Above photo: Tenzin Wangyal Rinpoche

Healing With Form, Energy, and Light: The Five Elements in Tibetan Shamanism, Tantra, and Dzogchen

AN INTERVIEW WITH TENZIN WANGYAL RINPOCHE

BY POLLY TURNER

Many teachings in the Tibetan Bon tradition today are very similar to those found in other major Tibetan spiritual traditions—everything from elaborate visualizations of tantric deities to the simplicities and intimacies of the meditation instructions. Contributing to the richness and depth of the Bon heritage are its shamanic practices, such as healing and soul retrieval, which carry elements of earth, water, fire, air and the spirits that abide there, and which continue to play an important role in Tibetan culture.

According to prominent Bon master Tenzin Wangyal Rinpoche, Bon’s deities, deities, and shamans today offer widely divergent approaches, yet they can be mutually supportive. All of them share at least one common essence: the integral view of the sacrament of the elements—earth, water, fire, air and space.

Tenzin Rinpoche is author of Master of the Natural Mind, The Tibetan Traditions of Yoga and Meditation, and the new Healing With Form, Energy, and Light: The Five Elements in Tibetan Shamanism, Tantra, and Dzogchen.

Rinpoche speaks on his book, and the relevance of the five elements to a person’s spiritual development. Why have you chosen to write a book on the five elements? Sacred means any situation where you encounter something that makes the experience of your self deepest and closest. For example, when lions see a mountain, their experience of themselves fully manifests and the mountain and the lions see a mountain, their experience of the mountain and the lions. For humans the earth is sacred earth, water is sacred water, fire is sacred fire.

The purpose of the book is to show how the sacredness of the elements can be discovered in every dimension of experience. One can experience the sacred in oneself in relation to these elements through connecting, or experiencing, or being. The tantric practitioner experiences energy, and the deities practitioner experiences a quality of alighting in the five pure lights and five pure presences. What would you define sacred in this context? Sacred means any situation where you encounter something that makes the experience of your self deepest and closest. While this text is for academicians, it is also respected as a higher entity and source of healing.

For shamans the earth is sacred earth, water is sacred water, fire is sacred fire, air is sacred air, and space is sacred space. Tenzin Rinpoche is the current throne holder of the Nam Cho tradition in Eastern Europe.

The Five Cho treasures are specifically linked to the current H.H. Penor Rinpoche, one of the strongest beneficiaries of the dharma alive in our time. Terton Migyur Dorje revealed the Nam Cho in the 17th century to the 13th century Chogyal Dawa Orsky and transmitted it to the current Chogyal Dawa Orsky, maestro of the Khampa Cho treasures. Chogyal Dawa Orsky is considered the current H.H. Penor Rinpoche.

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SUMMER NEWSLETTER & CATALOG

SPRING 2002

The “Vast Dharma of Open Space” Comes to Texas

BY ANDREW SMAL

Khyen-Pa Norbu (Peter) Rinpoche, one of the strongest benefactors of the dharma alive in our world today, will bestow the Nam Cho transmissions and empowerments in Austin, Texas. The Nam Cho treasures are specifically linked to the Nyingma school’s Padma Linchini Chogyal Dawa Orsky and to His Holiness Penor Rinpoche (the current throne holder) and are considered the heart transmission of that lineage.

At the request of the Venerable Gyantse Rinpoche, H.H. Peter Rinpoche agreed to give the cycle of initiations. The Nam Cho treasures were revealed to the 13th century Migyur Dorje, and transmitted by penor Rinpoche to the current Chogyal Dawa Orsky, maestro of the Khampa Cho treasures. This transmission is considered the heart transmission of the dharma alive in our time.

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(Continued on page 2)
Tenzin Wangyal Rinpoche shares three examples of simple meditation practices in this article. These simple practices can be practiced anywhere and anytime, and they can help you connect with the sacred energy within you.

DISCOVERING THE SACRED

As you actually retrieve the elements you need, the feeling may not be obvious in the beginning, but it can shift your life. You can see the way you move and the way you do things are different. You may feel more balanced externally, then one connects on a more energetic level. One connects with the external element and internalizes its qualities.

Three Simple Element Practices

When you feel the warmth of the sun on your skin, you feel the fire element. When you hear the sound of the wind, you feel the air element. When you see the deep blue of the ocean, you feel the water element. And when you smell the fresh grass, you feel the earth element.

For example, if you are connect . . .

...
Healing with Form, Energy, and Light
The Five Elements in Tibetan Shamanism, Tantra, and Dozhogchen

The more the spiritual connection to us are happy, the happier our lives. This is true in every level...
practices of lucid dreaming that have the ultimate purpose of attaining state is understood in the context of generating greater awareness for those dreams reflecting karma from one of two general types of dreams. One type is karmic dreams and the other is dreams of clarity. In addition to dreams reflecting karma from our current life, karmic dreams can also be linked to past lives. The other type of dreams are dreams of clarity. Why do we have dreams of clarity? Because everything is in the beginning, has infinite potentiality, that is a quality of the natural mind that we all possess. Sometimes, even if we are not doing a particular practice, a dream of clarity will manifest because we have that nature. If you are doing a particular practice of the mind and becoming more familiar with it, then it will manifest more occasionally, but on a regular basis, you will become familiar with manifestations of dreams of clarity.

You may understand what the theory is and its importance. Now I will explain how you practice it. If you are an agitated person, then before you go to sleep, you can do a little bit 'hershing' to regulate the flow of air and calm yourself. Then you concentrate on a white luminous symbol at the center of your body. If you follow an English "A", it is acceptable. The important thing is that it corresponds in your mind to the sound. It is important that when you see that letter, you automatically know what its sound is. If you do not succeed in concentrating and seeing this A at first, it may be that you do not know how to visualize. Try writing it on a piece of paper, put it in front of you, and stare at it for while. Close your eyes and the A will appear before your mind immediately. In this way you will get a more precise image. So, try to concentrate on these symbols, put them in front of you, and face them for while. Close your eyes and the A will appear.

The most important point is that you relax, and thus you fall asleep. Relaxing does not mean you drop the A or that you give it up. You retain a sense of its presence, and your body is aware of this presence but it is very useful to put a picture or a sign of this presence in the center of your body. You keep this presence and concentrate on it. When you know what it is; perhaps they will think it is a piece of art. You, however, should practice only the special instructions you receive from your master. By contrast, in Dzogchen we generally do the visualization of the white A, as described above, for the purpose of coordinating the energy. We visualize the white A at the center of the body. After having transferred this white, however, we slowly relax. We relax slowly but completely whenever we do this visualization so as not to have tension. If we do not relax completely, we will be unable to sleep. We must spontaneously manifest the white A without thinking, without creating, and then retain it or the aignment. In order to remain yourself to visualize this white A and to do the Dzogchen practice of the night, it is difficult for you, and you have had more experiences doing tantric style dream practice, and you have had an instruction or a particular deity. Then perhaps it would be useful for you to continue with your tantric practice. For example, if you do the practice of Vajrakila, then upon falling asleep, you should try to visualize a very big Vajrakila at the center of your body. We call this mala yahari, which means 'mudra manifestation.' You keep this presence and continue your sleep. There are other visualization practices similar to the visualization in Dzogchen practice. For example, you might visualize Vajradhara as the union of all of your past and present and manifest this visualization in the center of your body. You would keep the presence of this visualization, relax, and slowly, slowly go to sleep. Because there are tantric exercises, you should practice only the special instructions you receive from your master.

DREAM YOGA and the Practice of Natural Light

When we start to dream, as previously mentioned, we may have one of two general types of dreams. One type is karmic dreams and the other is dreams of clarity. In addition to dreams reflecting karma from our current life, karmic dreams can also be linked to past lives. The other type of dreams are dreams of clarity. Why do we have dreams of clarity? Because everything is in the beginning, has infinite potentiality, that is a quality of the natural mind that we all possess. Sometimes, even if we are not doing a particular practice, a dream of clarity will manifest because we have that nature. If you are doing a particular practice of the mind and becoming more familiar with it, then it will manifest more occasionally, but on a regular basis, you will become familiar with manifestations of dreams of clarity.

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His Holiness the Drikung Kyabgon Chetsang Rinpoche

June 1, a.m. His Holiness the Drikung Kyabgon Chetsang Rinpoche Arrives
June 2, 3, 4 Ser-khang-ma Teaching
June 5, a.m. Amayus Long-life Empowerment
June 5, p.m. Achi Chokyi Dlama Empowerment
June 6, a.m. Lama Chopa & Tsok Offering

Venerable Khenchen Konchog Gyaltshen Rinpoche

May 25-29 Mandala Offering, Teachings & Practice
May 30-31 Tong-len Teachings
June 1, p.m. Teachings on Buddha-nature
June 6, p.m. Amitayus Teachings
June 7 Ser-khang-ma Practice
June 8 Milarepa Songs Teaching
June 9, a.m. Lama Chopa & Tsok Offering
June 9, p.m. Lay Precept Vows

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—His Holiness the Dalai Lama

Tibet needs your help.

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Death, Dying, & Reincarnation

The movement to help the people of Tibet is growing at public awareness and outreach build. The Tibetan people depend on grassroots support in America. Canada, and elsewhere to be a voice for freedom. Please do your part. For a free Action Kit call us at 1-888-TIBETNOW or e-mail us at info@savetibet.org.

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Tibet is not to conquer death, but to accept death and to familiarize ourselves with our own mental and impermanence.

(Reprinted with permission of the Dalai Lama, the 14th Dalai Lama, our most popular

Although there are minor differences between schools in the number of practices, their emphasis, and in number of recitations, they are each intended to be skillful methods for us to accumulate positive energies (merit) and to purely the negative energies (non-merit) at our disposal. In particular, we prepare for the high

Each of the four major lineages of Tibetan Buddhism engage in the practices of ngon-dro, or preliminary practices. Although there are minor differences between schools in the number of practices, their emphasis, and in number of recitations, they are each intended to be skillful methods for us to accumulate positive energies (merit) and to purely the negative energies (non-merit) at our disposal. In particular, we prepare for the high

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Teacher: Geshe Lobsang Gonpo

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In our life, this kind of thinking only leads us to a Buddhist point of view, to have a real experience of it. In Tantrism, we do not die very peaceful deaths. Westerners often freak out at the thought of death, because in the West, death is seen as unnatural. As an il

According to the Buddha, to accept death is part of making our life worthwhile and meaningful. It is a Buddhist point of view coming to terms with death when the time comes.

Because of the ever-present fear of death, people seek to avoid death. A very mild mannered person may become aggressive and obnoxious at the time of death, while others, who are very characteristic of what we can say is the Buddhist concept of mortality. In Bud-

From a Buddhist perspective, the movement to help the people of Tibet is growing at public awareness and outreach build. The Tibetan people depend on grassroots support in America. Canada, and elsewhere to be a voice for freedom. Please do your part. For a free Action Kit call us at 1-888-TIBETNOW or e-mail us at info@savetibet.org.

No one would have died.

Moreover, it is proved that man was made to enjoy life, or "rebirth" you could say. When another moment has risen that he never would have died.

Therefore the aim is not to conquer death, but to accept death and to familiarize ourselves with our own mental and impermanence. The Tibetan people depend on grassroots support in America. Canada, and elsewhere to be a voice for freedom. Please do your part. For a free Action Kit call us at 1-888-TIBETNOW or e-mail us at info@savetibet.org.

This is not to say that some Christians do not die very peacefully. Death is a natural process. The Buddha pointed out life, death is impossible... The ultimate aim of Buddhist practice is to be born to accept death, and not view it as something ugly and disgusting that takes root as part of our mind. Think of only leads us to reject the reality of death and think about the possibility of it. As Elizabeth Kubler Ross said in one of her books, you can never judge how a person who do Buddhist meditation on death will act at the time of death when the time comes.

It's not simply a matter of thinking about death. However, one has to have a real experience of it. In Buddhism, this can only come about through the practice of meditation. It is not enough to read about Buddhism, this can only come about through the practice of meditation. It is not enough to read about Buddhism, this can only come about through the practice of meditation. It is not enough to read about Buddhism, this can only come about through the practice of meditation. It is not enough to read about Buddhism, this can only come about through the practice of meditation. It is not enough to read about Buddhism, this can only come about through the practice of meditation. It is not enough to read about Buddhism, this can only come about through the practice of meditation. It is not enough to read about...
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The Garuda Aviary of Sedona, AZ
Late last year, Alyce Zeoli, President of Garuda Aviary, a non-profit rescued parrot sanctuary in Sedona, AZ, appointed three Tibetan Buddhist monks and nuns to manage the aviary: Alana Elgin, Jampal Rowe, and Tom Fry. Ms. Zeoli, a Buddhist teacher for over 18 years, began providing a home for companion parrots in 1997 upon hearing of the appalling conditions of abuse some of the highly intelligent and sensitive birds experience.

Garuda Aviary now houses 33 birds, with the commitment to provide them sanctuary for the rest of their lives. It is run entirely by volunteers, who provide more than 50 hours of service per week, with the baseline budget of $1400 per month coming from donations of caring individuals. The Garuda, a mythical bird in Hindu and Buddhist culture, was chosen as the Aviary's symbol because of its qualities of overcoming all obstacles and emerging in all its natural resplendence and dignity.

If you would like more information on the Garuda Aviary, its goals and programs, contact Tom Fry at 928-203-0709 or tknorbu®earthlink.net.

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Tuesdays, 6:00pm: Buddhist Philosophy/Meditation at the Yoga Cooperative, Carbondale/Aspen, CO 970.389.5181 for more info.
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Thursdays, 7:00pm: Buddhist Philosophy/Meditation at Yoga for Athletes in Vail, CO 970.479.1096

Classes offered by suggested donation of $50 per month or $15 per drop-in. A work/study program is also available.

The Garuda Aviary of Sedona, AZ

Above photo: Humans (L to R): Konchog Norbu, Jampal Rowe, and Alana Elgin. Birds: Howard, Hakan, Damara, and Dutsi. (Photo by Bill Middleton)
Reflections on a Mountain Lake

Teachings on Practical Buddhism

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In this book, Venerable Tenzin Palmo presents a clear, reassuring, and local advice for all Buddhist practitioners. She has been aware of the thousands who are about our self-deceptions. She speaks with kindness and compassion. Her clarifying words result in the highest clarity of mind and wisdom. Her voice constantly reminds me of everything I have every said and perceived as truthful in this life. - Robert Fear, author of The Parmenides of Thales: Symposium of Melos."
Shambhala Sun Launches
Buddhadharma: The Practitioner’s Quarterly

The Practitioner’s Quarterly is the kind of journal I want to read. Buddhadharma isn’t slanted toward any one school of Buddhism or style of teaching. An Editorial Advisory Board representing a wide range of Buddhist teachings will ensure that Buddhadharma represents the best Buddhist teachings available and reflects the concerns of practitioners everywhere.

In addition to a strong selection of teachings, every issue of Buddhadharma will offer historical and stories of particular interest to Buddhists, in-depth reviews of new Buddhist books, and news from Buddhist sanghas across North America and abroad.

The Editor of Buddhadharma: The Practitioner’s Quarterly is Tenzin Delek Rinpoche. Story ideas, comments and community news may be sent to him at 902-422-8404 x23.

Kunsang Dechen Lingpa Healing and Teaching Tour Summer 2002

KUNGSANG DECHEN LINGPA is a tertön or “treasure finder” of the Nyingma tradition. Renowned in his homeland in Northeastern India, he is a realized master of Dzogchen. He personifies the greatest human qualities of compassion, spiritual power, integrity and playful delight in life. His revealed texts include many powerful practices, including the special healing Cho cycle of the Black Goddess Tara Kunzang, the wrathful personification of enlightened activity.

TIBETAN CHO is a unique healing practice developed and nurtured in Tibet for a millennium. Cho merges the elemental power of shamanism with the profound wisdom of Buddhism. The result is a deep spiritual technique for healing and transformation. While Cho has its origins in India, it is the bit of mind) emphasizes the removal of the sufferings of all sentient beings. All funds from the tour go towards the project to bring the healing power of Vajrayana Buddhism to the West.

Rinpoche’s renowned teachings on Buddhaipa (the personification of enlightened activity) are exceptionally appropriate for children, even babies. Kunsang Dechen Lingpa Rinpoche has undertaken to make these powerful rituals available to all. Rinpoche & his lamas and nuns will conduct Healing Cho over a 2-day period in selected cities:

EAST COAST
June 8: • Vermont
June 15: • The Hampton, Long Island, NY
June 22: • New York City

WEST COAST
July 4-Aug 18: • Phoenix • Tucson
• Santa Fe • Taos
• Los Angeles
• Santa Barbara • Santa Cruz
• San Francisco • Grass Valley

VAJRA DHARMA FESTIVAL Woodstock, NY, New York Aug 24-Sept 2

For serious students and those who have met Rinpoche on his previous tour, this will be a opportunity to deepen the connection and understanding of Rinpoche’s revealed teachings, including Dzog, Drolo, Mongshor and Trong. Rinpoche will also give a two day discourse on Longchenpa’s Cho Yang Dzo (Aug 29-30) and the Ali Ho Ye pointing out instructions for which he is famous (Aug 31).

ZANGDOKPALRI is the name of the sacred abode of Guru Rinpoche, the enlightened master who established Buddhism in Tibet. In this tradition, the Zangdokpalri Foundation is Rinpoche’s North American seat, whose aims is to bring the healing power of Vajrayana Buddhism to the West. Rinpoche’s renowned teachings on Sun Zangpo (the good mind) emphasizes the removal of the sufferings of all sentient beings. All funds from the tour go towards the tour and monks under Rinpoche’s care, and for the completion of his Zangdokpalri monastery project in India.

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The Vast Dharma of Open Space comes to Texas! The Tibetan Language Institute invites you to learn the language of the lamas! Discover the rewards of directly experiencing the rich culture of Tibet today. The Tibetan Language Institute is a non-profit educational organization dedicated to the study and preservation of the language, literature, and culture of Tibet.

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RIPA LADRANG FOUNDATION has created a much needed monk sponsorship program for the monks at Rigon Thupten Mindolling monastery in Orissa, India and at Rigon Tashi Choeling monastery (now under construction) in Pharping, Nepal.

These Precious Monks Need Your Help.

The Tibetan Buddhist monks of the Ripa Linga Foundation of Karthu, Medan, Indonesia and Central Nepal, join in celebration of a recent successful菩萨集会, a special rasam or practice that has a profound effect on the collective energy of the dharma center. The event marked a major step in the foundation's efforts to provide a safe and nurturing environment for the monks to continue their spiritual practice.

The Ripa Ladrang Foundation is a non-profit educational organization dedicated to the study and preservation of the language, literature, and culture of Tibet. The foundation is headquartered in Los Angeles, California, and has a branch in Pharping, Nepal.

The foundation provides scholarships and a spiritual home for the monks, who are able to continue their studies and practice with the guidance of their spiritual masters.

For more information, please visit our website at www.ripaladrang.org or contact us at info@ripaladrang.org.
Tibetan accounts of his story are by Jamgon Kongtrul. In addition, there are applications by Guru Rinpoche and translations to accompany them by Jamgon Kongtrul. The presence of Guru Rinpoche, a figure so important to Tibetan Buddhism, and this faith and devotion must begin in relation to a human spiritual master and a lineage. Whether it's the long and disciplined path, or the short and wild one, at the end of it the essential point is that we eliminate ego.
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- Special activities for children
Pith Instructions on Dzogchen
Advanced Seminar
Chökyi Nyima Rinpoche
July 7 – 14
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Development & Completion
Orgyen Tobgyal Rinpoche
August 6 – 11
Practice Intensive
Dzigar Kongtrul Rinpoche
August 19 – 25
Compassion & Emptiness
Combining the Nature of Mind with Compassionate Activity
Mingyur Rinpoche
September 18 – 24

N.B.: All dates are subject to change due to unforeseen circumstances. Please contact the Registrar for further information. Any changes will be posted on the Web site.

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Inside the Spring 2002 issue:

War or Peace? A Roundtable
Four Buddhist teachers speak about the precept of non-killing and the war that followed the attacks of September 11th.

New Body, Old Mind: An interview with the Karmapa
Two years after his daring escape from Chinese-controlled Tibet, Ugyen Trinley Dorje, the fifteen-year-old leader of the Karma-Kagyud lineage, talks to Indian journalist Swati Chopra.

Keeping a Good Heart: An interview with Chökyi Nyima Rinpoche
Explores the nature of emptiness, the role of the teacher, and the unique challenges of teaching in the West.

Poetry as Path: In the Spirit of Basho
For the 17th century haiku poet Basho, Zen and writing were inextricable. Three contemporary poets reveal the influence of Basho on their own lives and work.

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Tour leader: Glenn H. Mullin

For the seventh time Snow Lion Publications is offering a tour in Tibet to a lucky customer. We have arranged to give one of our customers the opportunity to travel with Glenn H. Mullin on a two-week adventure in Tibet in 2003. Glenn lived in the Himalayas from 1972-1982 where he studied Tibetan Buddhism, language, literature, and yoga with many of the greatest teachers from Tibet. He is the author of over a dozen books and has taught throughout the world. He also organized and led several world tours for the monks from Drepung Loseling Monastery.

Here's how you can win: Every time that you order from us, we will enter your name in our drawing, and let us know when you order by mail, phone, or fax that you would like to be considered for the trip. We'll have our drawing on December 31, 2002. Please check Glenn Mullin's full-page ad in this newsletter to see what is and is not included in the trip. The main items not included are airfare to the starting point (the starting point used to be Kathmandu, but the present political climate has changed this.) Also, since Glenn is responsible for every aspect of the trip, please contact him for any information that you may need about this or any of the other great trips that he offers. Glenn's website is: www.dharmatravel.com
Tibet Fund

Founded in 1981 with the blessing and advice of H.H. the Dalai Lama, the Tibet Fund presently administers more financial assistance to the Tibetan community than any other single non-profit organization. They support economic and community development projects in the refugee community in India and Nepal, provide emergency relief and resettling for new refugees who have fled Tibet, improve health conditions in the refugee communities, preserve the traditional Tibetan medical system, provide scholarships to Tibetans in India and Nepal, provide economic and community development projects in Tibet. If you would like detailed information on how you can help, please contact Tibet Fund, 241 East 32nd Street, New York, NY 10016, 212-213-5011.

HEALING WITH FORM, ENERGY AND LIGHT

Continued from page 3

fused as if this hand were squeezing a tube. A little stick is put on the dough first so that the dough will not stick. Men use the right hand, women the left. The dough takes on the imprint of the hand, marked with ridges and lines. When the dough is squeezed into the wrinkles of the palm and the seam where the fingers lie beside each other. We correlate the impressions of the five fingers to the five elements and the lines in the dough made by the beads in the fingers to the corresponding parts of the body.

Once the dough is shaped it is touched to any part of the body that needs healing. Touching the body draws attention to the place touched; prana follows the attention since mind and prana always move together. While the attention is on the single part of the body, sensation in that part increases. We can experience this by touching any place on the body and putting our attention there. Then, when this is done with the changing, we use our imagination to move the illness, trauma, or negativity into the dough. We should then experience an increase in that area of the body. Then we can move the attention to another part of the body, that heals when touched. When we have finished, we have a visual or mental image of our illnesses, one that is energetically connected with illness of the body. The body may be causing or manifesting the illness. The intent behind the ritual is not to remove the influence of the spirit from the body, but also to give the spirit something in which is done through the offering. While this is done, we imagine the energetic properties of the illnesses but it is now in a pure form that will nourish and satisfy the spirit. When it accepts the offering it leaves the person when it has absorbed.

After the ritual is finished, the offering is taken outside and thrown in the direction opposite the individual's tenth year sign, the direction, it is believed in which the negative force is most likely to originate. (If you don't know your sign, refer to the chart at the end of this book.) Traditionally, after a ritual like this we look for a dream that signifies awareness of an individual's spiritual evolution. It is the final, ultimate and heart of the blossoming of all the buddha and brings precise experiences of the awakened state.
DREAM YOGA
Continued from page 2

be the practice of the white «S when you awaken in the morning. If possible, you may sound ahh immediately. If you cannot sound loudly because there is someone else sleeping, it is enough that you exhale with ahh. As long as you can hear yourself and feel the presence of that white sound, this is a method of Guruyoga. It is not necessary to say many words or prayers; simply having the presence of the white sound and recognizing that the white sound is the unification of the mind of all your gurus is sufficient. Then you integrate this into a state of contemplation, or ripa.

Starting your morning yoga in this way is wonderful and will help you very much with all your practices and particularly your practice of the night. There is a kind of a connection that you make by remembering the white sound when you are going to sleep and, then again, in the morning.

Chögyal Namkhai Norbu
USA 2002 Dzogchen Retreat Schedule

"The teaching of Dzogchen is in essence a teaching concerning the primordial state that is each individual's own innate nature from the very beginning."

Chögyal Namkhai Norbu

June 8: Public Teaching
International House, Hopkinson Hall, Philadelphia, PA

June 10-16: Dzogchen Retreat
Synod Hall, Cathedral of St. John the Divine, New York City, NY

June 18-24: Advanced Yoga Course
with Fabio Andrico and Laura Evangelisti
Tegeygar, Conway, MA

All retreats are open to anyone wishing to learn and experience the Dzogchen tradition.

Please visit www.tegeygar.org for complete information on the Dzogchen Community in America and detailed retreat information as it becomes available.

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Chögyal Namkhai Norbu was born in Eastern Tibet in 1938 and was recognized at the age of three as the incarnation of the great Dzogchen Master Achos Drugpa. Norbu Rinpoche has established centers for the study and practice of Dzogchen throughout the world. The Dzogchen Community in America, Tegeygar, is based in Conway, MA.
interested in the divisions of mind being according to the teachings that arisen through listening to the mind's mode of being, and through which forms of benefit to know what the mind is actually is, and how it reveals itself. This knowledge can be attained through the highest understanding of gathering and reflecting.

When Buddha Shakyamuni introduced the Buddhist teaching (Skt. dharma) he taught extensively on the subject of the mind. In the context of the lesser vehicle (Skt. shrutimarga), when explaining the five aggregates, the ten sense-grounds, and the eighteen elements, the Buddha explained the mind in terms of collections of consciousness: eye, ear, nose, tongue, and body consciousness (i.e., the five sense-consciousnesses) and the mind consciousness.

In the context of the great vehicle (Skt. mahayana), however, Buddha Shakyamuni explained the mind in terms of the eight collections of consciousness: the second consciousness is the dharma mind and the eighth is the all-base consciousness. The reason why these two types of consciousness were not taught in the lesser vehicle is explained in the sutras. There it says, "The abiding consciousness is profound and subtle. If we were to take the self to be that, we would not be appropriate to engage in functions incomprehensible, like the flow of a river, by abiding within itself as seeds. In many non-Buddhist philosophies—for example, that of the Indian Nyaya school—there is no existence of a self if it is postulated. It could happen that the followers of such philosophies take the abiding consciousness to be the truly existent self; this is a mistake. In the great vehicle, however, there is no problem in such a contradiction as it would be then considered as the self. Instead, there is no abiding consciousness that could prove the true essence of such a self. Therefore, sometimes the body is taken to be that which is the all-base consciousness, while sometimes it is also the mind, therefore it is a definite focal point for the self. It is only obvious that the self cannot be considered as being the all-base consciousness, nor as the abiding consciousness.

When the Buddha's teachings spread throughout India, many Indian scholars addressed the same topic in his text and in his and other's explanations are therefore in accordance with Mipham Rinpoche's classification of mind as generally divided into eight kinds of highest understanding (Skt. prajnaparamita) and into two kinds of highest understanding which are comprised of the all-base consciousness and the self.

Concerning the transformation of the eight collections into the five kinds of primordial awareness, the practitioners present in the teachings of Buddhism are very much interested in the divisions of mind into such kinds of consciousness and how these consciousnesses function together.

Sakyamuni Buddha's teachings are also divided into eight kinds of highest understanding (Skt. prajnaparamita) and into two kinds of highest understanding which are comprised of the all-base consciousness and the self.

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"May all beings have happiness,..."

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"It is a universal truth that it is extremely enjoyable to live in this phenomenal world. No mind wants to part with normally pleasure. It is also a universal truth that everything that conditionally exists, sooner or later must 'ace intimate destruction. . . .

Some of us who are aware of this, in some cases, seek a solution to mechanical means. Some of us come across the Buddhist teaching called Dzogchen, whose esoteric meaning voice or so much that we totally forget the precise approach to it. Just as a towering building must have an equally sound foundation, success in ultimate realization through Dzogchen teachings depends entirely on a thorough understanding of the law of causation at the relative level. KUN-ZANG LA-MAY ZHAL-LUNG explains how to attain the proper balance between the relative and absolute aspects of the practice in very simple language."

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July 29-August 4. New York City 222 Bowery, 1-5 pm. Teachings & Empowerment on the White Umbrella. The precious history of four Dharma Points by Longchenpa directly points out the fresh naked awareness of rigpa as one's own inherent nature and the entire universe as the display of the three bases.

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Since 1998 some things have changed.

In 1998 the monks were subsisting on one meal a day.

Some exceptions to this were specially sponsored ceremonies (pujas) where monks would receive food; or a few months in the summer when funds came for breakfast, or it a monk found their own outside funding—not easy to do as a refugee. Most were on their own.

The immaculate little hospital for Sera Jey monks could not afford antibiotics. In addition, they were struggling to find means to obtain dental care for the monks. They were treating all patients for Tuberculosis (down from 130 patients two years before); the TB doctor came once a month from the city. Upon inquiring it was learned that some simple medical tools and equipment were needed such as a microscope and a sterilizer. Basic things.

From the raw jungle in which the first two hundred refugee monks began building shelters—amidst elephants—a monastery in exile has arisen. They have a beautiful new assembly hall, and conditions have improved greatly. However, the struggles of exile are still evident, even to the casual observer. It was seen in the lack of plumbing and sanitation, lack of adequate housing and medicine, and also the lack of food.

The Monastery in exile could not afford $2,000 for plastic pipe in channel water to their newly planted coconut grove which was to produce food, drink, and building materials from the coconuts.

In spite of the difficulties, the monks’ hardworking efforts and joyful smiles were a clear demonstration of their commitment and the effectiveness of their practice!

The pressure to provide adequate housing, health care and food is overwhelming.

HOW YOU CAN HELP

It is truly the case that you can make a difference. You can help provide a cup of tea and a piece of bread each day for a monk. Tea and bread for one monk costs $.08 (eight cents in U.S. dollars will feed all 3,200 monks tea and bread for one day.)

We hope that all who are interested will join in supporting the monks in their efforts to preserve the Tradition and will help provide breakfast to them each day.

The Sera Jey Support Committee invites philanthropists to help develop a capital fund, and, in the meantime, seek contributions to help feed the monks now.

Inquiries can be made to the address below.

Young monks praying

Through this effort the monks are preserving the Buddha Dharma as handed down through the Tibetan lineage from Lama Tsong Khapa, and they have made every sacrifice to do so.

People who are interested in assisting the exiled Tibetan monks are helping to preserve the Tradition: the books, the practices, and the oral transmission, so that the teachings dedicated to help all sentient beings can continue to flourish and grow.

WHAT HAS CHANGED SINCE 1998?

What has changed at Sera Jey since 1998 is that over 700 more monks have arrived at Sera Jey’s doors bringing the total of monks in the year 2002 to 3,200 monks. Monks are still fleeing Tibet as you read this, hiding torture and death to reach India where they can practice in freedom.

The pressure to provide adequate housing, health care and food is overwhelming.

HOW YOU CAN HELP

It is truly the case that you can make a difference. You can help provide a cup of tea and a piece of bread each day for a monk. Tea and bread for one monk costs $.08 (eight cents in U.S. dollars will feed all 3,200 monks tea and bread for one day.)

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FROM THE PUBLISHERS OF THE SHAMBHALA SUN.

SNOW LION 19
Liberation Is In The Palm of Your Hand

At some point in our lives we start examining who we are, what we are doing, and where we are going.

This summer, find your path.

The Palyul Center offers a peaceful refuge, exactly the right environment for working with your heart. The summer retreats are truly a special opportunity for Westerners to enter the stream of practice in the Tibetan Buddhist Tradition. The center was established in 1998 by His Holiness Penor Rinpoche, a master renowned for his tremendous compassionate activity. The center is located in rural upstate New York, far from the distractions of modern life.

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July 10 to August 10, 2002  McDonough, New York

The goal of Ngondro, or the Four Foundations, is to turn the mind towards spiritual practice and purify our emotions, opening our hearts and training our minds in compassion. For beginners or current practitioners, it is possible to attend portions of the Ngondro retreat.

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This practice includes yoga techniques of the purification of the channels and inner air and consists of many physical exercises. Those participating on this retreat will have the chance to conclude with the traditional examination for the signs of accomplishment of the generation of inner heat.

Nyungné Compassion and Purification Retreat with Khenpo Tsewang Gyatso Rinpoche, July 4 to 7
Khenpo Tsewang Gyatso will lead this three-day retreat of purification and compassion. Focusing on the Buddha of Compassion, Chenrezig, retreatants will receive vows and short teachings in the mornings, and spend the afternoons chanting and offering prostrations. Fasting (completely doing without water or food), and prostrations are an essential part of this practice so you must be in good physical condition to participate.

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GURU RINPOCHE: HIS LIFE AND TIMES

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SNOW LION 21
The Venerable Traleg Kyabgon, by His Holiness the XVI Gyalwa Rinpoche, New York, and Kagyu E-Vam Spiritual Director of E-Vam Buddhist Institute, Melbourne, Australia. He was enthroned at the age of two as the supreme head of Trigya Monastery in Tibet and following the Chinese invasion of his country was taken to safety in India. He has returned to Trigya Monastery in Tibet in the past five years, thus re-establishing his connection with the monastery and its monks, some of whom are very elderly and served Rinpoche’s predecessor. In India he continued the rigorous training prescribed for tulku born with responsibilites as major lineage holders in the Tibetan tradition of Yagyana Buddhism.

The Venerable Traleg Rinpoche has been giving lectures and seminars on Buddhism and related topics in Melbourne, Australia since 1990 when he established Kaya Dzogchen Buddhist Institute, and more recently, Maitripa Contemplative Centre, Evans Buddhist Institute—New York is a newly established retreat facility in Hudson, New York where he will be conducting seminars and retreats. For further information, contact the Centre at (518) 672-6333; 716-664-2305 or visit our website at http://www.evam.org.

Continued from page 5

If you think only of the person you have lost and concentrate on your own grief about them, your focus becomes very narrow and your loss may seem overwhelming. But if you think of all the mothers in the world who have lost their children and experienced the same grief as yourself, then the experience is more encompassing, it is no longer such a personal problem.

As the Buddha said—we can come into contact with things that we do not want to come into contact with, and we get separated from things that we do not want to become separated from—that is how things are. It is very difficult not to become overwhelmed by our emotions, our anger, resentment, jealousy, and so on, but through the practice of meditation we may no longer get so overwhelmed by them when those emotions arise. In a similar way, death may still be a very fearful experience when it occurs, but one may be able to maintain a sense of awareness. This is what the Tibetan Book of the Dead talks about. This is the main point: the fear of death may still be there, but we can maintain a sense of equilibrium along with that.

Venerable Traleg Kshabgon, Rinpoche, IX

The Venerable Traleg Kshabgon Rinpoche is the President and Spiritual Director of E-Vam Buddhist Institute—New York, and Kaya Dzogchen Buddhist Institute, Melbourne, Australia. Traleg Rinpoche was recognized by His Holiness the XVI Gyalwa Karmapa, head of the Kagyu Lineage, as the ninth incarnation of the Trigya Lineage, which can be traced back to the time of Salton Shogam, a contemporary of the first Karmapa. Traleg Rinpoche was enthroned at the age of two as the supreme head of Trigya Monastery in Tibet and following the Chinese invasion of his country was taken to safety in India. He has returned to Trigya Monastery in Tibet in the past five years, thus re-establishing his connection with the monastery and its monks, some of whom are very elderly and served Rinpoche’s predecessor. In India he continued the rigorous training prescribed for tulku born with responsibilities as major lineage holders in the Tibetan tradition of Yagynana Buddhism.

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THE "VAST DHARMA OF OPEN SPACE" COMES TO TEXAS
Continued from page 10

Over cultural boundaries to allow Rinpoche unhesitatingly crossed speaking of immeasurable, unbiased Continued, from page 10

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Change of Heart: The Possibility of Hope

by William Thomas Sly

William Thomas Sly is a poet-philosopher, a seasoned Spiritual Activist and a Master Teacher. In the book "Change of Heart: The Possibility of Hope," he reveals the truth about our present circumstances...

As I was standing this morning, gazing out at the trees and fields around my home, I was aware of two things. In my mind, I could see bombs exploding and all life in terror. And, in my heart, I could feel a profound love for all of creation. The bombs I cannot stop, but I can and will expand that profound love. There seems to be little that any of us can do to change the political debates of those few who control our world. But in the midst of this, we can only watch, listen, meditate, pray, and vote when it is possible. Although, so many have died and I report here, we can change the hearts of those in the world through conscious meditation and prayer and through deeds of love. We must be involved on a Spiritual level with all that happens. I implore each of us to find peace and love and light in our hearts and let that be the chief export of our lives. "Let there be peace in the world and let it begin with me." The only true peace we can ever know is the everlasting peace we have in our hearts. Perhaps now, we can make a difference in all that we consciously reach out to do. Let us feel love for all humanity, for it is truly love that will create the positive change for the good of the whole. Now more than ever, this must be our essential thought which guides our actions. Let us take this opportunity to share with each and everyone we meet. I AM my love for you forever. One grows by helping others. One helps others by growing."

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Dharma Toons

Lee Littler

Y'know, ya never do REALY GET USED TO IT, Ei?er...

This edition's guest cartoonist is Lee E. Littler of La Canada, 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.

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TRIP LEADER: Glenn H. Mullin studied in the Himalayas for twelve years under many of the greatest living Tibetan masters. He has written some twenty books on Tibetan Buddhism, specializing on the lives and works of the early Dalai Lamas. He divides his time between writing, undertaking teaching tours, and leading pilgrimages to the power places of Central Asia.

COSTS: Both the Mt. Kailash and Oracle Lake trips cost $4,200. plus US/Asia flights (usually an additional $1,350-$1,500). The standard Central Tibet costs $2,900 plus US/Asia flights. On previous trips we entered Tibet via Kathmandu, but due to political unrest in Nepal we will enter via Beijing, China, on our 2002-2004 schedules. To book or get more info, phone Dharma Passages, 770-907-3729. You can also visit either of my web sites (dharmatravel.com or dharmapassages.com).

Please note: I also offer my services as a consultant to other groups wanting to visit Tibet, and occasionally contract to lead small private groups on exclusive Tibet trips. E-mail me for either of these: glennhmullin@yahoo.com

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with Lampa Tashi Dhondrup, 67 min. video, #MAKAPA $24.95
Tormas are an integral part of many yogic practices. They can be simple and perishable or elaborate and permanent works of art. Lama Tashi Dhondrup demonstrates step by step how to make an entire set of Karma Panshi tormas according to the Tersar torma traditions—and offers a route guidance to a master torma maker at work.

NEW AUDIO

INSIGHT MEDITATION KIT
by Joseph Goldstein & Sharon Salzberg, 2 hrs., 2 CDs, 32-page workbook, 12 study cards, #INMIND $39.95
Two leading teachers of insight meditation came together to produce this guide to meditation with CDs, workbook and guided meditations. This is an superior image of a master teacher explaining them. Fun!

NEW PRINTS

ILLUMINATED FOUR NOBLE TRUTHS FINE ART PRINT
by Wendy Harding, 5.5 x 11", #HILEFT $9.50
These unique presentations of the Four Noble Truths are printed on acid free stock. It has the Buddha at the top in a peaceful landscape setting and features Buddhist symbols around the border.

ILLUMINATED REFUGE PRAYER FINE ART PRINT
by Wendy Harding, 5 x 7", #HILEMT $3.50
This is a beautifully done color fine art reproduction of the Buddhist prayer on acid free cover stock. It has the Buddhas at the top, with two of his disciples and various Buddhist symbols around the border.

NEW POSTER

THE FOUR INNOCUOUSNESS
loving-kindness, compassion, sympathetic joy, and equanimity— are the sublime expressions of the essential nature and radiance of the enlightened heart. The Four Innocuousness posters are printed on acid free cover stock, 22 x 22", BLMY

SHAKYAMUNI BUDDHA POSTER
by Robert Bell, 17 x 22", #BBPO $7.00
This is an superior image of Buddha seated on his throne with his two standing disciples. His aura is full of wonderful sacred animals and offering goddesses.

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NEW BOOKS FROM OTHER PUBLISHERS

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NEW DEITY CARDS FROM ROBERT BEER

$1 each  These images have the iconography explained on the back.

Offering Goddess #BDC63
This is the beautiful goddess who offers flute music.

Khroma Sugmo #BDC69
These are the brother and sister, "Masters of the Charnel Ground"—skeleton deities.

Mahasiddha Udhilipa #BDC74
Udhilipa dispelled the excess of flight, united Mahasiddha and ascended into the Dakinis realm of light.

Nyingma Assembly Tree #BDC70

Mohasiddha Curbaripa #BDC75
Had the power to turn people into stone and herds flies about the mountains with his consort.

Padmasambhava and His Eight Manifestations #BDC65
Painted gold on red, the thangka image displays Gum Rinpoche's two consorts and many manifestations.

Green Tara #BDC66
The female bodhisattva of mercy and compassion who protects from fear.

Padma Lhamo Tab-Yum #BDC67
This image is unusual because it depicts the main Karma Kagyu protectors—a male deity on the lap of the female main figure.

Vasudhara #BDC71
A goddess of prosperity and the consort of the wealth god Jambhala.

Mahasiddha Ghantapa #BDC73
This is the main protective deity of the Tibetan state.

Chitpatt #BDC34
These are the brother and sister, "Nooses of the Charnel Ground"—skeleton deities.

Hevajra #BDC76
A Highest Yoga tantric yidam.

Mahasiddha Curbaripa #BDC75
This is the main deity employed to purify body, speech and mind.

Padmasambhava and His Eight Manifestations #BDC65

White Lokeshvara #BDC76
The standing white bodhisattva of compassion depicted as White Padmapani, the holder of the lotus.

White Khecutri #BDC80
The secret form of Vajra Yogini.

Vajrasattva #BDC79
This is the main protective deity of the Tibetans.

Khroma Nagmo #BDC69
The wrathful black form of the goddess Vajra Varahi, visualized during Chod practice.

Mahasiddha Ghantapa #BDC73
Ghantapa was a highly realized yogin who overcame the pride of a king by a marvelous display of his powers.

Paldan Lhamo Tab-Yum #BDC67
This image is unusual because it depicts the main Karma Kagyu protectors—a male deity as the top of the Female main figure.

Maitreya Buddha #BDC84
The Buddha of the future, who presently resides in the Pure Land known as Tushita.

Maitreya Buddha #BDC84
The Buddha of the future, who presently resides in the Pure Land known as Tushita.

Syllables of the Kalachakra Mantra #BDC85
Known as "The Mighty Ten Stacked Syllables," this represents the human, the deity and the temporal cosmos.

Long Life Trinity #BDC76
Amitayus with Ushinishavijaya and White Tara.

Vajrasattva #BDC79
This is the main deity employed to purify body, speech and mind.

White Lokeshvara #BDC77
The standing white bodhisattva of compassion depicted as White Padmapani, the holder of the lotus.

Yamantaka #BDC82
This is the yidam form of the wrathful manifestation of the wisdom bodhisattva Manjushri.

Machig Labdron #BDC72
The female yogini, founder of the Chod lineage.

Khecari #BDC80
The secret form of Vajra Yogini.

Mahasiddha Ghantapa #BDC73
Ghantapa was a highly realized yogin who overcame the pride of a king by a marvelous display of his powers.

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This image is unusual because it depicts the main Karma Kagyu protectors—a male deity as the top of the Female main figure.

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NEW CARDS

GREEN TARA with Maṇjamāchyū. By Christa Buhler, 6½ x 9½. $14.00

A great image of these deities floating in space above the water. It comes in two sizes.

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Energetic painting with gold lines on red background. Kurukulla is the red subjugating goddess whose practice is to attract all beings and subdue them with the power of love and desire.

OFFERING SCARVES (Katas)

Long brocaded offering scarf. 6' long x 36" wide, with auspicious symbols #BROFSC, $12.00

The Kata is, first of all, the sign of a simple civility, a gesture of welcome and of courteous exchange. It is present in all ceremonies, large and small, public and private. It is usually white, sometimes golden yellow, and sky-blue in Mongolia. The fanciest and most expensive scarves are made of the finest silk with auspicious symbols woven into the cloth and the three most common scarves are smaller and plain.

TIBETAN CARPETs: Contemporary Designs

These traditionally constructed Tibetan wool carpets feature contemporary design. 6' 6" x 9' 6" mostly blue, #FLCASB, $650.00

6' 5" x 8' mostly blue with contemporary patterns, #FLCASL, $650.00

6' x 8' Fancy Tibetan border surrounding salmon colored wool, #APASNA, $155.00

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VAJRA GURU MANTRA RING—High Quality by Snow Lion Day.

9mm. wide, Size 9. #MARW9 $59.95

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These are finely crafted silver rings engraved with the gold Tibetan syllables: Om Avīkṣaṇa Guru. The rings come in two standard ring sizes 9 and 7.

NEW DHARMA ITEMS

DEITY NOTECARDS produced by KTD.

Three deity notecards measure 5 x 7" and come in cellophane with an envelope. Each deity is beautifully depicted as a central figure in full color surrounded by gold background and with finely painted forms of the same deity (DJB style). The cards are also suitable for framing.

Buddha Shakyamuni, The Healing Buddha. #NOOMRU $2.75

Green Tara, The Protectress. #NOOTSA $2.75

Chosnying: The Bodhisattva of Infinite Compassion. #NOCRU $2.75

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4.5mm. wide, Size 7. #MARW7 $59.95

TIBETAN CALENDAR 2002

Water Horse Year by Catherine Proven Project. Opens to 6 x 9½, #MACA $10.00, now $8.00

Bring a full-color wall calendar featuring Tibetan Buddhist images and including lunar days. Two days: Shigra, Mahajnapīru karti days, birthdays and anniversaries of holy beings, thangka found Buddha special days. This is a fund-raiser for the Liberation Prison Project which sends Buddhist books to prisoners who want them.

UNBORN & CLEAR, LIKE THE SKY. Calligraphy of Tibetan Sacred Syllables 2002 Calendar by Geshe Tenzin Wangyal. 14 month, opens to 7½ x 11", #SCDCA $14.95, now $7.00

Tenzin Wangyal created these sacred syllables calligraphy images as objects of meditation but they are also suitable for framing. This calendar contains Tibetan Buddhist and Bon auspicious days and Western holidays.

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Rinpoché, Gehog Gangdiali.
He writes candidly of class and
nationalism, and of his adventures in
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THE BUDDHIST GUIDE TO
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By Avery B. Shecter 382 pp., line
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spiritual mentors."—Gay. N. Black. New
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Also spent four years working as
a sales and marketing manager for
the Holiday Inn in Lhasa and often
a highly amusing and politically
enlightening account of his experi-
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guest, since the days of Emperor
Hsiao to spend in Tibet and he offers
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THE LISAS ATLAS: Traditional
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The last hand-collection
of maps of the historical development,
architectures, townscapes, and topo-
graphy of Tibet capital city, including
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MUSIC AND MYSTERY IN
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26 black and white photos. ISBN 0312 8963
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by Rodney Publishing 43 pp., 21
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this is an essential source of travel
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THE YOGINS OF LADAKH: A Pilgrimage with the Hermits of the Buddhist Himalayas by John Crook & James Lee. 152 pp., 75 color photos. NYSLA $25.00

In 1986 the authors investigated the monastic practices and philosophy of the yogins who live in the remote parts of Ladakh—adventurer’s journeys with those remarkable practitioners—an informative and enjoyable road.
THE ILLUSTRATED ENCYCLOPEDIA OF BUDDHIST WISDOM

A Complete Introduction to the Principles and Practices of Buddhism

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This is an outstanding introduction to Buddhism and focuses on the principles common to all traditions and their diversity. It offers insights into Tibet, Zen, and Buddhist therapy and their impact on Western culture. It explores what to expect when visiting a Buddhist center and how to meditate. It is a graphic, accessible, and practical guide for those who wish to learn about Buddhism.

THE SPIRIT OF TIBET: The Life and World of Khentse Rinpoche, Spiritual Teacher by Matthieu Ricard

In his latest book, Ricard offers a glimpse into the life of the revered Tibetan master Khentse Rinpoche. The book is a poignant and intimate portrayal of Rinpoche's life and teachings, capturing the essence of his spiritual quest and the profound impact he had on the lives of those who knew him.

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This richly illustrated work explores the fascinating painting traditions of Tibet, from the mid-15th through 20th centuries. It provides a detailed history of the most significant teachers, the use of color and form, and the essential techniques that have been passed down through the generations. It presents the work of the greatest masters, the history of the school of painting, and the future of Tibetan painting.

A SIMPLE MONK: Writings on His Holiness the Dalai Lama

By Dzogchen Rinpoche, Bhante, 201 pp., 5 x 8" color photos, 125 line drawings, 8 x 10" wide, 10 x 10" tall

The Dalai Lama is a spiritual leader, a political activist, and a teacher of the highest order. This book is a testament to his life and work, offering insights into his philosophy of spirituality and the importance of inner peace and understanding.

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Tibetan Art in Practice is the story of the culture and creative genius of Tibet. It is the final work done before the coming of the Chinese occupation. It is a tribute to the art, artists, and art of Tibet. It is a book about the artists, their art, and the making of their art.

WEBSITES

The Snow Lion Internet Shop

www.snowlionshop.com

The Denver Art Museum

www.denverartmuseum.org

The Metropolitan Museum of Art

www.metmuseum.org

The Stupa

www.the-stupa.org

The Pearl of Wisdom

www.thepearl.com

THE ENCYCLOPEDIA OF TIBETAN SYMBOLS AND MOTIFS


For artists, designers, or anyone interested in Tibetan art, this is an expansionary reference to the symbols of Tibetan art that the artist knows and sees. Hundreds of Robert Fritz's drawings depict animals, flowers, plants, scenes, animals, dragons, and geometric borders, etc.

THE FACE OF TIBET

By William L. Chapple

A Scrapbook of the Tibetan Nomad and Nomadic Life

152 pp., 32 color images and 10 line drawings, 8 x 12". ISBN: 0-9641840-0-6

Over the years, the author has lived in monasteries, camped with nomads, and traveled great mountain ranges, becoming intimately acquainted with the people and culture of the one thousand years of Tibetan life. This book presents a stunningly beautiful collection of photographs and text that capture the essence of Tibetan culture.

OF WOOL AND LOOM: The Traditions of Tibetan Rugs

By Thomas Collcutt

Tradition of Tibetan Rugs

365 pp., 60 full color plates, 150 b/w illustrations, 8 x 10". ISBN: 1-882262-02-7

This book is a comprehensive guide to the rich and varied traditions of Tibetan rug weaving. It covers the history, techniques, and styles of Tibetan rugs, providing a wealth of information for those interested in collecting, studying, or creating Tibetan rugs.

THE SAND MANDALA OF VAJRABHAIRAVA

By Matthieu Ricard

144 pp., 150 color photos, 9.5 x 10", October

This book presents a rare and detailed account of the creation of a sand mandala, a ritual mandala created in sand by monks of Namgyal Monastery in commemoration of the Dalai Lama. It explains the symbolism of the color and form, and often disturbing, visions. The mandala is a mandala of Buddha Vajrabhairava (a form of the Buddha of Wisdom-Enlightenment) created in sand, and the process whereby a mandala is planned, executed, and finally destroyed.

THE LHASA ATLAS:

A Tibetan Portrait of a Culture in Exile

By Matthieu Ricard

This photographic survey of the Potala Palace and Jokhang Temple reveals the wealth of symbolism and the rich diversity of Tibetan art. The photographs, architectural sketches, and 128 pg. index, 10 x 13". (SOFT) $25.00

THE SPIRIT OF TIBET: A Passage in Exile (photographs and text by Matthieu Ricard; foreword by H.H. the Dalai Lama) 200 pages, 180 color photos, 10.75 x 13.5", soft, $45.00

A uniquely beautiful book that complements the Dalai Lama's book with over 200 photographs of Tibet from the 1960s to the present. The Dalai Lama's book covers the history, culture, and philosophy of Tibet, while Matthieu Ricard's book captures the essence of the Tibetan people and culture through his photographic work.

THE STUPTI SACRED SYMBOL OF ENLIGHTENMENT

Crystal Mirror Series Vol. 12, 152 pp. 4 color photos, 30 b/w photos, 45 illus., 15 x 11". ISBN: 88-8499-951-1

This book on the Tibetan religious symbol, the stupa, is a comprehensive guide to the history, symbolism, and architecture of this spiritual monument. It explores the origins of the stupa, its development, and its symbolic importance in Tibetan Buddhism.

THE SPIRIT OF TIBET: The Life and World of Khentse Rinpoche, Spiritual Teacher by Matthieu Ricard

Four hundred pages, line art throughout, 7 x 12". ISBN: 0-9606377-5-5

This beautifully presented book, illustrated with the wealth of symbols of Tibetan Buddhism—"The Dalai Lama"

Many symbolic stupa items are presented here, illustrated with full color photos and diagrams. This book is a comprehensive guide to the spiritual significance of the stupa, its architecture, and its symbolic importance in Tibetan Buddhism.
TIBETAN BUDDHIST ALTAR PAINTING
by Viggo Rupell. 32 pp., 8 1/2" x 11", 30 color photos, #TFIPE $35

Based on the construction, decoration and consecration (by the Dalai Lama) of the Tibet Art Altar at the New Museum. The contents of this exhibition-driven book are extensively described—it was traditionally constructed and contains the requisite items for practice.

TIBETAN MANDALAS
by Prof. Rugsa Yont and Lootak Choden. 270 pp., 8 1/2 x 11", #TFIM $50

A fascinating collection of 158 mandalas of major and minor tantric deities—actually it is comprised of two famous collections of these drawings. The first is the Vajrayan- 

TIBETAN RELIGIOUS DANCES: Tibetan Text and
Annnotated Translation of the Chams Yig
by Rene de Nebesky-Wojkowitz. 236 pp., 265 illustrations, 7.5 x 8", #TIRU $35.95

The author, an expert on Tibetan iconography and ritual, discusses the various classes of Tibetan rituals, places and tantric dance practices, and focuses on the texts containing detailed instructions for the performances of the dances. The existence of such iconographical manuscripts explains the universality in the performance of simple dances and the persistence of an ancient tradition over long periods.

TIBETAN RINGS
by Herbert Kolly. 336 pp., 365 color plates, 64 b&w plates, 177 illus., 7.5 x 8", #TFIR $55

This fine book, containing images of Tibetan rings, is a comprehensive study of a prehistoric art that is relatively unknown. The richly illustrated book includes 128 rings in full color, 135 line drawings, and 14 maps.

TIBETAN THANKA PAINTING: Paintings & Materials
by David & Anne Jackson vol. art & approved by Robert Terre. 216 pp., 73 photos, 50 line drawings, 8 1/2 x 11", #TFIPM $40

An indispensable reference manual for anyone who is interested in Tibetan art.—Paraphrase of the Dalai Lama. For Thangka painting to the traditional techniques and modern methods, this book is the definitive guide to Tibetan Thangka painting.

TIBET: The Roof of the World between Past and Present
by Maria Antonietta Stradella Licheri. 225 pp., 30 1/1", color photos throughout, cloth, #TIBR $45

This double page color photos, this stunning photographic study of Tibet includes visits to nomad, villages with nomads in the highlands, vast landscapes and Lhasa life. An excellent book for readers who love images of Tibet.

TIBETAN ART: Toward a Definition of Style
by Janie Cary Stoger and Philip David Brown. 168 pp., 12 illus., 5 3/4 x 8 1/2", cloth, #TIBAS $45

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