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SPINNING THE MAGICAL WHEEL

by ALEJANDRO CHAUL-REICH

Introduction—Tibetan Yogas

There is a growing interest in Tibetan physical yogas in the West. *Yoga Journal* has published two articles on Tibetan yoga in the last year alone; one on the types of Tibetan yogas that have come to the United States, and another on a book, *The Dalai Lama's Secret Temple*, which describes the paintings of the secret temple of the Dalai Lama in Lhasa, behind the famous Potala Palace. Many of these paintings are poses of Tibetan physical yogas, or *trul khor*, which translates as "magical wheel."

Until recently, Westerners were much more focused on receiving Tibetan teachings that developed the mind, and most of the physical yogas that were taught in the West came from the Hindu traditions. I believe that this bias stemmed from the belief of Western practitioners of Tibetan Buddhism (including Bon) that the mind practices were more important. Thus, if a lama came s/he was asked for mind-related teachings. Many of the Tibetan lamas supported this view and were either not trained in *trul khor* or felt that it could lead to problems for the practitioners if not well supervised. This resulted in a lack of information about *trul khor*, combined with an air of secrecy and mysticism around it, as the *Yoga Journal* article (May/June 2000) reflected in its title, "Into the Mystic." What-



A *trul khor* exercise: "bob and weave"

ever the case may be, *trul khor* practices are now being taught in the West, and in addition, different training courses are being offered, and translations of the original texts will be available in the near future.

The three doors: body, speech, and mind

"All experience, waking and dreaming, has an energetic basis. This vital energy is called *lung* in Tibetan, but is better known in the West by its Sanskrit name *prana*. The underly-

ing structure of any experience is a precise combination of various conditions and causes. If we are able to recognize its mental, physical, and energetic dynamics, then we can reproduce those experiences or alter them. This allows us to generate experiences that support spiritual practice and avoid those that are detrimental."

Our physical body, speech or energy, and mind are said to be the three doors through which one can practice and eventually realize enlightenment. The energetic body, represented by the *prana* or vital breath, can be said to be the link between the mind and physical body. *Trul khor* involves a coordination of physical movement that guides the vital breath, which in turn carries the mind. The Sanskrit word for *trul*

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Where is the Panchen Lama now?

by ROBIN GARTHWAIT

The sun sets, the moon begins its arc across the sky and a young boy spends another day in no man's land. Isolated from his people, his teachers, his birthright, Gedhun Choekyi Nyima, the 11th Panchen Lama is still trapped in a political game of cat and mouse.

And although the Chinese government would like the issue of the Panchen Lama to go away, this particularly nasty situation, like the plight of millions of Tibetans, refuses to be swept under the carpet.

The 10th Panchen Lama died in Shigatse, Tibet in 1989. Immediately following his death a search committee was formed to find his reincarnation. After a brief period of accommodation, the search committee became politicized when Beijing changed tack refusing the Dalai Lama any participation in the process. So, utilizing traditional Tibetan methods of identification and forced to rely on information secretly smuggled out of Tibet, the Dalai Lama began the process of confirming the identity of the next Panchen Lama. On May 14th 1995 the Dalai Lama did just that. He named a 6-year-old boy, Gedhun Choekyi Nyima, as the 11th Panchen Lama. Within days of this announcement the Chinese government removed the boy and his parents from their home. They have not been seen since. Beijing went on to choose and enthrone another Tibetan boy, and continues to promote him as Tibet's legitimate Panchen Lama.

The reasons behind Gedhun Choekyi Nyima's detention are numerous. High lamas have enormous influence in Tibet. It appears that Beijing's long term goals are to

control the Tibetan people by directing the selection and upbringing of the leadership.

Historically, the Panchen Lama has been instrumental in helping confirm the reincarnation of the Dalai Lama and vice-versa. Thus, by controlling the Panchen Lama, the Chinese government believes they have power over the selection of the next Dalai Lama. The current Dalai Lama categorically denies that assumption.

While there is little news about the health, whereabouts or living conditions of Gedhun Choekyi Nyima and his family, due to China denying any international access to him, there is much to be said about his steadfast supporters. The array of symbolic, grassroots and political expressions of support on behalf of this soon to be 12-year-old boy is significant. A group of French parachutists leapt out of planes to protest his imprisonment. Numerous walkers and bikers spent months trekking across nations raising awareness about the Panchen Lama. There have been mandalas, dance-a-thons and Jewish Seders in his honor. Hundreds of houses of worship have dedicated services to his well-being. Hundreds of thousands of postcards and letters have been mailed. Films, books, websites, news & magazine articles have proliferated around the world. He is the focus of numerous campaigns by international human rights organizations and Tibet Support Groups. Governments have asked and asked about his health and whereabouts. All the while, these efforts are met with deafening silence from the boy's keepers in China.

In the Fall of 2000, the first glim-

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Stages of Meditation

THE DALAI LAMA

translated by Ven. Geshe Lobsang Jordhen, Losang Choephel Ganchenpa, and Jeremy Russell
216 pp., Tibetan text included, ISBN 1-55939-069-7 \$22.95 cloth #STME

In *Stages of Meditation*, the Dalai Lama explains the principles of meditation in a practice-oriented format especially suited to Westerners.

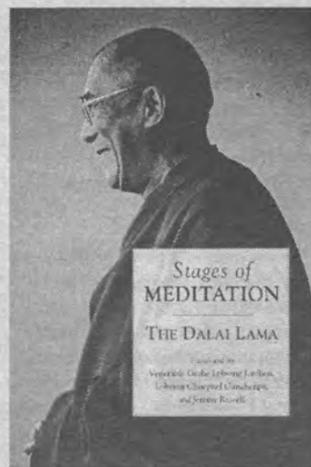
Based upon the middle section of the *Bhavanakrama* by Kamalasila, a translation of which is included, this is the most extensive commentary given by the Dalai Lama on this concise but important meditation handbook. It is a favorite text of the Dalai Lama and he often takes the opportunity to give teachings on it to audiences throughout the world. In his words, "This text can be like a key that opens the door to all other major Buddhist scriptures." Topics included are: the nature

of mind, how to develop compassion and loving-kindness, calm abiding, wisdom; and how to establish a union of calm abiding and special insight.

The following is an excerpt from the book's introduction.

In the words of the Superior Nagarjuna,
If you wish to attain the unsurpassed enlightenment
For yourself and the world,
The root is generation of an altruistic thought
That is stable and firm like a mountain,
An all-embracing compassion,
And a transcendent wisdom free of duality.

Those of us who desire happiness for others and ourselves temporarily and in the long term should be motivated to attain the omniscient state. Compassion, altruistic thought, and



the perfect view are the fundamentals and lifeblood of the path to highest enlightenment. At this juncture, we have faith in the doctrine of Lord Buddha and have access to his teachings. We are free from the major obstacles and have met the contributory factors such that we can

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SPINNING THE MAGICAL WHEEL

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khor is *yantra yoga*, which is also the name by which the *trul khor* that comes from the famous eighth century scholar and translator, Vairochana, and taught by Namkhai Norbu Rinpoche in the West, is known. Both terms, *trul khor* and *yantra*, have the meanings of 'magical,' 'machine,' and 'movement'; while *yoga* (or *neljor* in Tibetan) can mean 'union,' 'practice' or, in its deepest sense, 'primordial knowledge' or 'understanding.' According to Namkhai Norbu Rinpoche, "*nal* means 'original' or 'authentic,' 'never changing or modified,' 'the original condition' [and] *for* means 'having' or 'discovering this knowledge' or 'understanding.' So the real meaning of *yoga* is that we discover our real condition."²

In this way, the body is like a machine or a tool that is available for the practitioner in order to understand one's true nature or real condition. *Trul khor* practices overtly utilize body, speech and mind in an interrelation that is similar to what is known in the West as mind-body practice. The vital breath is the aspect of speech or energy and it is the basis for *trul khor*, as the *pranayama* is crucial for the practice of the different kinds of *hatha yoga*. In fact, the *trul khor* practices assume, explicitly or implicitly (depending on the text), that the practitioner is familiar with *tsa lung* practices. *Tsa* refers to 'subtle channels' and *lung* to the vital breath or *prana*. In other words, *tsa lung* is crucial in the training and harmonizing of the vital breath, which is the basis of *trul khor*.

Tenzin Wangyal Rinpoche has based much of the *tsa lung* practices he teaches on the ancient Bon text of the Mother Tantra or *ma gyu*. The five essential *tsa lung* exercises come from the chapter "The Sphere of Elements" (*jung we tige*) of the Mother Tantra, and familiarize the practitioner with the five kinds of breath. Through simple body movements, the vital breath guides the mind into particular locations, or *chakras*, opening and harmonizing those locations to experiences that can support one's meditative practice. These locations and experiences also correlate to the five elements and the qualities related to them.

The Mother Tantra uses the metaphor of a wild horse for the vital breath and a rider for the mind. The wild horse is blind so it needs a guide, and the rider is lame so s/he needs help to be carried. They need each other in order to flow together through the paths of the subtle channels. The *tsa lung* practices help to maintain the mind on the breath which guides it through the different channels so that the practitioner can open and develop the qualities that are beneficial and support his or her practice.

In the Vairochana system that Namkhai Norbu Rinpoche teaches, there are eight movements that purify one's breath (*lung sang*). These are considered to be very important preparatory movements for *yantra yoga*.

Trul khor

Having trained the vital breath and subtle channels, the *trul khor* movements indicate various postures that both alter the flow of the vital breath by manipulating the subtle channels and stabilize the mind together with the vital breath in the central channel. When this occurs, one's awareness of the natural state of mind is awakened.

There are many kinds of *trul khor* practices in the different Tibetan traditions, and they are slowly being divulged in the West. The *yantra yoga* that is taught in Namkhai Norbu Rinpoche's Dzogchen Community is based on a text called the "Magical Wheel of the Union of Sun and Moon" (*trul khor nyida kha jor*).

A *trul khor* exercise: "rolling"

The *trul khor* that is taught in Tenzin Wangyal Rinpoche's Ligmicha Institute comes from the "Quintessential Instructions of the Oral Wisdom of the Magical Wheel from the Great Perfection Oral Transmission of Zhang Zhung" (*dzogpa chenpo zhang zhung nyen gyu le*

- **Yoga...can mean**
- **'union,' 'practice' or,**
- **in its deepest sense,**
- **'primordial knowledge'**
- **or 'understanding.'**

trul khor shel zhe men ngag), and its commentary by the famous meditator and scholar Shardza Tashi Gyaltzen (1859-rainbow body 1934), who also composed *Heart Drops of Dharmakaya*, among many other texts. Shardza Rinpoche's commentary is called "Magical Wheel, Channels and Vital Breath of the Oral Tradition of Zhang Zhung" (*nyen gyu tsa lung trul khor*) and is included within his collection of the "Great Treasury of Vast Profound Sky" (*yang zab namkha dzod chen*). The *trul khor* description that follows will be mostly based on the latter. At the end, details on how to get more information on both traditions will also be included.

Zhang Zhung Nyen Gyu

The *trul khor* of the Oral Transmission of Zhang Zhung contains seven cycles, each containing five to six exercises. Each cycle is ascribed to different teachers of the Zhang Zhung lineage. These masters used the *trul khor* to stabilize their meditative practice and to remove obstacles that disturbed the practitioner's abiding in the natural state of mind. These movements are also said to strengthen one's physical health and emotional stability. However, *trul khor* is primarily done to develop one's meditation practice. This is palpable in the opening homage to *Kuntu Zangpo* or *Samantabhadra*, "who clears the outer and inner obstacles." The *trul khor* movements that guide the vital breath to root out poisons and let one's primordial wisdom shine through were designed by six different masters, each one designing one (and in one case two) of the seven cycles. These are classified into preliminary (*ngondro*), root (*tsawa*), branch (*yenla*), and special (*chedrag*) cycles.

Before starting the exercises, one trains the vital breath, plying the subtle channels—particularly to be able to hold naturally and relaxed in the central channel with a breath that pervades the whole body. In all the exercises, one is advised to hold the breath in that natural manner and then exhale with some force at the end, reinforced by the sounds of *Ha* and *Phat*. This helps to remove

all obstacles so that one and all sentient beings can be induced to, and remain in, a pure meditative state; the state of buddhahood.

The preliminary cycle starts by applying the training of the breath through exercises that warm up and slightly massage each part of the body. Through these exercises the vital breath is balanced and the subtle channels are cleansed. The root cycles are the main cycles that are practiced to maintain the natural state of mind, also sometimes called exercises that enhance one's meditative practice (*bog don*). These crucial exercises relate to the five elements, and are said to close the doorway that is the channel to the five poisons and open the channel that is the doorway of primordial wisdom. Thus, the obscurations to the natural state are cleared (*geg sel*) together with the drowsiness and agitation, which are the main obstacles to remaining in that meditative

state. In this way, the mind and vital breath enter the central channel and conceptual formations are liberated. The text states that these exercises also help get rid of different diseases, balance the elements, bring warmth into one's body and even have the power of reversing one's aging process. Other yogic feats are also mentioned.

The exercises of the branch cycles continue the process of eliminating internal and external hindrances and maintaining the unified vital breath in the central channel. The exercises of the special cycles are externally like a deeper focus on each part of the body, internally cutting off dis-ease, allowing clear awareness to arise naturally and immovable wisdom to dawn.

It is said that practicing these *trul khor* exercises strongly nourishes one's receptivity to moments of non-conceptual awareness and spontaneous self-liberation, which can then

be taken into everyday life. In other words, one is to use them when the meditation in the natural state of mind is unclear, unstable or weakened in some way. They are sometimes prescribed as an aid for the Dzogchen practitioner to 'get back', stabilize, or clarify his/her meditation in the natural state of mind. In this way, one follows the body instructions of the exercise, and while the breath is naturally held, the mind is held in its state of meditation together with the breath. Then, with the exhalation and the sounds of *Ha* and *Phat*, one can break through any concepts and obstacles that persist and can remain steadily in the natural state of mind.

My involvement

I first became acquainted with *trul khor* almost ten years ago in Tritan Norbutse monastery in Kathmandu, under the supervision of Nyima Wangyal (then *khenpo* or Abbot of the monastery). At that time, during the morning and evening meditation sessions, the monks would practice the Dzogchen "breakthrough" or *trekchod* meditation. Approximately halfway through the session, the leader of the practice would stand up and guide one cycle of this *trul khor*, and then return to the sitting posture to continue with *trekchod* until the conclusion with dedication. They would rotate the cycles in each session; i.e., in the morning, the preliminary cycle, at night, one root cycle, next morning, the other root cycle, and so forth. Once a year some would practice *trul khor* in a 100-day retreat, as prescribed by Shardza Rinpoche, which is now part of their curriculum.

Throughout the years I was able to receive more instructions from Lopon Tenzin Namdak and Tenzin Wangyal Rinpoche on how *trul khor* is used as an aid to Dzogchen practice, as well as going over details of the exercises with them, and also with His Holiness Lungtok Tenpa'i Nyima, Lopon Tenpa'i Yung-

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**Sacred Nepal and Tibet**

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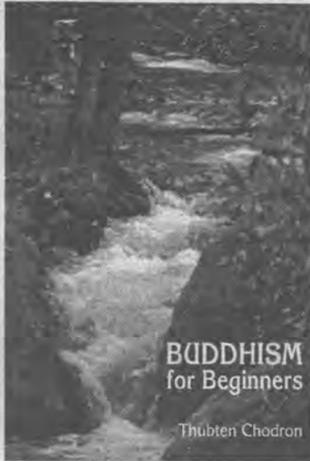
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Our specialty pilgrimages for 2001 feature First Class accommodations, land cruises in Tibet, and meditation each day in the spectacular beauty of the Himalayas. No one knows Tibet and Nepal like John Vincent Bellezza, author of two books on the civilization and religions of ancient Tibet. He is co-author of *Lonely Planet Tibet* and has written articles for *Arts of Asia*, *Kailash*, *The Mirror*, and *Archaeology* magazines, as well as sections of many other Asian travel and trekking guides. His knowledge of the Bon religion, Buddhism and Tibetan art is vast and he is fluent in all the native languages of these areas. John led our last two pilgrimages and was loved by all for his tireless commitment, sense of humor, broad knowledge, ability and willingness to educate us about religion, art, and the local people and culture.

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BUDDHISM FOR BEGINNERS



by Thubten Chodron, 160 pp., ISBN 1-55939-153-7 \$12.95 #BUBE

Buddhism for Beginners answers the fundamental questions and issues that arise in the minds of modern Western individuals who are new to this tradition of practical spirituality. Written in clear and engaging language, this book presents the Buddhist approach to the fundamental issues and concerns of daily life.

Thubten Chodron guides us through the basic tenets of Buddhism, encouraging and instructing us in how to live a more peaceful, mindful and satisfying life. She untangles our confusions and leads us through the most basic aspects of this rich, living spiritual tradition.

"Thubten Chodron has presented the Buddhist view on essential issues of spiritual development...a tremendous resource for those interested in Buddhist practice."
—KARMA LEKSHI TSOMO, Author and President of Sakyadhita, International Association of Buddhist Women

We have included a sample of the questions and answers from *Buddhism for Beginners*.

From a Buddhist view, what are love and compassion? Why are they important?

Love is the wish for all sentient beings (any being with a mind who is not yet fully enlightened) to have happiness and its causes. Compassion is the wish for them to be free of suffering and its causes. We work over time to cultivate these feelings towards all beings equally—ourselves, those we know and those we don't.

Love and compassion benefit ourselves and others. With them, we feel in touch with and connect to all living beings. Feelings of alienation and despair vanish and are replaced with optimism. When we act with such feelings, those in our immediate environment benefit from being near a kind person. Our family feels the difference, as do our colleagues, friends, and people we encounter during the day. Developing love and compassion is one way we can contribute to world peace. In addition it leaves many good imprints on our mindstream so that our spiritual practice progresses better and we become more receptive to realizing the path to enlightenment.

Buddhism talks about loving all beings impartially. Is this possible?

Yes, it is. This involves looking beyond superficial appearances into others' hearts and recognizing that each sentient being wants to be happy and to avoid suffering as intensely as we do. In this way, all sentient beings are equal. Continually familiarizing our mind with this view deflates the judgmental, critical mind that loves to pick out faults in others. For example, when we are waiting in a line, we comment to ourselves about the people around us, "This one is too

thin. Why does this one dress like that? This person looks aggressive. That one is showing off." Such self-talk is based on superficial appearances and false assumptions, and it only serves to reinforce prejudice and make us feel alienated from others. If we train our mind to look deeper and to recognize that each person is just like us in wanting happiness and not wanting pain, then we will feel a common bond with everyone and will be able to wish everyone well equally. Needless to say, such an attitude must be cultivated over time. We cannot simply think this a few times and expect all our biases to instantly disappear!

We are creatures of habit and need to put effort into pulling ourselves out of habitual judgments, emotional responses, and behaviors towards others. Each moment of our life is a new one with the opportunity to experiment and do things differently. Each time we meet someone we have an opportunity to connect, to give and exchange kindness. If only we would wake up and take advantage of each opportunity, for so many exist each day!

What is meditation?

Nowadays meditation is sometimes confused with other activities. Meditation is not simply relaxing the body and mind. Nor is it imagining being a successful person with wonderful possessions, good relationships, appreciation from others, and fame. This is merely daydreaming about objects of attachment. Meditation is not sitting in the full vajra position, with an arrow-straight back and a holy expression on our face. Meditation is a mental activity. Even if the body is in perfect position, if our mind is running wild thinking about objects of attachment or anger, we're not meditating. Meditation is

also not a concentrated state, such as we may have when painting, reading, or doing any activity that interests us. Nor is it simply being aware of what we are doing at any particular moment.

The Tibetan word for meditation is *gom*. This has the same verbal root as "to habituate" or "to familiarize." Meditation means habituating ourselves to constructive, realistic, and beneficial emotions and attitudes. It builds up good habits of the mind. Meditation is used to transform our thoughts and views so that they are more compassionate and correspond to reality.

How do we learn to meditate? What kinds of meditation are there?

These days many people teach meditation and spiritual paths, but we should examine them well and not just excitedly jump into something. Some people think that they can invent their own way to meditate and don't need to learn from a skilled teacher. This is very unwise. If we wish to meditate, we must first receive instruction from a qualified teacher. Listening to teachings given by a reliable source like the Buddha is to our advantage, because these teachings have been studied by scholars and practiced by skilled meditators who have attained results throughout the centuries. In this way, we can establish that the lineage of teachings and meditation practice is valid and worthy of being practiced. Such a practice was not merely concocted according to someone's whim.

First, we listen to teachings and deepen our understanding by thinking about them. Then, through meditation we integrate what we have learned with our mind. For example, we hear teachings on how to develop impartial love for all beings. Next, we check up and investigate whether that is possible. We come to understand each step in the practice. Then, we build up this good habit of the mind by integrating it with our being and training ourselves in the various steps leading to the experience of impartial love. That is meditation.

Meditation is of two general types: stabilizing and analytical. The former is designed to develop concentration and the latter to develop understanding and insight. Within these two broad categories, the Buddha taught a wide variety of meditation techniques, and the lineages of these are extant today. An example of stabilizing meditation is focusing our mind on our breath and observing all the sensations that occur as we breathe. This calms our mind and frees it from its usual chatter, enabling us to be more peaceful in our daily life and not to worry so much. The visualized image of the Buddha may also be used as the object upon which we stabilize our mind and develop concentration. While some non-Buddhist traditions suggest looking at a flower or candle to develop concentration, this is generally not recommended by Buddhist traditions because meditation is an activity of our mental consciousness, not our sense consciousness.

Other meditations help us to control anger, attachment, and jealousy by developing positive and realistic attitudes toward other people. These are instances of analytical or "checking" meditation. Other examples are reflecting on our precious human life, impermanence, and the emptiness of inherent existence. Here we practice thinking in constructive ways in order to gain proper understanding and eventually go beyond conceptual thought.

Purification meditations cleanse the imprints of negative actions and stop nagging feelings of guilt. Meditating on a koan—a perplexing puzzle designed to break our usual fixed conceptions—is done in some Zen (Ch'an) traditions. Some med-

itations involve visualization and mantra recitation. These are a few of the many types of meditation taught in Buddhism.

If there are people alive today who have attained Buddhahood, why don't they tell us who they are and demonstrate their clairvoyant powers to generate faith in others? Why do the great masters all deny having spiritual realizations?

One of the principal qualities of an enlightened being is humility. It would be out of character for Buddhas to boast about their attainments and to egotistically gather disciples. By their genuine respect for all beings and their willingness to learn from everyone, great spiritual masters set a good example for us. We ordinary beings tend to show off our qualities and even brag about talents and achievements that we do not have. Advanced practitioners are the opposite: they remain humble.

The Buddha forbade his followers to display their clairvoyant or miraculous powers unless circumstances deemed it absolutely necessary, and they were not allowed to talk about them. There are several reasons for this. If one has clairvoyant powers and displays them, one's pride could increase and this would be detrimental to one's practice. Also, others

- "This book is written
- for people wanting to
- understand basic
- Buddhist principles and
- how to integrate them
- into their lives...it will
- be of much benefit to
- its readers."
- —THE DALAI LAMA

might get superstitious and think that clairvoyant powers are the goal of the path. In fact, they are a side effect and are useful only if one has the proper motivation of impartial loving-kindness for all. In addition, if a Buddha, with a body made of radiant light, suddenly appeared on the street, people would be so shocked that they couldn't pay attention to that Buddha's teachings. It is more skillful for those who have attained high levels of the path to appear in ordinary form. We may notice that they have exceptional qualities, but the fact that they look just like us allows us to feel closer to them. It gives us the confidence that we too can develop the same enlightened qualities that they have.

Can people be reborn as animals and animals as people? How is that karmically possible?

Yes. Based on our actions, our minds are attracted toward certain types of rebirth when we die. It may seem difficult to imagine that a human being could be reborn as an animal, but if we consider the fact that some people act worse than animals, it doesn't seem so farfetched. For example, animals kill only when they are threatened or hungry, while some human beings kill for sport, fame, or power. If someone's mind habitually goes in a certain direction, it makes sense that his or her body could correspond to that mental state in a future life.

Similarly, animals can be reborn as humans. Although it's difficult for most animals to do many positive actions—it's hard to teach a dog to meditate or to offer community service—it is possible. For this reason, Tibetans take their animals when

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Who, Me Write a Book?

How *Buddhism for Beginners* Came About

by BHIKSHUNI THUBTEN CHODRON

I had been in Singapore just a few days when a young man appeared at my door. "Can I ask you some questions about Buddhism?" he queried. We sat down and began to talk. Some of his questions were those also asked by Westerners new to Buddhism. Others were unique to Asians who had grown up in societies where Buddhism and the old folk religions were often mixed, at least in the minds of the general population. As I began teaching in Singapore, I noticed that many people had the same questions.

Soon thereafter, another man came to see me, and in the course of our discussion he said, "We need to hear about the Buddha's teachings in everyday English, a clear explanation without a lot of Pali and Sanskrit terms that we don't understand. Please write a book that will help us. In Singapore, we have the tradition of publishing Buddhist books for free distribution. I'd like to contribute so that you can write a book."

As "luck" (i.e., karma) would have it, without my asking someone gave me a computer. "I just thought this would be useful to you," she said. So I got the "hint" and began writing. I'd never thought of writing a book, principally because all my English papers in high school and college had come back covered with red ink from my professors' pens. Nevertheless, I began to type away, first writing down the commonly asked questions I had heard and then soliciting from students other questions and topics about which they were curious. Having collected a sizable number of questions, I set about responding to them, and to ensure that my responses corresponded to the Buddha's teachings, gave the manuscript to several trusted Dharma friends to read and comment upon.

The book was initially published in Singapore in 1988 with the title *I Wonder Why*. It was a big hit, and Amitabha Buddhist Centre quickly had to reprint it several times. Much to my surprise, the book benefited people in a way I hadn't anticipated. Even today, when I visit Singapore, people come up to me and thank me for writing that book. "It clarified so many of my doubts and explained Buddhist principles clearly and simply," they say. Over the

years, I've collected additional questions and added new chapters on topics such as socially engaged Buddhism, emotions, and family. *Buddhism for Beginners* is the result.

Asking questions is healthy. It enables us to clarify doubts and gain new information. Many people have similar questions, and asking our questions is generally appreciated by fellow students who are too shy to ask!

Nevertheless, spiritual practice is more about holding questions than finding answers. Seeking one correct answer often comes from a wish to make life—which is basically fluid—into something certain and fixed. This often leads us to rigidity, closed-mindedness, and intolerance. On the other hand, holding a question—exploring its many facets over time—puts us in touch with the mystery of life. Holding questions accustoms us with the ungraspable nature of life and enables us to understand things from a broad range of perspectives. Thus, although answers are seemingly given to questions in this book, we must contemplate both, turning them over again and again so we see them from many sides and integrate them into our lives.

Buddhism for Beginners is designed for people who are interested in Buddhism as well as those who have studied or practiced it for years and still wonder about various points. The way some of the initial material on Buddhism was translated decades ago has led to misinterpretations even among those who teach Buddhism at the high school and college levels. I hope that this book will help those teachers and their students.

His Holiness the Dalai Lama kindly wrote the foreword. Chapters cover topics such as the essence of Buddhism; who is the Buddha; love and compassion; meditation; impermanence and suffering; selflessness and emptiness; science, rebirth, and creation; karma; dying, death, and the intermediate state; Buddhist traditions; Vajrayana; steps along the path; working with emotions; Dharma in daily life; social activism and ethical issues; women and the Dharma; monks, nuns and lay practitioners; spiritual teachers; family and children; shrines and offerings; prayer, ritual and dedication. ■

HIS HOLINESS THE DALAI LAMA "Teachings in Los Angeles"

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Chapter 6 "Patience" and "Eight Point Mind Training"

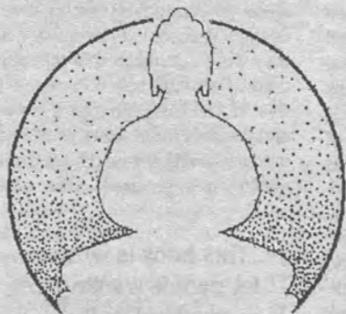
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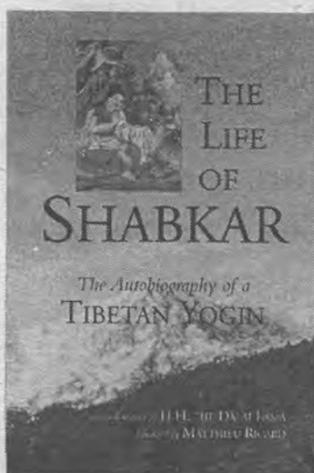
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THE LIFE OF SHABKAR

The Autobiography of a Tibetan Yogi



translated by Matthieu Ricard
foreword by H.H. the Dalai Lama
712 pp., ISBN 1-55939-154-5
\$27.95 #LISH

The Life of Shabkar has long been recognized by Tibetans as one of the masterworks of their religious heritage.

Shabkar Tsogdruk Rangdrol devoted himself to many years of meditation in solitary retreat after his inspired youth and early training in the province of Amdo under the guidance of several extraordinary Buddhist masters. With determination and courage, he mastered the highest and most esoteric practices of the Tibetan tradition of the Great Perfection. He then wandered far and wide over the Himalayan region expressing his realization.

Shabkar's autobiography vividly reflects the values and visionary imagery of Tibetan Buddhism, as well as the social and cultural life of early nineteenth-century Tibet.

"Regarded by many as the greatest yogi after Milarepa to gain enlightenment in one lifetime...a source of inspiration to Buddhist practitioners and general readers alike."

—THE DALAI LAMA

"Shabkar's life is the world of the Buddhist adept, a world of intense self-discipline, but also of humor, vision and joy...Shabkar's wit and playfulness, his magnificent flights of imagination, his persistence in exposing all hypocrisy—these are the qualities that suffuse his work."
—MATTHEW KAPSTEIN, The University of Chicago

Translator's Introduction

The autobiography of Lama Shabkar, a work known and loved throughout Tibet, is probably second only to that of Jetsun Milarepa in popularity. It is a simple and moving account of the life of a wandering hermit, from childhood until his ultimate spiritual realization.

Shabkar describes all the steps of his spiritual path, culminating in the teachings of the Great Perfection, Dzogchen. Like Milarepa, of whom he was said to be an incarnation, his teachings, advice, and accounts of spiritual experiences are expressed in the form of songs. In Amdo, his native province, excerpts of Shabkar's life were often read to the dying instead of the *Bardo Thodrol*, the so-called *Tibetan Book of the Dead*.

The story of Shabkar's life illustrates the complete path of Buddhist practice. To begin with, he demonstrates the exemplary path of a perfect practitioner: having become disillusioned with worldly activities, he seeks a spiritual master, develops confidence in him and follows his instructions. By practicing with complete dedication, in the end he himself becomes an enlightened master capable of contributing immensely to the welfare of other beings. Shabkar's account of his progress along the spiritual path is so straightforward, heartfelt, and unaffected that one is encouraged to believe that similar deep faith and diligence

would allow anyone else to achieve the same result.

Shabkar was born in 1781 among the Nyingmapa yogins of the Rekong region in Amdo, the remote north-east province of Greater Tibet. These yogins were renowned for their mastery of the Secret Mantrayana practices and gathered in their thousands to engage in meditations and rituals. They were much admired, and sometimes feared, for their magical powers. The yogins of Rekong were also famous for their hair, often six feet long, which they wore coiled on the top of their heads.

From a very early age, Shabkar showed a strong inclination toward the contemplative life. Even his childhood games were related to the teachings of Lord Buddha. By the age of six or seven, he had already developed a strong desire to practice. Visions, similar to those experienced in advanced Dzogchen practice, came to him naturally.

At fifteen years of age, Shabkar felt a strong desire to "pray to the precious master Guru Padmasambhava, the source of blessings." He recited one million Vajra Guru mantras and had auspicious dreams, such as of flying through the air, seeing the sun and moon rising simultaneously, finding jewel treasures, and so forth. "From then on," he wrote, "by the grace of Guru Rinpoche, I became filled with intense devotion to the guru, affection toward my Dharma friends, compassion for sentient beings, and pure perception toward the teachings. I had the good fortune to accomplish without obstacles whatever Dharma practice I undertook."

At the age of sixteen, he completed a one year retreat during which he recited the mantra of Manjushri ten million times and experienced auspicious dreams and signs. "Through the blessing of this practice," he said, "I gained a general understanding of the depth and breadth of the teachings." Shabkar then met Jamyang Gyatso, a master whom he venerated greatly and of whom he later had visions and dreams.

Despite his deep affection for his mother and respect for his family, Shabkar managed to resist their repeated requests that he marry. He eventually left home in order to pursue wholeheartedly his spiritual aims. Determined to renounce worldly concerns, Shabkar received full monastic ordination at the age of twenty and entered a meditation retreat. He let his hair grow long again, as was customary for retreatants, who did not waste time

in nonessential activities; as a sign of having accomplished certain yogic practices, he wore a white shawl rather than the traditional red shawl, although he continued to wear the patched lower robe characteristic of a fully ordained monk. This rather unconventional attire occasionally attracted sarcastic comments from strangers, to whom Shabkar would reply with humorous songs.

Shabkar left his native land behind and traveled south of Rekong to meet his main teacher, the Dharma King Ngakyi Wangpo. Ngakyi Wangpo was a learned and accomplished Mongolian king, said to be an incarnation of Marpa the Translator, who had renounced the remnants of the vast kingdom of Gushri Khan and become a prominent Nyingmapa master.

As Shabkar says of him, "He had crossed the ocean of the knowledge of the scriptures and sciences and realized the natural state, the profound and luminous vajra essence. Because I saw all his actions as pure and did whatever he asked, he came to think of me as a heart-son. Therefore, he gave me all the pith instructions of the Old and New Translation schools."

After receiving complete instructions from the Dharma King, Shabkar practiced for five years in the wilderness of Tseshung, where his meditation experiences and realization flourished. He then meditated for three years on a small island, Tsonying, the "Heart of the Lake," in the Kokonor, the Blue Lake of Amdo. There he experienced numerous dreams and visions of gurus and deities.

His search for sacred places took him to many other solitary retreats: the glaciers of Machen, the sacred caves of the White Rock Monkey Fortress, the arduous pilgrimage of the Ravines of Tsari, Mount Kailash, and the Lapchi Snow Range. He spent many years in the very caves where Milarepa and other saints had lived and meditated.

Shabkar's given names were Jampa Chödar, "The Loving One Who Spreads the Dharma," and Tsogdruk Rangdrol, "Self-liberation of the Six Senses." He became renowned as Shabkar Lama, the "White Footprint Lama," because he spent years in meditation at Mount Kailash above Milarepa's Cave of Miracles, near the famous White Footprint, one of the four footprints said to have been left by Buddha Shakyamuni when he traveled miraculously to Kailash. It is also said that Shabkar was called "White Foot" because wherever he would set his feet, the land would become "white," meaning that

through his teachings the minds of the people would be turned toward the holy Dharma.

Wandering as a homeless yogin teaching all beings from bandits to wild animals, Shabkar's pilgrimages brought him as far as Nepal, where, in the Kathmandu Valley, he covered the entire spire of the Bodhnath stupa with the gold his devotees had offered him.

In 1828, at the age of forty-seven, Shabkar returned to Amdo, where he tirelessly helped others through his extraordinary compassion. He spent the last twenty years of his life teaching disciples, promoting peace in the area, and practicing meditation in retreat at various sacred places, primarily at his hermitage in Tashikhyil.

Oral traditions recount even more stories of this great yogin's life than the present autobiography. For instance, they say that Shabkar fed hundreds of beggars, asking them to gather stones to make stupas 5 in return. When invited to teach, Shabkar would agree to come, provided that the benefactors also fed all the beggars who accompanied him. The horde of beggars would usually arrive first, followed by Shabkar himself on foot, leaning on the famous walking stick he used to call his "horse," which itself was the subject of some of his songs.

The reputation of Shabkar, the perfect hermit, spread far and wide, inspiring another great renunciate, Patrul Rinpoche, to travel from Kham to Amdo to meet him. Unfortunately, after Patrul had gone only halfway he heard that Shabkar had passed away, whereupon he prostrated himself a hundred times in the direction of Amdo and sang a supplication for Shabkar's swift rebirth. He then added, "Compassion and love are the root of Dharma. I think that there was no one more compassionate than Shabkar in this world. I had nothing special to ask, no teachings to request from him, no teaching to offer him; I simply wanted to gather some merit by seeing his face." ■

Dharma Books in French

French reading Tibetan Buddhists can contact the following publisher: Editions Ganesha Inc., Collection «Méthodes et Sagesse», C.P. 484, succursale Youville, Montreal, QC, Canada, H2P 2W1, tel.: (450) 641-2395, fax: (450) 641-2989, email: cardip18@hotmail.com ■



Lama Thubten Phuntsok

Osai Thadral Ling is a new Vajrayana Buddhist Center and Temple in the Nyingma lineage located at 517 E. 12th St., Storefront West, in New York City. Founded by Khenpo Chime Tsering in 1999, the temple has daily practice that is open to the public as well as weekly classes. *Osai Thadral Ling* is dedicated to the objective of preserving and sharing Tibet's vast heritage of Buddhist spiritual wisdom.

The Classes

Saturdays, 10:30AM to Noon, there is a class of beginning *Dzogchen Meditation* that is open to all. The class includes a period of sitting meditation following the teaching. Wednesdays, 7:30 to 9:00PM, there is a class on Chod practice that is open to anyone who has received the Troma Nakmo empowerment. Both classes are taught by Lama Thubten Rinpoche. A \$15 donation is requested to help support center activities. Members are free.

The Teachers:

Lama Thubten Phuntsok, 73, is a *Dzogchen Yogi* who has spent more than 35 years in retreat. He studied for many years under Dudjom Rinpoche and Chatral Rinpoche. Lama Thubten is also known for his divinations and his pujas to benefit sentient beings. He is in full-time residence at the temple.

Khenpo Chime Tsering, 34, studied at H.H. Penor Rinpoche's Ngagyur Nyingma Institute in Bylakuppe, Kamataka, India, where he maintained the highest honors and ranked first in his class for several years. Khenpo is from the Yolmo region of Nepal, a hidden land of Guru Rinpoche. With his brother, he is responsible for 98 monasteries in that region. In residence at the temple during part of the year, he spends the remainder of his time traveling to his other centers in the U.S. and Nepal.

Contacts:

To inquire about current schedules and special events or to arrange an interview with Lama Thubten Rinpoche, please call (646) 602-2871, or e-mail kchime@peoplepc.com

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

Part II: Photos of Daily Life



Above left: Entrance gate to the Sera Jey Main Assembly Hall.
Above right: Monks leaving the Main Assembly Hall.



by DEVON COTTRELL HOLMES
and ANDREW HOLMES
Photographs by SARA SHAPIRO

In 1959, His Holiness the Dalai Lama took asylum in India and was followed by 100,000 Tibetan refugees. After years in transit camps, the Tibetans who survived were transferred to refugee settlements.

In 1974, the south Indian State of Karnataka gave two hundred elderly monks from Sera Jey Monastery 200 acres of land on which to live in Bylakuppe. The elderly monks cleared the jungle land amidst snakes, tigers, and herds of wild elephants. They suffered malnourishment and the majority of them contracted tuberculosis. It took about three years to cut down the trees.

The monks then planted much of the land with fruits and vegetables, primarily corn as it could be sold to buy other food supplies. At the same time, they built a hall for living quarters.

These brave pioneers found the strength to carry on through the inspiration of H.H. the Dalai Lama. Through their incredible efforts, their goals were realized, and a new era began, preserving and protecting the unique Tibetan Buddhist traditions and culture in exile.

The greatest number of the students at Sera Jey escaped from Tibet; others are orphans. Many are from remote Northeastern border regions such as Arunachal Pradesh and Ladakh.

The refugees are still pouring into Sera Jey from Tibet. By 1985 the monk population had risen from the original 200 to 800; by 1991 it was up to 1,900 and now in the fall of 2000 Sera Jey has a total monk population of 3,200.

The Monastery cannot keep up with the influx of new monks. The monks' quarters are severely overcrowded. We saw monks in their twenties, three to a room with barely enough space for three beds.

The Monastery is not only the monks' residence, but is also their university where their traditional program of study—leading to the highest geshe degree—will take from 15 to 20 years.

For the monks, the time from dawn to midnight is engaged in saying prayers, memorizing scriptures, and studying voluminous philosophical treatises and commentaries.

The rural atmosphere of Bylakuppe is peaceful and quiet. Fields which were once planted in corn by the first pioneers of the new Sera Jey have been covered over with buildings to house the incoming refugees.

The highest degree conferred on a monk in a monastery is a "Geshe" degree. It is roughly equivalent to a Western "Doctor of Divinity" degree. After graduating as a Geshe, one can then attend one of the two Tantric Colleges for an additional two year

study of Tantra and related ritual aspects of the Dharma.

Every year, approximately 20 to 25 monk scholars from Sera Jey graduate as Geshe after successfully completing thorough written and debate examinations taken over a period of several days.

At the end of each year there is an annual examination where monks are required to take both written and oral tests in debating skills. Marks are given and promotions are made to accordingly higher classes.

A Day of Monastic Life

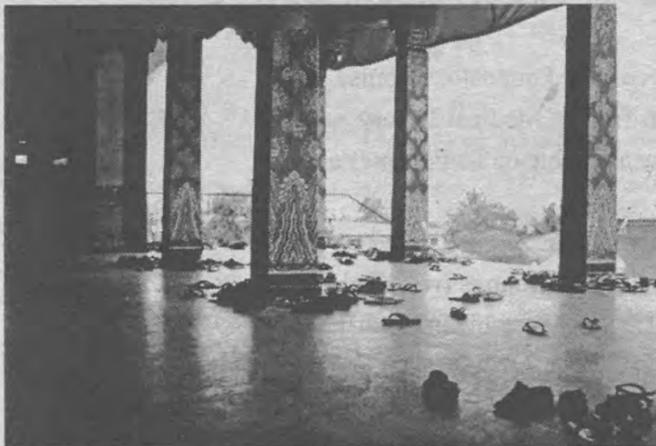
In the morning the monks attend the Assembly Hall at 5:30 a.m. After the Assembly Hall, monks memorize scripture until 9:00 a.m. At 9:00 a.m. the bell rings for debating sessions until 10:30 a.m. The monks attend classes from about 1:00 p.m. until 4:30 p.m. After 6:00 p.m. students attend debate session until 10:30 p.m. After debating, the monks return to their own rooms and continue to memorize what they learned in the morning.



View of new Sera Jey Main Assembly Hall and the older assembly hall, Sera Lachi, to its right.



Roof of the Main Assembly Hall



Sandals of the monks at the entranceway to the Main Assembly Hall. The side door (left side of photo) leads to the upper floors. The New Sera Jey Assembly Hall, funded by donors from abroad, was consecrated by H.H. the Dalai Lama



In 1974 when the refugee monks arrived, the land was a jungle inhabited by snakes, tigers and wild elephants. Fields cleared and planted with corn by the first pioneers of the new Sera Jey have been covered with buildings to house the incoming refugees.



Monk studying in his room.



Monks in the courtyard debating the fine points of philosophy.



Young monks at the Sera Jey School, established in 1984. Six hundred students study traditional religious and philosophical subjects, as well as Western subjects such as science and math. In 1998, the Central Board of Secondary Education for India granted an affiliation status to the school. This is the first time in Tibetan history that a school within the framework of a monastic system has been granted affiliation status by the Central Board of Education in India.



Young monk pumps water at the well.



The monastery cannot keep up with the influx of new monks.

The Kitchen at Sera Jey

The kitchen is run by three monks who are appointed by the members of the assembly as leaders. These leaders serve for three years and are paid a very small stipend. Along with these three leaders, there are seven people, some of whom are volunteers, and some who are permanent.

As it is impossible to run the kitchen, which prepares food for 3,200 people, with only seven workers, an additional fifty monks (half senior and half younger) provide assistance on a rotational basis. They have to attend the kitchen in the morning starting at 2:00 a.m. If they are late an hour, they must repeat the work for an additional day!



Chopping tomatoes.

The Problem of Hunger

The Monastery administration endeavours to provide one mid-day meal to each of the 3,200 monks. This is provided for by a capital fund.

The evening meal is being funded by donations, as is breakfast. With the increase in newly arrived refugees, the need for donations increases.

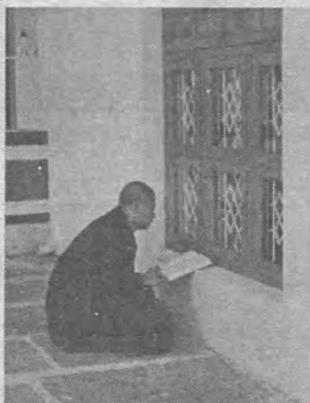
Please help in this effort to provide morning tea and bread to the 3,200 monks of Sera Jey Monastery.



Stirring the rice with a huge wooden paddle.



Shoe repairs.



Monks are required to remain celibate and fully devote their entire life to study and spiritual practice.



Cooking flat bread on a long grill.



Younger monk cuts the hair of a senior monk.



Sera Hospital.



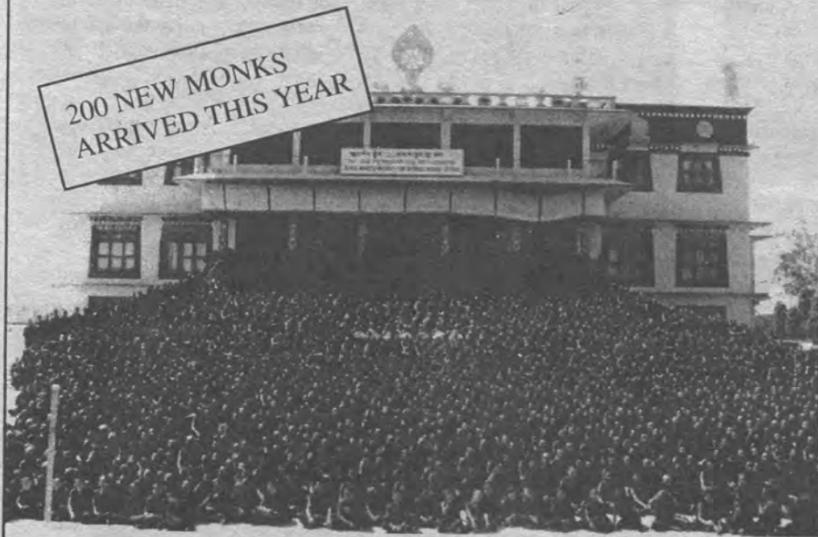
Empty shelves at the Sera Hospital. The little hospital was immaculate. There was a photo of H.H. the Dalai Lama in every room. When we were there two years ago, the hospital had no antibiotics (too expensive) and no dental care. Hepatitis B is a serious problem and there are TB patients in the hospital.



Eating lunch.

Good Morning Sera Jey! Help Provide Breakfast for 3,200 Monks

200 NEW MONKS
ARRIVED THIS YEAR



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DEPARTMENT OF RELIGION AND CULTURE
Central Tibetan Administration
of H.H. the Dalai Lama

To Whom It May Concern:

This is to certify that the Sera-Jey Support Committee was formed with the mission of raising fund for providing breakfast to nearly 3000 monks studying at Sera Jey Monastery in South India. It is a registered non-profit American organisation.

Sera-Jey monastery is one of the biggest monasteries in exile giving free monastic education to young Tibetan monks and also non-Tibetan students. Most of the Tibetan monks are new arrivals from Tibet.

We recommend any monetary contribution to the above committee in order to carry out their humanitarian assistance successfully.

March 2, 2000



Lobsang Khedup
Secretary

3,200 monks do not have enough to eat. Since 1959 thousands of monks have fled Tibet. Each year the number of refugee monks entering the re-built Monastery of Sera Jey has increased.

In 1974 Sera Jey began with 200 monks and the numbers have risen to 3,200 in 2000.

However, even after more than 40 years in exile, the monks still do not have enough food.

Sera Jey's doors are open and the Monastery has made heroic efforts to provide food, shelter and health care for the continuing stream of incoming refugee monks. The burden is enormous, and the Monastery is still struggling to provide adequate housing, food, and health care to the ever increasing number of new arrivals. Please help in this effort to improve the conditions for the monks at Sera Jey.

A letter from the Dept. of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama, Dharamsala regarding the SJSC morning tea and bread program, recommending "any monetary contribution to the above committee in order to carry out their humanitarian assistance successfully."

Gangchen Kyishong Dharamsala-176215, Distt. Kangra, H.P, India. Phone : (01892) 22885, 25005, 25006

THE SERA JEY SUPPORT COMMITTEE

was founded in 1999 as a charitable non-profit organization whose first priority is to help the Monastery provide Morning Tea and Bread for all the

monks. The short term goal is to feed the monks now; the long term goal is to establish a capital fund of 1.2 million dollars, the interest on which will provide the monks breakfast in perpetuity. We are seeking philanthropists who would be interested in helping us reach this goal.



View from the top of the steps of the Assembly Hall

HISTORY OF SERA JEY MONASTERY

Sera Monastery is one of the three largest Tibetan Monasteries of the Gelug order in the world, founded in 1419 A.D. by one of the principal disciples of Lama Tsong Khapa. Within Sera there are two colleges, Sera Jey and Sera Mey. Sera Jey is the older and was established in the

15th century with the purpose of preserving the Buddhist tradition in general, and in particular, the teachings and instructions of the great Lama Tsong Khapa.

Please help preserve this Monastery in exile by making a donation for morning tea and bread for the 3,200 monks of Sera Jey.

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

The first priority of the Sera Jey Support Committee is to help feed the 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). \$256 will feed all 3,200 monks morning tea and bread for one day. If you can, please help us reach our goal.

In appreciation, all donors will receive a color group photo of all the 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: \$ _____

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Checks may be made out to: SERA JEY SUPPORT COMMITTEE. **Your donation is tax-deductible.**
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Horseheads, NY 14845 USA
phone: 607-796-9111
email: dch7@aol.com



SERA JEY SUPPORT COMMITTEE

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f/SL,f2000

Report on the 6th Western Monastic Buddhist Conference

by VEN. TENZIN KACHO

Assisted by: Sister Jitindriya, Rev. Kusala, Rev. Meido, Ajahn Pasanno, Ven. Heng Sure and Ven. Karma Lekshe Tsomo

Reverend Master Eko Little and the monks at Shasta Abbey hosted the 6th conference of Western Buddhist monastics for the third consecutive time. It took place from Friday October 20 to Monday, October 23, 2000, in Mt. Shasta, California.

This was the largest gathering ever, with greater diversity. There was representation from the Chinese, Japanese, Korean, Thai, Tibetan and Vietnamese traditions. There were four abbots among the twenty-six participants. Some persons had been ordained well over two decades and the newest monastic was ordained just months ago.

The conference theme was "The Four Messengers", the sights Prince Siddhartha saw when he explored the world outside the palace gates revealing the signs of aging, sickness, death and the spiritual seeker. We used this as a presentation focus in our life as monastics.

Most guests arrived at the Abbey on Friday evening to the welcome introduction and opening by Rev. Master Eko, Abbot of Shasta Abbey (Japanese Soto Zen tradition) and Ajahn Pasanno, co-Abbot of Abhayagiri Monastery (Thai tradition). Everyone was invited to attend the evening vespers service and meditation with the resident monastics. In the early mornings many attended the morning services and meditation in the Meditation and Ceremony Halls.

The services at Shasta Abbey are sung in English, set to Gregorian chant melodic style by the late Reverend Master Jiyu-Kennett who established Shasta Abbey in 1970. The services are uniquely beautiful and many participants looked forward to returning to the Abbey for these services.

Saturday morning the first gathering was on the topic of "Aging" and Rev. Daishin from Shasta Abbey (Japanese Soto Zen tradition) presented his experiences of being in the monastery most of his adult life. He spoke of growing up and aging in the monastery as he has been ordained for twenty-six years. He started his talk by relating a recent visit to the local bank where he noticed that no one had gray hair. Was it that everyone was young or just appearing young? In our American society we deny and defy old age. We are a culture addicted to youthful appearance. Surgically and

cosmetically we try to sustain youth and push away the reality of age in the hopes of remaining youthful. Living in a monastery, we don't have to be compelled to engage in our life and in aging in this way. He spoke of enjoying being older and of the satisfaction of monastic life. Discussion focused on how the natural process of aging is accepted and appreciated more as we deepen our practice and study of the Dharma. Reflection and blessing were held at the beginning and end of every session, offered by monastics from different traditions.

Ven. Karma Lekshe Tsomo (Tibetan tradition), assistant professor of Theology and Religious Studies at the University of San Diego, spoke on the topic of "Sickness." She related her personal experiences with sickness while pursuing her Dharma studies in India and other countries. Some years ago in India, while viewing land sites for a nunnery, Ven. Lekshe was bitten by a poisonous viper. She spoke graphically about her three-month hospital ordeal in India and Mexico, and the difficulties that even seasoned practitioners may experience when confronted by intense pain and the uncertainties of serious illness. She described the traditional Tibetan explanation of illness and its causes, and presented a variety of Buddhist practices that can be helpful for transforming our attitudes toward illness, coping with pain, and using the experience of illness as an opportunity for practice.

On Sunday morning two participants shared the topic of "Death." Rev. Kusala (Vietnamese Zen tradition) spoke on the recent passing of his teacher, the late Ven. Dr. Havanpola Ratanasara, eminent master and scholar from Sri Lanka. The late venerable monk had founded the American Buddhist Congress, the Buddhist Sangha Council of Southern California, and numerous other organizations and schools in the United States and Sri Lanka. He spoke of the incredible teaching Dr. Ratanasara gave through his acceptance of approaching death and in mindfully releasing his responsibilities, turning away from this life and looking in direction of his rebirth. Rev. Kusala said of Dr. Ratanasara, "He taught me the need to turn away from everything in this lifetime as death approaches and make ready for the next. 'Don't be attached,' he would say; 'It only leads to more suffering.'" Rev. Kusala also addressed the theme of dealing with grief as monastics.

I, Tenzin Kacho (Tibetan tradition), spoke on a different aspect of

"Death" in the "Death of the Monastic." I prefaced my talk saying that the focus was on the difficulties and concerns of the Western monastics today, and presented some of the encounters and views of lay Buddhists and lay Dharma teachers toward monastics. Some persons view monasticism as an austere self-centered practice and monastics as escapist not able to cope in society. Also mentioned were the comments of the head of a national Buddhist organization (whose name was not mentioned) who feels that there are only two jewels left in Buddhism anymore; that the Sangha has degenerated in Asia and is not accepted in the West. Some persons comment that there is no need for a monastic Sangha. I also noted that there were no monastic presenters at the "3rd Annual Buddhism in America Conference" held in October 2000 in Colorado. These views stimulated some fruitful discussion. In general, although concerned, the participants were optimistic and felt that we need to continue our efforts to study, practice and conduct ourselves well. With time, as we foster Dharma friendships with lay people and participate in Buddhist gatherings, the presence and value of monastics will naturally come to be recognized in this country. Excellent training and continued guidance is key before one takes ordination and especially in the early years of one's life as a monastic.

Ven. Heng Sure, Director of the Berkeley Buddhist Monastery, a branch of the City of Ten Thousand Buddhas (Chinese Chan tradition), spoke on the Samana, the spiritual seeker and started by having each person share the signs or triggers that set each of us on to become monastics. This gave people a chance to express themselves and it was skillful for it allowed everyone an opportunity to speak. He then presented ways of according with the Dharma and of the signs and form of the Samana. The evening before he had translated the "Poem in Praise of the Sangha" by Qing Dynasty Emperor Shunzhi (mid 17th century) and read it to us. He shared how the internal signs of the Samana were the combination of blessings and wisdom; that blessings without wisdom was like an elephant with a necklace and wisdom without blessings was like an Arhat (one who has attained liberation) with an empty bowl. Blessings come from making others happy.

Monday morning Sister Jitindriya from Abhayagiri Monastery (Thai tradition) presented "the Spiritual

Friend". She began her talk with the view that the Four Messengers can be seen as opportunities for awakening; that we don't usually see them that way, but instead we see them as things to avoid. Because we don't see suffering (dukkha), as an opportunity to awaken, as a 'sign' pointing out the truth of the way things are, we continue to wander aimlessly in samsara. Dukkha is a sign that can lead to liberation if we don't despair. She suggested that if the Buddha had not awakened to dukkha in seeing the earlier signs, he might not have 'seen' the Samana—the sign of the renunciate would not have meant much to him. She quoted from many sources in the Pali Suttas. As worldly beings we are intoxicated with youth, health, beauty and life, we don't

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see their impermanent and unstable nature. The monk Ratthapala was asked, "Why have you gone forth when you have not suffered the four kinds of loss?", that is, of health, youth, wealth, and family. He replied in the manner of a teaching he had heard from the Buddha: that life is unstable and there is no shelter or protection in any world. Ananda, the Buddha's attendant, said that association with good friends (those who encourage and help us on the Path) constituted half of the holy life, and the Buddha commented that the whole of holy life is association with good friends. Good friendship is the forerunner and necessitates the arising of the Noble Eight-Fold Path.

Every session was purposely created with sufficient time for discussion after the presentations to allow questions, concerns, and dialogue in depth. It was encouraging to voice, and listen to others' personal views. Most of us have very busy lives alone or in monasteries, and it is a true joy to spend some time in engaging conversations and learning about other monastics' lives. Our gathering truly felt like a conference for and by monastics. Often topics of discus-

sion at Buddhist gatherings focus more on particular interests and concerns of laypersons and lay teachers; the purpose of this conference is to meet and share monastic concerns and to enjoy the company of others who have gone forth. This fundamentally different orientation highlights the importance of holding monastic conferences as much as possible at monasteries. The purity of the Sangharama (monastery), this time the hospitality we enjoyed at Shasta Abbey, lends a priceless support to our gathering.

The participants expressed deep appreciation for the rewards of the Sixth Monastic Conference. Our time together is brief, but precious as the program brings together studies, traditions, inspiration and wisdom from America's diverse Buddhist cultural traditions. The very fact of six monastic traditions gathering testifies to the gradual deepening of the Dharma roots in Western soil. The historic significance of our gathering, the community we create, and the merit and virtue generated when the Buddha's Sangha gathers in harmony is truly an occasion for rejoicing!

We have set the dates for the 7th Western Monastic Conference for October 19-22, 2001, with the theme tentatively set as "Monastic Ordination and Training." We encourage other western Buddhist monastics to join us next year and thank the American Buddhist Congress for offering some financial assistance for travel to this 6th conference.

Bhikshuni Tenzin Kacho is a fourth-generation American of Japanese ancestry. She was ordained by HH the Dalai Lama in 1985 and received higher ordination in 1994 by Ven. Dr. Karuna Dharma and Ven. Dr. Ratanasara. She held the post of Executive Secretary for the Buddhist Sangha Council of Southern California and is currently resident teacher at Thubten Shedrup Ling center, established by Ven. Geshe Tsulim Gyeltsen, in Colorado Springs, Colorado. She is the lay Buddhist chaplain at the US Air Force Academy ("lay chaplain" as she is not an enlisted service person in the military) and attends Naropa University in Boulder, Colorado. ■

[Snow Lion has recently printed a book on the Bhikshuni vows called *Choosing Simplicity*. See page 24 for further details.]

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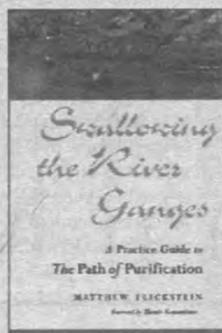
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Filming the Real Culture of Zhang Zhung

Shangrila, by dictionary definition an imaginary and remote paradise, was the subject of a major TV documentary produced by BBC's Natural History unit that filmed the legendary Mount Kailash in Tibet.

"That video showed real historic places associated with the Zhang Zhung culture," says Lama Shenpen Samdup, a monk from Menri Monastery in Dolanji, India.

At Menri Monastery, Lama Samdup and a small group of dedicated monks are working on their own to record and preserve the Zhang Zhung culture associated with their Bon/Buddhist tradition. They work with a single home video camera. But they have the cultural knowledge Western researchers would envy, not to mention the trust of the people whose traditions they want to record.

"The BBC documentary did not get much detailed information about the Zhang Zhung culture that is associated with Mount Kailash," says Lama Samdup. "Zhang Zhung cultural traditions still exist there as well as in Northern India and Western Nepal. Our group wants to travel to these other areas and record the songs and dances and rituals that are still performed there."

"There is also much to be captured in oral histories," says Lama Samdup. "Old people have memories of what people used to do before a wedding, for example. There are many auspicious practices that were done before the lama came to a wedding that are related to the Zhang Zhung culture."

Lama Samdup and his group of eight monks have a mission endorsed by the Abbot of Menri, His Holiness Lungtok Tenpa'i Nyima. They are determined to document and preserve as much as possible of this fragile culture, which is an integral part of Tibetan history.

Zhang Zhung History

Zhang Zhung was an ancient kingdom centered in what is now western Tibet. It extended as far as Mongolia, Afghanistan, Tajikistan, northern India, western Nepal, and the western borderlands of China.

The Zhang Zhung empire was effectively ended in 717 C.E. when the Tibetan King Trisong Detsen killed King Ligmincha of Zhang Zhung. The Buddhist teachings promulgated by King Trisong Detsen incorporated the ancient Bon teachings of the Zhang Zhung culture.

"Buddhists absorbed most of the Bon teaching and culture so it would be accepted by the people," says Lama Samdup. "The living tradition of Bon has proof that we had written texts—all the teachings of the sutra, tantra, dzogchen—that existed long before the arrival of Buddhism from India in the 7th century."

The Bon people believe that Tonpa Shenrab, the founder of Bon, gave his original teachings 18,000 years ago in the language of Zhang Zhung and

that the Zhang Zhung people were practitioners of the Bon religion.

Mission at Menri

Lama Samdup began using a home video camera to record His Holiness Lungtok Tenpa'i Nyima's second visit to Tibet. This recording, as well as the filming of rituals performed at the monastery by visiting monks from Western Tibet, has proven valuable to scholars and others from the worldwide Bon community.

For training, monks packed a blank cassette and the home video camera. Traveling two by two, week after week, into the valleys and forests far from the monastery, they practiced filming. When they returned, Lama Samdup critiqued their shooting and told them what

needed improving. Lama Samdup learned computer editing of video on his trips to the West and is eager for a donation that would allow him to edit footage. He would also like two to three digital video cameras to step up the recording—and get simulta-

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- years ago in the lan-
- guage of Zhang Zhung.

neous shots of dances and rituals from different angles.

Despite their currently meager equipment, the monks are making use of their extensive education to research Zhang Zhung and Bon history. "One monk is researching how many historical Zhang Zhung dzogchen masters there have been," says Lama Samdup. "Another monk is studying how many places are still Zhang Zhung and are still following the tradition and culture. A third monk is working on where these places are located geographically."

Great Expectations

The monks at Menri Monastery have long wanted to start a historical study and archive. Initially called the Zhang Pod Records Project, research has incorporated old photos of the monastery and photos of sacred objects. It has expanded to include video and oral recordings. The project continues to expand in the hearts and minds of Lama Samdup and his brother monks.

"Originally, His Holiness gave me two rooms for the project," says Samdup. "But when we get the necessary funds, our aim is to build an audio recording room to preserve all the chants. It would also be wonderful to record the teachings His Holiness and those of the Yungdrung Ponlop Rinpoche, the old Lopon (head teacher) at Triten Norbutse, the Bon monastery in Nepal."

"We want a darkroom to research

the photos, a classroom, and a small library that will have books related to Zhang Zhung and the ancient Tibetan culture.

"It is my hope to publish a Tibetan history book in Tibetan with pictures. It will be very helpful to future students. Already, children at His Holiness the Dalai Lama's school in Dharamsala are learning about Bon. The Dalai Lama is always on the lookout for anything about Bon. He accepts that Bon is really Tibet's own culture."

Dreams Come True

The energy and dedication of the monks at Menri Monastery is strong. What they need to realize their dreams and expand their project are initial donations of \$15,000 for the building of a Research and Records Center and \$10,000 for recording and data storage equipment.

Donations of the following equipment would also help build the project:

- Good quality sound and recording equipment, including audiocassette recorders, mixers, microphones, etc.
- Audio and video editing equipment.
- Video cameras (NTS or PAL), including home video cameras
- Good quality tripods
- Computers, scanners, and printers, preferably with enough memory and power to handle large color photos
- Still cameras
- Portable audio recorders
- Video monitors
- A large-screen video player

Lama Samdup attended the Smithsonian-sponsored Tibetan festival last July in Washington, D.C. "I was invited to present the Bon religion and culture. Bon seems important to many people now. It seems like a good time, a good season to start this project."

Interested readers may contact Lama Shenpen Samdup at the following address:

Zhang Pod Records Project
P. O. Oachghat 173223
Solun, H.P. India ■



Lama Samdup, who is working with a small group of monks at Menri Monastery to record and preserve the Zhang Zhung culture associated with their Bon/Buddhist tradition.

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STAGES OF MEDITATION

Continued from page 1

study the vast and profound aspects of Buddha's teaching, contemplate their contents, and meditate on their meaning. We must therefore use all these opportunities so that we won't have cause for regret in the future and so that we don't prove unkind to ourselves. What Kadam Geshe Sangpuwa has said strikes at the central theme. This verse greatly moves me from the very heart:

Teaching and listening are proper when they are beneficial to the mind. Controlled and disciplined behavior is the sign of having heard teachings. Afflictions are reduced as a sign of meditation. A yogi is the one who understands reality.

One thing that should be very clear is that Dharma teachings have only one purpose: to discipline the mind. Teachers should pay attention and see to it that their teachings benefit the minds of their students. Their instructions must be based upon their personal experience of understanding the Dharma. Students, too, should attend teachings with a desire to benefit their minds. They must make an all-out effort to control their undisciplined minds. I might therefore urge that we should be diligent in following the instructions of the great Kadampa Geshe. They have advised that there should be integration of the mind and Dharma. On the other hand, if knowledge and practice are treated as unrelated and distinct entities, then the training can prove ineffective. In the process of our spiritual practice, we must examine ourselves thoroughly and use Dharma as a mirror in which to see reflected the defects of our body, speech, and mind. Both the teacher and student must be motivated to benefit themselves and others through the practice of the teachings. As we find in the *lam rim* prayers:

Motivated by powerful compassion,
May I be able to expound the treasure of Buddhaharma,
Conveying it to new places
And places where it has degenerated.

The Buddha's doctrine is not something physical. Therefore, the restoration and spread of Buddhism depends on our inner spirit, or the continuum of our mind. When we are able to reduce the defects of the mind, its good qualities increase. Thus, effecting positive transformations is what the preservation and promotion of the Buddha's doctrine means. It is obvious that the doctrine is not a tangible entity, that it cannot be sold or bought in the marketplace or physically constructed. We should pay attention to the fundamentals, like the practice of the three trainings—renunciation, the awakening mind of bodhicitta, and the wisdom realizing emptiness.

The responsibility for the preservation and furthering of Buddhist doctrine lies upon those of us who have faith in that doctrine; this in turn depends on our attraction to the Buddha and respect for him. If we don't do anything constructive and expect that others will, then obviously nothing is possible. The first step is to cultivate within our minds those positive qualities taught by the Buddha. After properly disciplining our own minds, then we may hope to help discipline others' minds. The great Tsongkhapa has clearly stated that those who have not disciplined themselves have hardly any chance of disciplining others. Acharya Dharmakirti has taught this principle in very lucid terms:

When the technique is obscure [to you],
Explanation is naturally difficult.

Bodhisattvas with such an intention ultimately aim to attain the state of enlightenment. For this purpose, they engage in the practices of eliminating the disturbing emotions that afflict the mind. At the same time they endeavor to cultivate spiritual insights. It is by following such a

process of eliminating negative qualities and cultivating positive ones that Bodhisattvas become capable of helping other sentient beings. The *Commentary on (Dignaga's) "Compendium of Valid Cognition"* also says:

The compassionate ones employ all means
To alleviate the miseries of beings.

Therefore, those of us who believe in the Buddha's teachings should try our best to generate virtues. This is extremely important. It is especially relevant in this age when the Buddha's doctrine is degenerating. We Tibetans are making noise and criticizing the Chinese for the destruction they have caused in our country. But the important thing is that as followers of Buddhism we must diligently adhere to its principles. The teachings are only purposeful when we see the advantages of practicing, undertake the discipline, and effect positive transformations in our hearts. Listening to lectures on other subjects has a different purpose—there we aim to gain ideas and information.

You might wonder what are the signs of a true Dharma practitioner. Practice should begin with the ethical discipline of abstaining from the

ten non-virtuous actions. Every negativity of body, speech, and mind should be properly identified and its antidotes fully understood. With this basic knowledge, an individual

• • • • •
• **The whole purpose of meditation is to lessen the deluded afflictions of our mind...a practitioner with prolonged familiarity with and meditation on selflessness eventually gains an understanding of reality.**
• • • • •

should eliminate negative actions like stealing, lying, and so forth, and practice honesty, kindness, and other virtuous deeds. Ordained monks and nuns have to follow the rules of monastic discipline. These are meant to discipline the way one wears the monastic robes, communicates with others, and so forth. Even the manner of looking at other people and the correct ways of addressing other people are taught in the rules

of monastic discipline.

For a Dharma practitioner, one of the major challenges is to counter our disturbing emotions and finally free ourselves from them. The difficulty of this is due to the simple truth that disturbing emotions have from beginningless time caused us to suffer all kinds of miseries. If someone bullies us or an enemy persecutes us, then we raise a hue and cry. External enemies, however brutal they are, only affect us during one lifetime. They have no power to harm us beyond this life. On the other hand, disturbing emotions are our inner enemies and can definitely cause disaster in future lives. These are, in fact, our worst enemies.

The real test for a Dharma practitioner comes from this angle: if our disturbing emotions are reduced, then our practice has been effective. This is the main criterion in determining a true practitioner, regardless of how holy we appear externally. The whole purpose of meditation is to lessen the deluded afflictions of our mind and eventually eradicate them from their very roots. By learning and practicing the profound and vast aspects of the teaching, a practitioner with prolonged familiarity

with and meditation on selflessness eventually gains an understanding of reality. ■

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A core text of the clear light great completion. Three statements on how to train the mind of instant enlightenment. "Buddha Shakyamuni used an example of throwing a stick to a dog and throwing a stick to a lion. The dog chases the stick. The lion chases the person. Similarly if we follow each emotion, we follow the dog system. The way of the lion is to look directly at the mind producing the emotion." \$20.00

Ceaseless Echoes of the Great Silence

A line by line commentary on the Heart Sutra. Khenchen Palden's commentary unfolds the meaning of the heart sutra for students at all levels of understanding. This beautiful book also contains five color plates and the complete text of the sutra in Tibetan and English, with Tibetan pronunciation. An accurate and profound teaching. 102 pages. \$20.00

Door to Inconceivable Wisdom and Compassion

Forwarded by H.H. Tenzin Gyatso, The 14th Dalai Lama

An introduction to Bodhicitta, the mind of enlightenment. Bodhicitta has been translated as "the state of pure and total presence." As both the foundation and ultimate fruit of the path, the informed practice of Bodhicitta merges and empowers the activities of our ordinary body, speech and mind with the supreme qualities evinced by all the Buddhas. Both beginners and advanced students will treasure this book for its straightforward explanations and profound insights into the heart of sentient beings, Buddhist practice and universal enlightenment. \$17.00

Prajnaparamita – The Six Perfections

Edited by Joan Kaye, Ph.D.

A presentation of the six perfections necessary in training the mind of enlightenment: the practice of generosity, self discipline, tolerance or patience, joyful effort, concentration and wisdom. An introductory text. \$17.00

Coming Soon...

Autobiography of Jetsun Lochen Rinpoche (1865-1951)

The famous female lama
Published by Samye Manhattan

Heart to Heart- Secret Advice

By Yeshe Tsogyal
New, never before published
A collection of esoteric instructions on the practice of Buddhism reproduced from a rare Bhutanese manuscript from the library of Lobpon Kunlegs
Translated by Joan Kaye for Sky Dancer Press and Samye Manhattan

Available from Snow Lion
Published by Sky Dancer Press, Boca Raton, Florida

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10TH ANNUAL "GET ACQUAINTED WITH NAMGYAL RETREAT"

An Introduction to Tibetan Buddhism

July 29 to August 5, 2001

This retreat, characterized by individual attention from the monks, is our most popular annual event. It is a unique introduction to Tibetan Buddhism as practiced by the Dalai Lama's own monastery. It offers a thorough introduction to meditation in the Tibetan Buddhist tradition, core doctrines and practices. Students learn about shamatha meditation, Mayahana teachings, deity yoga, mandala theory, debate and Tibetan language and engage in hands-on art workshops and drawing Tibetan images and mandalas. All of the monks are informal and accessible throughout the retreat. Western teachers offer several lectures during the retreat and explore some of the issues arising in the movement of Tibetan Buddhism to the West. After the last meditation and dinner each day, evenings consist of volleyball, badminton, discussion groups, slide lectures and videos on Tibetan culture. This retreat will inspire you. There are many opportunities for individual sessions with the teachers of Namgyal Monastery to discuss your own personal practice. The cost for the retreat includes three ample, wholesome vegetarian meals each day. Call (607) 272-0739 for pricing information.

INTERMEDIATE RETREAT: THE 35 BUDDHAS OF PURIFICATION PRACTICE

August 5-12, 2001

We are all subject to bad moods, negative emotions, and overall unwholesome actions in our lives. These habit-forming patterns of behavior leave on our consciousnesses karmic imprints that accumulate through time, and later ripen as negative thought-patterns and unskillful responses to our life experiences, ultimately bringing dissatisfaction and suffering. Because we are sentient beings whose minds are obscured, we are unable to work perfectly for the benefit of sentient beings, to free them from suffering, and find the path to happiness which may lead to enlightenment. Therefore, it is extremely important to practice purification of our negative actions, and to remove the obscurations which prevent us from attaining happiness and liberation from suffering.

This retreat is designed as a follow-up to the popular "Get Acquainted with Namgyal Retreat" and is aimed at those who have already attended the preliminary retreat within the past several years. It is, however, open to anyone. Like the "Get Acquainted Retreat," this retreat is characterized by individual attention from monks of the Dalai Lama's personal monastery in Dharamsala, India. Students will practice daily prayers and meditations, receive teachings on the 35 buddhas of purification, including the powerful use of the four opponent forces, and the proper manner and movements of prostrating, as a practice for purifying negativities and downfalls. This retreat is relatively informal and the monks are accessible throughout the day and evening for group or personal discussions. After the last meditation and dinner each day, there are discussion groups, slide lectures and other activities.

Please call Namgyal Institute of Tibetan Buddhist Studies at (607) 273-0739 for pricing information. Lodging and three ample, vegetarian meals each day are included in the price of the retreat.

Both retreats are held at beautiful Arnot Forest, a wooded conference center maintained by Cornell University just south of Ithaca. The center has a large central lodge and a separate, heated bath house.

To Register for One or Both of the Above Retreats:

Send your name, address, telephone number and e-mail address plus a deposit of \$250 made out to: Namgyal Monastery, P.O. Box 127, Ithaca, NY 14851. Deposits are fully refundable until June 30th, after which fifty percent of your deposits will be refundable.

You will also receive a packet containing directions to the retreat, detailed information and a list of suggested items to bring. Volunteers will be available to pick up people from the bus station or airport and provide transportation to the retreat site.



Top photo: Participants from 1999 Summer Retreat. Bottom photo (left to right): Ven. Tenzin Thutop, Ven. Tenzin Deshek, Geshe Dowa, Ven. Tenzin Gephel, and Palden Choedak Oshoe

BECOME A STUDENT AT NAMGYAL MONASTERY

INSTITUTE OF BUDDHIST STUDIES

Spring, 2001

Announcing the New Annual Curriculum at
Namgyal Monastery Institute of Buddhist Studies

Study at Namgyal Institute of Buddhist Studies, operated by the North American Branch of the personal monastery of H.H. the Dalai Lama, located in the beautiful Finger Lakes region of upstate New York. Students may enroll for full or part time study. Open to all qualified men and women, in the Spring of 2001 the curriculum for sustained study at Namgyal Monastery will include three different tracks to accommodate people with different time frames for their studies. The full time curriculum will be a three year course of study, continuing the traditional approach to Tibetan Buddhist Studies presented at Namgyal since its founding. Integrating language and textual study with Buddhist practice under traditionally trained Tibetan teachers. A new one year program will be available for those wishing to take one year out from their current careers or directions to begin a Buddhist practice in the Tibetan tradition and explore the implications of Dharma study. Educators, clergy activists, artists and complementary or traditional health care providers are among the professions that may find this year of sabbatical study engaging or enhancing. As always, it is also possible to study part time at Namgyal Monastery Institute of Buddhist Studies. New developments in the Namgyal curriculum include explorations of ways to engage one's Buddhist practice in community work, activism and social service.

For application forms or further information regarding programs contact: Admissions Office, Namgyal Monastery Institute of Buddhist Studies, P.O. Box 127, Ithaca, New York 14851.

TEACHERS AT NAMGYAL

Ven. Tenzin Deshek

A brilliant scholar and practitioner, Ven. Tenzin Deshek was born in 1959 in Tibet near Mt. Kailash. He entered Namgyal Monastery at an early age. In 1986, after extensive study and the completion of many retreats, Ven. Deshek earned the degree of "Master of Sutra and Tantra". Subsequently, he became an assistant chant master for Kalachakra rituals. He has traveled as a member of the entourage for His Holiness the XIV Dalai Lama. In 1993, he was sent to Mongolia where he taught the Kalachakra Tantra system to the monks of Ganden Monastery in Ulan Bator for three years. Most recently he was assigned to teach monks in Bodh Gaya, India. In June of 2000, he joined the faculty of Namgyal Institute in Ithaca, New York, for a three-year term.

Ven. Tenzin Gephel

Namgyal's senior monk, Tenzin Gephel, was born in exile in Northern India after his parents escaped from Tibet in 1959. He became a monk at the age of 13, and studied and practiced Buddhism at Namgyal Monastery, Dharamsala. After completing an extensive 13-year program, he earned the degree of "Master of Sutra and Tantra" in 1992. In July of 1997 he joined the faculty of Namgyal Institute in Ithaca, New York, for a three-year term, which has been extended by his parent monastery.

Ven. Gephel has been selected as the first Buddhist Chaplain at Cornell University, where he provides counsel, teachings, and meditation instruction on the Cornell campus.

Ven. Tenzin Thutop

Ven. Tenzin Thutop was born in India in 1968. He entered the Dalai Lama's personal monastery in Dharamsala when he was 13 years-old, and earned the title of novice monk at 18. Ven. Thutop is a wonderful teacher and has special skills in some of the traditional tantric monastic practices such as mandala construction and ritual performances. He also is a "Master of Sutra and Tantra" and became fully ordained as a monk when he was 27 years-old.

Palden Choedak Oshoe

Palden Choedak Oshoe comes from a family of renowned traditional Tibetan artists who created many of the paintings and statues in some of the main monasteries in Tibet, Bhutan, and India, and was recognized at an early age for his artistic abilities. In 1985, Palden became a monk at the Institute of Buddhist Dialectics, where he studied logic and debate for 7 years. In 1993, he was asked by the Administrative Committee of Namgyal Monastery to move to Ithaca to translate and teach at Namgyal Institute. Palden is an instructor in Buddhist studies, Tibetan art, and Tibetan language.

We are currently updating our mailing list—
to be included please send your address and
e-mail to: namgyal@lightlink.com



Namgyal Monastery Institute of Buddhist Studies

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Buddhistische Gesellschaft BERLIN
Wulffstr.6, 12165 Berlin, Germany.
Phone & Fax x-49-30-792 85 50;
E-mail: DrNoack@aol.com

Training Course in Developing Balanced Sensitivity
Based on Berzin, *Den Alltag meistern wie ein Buddha*, Diamant Verlag
Six-month course for beginners, open for joining at any time
Monday, 7 - 9 P.M.
Hewaldstr 7 (bei G. Harm), 10825 BERLIN, GERMANY. Phone & Fax x-49-30-692 17 50; E-mail: DrNoack@aol.com

SINGLE LECTURES

Lectures on Basic Buddhist Themes

A series of lectures for beginners
Last Wednesday each month, 7 to 9 P.M.

Theksum Tashi Choling
Kortestr. 4 RGB, 10967 BERLIN, GERMANY. Phone x-49-30-69 59 82 65; E-mail: anna.marcus@gmx.de

February 28: "Death and Rebirth"
March 28: "Karma"

April 25: "The Four Immeasurable Attitudes of Love"

May 30: Shamatha: "Developing a Quiet Focused Mind"

June 27: "Relating to a Spiritual Teacher"

Lectures on Perception

A series of intermediate level lectures
Buddhistische Zentrum
Habsburgerstr. 10, 10781 Berlin, Germany. Phone: x-49-30-833 93 62; E-mail: nessimbehar.kremergsnau.de

February 21: "Distinguishing Illusion from Reality"

March 14: "The Two Types of True Phenomena according to the Sautrantika School"

Lecture on "Relating to a Spiritual Teacher"

Panel discussion with Sylvia Wetzel and Peter Gäng
May 3

Place: Berliner Yoga Zentrum
Meranerstr 6, 10825 BERLIN, GERMANY
Phone: x-49-30-25 29 97 36; E-mail: infix@snafu.de

WEEKEND SEMINARS

Seminar Series

Lectures and meditation practice
Buddhistische Gesellschaft Berlin
Wulffstr.6, 12165 BERLIN, GERMANY
Phone & Fax x-49-30-792 85 50;
E-mail: DrNoack@aol.com

"Working with Karma"

March-11, 2001

"Vajrasattva Purification Practice"

April 20-22, 2001

"Meditation Methods for Overcoming the Eight Worldly Feelings"
June 8-10

March 2-4, 2001

"Developing Happiness"
Freiburg Yoga Schule
Merzhauser Str 76
79100 FREIBURG, GERMANY
Tel: 0761407-041

"Kalachakra"

May18-May 20, 2001
Shedrup Ling Buddhist Center
Griesgasse 2, 8020 GRAZ, AUSTRIA.
Phone/Fax x-43-316-717-297, E-mail: shedrupling@hotmail.com

VEN. THUBTEN CHODRON CONTINUOUS CLASSES

Ven. Chodron's home base is in Seattle where she teaches weekly classes. For more information on classes in Seattle, contact: Dharma Friendship Foundation, Box 30011, Seattle WA 98103. Or call Fred Williamson: 425-392-2197. DFF information: 206-286-9729

SPECIAL EVENTS WORLDWIDE

February 9-11
Sister Sho Hwei: 281-561-0611
Jade Buddha Temple
6969 West Branch Dr.
HOUSTON TX 77072

February 11-15
Thubten Shedrup Ling
P. O. Box 10566
COLORADO SPRINGS, CO
80932-1566
www.tsling.com
Tel: 719-635-7804 (general information line, with voicemail)
Email: mattfrum@hotmail.com
Tel: 719-596-0178

February 16-18
AUSTIN, TX
Austin Buddhist Student Association
Winnie Hao, tel: 512-479-6962,
Email: hao5@yahoo.com
Meichu Chen: 512 258-8417, Email: mchen@prc.utexas.edu

February 18-22
ST. LOUIS, MO
Ann Lehman, tel: 314-862-2890,
Email: alehman@fiastl.net

March 24 - April 15
ISRAEL
Retreats, seminars and talks

April 16 - May 4
DHARAMSALA, INDIA
Occasional talks. Contact Tushita
Retreat Center, email:
106244.3453@compuserve.com or
Khana Nirvana Restaurant:
dnm@earthville.net,
luna@earthville.net

June 1-10, 2001
Cloud Mountain Retreat Center,
CASTLE ROCK WA
Retreat: Medicine Buddha and
Medicine to Cure Samsara
Email: jesse@well.com
Tel: Claire Schwartz 206-325-3970

July 6-8, 2001
Southern Dharma Retreat Center,
HOT SPRINGS, NC
Retreat: Motivation: The Key to Our
Actions
Tel: 704-622-7112
Email: sdharma@juno.com,
sdharma@main.nc.us

ANNE KLEIN

February 3-4
BERKELEY, CA
Buddhism in the Body
(with Phyllis Pay)
Call 510-496-0329
or visit: www.dawnmountain.org
or write: info@dawnmountain.org
Cost: \$135. Mail \$50 deposit to:
Phyllis Pay, 2980 College Ave., Suite
6, Berkeley, CA 94705

B. ALAN WALLACE

March 2-4
SANTA BARBARA
Meditation retreat: "The Four Immeasurables"
Contact: Thomas Tarleton
<t.tarleton@home.com>

March 30-April 1
Las Casa Tibet, MEXICO CITY
Weekend work shop: "Dream Yoga and the science of lucid dreaming"
Contact: "Marco Antonio Karam"
<casatibet@conecta.com.mx>

April 6-7
Panel discussion on Buddhism and science at the Graduate Theological Union, BERKELEY, CALIFORNIA.
Contact: Richard Payne
<rkpayne@earthlink.net>

May 4-6
SANTA BARBARA
Meditation retreat

"Dzogchen: Exploring the nature of awareness"
Contact: Thomas Tarleton
<t.tarleton@home.com >

May 11-12: Organizer and presenter at the conference "Nothing in Common: Scientific and contemplative perspectives on the vacuum, nothingness, and emptiness" at the University of California, SANTA BARBARA
Contact: B. Alan Wallace
<maitri@gte.net>

Aug. 3-12
Workshop with Dr. Stephen LaBerge: "Dream Yoga and the science of lucid dreaming"
STANFORD UNIVERSITY
Contact: Stephen LaBerge
<slab@psych.stanford.edu>

TENZIN WANGYAL RINPOCHE

February 9-15, 2001
Benedictine Monastery
AHUATEPEC, MORELOS, MEXICO
"Sherab Chamma: The Loving Wisdom Goddess"
Contact Garuda at Homero #136, 1st floor, Polanco, Mexico, DF;
E-mail: garuda@prodigy.net.mx, or in English contact Melissa at 739-51377 and E-mail: crusso@laneta.apc.org.

February 16-18, 2001
MONTERREY, NUEVO LEON, MEXICO
"The Six Lokas"
Contact Garuda at Homero #136, 1st floor, Polanco, Mexico, DF;
E-mail: garuda@prodigy.net.mx, or in English contact Melissa at 739-51377 and E-mail: crusso@laneta.apc.org.

March 2-4, 2001
BERKELEY, CA
"Long-De": from the Bon text "The Three Cycles that proclaim the Great Perfection"; from the chapter

"Golden Turtle"
Contact Laura Shekerjian
510-486-8959 or E-mail:
lauras@majornet.com

March 16, 2001
NEW YORK, NY
"An Introduction to the Elements in Tibetan Tantra" Evening Talk.
Contact: New York Open Center, 83 Spring St., New York, NY.
(212) 219-2527.

March 17-18, 2001
NEW YORK, NY
"Using the Elements to Balance the Pranic Energies" Workshop
Contact: New York Open Center, 83 Spring St., New York, NY.

March 23-25, 2001
LOS ANGELES, CA
"The Elements in Tantra"
Contact Ligmicha California c/o Bob Anger, 929 Idaho Ave. #7, Santa Monica, CA 90403-2957,
Work Phone: (310)369-4747 or
E-mail: RobertA@fox.com

March 30- April 1, 2001
HOUSTON, TX
Rice University Conference

April 18-22, 2001
CHARLOTTESVILLE, VA
"The Six Lokas"
Contact Ligmicha Institute at P.O. Box 1892, Charlottesville, VA 22903,
Phone: 804-977-6161
Fax: 804-977-7020
E-mail: ligmicha@aol.com.

April 27, 2001
Sheraton Hotel and Towers
NEW YORK CITY, NY
"Dream and Sleep & Dying and Death" Workshop: Omega Institute,
Tel: 800-944-100 1,
e-mail: registration@eomega.org, or
at www.eomega.org
April 28, 2001
Sheraton Hotel and Towers
NEW YORK CITY, NY
"Will the Dharma Take Root in

the West: Reflections of a Tibetan Lama" 2 Hour lecture
Omega Institute, Tel. 800-944-100 1,
e-mail
registration@eomega.org, or at
www.eomega.org

April 29, 2001
Sheraton Hotel and Towers
NEW YORK CITY, NY
Omega Institute, Tel. 800-944-100 1,
e-mail registration@eomega.org, or
at www.eomega.org

May 24, 1001
AMSTERDAM
"Death and Dying",
One day workshop
Contact Dr. Jan Dinkelaar at
n.i.s.@worldonline.nl

May 26-28, 2001
AMSTERDAM
"Dream & Sleep and Death, Dying, & Phowa"
Contact Dr. Jan Dinkelaar at
n.i.s.@worldonline.nl

May 18-20, 2001
MILAN, ITALY
To Be Announced
Contact Luca at luciolini@tiscali.it

June 12-13, 2001
TAOS, NM
"The Elements in the Great Perfection (Dzogchen)"
Contact Mark Dahlby at
mark@writers.com

June 2-22, 2001
CHARLOTTESVILLE, VA
"The 84 masters of the Zhang Zhung Nyen Gyu" Annual Summer Retreat with H. H. Tenpai Nyima
Contact Ligmicha Institute,
804-977-6161 or ligmicha@aol.com

ALISON WRIGHT

March 23, 2001
St. Lawrence university
CANTON, NY
Talk on "The Inuit: Hunters of Spirit"
(Exhibition of photographs from February 21 through April 12)
Contact Cathy Tedford 315-229-5174



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Ven. Bokar Rinpoche states: "For those pursuing the Buddhist teachings as their spiritual path who wish to gain a deeper, more intimate relationship with the Dharma as well as to assist others to have greater access to the teachings, for such people learning Tibetan is particularly important."

Founding director of the Tibetan Language Institute, David Curtis has an academic background in Classical languages and has taught Tibetan extensively to Western students for seven years. He trained for five years at Kagyu Ling Monastic College in France (founded by H. E. Kyabje Kalu Rinpoche), completing the traditional three-year retreat in 1992.



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MORE INFORMATION: www.tibetanlanguage.org

WHERE IS THE PANCHEN LAMA NOW?

Continued from page 1

mer of news appeared during human rights dialogues between the European Union and China, and again between Britain and China, when Chinese officials showed two photos that allegedly depicted the boy. One photo was of a young boy playing table tennis and the other a rear-view picture of a boy standing at a blackboard writing Chinese characters. The British officials were not allowed to keep or even hold the photos and were in no way able to confirm their authenticity. The Chinese officials claimed the boy is happy and growing up in China. His parents, they say, do not want to be bothered with any international interference.

Several months later, December 14, 2000, two members of the Australia Tibet Council followed their Arts and Communications Minister to Beijing as he focused a visit on opening the Chinese market to Australian high technology. The two, Alex Butler and Paul Bourke (pictured here), unfurled a banner in front of the Australian Embassy demanding the Minister raise the issue of the Panchen Lama with the Chinese Government and ask them to hand over the photographs for independent evaluation. They were met with puzzled Chinese security police who neither read English nor knew the boy pictured on the banner.

Their actions raised a landslide of press coverage and set a new precedent for international protests.

While the only officially recognized image is of the rosy cheeked 6 year old gazing at us so openly in his orange colored sweatshirt, we must not lose track of the fact that he will be a pre-adolescent 12 years old on April 25th, 2001. Time marches on. The Dalai Lama took over the leadership of his nation when he was only 4 years older than this young man. Indeed, Gedhun Choekyi Nyima is growing up. He is growing up isolated under house arrest.

On-going international pressure is critical in the case of all political prisoners and the Panchen Lama is no exception. There is much one can do to support his cause and it needn't be jumping out of a plane!

1. WRITE, WRITE, WRITE!

The International Campaign for Tibet is championing a worldwide postcard campaign that targets individuals who can significantly influence the release of the Panchen Lama. Already over 65,000 of these Free the Panchen Lama packs have been distributed around the globe. Be part of this campaign! To receive a free pack for yourself (you can also order more to give to family, friends, co-workers): www.savetibet.org/panchenlama

2. TALK, TALK, TALK!

Tibet's Stolen Child a film about the Panchen Lama is now available on

video. It features Nobel Laureates His Holiness the Dalai Lama, Desmond Tutu, Elie Wiesel, José Ramos Horta, John Hume, Mairead Maguire and others sharing compelling personal accounts. Narrated by long time Human Rights advocate Patrick Stewart.

Screen it at your home, place of worship, school or university, library, etc. Available in a 12 minute version (\$19.95 plus s/h)—great for meeting openers, classrooms etc. and a 60 minute version (\$29.95 plus s/h) Produced by Garthwait & Griffin Films. Available through Snow Lion Publications.

3. EXPRESSIONS OF SUPPORT!

Volunteer and join your local Tibet Support Group. They can inform you of upcoming local activities in which you can participate. These groups are often in the midst of several campaigns that involve activities such as candlelight vigils, petition signing, letter writing, etc. Supporting them financially and licking stamps help, too! To find the group closest to you, search the Tibet Resource Directory www.tibet.org

Bring Tibet education into your children's classrooms. Contact the Milarepa Fund for materials at www.milarepa.org. Students for a Free Tibet focuses on High school and University Students: www.tibet.org/sft.

Be in touch with your political representatives. Write a letter to the editor.

Attend Tibetan cultural events. You can usually find these listed in your newspaper. Monks, nuns, musicians and artists often tour.

Take an Interfaith prayer ceremony to your house of worship. Examples are accessible through www.interfaithcall.com.

Important upcoming dates:

March 10—Tibetan Uprising Day is a traditional day for large non-violent demonstrations. Stomp the pavement!

The Panchen Lama's birthday on April 25 is a great opportunity to show your support for this young boy. Plan a party in his honor—wonderful for young children.

His Holiness the Dalai Lama will be visiting 5 cities in the United States during May 2001. There will be plenty of opportunities to help



Top left: Rendering of how the Panchen Lama may look now. Top right: Photo of the Panchen Lama taken before he was imprisoned by the Chinese. Bottom: Protest in Beijing (photo by Stephen Shaver, Agence France Press)

in Minneapolis, MN, Salt Lake City, UT, Portland, OR, San Jose and Los Angeles, CA.

4. EDUCATION!

The International Campaign for Tibet along with Garthwait & Griffin Films are developing an Educational Companion Guide about Tibet and the Panchen Lama for Middle School students. Please drop us a note if you are interested in receiving more information: garthtibt@aol.com

5. RECOMMENDED READING!

The Search for the Panchen Lama by Isabel Hilton, published by W.W. Norton and Company Available through Snow Lion Publications

A Poisoned Arrow: The Secret Report of the 10th Panchen Lama published by Tibet Information Network tinusa@wyoming.com

The Panchen Lama Lineage: How Reincarnation is Being Reinvented as a Political Tool published by the Department of Information and International Relations, Central Tibetan Administration e-mail: tcrc@cta.unv.ernet.in

6. FIND OUT MORE!

Check out the following Websites for more information on the Panchen Lama and how to help:

- International Campaign for Tibet www.savetibet.org/panchenlama
- Australia Tibet Council www.atc.org.au
- Canada Tibet Committee www.tibet.ca/panchenlama
- Free Tibet Campaign www.freetibet.org
- The Milarepa Fund www.milarepa.org
- Students for a Free Tibet www.tibet.org/sft
- Int'l Tibet Independence Movement www.rangzen.org
- Tibet Information Network www.tibetinfo.net
- Tibet Resource Directory www.tibet.org
- Tibetan Government-in-Exile www.tibet.com

REMEMBER THE PANCHEN LAMA'S BIRTHDAY, APRIL 25th ■

"May all beings have happiness...."

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For this special ongoing video series, Rinpoche will select two practices per year as topics for intensive teaching. Each topic of study will span six monthly videos. Rinpoche will use this opportunity to offer precise instructions on the view, meditation, and conduct for some of the most penetrating practices of the Nyingma Lineage.

For more information or to become a subscriber,
please visit our website www.HeartTeachings.com or call (831) 480-5943.

May all beings benefit.

Dharma in Community

We frequently hear comments from folks lamenting the fact that they cannot afford all of the books they would be interested in reading. Together we can make dharma teachings more accessible to the public, utilizing the community library system. Contact us and request a current copy of our trade catalog. You can use it as a resource to make ordering recommendations to your librarian or we can send it directly to your local library at your request. May the Buddha's light of wisdom shine across the nation through dharma teachings. ■

Oops!

In the Mandala 2001 calendar, the date of the Buddha's first teaching is incorrect. It is listed as August 24, but the actual date is July 24. The publisher would like to apologize for this error. ■

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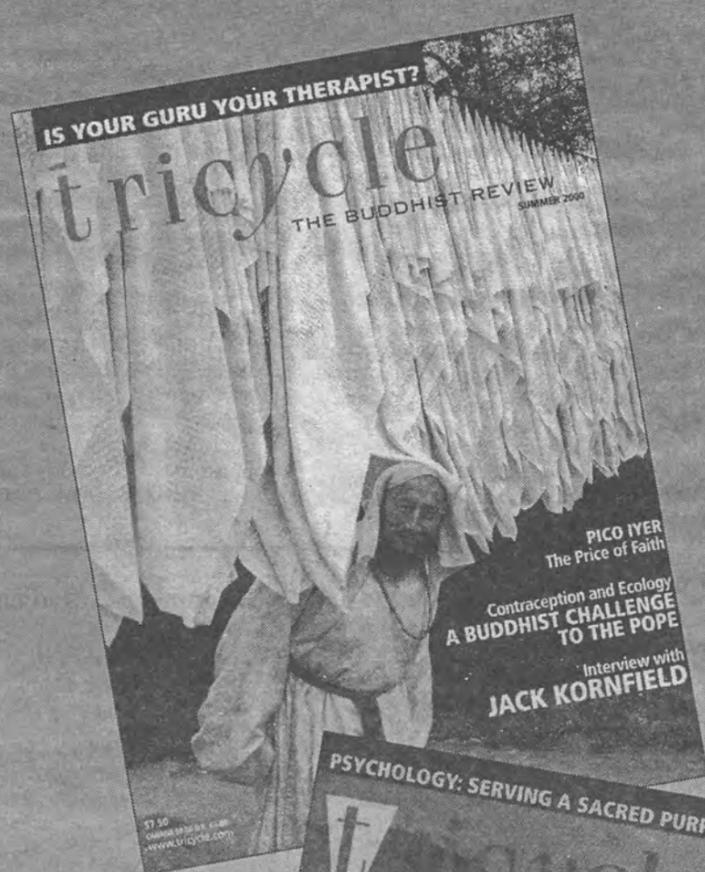
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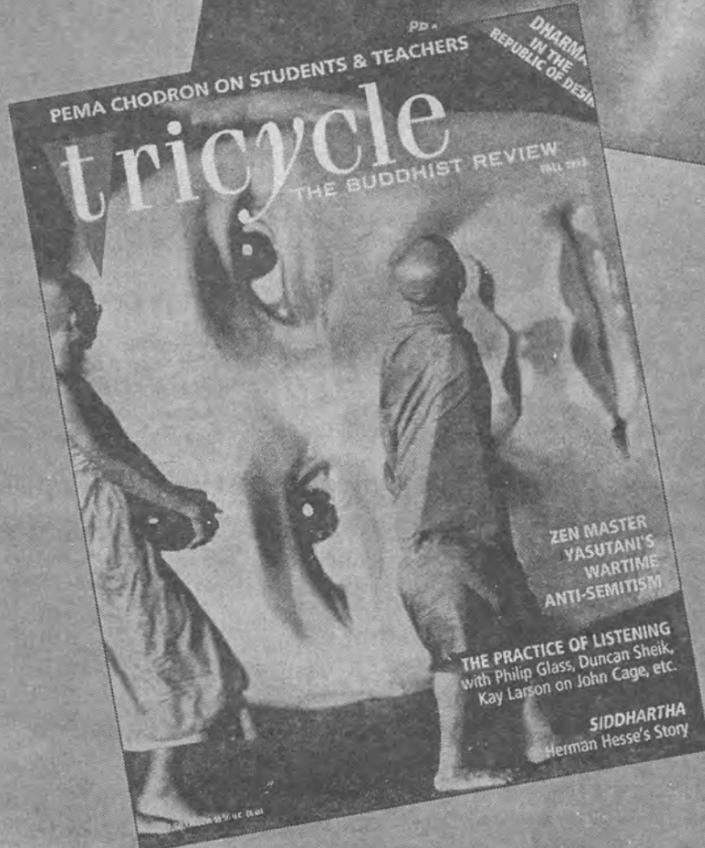


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This edition's guest cartoonist is Lee E. Littler of La Canãda, California. Lee, of mixed Celtic, Germanic, and Native American ancestry, is currently an anthropology student at Pasadena City College. He has published drawings and cartoons in various publications and is now trying to find a publisher or syndicate for his comic strip and single-panel cartoons.

You could have your cartoons printed in *The Snow Lion*. Mail your work to: Editorial and Production, Snow Lion Publications, P.O. Box 6483, Ithaca, NY 14851; or email to: editors@lightlink.com

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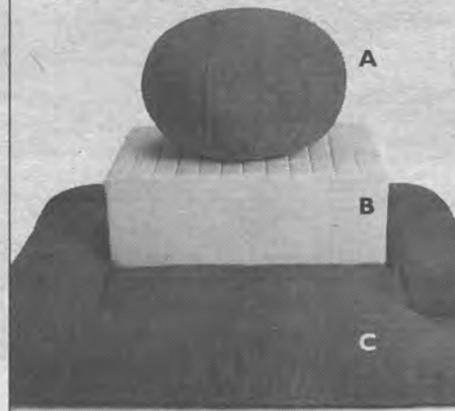
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Ngondrö, or the Four Foundations practice, must be completed prior to undertaking Dzogchen practices. The goal of Ngondrö is to turn the mind towards the spiritual practice, purify our emotions, and open our hearts for training in compassion. His Holiness offers the main teaching which is supplemented by commentary by Khenpo Tsewang Gyatso Rinpoche and/or one of the young incarnate lamas in attendance at the retreat.

Tsa Lung: the second year retreat

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BUDDHISM FOR BEGINNERS

Continued from page 3

they circumambulate holy monuments in order to put good imprints on the animals' minds. Many people enjoy saying their prayers or mantras out loud so their pets can hear them and be exposed to such soothing sounds, even though the animals do not understand the meaning.

Ordinary people have both positive and negative karmic imprints on their minds. What rebirth we take is not a sum total of all of our past karma. Rather, certain seeds ripen while others remain dormant. Thus, if someone is angry at the time he dies, some of the negative imprints could ripen and he could be reborn as a dog. However, the positive imprints still remain on his mindstream and when causes and conditions come together, they could ripen, causing him to again be reborn as a human.

What does Buddhism say about romantic love and marriage?

Romantic love is generally plagued with attachment, which is why many marriages end in divorce. When people fall in love with an image they created of the person, instead of with the actual human being, false expectations proliferate. For example, many people in the West unrealistically expect their partner to meet all of their emotional needs. If someone came up to us and said, "I expect you to always be sensitive to me, continuously support me, understand me no matter what I do, and meet all my emotional needs," what would we say? Undoubtedly, we would tell them that we are one limited being, they had the wrong person! In a similar way, we should avoid having such unrealistic expectations of our partners.

Each person has a variety of interests and emotional needs. Therefore, we need a variety of friends and relatives to share and communicate with. Nowadays, because people move so often, we may need to work harder to develop several stable, long-term

friendships, but doing so strengthens our primary relationship.

For a romantic relationship to survive, more than romantic love is needed. We need to love the other person as a human being and as a friend. The sexual attraction that feeds romantic love is an insufficient basis on which to establish a long-term relationship. Deeper care and affection, as well as responsibility and trust, must be cultivated.

In addition, we do not fully under-

stand ourselves and are a mystery to ourselves. Needless to say, other people are even more of a mystery to us. Therefore, we should never presuppose, with a bored attitude that craves excitement, that we know everything about our partner because we have been together so long. If we have the awareness of the other person being a mystery, we will continue to pay attention and be interested in him or her. Such interest is one key to a long-lasting relationship. ■

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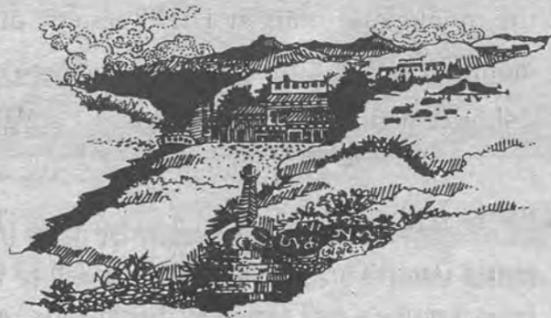
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TIBET PILGRIMAGE

With Glenn H. Mullin



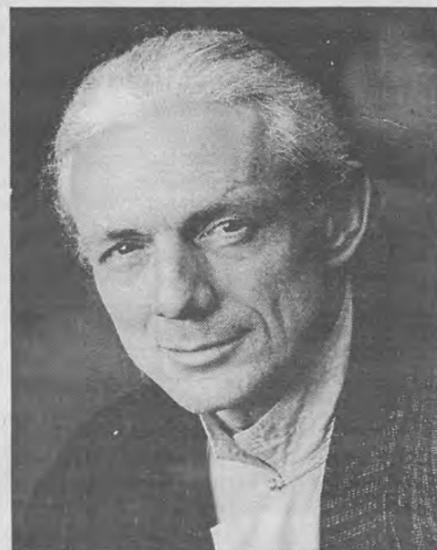
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Join me on one of two pilgrimages in 2001: the first in late May and the second in late September, both of which travel through the Buddhist power places of Nepal and Central Tibet. I will also be leading a pilgrimage to Mt. Kailash in June of 2002 and to the Lake of Visions in 2003. 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.

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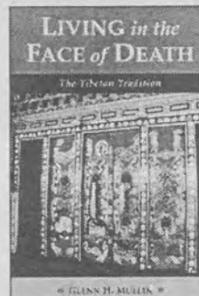
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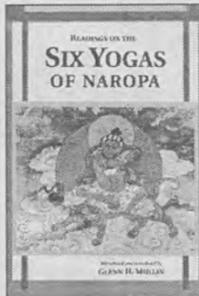
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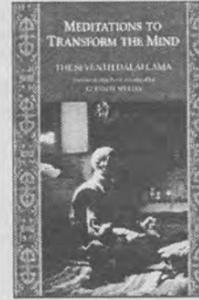
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SPINNING THE MAGICAL WHEEL

Continued from page 2

drung, Geshe Yungdrung Gyaltzen and Ponlop Thinley Nyima. Words cannot express how thankful I am to all of them, for their time, patience, and constant support in helping me share *trul khor* with others as well.

Ligmincha *trul khor* training course

Tenzin Wangyal Rinpoche is quite aware of the problem of lack of context and continuity that Westerners sometimes undergo when learning meditative practices, in addition to our unwillingness to get involved in foundational practices and instead looking for "higher" practices. Thus, at Ligmincha Institute, Rinpoche is designing ways to transmit his tradition to the Western practitioners, taking into account our conditions of body, speech and mind, and creating training courses accordingly.

Last November, Tenzin Wangyal Rinpoche opened a formal *trul khor* training course at Ligmincha's main site, Serenity Ridge, near Charlottesville, Virginia. I have the honor of leading this course, composed of four five-day retreats spread out over a year and a half, under Rinpoche's close supervision. The primary purpose of this course is to offer an opportunity to those who are seriously interested in beginning or deepening their understanding of *trul khor* to have access to a training program of learning and practice. The time between retreats will allow the participants to practice and study what was learned and then apply it to the next level. A secondary purpose is to train future instructors who will be able to share the benefits of this practice with others, and this training is one of the prerequisites to be a *trul khor* instructor in this tradition.

In the words of Tenzin Wangyal Rinpoche, "*Trul khor* is a wonderful daily practice, especially to control and handle the stress of our modern life in society. It has the power to balance the energies of mind and body and it also helps enormously to support one's meditation practices. I strongly encourage and recommend everyone to come to these retreats, either to learn for yourself or to become instructors."

The second "installment" of the retreat is scheduled for May 9-13, 2001, and will be open to everyone interested. Accommodations will be made to ensure that the material of the introductory level is mastered. However, as we progress, we will need to limit the participation to those who have attended the previous retreat(s). In this way, those who are seriously interested will have the opportunity to learn and practice, and among them, those who have a mastered a certain level eventually will be able to share it with others.

In each of the retreats, additional cycles of *trul khor* will be taught and we will deepen the understanding and practice of those previously taught. We will also have time to share experiences of our own practice and discuss skillful ways of learning and instructing.

The third retreat will be October 31-November 4, 2001, and at the fourth retreat (beginning of 2002) Tenzin Wangyal Rinpoche will certify those who are ready to teach the entire series. Rinpoche will also give the transmission of the text to the students and will impart teaching and guidance on how to instruct others.

I hope that this will benefit others as it is expressed in the dedication of the practice:

All pure virtue done through the three doors,
I dedicate to the welfare of all sentient beings of the three realms
After having purified from

obstacles and obscurations
all the three times
May we swiftly achieve complete
Buddhahood of the three
dimensions.

For more information:

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Conway Dzogchen Community
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(Tsygyal Gar)
Charlottesville, VA 22903

or,

P.O. Box 277
Tel: (804) 977-6161
Conway, MA 01341

Footnotes

1. Tenzin Wangyal Rinpoche, *The Tibetan Yogas of Dream and Sleep*, Snow Lion Publications, 1998, p. 42)
2. Namkhai Norbu Rinpoche, *The Eight Movements of Yantra Yoga*, Snow Lion Publications, 1999, Shang Shung Edizioni, p. 4] ■

Flaming Jewel Dharma Center

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Empowerment of Dorjé Yudrönma
Saturday, February 10, 1:00 - 4:00 PM

Empowerment of Machig Labdrön
Saturday, March 17, 1:00 - 4:00 PM

Dzambhala Fire Puja
Tuesday, March 20, 7:30 PM

Heart Teachings of Do Khyentsé Yeshé Dorjé
Saturday, April 14, 10:30 AM - 4:00 PM



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Snow Lion has a completely redesigned website. It is a large site with many subdivisions including our complete illustrated catalog, a dharma calendar of events, a Tibetan calendar of special days, news, dharma center listings, appeals, political action items, links to other sites, history of Tibet and it is updated almost every day. It is much faster and easier to navigate and to find items. There is a word search so you can locate every item for example with "Manjushri" in the description. There are several important points for you to know about:

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May 18-20
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For more information, contact Dan Klein or Diane Olden at 607-272-7582 or danbydan@hotmail.com. ■

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May 8: Teaching—*Generating a Good Heart*
Public Address—*Compassion and Universal Responsibility in a New Century*

May 9: *Developing Peaceful Solutions to International Conflicts*
5:00-6:30 pm, *Interfaith Dialogue*
Contact: 612-625-8878
www.DalaiLamaMinnesota.org

**Salt Lake City, UT
May 12**

Six Perfections (Six Paramitas)
Contact: www.utah Tibet.org

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May 13-16**

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Earle A. and Virginia H. Chiles Center
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http://www.nwtc.org
530-222-7172

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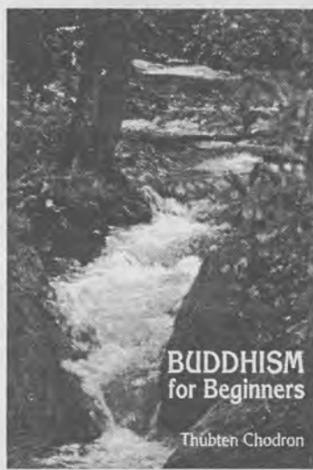
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trans. and ed. by Ruth Sonam.
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DZOGCHEN
The Heart Essence of the Great Perfection

by H.H. the Dalai Lama,
trans. by Thupten Jinpa & Richard Barron, foreword by Sogyal Rinpoche, ed. by Patrick Gaffney. 272 pp., 8 pp. of photos, 6 x 9", cloth. #DZDL \$24.95

This is the most informative and thorough book on Dzogchen available. These teachings on Dzogchen, the heart essence of the ancient Nyingma tradition of Tibetan Buddhism, were given by His Holiness the Dalai Lama to Western students in Paris, London, Helsinki and San Jose, California. Exploring this esoteric subject in print for the first time, His Holiness offers the reader an unprecedented glimpse into one of Buddhism's most profound systems of meditation. He discusses both the philosophic foundations and the practices of this system—taking into account the approaches of various schools and teachers.

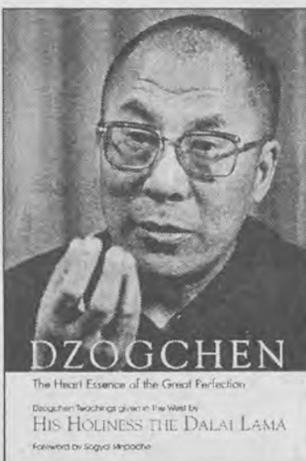
Paying tribute to the uniqueness of Dzogchen, His Holiness sets it within the wider spectrum of Tibetan Buddhism as a whole. He explains the essence of Dzogchen practice and addresses questions such as why Dzogchen is called 'the pinnacle of all vehicles', what are its special features, and what are the crucial principles of the other Buddhist paths which a Dzogchen practitioner should know. This is a book of uncommon richness, and a remarkable testimony to His Holiness' learning, insight and many-sided genius.

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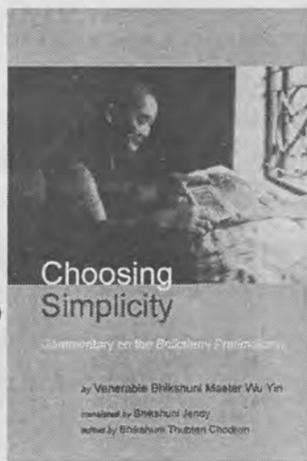
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VENERABLE WU YIN is a Chinese bhikshuni (fully ordained Buddhist nun) from Taiwan. She was born in 1940, received her novice vows in 1958 and her bhikshuni vows in 1960.



THE GREAT TREATISE ON THE STAGES OF THE PATH TO ENLIGHTENMENT
Lam rim chen mo

by Tsong-kha-pa
translated by the Lamrim Chenmo Translation Committee
Volume 1, 434 pp., cloth. #GRTR \$29.95

The Great Treatise on the Stages of the Path to Enlightenment (Lam rim chen mo) is one of the brightest jewels in the world's treasury of sacred literature. The author, Tsong-kha-pa (1357-1419), completed this masterpiece in 1402 and it soon became one of the most renowned works of spiritual practice and philosophy in the world of Tibetan Buddhism. Tsong-kha-pa took great pains to base his incisive insights on the classical Indian Buddhist literature, illustrating his points with classical citations as well as with sayings of the masters of the earlier Kadampa tradition. In this way the text demonstrates clearly how Tibetan Buddhism carefully preserved and developed the Indian Buddhist traditions.

Tsong-kha-pa's text has continued to be essential for any student of Buddhist thought who wants to put the teachings into practice. Because it condenses all the exoteric sutra scriptures into a meditation manual that is easy to understand, scholars and practitioners have for centuries relied on its authoritative presentation as a gateway leading to full understanding of the Buddha's teachings.

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The Great Treatise will be released in three volumes.

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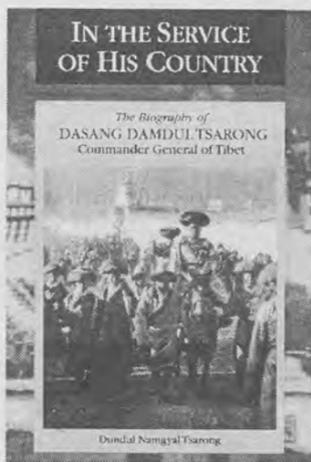


IN THE SERVICE OF HIS COUNTRY
The Biography of Dasang Damdul Tsarong,
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THE LIFE OF SHABKAR

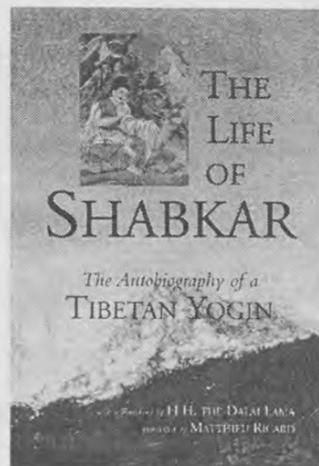
The Autobiography of a Tibetan Yogi

trans. by Matthieu Richard, foreword by H.H. the Dalai Lama
712 pp. #LISH \$27.95

The Life of Shabkar has long been recognized by Tibetans as one of the masterworks of their religious heritage. Shabkar Tsogdruk Rangdrol devoted himself to many years of meditation in solitary retreat after his inspired youth and early training in the province of Amdo under the guidance of several extraordinary Buddhist masters. With determination and courage, he mastered the highest and most esoteric practices of the Tibetan tradition of the Great Perfection. He then wandered far and wide over the Himalayan region expressing his realization. Shabkar's autobiography vividly reflects the values and visionary imagery of Tibetan Buddhism as well as the social and cultural life of early nineteenth-century Tibet.

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"It is alive, a tale with compelling magical adventures, the force of narrative, and great variety."—STEVEN D. GOODMAN, Institute of Buddhist Studies, Graduate Theological Union, Berkeley

"This is an accurate, readable translation of an important Tibetan autobiography, rich with details about Tibetan culture, religion, attitudes, and practices."—JANET GYATSO, Amherst College

Matthieu Ricard lives in Shechen Monastery in Nepal. French born in 1946, he became a Buddhist monk in the 70s. He is the author of *Journey to Enlightenment* and *The Monk and the Philosopher*.

SELF-LIBERATION THROUGH SEEING WITH NAKED AWARENESS

trans. & comm.

by John Myrdhin Reynolds

foreword by Namkhai Norbu

171 pp., 4 line drawings, glossary, biblio., index. #SELI \$14.95

A text belonging to the same cycle as *The Tibetan Book of the Dead*, this instruction on the method of "self-liberation" presents the essence of Dzogchen, "the Great Perfection," regarded in Tibet as the highest and most esoteric teaching of the Buddha.

"If you understand intrinsic awareness, all of your merits and sins will be liberated into their own condition.... If he practices, then even a cowherd can realize liberation."

JOHN MYRDHIN REYNOLDS (Vajranatha) is a writer, teacher, translator, and scholar/practitioner of Tibetan Buddhism. He was trained and ordained as a Tantric Yogi, or Ngagpa, in the Nyingmapa tradition of Tibetan Buddhism. He has taught widely in the United States and Europe. He is also the author of *The Golden Letters*.



STAGES OF MEDITATION

by the Dalai Lama

trans. by Ven. Geshe Lobsang Jordhen, Losang Choephel Ganchenpa, and Jeremy Russell

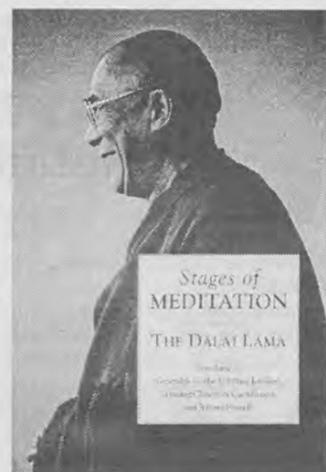
216 pp., Tibetan text, cloth. #STME \$22.95

The Dalai Lama explains the principles of meditation in a practice-oriented format especially suited to Westerners. Based upon the middle section of the *Bhavanakrama* by Kamalasila, a translation of which is included, this is the most extensive commentary given by the Dalai Lama on this concise but important meditation handbook. It is a favorite text of the Dalai Lama and he often takes the opportunity to give teachings on it to audiences throughout the world. In his words, "This text is a key that opens the door to all other major Buddhist scriptures."

Topics included are: the nature of mind, how to develop compassion and loving-kindness, calm abiding, wisdom; and how to establish a union of calm abiding and special insight.

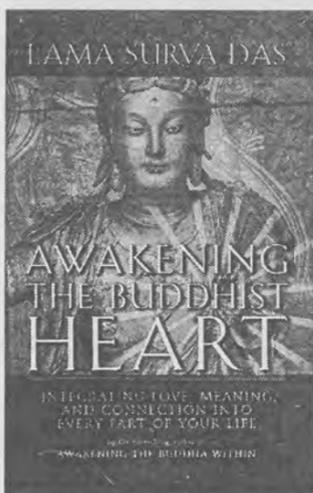
"With characteristic warmth and lucidity, the Dalai Lama's reflections bring alive this classic synopsis of Mahayana Buddhism in a way that will inspire and inform anyone who seeks to practice the Dharma today."—STEPHEN BATCHELOR, author of *Verses from the Center*

"For the budding practitioner, there are few teachings more essential or indispensable than Kamalashila's *Stages of Meditation*."—DAVID COSENTINO, *Foreword Magazine*



"*Stages of Meditation* is a wise, wonderful, and profound book."
—KEN WILBER, author

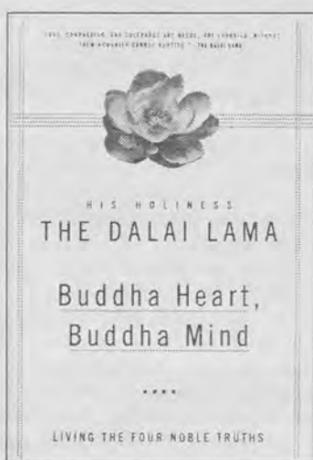
NEW BOOKS FROM OTHER PUBLISHERS



AWAKENING THE BUDDHIST HEART

by Lama Surya Das. 256 pp.
#AWBUHE \$25 cloth

Lama Surya Das shows how to integrate all the experiences of our lives, both positive and negative, into our spiritual search. Our connection with others is essential to our spiritual awakening, and ultimately our happiness. He gives: five steps to dealing with anger, tools for reconnecting to your authentic self, steps to simplify your life, a test to discover your spiritual IQ, ways of practicing compassion and passion, and methods to "lighten up".



Buddhism for Bears



Illustrations by Chris Riddell
Text by Claire Nielson

BUDDHISM FOR BEARS

illus. by Chris Riddell, text by Claire Nielson. 80 pp., cloth
#BUBECA \$12.95

A cartoon book with humor, a light touch, and a generous spirit, *Buddhism for Bears* helps readers of every species come out of hibernation and scoop a humble paw into the honey pot of enlightened living.



CULTIVATING COMPASSION

by Jeffrey Hopkins. 176 pp.,
cloth #CUCO \$19.95

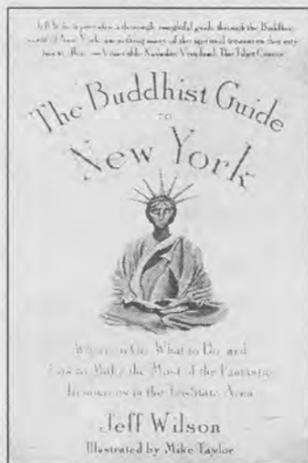
The exercises in this book are age-old Buddhist meditations for engendering and expanding compassion: developing equanimity, recognizing all beings as friends, reflecting on the kindness of others, and generating unlimited friendliness. Delivered in a straightforward prose and peppered with Hopkins' wry observations and personal anecdotes, these exercises have an appealing practicality."—*Shambhala Sun*

Hopkins delivers a potent message of compassion with the power to change relationships and improve the quality of life.

BUDDHA HEART, BUDDHA MIND: Living the Four Noble Truths

by H.H. the Dalai Lama. 177 pp. #BUHEBU \$19.95 cloth

For eight days, the Dalai Lama taught Buddhism on the basis of the Four Noble Truths at Institut Karma Ling in Savoie, France. He addresses: refutation of the self, karma, suffering, bodies of the Buddha, the path to omniscience, and more.



THE BUDDHIST GUIDE TO NEW YORK

by Jeff Wilson. 261 pp., line drawings. #BUGUNY \$16.95

"Provides a thorough, insightful guide through the Buddhist world of New York, unearthing many of the spiritual treasures this city has to offer."—Ven. Nicholas Vreeland, The Tibet Center

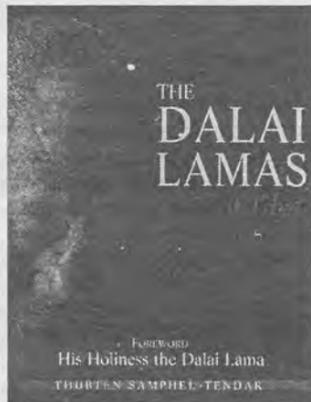
Contains practice centers in all five boroughs, New York State, New Jersey, and Connecticut. Tibetan stores and restaurants, Buddhist health practitioners, museums and cultural resources, bookstores, publications, educational institutions.



DAKINI'S WARM BREATH: The Feminine Principle in Tibetan Buddhism

by Judith Simmer-Brown. 352 pp., line art, halftones, March, cloth. #DAWABR \$29.95

This is a comprehensive inquiry into the symbolism of the dakini, a semi-wrathful feminine spirit who manifests in visions, dreams, and meditation. When the meditator encounters the dakini, living spiritual experience is activated in a nonconceptual manner by her direct gaze, her radiant body, and her compassionate revelation of reality. Grounded in the author's personal encounter with the dakini, she demonstrates that the dakini symbolizes levels of personal realization up to the empty, spacious qualities of the mind itself.



THE DALAI LAMAS OF TIBET

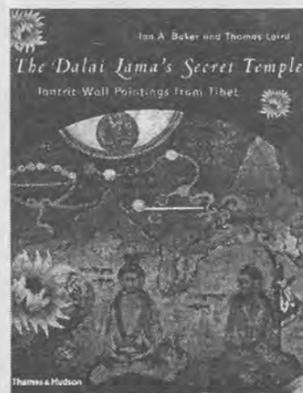
by Thubten Samphel and Tendar; foreword by H.H. the Dalai Lama. 128 pp., color photos throughout, 9.5 x 11.5", cloth. #DALATI \$24.95

Traversing the road backwards to the fifteenth century when Gendun Drub became the First Dalai Lama, over the centuries the role of the Dalai Lama only grew in stature—with the Great Fifth and the Great Thirteenth, in particular, each proving to be an "ocean of wisdom," a living testimony to the title conferred upon them. This book journeys through the lives of the 14 Dalai Lamas, Tibet's history, the exile and rebuilding of Tibetan culture outside of Tibet. The photos are remarkable—many are rare. Thubten Samphel works in the Department of Information and International Relations of the Central Tibetan Administration, in Dharamsala. Tendar is a translation in the same department—both are journalists.

THE DALAI LAMA'S SECRET TEMPLE: Tantric Wall Paintings from Tibet

by Ian Baker, photos by Thomas Laird, intro. by H.H. the Dalai Lama. 10 x 13", 216 pp., 188 illus., 150 in color, cloth. #DALATE \$65

Behind Tibet's Potala Palace—seat of the Dalai Lamas since 1649—lies a sacred pond. In the middle of it on a willow-covered island is the Lukhang Temple used by the Dalai Lamas as a place of meditation and spiritual retreat. During the time of the Sixth Dalai Lama, artists painted the murals depicting the path to liberation in the Dzogchen tradition—replete with deities, yogis, nagas, cosmology—many amazing scenes of mystical life.



DEITIES OF TIBETAN BUDDHISM: The Zurich Paintings

ed. by Martin Brauen, trans. by Martin Willson. 696 pp., 11 3/4 x 10", 170 color illus., cloth. #DETIBU \$240

This is the most encyclopedic reference book of Tibetan images of enlightenment ever presented. Full color illustrations are reproduced here from a set of hand-painted woodblock prints created in 1810. This rare collection is presented along with extensive explanations of the meditative visualizations, mantras, and symbolism around each figure.

DESCRIBING THE INDESCRIBABLE: A Commentary on the Diamond Sutra

by Master Hsing Yun, trans. by Tom Graham. 224 pp. #DEIN \$16.95

The Diamond Sutra is revered throughout Asia as one of the Buddha's most profound expressions of the nature of reality. A gem among the vast Perfection of Wisdom literature, the Diamond Sutra elicits an experience of eternal truth through its use of a seemingly paradoxical style, as the reader goes back and forth between "what is" and "what is not." Master Hsing Yun skillfully plumbs the depths of the Diamond Sutra, illuminating for us its power to change who we are and how we interpret our world.

"A brilliant translation with a lucid and accessible commentary. Master Hsing Yun is truly a leading light of contemporary Chinese Buddhism."—Professor LANCE E. NELSON, University of San Diego

Breast Cancer Study Brings Dr. Dhonden and Tibetan Medicine to National Television

On January 1, 2001, Dateline NBC featured Tibetan medicine and the work of Dr. Yeshi Dhonden, Chief Medical Advisor of Menla and personal physician to H.H. the Dalai Lama for twenty years. The focus was a two-year University of California San Francisco study, the first in the world to explore the safety and effectiveness of Tibetan medicine and compare it with conventional techniques for treating advanced metastatic breast cancer.

Dateline NBC's one hour special focused on two women who are fighting fourth stage metastatic breast cancer. The complete story can be found at: www.dateline.msnbc.com. This show, which will be repeated again at least twice was very effective in bringing Tibetan medicine to mainstream America.

Also visit Dr. Dhonden's sites:
<http://www.DrYeshiDhonden.com>
TibetanMedicine@mindspring.com

Also, a conference on Asian therapies for Cancer will be held March 1-3 in NYC. Many outstanding people will discuss the use of Tibetan, Ayurveda and Traditional Chinese Medicine—herbs, qigong, yoga, and macrobiotics will also be presented. Dr. Tripathy, MD will present the results of Dr. Dhonden's work at this conference. For more information call Pro-Cultura at 914-741-2781, or visit their website: www.procultura.org.

Also by Dr. Dhonden

HEALTH THROUGH BALANCE: An Introduction to Tibetan Medicine

by Dr. Yeshi Donden, ed. & trans. by Jeffrey Hopkins. 252 pp., line drawings, b&w photos. #HETHBA \$14.95

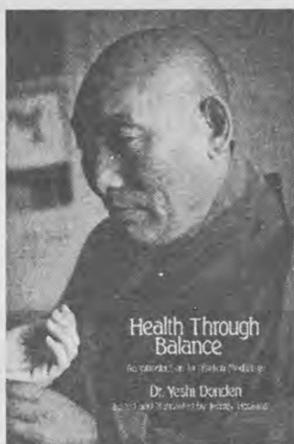
"I think this book is the best work on Tibetan medicine ever to appear in English."—DR. BARRY CLARK

"Health Through Balance represents Dr. Donden's masterful distillation of the thousand-year-old Tibetan medical tradition."—*East-West Journal*

Tibetan medicine holistically restores and maintains balance of the body's various systems through a variety of treatments including diet, behavior modification, and the use of medicine and accessory therapy. Tibetan medicine is delicately responsive to patients' complete symptom patterns—no complaint being disregarded. Its wide variety of curative techniques are clearly explained.

"An exciting and absorbing description—must reading."—JOHN TIGUE, *Explorations*

Dr. Donden's book was seen on Dateline NBC during a feature on Tibetan medicine and breast cancer.



HEALING FROM THE SOURCE: The Science and Lore of Tibetan Medicine

by Dr. Yeshi Dhonden, trans. & ed. by B. Alan Wallace. 214 pp. #HEFRSO \$16.95

"I am very happy to learn about the publication of Dr. Yeshi Dhonden's book on Tibetan medicine—Dr. Dhonden is one of the most experienced practitioners of this system."—H. H. THE DALAI LAMA

"For anyone interested in Tibetan medicine specifically and naturopathic healing in general, *Healing from the Source* is an impressive and precious record of the treatment system he has successfully applied over many years and includes his own story and experience as a physician."—GEORG FEUERSTEIN, PH.D., author of over 40 books on yoga and health.

"An interesting collection of writings on Tibetan medical information we can all learn from, which focuses on the health and healing of the human condition, unlike Western medical technology which treats the diagnosis and often depersonalizes the patient."—BERNIE SIEGEL, MD, author of *Love, Medicine & Miracles*

"Dr. Dhonden demonstrates an encyclopedic grasp of his topic while also being accessible on a personal level. Many personal anecdotes (often quite humorous) are effective at providing a broader and humanizing context to his detailed knowledge."—*ForeWord Magazine*

In this remarkable, contemporary presentation of the theory and practice of Tibetan medicine, DR. YESHI DHONDEN, twenty years the personal physician of H.H. the Dalai Lama, draws from over fifty years of practicing and teaching this ancient tradition of healing. This volume vividly presents a series of lectures Dr. Dhonden gave before a group of health care professionals at California Pacific Medical Center in San Francisco. Dr. Dhonden elucidates the holistic Tibetan medical view of health and disease, referring to traditional Tibetan medical sources as well as his own experiences as a doctor practicing in Tibet, India, and numerous countries throughout Europe and America. His presentation is delightfully complemented by many anecdotes drawing from the ancient lore of popular folk medicine in Tibet.

For health care professionals, anthropologists, historians of medicine, medical ethicists, and the general public interested in Tibetan medicine, this book is a fascinating contribution by one of the foremost practitioners of Tibetan medicine in the modern world.

This lecture series was presented during the planning stages of a research project, currently being conducted at the University of California, San Francisco, to test Dr. Dhonden's medical treatment for metastatic breast cancer. This research project has caught the interest of Dateline NBC, which filmed an hour-long documentary of this study which was aired on January 1, 2000.



HEALING from the SOURCE

THE SCIENCE AND LORE OF TIBETAN MEDICINE

Dr. Yeshi Dhonden
translated and edited by
B. Alan Wallace



DREAMING ME: An African American Woman's Spiritual Journey

by Jan Willis. 336 pp. cloth. #DRME \$23.95

Journeying from the Jim Crow South to India, from the black Southern Baptist Church to Tibetan monasteries, *Dreaming Me* is one woman's story of overcoming the wounds of racism to bring a message of healing and hope to anyone facing insurmountable odds. She tells her story from growing up in the segregated South to becoming a professor—and from being involved with the Black Panthers to cultivating a relationship with Lama Yeshe. Jan Willis has been a student of Tibetan Buddhism for nearly thirty years, is a professor of religion at Wesleyan University, and the author of *Feminine Ground: Essays on Women and Tibet and Enlightened Beings: Life Stories from The Gaden Oral Tradition*.



DHARAMSALA: Tibetan Refuge

by *Jeremy Russell*, foreword by *H.H. the Dalai Lama*. 96 pp., color photos throughout, 9.5 x 11.5", cloth. #DHTIRE \$19.95

Dharamsala ("a place for shelter") is home to the Dalai Lama and the Headquarters of his Government-in-Exile; this tiny dot on India's vast landscape is steeped in history. Overlooking the stunningly beautiful Kangra valley and interspersed with the magnificent Deodar, the imprint of Buddhist culture comes alive through its temples, monasteries and the orange robes of Buddhist monks. The aura of the Buddhist spiritual culture, its pervading serenity, the patient preparedness of the Tibetans towards returning to their homeland—fill the land with a silent grace that leaves a visitor with a feeling that he has indeed visited a "chosen land." Replete with photos, Jeremy Russell explores the cultural centers of Dharamsala where he has lived for twenty years. He works on publications in the Norbulingka Institute for the Dept. of Religion and Culture.



ENTERING THE PATH: Outer and Inner Refuge

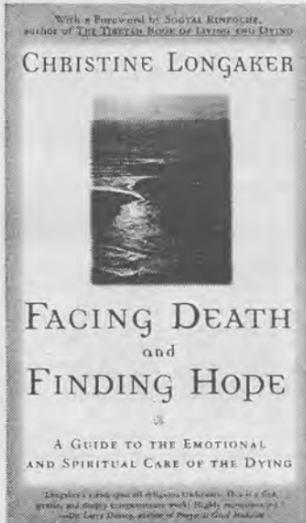
by *Dzogchen Ponlop Rinpoche*. 43 pp. #REVO \$10

Described are the two forms of refuge: going for refuge to the Buddha, Dharma, and Sangha in their external forms as separate from oneself; we go for inner refuge to the fundamental nature of our own mind, which is indivisible from the jewel of the Buddha. Our fundamental state of mind is totally awake, totally in the state of fully awakened heart. That is what Buddha is.

THE ESSENCE OF BENEFIT AND JOY

by *Jamgon Kongtrul Lodro Thaye*, trans. by *Lama Yeshe Gyamtso*. 48 pp., Tibetan text w/phonetic rendering, plus Chinese translation. #ESBEJO \$12

This is a method and practice for the saving of lives of animals—it is the most beneficial of all composite roots of virtue. Through the blessing of their being offered to the three jewels, and of their hearing names and dharanis, they will be ultimately freed from inferior births. The practitioners themselves will receive benefits, such as an increased lifespan.



FACING DEATH AND FINDING HOPE: A Guide to the Emotional and Spiritual Care of the Dying

by *Christine Longaker*. 262 pp. #FADEFP \$13.95

The unique wisdom on dying and death as expressed in Tibetan Buddhist teaching is made accessible in this practical, warm, and moving guide—valuable for caregivers, loved ones, and those facing death.

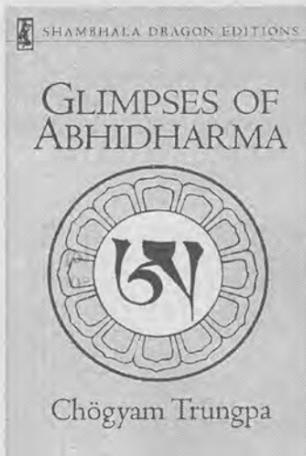
"Unquestionably, this book will be of vital interest for anyone concerned with a dying person. And who of us, sooner or later, is not?"—SOGYAL RINPOCHE

THE FOURTEEN DALAI LAMAS: A Sacred Legacy of Reincarnation

by *Glenn H. Mullin*, foreword by *H.H. the Dalai Lama*. 416 pp., 15 illus., cloth. #SALERE \$24.95

The 600-year Dalai Lama tradition is both inspiring and colorful. Here are the life stories of all 14 Dalai Lamas with selected characteristic excerpts from their teachings, poetry, and other writings that illuminate the principles of Tibetan Buddhism that they expressed in their lives.

This book blends history, spiritual teachings, and the personal experience and accomplishments of the Dalai Lamas of Tibet. Here are the life stories of all 14 Dalai Lamas including excerpts from their teachings, poetry, and other writings. For almost six centuries, the Dalai Lamas have served as the Tibetans' spiritual leader and often secular leader, but each has been a unique individual with different abilities and temperament.



GLIMPSES OF ABHIDHARMA

by *Chogyam Trungpa*. 128 pp. #GLAB \$12.95

The *Abhidharma* is a collection of Buddhist scriptures that investigate the workings of the mind and the states of human consciousness. Trungpa shows how an examination of the formation of the ego provides us with an opportunity to develop real intelligence and practice meditation that enables us to see our psychological situation clearly and directly.

INDESTRUCTIBLE TRUTH: The Living Spirituality of Tibetan Buddhism

by *Reginald Ray*. 432 pp., 12 half tones, line art & diagrams, cloth. #INTRLI \$29.95

This is a thorough introduction to Tibetan Buddhism from the Kagyu and Nyingma points of view. Ray presents complex and sophisticated teachings and practices in non-technical language. He covers: the sacred environment; the religious history of Tibet; the core teachings of Hinayana and Mahayana; and the three turnings of the wheel of dharma. Ray is a Professor of Buddhist Studies at Naropa University in Boulder.

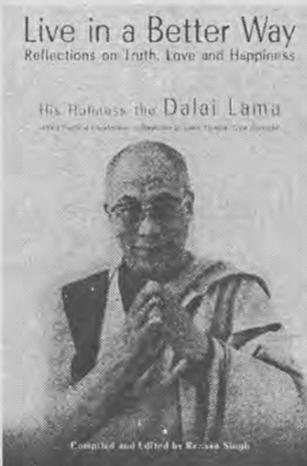
Back in stock



LIFE AND TEACHINGS OF TSONG KHAPA

ed. by *Prof. Robert Thurman*. 258 pp. #LITETS \$14.95

Je Tsong Khapa is known as the great reformer of Tibetan Buddhism. His eclectic studies and meditations in the different lineages gave birth to the Gelugpa lineage. In addition to his biography and mystic conversations with great bodhisattvas, there are teachings on the sutras and tantras, stages of the path, Madhyamika and insight meditation.

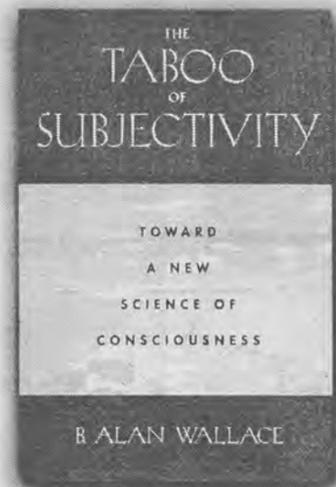


LIVE IN A BETTER WAY: Reflections on Truth, Love and Happiness

by *H.H. the Dalai Lama*, intro. by *Lama Thubten Zopa Rinpoche*. 240 pp. cloth. #LIBEWA \$23.95

Contains a decade's worth of public lectures given in India—each is followed by a question and answer section.

"Pay attention not only to the cultivation of knowledge but to the cultivation of qualities of the heart, so that at the end of education, not only will you be knowledgeable, but also you will be a warmhearted and compassionate person."—THE DALAI LAMA



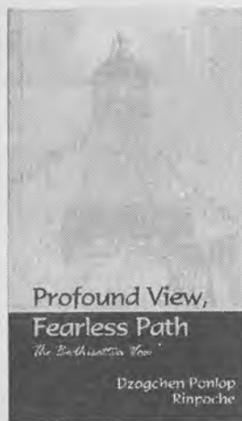
THE TABOO OF SUBJECTIVITY: Toward a New Science of Consciousness

by *B. Alan Wallace*. 218 pp., cloth #TASU \$29.95

This book takes a bold new look at ways of exploring the nature, origins, and potentials of consciousness within the context of science and religion. Alan Wallace draws careful distinctions between four elements of the scientific tradition: science itself, scientific realism, scientific materialism, and scientism. Arguing that the metaphysical doctrine of scientific materialism has taken on the role of ersatz religion for its adherents, he traces its development from its Greek and Judeo-Christian origins, focusing on the interrelation between the Protestant Reformation and the Scientific Revolution.

Wallace argues that the metaphysical principles of scientific materialism have long impeded scientific research into subjective states of awareness, including the nature of consciousness itself. Drawing on the writings of William James, Hilary Putnam, Augustine, and Indian Buddhist contemplatives such as Buddhaghosa, Asanga, and Padmasambhava, he presents a theoretical framework and mode of inquiry into human consciousness that combines both extraspective and introspective methods of research. He also looks at scientists' long term resistance to the firsthand study of consciousness, detailing the ways in which subjectivity has been deemed taboo within the scientific community. In tracing the impact of scientific materialism in modern scientific writing, journalism, and education, Wallace shows that the empirical facts of scientific research are often fused with materialistic interpretations and argues that we must take greater care in distinguishing between the two. In conclusion, Wallace draws on William James's idea for a "science of religion" that would study the nature of religious and, in particular, contemplative experience.

In exploring the nature of consciousness, this groundbreaking study will help to bridge the chasm between religious belief and scientific knowledge. It is essential reading for philosophers and historians of science, scholars of religion, and anyone interested in the relationship between science and religion.



PROFOUND VIEW, FEARLESS PATH: The Bodhisattva Vow

by *Dzogchen Ponlop Rinpoche*, trans. by *Lama Yeshe Gyamtso*. 66 pp. #BOVO \$12

Presented are the two lineages of the Bodhisattva vow, aspiration and implementation bodhicitta, the commitments, the downfalls, the ceremony, and how to restore bodhicitta.



SONG OF THE SNOW LION: New Writing from Tibet

ed. by *Frank Stewart*. 189 pp., 13 b&w photos. #SOSNLI \$16

Since the Chinese invasion of Tibet, Tibetans have struggled to preserve their ancient culture and identity while also changing and modernizing. Despite Chinese censorship, Tibetan authors who have remained within their country have developed a vibrant literature that explores the difficult questions facing Tibet today. Authors featured here except a few are living in Tibet and include Tashi Dawa, Sebo, Geyang, Dhondup Gyal, and Tsering Shakya, who contributes an illuminating overview of modern Tibetan literature. About half of these prose and poetry pieces were originally written in Tibetan, most of the others first appeared in Chinese-language publications.

Win a FREE TRIP to Tibet and Nepal.

See page 19 for details.



NEW BOOKS FROM OTHER PUBLISHERS



SECRET OF THE VAJRA WORLD: The Tantric Buddhism of Tibet

by Reginald Ray. 432 pp., cloth #SEVAWO \$26.95 April

A comprehensive introduction to the Tantric practices and traditions of Tibetan Buddhism. Ray demonstrates how the practice of Tantra fosters an appreciation for ordinary life—the world of sensory experience, of happiness and sorrow—as the place where ultimate revelation occurs. He discusses the visualizations, liturgies, and inner yogas; the role of the tantric mentor; the preliminary practices that prepare the student for initiation; the practice of solitary retreat.



TIBETAN ASTRO SCIENCE

by Jhampa Kalsang, astrology paintings by Buchung Tsering, foreword by Prof. Robert Thurman. 148 pp., 10 x 14", over 80 color illus., cloth, 2 astrology multi-layered wheel. #TIASSC \$100

This excellent introduction to Tibetan astrology is fun to learn and use. The book, card decks and wheel provide the tools needed to explore this ancient system. In part one the Bon, Chinese and Indian contributions are presented as well as the Kalachakra Tantra astrological system, the inter-relationship of Tibetan medicine as astro-sciences and the role of the Tibetan astro-practitioner. In part two you learn the preliminaries of Elemental astrology and part three teaches the sixty-year animal cycle, how to interpret the yearly horoscope, marriage-compatibility horoscope, birth parkha (eight trigram), and birth mewa (nine magic square numbers). Part four explains the astro-wheel and cards.

"Jhampa Kalsang's work proves to be extremely informative and eminently useful in presenting an overview of the tradition as well as making some of its most popular uses understandable to the lay person."—ROBERT THURMAN



Turning Towards

TURNING TOWARDS LIBERATION: The Four Reminders

by Dzogchen Ponlop Rinpoche. 53 pp., pocket size. #TUTOLI \$10

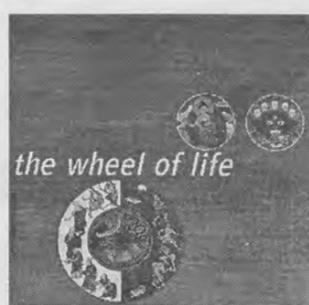
The precious human birth, impermanence, karma, shortcomings of samsara—these are the four reminders that turn the mind toward the Dharma. To contemplate them deeply is to set one's feet firmly on the path to enlightenment.



THE WHEEL OF GREAT COMPASSION: The Practice of the Prayer Wheel in Tibetan Buddhism

Compiled & ed. by Lorne Ladner. 168 pp., 10 color, 20 b&w illus., diagrams. #WHGRCO \$19.95

The first book to provide a complete understanding of the prayer wheel—an ancient and mystical practice that has been popular with Tibetan Buddhists for its ability to bless the environment, promote healing, increase compassion, and assist practitioners on their journeys to enlightenment. Offers a description of prayer wheel construction and practice with commentaries by lamas.



THE WHEEL OF LIFE

by Kulananda. 76 pp., line drawings. #WHLIKU \$11.95

The Wheel of Life is a graphic representation of the Buddhist understanding of life's processes, a mirror held up to us to help us fathom the depths of our suffering and predicament. Within it we see the forces that bind us and the ephemeral happiness and suffering that we create. We see how the forces interdependently act to drive the karmic process.

The Snow Lion Internet Shop
www.snowlionpub.com



Win a FREE TRIP to Tibet and Nepal.

See page 19 for details.

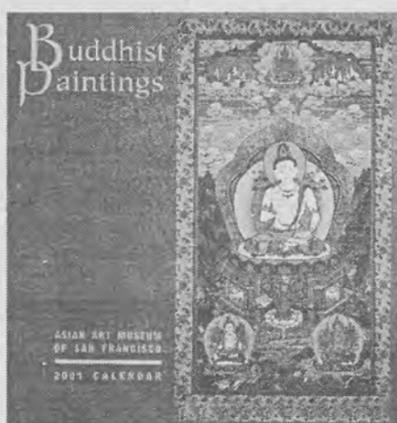
CALENDARS 2001



SPIRIT OF TIBET CALENDAR: Portrait of a Culture in Exile

by Alison Wright. Opens to 12 x 24". #SPTICA \$12.95

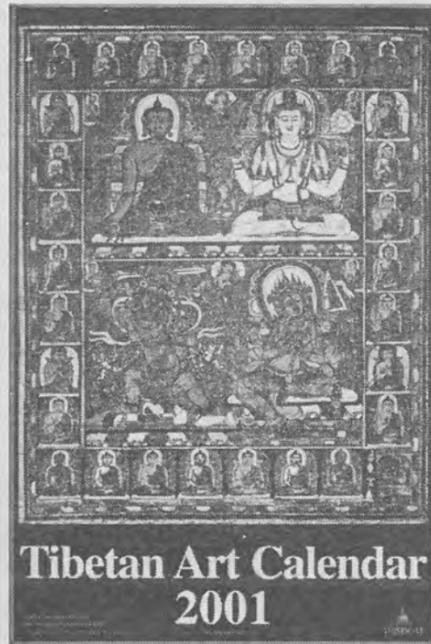
Visually stunning portraits of Tibetan Buddhism. Proceeds benefit the Tibetan Children's Village in Dharamsala.



BUDDHIST PAINTINGS: From the Asian Art Museum of San Francisco

Opens to 12 x 26". #BUPACA \$13.95

12 thangka images of Tibetan deities including White Tara, Samantabhadra and Vaishnavana.



TIBETAN ART CALENDAR 2001

by Wolfgang Junemann & Dr. Andrea Loseries-Leick. 16 wide x 24" high. #TIARCA \$28.95

The annual large art calendar, this year featuring five beautiful mandalas as well as deities. It is like hanging a new thangka in your house every month.



TIBETAN VOICES CALENDAR 2001

by Brian Harris. Opens to 12 x 26". #TIVOCA \$13.95

Inspiring cultural portraiture of the people and landscapes of Tibet. Royalties go to Seva Service Society's blindness projects in Asia.



MANDALA CALENDAR 2001: Year of the Earth Snake 2128

by Mandala Magazine. 6.5 wide x 13" high. #MACA \$9.00

This elegant full-color wall calendar includes the entire Tibetan lunar calendar and highlights special days of Lord Buddha, birthdays and anniversaries of other holy beings, tsog days, monks & nuns confession days, full and new moons, solar and lunar eclipses, and inauspicious days for hanging prayer flags.



SACRED IMAGES OF TIBET CALENDAR 2001

Opens to 12 x 24". #SITCA \$9.95

Deities of Tibet such as Yellow Tara, Medicine Buddha, and Vajrayogini with captions explaining the special energy of each.



RIGPA CALENDAR 2001

by Rigpa. Gold cover, color photos, 104 pp. #RIGPA \$10

This is a wonderful non-sectarian pocket calendar with practice days, Buddhist holidays, anniversaries as well as information on Tibetan Buddhism and photos of prominent lamas.

THE ILLUMINATOR TIBETAN-ENGLISH ELECTRONIC DICTIONARY

CD-Rom. #ILDI \$150

A modern Tibetan-English dictionary done using proper scholarly methods from Lotsawa Tony Duff. The dictionary comes with special software designed specifically for the purpose and complete set of high-quality Tibetan fonts. The dictionary itself has many special features and includes a range of terms not to be found in other dictionaries. It contains the complete verb listing from the Great Tibetan-Chinese Dictionary; the ancient glossary on old and new terms, The House of Cloves; a very wide selection of grammar terms; extensive definitions of mMahamudra and Dzogchen terms; etc. A complete listing of features and native sources included in the dictionary can be viewed at the Padma Karpo translation committee web site <http://www.tibet.dk/pkctc>. Windows only (sorry, no Macintosh support.)

THE SARAT CHANDRA DAS TIBETAN ENGLISH DICTIONARY

CD-Rom. #DADI \$175

The most classic of Tibetan-English dictionaries in a fully edited edition from Lotsawa Tony Duff. The dictionary comes with special software designed specifically for the purpose and complete set of high-quality Tibetan fonts. The paper edition has a large amount of valuable terminology included but much of it is positioned under entries where it is not usually found. The electronic edition, edited carefully with proper scholarly methods, solves this problem and makes this dictionary extraordinarily valuable. More information about the dictionary and software can be viewed at the Padma Karpo Translation Committee web site <http://www.tibet.dk/pkctc>. Windows only (sorry, no Macintosh support.)

THE TREASURY WHICH IS AN ENCYCLOPEDIA OF KNOWLEDGE

CD-Rom. #TRKN \$125

The encyclopedic work of Jamgon Kongtrul the Great containing complete definitions and expositions of all levels of the Buddha's dharma is now available in an electronic edition. All four volumes of the original come as one electronic book which can be read, printed, and/or searched with ease. The edition was typed from the original Palpung blocks and thoroughly corrected. The text comes with special software designed for archiving and viewing Tibetan texts and a complete set of high-quality Tibetan fonts. The software can be used in conjunction with the Illuminator and Sarat Chandra Das dictionaries for immediate lookups of terms as you read. Other Tibetan texts in the same format available from Padma Karpo Translation Committee. Windows only (sorry, no Macintosh support.)

TIBET DOC WORD-PROCESSOR

CD-Rom. #TIDO \$150

The first stand-alone Tibetan-script capable word-processor. Tibet-Doc types Tibetan/English and Sanskrit diacritics with ease. Tibetan spelling checker included. Imports files from WordPerfect for DOS containing Tibetan text perfectly. Export to RTF, Word, and WordPerfect. Comes with one standard Tibetan typeface—Tibetan Machine—and additional even higher-quality typefaces are available from Tibetan Computer Company. Works in conjunction with the above dictionaries and Tibetan texts. Quotes from the text and dictionaries can be cut and pasted into TibetDoc as you work. Complete on-line documentation, keyboard maps, etc. More information about the software and typefaces can be viewed at the Tibetan Computer Company web site <http://www.tibet.dk/tcc>. Windows only (sorry, no Macintosh support.)

TIBETAN! 5 FOR WORD

CD-Rom. #TI5 \$150

A complete system for typing Tibetan into Word for Windows. Includes keyboard program and a complete book on typing and using the product. Comes with one standard Tibetan typeface—Tibetan Machine—and additional even higher-quality typefaces are available from Tibetan Computer Company. Quotes from the text and dictionaries can be cut and pasted into Word as you work. Windows only (sorry, no Macintosh support.) More information about the software and typefaces can be viewed at the Tibetan Computer Company web site <http://www.tibet.dk/tcc>.

Tibetan for Word Perfect
will soon be available.

NEW DHARMA ITEMS

NEW TSA TSAS!

MINI BUDDHA TSA TSAS \$4

by Tsa Tsa Studio/Center for Tibetan Sacred Art.



Sandstone. #MIBUSA



Copper. #MIBUCO



Bronze. #MIBUBR
Gold. #MIBUGO

These small buddhas are 1 3/8" x 3/4". They come in four finishes: sandstone, copper, bronze, and gold. They depict the Dharmakaya form of Shakyamuni. He holds a vajra in his left hand and right hand touches the ground. They are packaged with mounting pads to stick the back to a surface. These statues will also stand.

POCKET BUDDHA TSA TSAS \$8

by Tsa Tsa Studio/Center for Tibetan Sacred Art.

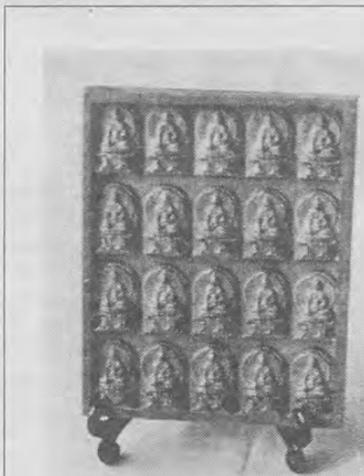


Copper. #POBUCO
Gold. #POBUGO



Bronze. #POBUBR
Sandstone. #POBUSA

These small buddhas are 1 3/8" x 3/4". They come in four finishes: sandstone, copper, bronze, and gold. They depict the Dharmakaya form of Shakyamuni. He holds a vajra in his left hand and right hand touches the ground. They are mounted on a classy card back and have a folding cardstock package with a button.



20 BUDDHA TILE

by Tsa Tsa Studio/Center for Tibetan Sacred Art.

Sandstone finish. #20BUSA \$20
Copper finish. #20BUCO \$25

6 1/4 x 5" tile with four rows of five Buddhas each. The Buddha appears in his Dharmakaya form. An ornate stand is included. Two finishes are offered.



1000-ARM CHENREZIG PLAQUE

by Tsa Tsa Studio/Center for Tibetan Sacred Art. #CHPL \$25

7" x 6" gold finish plaque of 1000-Arm Chenrezig surrounded by Buddhas and stupas.



GREEN TARA PLAQUE

by Tsa Tsa Studio/Center for Tibetan Sacred Art. #GRTAPL \$25

7 1/4 x 5" plaque of Green Tara in copper finish with ornate stand.

SINGLE STANDING TSA TSAS \$12

by Tsa Tsa Studio/Center for Tibetan Sacred Art.

These are tsa tsas of varying size that stand on a surface. They differ in finishes and all are beautifully made.

Lama Tsongkapa, bronze finish,
2 3/4 x 2 1/4". #SISTTS



Long Life Deities (White Tara,
Amitayus & Namgyalma), gold,
3 1/2 x 3". #SISTLO



Manjushri, bronze finish, 2 3/4 x
2 1/2". #SISTMA



Medicine Buddha, bronze finish,
2 1/2" x 2". #SISTME
Vajrasattva, bronze, 3 1/2" x 3".
#SISTVA

SINGLE TILE TSA TSAS

by Tsa Tsa Studio/Center for Tibetan Sacred Art.

These are tsa tsa reliefs on a 4" x 4" tiles that fit in a supplied ornate stand. They differ in finishes and all are beautifully made.



Buddha, rust-brown finish.
#SITIBU \$15



Hayagriva w/consort, copper
finish. #SITHA \$20



Vajrayogini, copper finish.
#SITIVA \$20

The Snow Lion
Internet Shop
www.snowlionpub.com



DEITY BANNERS FROM INDIA \$16

These vertical banners are approx. 6 ft. x 18 in. wide with attachments for poles. The deity is printed with the appropriate mantras.

New

PADMASAMBHAVA Banner.
#PABA \$16

Also available:

TARA Banner.
#TABA \$16
CHENREZIG Banner.
#CHBA \$16

KALACHAKRA Banner.
#KABA \$16
MAHAKALA Banner.
#MABAN \$16
MANJUSHRI Banner.
#MNBAN \$16
MILAREPA Banner.
#MIBA \$16
WINDHORSE Banner.
#WIBA \$16
VAJRAYOGINI Banner.
#VABA \$16

DHARMA SHOULDER BAGS \$10

These bags have an attractive velvetine cloth with brocaded patterns of either buddha eyes or the eternal knot. They measure 6 x 8" and have two zipper pouches and one open pouch. The shoulder cord has a knob that allows the wearer to adjust its length.



Eternal knot, indigo blue cloth.
#DHKNBL



Eternal knot, forest green cloth.
#DHKNGR



Buddha eyes, red cloth.
#DHEYRE
Buddha eyes, indigo blue cloth.
#DHEYBL
Buddha eyes, forest green cloth.
#DHEYGR



VAJRAYOGINI (Naro Khachoma) Card
by Andy Weber. #WDC30 \$1

Vajrayogini symbolizes the female tantric aspect of the buddha embodying the union of bliss and emptiness.

NEW PENDANTS

DEITIES, LAMAS, and MANTRAS



Guru Rinpoche w/ Mantra
#PEGURI \$8



16th and 17th Karmapa
#PE1617 \$8

We are pleased to be able to offer these truly wonderful pendants. They are 1 1/4" in diameter, hang with a red cord and have images of deities, lamas, and mantras—one on each side in different combinations. The whole piece is covered with a clear resin to protect the images.



SNOW LION INCENSE BURNER
#SNINBU \$7.00

3 inches in diameter and 1 1/2 inches high, this snow lion incense burner holds a standard stick of Tibetan incense. Made in Kathmandu by Tibetans.

www.snowlionpub.com

Back in stock



Never Give up
No matter what is going on
Never Give up
Develop the heart
Too much energy in your country
is spent developing the mind.
Instead of the heart.
Be compassionate
Not just to your friends
but to everyone.
Be compassionate
Work for peace
in your heart and in the world
Work for peace
and I say again
Never Give up
No matter what is happening
No matter what is going on around you
Never Give up.
H.H. the XIVth Dalai Lama

DALAI LAMA PRACTICE CARDS

"Never Give Up" 6 x 8". #NANGCA \$2
"A Precious Human Life" 6 x 8". #NAPRCA \$2

These cards have a photo of His Holiness the Dalai Lama and a short teaching by him to motivate us to do the best we can for the dharma. These cards were made by Namgyal Monastery.

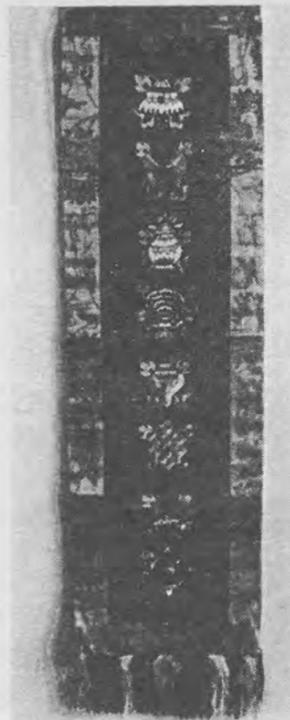


A PRECIOUS HUMAN LIFE
"EVERY DAY, THINK AS YOU WAKE UP
TODAY I AM FORTUNATE TO HAVE WOKEN UP.
I AM ALIVE. LEAVE A PRECIOUS HUMAN LIFE.
I AM GOING TO WASTE IT.
I AM GOING TO USE
ALL MY ENERGIESTO DO ALL OF MYSELF
TO EXPAND MY HEART OUT TO OTHERS
TO ACHIEVE ENLIGHTENMENT FOR
THE BENEFIT OF ALL BEINGS.
I AM GOING TO HAVE KIND
THOUGHTS TOWARDS OTHERS.
I AM NOT GOING TO GET ANGRY,
OR THINK BADLY ABOUT OTHERS.
I AM GOING TO BE HAPPY OTHERS
AS MUCH AS I CAN."
H.H. THE XIV DALAI LAMA



EIGHT AUSPICIOUS SYMBOLS DOOR CURTAIN
#ELAUDO \$45

This curtain has eight panels with an auspicious symbol embroidered in each one. Measures 36 x 70".



LARGE AUSPICIOUS SYMBOL BANNER
Approx. 44 x 13" wide. #LAAUBA \$30

The eight auspicious symbols are embroidered on this banner which also has a brocade border. The auspicious symbols represent the many wonderful qualities of the Buddha.

KARMAPA PHOTOS



5 x 7" color photo #KADLPH \$6
Photo of H.H. Karmapa and H.H. the Dalai Lama shortly after the Karmapa's escape.



5 x 7" color photo #KAPH2 \$6
A recent photo of His Holiness with a warm smile.



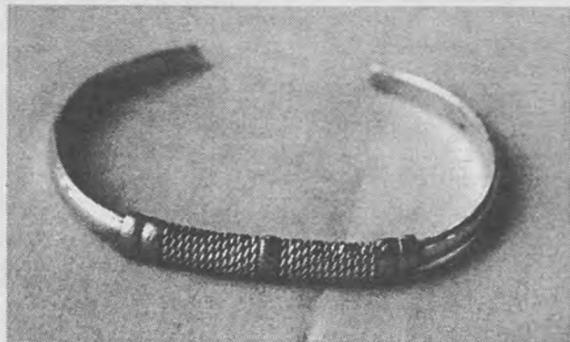
4 x 6" color photo #KAPH3 \$4
This recent photo of His Holiness seated in front of a thangka is direct and striking.



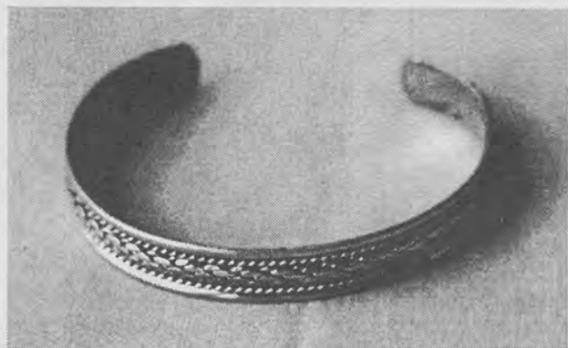
6 x 8" #KAPH \$8
This is a recent photo of His Holiness the 17th Gyalwa Karmapa. Very striking and inspiring. The print is suitable for framing. It comes from India and the edges are not perfect.

NEW DHARMA ITEMS

TIBETAN BRACELETS 3-Metal Designs



1/4" wide, cross-weave bracelet. #CRWEBR \$8



1/2" wide, mostly copper. #COBEBR \$10
3/4" wide, beaded edge bracelet. #BEEDBR \$4

The tri-metal formula is thought to have healing properties and the ability to balance energies. These traditional Tibetan bracelets are crafted from interwoven copper, brass, and nickel. They are attractive, adjustable and functional.



SNOW LION INCENSE BURNER

#SNINBU \$7.00

3 inches in diameter and 1 1/2 inches high, this snow lion incense burner holds a standard stick of Tibetan incense. Made in Kathmandu by Tibetans.



PRAYER WHEEL

#PRWH \$30

Authentic Tibetan prayer wheel consisting of a hollow cylindrical body engraved with the Mani prayer. It is approx. 9" long and is filled with the Om Mani Padme Hum prayer. The cylinder of the wheel is rotated in the same direction as the sun, and each turn is the equivalent of a reading of the prayers enclosed within.

SINGING BOWLS

These singing bowls are made in Nepal from a hand worked alloy, and picked by us for sound quality. We have different sizes listed here and they all come with strikers.

8 3/4" in dia. with thick wall.

#SIBO9 \$120

8" in dia. with thick wall.

#SIBO8 \$100

7" in dia. with thick wall.

#SIBO7 \$80

6 1/2" in dia.

#SIBO5 \$55

6" in dia.

#SIBO6 \$60

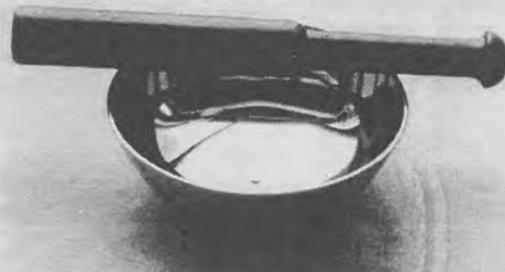


SINGING BOWLS

5 3/4" singing bowls with smooth finish and excellent sound. Comes with striker.



Shiny brass singing bowl.
#BRSIBO \$48.00



Copper singing bowl with eternal knot on bottom and Tibetan design on side.
#COSIBO \$48.00

MUSIC & CHANTS



IN A DISTANT PLACE

by Nakai, Eaton, Clipman, and Nawang Khechog. 69 min., CD. #DIPLCD \$16

The sweet voices of the Native American flutes of Carlos Nakai and the Tibetan flutes of Nawang Khechog blend together with harp and guitar to musically explore the worlds of Native America and Tibet.



LAMA CHOPA: A Buddhist Tantric Celebration

by the monks of Drepung Loseling Monastery. 56 min. CD. #LACODD \$16

Monks of Drepung Loseling Monastery based in Atlanta recorded these sacred chants. These selections are clear and the studio quality is excellent. Although the Lama Chopa is a single piece, it is composed of 14 sections. It begins with arousing the inner meditative mind of the performer and the invocation of the forces of goodness from the ten directions. It then goes on through the stages of worship and meditation, and eventually concludes with a dedication to world peace. This ritual was written by the First Panchen Lama.



MEDICINE BUDDHA PUJA

by the Monks of Gaden Jangtse. 60 min. CD. #MEBUPU \$16

This is a fund-raiser for the Gaden Jangtse Monastery. Seven monks chant the prayers of the Medicine Buddha and the various forms of the Medicine Buddha which helps establish a connection with the healing Buddha. On the CD is printed the Medicine Buddha mantra in English and Sanskrit, and as the CD spins, prayers are sent into the universe.

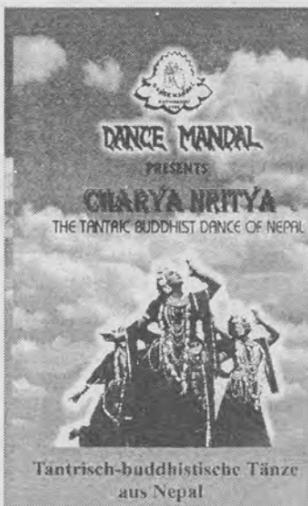


SKY TREASURE

by Techung and Kit Walker. 56 min., CD. #SKTRCD \$16

Techung has a classic Tibetan singing voice. These arrangements with Kit Walker feel traditional and sound beautiful.

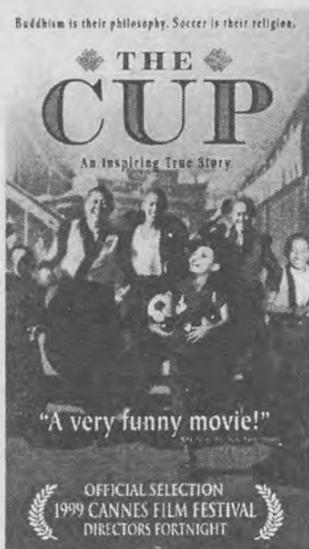
NEW VIDEOS



TANTRIC BUDDHIST DANCE OF NEPAL

by Dance Mandal & Prajwal Ratna Vajracharya. Video plus description of dances. #TABUDA \$29.95

Tantric Buddhist dances are one of the religious disciplines of the Buddhist priests (Vajracharyas) of the Kathmandu valley. The Vajracharyas of Nepal have performed these dances secretly as part of their meditation, rituals and celebrations for over a thousand years. In each dance, the dancer becomes an embodiment of the particular deity. Here are 18 dances including those of: Manjushri, Five Buddhas, Avalokiteshvara, Vajrayogini, Arya Tara, Simhamukha, Mahakala, Kurukulla.



THE CUP

written and directed by Khyentse Norbu. 94 min. #CUP \$19.98

Now you can own *The Cup*, an inside look at life in a Tibetan monastery whose youth have soccer fever. Inspired by true events, *The Cup* follows two young Tibetan boys, Palden and Nylma, who escape hardship and danger in Tibet to become monks in Bhutan. The World Cup Final creates a stir in the monastery as the boys sneak out to watch the play. The cast is mainly members of the Chokling Monastery—a true to life adventure, a monastic thriller.



DALAI LAMA: The Soul of Tibet

by A&E's Award Winning Series, Biography. 50 min. video. #DALASO \$16.95

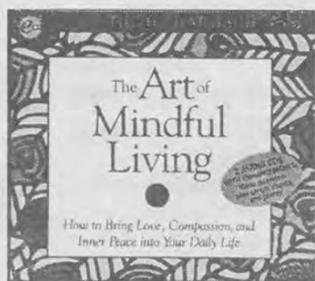
If you want the best biography of the Dalai Lama, with amazing film of old Tibet and the 13th and 14th Dalai Lamas (in Tibet), that gives the historical context of his life and covers all the major events since his exile—this is the video for you! We are impressed to see so much rare historical footage. There are excellent interviews with His Holiness, John Avedon, Richard Gere and others.



THE LION'S ROAR: The Life and Times of H. H. Rangjung Rigpe Dorje, the 16th Karmapa

produced by Centre Productions. 50 min. video. #LIROV \$29.98

The Lion's Roar is a magnificent work—dramatic, moving, richly colorful in both sound and sight. It depicts the life and times of one of Tibetan Buddhism's most respected leaders. The Tibetan tradition of enlightened reincarnation began in the 8th century with the Karmapa lineage and continues to this day. Karmapa, the Black Hat Lama of Tibet, has been honored as a Living Buddha in his seventeen successive incarnations. The coming of the first Karmapa fulfilled a prophecy made by the Buddha that this emanation of Compassion would appear in the world in order to alleviate the sufferings of humanity in the Dark Ages of materialism.



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

by Thich Nhat Hanh. Two cassettes, 3 hrs. #ARMILI \$18.95, Two CDs (PC or MAC), #ARMICD \$24.95

Meditation master Thich Nhat Hanh offers his practical teachings about how to bring love and mindful awareness into our daily experience. Kind, purposeful, and illuminating—here is an abundant treasure of traditional *gathas* (teachings) that unify meditation practice with the challenges we face in today's world. Enhanced features include Vietnamese music from Plum Village, video footage of Thich Nhat Hanh on mindfulness, and a text interview with the author, songs, chants, and poetry from Thich Nhat Hanh and Sister Chan Khong.

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



THE JEWEL TREE OF TIBET

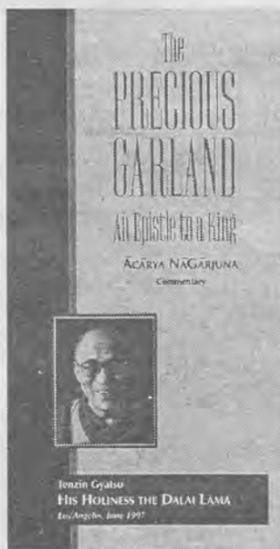
by Robert Thurman. 6 cassettes, 9 hours, study guide, vinyl binder. #JETRTI \$59.95

Tibetan Buddhism is a "Wish-fulfilling gem tree" that offers the gifts of enlightenment and happiness to all who seek it. Now, in twelve detailed sessions, listeners have the opportunity to join acclaimed scholar and practitioner Robert Thurman to learn the core teachings of this vast lineage. Program includes meditation instruction and other traditional practices.



Win a FREE TRIP to Tibet and Nepal.

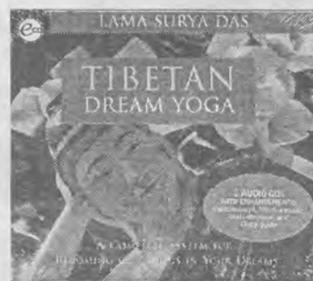
See page 19 for details.



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

by H.H. the Dalai Lama; translated by Thubten Jinpa. 6 cassettes in vinyl case. #PRGATA \$49.95

A commentary on Nagarjuna's *Precious Garland* given in Los Angeles 1997. He focuses on the first chapter but includes overviews of the other four and elaborations on important sections. Also includes a small booklet with translations of a popular praise to Nagarjuna, *The Light of Madhyamika* and a prayer from the *Precious Garland*.



TIBETAN DREAM YOGA: A Complete System for Becoming Conscious in Your Dreams

by Lama Surya Das. 3 hrs., 2 cassettes, 25 pp. study guide. #TIDRYO \$18.95; 2 CDs, #TIDRCD \$24.95

During his 30 years of study with the lamas of Tibet, Surya Das learned firsthand how anyone can use these exercises and meditations to become conscious within the dream state—and thereby accelerate spiritual development. He also teaches many yogic dream techniques to help enhance problem solving and creativity, overcome our deep-rooted fears and false beliefs, and free ourselves from harmful habits.

NOTE: The CD-ROM format enhanced CDs containing audio, music and video clips are meant to be played on your computer, using an internet connection, speakers and Real Player programs, which are free for downloading.

ON SALE WHILE THEY LAST!

AUDIO TEACHINGS ON SALE



ETHICS FOR THE NEW MILLENNIUM

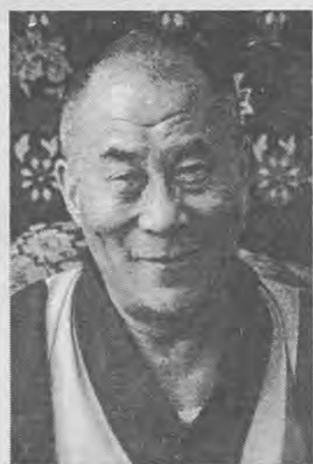
by H.H. the Dalai Lama, read by B.D. Wong. 2 cassettes, 3 hrs. #ETNETA Was \$18, now \$14.40

The Dalai Lama demonstrates that human beings are better than we think we are, and that a society and a life that cultivate love and compassion are completely within our reach. If enough people operate from the understanding of their original purity, a global revolution of peace will ensue.

BUDDHA DHARMA IN THE WEST

with H.H. Gyalwa Karmapa, Leslie Kawamura, Lama Lodo, Sister Palmo, Lama Gomang Khen, Lama Kunga, Brian Cutillo et al. 4 cassettes. #BUDHWE Was \$30, now \$24.00

These four hours of recordings feature some of the leading Buddhists from around the world—an excellent overview of Tibetan Buddhism as well as other Buddhist approaches.



THE STAGES OF MEDITATION—GOM RIM BAR PA

by H. H. the Dalai Lama. 7 audio cassettes. #GORIT Was \$85, now \$68.00

The Gom Rim Bar Pa (The Stages of Meditation) was written by Kamalasila to be a meditation handbook for Mahayana Buddhism. The Dalai Lama gives his own commentary. 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. (Please note that tape 2, side 2 was to have contained the initiation of Avalokiteshvara. Thubten Norbu, the Dalai Lama's brother requested that the sound be left off this one side because the initiation was only for those present.)

DHARMA WISDOM

interview with Kalu Rinpoche. 1 cassette. #DHWI Was \$9.95, now \$7.96

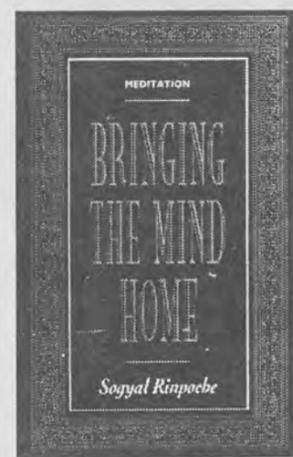
Rinpoche speaks to the relevance of Buddhist principles in modern contemporary life. His simplicity, clarity and directness provide a thoughtful and enheartening message for the spirit.

AUDIO TEACHINGS BY LAMA SOGYAL RINPOCHE

DISCOVERING THE TOOLS FOR HEALING YOURSELF

by Lama Sogyal Rinpoche. 1 cassette. #DITOTA Was \$10, now \$8.00

The practice of meditation is an adventure that brings healing.



MEDITATION: Bringing the Mind Home

by Lama Sogyal Rinpoche. 1 cassette. #MEBRT Was \$10.99, now \$8.79

Through examples and stories, Sogyal Rinpoche conveys a feeling and a personal experience of the practice of meditation.

RIGHT VIEW: Living Your Dying

by Lama Sogyal Rinpoche. 1 cassette. #RIVI Was \$9.95, now \$7.96

Seeing death as a mirror of life reflective of all the numerous changes which occur during daily living underscores this insightful teaching. Letting go spontaneously, laughing with life, releasing egoic identity, and living with clarity—these increase as we more deeply understand death and dying.

TAMING THE MIND

by Lama Sogyal Rinpoche. 1 cassette. #TAMI Was \$9.95, now \$7.96

In the midst of a busy life you can remain calm and clear through the practice of mindfulness. Here Rinpoche reveals ways to awaken with meditative methods.

THE BASIC ATTITUDE OF HEALING AND WORKING WITH EMOTIONS

by Lama Sogyal Rinpoche. 1 cassette. #BAATTA Was \$9, now \$7.20

Whether we experience the events and circumstances of our life as either pleasant or unpleasant depends upon how our mind perceives them. It is possible to bring peace and happiness to our mind by changing our perception.

THE RICHNESS INSIDE

by Lama Sogyal Rinpoche. 1 cassette. #RIINTA Was \$9, now \$7.20

It is important to learn to love yourself. This teaching shows you how to take care of yourself and become your own guide.

TURNING SUFFERING INTO ENLIGHTENMENT

by Lama Sogyal Rinpoche. #TUSUEN Was \$9.95, now \$7.96

Everyone experiences some form of suffering in varying degrees. Rinpoche shows us how to alleviate pain and actually transform it into a tool to develop clarity of minds.

UNIFYING MEDITATION AND COMPASSION

by Lama Sogyal Rinpoche. 1 cassette. #UNMETA Was \$9, now \$7.20

The three methods of meditation presented in *The Tibetan Book of Living and Dying* can be brought together and combined with practices of compassion and devotion to form a complete practice.



UNTAGLING OUR EMOTIONS

by Lama Sogyal Rinpoche. 1 cassette. #UNEM Was \$9.95, now \$7.96

So often our emotions seem muddled and problematic, and instead of feeling emotionally fulfilled we feel upset. How to break the cycle of emotional frustration? Rinpoche leads us through our emotional debris, and shows us how to experience love, peace and emotional fulfillment.

WHERE SAMBARA ENDS AND NIRVANA BEGINS

by Lama Sogyal Rinpoche. 1 cassette. #WHSATA Was \$9, now \$7.20

Authentic spiritual practice begins at the border where samsara ends and nirvana begins—at that moment when we turn the mind inward.

The Snow Lion Internet Shop
www.snowlionpub.com



AUDIO TEACHINGS BY PEMA CHODRON

Were \$10, on sale for only \$8 (while they last)

BE GRATEFUL TO EVERYONE

by Pema Chodron. 1 cassette. #BEGREV

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

EMPTINESS AS GOOD NEWS: The Practice of the Heart Sutra

by Pema Chodron. 1 cassette. #EMGOTA

EQUANIMITY IS NOT DETACHMENT

by Pema Chodron. 1 cassette. #EQNODE

Practitioners often use meditation to avoid experiencing their feelings. Pema gives a new practice to stay with feelings and use them on the path.

GENEROSITY IS LETTING GO OF HOLDING ON TO YOURSELF

by Pema Chodron. 1 cassette. #GEISLE

HOLDING ON TO ANY TRUTH BLOCKS WISDOM

by Pema Chodron. 1 cassette. #HOANTR

IDIOT COMPASSION is alleviating your own discomfort with another's pain

by Pema Chodron. 1 cassette. #IDCO

This tape helps the development of compassion and personal boundaries.

MEDITATION IS NOT ABOUT FEELING GOOD

by Pema Chodron. 1 cassette. #MENOFE

MEDITATION IS NOT ABOUT GETTING IT RIGHT

by Pema Chodron. 1 cassette. #MEISNO

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

NEAR AND FAR ENEMIES OF THE SIX PARAMITAS

by Pema Chodron. 1 cassette. #NEFATA

TAKING THE NEGATIVITY OUT OF DISCIPLINE

by Pema Chodron. 1 cassette. #TANEOU

THE BIG SQUEEZE II: Working with the Edge

by Pema Chodron. 1 cassette. #BISQTA

THE PARADOX OF THE CESSATION OF SUFFERING

by Pema Chodron. 1 cassette. #PACESU

THREE KINDS OF LAZINESS

by Pema Chodron. 1 cassette. #THKILA

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

PHOTOS of the young H.H. THE KARMAPA Was \$15, now \$6.00

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



With Younger Brother. #HHKA60



Wearing Gampopa Hat. #HHKA59



Wearing Circular Hat. #HHKA14

POSTCARDS



HHDL w/Ling & Trijang Rinpoche Card

#TU30 Was \$1, now \$5.50

The Dalai Lama is pictured with his senior and junior tutors.



Tanks in Lhasa Card

#TU42 Was \$1, now \$5.50

POWER OF TEN PLAQUE

#KAMAPO Was \$30, now \$18.00

This wall or shrine table plaque measures 7 1/2" high by 6" wide. It has a gold face with the Kalachakra Mantra beautifully enameled in color mounted on mahogany stained wood. A well-made item.



GESAR OF LING PRAYER FLAG

32" x 42" high. #GELIPR Was \$35, now \$28.00

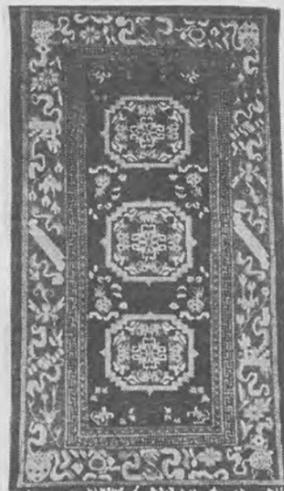
This white flag with blue trim has Gesar of Ling with auspicious symbols and animals and many mantras. It also has a place for a flag pole to side into it. We like the way it looks.



TIBETAN CARPETS

Regular price \$350, on sale for \$262.50

These carpets are traditional, hand-woven, 60 knot, thick mountain wool, made by Tibetans in Nepal. They have the 3 floral medallion design which represents the natural purity of acts of body, speech and mind. These fine carpets come in two basic color backgrounds—red and blue.



Red Tibetan Carpet. #RETICA



Blue Tibetan Carpet. #BLTICA

DEITY PHOTO PRINT Yamantaka Solitary Hero

8 x 10". #YASOHE Was \$35.00, now \$28.00

This is a photo print image of Yamantaka painted by Kay Komito. It is iconographically accurate and alive with color. Above Yamantaka is represented the Dalai Lama, Tsongkhapa, and Denma Locho Rinpoche.



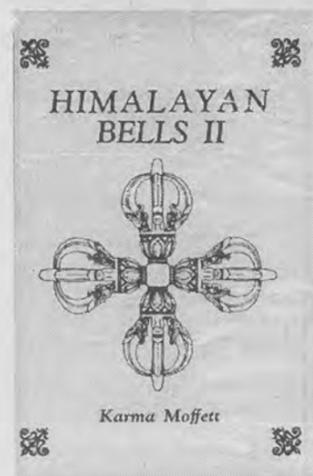
SACRED MUSIC AND CHANTS



CHENREZIK

Produced by the Karma Kagyu Institute in Woodstock, chants by Tenzin Chonyi, Lekshey Chonyi, Pema Chodron, Greg Eakin. Cassette. #CHT Was \$12, now \$9.60

Some selections: Mahamudra Lineage Prayer, Chenrezik Sadhana, Amitabha Sadhana, Seven Verse Prayer of Guru Rinpoche, Calling the Guru From Afar, Long Life Prayer for H.H. Gyalwa Karmapa's Lineage Holders, Long Life Prayer for Khenpo Karthar Rinpoche, Praise to the Buddha Activity of the Gyalwa Karmapa.



HIMALAYAN BELLS II

by Karma Moffett. Cassette. #HIBE Was \$10, now \$8.00

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

CHÖ

by Choying Drolma & Steve Tibbetts. Cassette. #CHO Was \$12, now \$9.60

Choying Drolma is a member of Nagi Gompa, a nunnery in the foothills of the Himalayas. She chants with the gentle melodic background of Steve Tibbetts' guitar. Proceeds from the sale of Chö go to purchase a solar heating system for Nagi Gompa's water supply.



Choying Drolma and Steve Tibbetts Chö



HIMALAYAN BOWLS I
by Karma Moffett. Cassette.
#HIBO1 Was \$10, now \$8.00

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



IN SEARCH OF HAPPINESS: Invocations of the Sakya School of Tibetan Buddhism
by the Ngagpas Monks of Sakya Tashi Ling. 55 min., CD.
#SEHACD Was \$15.98, now \$12.78

Chants by the male and female Ngagpa resident monks of Sakya Tashi Ling including lineage prayers, long life prayers to H.H. Sakya Trizen, offering the mandala, parting from the four attachments, and Amitayus-Hayagriva. Composer Abelardo Oquendo created music for each prayer in a way that honors the traditional aspects of the chants yet adds to their beauty.

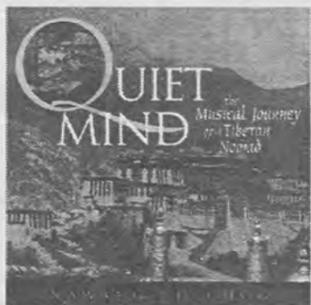


MAHAKALA DAILY PRACTICE
by Bardor Tulku Rinpoche, Tenzin Chonyi, and the retreatants and students at Karma Triyana Dharmachakra Monastery. Cassette, 88 min.
#MADAPR Was \$12, now \$9.60

This tape is longer than the Mahakala Chants CD—it contains more of the ritual.

MUSICAL HIGHLIGHTS FROM KHEN LOB CHÖ SUM
by Ngagjur Nyingma Institute and Palgyul Namdroeling Monastery. Cassette. #MUHI Was \$10, now \$8.00

This is a wonderful tape with mostly clear solo vocal singing (in Tibetan) of the songs of the lives of Padmasambhava, Shantarakshita, and King Trisong Detsen.



QUIET MIND: The Musical Journey of a Tibetan Nomad
by Nawang Khechog. Cassette.
#QUMI Was \$9.98, now \$7.98

Born of Tibetan nomads, Nawang Khechog discovered a deep affinity with the bamboo flute in early childhood. His gentle flute explorations are music as meditation.



RHYTHMS OF PEACE: Bamboo Flute, Didgeridoo, and Harmonic Chanting
by Nawang Khechog. Cassette.
#RHPE Was \$10, now \$8.00

The meditative sounds of Nawang Khechog. This is an otherworldly masterpiece that uses soothing melodic textures to explore the inner stillness.



SACRED HEALING CHANTS OF TIBET
by the monks of Gaden Shartse Monastery. Cassette. #SAHECT Was \$9.95, now \$7.96

"Listening to this musical program confers healing benefits. The compositions are sacred, significant parts of colorful, elaborate healing ceremonies which magically open up consciousness." —Lobsang Rappay



SACRED MUSIC, SACRED DANCE FOR PLANETARY HEALING

Monks from Drepung Loseling, text by Glenn H. Mullin and Damdul Namgyal. Cassette.
#SAMUC Was \$12, now \$9.60

Ten vocal and instrumental pieces exemplifying three types of music: vocal pieces typical of the chanting done in Loseling's assembly hall; pieces combining vocal and instrumental elements; sacred dance music. Some of the selections: The Black Hat Dance, Offering of the Universe, A Propitiatory Prayer to Palden Lhamo, A Call to the Spirits of Tibet.



SACRED TIBETAN CHANTS FROM THE GREAT PRAYER FESTIVAL

Monks from Drepung Loseling, text by Glenn H. Mullin and Damdul Namgyal. Cassette.
#SATIC Was \$12, now \$9.60

Five historic sacred chants from the Monlam Chenmo, the commemoration of Shakyamuni Buddha's public display of miracle powers. Contains five pieces: A Crown Ornament for the Wise, a verse dedicated to Tara by the First Dalai Lama; Prayer to the Victorious Masters, hymn to the various incarnations of Avalokitesvara by the First Panchen Lama; Until Supreme Illumination, Lama Tsongkhapa's prayer for the attainment of Amitabha's Pure Land; From Here to Enlightenment, First Panchen Lama's prayer to achieve enlightenment for the sake of others; A Mystical Biography, the mystical experiences of Lama Tsongkhapa are praised by the founder of Drepung Monastery.



SHOWER OF BLESSINGS: Mantras, Chants, and Music from Some of the Great Contemporary Masters of Tibetan Buddhism

by ZAM on behalf of Rigpa. CD, 65 min., 26 pp. booklet. #SHBLT Was \$10.95, now \$8.76

Contains 24 selections of sacred Tibetan chants and music gathered over a 20 year period. These prayers and mantras are sung in the traditional way, and the booklet contains both the Tibetan text and an English translations for each of the practices. Some of the best known mantras and practices are here, as are the voices of Sogyal Rinpoche, Chagdud Tulku Rinpoche, Nyoshul Khen Rinpoche, and Khandro Tsering Chodron. An excellent guide for hearing and practicing these prayers.



SONGS OF LIBERATION
by Ganden Jangtse Monastic Choir. Cassette. #SOLI Was \$10, now \$8.00

The Ganden Jangtse monks have recorded these chants: Musical Procession, Praise to Lord Buddha, Homage to Je Tsong Khapa, Offering to Guyasamaja, Invocation and Offering to 6-Armed Mahakala, Victory of Goodness and the Awakened Mind. This is a fund-raiser for Tibetan schools. For information regarding this project, contact Thupten Dadak, Heart of Tibet, 612-822-3535.



SONGS OF THE JATAKA TALES

by Penny Nichols and members of the Karma Kagyu Institute. CD. #SOJATC Was \$20, now \$16.00
Cassette. #SOJATA Was \$12, now \$9.60

These lively songs for children tell the tales of Lord Buddha's previous lives, lessons learned and compassionate deeds performed.



SOUNDS OF PEACE: Bamboo Flute & Didgeridoo
by Nawang Khechog. Cassette.
#SOPE Was \$10, now \$8.00

This spontaneous music captures the feeling and peace of the mountains of Tibet.



Win a **FREE TRIP** to Tibet and Nepal.

You can enter every time you place an order. See page 19 for details.

THE GYUTO MONKS: Freedom Chants
Cassette. #GYMOFR Was \$12, now \$9.60

Grateful Dead percussionist Mickey Hart recorded these Gyuto Monks' sacred chants. The monks perform chants of Yamantaka and Mahakala, accented by cymbals, horns, drums and bells. Also included are musical offerings by Philip Glass, Mickey Hart and Kitaro recorded live at the Cathedral of St. John the Divine in NYC.



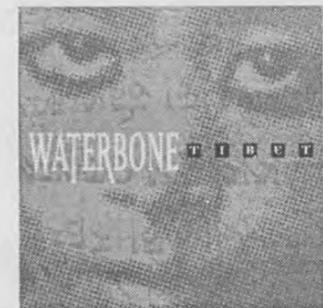
THE VAJRA GURU MANTRA
chanted by Chagdud Tulku Rinpoche, Khandro Tsering Chodron, Sogyal Rinpoche and the Rigpa Sangha. Cassette, 65 min.
#VAGUMA Was \$10.95, now \$8.76

Contains four different chants of the Vajra Guru Mantra. It also includes, for each chant, a track of continuous chant lasting approx. 10 min. which is helpful for meditation.



TIBET IS NEAR: Sacred Music of Ganden Jangtse
Cassette. #TINE Was \$10, now \$8.00

Selections include: Homage to Tsong Khapa, Receiving the High Teacher, Purification, Mandala Offering, Invitation to Palden Lhamo, Offerings to Palden Lhamo, Praises to White Tara, and A Prayer for Peace.



TIBET/WATERBONE
by D. Kendall Jones, Jimmy Waldo, David Evans. Cassette, 62 min. #TIWAT Was \$10, now \$8.00

Tibet began as a basic motif composed by D. Kendall Jones. It slowly found its way through the clouds, lifted its arms to the heavens and became a symphony of beauty and rhythm transfused with crystal chants of monks, the jubilant choruses of Nepali and Tibetan children singing traditional hymns along with horns, drums, and flutes—the harmonic heartbeat of a place of pristine holiness and pleasure. Tibetan electronica.



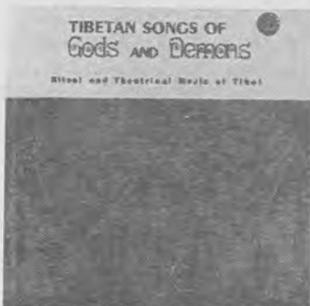
TIBETAN HORN
by Phil Thornton & Steven Cragg.
Cassette. #TIHOT Was \$12, now \$9.60

A kaleidoscope of incredible musical invention that compels the listener along a journey of inner awakening from Himalayan mountain monasteries to the holy lands of India. An authentic, outstanding experience of creative sound and deep harmony.



TIBETAN SACRED TEMPLE MUSIC: Eight Lamas from Drepung
Cassette. #SATEDR Was \$10, now \$8.00

A powerful collection of Drepung Loseling sacred temple music. The chants and music are prayers which invoke Buddhist deities for healing and transformation. In addition to overtone chanting, the monks also perform beautiful midrange chanting and play traditional Tibetan temple instruments creating haunting and mystical effects.



Tibetan Songs of Gods and Demons
Produced by Stephan Beyer

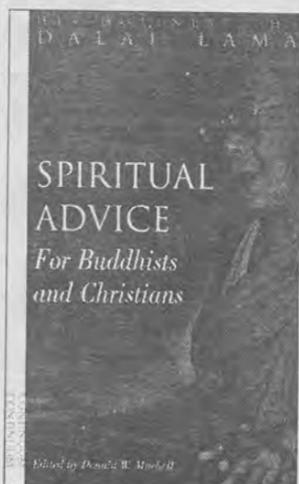


Lyricord
LLCT 7291

TIBETAN SONGS OF GODS AND DEMONS: Ritual and Theatrical Music of Tibet
produced by Stephan Beyer. Cassette, 40 min. #GODE Was \$12, now \$9.60

This recording contains the hymn in praise of the Goddess Tara, Chod, Milarepa song, songs of guru devotion, The Tale of Lotus Blazing Light, Gesar and His Magic Slingshot.

BOOKS ON SALE



SPIRITUAL ADVICE FOR BUDDHISTS AND CHRISTIANS
by H.H. the Dalai Lama, ed. by Donald Mitchell. 96 pp. #SPADBU Was \$10.95, now \$6.57

The Dalai Lama shares his understanding of the practice of prayer and meditation in spiritual life, the stages of spiritual development, the role of the teacher and the community, the goals of personal and social transformation. These teachings occurred at Gethsemani Abbey, Kentucky, at a meeting of Christian and Buddhist monks and nuns who came together to discuss their spiritual life.



BUDDHISM PLAIN AND SIMPLE: The Practice of Being Aware, Right Now, Every Day
by Steve Hagen. 163 pp., cloth. #BUPLSI Was \$16.95, now \$11.87

When the Buddha was asked to sum up his teaching in a single word, he said, "Awareness." He taught how to see directly into the nature of experience, to be in touch with what is actually happening. It is not about belief, doctrine, formula or tradition. It is about freedom of mind. This book offers a straightforward look at Buddhism.



WHITE CRANE: Nangma and Toesche, Light Classics of Tibet
by Loten. CD w/booklet, 68 min. #WHCRCD Was \$17.98, now \$14.38

These songs express the heartfelt emotions of the Tibetan people. Their elegance and charm evoke the lost world of ancient Lhasa, Tibet. Nangma means "insiders" and these pieces were originally performed by Tibetan aristocrats, exclusively for themselves. Toesche are songs of the upperland. These light classics are her sung by Loten, a Tibetan from Dharamsala, with an ensemble of four instruments: a Dranyen (six-stringed lute), Piwang (two-stringed fiddle), Gyuemang (dulcimer), and Threling (transverse flute).

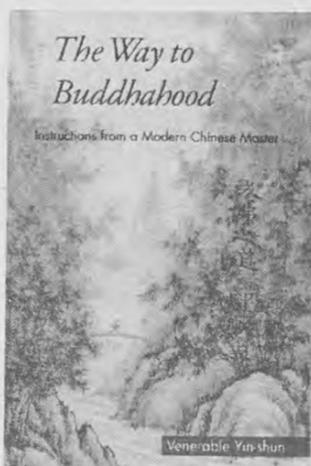


BRANCHING STREAMS FLOW IN THE DARKNESS: Zen Talks on the Sandokai
by Shunryu Suzuki, ed. by Mel Weitsman & Michael Wenger. 197 pp., cloth. #BRSTFL Was \$22.50, now \$15.75

The Sandokai addresses the question of how the oneness and the multiplicity of things coexist. Through the poetry of knowing and doing, Shunryu Suzuki points out a path of practical wisdom in a voice so close it awakens the inner experience of the interdependence of existence, opens the ears to hear its harmony of difference and sameness, and awakens a willingness to be true to its mystery. Suzuki Roshi is well known for his *Zen Mind, Beginner's Mind*.

CHANGE YOUR MIND: A Practical Guide to Buddhist Meditation
by Paramananda (John Wilson). 184 pp. #CHMI Was \$16.95, now \$10.17

Provides essentials for developing a realistic daily practice—focusing on mindfulness of breathing and loving-kindness, which gradually nurture unshakable confidence and warm concern for others. Colorfully illustrated with stories and tips from the author's experience as a meditator and teacher.

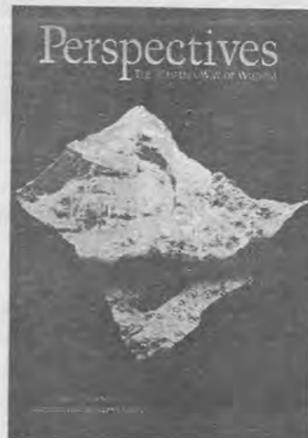


THE WAY TO BUDDHAHOOD: Instructions from a Modern Chinese Master
by Venerable Yin-shun. 416 pp. #WABU Was \$19.95, now \$11.97

Drawing especially on the Madhyamaka tradition of Nagarjuna, Candrakirti, and Tsongkhapa, the Ven. Yin-shun presents the essentials of Buddhist thought that also embrace the modern world.

LIVING WISDOM: Revisioning the Philosophic Quest
by Anthony Damiani. 269 pp. #LIWIS Was \$15.95, now \$9.57

Contains a series of classes given by Anthony Damiani from 1982 until his passing in 1984. In these classes Anthony offered generous commentary on the "What is Philosophy?" section of Paul Brunton's Notebooks. Anthony Damiani develops Paul Brunton's idea of the philosopher as sage, one who not only knows and experiences insight into the ultimate "truth of things," but also expresses this insight in compassionate action amid the buzzing confusion of the everyday world.



PERSPECTIVES: The Timeless Way of Wisdom
by Paul Brunton. 406 pp. #PE Was \$16.95, now \$10.17

Perspectives offers insight into the essence of East-West spiritual philosophy. Going to the heart of virtually every aspect of the spiritual quest, it offers a balanced, grounded approach to life's spiritual truths. Paul Brunton's writings offer a way to bring Eastern teachings (both Buddhist & Hindu) to the West.

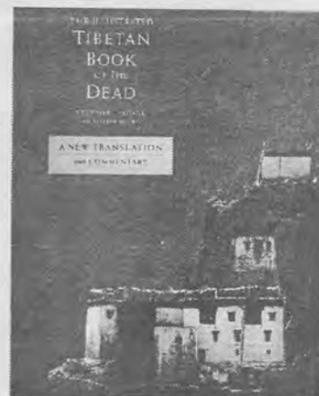


WHISPERED PRAYERS: Portraits and Prose of Tibetans in Exile
by Stephen Harrison, foreword by H.H. the Dalai Lama. 168 pp., 9 x 12", 92 photos. #WHPR Was \$59.95, now \$41.97

Harrison photographed life among the Tibetans with a large format camera. From his interviews with these refugees, riveting tales of extraordinary journeys are skillfully interwoven with their personal revelations. One by one, individuals unfold their inner lives—reminding the reader that life can be difficult and that humility and courage are essential attributes worthy of admiration.

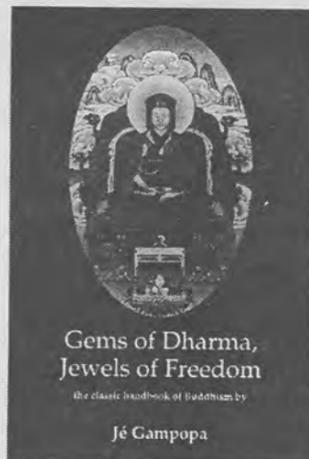
THE BODHISATTVA PITAKA: Its Doctrines, Practices and Their Position in Mahayana Literature

by Ulrich Pagel. 478 pp., cloth. #BODOPR Was \$55.00, now \$40.00
An in-depth study of *The Bodhisattvapitaka*. He outlines the path of the Bodhisattva emphasizing the practice of the six perfections. The author provides historical context and a complete study of the development of early Mahayana thought.



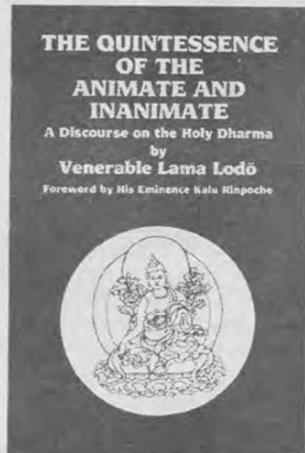
ILLUSTRATED TIBETAN BOOK OF THE DEAD
by Stephen Hodge. 128 pp., 8 x 10", cloth. #ILTIBO Was \$24.95, now \$17.47

A gorgeously illustrated translation of the ancient Tibetan masterpiece by monk-scholar Stephen Hodge. It is not only about death, the knowledge it imparts should guide us through life's constant changes and crises. The goal is to master these endless shifts, to recognize and take advantage of the opportunities that transitions offer.



GEMS OF DHARMA, JEWELS OF FREEDOM
by Je Gampopa, trans. by Ken & Katia Holmes, pref. by Tai Situpa Rinpoche. 319 pp. #GEDH Was \$30, now \$21.00

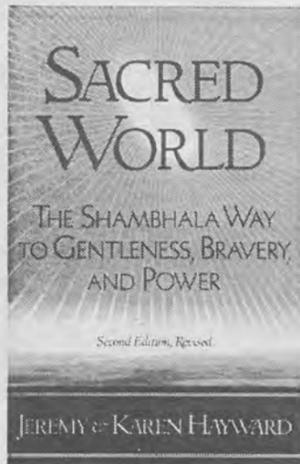
This translation of Gampopa's classic (*The Jewel Ornament*) is a handbook for many Tibetan Buddhists—it provides the quintessential meaning of hundreds of Buddhist scriptures by laying out the path of bodhisattva practice leading to Buddhahood.



THE QUINTESSENCE OF THE ANIMATE AND INANIMATE: A Discourse on the Holy Dharma
by Venerable Lama Lodru, foreword by H.E. Kalu Rinpoche. 239 pp. #QUANIN Was \$12, now \$8.40

An excellent manual on refuge, generating the bodhimind, the six perfections, the guru-disciple relationship, emptiness and the tantric path.

www.snowlionpub.com



SACRED WORLD:
The Shambhala Way to
Gentleness, Bravery, and
Power
by Jeremy & Karen Hayward.
248 pp. #SAWO Was \$15, now
\$10.50

Combining Buddhist mindfulness practice and pre-Buddhist shamanic teachings, Shambhala warriorship training teaches ways to call on powerful, natural energies for personal and collective transformation. It shows how to use everyday situations to unite mind, body and emotions in a harmonious whole. The Haywards are Shambhala program trainers.

**VERSES FROM THE
CENTER: A Buddhist Vision
of the Sublime**

by Stephen Batchelor. 208 pp.,
cloth. #VECE Was \$22.95, now
\$16.07

Nag **SOLD OUT** poetic insights into the nature of reality, the Buddha's enigmatic vision of the sublime, have now been translated and explained by Stephen Batchelor.



**From the Sacred Realm:
TREASURES OF TIBETAN
ART from the Newark
Museum**

by Valrae Reynolds. 264 pp., 146
color & 61 b&w illus., 106 line
drawings and 1 map, 10 x 12",
cloth. #FRSARE Was \$65, now
\$45.50

Ranging from the eleventh to the twentieth century, ritual silk brocade garments, painted leather pieces, ceremonial silver objects, intricately worked ornaments, prayer wheels, and Buddhist paintings and sculpture are all lavishly illustrated. Valrae Reynolds is Curator of Asian Collections at the Newark Museum since 1970. She has written astute descriptions to accompany the art.



**PILGRIM: Photographs by
Richard Gere**
with a foreword by H.H. the
Dalai Lama, an intro. by Rich-
ard Gere and a poem by Patti
Smith. 144 pp., 12 x 13", 64 b&w
photos, map, cloth. #PI Was \$75,
now \$45

An outspoken defender of the Tibetan people, a student and friend of the Dalai Lama, and traveller throughout India, Nepal, Zanskar, and Tibet — Gere's photographs are striking and atmospheric. Reproduced on luxurious, uncoated stock, *Pilgrim* draws the viewer within the aura of this spiritually vital world through the subtle use of light and motion.



THE KATHMANDU VALLEY
photos by Fredrik Arvidsson, text
by Kerry Moran. 240 pp. 160 color
photos, 11 x 11", cloth. #KAVA
Was \$49.95, now \$29.97

A perfect guide to Kathmandu and its environs, where the ancient and the modern live so inescapably side by side. Photos include temples and holy sites, lush landscapes, diverse ethnic groups, architecture, ritual, art, and scenes from everyday life.

**TIBETAN VOICES:
A Traditional Memoir**

photos by Brian Harris, written
& ed. by Heather Wardle, Eliz-
abeth Cass, Iain Marrs, George
Koller. 8 3/4" x 11" wide, 150 pp.,
50 photos. #TIVO Was \$31.95, now
\$19.17

Brian Harris has combined images of Himalayan Buddhist culture with memoir-style accounts of Tibetan elders in India and the West—the photos and text are rich and moving. Royalties are being donated to Seva Service Society, The Tibetan Health Education Organisation, The Nuns Project and Delek Hospital Aid Foundation.



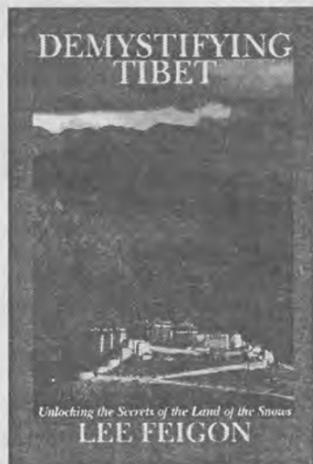
**VISIONS FROM THE FIELDS
OF MERIT: Drawings of Tibet
and the Himalayas**
by Philip Sugden. Signed edition
with 65 locations and studio draw-
ings. #VIFIME Was \$30, now
\$18.00

"For many centuries the arts have played a major role in the spiritual development of the Tibetan people. Over the years, it has been a pleasure to meet artists, like Philip Sugden, who express this understanding in their work. Philip's artwork has been part of an ongoing pilgrimage —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

**BUDDHIST ECONOMICS:
A Middle Way for the
Marketplace**

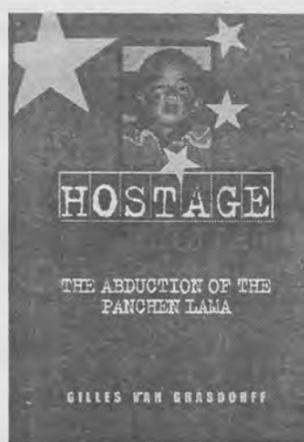
by Prayudh A. Payutto. 102 pp.
#BUEC Was \$14.95, now \$8.97

P.A. Payutto, one of Thailand's foremost Buddhist scholars, challenges the misconception that Buddhism is only for renunciants by outlining an ethically Buddhist approach to economics. Production, consumption and other economic activities are not to be treated as ends in themselves but as means to the ultimate development of individual and social well-being. *Buddhist Economics* provides guidelines for ethically responsible money-making.



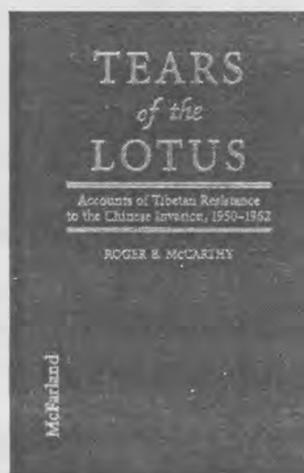
**DEMYSTIFYING TIBET:
Unlocking the Secrets of the
Land of the Snows**
by Lee Feigon. 241 pp., 21
photos and illus., cloth. #DETI
Was \$27.95, now \$16.77

An authoritative and up-to-date view of the history and culture of Tibet. Lee Feigon, chair of the East Asian Studies Dept. at Colby College, examines the country behind the myths to locate the origins of modern Tibet and to sort out its controversial relationship with China. His book brings the Tibetan issues into the mid 90s—a good read.



**HOSTAGE OF BEIJING:
The Abduction of the
Panchen Lama**
by Gilles van Grasdorff, foreword
by Richard Gere. 320 pp., photos,
maps, cloth. #HOBE Was \$24.95,
now \$17.47

A well-researched investigation into the kidnapping of the Panchen Lama. According to Tibetan Buddhist tradition, the Panchen Lama plays a key role in identifying the next incarnation of the Dalai Lama. Shortly after arresting Genden Chökyi Nyima, the Chinese produced their own "Panchen Lama." The author presents fresh insights into the intrigue of Tibet's recent history and the current situation.



**TEARS OF THE LOTUS:
Accounts of Tibetan Resis-
tance to the Chinese Inva-
sion, 1950-62**

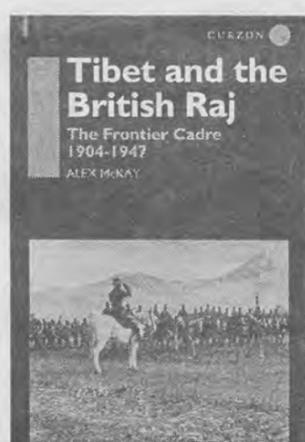
by Roger E. McCarthy. 312 pp.,
14 b&w photos, 3 maps, cloth.
#TELOT Was \$49.95, now \$29.97

As a CIA officer, Roger McCarthy trained members of the Tibetan resistance in the late 1950s. Roger tells the story of the Tibetan resistance, the role of Tibetans who collaborated with the Chinese invaders, the unforgivable Chinese brutalities, excesses, and deceptions, and the sorry role of the Free World—the United Nations and that of Prime Minister Nehru—when Tibet desperately needed help.

THE CULT OF PURE CRYSTAL MOUNTAIN: Popular Pilgrimage and Visionary Landscape in Southeast Tibet

by Toni Huber. 320 pp., 3 maps,
9 halftones, cloth. #CUPUCR Was
\$65, now \$45.50

The Tibetan district of Tsari with its sacred snow-covered peak of Pure Crystal Mountain has long been a major pilgrimage center of symbolic and ritual significance for Tibetans. Toni Huber of Victoria University explores its esoteric and popular ritual traditions. She documents Tibetan life patterns and cultural traditions which have largely disappeared since 1959. Huber analyzes the cultural categories of space, place, and person, and the organization of Tibetan society in relation to them.



**TIBET AND THE BRITISH
RAJ: The Frontier Cadre
1904-1947**

by Alex McKay. 293 pp., cloth.
#TIBR Was \$49.00, now \$34.30

More than one hundred British-Indian officials lived and worked in Tibet during the years 1904-1947. Following Colonel Younghusband's 1903-1904 mission to Lhasa, these officers and their supporting staff were posted in central and southern Tibet, and after 1936-1937, at the British Mission in Lhasa. This groundbreaking work examines the character, role, and influence of a small, distinct, group of Tibetan specialists—diplomatic representatives of the Raj, as well as scholars, spies, and empire-builders, who influenced events in Tibet and shaped our understanding of that land.

TIBET OUTSIDE THE TAR

by Steven D. Marshall and
Susette Ternent Cooke (*The Alli-
ance for Research in Tibet*).
CD-ROM. #TIOUTA Was \$10, now
\$6.00

This unprecedented report contains 2700 pages of text, hundreds of photographs, tables, charts, and maps of the half of Tibetan land submerged under four Chinese provinces. The entire report, complete with images and graphics, has been presented in Adobe's easy-to-use Acrobat Reader software. There is a full search index. Photographic images can be enlarged to reveal startling detail.

"A fantastic tool for research—revealing what is actually happening in Tibet now. Replete with photographic, demographic and political information in a thorough historical framework." —Prof. Jeffrey Hopkins



**TIBET SINCE 1950: Silence,
Prison or Exile**

in collaboration with Human
Rights Watch. 200 pp., 9 x 12",
80 color, 60 duotone photos, cloth.
#TISI50 Was \$40, now \$24.00

Through photographs, history, personal interviews and stories, the impact of Chinese political repression is made clear. Contains rare photos of Chinese crackdowns on Tibetan demonstrations and first-hand accounts from exiles of why they chose to leave. It looks at the past and present damage to Tibetan religious institutions. Includes a discussion of Tibetan prisons by Steve Marshall and a consideration of Tibet as myth and reality by Orville Schell, renowned journalist and China scholar.

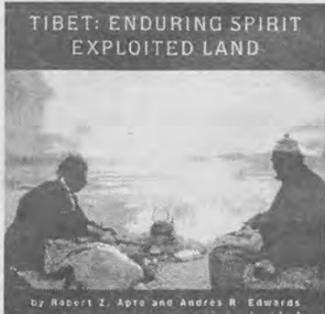
NEPAL

by Kerry Moran. 280 pp., 64
color photos, 15 maps. #NE
Was \$19.95, now \$11.97

Kerry Moran is one of the most knowledgeable travel writers and trekking guides for Nepal. She offers the essential information on travel, visas, accommodation, health, food and bargaining as well as cultural and outdoor adventure opportunities. This is also a very interesting book on Nepal.



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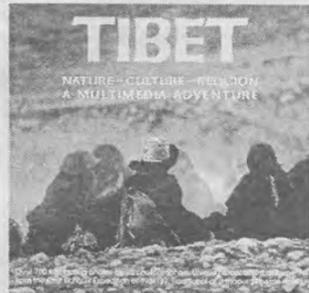
TIBET: Enduring Spirit, Exploited Land
by Robert Apte & Andres Edwards. 192 pp., 48 color photos, 8.5 x 8.5". #TIENSP Was \$29.95, now \$17.97

Shows how the environment of Tibet impacts the culture and presents a compelling picture of Tibet's ongoing ecological struggle which resulted from the Chinese occupation. Photos and descriptions of Tibet's unspoiled wilderness are interwoven with the country's nomadic and farming traditions and the wisdom gathered over the centuries. The overall picture makes it clear that what happens in Tibet has direct bearing on the environmental balance of the world.

SEVEN YEARS IN TIBET
by Heinrich Harrer. 331 pp., 2 maps, 15 photos. #SEYETI Was \$13.95, now \$8.37

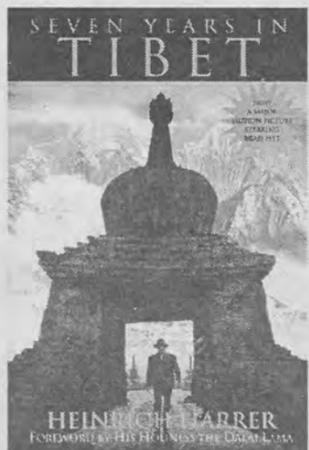
During WWII, Heinrich Harrer, a youthful Austrian adventurer, escaped from an Indian internment camp into Tibet to become a confidant to the young Dalai Lama.

"It tells one of the grandest and most incredible adventure stories I have ever read, compounded of the infallibly exciting elements of mountain climbing, daring escapes, life in secret, forbidden Tibet, and encounters with extraordinary people."
—New York Times Book Review



TIBET: Nature-Culture-Religion, A Multimedia Adventure
CD-ROM. #TINCR Was \$50, now \$37.50

Containing 700 photos of Tibet, this CD is as much fun as it is informative. It covers the geology, geography, climate and flora and fauna of Tibet, the culture (dance, stories, language, traditional life, nomads, festivals, handicrafts), great places to travel and maps, a phrasebook, Buddhism of Tibet, and the history. Created by a team of designers in cooperation with Tibetans and Tibetologists, the proceeds support the Tadra Project for orphanages, schools and hospital in eastern Tibet and to the School for the Blind in Lhasa.



MAP AND INDEX OF LHASA CITY
by Amnye Machen Institute, Centre for Occupied Tibet Studies. #MPINLH Was \$20, now \$16.00

Provides the correct names and exact locations of all monuments, temples, monasteries, schools, hospitals, hotels, shopping centres, various offices of the Chinese Communist occupation administration, etc. In addition to road, street, lane and place names, all the mountains surrounding Lhasa have been delineated with contour lines. A separate main index in both Tibetan and English includes a historical survey of Lhasa and a recollection of the old city by the late W.D. Shakabpa.

ILLUSTRATED MAP OF TIBET
22 x 40". #CUMATI Was \$15, now \$12.00

Full-color artistic cultural map of Tibet showing regional costumes, prominent landmarks and Buddhist monasteries and other religious sites. Excellent printing on heavy paper and laminated. Sales support the Norbulinka Institute in Dharamsala.



MAP OF NEPAL
#MANE Was \$7.95, now \$6.36

This is a road map of Nepal with details of Kathmandu Valley and the city.



LHASA MANDALA POSTER
By Peter Gold, J. Jigme, T.G. Gangzey. 20 x 17". #LHMAPO Was \$5, now \$3.00

This mandala of the region around Lhasa shows major Tibetan sacred sites, monasteries, nunneries, temples, hermitages and holy peaks.

Win a FREE TRIP to Tibet and Nepal.

See page 19 for details.



STATUES

You can select from this current list high quality statues of various deities. These are among the very best that we have seen and we highly recommend them to you. Statues are gilted bronze with gold-painted faces unless otherwise stated. Contact us (call/fax/e-mail/write) for photos of the images that you want. Nearly any photo can be sent over the internet as an email attachment. You can also view them at our website. We can special order statues for you. Let us find what you are looking for.

BUDDHA SHAKYAMUNI
The following statue has painted face:
3" #SMSHST \$60

The following bronze statue has painted face:
8" #RUBUSS \$295

This statue is all gold with painted face:
8" #RUBUSH \$295

CHENREZIG
The following statue has painted face and gold highlights:
8" #RUCH \$295

GREEN TARA
The following statues have painted faces and gold highlights:
8" #RUGRTA9 \$295

MANJUSHRI
Has gold highlights with painted face:
8" #RUMA9 \$295

MEDICINE BUDDHA
The following statue is gold and has a painted face:
8" #RUMEBU \$295

This is a bronze statue with painted face:
8" #RUMEBB \$295

These smaller statues have gold highlights and painted faces:
5" #RUMEB5 \$150
3" #SMMEBU \$60

PADMASAMBHAVA
The following is all gold w/ painted face:
8" #RUPA8 \$250

TSONGKHAPA w/Two Disciples
This set of three statues are fine bronzes with gold plating and painted faces. The statues have traditional robes (hats sold separately.) They are sold as a set. Tsongkhapa is 14" high and his two main disciples are 12" each.
#RUTSST \$2000

WHITE TARA
The following statues have painted faces and gold highlights:
8" #RUWHTA \$295

The following is a superior grade statue with gold highlights and painted face:
8" #RUWHSU \$350

TARA STATUE ROBES
#ROTAST \$40
These are brocaded 2-piece outfits used to cover 8" statues. They tie on with straps.



MEDICINE BUDDHA
8" #RUMEBU \$295

STATUES



WHITE TARA
8" #RUWHSU \$350



MANJUSHRI
8" #RUMA9 \$295



BUDDHA SHAKYAMUNI
8" #RUBUSH \$295



GREEN TARA
8" #RUGRTA9 \$295



TSONGKHAPA w/Two Disciples
#RUTSST \$2000

THANGKAS

Snow Lion offers authentic thangkas painted for religious practice by Tibetans. They are excellent in quality and are properly mounted and brocade for hanging. Please be aware that cheaper imitations on the market have not been properly painted (iconographically and ritualistically).

Our stock is always changing, what is listed below is our current stock as of February, 2001. We can always commission a special image for you—call us for information as to price and availability. Thangkas can be seen at our website (*Contact us for photos, which can be sent through the postal system or as an attachment to email.*)

Size Codes:

M (image 14" x 20", overall 25" x 36") approx.
L (image 17" x 22", overall 30" x 46") approx.
XL (image 24" x 36", overall 34" x 60") approx.

Special Codes:

B = special brocade
XB = extra special brocade
K = has bottom rod with metal knobs

GARAB DORJE
#THSHGA \$395 M

GREEN TARA
#THT11 \$325 M
#THT30 \$325 M

KALACHAKRA
#THKS5 \$950 L XB

MAHAKALA
#THSHMA \$395 (four-armed) MB

MANJUSHRI
#THT6 \$495 M
#THSH3 \$550 LB

TSONGKAPA LINEAGE TREE
#THTSLT \$1,500 LXBK

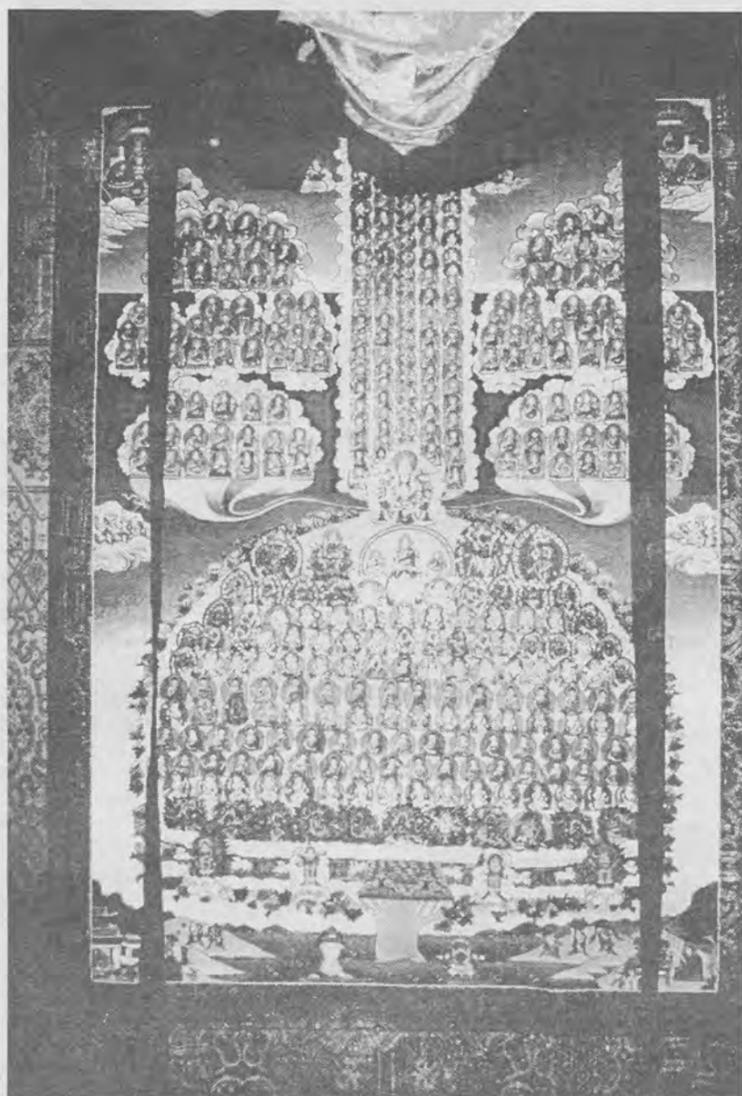
VAJRADHARA
#THT9 \$395 M
#TH93 \$495 M

VAJRAKILAYA
#THSP6 \$495 M

VAJRAYOGINI
#THSP2 \$495 M
#THT14 \$495 M
#THT22 \$495 M



VAJRADHARA
#TH93 \$495 M



TSONGKAPA LINEAGE TREE
#THTSLT \$1,500 LXBK



KALACHAKRA
#THKS5 \$950 LXB



MANJUSHRI
#THT6 \$495 M



GREEN TARA
#THT30 \$325 M

B U M P E R S T I C K E R S

HONK IF YOU DON'T EXIST

HONK IF YOU DON'T EXIST

#HOIFYO \$1.50

Bumper sticker with blue letters on white background.

MY OTHER VEHICLE IS THE MAHAYANA

MY OTHER VEHICLE IS THE MAHAYANA

#MYOTVE \$1.50

Bumper sticker with blue letters on a yellow background.

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Regarding Thangkas

Over the years Snow Lion has been assisting Buddhist practitioners in obtaining thangkas and statues for their personal practice and inspiration.

Unfortunately, in the modern world, thangka painting is threatened by an influx of fake and quite often badly finished paintings. In many popular tourist areas such as Kathmandu and Delhi, these pieces are offered to the unsuspecting buyer as being authentic thangkas. The deities and their colors, proportions and symbols have been assembled and incorporated with little or no regard to traditional religious guidelines. His Holiness the Dalai Lama has frequently pointed out when speaking of these cheap, inaccurate and mass-produced thangkas (created in thangka factories by young Nepali boys), that they do not benefit Tibetans, Tibetan art and culture or sincere Western Buddhist practitioners. They have no religious value because of the lack of religious intent of the artist who painted them. Most of these paintings are merely a haphazard mosaic of improperly painted Buddhist symbols and deities.

Obtaining quality thangkas is not easy. You have to know the artists, and to this end, Snow Lion buyers have made numerous trips to Asia to cultivate relationships with various traditional artists. Over the past two years, Snow Lion has located genuine traditional artists whose work is of superior quality and made it a policy not to deal in cheap, factory-produced, tourist thangkas (which can look authentic or even old to the untrained eye). We deal only in thangkas painted by good thangka painters who genuinely care about the quality of their work.

Our thangkas roughly fall into two categories. We carry superior quality well-painted thangkas, properly mounted in nice brocades, which are generally priced from \$395-\$500. We also carry exquisitely painted museum quality thangkas mounted in silk brocades that generally run \$850-\$1500.

L A T E A R R I V A L

LIKE AN ILLUSION: Lives of the Shangpa Kagyu Master

by Nicole Riggs, foreword by Bokar Rinpoche. 336 pp. #LILL \$26.95

This is the first translation of the biographies of the masters of the Shangpa Kagyu lineage. First recorded by the masters themselves between five hundred and one thousand years ago in Tibet, these colorful and poignant tales have retained their power to inspire and emancipate.

"Simply hearing the life stories of such genuine beings blesses our mindstream. Guided by faith and devotion, our renunciation, compassion, wisdom grow and flourish."—BOKAR RINPOCHE

Like An Illusion

Lives of the Shangpa Kagyu Masters



Nicole Riggs
Foreword by Bokar Rinpoche

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WDC26 Mandala of Vajrayogini	
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GAC108 The 35 Buddhas	
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