 hours, \$59.95

Thurman shares his insight into Buddhism. Each tape deals in-depth with a major component of the three jewels: the Buddha, the Dharma, the Sangha. The conditions for buddhahood are examined; the Four Noble Truths, the Three Wheels of Dharma, The Three Vehicles, the meaning of turning the wheel; and the Sangha, the alternative social world founded on enlightenment, detachment and love.



ON TIBET

by Robert Thurman. 3 video tape boxed set, 4 hours, \$59.95

Robert Thurman shares his passionate insight into Tibetan culture and history from ancient to modern times. In this three-part series, Thurman tells us the stories and legends of the ancient Tibetan kings heroes, sages, saints and adepts. He shows how the Dharma progressed in Tibet and how a powerful renaissance spirit seized the nation and a life dedicated to evolutionary progress towards buddhahood became the prevalent model for Tibetans.

CD-ROM



ILLUMINATED TIBET

by Robert Thurman. Mac and PC compatible CD-Rom, #ILTICD \$39.95

Contains over 500 hundred photographs of modern and pre-invasion Tibet and Tibetan refugee communities in India and Nepal, an introduction to Tibetan culture and history by Robert Thurman and includes a slide show of the Kalachakra Initiation. Includes a glossary of Tibetan and Buddhist terminology with over 240 entries.

AUDIO TEACHINGS



YOUR BUDDHA NATURE: Teachings on the Ten Perfections

by Jack Kornfield. 6 cassettes (9 hours), #YOBUNA \$29.95

The ten perfections provide the most basic foundation for mindful living. By using them as keys, one can unlock the human gate to supreme wisdom, and fully open to the perfection within each moment.



On Sale!

THE PRESENT MOMENT: A Retreat on the Practice of Mindfulness

by Thich Nhat Hanh. 6 cassettes in vinyl case (7 1/2 hrs.), #PRMO \$59.95, now \$29.95

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

VIDEO TEACHING



MAHAMUDRA

by Kalu Rinpoche. #MAHAV \$29.95

As the highest goal and practice of the Kagyu tradition, Mahamudra is a teaching on sunyata (emptiness) which leads to the realization of the dharmakaya or primordial mind. Rinpoche describes the nature of mind and teaches a clear and direct meditation to introduce one to Mahamudra, the non-separateness of awareness and emptiness. This was the last teaching of Rinpoche that was filmed.

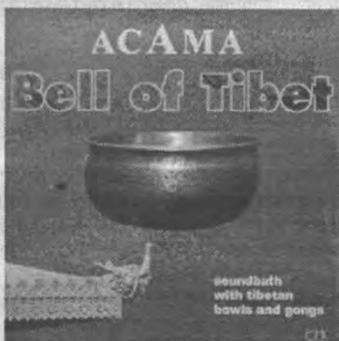
MUSIC & CHANT



BELL OF TIBET: Soundbath with Tibetan Bowls and Gongs

by Acama. 63 min. CD #BETI \$17

Peter Hess has specialised in finding and importing genuine singing bowls. The tradition of making them has nearly been lost and the market has been filled with cheaper versions. The harmonies and rhythms of the bowls on this CD are meant to sooth and bring joy to the listener.



DEWA CHE: Universal Healing Power of Tibetan Mantras

by Dechen Shak-Dagsay. 72 min. CD #DECHCD \$17

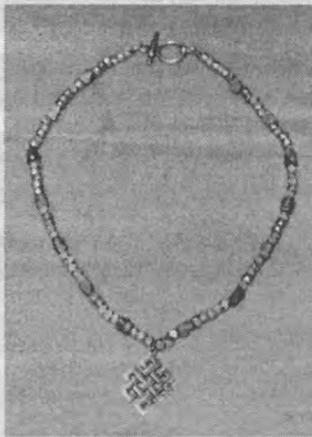
Dechen is a Tibetan singer who has created this CD of wonderful mantras with music of flutes, sitar, singing bowls, harmoniums and tanpura. The mantras are suitable for listening, meditation and to support healing. Some of the selections: Avalokiteshvara, Medicine Buddha, Vajra Guru, Tara, Amitabha, Vajrasattva. Dechen is the eldest daughter of the Venerable Dagsay Tulku and lives in Switzerland.

DHARMA ITEMS

ETERNAL KNOT NECKLACE

by Marta Macbeth
#ETKNNE \$150

Silver with turquoise beads, this 18" eternal knot necklace was commissioned by Snow Lion from one of Ithaca's finest jewelers. Marta has also been a very active Tibet supporter and gives a portion of the proceeds from her eternal knot jewelry to support the Tibetan freedom struggle. You'll love the weight and feel of the silver and the color of the turquoise beads.



RADIANT HEART PRAYER FLAGS

Printed on 100% cotton with non-toxic colorfast textile paints, these flags are exquisitely designed and beautifully made.

Four Dignities

24 x 24", red-purple on white,
#FODIPR \$12

The Garuda, Dragon, Snow Lion, Tiger represent sacred qualities and attitudes that bodhisattvas develop on the path: awareness, confidence, joy, humility, and power.

Or purchase them separately:

The Garuda

18 x 18", green on white, #GAPR \$8

Represents freedom and the vast mind.

The Sky Dragon

18 x 18", turquoise on white,
#SKDRPR \$8

Represents spontaneous achievement, elegance, and equanimity.

The Snow Lion

18 x 18", purple on white,
#SNLIPR \$8

Represents unconditional cheerfulness, mind free of doubt, clear and precise.

The Tiger

18 x 18", red-orange on white,
#TIPR \$8

Represents unconditional confidence, awareness, and modesty.

Mig Thong (Thousand Eyes)

13" x 38", black on white,
#MITHPR \$10

Protects against the envy and jealousy of others which can cause obstacles, accidents, and loss of wealth and energy. The symbols and daranis

on the flag return the negativity back to the initiator in a way that pacifies the situation.

Kurukulle Prayer Flag

22 x 30", black on red, #KUPRFL \$10



PURE 24K GOLD DOUBLE-DORJE JEWELRY

by Lauren Cottrell Designs

This exquisite double dorje jewelry is made with 24k gold. Most gold jewelry that you see is not pure gold but an alloy. This means that other metals, such as copper or nickel, have been added to the gold to make it harder—for instance 14k gold is only 55% pure gold. Only 24k gold is pure. 24k is generally too soft to be used in lightweight jewelry, but a method has been discovered that makes the gold firm. The pieces being offered bring together the finest and purest with an image that embodies one of the highest spiritual values and it is the hope of the designer that wearing these will bring both beauty and wisdom into one's life. A percentage of the profits goes to the Sera-Je monastery food fund.

24k Gold Double Dorje Earrings \$260

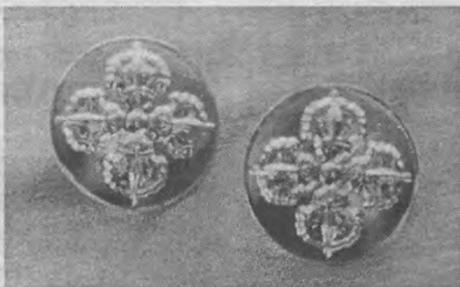
These measure 1" in diameter. The posts and hooks cannot be obtained in pure gold so are being offered in 18k gold.

—with 18k posts #GODOPO

—with 18k wire hooks #GODOHO

24k Gold Double Dorje Lapel Pin #GODOLA \$150

This also measures 1" in diameter and has a heavier 18k gold post.





HIS HOLINESS THE DALAI LAMA Laminated Photo
2 x 3", color, #DLLAPH \$3.00
His Holiness is smiling with joy.



GESAR OF LING PRAYER FLAG
32 wide x 42" high #GELIPR \$35

This white flag with blue trim has Gesar of Ling with auspicious symbols and animals and many mantras. Includes a slot for a flag pole.



"Sooner or Later: DHARMA" Bumper Sticker #SOLADH \$1.50

Yellow letters on a maroon background with dharma wheel and deer.

2000 CALENDARS!



MANDALA CALENDAR 2000

Including the Tibetan lunar calendar for the year of the Iron Dragon, 2127

by the staff of Mandala Magazine. 6.5 x 13" #MACA \$9

This is a 14 month calendar (Jan. 2000 through Feb. 2001). It is a full color wall calendar produced by Mandala to help support the publication of their fine dharma magazine. When open the calendar is 6 1/2" wide by 13" high and contains special days of Lord Buddha, birthdays and anniversaries of other holy beings, tsog days, full and new moons, eclipses and monks and nuns' confession days.



RIGPA CALENDAR 2000-2001 Iron Dragon Year

#RIGPA \$8.95

This is the indispensable, non-sectarian annual pocket calendar from Rigpa with Buddhist holidays, special practice days, and anniversaries as well as information on Tibetan Buddhism and photos of prominent lamas. It also has days not to hang prayer flags!



TIBETAN ART CALENDAR 2000!

#TIARCA \$28.95

Now in its 26th year, the Tibetan Art Calendar contains 13 poster-size, full-color reproductions of some of the best thangka paintings from museums and private collections around the world. Measures 16 x 24" and contains a description of each thangka. These sell out almost every year, so be sure to receive yours, please order now. Winner of the Calendar Marketing Association's Silver Award for Best Classical Art.

SNOW LION PRACTICE TABLE

#SNLIPR \$300

Beautiful hand-carved wooden practice table, hand painted in red, gold and traditional snow lion colors. This table folds down for transport and measures 27" wide by 14" deep and 13" high.

TIBETAN CYMBALS

With their brocade padded cases, these pairs of Tibetan cymbals are as beautiful as they are sonorous. We presently have three sizes:

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Ritual Cymbals (13" dia) #RICY \$210

Ritual Cymbals small (12" dia) #RICYSM \$200

THANGKAS

BUDDHA SHAKYAMUNI

#TH35 \$495

#THSH4 \$430

GREEN TARA

#THT4 \$495

#THT11 \$325

#TH76 \$495

KALACHAKRA

#THKS5 \$950

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STATUES

These statues are gilted bronze with gold-painted faces unless otherwise stated. Contact us for photos of the images that you want:

BUDDHA SHAKYAMUNI

The following statue has painted face:

3" #SMSH \$60

The following statue has painted face and gold highlights:

8" #RUBUSH \$295

GREEN TARA

The following statue has painted face and gold highlights:

8" #RUGRTA \$295

MANJUSHRI

Has gold highlights with painted face:

8" #RUMA \$295

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The following stupas are white ceramic with gold spires:

9" #ENST \$165

MEDICINE BUDDHA

The following statues have painted faces and gold highlights:

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The following statues are bronze with painted faces:

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The following statues have painted faces and gold highlights:

8" #RUWHTA \$295

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The following is bronze w/ painted face:

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10.00 -Prayer to the Twenty-one Taras 8.00 -Sampa Lhundrup 8.00 -Shakyamuni Buddha 8.00 -Sky Dragon 8.00 -Small Windhorse 5.00 -Snow Lion 8.00 	<ul style="list-style-type: none"> -Tiger 8.00 -Turquoise Dragon 8.00 -Wheel of Life 5.00 <p>Ring-Om Mani Padme Hum (silver) 17.00</p> <p>Prayer Wheel 40.00</p> <p>Purbas</p> <ul style="list-style-type: none"> -5" 12.00 -9" 30.00 <p>Serkyem (white metal) 28.00</p> <p>Serkyem (brass) 26.00</p> <p>Snow Lion Practice Table 300.00</p> <p>Stupa</p> <ul style="list-style-type: none"> -gold 45.00 -silver 40.00 -brass 55.00 -bronze 360.00 -ceramic 165.00 <p>Tibetan Bag 8.50</p> <p>Tibetan Cymbals</p> <ul style="list-style-type: none"> -Wrathful Deity Cymbals 225.00 -Ritual Cymbals 210.00 -Ritual Cymbals small 200.00 <p>Tibetan Fanny Pouch & Shoulder Bags 35.00</p> <p>Tibetan Flag Mug 12.00</p> <p>Tibetan Flag Pin 3.00</p> <p>Tibetan for Windows 60.00</p> <p>Tibetan Freedom Bands 4.00</p> <p>Tibetan Meditation Shawl, winter 45.00</p> <p>Tibetan Meditation Shawl, summer 30.00</p> <p>Tibetan National Flag 35.00</p> <p>Tibetan Padded Meditation Carpet 145.00</p> <p>Tibetan Picture Frame 15.00</p> <p>Tibetan Sand Mandala Jigsaw Puzzle 15.00</p> <p>Tibetan Stamps 5.00</p> <p>Tibetan Wallet 8.00</p> <p>Tibetan Windchimes 50.00</p> <p>Tibetan Wool Belt 9.00</p> <p>Tibetan Wool Scarf 20.00</p> <p>Tildens</p> <ul style="list-style-type: none"> -Tibetan-Style Tilden 25.00 -Large Tibetan-Style Tilden 40.00 <p>Tsa-Tsas</p> <ul style="list-style-type: none"> -Chenrezig 12.00 -Chenrezig (gold) 12.00 -Chenrezig (for hanging, with cord) 12.00 -White Tara 1" (gold) 9.00 -White Tara w/ pendant ring 1" 10.00 -Guru Rinpoche (gold) 12.00 -Vajrapani (gold) 12.00 -Vajrakilaya (gold on black) 16.00 <p>Golden Green Tara Miniature Metal Statue 10.00</p> <p>Shakyamuni Buddha Statue (4") 30.00</p> <p>Shakyamuni Buddha Statue (2") 15.00</p> <p>Green Tara Statue (4") 30.00</p> <p>Green Tara Statue (2") 15.00</p> <p>Vajrasattva Statue (4") 30.00</p> <p>T-shirts (large & x-tra large)</p> <ul style="list-style-type: none"> -Chenrezig (xtra only) 15.00 -Eternal Knot (white or black) 15.00 -Khatsa: The Shirt! (x-tra only) 15.00 -Snow Lion T-shirt 15.00 -Tibet Flag 16.00 <p>Wheel of Time Mind Mandala button 3.00</p> <p>Wheel of Time Mind Mandala magnet 3.00</p> <p>Yellow Hat 20.00</p> <p>Zafu Meditation Cushion</p> <ul style="list-style-type: none"> -w/stuffing 37.95 Thangkas-assorted \$Call Rupas-assorted \$Call <p>SNOW LION DEITY CARDS \$1 ea.</p> <p>DC1 Shakyamuni Buddha</p> <p>DC2 Avalokiteshvar (Chenrezig)</p> <p>DC3 Manjushri (Jampal-yang)</p> <p>DC4 Green Tara (Drol-jiang)</p> <p>DC5 White Tara (Drol-kar)</p> <p>DC6 Vajrasattva (Dorje-sempa)</p> <p>DC7 Medicine Buddha (Sangye Men-la)</p> <p>DC8 Samantabhadra (Kuntuzangpo)</p> <p>DC9 Padmasambhava (Guru Rinpoche)</p> <p>DC10 Vajrakilya (Dorje Phurba)</p> <p>DC11 Vajrayogini (Dorje Phagmo Naro Khachoma)</p> <p>DC12 Vajrayogini (Dorje Phagmo)</p> <p>DC13 Vajrakilaya (Black Thangka Dorje Phurba)</p> <p>DC14 Yamantaka Vajrabhairava (Dorje Jigje)</p> <p>DC15 Machig Labdron</p> <p>CLOSEOUT SALE!</p> <p>SNOW LION TIBET CARDS \$7.5 ea., NOW \$2.5ea.!</p> <p>IMAGES OF TIBETAN CULTURE</p> <p>CUCA1 Statue</p> <p>CUCA6 Monastery Courtyard</p> <p>CUCA7 Landscape Sunset</p> <p>CUCA9 Long-life Offering</p> <p>CUCA11 Tibetan Pilgrim</p> <p>CUCA12 Masked Dancer</p> <p>CUCA13 Tibetan Man & Child</p> <p>CUCA16 Potala Palace</p> <p>CUCA17 Young Tibetan Monk</p>	<p>CUCA18 Potala from Back Side</p> <p>CUCA19 White Masked Dancer</p> <p>CUCA21 Red-Masked Dancer</p> <p>CUCA25 Bashful Khampa Girl</p> <p>CUCA26 Tibetan Thangka Painter</p> <p>CUCA27 Tibetan Mask</p> <p>CUCA29 Tibetan Ngakpa</p> <p>CUCA30 Woman with Dog</p> <p>CUCA31 High Lamas at Kalachakra</p> <p>CUCA32 Woman with Prayer Wheels</p> <p>CUCA34 Jokhang Temple</p> <p>CUCA35 Jokhang Rooftop</p> <p>CUCA37 Young Monk on Roof</p> <p>CUCA39 Potala Rooftop</p> <p>CUCA40 Tashilunpo Monastery</p> <p>CUCA41 Rebuilding of Ganden</p> <p>CUCA42 Monks of Nechung</p> <p>CUCA43 Dharmachakra</p> <p>CUCA44 Mandala Offering</p> <p>CUCA46 Chorten of Gyantse</p> <p>CUCA47 Sakya Monastery</p> <p>CUCA48 Milarepa's Cave</p> <p>CUCA49 Drepung Monastery</p> <p>CUCA50 Kumbum Monastery</p> <p>CUCA51 Sera Monastery</p> <p>CUCA54 Woman with Headdress</p> <p>CUCA55 Lamayuru Monastery</p> <p>CUCA56 Woman Chanting</p> <p>CUCA59 Horseman</p> <p>CUCA61 Nomadic Tent</p> <p>CUCA62 Ceremonial Tent</p> <p>CUCA63 Monks Debating</p> <p>CUCA64 Potala Stairs</p> <p>CUCA65 View from Jokhang Roof</p> <p>CUCA69 Golden Buddha</p> <p>CLOSEOUT SALE!</p> <p>IMAGES OF LOST TIBET \$7.5 ea., NOW \$2.5 ea.</p> <p>IMT1 Tibetan from Chamdo</p> <p>IMT2 Monks Sounding Trumpets</p> <p>IMT3 Tibetan Nomad Tent</p> <p>IMT4 Norbu Linga & 13th Dalai Lama</p> <p>IMT5 Officials During Losar</p> <p>IMT7 Potala During Losar</p> <p>IMT8 Tantric Meditator</p> <p>IMT9 Tibetan Men & Horses</p> <p>IMT11 Wife of Tibetan Governor</p> <p>FACES OF TIBET \$7.5 ea.</p> <p>FAT151 Nomad Yogi</p> <p>FAT152 Yogi of Milarepa Tradition</p> <p>FAT153 Woman with Prayer Beads</p> <p>FAT154 Young Tibetan Girl</p> <p>FAT155 Yeshi Dorje, Weather Controller</p> <p>GYUTO HIGHEST YOGA TANTRA DEITY CARDS \$1.25 ea.</p> <p>GY1 Chakrasamvara</p> <p>GY2 Chakrasamvara Mandala</p> <p>GY3 Sambhogakaya Buddha</p> <p>GY4 Guhyasamaja</p> <p>GY5 Guhyasamaja Mandala</p> <p>GY6 Six-Armed Mahakala</p> <p>GY7 Yamantaka (Vajrabhairava)</p> <p>GY8 Yamantaka Mandala</p> <p>GY9 Kalarupa</p> <p>TUSHITA POSTCARDS \$1 ea</p> <p>TU30 HHDL w/Ling & Trijang Rinpoche</p> <p>TU42 Tanks in Lhasa</p> <p>TU64 H.H. Sakya Trizin</p> <p>DEITY CARDS FROM ROBERT BEER \$1 ea.</p> <p>BDC1 White Syllable AH</p> <p>BDC2 Shakyamuni Buddha</p> <p>BDC3 Manjushri</p> <p>BDC4 Four-Armed Avalokiteshvara</p> <p>BDC5 1000-Armed Avalokiteshvara</p> <p>BDC6 Standing Avalokiteshvara</p> <p>BDC7 Green Tara</p> <p>BDC8 White Tara</p> <p>BDC9 Face of White Tara</p> <p>BDC10 Vajrasattva</p> <p>BDC11 Padmasambhava</p> <p>BDC12 Vajra Varahi</p> <p>BDC13 Simhamukha</p> <p>BDC14 6-Arm Mahakala</p> <p>BDC15 Rahula</p> <p>BDC16 Vajrakila</p> <p>BDC17 Shakyamuni w/peaceful & wrathful deities</p> <p>BDC18 Vajradhara</p> <p>BDC19 Face of Avalokiteshvara</p> <p>BDC20 Medicine Buddha</p> <p>BDC21 Naropa</p> <p>BDC22 Padmapani</p> <p>BDC23 Tilopa</p> <p>BDC24 Face of Vajrasattva and consort</p> <p>BDC50 Sarasvati</p> <p>BDC51 Amitabha Buddha</p> <p>BDC52 Amitayus</p> <p>BDC53 Red Tara</p> <p>BDC54 Samantabhadra</p> <p>BDC55 Offering Goddess</p> <p>BDC56 Red Chenrezig (Gyalwa Gyantso)</p> <p>BDC57 Face of Heruka Chakrasamvara</p> <p>BDC58 Ganapati (Buddhist Ganesha, 6 x 7") \$2</p> <p>LARGE GREEN TARA CARDS from Robert Beer \$2 ea.</p> <p>These cards are approx. 5.5 x 7".</p> <p>BDC60 Standing Green Tara</p> <p>BDC61 Green Tara</p> <p>BDC62 Khadiravani Tara</p> <p>ROBERT BEER NOTECARDS \$1.25 ea. with envelope.</p> <p>#BEGADO Garab Dorje</p> <p>#BEMANO Marpa</p> <p>#BEMINO Milarepa</p> <p>#BEPANO Padmasambhava</p> <p>#BESHBU Sakyamuni Buddha</p> <p>#BESAGR Samantabhadra</p> <p>#BESHGR Shantideva</p> <p>#BETSKH Tsongkhapa</p> <p>#BEVANO Vajradhara</p> <p>#BEYETS Yeshe Tsogyal</p> <p>REHO CARDS \$1 ea.</p> <p>BDC30 H.H. the Dalai Lama</p> <p>BDC31 Gelugpa Assembly Tree</p> <p>BDC32 Wheel of Life</p> <p>BDC33 Lotus Pool-Bodh Gaya</p> <p>BDC34 Rock Paintings-Lhasa</p> <p>BDC35 Padmasambhava-in Jokhang</p> <p>BDC36 Maitreya-in Potala</p> <p>BDC37 Potala Palace</p> <p>BDC38 H.H. the Dalai Lama wearing 5 Buddha crown at Kalachakra</p> <p>BDC39 Dragon and Tiger</p> <p>BDC40 Wishfulfilling Tree</p> <p>BDC41 Eight Auspicious Symbols</p> <p>BDC42 Lotus</p> <p>MANTRA CARDS painted by Andy Weber, \$1 ea.</p> <p>WDC50 Avalokitesvara</p> <p>WDC51 Amitayus</p> <p>WDC52 Green Tara</p> <p>WDC53 Manjushri</p> <p>WDC54 Medicine Buddha</p> <p>WDC55 Sakyamuni</p> <p>CARDS FROM ANDY WEBER \$1 ea.</p> <p>WDC1 Long Life Thangka</p> <p>WDC2 Four Friends</p> <p>WDC3 Eyes of the Stupa</p> <p>WDC4 Eight Auspicious Symbols</p> <p>WDC5 Om Mani Padme Hung</p> <p>WDC6 Hri</p> <p>WDC7 Om Ah Hung</p> <p>WDC8 Double Dorje</p> <p>WDC9 Prajnaparamita</p> <p>WDC10 Samajavajra</p> <p>WDC11 Heruka Chakrasamvara</p> <p>WDC12 Mahakala</p> <p>WDC13 Mandala of Avalokitesvara</p> <p>WDC 14 Mandala of the Five Elements</p> <p>WDC15 Samatha Meditation</p> <p>WDC16 Inner Offering</p> <p>WDC17 Eight Precious Offerings</p> <p>WDC18 Green Tara</p> <p>WDC19 Five Mothers</p> <p>WDC20 Mandala of Heruka Chakrasamvara</p> <p>WDC21 Twenty-one Taras</p> <p>WDC22 Akshobya</p> <p>WDC23 Medicine Buddha</p> <p>WDC24 Offering of the Five Senses</p> <p>GARUDA POSTCARDS \$1 ea.</p> <p>GAC101 Buddha Shakyamuni with Shariputra & Maudgalyayana</p> <p>GAC102 Gelugpa Guru Tree</p> <p>GAC105 Avalokitesvara</p> <p>GAC106 Amitabha in Dewachen</p> <p>GAC107 Padmasambhava</p> <p>GAC108 The 35 Buddhas</p> <p>GAC109 White Tara</p> <p>GAC110 Green Tara</p> <p>GAC111 Jambhala</p> <p>GAC113 Vairocana</p> <p>GAC114 Simhavaktra</p> <p>GAC115 White Mahakala</p> <p>GAC116 Vajrapani</p> <p>GAC117 Machig Labdron</p> <p>GAC118 Peaceful Bardo Deities</p> <p>GAC119 Wrathful Bardo Deities</p> <p>GAC120 Tsong-ka-pa on Lion</p> <p>GAC121 Cakrasamvara</p> <p>GAC124 Yamantaka</p> <p>GAC126 Ushnishavinijaya</p> <p>GAC127 White Tara Mandala</p> <p>GAC128 Depiction of Universe</p> <p>GAC130 Vajrasattva w/Consort</p> <p>GAC132 1st Karmapa</p> <p>GAC136 Manjushri</p> <p>GAC139 Vajrayogini</p> <p>GAC142 Green Tara & 21 Taras</p> <p>GAC143 Buddha Shakyamuni w/ 16 Arhats</p> <p>GAC148 Mandala with Simhanada-Avalokitesvara</p> <p>GAC149 Sitapatra</p> <p>GAC150 Amitayus</p> <p>GAC151 Domtonpa</p> <p>GAC152 Tapiriza</p> <p>GAC153 Dorje Legpa</p> <p>GAC154 Garuda</p> <p>GAC155 Medicine Buddha</p> <p>GAC161 Kunsang Gyalwa Dupa</p> <p>GAC162 Tsewang Gyagarma</p> <p>GAC163 Padmasambhava as Medicine Buddha</p> <p>Paintings of Dhawa Dhondup Ngochetsang, 6 x 8", \$3 ea.</p> <p>DDC1 Buddha Shakyamuni</p> <p>DDC2 Green Tara with Manjushri, Chenrezig, Vajrapani</p> <p>DDC3 Machig Labdron</p> <p>DDC4 Green Tara above the water</p> <p>DALAI LAMA IMAGES</p> <p>#DALAPR H.H. the XIV Dalai Lama, Tenzin Gyatso \$15 Fine Art Print</p>	<p>#LADALA H.H. the XIV Dalai Lama, Tenzin Gyatso \$10 Color Poster</p> <p>Four card images of His Holiness! Measure 4 x 6" and are \$1 ea.</p> <p>#DL1 H.H. The Dalai Lama (in his garden)</p> <p>#DL2 H.H. The Dalai Lama (at a teaching)</p> <p>#DL3 H.H. The Dalai Lama (portrait)</p> <p>#DL4 H.H. The Dalai Lama (informal address)</p> <p>#DALAPP The Dalai Lama pocket puja, 2 1/4 x 3 1/2" \$2.50</p> <p>#BDC30 H.H. the Dalai Lama, \$1</p> <p>#DLLAPH H. H. the Dalai Lama laminated photo, 2 x 3" \$3.00</p> <p>PHOTOS OF H.H. the XVIIth KARMAPA, \$15 ea.</p> <p>#HHKA14 Wearing Circular Hat</p> <p>#HHKA21 With Tai Situ</p> <p>#HHKA49 Wearing Red Hat</p> <p>#HHKA59 Wearing Ganpopa Hat</p> <p>#HHKA60 With Younger Brother</p> <p>LOSAR GREETING CARD (10 pack) 12.50</p> <p>TIBETAN GREETING CARD (10 pack) 12.50</p> <p>TRANSFORMATIVE ART NOTECARD SET (12 pack) 24.00</p> <p>Buddha Eyes Bookmark #BUEYBO \$1.50</p> <p>Buddha Eyes Notecard #BUEYNO \$2</p> <p>H.H. Dilgo Khyentse Rinpoche \$2</p> <p>H.H. Penor Rinpoche \$1.50</p> <p>Guru Rinpoche #GURI \$1.50</p> <p>Medicine Buddha #WIMBEBU \$1</p> <p>White Tara Long Life card \$1</p> <p>Yamantaka Solitary Hero (8x10) \$35</p> <p>SAND MANDALA CARDS</p> <p>A Monk from Namgyal Monastery Creating a Kalachakra Sand Mandala \$1</p> <p>Monks from Namgyal Monastery Creating a Vajrabhairava Sand Mandala \$1</p> <p>Kalachakra Sand Mandala postcard \$1</p> <p>Wheel of Compassion Sand Mandala notecard \$2</p> <p>Wheel of Time Sand Mandala notecard \$2</p> <p>Wheel of Time Fire Offering Sand Mandala notecard, 5 x 7" \$2</p> <p>Wheel of Time Mind Mandala notecard \$2</p> <p>SPIRIT OF TIBET Notecards 23.40</p> <p>THANGKAS Postcard Book 9.95</p> <p>POSTERS</p> <p>H.H. the XIV Dalai Lama, Tenzin Gyatso (Fine Art Print)</p> <p>Kalachakra Initiation, Bodhgaya, India 15.00</p> <p>H.H. the XIV Dalai Lama, Tenzin Gyatso (Color Poster) 10.00</p> <p>H.H. the Dalai Lama (yellow robe) 15 x 22" 10.00</p> <p>The Dalai Lama 4.50</p> <p>Eight Auspicious Symbols Fine Print 20.00</p> <p>Jowo Shakyamuni Buddha 9.00</p> <p>Kalachakra Deity Fine Print 25.00</p> <p>Kalachakra Deity (large) 9.00</p> <p>Kalachakra Sand Mandala 18.00</p> <p>Lhasa Mandala 5.00</p> <p>Medicine Buddha 5.00</p> <p>Medicine Buddha 6.00</p> <p>Nyung Na Lineage Lamas 5.00</p> <p>Potala Palace 9.00</p> <p>The Refuge Prayer 14.00</p> <p>Refuge Tree of the Kagyu Lineage 25.00</p> <p>Spirit of Tibet 10.00</p> <p>Tibetan Massage & Acupressure Chart 6.95</p> <p>Vajradhara 15.00</p> <p>Wheel of Compassion Sand Mandala 18.00</p> <p>Wheel of Compassion (Expanded) Sand Mandala 18.00</p> <p>Wheel of Life 15.00</p> <p>DEITY POSTERS FROM ROBERT BEER \$7.50 ea.</p> <p>BDP1 Four-Armed Avalokiteshvara</p> <p>BDP2 1000-Armed Avalokiteshvara</p> <p>BDP3 Green Tara</p> <p>BDP4 White Tara</p> <p>ROBERT BEER SILK SCREEN PRINTS</p> <p>Green Tara 8.00</p> <p>Green Tara (large) 14.00</p> <p>Guhyasamaja 8.00</p> <p>Kalachakra 14.00</p> <p>Milarepa 5.00</p> <p>Nagarjuna 8.00</p> <p>Padmasambhava 8.00</p> <p>Shakyamuni Buddha 8.00</p> <p>Six-Armed Mahakala 8.00</p> <p>Vajrakila 8.00</p> <p>Vajrapani 8.00</p> <p>White Tara 8.00</p> <p>Yeshe Tsogyal 5.00</p> <p>Calendars</p> <p>Mandala Calendar 9.00</p> <p>Rigpa Calendar 8.95</p> <p>Tibetan Art Calendar 28.95</p>
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