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Understanding the Difficulties That Arise on the Path

As founder of the Forum of Living and Dying and the well-known author of *The Power and the Pain*, Dr. Andrew Holecek teaches seminars throughout the country on spiritual hardship and the Tibetan views of life, death, and beyond.

An Interview with **ANDREW HOLECEK**

Jeff Cox: What moved you to write about the pain that happens on the spiritual path?

Andrew Holecek: There are many books that extol the benefits of practice. They discuss the sunny side of meditation. Obviously we need to hear this—otherwise, why would we get involved in something that guarantees hardships?

But during my twenty years as a meditation instructor I started hearing a consistent litany of difficulties—I've talked with many meditators. For this reason I wanted to write something that would encourage people by telling them that they are not alone in their difficulties on the path. This

teaching applies particularly to people who are no longer window shopping and have some mileage under them in terms of practice.

JC: People need to see the connections between what comes up in their lives and the effort they are putting into the practice. The very fact of having some challenges is actually a sign of progress.

AH: This is the exactly the case. We could summarize the entire path into one word—relaxing. Relaxing into the nature of your own mind. However, when we start to relax, the repressed elements of the body/mind come up—it is like a Pandora's box. We discover that there is a reason we repressed these elements in the



first place—we did not want to deal with them.

Meditation gives us a second chance to relate to unwanted experience in a healthy way that is based on equanimity and acceptance. It is a second chance to purify karma. In order to wake up, you have to face the shadow side that you have stuffed into your body/mind.

When you get on the path, you need to realize that you are asking for it! When we get it and are unhappy about it, it is because we didn't read the fine print in the dharma path contract.

These "regressive" experiences, such as your life falling apart,

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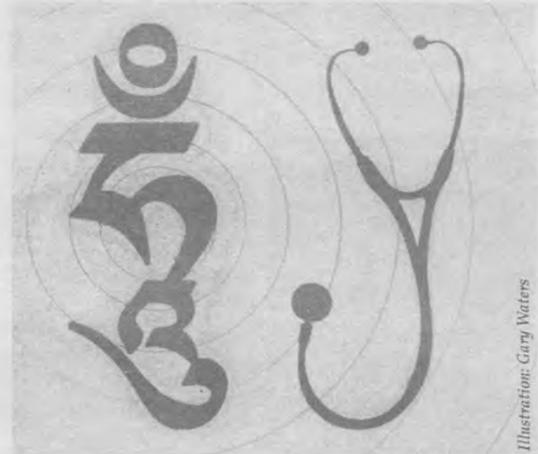


Illustration: Gary Waters

How to Heal Using Sound

by TENZIN WANGYAL RINPOCHE

This invaluable teaching on healing physical and psychological problems using sound—used since ancient times in Tibet—is adapted from *The Tibetan Yogas of Body, Speech and Mind*, by best-selling author Tenzin Wangyal Rinpoche.

A chapter of the *Bön Mother Tantra* describes various syllables you can sound to remove mental obscurations, cut through energy blocks, and even heal pain and physical illness.

How can sound heal a physical ailment? Every part of your physical body has a foundation

of space, and in space there are awareness and energy. When these three aspects—open space, clear awareness, and spontaneous energy—are not in harmony, physical illness may form. It can be important to rely on conventional healing methods to treat the form of an illness, for example, having surgery to remove diseased tissue. But you can also focus on healing the space, awareness, and energy through the use of sound. Combined with the breath and prana, sound not only can help alleviate the symptoms of illness, it can also address the source of illness. Nothing is guaranteed, but a strong possibility for healing through sound exists.

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Above photo: Wisdom Quarterly America
Buddhist Journal

PATIENCE on the Path

by JETSUNMA TENZIN PALMO

Patience may not be the flashiest of all the virtues, but it's one that allows us to get through each day with some measure of grace. In this excerpt from *Into the Heart of Life*, Jetsunma Tenzin Palmo offers a fresh look at the importance of being patient, in the deepest sense of the word.

In Buddhist cosmology there are many levels of beings. But the human realm is considered ideal because we supposedly have intelligence and we also have choice. We have the balance between pain and pleasure: enough pain to keep us awake

and enough pleasure so that we don't totally despair. We have to appreciate that and not always look for everything to be just lovely. And so when things do go wrong, when we do meet people who are difficult, instead of falling into despair or trying to run away or drug ourselves into not acknowledging it, we make use of that situation. We make use of it through our intelligence.

Patience isn't something passive—it is very active and very intelligent. It is important, in all circumstances, to have this kind of openness, so that when things go well we can be happy, but when things don't go so well we can still be okay. We can deal with it. We learn through patience to be as stable as a mountain. We don't shake, whatever winds are blowing against us.



Usually we live our whole lives trying to avoid pain and attract pleasure; we are afraid that we will experience more pain than pleasure. This creates a very insecure and fearful mind, because we know that we cannot have one without the other. But we can face everything within a spacious yet grounded mind. When we deal skillfully with both the pleasure and the pain, where is the fear? There is no hope and fear in that kind of mind. Whatever comes, we can deal with it; whoever comes, we can deal with them.

I want to express this clearly because I don't want you to think that cultivating patience

(Continued on page 2)

Relating to the Guru

Q: *If one has taken a teacher and then sees them behaving badly or in seemingly inappropriate ways, what advice do you give students who are interpreting this? Is it even acceptable to leave a teacher once you have made a commitment to him?*

Jetsunma Tenzin Palmo: Personally, I think that we should never completely surrender our own integrity. I think that it's a big mistake to think that once you have taken on the teacher that's it, and whatever he does you have to see it with pure perception. Of course, you know, one can point to Naropa and Tilopa and Marpa and Milarepa, but nonetheless I think that's quite dangerous.

The point is that the students are the children and the teacher is the parent. A good parent helps the child to mature properly, to not endlessly be a child. And if a parent is abusive, then just because they are the parent doesn't mean that the child should be left in their care. If a teacher really acts inappropriately or requests inappropriate behavior on the part of the student, then the student has the right, also as a human being, to say, "No, I'm very sorry, I don't accept that," or, "Well, okay, explain why you're doing this." And if the teacher will not explain, or their explanation doesn't ring true, then I think



Sometimes, even if the lama is sitting in front of you, you can feel there's a thousand miles between you; likewise, you can be a thousand miles away and feel that the guru is right there, sitting in your heart.

it's perfectly appropriate to say with all due respect, "Well, I'm sorry, I am going to find someone else." Because quite frankly, many teachers, even though they might be very charismatic and even have some genuine experience and realization, might also have a big shadow which they're not facing and which their culture doesn't encourage them to face. And in dealing with that shadow, we have to use our common sense. If the relationship creates a lot of inner distress and trauma, then this is spiritually not in the least bit helpful. So without creating a lot of publicity or difficulty, one can just simply say, "Thank you very much for all your teachings," and leave.

I don't think the Tibetans themselves have really resolved this point. We see the teacher as the Buddha, first of all so that we don't get attached to the personality and the appearance of the teacher. We're not going for refuge to their personality; we're going for refuge to their buddha nature, which they have realized and we have not, and to their ability to transmit that realization. So therefore one sees them in an idealized form. But at the same time, we have to realize that we are doing that for the sake of devotion and they are also human beings. If occasionally they act inappropriately—for example, they lose their temper over something about which there is no reason to lose your temper and they really are angry—then one can say, "Well, they are also human beings and it doesn't matter; they have given so much through teaching and they have so many good qualities," and leave that aside. But if they consistently are acting in questionable ways—like being very greedy, or wanting sexual relationships with their students, or accumulating a lot of money and then giving it to their family or building themselves great palaces and starving their monks, et cetera—then I think it is perfectly valid to question their conduct. Even in the ordinary world people don't act like this.

Q: *The teacher/student relationship is fundamental in Tibetan Buddhism. In reality, in the West, only a few can be so lucky to have a traditional guru/student relationship. So, often it happens to a practitioner that after some years there is less enthusiasm and interest. What can you advise to those in such a situation?*

JTP: The important thing is to realize that even in a traditional guru/student relationship, it's not really so necessary to always be around the guru. Once one has made a connection, even if one doesn't see the guru very often and the guru is very far away, still one can keep the inner heart connection. For example, in the Tibetan tradition, there are very beautiful prayers for calling on the guru from afar. And especially if these are set to a melody and one can sing them from the heart—they create that connection with the guru, because it's a mind-to-mind connection. Sometimes, even if the lama is sitting in front of you, you can feel there's a thousand miles between you; likewise, you can be a thousand miles away and feel that the guru is right there, sitting in your heart. At the same time, one has to realize that the ultimate guru is one's own buddha nature: it's the nature of the mind, and one has to cultivate being able to be centered within one's own innate awareness and not depend so much on an external relationship. Because when one is in the nature of the mind, then one is indeed one with the guru. This is why when we do guru yoga we absorb the guru into ourselves—to realize that his/her mind and our own mind have become one. This is very important to realize. The ultimate guru is our own innate wisdom, and if we can access and cultivate that, then the enthusiasm for the Dharma just bubbles up endlessly. It doesn't depend on external shots of inspiration from an actual person.

—adapted from *Into the Heart of Life* by Jetsunma Tenzin Palmo ■

PATIENCE ON THE PATH

Continued from page 1

just means being weak and passive and unable to answer back or stand firm. It's not that. Someone who is patient and doesn't hit back is much stronger than the person who hits. Movies unfortunately tend to model a very macho culture where, if someone annoys us, we just bash him, or kick him in the face, or blow him up, and that's the solution. But of course that is not the solution to anything, as we know very well. If something upsets us and annoys us, maybe we should really look into our own mind. In the movie *Star Wars*, there is one scene where Luke Skywalker gets angry as he faces the Dark Emperor. He begins to verbally abuse him, saying that he would always be against him and his evil ways and so on. And the Dark Emperor says, "Yes, go for it. Get angry. Hate me. Work to destroy me because as long as you are angry toward me, as long as you hate me, you are on our side."

Now when we are cultivating the practice of taking the Dharma into our everyday life, where better to exercise this practice of patience than with our family, our colleagues, and people we deal with every day? On the whole it's easier to be patient and understanding with strangers, but our real challenge comes from the people who are close to us. Some of you, I am sure, get on beautifully with your families. You never have any arguments, everything is complete bliss and joy, and it is as if you were in the realm of celestials. That is won-

derful, but for the rest of us....

One of the problems in families is that we do get locked into unhealthy patterns from which we are unable to extricate ourselves. So it is really important to develop the quality of standing back and observing the situation by seeing and hearing ourselves. But to see and hear ourselves accurately we have to take into account the tone of our voice. We may think later, "Oh, but I only said this and this and this." Yet perhaps it wasn't what we said



but rather how we said it that brought difficulty. We need to be aware of our tone of voice, the way we act, our body language. And we need to pay attention to the way we relate to children, and how we may affect the way children relate to themselves—it is all interconnected. This is our field of practice. This is where we have to transform.

It's no good having love and kindness for the rest of the world if we cannot deal with those who are closest to us. We have to start where we are. For some reason, we have some karmic relationships—we are interconnected, we are responsible for each other. Sometimes, there are partners who are mismatched and it would obviously be better if they parted. I don't mean that couples have to stay together forever and ever, just because it is a way of practicing patience. But nonetheless, while one is in any kind of relationship, even if one is going

to separate, this is the opportunity to learn and develop, to cultivate and create something more positive, even when a situation has become very negative. We do not necessarily need to ditch the whole thing and say, "Let's try again somewhere else," nor just carry on because we are too tired and worn down to think of how to get out of it.

We all have the possibility for change. It does not matter how long something has been going on—our ways of acting and speaking—we can change. When something is not right, when something

We all have the possibility for change. It does not matter how long something has been going on—our ways of acting and speaking—we can change.

is negative, when something is out of balance, then this is our opportunity to really try to bring it back into balance again. After all, if there is estrangement between two people, originally there must have been some care involved. So then, what went wrong? This is our area of practice. This is where we can really learn what is going on within us. We do not need to put the blame all on the other, nor do we need to put the blame all on ourselves. We just need to see the situation clearly. Then we can decide whether or not something can be done.

Every situation we meet in life is an area for our practice. It is where we have to work. It is not glamorous. It is not romantic. It is not esoteric and exotic. But it is where we can learn in this lifetime. We are all where we are right now because of causes which we ourselves have created. And so what are we going to do? It is up to us.

—adapted from *Into the Heart of Life* by Tenzin Palmo ■

Relating to the Guru illustration by Gary Waters

Gary Waters has exhibited paintings extensively in Europe and is represented in public and private collections. In 1991 Gary left the U.K. and moved to southwest France where he continues painting and doing illustration work. For more information see: <http://garywaters.fr> and illustrations at <http://garywaters.e-monsite.com>

INTO THE HEART OF LIFE

by Jetsunma Tenzin Palmo

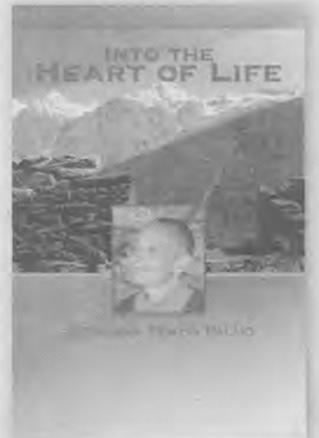
192 pp., paper. #INHELI \$18.95, OUR PRICE \$13.26

The real test of our Buddhist practice happens not on the cushion or in the protected space of retreat but moment-to-moment in daily life, particularly when we find ourselves in uncomfortable situations. How do we respond? In this book, one of the most respected Western figures of contemporary Buddhism, Jetsunma Tenzin Palmo, offers insights gleaned from more than forty years of engagement with Buddhist practice. Her perspective is vast, with a well-grounded understanding of how the timeless Buddhist teachings apply to the demands and challenges of modern life.

Down-to-earth, approachable, and deeply informative, this collection of talks and dialogues covers a wide range of topics, always returning to practical reflections on how we can enhance the quality of our lives and develop more sanity, fulfillment, wisdom, and compassion. *Into the Heart of Life* is addressed to a general audience and presents practical advice that can be applied whether or not one is a Buddhist.

"Into the Heart of Life radiates Jetsunma's enthusiasm for life and makes the Buddha's teachings readily available so that we can integrate them seamlessly into our being, thus transforming ourselves from the inside out. Readers will feel that Jetsunma is sitting right there with them, talking over a cup of tea."

—THUBTEN CHODRON, author of *Buddhism for Beginners* and *Working with Anger*



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—LAMA SURYA DAS

MEDITATION:

Go for the stability, then the clarity

Q: How can one develop greater clarity without yielding to scattering, tensing up the mind, and giving rise to stress?

A: As one is cultivating stability, one should be especially on guard for the arising of laxity. For the development of clarity, the mind needs to be elated, aroused. This can be done by means of reflecting on uplifting subjects, the fully endowed human life, the benefits of shamatha, and the like. As you set forth in the meditation, you must alternate the emphases in the practice: being on guard for the arising of laxity and watching carefully the state of your clarity; and being on guard against excitement or scattering and checking on the strength of your stability.

So, at first you are emphasizing one, then the other, and no one but you can determine what the suitable level of awareness is. When you are developing the strength of clarity, there is a tendency for excitement to arise. If you feel it arising, taper off a bit on the clarity side. Likewise, when you are going for stability, you

"When I increase my enthusiasm, going for clarity, my mind gets excited; whereas when my mind gets more stable I tend more towards laxity.... What am I to do?"



are prone to laxity arising. When you see that happening, then you want to uplift the mind. What you want is to balance right in the middle. The middle is something that can only be sought out by means of your own experience.

Essentially, we find ourselves in the predicament of Chandragomin (Candragomin), who wrote a verse that can be paraphrased: "When I increase my enthusiasm, going for clarity, my mind gets excited; whereas when my mind gets more stable I tend more towards laxity. I find it very hard to find that middle ground. What am I to do?"

What you do is gradually seek out that middle path by means of your own experience. The more you practice, the more experience you acquire, and the more clarity you gain as to how to develop your practice.

One thing to remember as you enter the first stages of practice is that at the outset there tends to be a strong urge to get better clarity fast. Don't go for it. Be satisfied with a rather poor quality of clarity and really go for stability. The appropriate process is to start by trying to establish stability in a very gradual and gentle way. Upon that basis, clarity can then be developed. In the early stages of your practice it may be that clarity is surprisingly good.

Because the mind is so prone to attachment and excitement you may feel the irresistible urge to go for even more clarity. It's a trap. If you follow that route, the clarity will become an obstacle.

Therefore, first of all, emphasize stability.

—adapted from *How To Practice Shamatha Meditation*

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Dealing with Three Types of Laziness

by GEN LAMRIMPA, translated and edited by B. ALAN WALLACE

We're endlessly creative in finding various avenues for our laziness. Gen Lamrimpa—here translated by B. Alan Wallace—gives practical, expert advice on applying specific antidotes to counteract our laziness, whatever its guises. This adaptation is from *How To Practice Shamatha Meditation: The Cultivation of Meditative Quiescence*.



Laziness is a mental factor identified as a lack of delight in the wholesome, the virtuous. This is its aspect. Its function is to distract one from wholesome activity.

There are three types of laziness:

a) The laziness that is attracted to bad actions, in this particular case the things that turn one away from the practice of *shamatha*. It manifests itself as indulgence in other kinds of activity.

b) The laziness of sloth is frequently identified with procrastination. Under its influence one thinks, "It really would be good to meditate, but not quite yet. I think I'll take a nap." Those who suffer from this form of laziness are attached to lying around.

c) The last type of laziness is self-denigrating laziness. You will know you are suffering from it when you put yourself down by thinking, "I couldn't do it even if I tried. Why bother?" In this context, the nature of laziness is not being attracted to or interested in the cultivation of concentration, but being interested in and attracted to other activities. It acts as a serious obstacle to entering into the practice of concentration. For practice in progress, it acts as an obstacle to the continuation of that practice by interrupting its continuity.

Four Antidotes to Laziness

Pliancy*

This is the first and most direct antidote to laziness; however, it comes into full play only when the practice reaches advanced stages. The joy that is born in pli-

ancy brings an immediate end to laziness. For those who have attained *shamatha*, it is a tremendous boon for cultivating the succeeding stages on the path to awakening.

This does not mean that you should forget about it now because it comes to its full bloom only after you attain *shamatha*. There are many stages to the practice. Pliancy comes in brief flashes in the beginning. As the practice matures, the flashes become moments; the moments become seconds; the seconds become minutes; and on it goes. Practicing *shamatha* is like sharpening the

Laziness is a mental factor identified as a lack of delight in the wholesome, the virtuous.

blade of an axe. It is not accomplished with a single stroke.

You sharpen the axe so you can cut down a tree. If you don't cut it down, you've wasted your time. In similar fashion, you practice *shamatha* in order to cultivate the subsequent stages of the path.

If you attain *shamatha* and fail to take that next step, you have expended your time and energy for nothing.

*Pliancy: (1) Physical pliancy is a sensation one feels in the body; a very pleasurable tactile sensation associated with the movement of subtle energies, or prana, within the body. (2) Mental pliancy is an actual mental event which renders the body and mind "fit for action" and serviceable.

How does one cultivate pliancy?

Enthusiasm

This is a mental factor which delights in virtue. That is its aspect. It is the means by which we cultivate pliancy.

The function of enthusiasm is that it brings about various insights along the path to awakening. Enthusiasm is also defined as a state of happiness, something that delights in virtue. The persevering cultivation of enthusiasm yields as its result the attainment of pliancy, which is, in its turn, the direct antidote to laziness.

How does one cultivate enthusiasm?

Aspiration

In this context aspiration refers to a wholesome wish for attainment and realization, not just any kind of base desire. It is through this wholesome aspiration that enthusiasm is cultivated.

How does one cultivate aspiration?

Faith

The cause of faith in *shamatha* is a mind that clearly recalls the virtues and benefits of mental quiescence. That mind is marked by the aspect of faith.

There are three types of faith:

- Faith of belief
- Lucid faith
- Faith of an active aspiration

The faith referred to here includes all three. The faith of belief is fundamental to the other two. It entails the conviction that there

(Continued on page 20)

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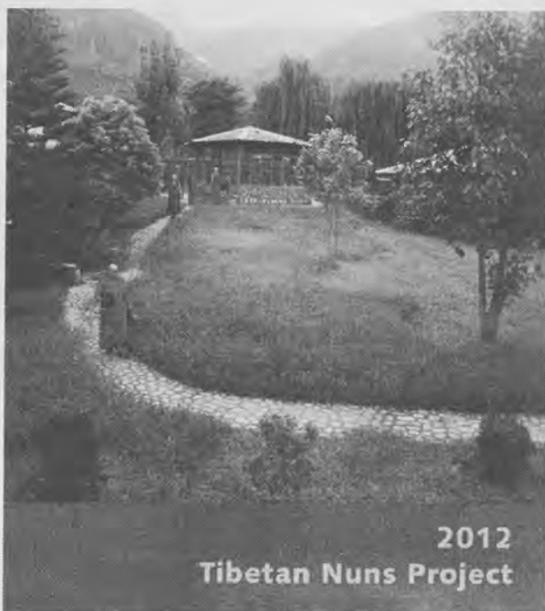
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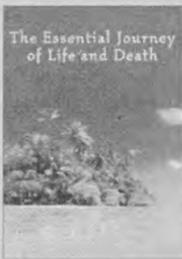
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THE TIBETAN YOGAS OF BODY, SPEECH, AND MIND

by Tenzin Wangyal

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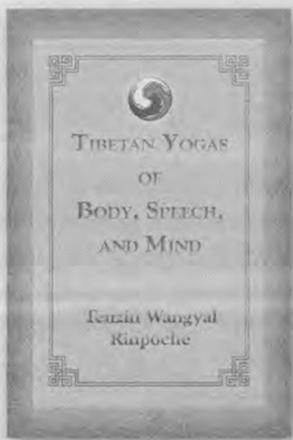
In his lively conversationally-toned presentation, Tenzin Wangyal Rinpoche clearly shows us how, no matter where we are or what we are doing or how stuck we feel in our pain, our more positive qualities are always accessible to us through our body, speech, and mind. Rather than always searching for happiness outside ourselves, we are shown how to look from a wider perspective and see the constantly present opportunity for reflection and connection with the joyful formless truth that is our authentic nature, and that can lead to the joy and peace inherent in us all.

Tenzin Wangyal draws on a vast system of knowledge to show the many ways that body, speech, and mind can be utilized as doorways to happiness, contentment, better health, and ultimately liberation. These three doors of body, speech, and mind are viewed as the pathways to enlightenment in all the major spiritual traditions of Tibet. In fact they are seen as the only tools that we have for progressing on our spiritual journeys. But first we need to learn how to work with them.

"Tenzin Wangyal Rinpoche is a genuine and wise-hearted master who has opened the Tibetan Bon treasure house. In clear and lucid language he offers an amazingly rich array of traditional practices which, when practiced with a skilled teacher, can powerfully transform body, speech and mind."—**JACK KORNFELD**, author of *A Path With Heart*

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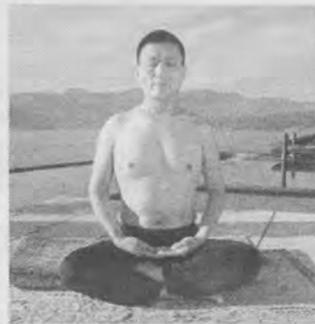
GESHE TENZIN WANGYAL RINPOCHE is the founder and spiritual director of Ligmincha Institute. Recognized as one of the few Bön masters now living in the West, he is known for his clear, engaging style and his ability to bring the ancient Tibetan teachings into a contemporary format that is relevant for Westerners. He has students throughout the United States, Mexico, and Europe and is the author of several books, including the popular *Tibetan Yogas of Dream and Sleep*.



HOW TO HEAL USING SOUND

Continued from page 1

The teachings state clearly that sounding the syllable *HIK* helps to cure a headache, for example, and *HA PHU* helps to ease back or chest pain. This may seem like reciting a magical incantation, but it works. The practice of sound is similar to acupuncture, in which a needle placed in one area affects another location by enhancing the circulation of prana. The vibration of sound in one part of the body affects another



my students. If you try these practices yourself and incorporate them into your life, the healing

power of clear, pure sound will always be available whenever you need it. ■

- Not only can sound
- help you to overcome
- physical illnesses, but
- by clearing blockages
- in the chakras, it also
- helps you cultivate
- wisdom and thus aids
- your spiritual development.

area of the body, such as the liver or stomach. Not only can sound help you to overcome physical illnesses, but by clearing blockages in the chakras, it also helps you cultivate wisdom and thus aids your spiritual development.

Very few people are aware of the amazing healing potential of sound. Ancient yogis have relied on techniques such as these to maintain their health while living in remote areas far from medical care. I too have had a lot of positive experiences using many of these syllables, and so have

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George Eby (*Med Hypotheses*. 2006;66(4):851-4.) explained the simplicity of using humming as a sonic cleaner to reunite the sinus tissue with its normal source of nitric oxide. In his studies, he found that an hour of systematic, intense humming each day cured sinusitis in four days.

Eby's regime involved four 15-minute sessions—humming 60–120 times per session—spread throughout the day.

Humming may have moved from the meditation mat to the medicine chest. If you think about it, from a strictly physical point of view, chanting OM is essentially humming after tacking an "O" in front of the hum!

—adapted from article on suite101.com by Art Ayers, originally published Dec. 11, 2008

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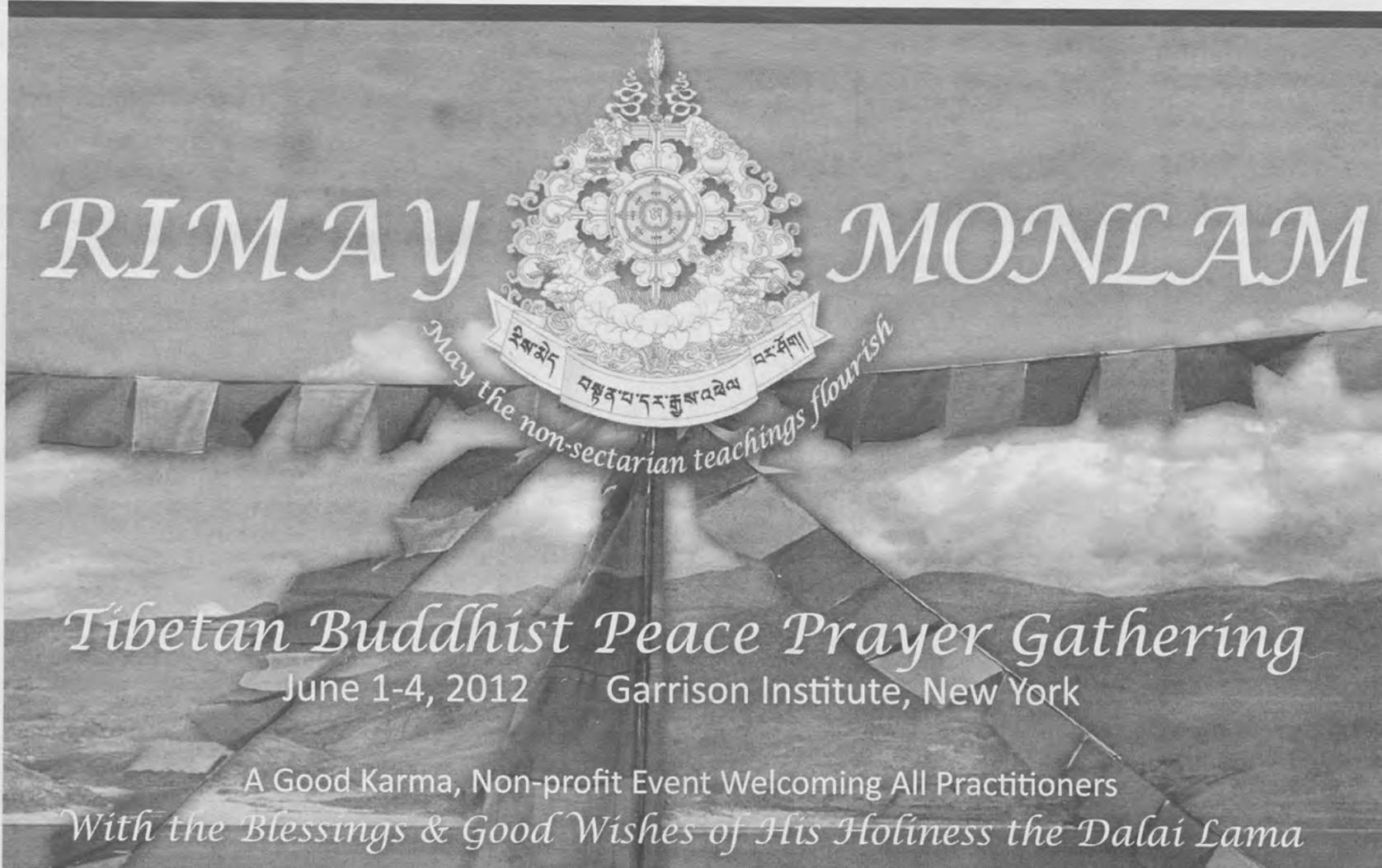
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UNDERSTANDING THE DIFFICULTIES THAT ARISE ON THE PATH

Continued from page 1

can be good news. You are starting to get someplace when you come up against barriers of fear and anxiety. What we have been doing our entire lives in these situations is running away from them.

JC: When we're on the path to realizing truth and reality, our own lives have to get truthful and real too.

AH: We all have our spoken and unspoken comfort plans. We might not be able to articulate them, but we have visions of what it means to live a successful life. These are often visions that have been implanted in us by successful marketing agencies. When your ego crashes to the ground, at some point it is no longer useful to try to patch it up again to function at the same level. In chaos theory, systems temporarily break down before they reorganize at a higher level. If we don't understand this process on the spiritual path, we are going to run when the shadow side comes up; this is samsara, running away from reality.

JC: In Jungian psychology, the shadow—the repressed, darker aspects of the psyche—is one of the first things that one has to confront if one is going to break down the ego fortress of strongly held beliefs. Striving to be a good practitioner activates the shadow side in oneself.

For example, let's say there is someone in one's Buddhist class that seems particularly aggravating. It's important to recognize that this person's behaviors represent some of one's own hidden, unintegrated tendencies.

AH: I am a huge fan of Carl Jung. It doesn't matter whether we call the path spirituality or psychology—however unconscious ele-

ments are brought into the light of consciousness, this is part of the liberating process. Trungpa Rinpoche and others recognized that the psychological schools in the West are profound contributors to the process of waking up.

John Wellwood coined the term "spiritual bypassing." He addressed the mistake of trying to circumvent psychological problems. The point is that spirituality cannot solve our issues by offering an escape; we can't just hopscotch over them.

In the inner yoga systems, when we say "no" to experience or reject experience—which is the same as rejecting reality—we stuff that experience into our bodies. We create "knots" from "nots." Engaging in meditation unties these knots and all the refuse is released into one's awareness.

Meditation is not a sedative, it is a laxative! It may sound glib, but much of the spiritual life is learning to say "yes" to experience. This means to relate to what arises with equanimity. If you can do that, you don't create karma—nothing gets stuffed to fester underneath and rise symptomatically. One of the gifts of Freud and other psychologists

• Meditation is not a sedative, it is a laxative!
• It may sound glib, but much of the spiritual life is learning to say "yes" to experience.

is to point out that much of what we do is driven by forces that we are unaware of.

The primordial emotion of samsara is fear. What is whispered into the subconscious mind all of the time is to avoid fear at all costs. Until we address that fear, everything we do is fear-

based. This is why so many authentic traditions are called "warrior traditions."

Actually, fear is the indicator of where we should go in order to grow. It is a marker of ignorance; we are afraid of what we don't know. Going into the places that scare you (as Pema Chodron writes) is one of the best ways to become increasingly aware. You use fear as an invitation for genuine spiritual growth.

I also write about this in terms of the five skandhas [the components of the person]. When you look deeply at the first skandha (form), you see how it creates the sense of separateness (ego). We talk about waking up, but I see it as waking down into who we are. This means to cut through the layers of identity that are fear-based. When we drop into this fear, we are approaching the fundamental basis of samsara.

We spend our entire lives running from this emotion. We need to get to know it, make friends with it. The root of the word fear is "fare," a toll. Facing fear is the toll we have to pay to become fearless.

JC: Are you saying that we have to go down into the skandas of form, feeling, perception, impulse, and consciousness and realize what they actually are so that we can become free of the grasping for self in them?

AH: Understanding the skandhas is the basis of understanding how the ego develops. Buddhism doesn't have a developmental psychology per se—how the ego arises. If we understand how the ego forms from the five skandha point of view, we can see how we constantly patch together this illusory thing called "self" moment by moment. Form skandha is a way of freezing space by self-contracting—this is a way of talking about what ego is. This contraction is based on fear, con-

tracting away from what we don't know. Without some preparation, a practitioner is likely to run from this experience of panic or fear when it comes to the surface.

When we look within we often find demons—we need to see what they are made of, that they are illusory. Otherwise we are setting up a lifelong adversarial relationship with illusions—we are freezing things that fundamentally aren't there. We just need encouragement and support for this process of facing what was formerly unwanted.

JC: Addiction is another way we can frame our tendency to move into habitual patterns that give a sense of comfort and thus avoid the real issues. Addictions do not move us toward happiness, they only numb the pain. And we can be addicted not only to our "bad" habits, as it were, but also to the things we do to be "good" or to "win." They can be traps as well.

AH: There is no tyranny as great as the tyranny of success, as I discuss in my new book. Being conventionally successful is what Buddhists refer to as entry into the god realm. Unless you keep your wits about you, success inflates the ego. Also, success in meditation—in the sense of the classic experiences of bliss, clarity and non-thought described in Buddhism—can then be set up as a standard for future meditations. And thus we replace our lead chains with golden chains. You have to let these great experiences go! What is important is the complete openness, acceptance and equanimity that brought those experiences about in the first place.

We live in the realm of desire, which is another way of saying we live in the realm of addiction. Every time we repeat an experience, we are creating grooves in our mindscape. These habitual

patterns are basically synonymous with ego. Ego is the unskillful habit of looking at reality in terms of self and other. Ego is the archetype of habit—habits give us a sense of solace, stability and security through familiarity. We have to take these unconscious habits based in confusion and transform them into habits

• The root of the word fear is "fare," a toll.
• Facing fear is the toll we have to pay to become fearless.

of wisdom. That is one way to talk about the entire path. As we practice compassion, equanimity, wisdom and kindness we are cutting new, healthy grooves.

JC: The fundamental habits of perceiving duality—or of looking at the field of experience in terms of desirable, undesirable and neutral—arise out of a fundamental misperception of who we really are. There has to be a shift of identity; we have to see ourselves not as the contracted being but as the vast, open space of buddha nature. Then we begin to explore that space and the development of sane approaches to life—compassion, fearlessness and the rest of it—properly arise from this broader view.

AH: On the path we really are trying to discover who we really are. The first half of the path, so to speak, is about the process of disidentification. We slowly discover who we are not. When we sit in meditation, we are slowly starting to disidentify with our emotions, our thoughts, and our body. We realize there is something deeper; even ordinarily we refer to "my body, my emotions, my thoughts." These are possessions and not me.

Then at some point we see who in fact we really are: formless awareness that is saturated with qualities of goodness and love. After seeing this you never see the world in the same way again.

Then the second half of the path is becoming familiar with this seeing: "This is who I am, I really am a Buddha." However, the extraordinary power of habitual patterns of passion, aggression, and ignorance continue to trap us. We have to be patient and understand what is going on with these patterns. Equanimity is one of the main ways we can flatten out these habitual patterns and stabilize our realization. We need to be kind to ourselves, persevere, have humor and realize that, just as it took a long time to form them, it will also take a long time to dig ourselves out of the ruts we are in. Understanding this, we can relax and hasten slowly! ■

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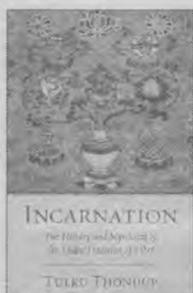
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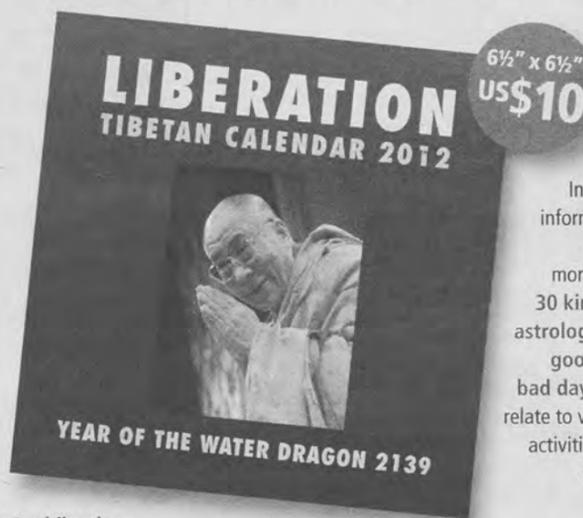
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Inaugural Speech of Kalon Tripa Dr. Lobsang Sangay

To Snow Lion Readers: In the last issue of the SNOW LION we featured the address by H.H. the Dalai Lama at the time of his retirement from public office. The following is the excerpted inaugural speech by the new Kalon Tripa, the political leader of the Tibetan Government in Exile.

Dharamsala, India, 8th August 2011

My fellow Tibetans:

Blessed spiritually by His Holiness the Dalai Lama and authorized politically to continue the extended historical legitimacy of the great institution of His Holiness the Dalai Lama, I am here not as a result of my personal achievement but as a result of the hard work and sacrifices made by elder generations in Tibet and in exile. Today, I pledge to carry on and build upon this great legacy of our elders. I pledge to you, my fellow Tibetans, to strengthen and sustain our movement until freedom is restored in Tibet, and His Holiness the Dalai Lama returns to our homeland.

I promise to work to fulfill the vision of His Holiness the 14th Dalai Lama to create a truly secular democratic society. This year's

dynamic Tibetan election demonstrated to the world our commitment to genuine democracy and the universal principle of human freedom. Our democratic election reveals that Tibetan unity is built upon and sustained by universal democratic principles that transcend region, sect, gender, and generations.

The results of this election should send a clear message to the hardliners in the Chinese government that Tibetan leadership is far from fizzling out—we are a democracy that will only grow stronger in years ahead. And we are here to stay.

Let me be very clear: our struggle is not against the Chinese people, nor is it against China as a country. Our struggle is against hard-line policies of the Chinese regime in Tibet. Our struggle is against those who would deny freedom, justice, dignity, and the very identity of Tibetan People. Chinese authorities and our Chinese friends alike must realize that grievances of Tibetan people are many and genuine.

Today, my fellow Tibetans, I reaffirm in the oath and aspiration forged by our forefathers—a treaty signed more than a millennium ago by Tibet and China that pledged a great epoch when “Tibetans shall be happy in the land of Tibet and Chinese in the land of China”.

In 1950, when the Chinese Army first came to Tibet, they promised “Socialist Paradise” for Tibetans. Some Tibetans helped build roads to Tibet from China and were paid in Silver coins for their labor. During that time, the Chinese soldiers were very polite and treated our ancestors kindly.

However, once the roads were built, tanks encircled strategic urban areas, lorries headed straight to the mineral-rich mountains and pristine forests: and Chinese workers arrived to exploit and mine billions of dollars of gold, copper, and uranium. Overnight, it seemed, something had changed. The polite Chinese sol-

...in the months ahead we will establish a Tibet Policy Institute that will serve as an intellectual platform to envision, develop, and execute policies that will strengthen Tibet.

diers changed and became overbearing, aggressive, and violent. They used their guns. Battles erupted. Death and destruction ensued.

The great epoch of happiness was put into peril. And since that time, I fear, Tibetans have become second class citizens in their own homeland.

The ongoing political repression, cultural assimilation, economic marginalization and environmental destruction in occupied Tibet is unacceptable. The



Dr. Lobsang Sangay taking oath as the new Kalon Tripa (Prime Minister) from Chief Justice Commissioner Mr. Ngawang Phelgyal as His Holiness the Dalai Lama and outgoing Kalon Tripa Prof. Samdhong Rinpoche look on. The ceremony was held at Tsug-la Khang in Dharamsala, north India, the exile seat of Tibet on August 8, 2011. (Phayul photo/Norbu Wangyal)

construction of a new Railway Line brings each day more heavy equipment to exploit mineral resources and more Chinese migrants to demographically dominate Tibet and dilute our rich culture and identity. Today's empirical facts are startling: around seventy percent of the private sector is owned or run by Chinese, and more than fifty percent of public sector jobs of the local Communist Party cadre are also held by the Chinese. Meanwhile, nearly forty percent of our Tibetan brothers and sisters who have worked hard and earned university and high school degrees are unemployed. These statistics are made worse, as we all know, by Chinese officials who treat Tibet as their personal inheritance, and act as feudal lords.

But three years ago, in 2008, Tibetan men and women, young and old, nomads and farmers, monks and nuns, all rose up against the Chinese rule in Tibet—from Dromo to Dhartsedo, Ngari to Ngaba, from Lhasa to Lithang, from Kongpo to Kum-

bum. They spoke out against Chinese oppression and mistreatment and the universal slogan was: we want His Holiness the Dalai Lama to return to Tibet. Let me be clear: the Tibetan Administration does not encourage protest in part because we cannot forget the harsh response Chinese authorities hand down in the face of free and peaceful expression. However, it is our sacred duty to support and to be the voice for our voiceless and courageous compatriots.

After sixty years of misrule, Tibet is no Socialist Paradise that Chinese officials promised. There is no “Socialism” in Tibet, but rather Colonialism. Tibet is not the “Paradise” that it could be: today, it is a tragedy because of the Chinese occupation. Chinese government ought to know it. Recently, many Chinese leaders have visited Lhasa to observe sixty years of “peaceful liberation”. The reality is that the anniversary was observed under undeclared martial law with troops holding

(Continued on page 16)

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DR. LOBSANG SANGAY, the New Prime Minister of the Tibetan Government-in-Exile

Dr. Lobsang Sangay is a Tibetan refugee, legal scholar and political activist. He was elected as the next Kalon Tripa (equivalent to Prime Minister) of the Tibetan Government-in-Exile, succeeding the 5th Samdhong Rinpoche.

Sangay was born in a village in Darjeeling in 1968, with a typical farmer family background in a Tibetan settlement amidst fields, cows, chicken, fetching wood in the forest and helping his parents' small business including winter sweater selling. Presently, he lives in Greater Boston area in the US. His mother Kelsang Choden from Chamdo lives with him and his father passed way in 2004. He is married to Kesang Yangdon Shakchang, whose parents were from the Lhokha and Phare area. They have been together for 13 years and have a three-year-old daughter.

After graduating from the Tibetan Refugee school in Darjeeling, Sangay received his B.A. (Hons) and LL.B. degrees from the University of Delhi in India. In 1995, he won a Fulbright Scholarship to Harvard Law School, where he subsequently received his LL.M. degree the same year.

In 2003, Sangay organized five conferences between Chinese and Tibetan scholars, including a meeting between the Dalai Lama and thirty-five Chinese scholars at Harvard University.

In 2004, he became the first Tibetan to earn a Doctor of Juridical Science degree from Harvard Law School and was a recipient of the 2004 Yong K. Kim '95 Prize of

In 2004, he became the first Tibetan to earn a Doctor of Juridical Science degree from Harvard Law School and was a recipient of the 2004 Yong K. Kim '95 Prize of excellence for his dissertation.

excellence for his dissertation. In 2006, Sangay was selected as one of the twenty-four Young Leaders of Asia by the Asia Society, a global organization working to strengthen relationships and promote understanding among the people, leaders, and institutions of Asia and the United States.



Dr. Lobsang Sangay (photo: WN/Yeshe Choensang)

Sangay is currently a Senior Fellow at the East Asian Legal Studies Program at Harvard Law School. He is an expert in Tibetan law and international human rights law.

On April 27, 2011 he was elected Kalon Tripa of the Tibetan Government in Exile. Sangay won 55% of the votes, defeating Tenzin Tethong and Tashi Wangdi. 83,400 Tibetans were eligible to vote and 49,000 ballots were cast. On August 8, 2011 Lobsang Sangay officially took oath and accepted his post as the Kalon Tripa.

While the leadership of the government-in-exile is in a state of transition, the 14th Dalai Lama remains formally ceremonial Head of State and has taken no political stances since his announced retirement in early 2011 from active participation in Tibetan affairs. ■



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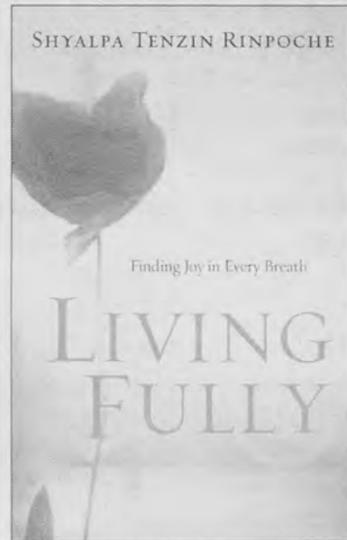
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—from *Sacred Ground: Jamgon Kongtrul on 'Pilgrimage and Sacred Geography'* by Ngawang Zangpo

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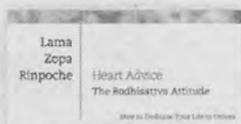
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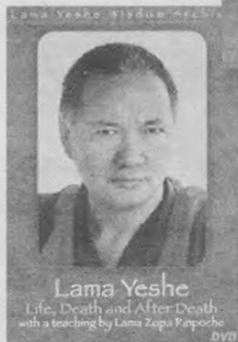
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Gentle Threefold Breathing

USUALLY WHEN WE BREATHE, we breathe in and, as soon as we have finished breathing in, we immediately start breathing out. And as soon as we have finished breathing out, we start breathing in again. There is never any space or gap in between the in-breath and the out-breath. Now, many different ways of focusing the mind on the breathing have been taught....There are basically six methods taught in the abhidharma. But here we have something different from any of those. This is called gentle threefold breathing. It is called gentle because there is no particular attempt to manipulate the breathing, except that instead of breathing in and then immediately breathing out, after breathing in, you wait before you breathe out...here the duration of the inhalation, of the retention, and of the exhalation should all be equal, three equal periods within each complete breath.

In doing this, some people combine the phases of the breath with the mental repetition of the three mantra syllables: OM AH HUM (HUNG)—OM coordinated with the in-breath, AH with the retention of the breath, and HUM (HUNG) with the out-breath. But what is most important here is simply to recollect, as they occur, the inhalation, retention, and exhalation, so that, while you are inhaling, you are aware that you are doing so; while you are retaining the breath, you are aware that you

are doing so; and while you are exhaling, you are aware that you

are doing so. In the beginning, it is recommended that beginners start with doing, for example, twenty-one of these breaths as a series, and it is important to prac-

tice with enough mindfulness so that, while you breathe in, and so forth, you maintain an awareness of what part of the breathing process you are in.

—from *The Ninth Karmapa's Ocean of Definitive Meaning* by Khenchen Thrangu Rinpoche, edited, introduced and annotated by Lama Tashi Namgyal ■



The Dzogchen Ponlop Rinpoche with Ashe-la, His Holiness the 17th Karmapa's sister at the 2010 Summer Program

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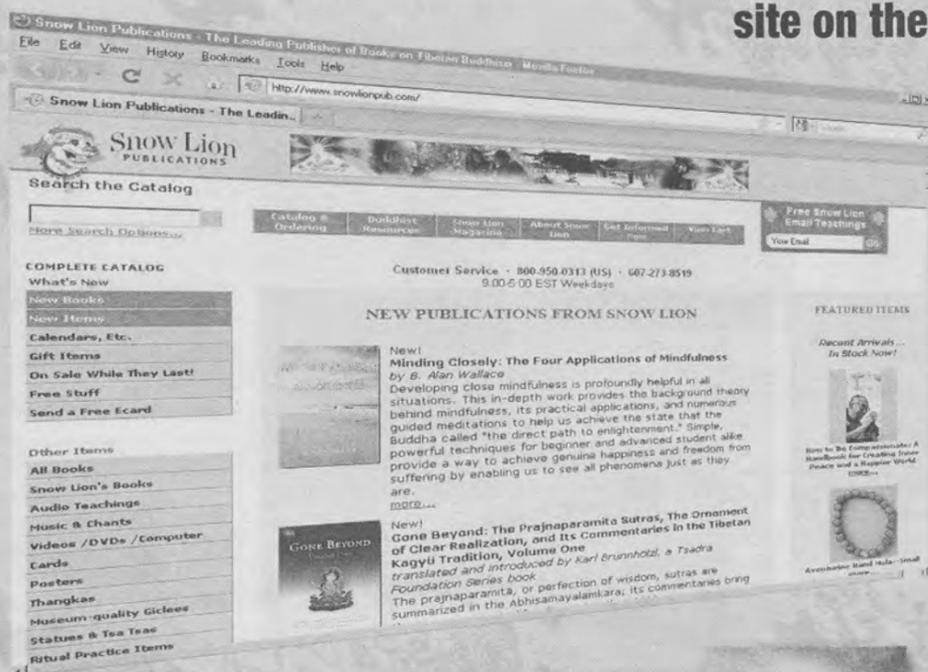
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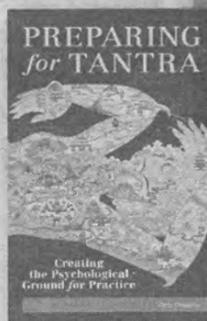
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Following His Holiness the Dalai Lama's Kalachakra Initiation event in Washington, D.C. this past July, twenty-five monks in attendance at the ceremonies traveled to Ithaca, New York, the site of Namgyal Monastery Institute of Buddhist Studies, the North American seat of the personal monastery of His Holiness.

The highlight of their visit was the Six Session Kalachakra Guru Yoga ceremony performed at Du

Khor Choe Ling, designated by the Dalai Lama to become The Land of Kalachakra Study & Practice.

The Kalachakra is of special importance to His Holiness, representing the highest aspirations for peace and cooperation in times of great struggle and uncertainty. When dedicating the incomplete shrine room at Du Khor Choe Ling in October of 2007, the Dalai Lama said, "If the present situation remains...then there is really doubt as to whether Tibetan Buddhist culture can survive. Under these circumstances, establishment of some institution for preservation of Tibetan Buddhist culture...is now very, very important. I very much appreciate all your help."

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Top: Monks from Namgyal India and Namgyal Ithaca perform a Kalachakra guru recitation at Du Khor Choe Ling in Ithaca, NY. Bottom: Due to the c. 100 degree heat, a tent was set up for the ceremony. (Photos by Karma Dorjee)



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INAUGURAL SPEECH OF KALON TRIPA DR. LOBSANG SANGAY

Continued from page 11

automatic machine guns, marching in the streets of Lhasa, sharp shooters positioned on rooftops, tourists banned from visiting Tibet entirely. Beijing's rule in Tibet is clearly unjust and untenable.

Despite the tragedy in Tibet, we want the world to know, especially Chinese friends, that we remain firmly committed to non-violence. We do not view China as a nation and Chinese as a people with malice but with respect. Guided by the wisdom of our forefathers and foremothers, we will continue the Middle-Way policy, which seeks genuine autonomy for Tibet within the People's Republic of China. This, my fellow Tibetans, is a win-win proposition for both the Tibetans and the Chinese. We believe in a peaceful resolution for Tibet, which means a peaceful process and peaceful dialogue. We are also willing to negotiate with the Chinese government anytime, anywhere.

Let's not forget: China aspires to be a superpower. It is the fastest growing major economy in the world and is backed by the largest army in the world. Sadly, however, China's moral power is lagging behind. Moral power cannot be bought in the market or forced with military might. It has to be earned. As long as Tibetans are repressed, there will be resistance, and waning respect for China. Finding a lasting solution to the Tibet question will go a long way toward restoring China's positive image in the minds and hearts of people around the world, as well as towards protecting its territorial integrity and sovereignty. The Chinese people in China and the Greater Chinese diasporic community have a key role to play in helping China overcome this moral deficiency.

I have sixteen years record of reaching out to hundreds of Chinese students and have organized conferences on Tibet between Chinese and Tibetan scholars at Harvard University. We will continue to reach out to the Chinese people to build mutual understanding and trust. I would like to extend our heartfelt gratitude and appreciation to the United States, Europe, international community and Tibet Support Groups for their enduring support. We appeal to them to continue to stand with us for justice, freedom, dignity, and equality, and to persuade Beijing to resolve the issue of Tibet peacefully. A lasting solution to the situation in Tibet will be one of the most defining stories of the 21st century for it will reaffirm faith in humanity's capacity to build peace, non-violence and universal freedom. This would be a victory not only for the Tibetan people, but for all the marginalized people around the world.

A just and speedy resolution of the issue of Tibet is in the interest of all Asia. For thousands of years, the Tibetan people served as responsible guardians of the environment of the world's highest and largest plateau that is the source of ten major rivers that contribute to the livelihood of more than 2 billion human beings. China's damming of rivers that originate from Tibet will undermine the livelihood of millions of people downstream in Asia. It is

for this reason, millions of people in Asia have a vested interest in seeing that the Tibetan people are restored to their traditional role of being the responsible guardian of the environment of the Tibetan Plateau. This transcends politics. It touches upon the wellbeing and welfare of Asia.

For the next five years, with unity, innovation and self-reliance as our guiding principles, the Tibetan Administration will strengthen the freedom movement, and sustain it for another fifty years, if need be. I urge Tibetans inside and outside to support the Lhakar Movement, to be proud of and assert Tibetan-ness—to show solidarity, to embrace unity, and to keep alive the Tibetan spirit—for together, I know we will foster a dynamic environment and strengthen Tibetan institutions and communities around the world.

Education will be our number one priority. As His Holiness the Dalai Lama has taught us, sharing knowledge is "a way to achieve immortality". It is the beacon that will light the future of Tibet. We will strive to reach 10,000 professionals among 150,000 in exile and appeal to Tibetans inside Tibet to reach 100,000 in the next two decades.

We will also continue to professionalize the Tibetan Administration and ensure greater access and transparency through the integration of technology and social networking tools. To this end, in the months ahead we will establish a Tibet Policy Institute that will serve as an intellectual platform to envision, develop, and execute policies that will strengthen Tibet. We will also establish Sister Shichaks (settlements) to strengthen solidarity between Tibetans in India and the West and introduce Tibet Corps, a movement that will invite skills and know-how of Tibetans with-

in and abroad to serve Tibet, and create employment for youth and build sustainable shichaks (settlements).

In conclusion, it is important to remember that the devolution

of His Holiness the Dalai Lama's political power is not at all solely to me as the Kalon Tripa, but to all Tibetans. His Holiness' trust and belief in the people and our 50 years of consolidation of demo-

cratic institutions now will be challenged to survive and thrive independently, without his political involvement. So this is a test for each of us. It is a test, for

(Continued on page 17)

RESET YOUR CLOCK TO BUDDHA STANDARD TIME

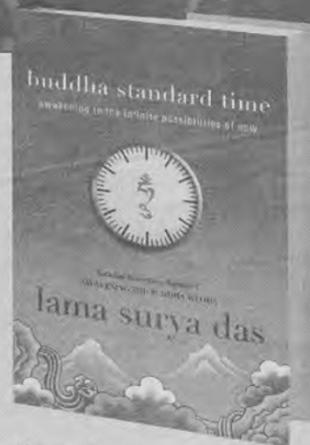


Based on his 40 years of spiritual experience, including more than eight years in secluded retreat, Lama Surya Das is a master at transmitting to Westerners the teachings of the Great Perfection. Many students have found that this is Lama Surya's special gift—his ability to transmit the very pith of these instructions with expansive warmth, poetry and abundant good humor. He has often said "my mission is transmission." He has reached millions through the publication of 13 books, including his latest, *Buddha Standard Time: Awakening to the Infinite Possibilities of Now*.

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Venerable Lama Thubten Zopa Rinpoche (l), Spiritual Director of FPMT, & Yangsi Rinpoche (r), Geshe Lharampa & President of Maitripa College
Photo by Marc Sakamoto

INAUGURAL SPEECH OF KALON TRIPA DR. LOBSANG SANGAY

Continued from page 16

the leadership in the judiciary, for the parliament and for the executive branch to live up to His Holiness' expectations and to work as an effective and united entity. This is our challenge and our opportunity.

This is our aspiration. This is our struggle. This is our dream. And with unity, innovation, and self-reliance as the guiding principles of six million Tibetans, victory will be ours. Long Live His Holiness the Dalai Lama. ■

Don't Overlook the Cook!

In his autobiography *Freedom in Exile*, His Holiness the Dalai Lama speaks of his attachment as a child to the monastery's Master of the Kitchen, commenting, "I sometimes think that the act of bringing food is one of the basic roots of all relationships." And the connection between giving food and understanding the interrelationship of all life is recognized also in stories about the belated discovery of an enlightened master who lived humbly as a monastery cook; or the stories of a great lama who gathers his disciples to test their progress, only to discover that the most highly realized of all is the cook, who has neither meditated nor studied, but who simply served the others.

"May you have long life, may the house be filled with grain, and may you have the luck to make use of this abundance."—TIBETAN DRINKING SONG

—from *The Lhasa Moon Tibetan Cookbook*, by Tsering Wangmo and Zara Houshmand ■



His Eminence Kyabje Trulshik Rinpoche Ngawang Chokyi Lodoe (1923-2011)

Trulshik Rinpoche (1923-2011)

ONE OF THE GREAT MASTERS OF Tibetan Buddhism, His Eminence Kyabje Trulshik Rinpoche, passed away on September 2, 2011. Most recently he served as head of the Nyingma School, but was known as a leading proponent of the Rime (non-sectarian) approach.

The heart son of both Dudjom Rinpoche and Dilgo Khyentse Rinpoche, he also gave rare Nyingma and Dzogchen teachings to His Holiness the Dalai Lama.

Kyabje Trulshik Rinpoche Ngawang Chokyi Lodoe was born in Tibet in 1923. He was recognized at the age of four as the reincarnation of his own heart lama, Trulshik Tendru Dorje, a famous discoverer of hidden treasures (*terma*). He was also considered to be the manifestation of

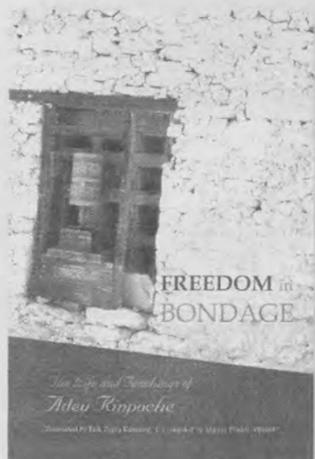
Lord Buddha's disciple Ananda, as well as of Aryadeva and other key figures in Buddhism.

In 1959, when His Holiness the Dalai Lama went into exile in India, Trulshik Rinpoche also fled across the Himalayas into the Everest region of Nepal. Later, he and his followers established Thupten Choling monastery, now the largest monastery in Nepal with 150 monks and 350 nuns studying and meditating there.

His direction of the annual Mani Rimdu festival of masked dance-drama is documented in Richard Kohn's film *Lord of the Dance, Destroyer of Illusion* (1986), the title of which is in part derived from his name, Trulshik Rinpoche, "the Precious Destroyer of Illusion." ■

For over twenty years, the *Snow Lion: The Buddhist Magazine and Catalog* has remained the leading source for up-to-date information on Tibetan Buddhism in North America. Whether an important lama is giving teachings or there is a great new Dharma book out, you will read about in *Snow Lion's Magazine*. The articles, interviews, and book excerpts are always intriguing and clear. And unlike other publisher's catalogs, the *Snow Lion Catalog* gives you access not just to *Snow Lion* products but also publications from dozens of other publishers. There is no other single catalog with such a vast array of books and other goods pertaining to Buddhism and Tibet.—GUY NEWLAND

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*Power Sites, Sacred Mountains, Mystical Caves, and Gobi Magic
with the Buddhist writer Glenn H. Mullin*

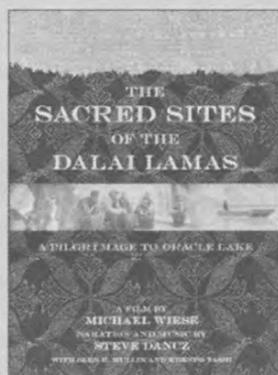
Tibet, Bhutan and Mongolia, homes to both shamanism and Tantric Buddhism, are rich in sacred meditation sites, monasteries, temples, healing centers, and Buddhist art treasures. Join me in one of six tours through these sacred lands: three in Tibet, two in Mongolia, and one in Bhutan. See my website for details: www.glennmullin.com. Or email me directly at glennmullin@yahoo.com.

Leader: Glenn studied in the Himalayas for twelve years under many of the greatest Tibetan lamas of all four major traditions. He has written over twenty-five books on Tibetan Buddhism, many of which focus on the lives and writings of the early Dalai Lamas. He divides his time between writing, lecture touring, meditating, and leading vision quests to the sacred sites of Buddhist Asia. Glenn also leads tours for private individuals, families, specialized groups and film makers, if he can fit them into his schedule.



Books by Glenn H. Mullin

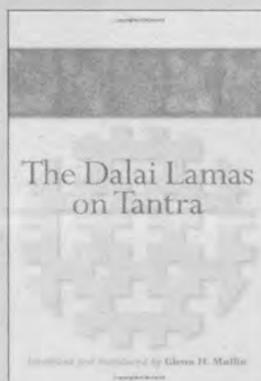
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Sacred Sites of the Dalai Lamas: A Pilgrimage to the Oracle Lake, a Michael Wiese Film, \$24.95.

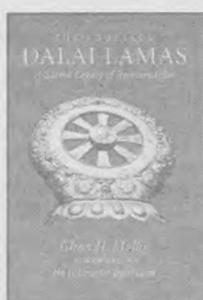
This amazing documentary follows jazzman Steve Danz as he travels in a group with Glenn Mullin through the sacred sites of the Dalai Lamas, culminating in a vision quest at Tibet's fabulous Lamo Lhatso, or Oracle Lake.



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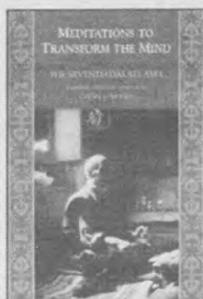
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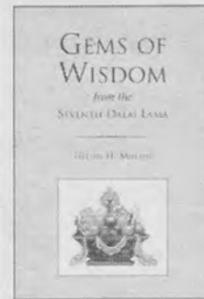


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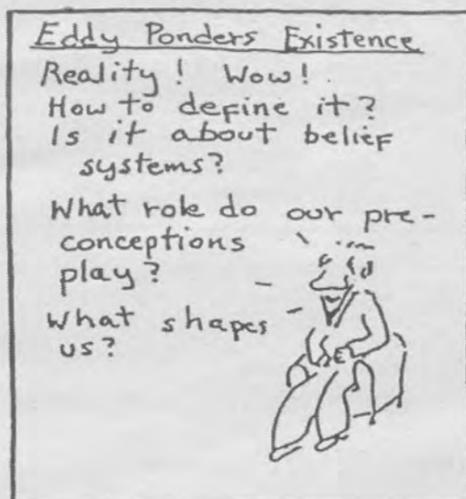
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Relax and Realize

THEY SAY THAT THE INITIAL realization of the nature of the mind is the first breakthrough. It's a very important point in all Buddhist schools. At that moment, you cease to be an ordinary person. You become in Buddhist parlance an "arya," a noble one. It doesn't mean you are finished. It doesn't mean you are a high

level bodhisattva. We can fall back from this. But still, this is a big breakthrough. We now understand what is true and what is not true. We don't have to take it all on faith any more. It is a direct non-dual experience. The point is that it is very easy. It's not difficult, and it's not something that can only be attained after years and years of practice.

Our main obstacle is the fact that we don't know how to relax



our minds enough to be open to this experience. In the back of our minds we keep thinking this is something so difficult and so advanced. For this reason we don't recognize what is in front of our face. This is why a teacher can be extraordinarily helpful. A teacher living within that realization is able—if the mind of the disciple is completely open—to transmit his or her experience. The problem here is that we have too many hopes and fears; it creates a barrier. It is very hard to be open. You can't just will it.

—from *Reflections on a Mountain Lake: Teachings on Practical Buddhism*, by Ani Tenzin Palmo ■

THE MIRROR



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Each issue of *The Mirror* contains a teaching by Chögyal Namkhai Norbu, Rinpoche's most recent teaching retreat and travel program, updates from Shang Shung Institute (founded by Chögyal Namkhai Norbu for the preservation of Tibetan culture, language, medicine and arts) and ASIA (founded by Chögyal Namkhai Norbu to assist Tibetans with education and medical care in Tibet), book reviews, Community News, and more general information of interest to Dharma practitioners. **Subscribe for Paper only, Online only or Both paper & online.**

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DEALING WITH THREE TYPES OF LAZINESS

Continued from page 3

is such a thing as shamatha, that it is attainable, that it does have the kinds of results that are described—heightened awareness, psychic powers, and, far more important, the attainment of liberation and full awakening. All of these can be attained in dependence upon shamatha. Thus, that kind of conviction is the most fundamental type of faith. Lucid faith and the faith of aspiration evolve from this basic capital.

The truth of these statements—that there is such a thing as shamatha, that full awakening is possible in dependence upon shamatha—is the kind of truth that is concealed, not evident, not easily accessible, not something that we can ascertain immediately for ourselves. Although it is concealed, this is only temporary. Many have had their own experience of certain physical and mental bliss, many have experienced those states of being through their own practice, and many have the faith that those states suggest much deeper attainments.

States of being beyond our present experience—such as the attainment of heightened awareness, psychic powers, liberation, full awakening—are described to us by authentic teachers who are much further developed along the spiritual path than we are. We can take them at their word, or not. The choice is ours. If we don't believe, then we don't do the practice. If we do have faith and begin, the more we persist and continue in the practice of shamatha, more and more aspects of reality become apparent to the mind, and we experience deeper realities than we have ever known before.

The deeper we go, the more credence we will give to statements made by those who are yet further along the path and the firmer our faith will become. As we go more profoundly into the practice we will find from our own experience that the mind becomes more serene, more relaxed, more at ease. Joy, states of bliss, and pliancy actually do arise. As they arise, faith arises and we are honestly able to tell ourselves, "This kind of thing exists and it's bound to improve."

We can even set aside the things that are quite beyond our current experience, things such as heightened awareness, psychic powers, etc. Just the deepening relaxation of the mind is enough of a base upon which we can begin to build a strong foundation of faith in the teachings of those many meditators who have experienced various types of increased awareness and serenity. ■



Gen Lamrimpa

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Chagdud Khadro

(Student of Chagdud Tulku Rinpoche)

Phowa: Transference of Consciousness

October 1-2, 2011, Chatham, NY

Chagdud Khadro, a teacher of exceptional wisdom and experience, will teach on how to transfer consciousness at the time of death to the pure land of Amitabha and explain how this can be an effective method for helping others when they die.



Dr. Jim Valby

(Student of Chogyal Namkhai Norbu)

Purification in Sutra, Tantra and Dzogchen

October 14-16, 2011, Chatham, NY

Dr. Valby, long-term student of Namkhai Norbu and PhD student of Herbert Guenther, will provide a general overview of Buddhist purification practices, and then give a detailed examination of the methods of Sutra, outer Tantra, inner Tantra and Dzogchen.



Dr. Michael Katz

(Student of Chogyal Namkhai Norbu)

Dream Yoga and Lucid Dreaming

December 10, 2011, E-Vam Manhattan

Dr. Katz, psychologist, author and artist, will discuss dream yoga as an insight practice that utilizes the dream state to help us awaken to full consciousness and then demonstrate how lucid dreaming can break down this goal into smaller and more attainable goals.



Dr. Fred Cooper

(Student of Tai Situ Rinpoche)

Emptiness and Modern Physics

January 7, 2012, E-Vam Manhattan

Dr. Cooper, a quantum field theorist and long-term Buddhist practitioner, will compare current trends in String Theory and Quantum Cosmology with the Buddhist notions of interdependence and emptiness.

FOR MORE INFORMATION VISIT: WWW.EVAM.ORG

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HOW TO PRACTICE SHAMATHA MEDITATION:

The Cultivation of Meditative Quiescence

by Gen Lamrimpa, translated by B. Alan Wallace

150 pp., paper. This is an updated edition of *Calming the Mind*. #HOPRSH \$15.95. OUR PRICE \$11.16

In 1988, Gen Lamrimpa, a Tibetan monk and contemplative, led a one-year retreat in the Pacific Northwest, during which a group of Western meditators devoted themselves to the practice of meditative quiescence (*shamatha*). This book is a record of the oral teachings he gave to this group at the outset of the retreat. The teachings are brought to life by Gen Lamrimpa's warmth, humor, and extensive personal experience as a contemplative recluse. An invaluable, practical guide for those seeking to develop greater attentional stability and clarity, this work will be of considerable interest to meditators, psychologists, and all others who are concerned with the potentials of the human mind.

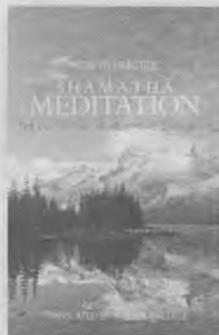
"It is Gen Lamrimpa's familiarity with meditation on a deep experiential level that makes his teachings so valuable and this a book to be recommended."—ANI JUTIMA, *Tibetan Review*

"How to Practice Shamatha Meditation provides very practical and experientially grounded teachings."

—JOE B. WILSON, *The Tibet Journal*

GEN LAMRIMPA, VEN. JAMPAL TENZIN (1934–2004), was a close disciple of H.H. the Dalai Lama. He lived in meditative solitude in the mountains high above Dharamsala, India, where he gained a reputation for his deep experience of the "stages of the path" practices. He was renowned as an accomplished practitioner of meditative stabilization and *tummo* (psychic heat) as well as other tantric meditations.

B. ALAN WALLACE has served as interpreter for many distinguished Tibetan lamas and has taught extensively in Europe and America. He is the author of *The Attention Revolution* and *Minding Closely*, and has edited, translated, authored, or contributed to more than thirty works on Tibetan Buddhism, medicine, and culture, and the interface between science and religion.



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Bodyless Dakini Dharma
The hearing lineage of Chakrasamvara and Vajrayogini. The Dakini Hearing lineage is key to Kagyus & those who are practicing Chakrasamvara.

By Tony Duff



Longchen Nyingthig Chod
The root texts of Longchen Nyingthig contain a text for Chod practice. The text is part of the root transmission of the Longchen Nyingthig dharma that Jigme Lingpa received as mind treasure from Longchenpa

By Tony Duff

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Longchen Nyingthig Set: We have translated this set for those who are practicing Thorough Cut and those interested in Longchen Nyingthig. The set contains *Dza Patrul's Feature of the Expert* text, a seminal explanation of Thorough Cut. Dodrupchen III's explanation of it called *About the Three Lines*, and Tenpa Wangchuk's explanation of it called *Relics of the Dharmakaya*. Collectively, these give an excellent coverage of the Three Lines teaching according to Longchen Nyingthig.

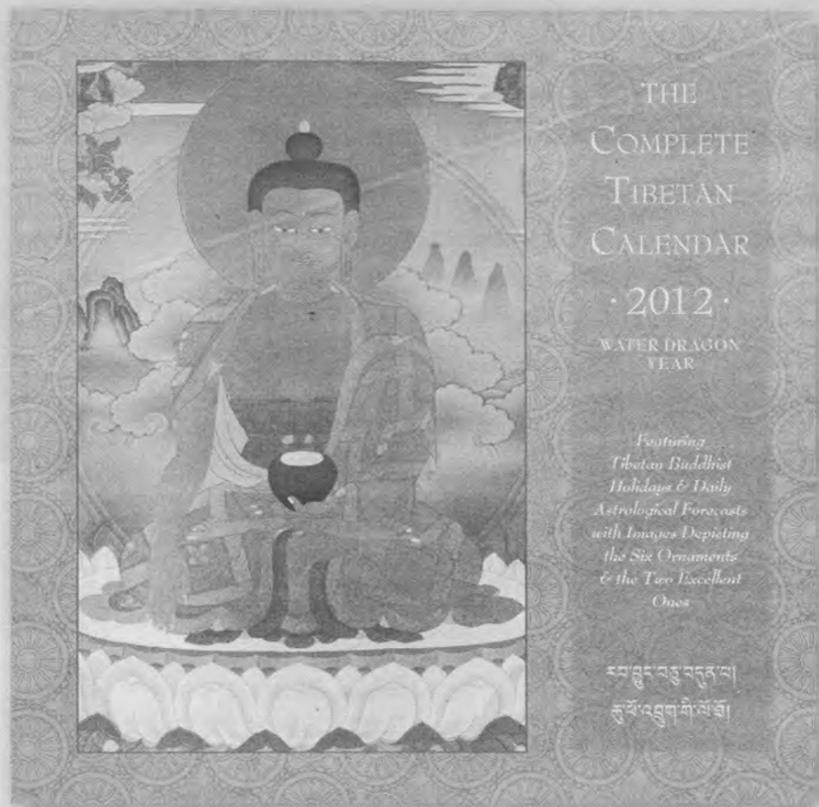


Relics of the Dharmakaya
A complete commentary on Longchen Nyingthig Thorough Cut by Ontrul Tenpa Wangchuk. Part of our *Three Lines* series.

By Tony Duff



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About the Three Lines: Dodrupchen III's Commentary on the Three Lines



THE COMPLETE TIBETAN CALENDAR 2012

by Nitartha International and Nalandabodhi
12" x 24" when open. #COTI12 \$14.95

This terrific full-color calendar forecasts how the general daily astrological energy connects with personal activities, and notes special practice and lunar days, holidays and anniversaries, days not to raise prayer flags, and more. This year's wonderful photos are of classic thangka paintings of famous lamas and teachers such as Shakyamuni, Aryadeva, Chadrakirti, Asanga, Shantideva, and other notable Tibetan luminaries.

In the calendar, Western dates are prominently displayed, and the corresponding Tibetan dates are also provided, according to both the Phukluk and the Karma Kaygyu Tsulruk systems. The back cover provides a helpful explanation of the symbols, the 28 great conjunctions, and the elemental combinations, which are helpful in determining auspicious and inauspicious days.

The calendar is published through the efforts of Nitartha International and Nalandabodhi, non-profit organizations which support the preservation of endangered Tibetan cultural traditions. Purchase of the calendar supports the important Tibetan cultural tradition of calendar computation and astrological forecasting, which continues to be used in Tibetan communities around the world.

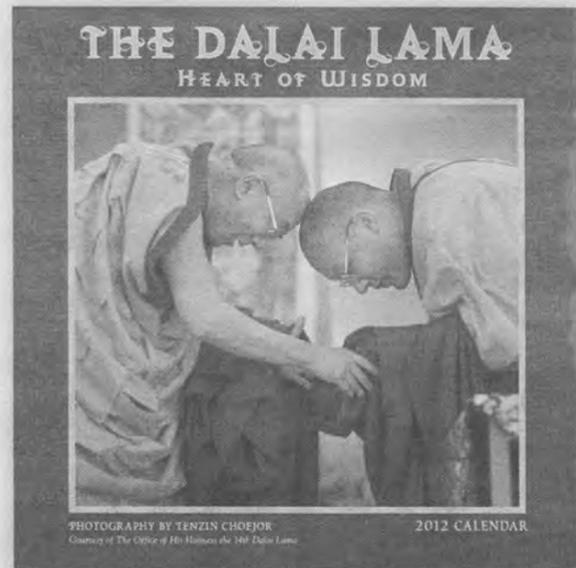


Key to Daily Symbols
(Interpretations with model)

- Dakini Day
- Darki Kungpoche Day
- Full Moon
- New Moon
- Drubkar (Announcement of Success)
- Do not raise new prayer flag
- Tibet's Tibetan Year (New Year)
- Tibet's Tibetan Year (Old Year)
- Conjunctions
- Element
- Phukluk Tibetan Year (Old Year)
- Phukluk Tibetan Year (New Year)

The 2012 Calendar features one of the most fascinating features of the Tibetan Buddhist calendar system: forecasting how the general astrological energy of each day connects to one's personal activities. To do this, the 2012 Calendar compares three astrological traditions. In one day, the Western calendar, the Chinese calendar, and the Tibetan calendar, by analyzing each of these, the calendar then develops an astrological calendar for each day.

JANUARY 2012



THE DALAI LAMA: HEART OF WISDOM CALENDAR 2012

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His Holiness the Dalai Lama is one of the most respected spiritual leaders and teachers living in the world today. And yet he refers to himself as a simple monk. His gentle, humorous expression of wisdom and compassion serves as an inspiration to millions. The *Dalai Lama, Heart of Wisdom 2012 Wall Calendar* features twelve inspiring photographs that capture the universal human spirit and guide us through the year with a sense of hope and compassion. The inside is printed on 100% recycled, 50% post-consumer paper, chlorine free and printed with soy based inks.



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His Holiness the Dalai Lama is known worldwide for his views on compassion, self-discipline, and meditation, inspiring millions of people. Each page offers a meaningful quote by the Dalai Lama, showing that true altruistic enlightenment is attainable to all of us. Quotes include practice advice, altruism, meditation, non-violence, the environment, families and jobs, and more. Tear it off and take it with you to improve your morning commute and your day, or share it with a friend.

The paper used in these calendars comes from forests that comply with the Sustainable Forestry Initiative program, noted with the Certified Chain of Custody source information. Includes major holidays.

Sample for September 10: "If you accept the possibility of future lives, then death is just like changing your clothes."



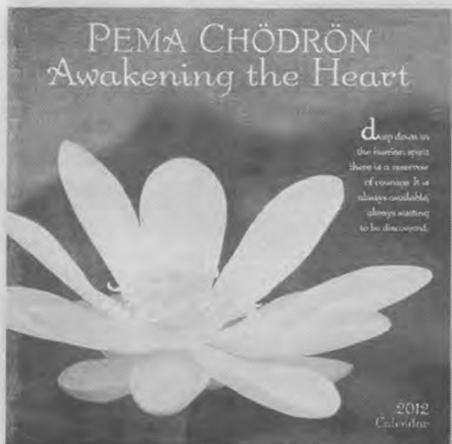
TIBET, BREAKING THE SILENCE: International Campaign for Tibet 2012 Calendar
12" x 24" when open. #ICT12 \$13.99

Despite continued censorship and harsh penalties for opposing the Chinese Communist Party, there has been a vibrant literary and cultural resurgence in Tibet since Spring 2008, when protests against government and calls for the return of the Dalai Lama swept across the plateau. Tibetan writers, singers and poets, fluent in Chinese as well as Tibetan, have begun a movement re-asserting their Tibetan identity. By daring to challenge the government and express themselves, this new generation of Tibetans break the silence and put themselves at great risk. International Campaign for Tibet's 2012 calendar, *Tibet: Breaking the Silence*, features excerpts of poems, essays and songs translated into English and the images of Tibet they evoke. Through the featured writing and photography, ICT seeks to highlight the courage and eloquence of the Tibetan people while providing another opportunity for their voices to be heard.

The inside is printed on 100% recycled, 50% post-consumer paper, chlorine free and printed with soy based inks.

Pema Chodron Calendar & Datebook!

PEMA CHODRON AWKAKENING THE HEART 2012 CALENDAR



12" x 24" when open. #PECH12 \$13.99

Best-selling author Pema Chodron is widely known for her charming and down-to-earth interpretation of Tibetan Buddhism for Western audiences. A student of meditation master Chogyam Trungpa Rinpoche, she is resident teacher at Gampo Abbey in Cape Breton, Nova Scotia, the first Tibetan monastery for Westerners.

This calendar features quotes from her book *Taking the Leap*, designed to help us cultivate compassion, courage and awareness within the challenges of daily life. Insightful quotes are paired with beautifully evocative and meditative nature photography. The inside pages are printed on 100% recycled, 50% post-consumer paper, chlorine free and printed with soy based inks.

PEMA CHODRON AWKAKENING THE HEART 2012 DATEBOOK

6.5" x 8.5". #PEEN12 \$15.99

Best-selling author Pema Chodron is a leading exponent of teachings on meditation and how they apply to everyday life. She is widely known for her charming and down-to-earth interpretation of Tibetan Buddhism for Western audiences. A student of meditation master Chogyam Trungpa Rinpoche, she is resident teacher at Gampo Abbey in Cape Breton, Nova Scotia, the first Tibetan monastery for Westerners.

Quotes are from her book *Taking the Leap*, designed to help us cultivate compassion, courage and awareness within the challenges of daily life, and are paired with evocative and meditative nature photography. Sample: "Either we accept our fixed versions of reality, or we begin to challenge them." Includes hard cover with wire binding and elastic band closure, 52 weekly pages with month- and year-at-a-glance, 12 full-color images & beautiful illustrations, extra note pages and a pocket.



BUDDHA WITH EIGHT DISCIPLES Giclee

Buddha with his eight Mahayana disciples, 20" wide x approx. 28" high. #GIBE20 \$190.00
 Buddha with his eight Mahayana disciples, 24" wide x approx. 33" high. #GIBE24 \$220.00
 Buddha with his eight Mahayana disciples, 34" wide x approx. 47" high. #GIBE34 \$375.00

MUSEUM-QUALITY GICLEES

(More giclees available on www.snowlionpub.com)

We are pleased to offer these fine quality deity reproduction images on canvas at perhaps ten to twenty percent of the price of original thangkas of comparable size and quality. These reproductions of his original Tibetan thangkas are suitable for framing as well as cloth (brocade) mounting. The giclee method creates images with fidelity and subtlety of color that is far beyond what is attainable in ordinary prints. And because they're printed on canvas, they can hang and roll like a thangka. We offer a choice of sizes. We print using the width dimension of the image and the height will vary slightly from image to image. This is a special order item that is printed for you when you order it and is therefore not returnable. Like many fine art prints, they should not be hung in direct sunlight.

KALSANG LODOE OSHOE currently serves as the Personal Thangka Painter to His Holiness the Dalai Lama. He has also been Painter to the Royal Bhutanese Government. He has created numerous thangkas and large statues for His Holiness and for many lamas, monasteries, and major museums throughout the world. He is particularly known for his spectacular Kalachakra mural paintings in the Namgyal temple at Dharamsala, India and the beautiful thangkas that have graced the calendars of the Tibetan Medical and Astrological Institute.



GREEN TARA Giclee

Green Tara, 20" wide x approx. 26" high. #GIGT20 \$190.00
 Green Tara, 24" wide x approx. 31.5" high. #GIGT24 \$220.00
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 Kalachakra, 24" wide x approx. 31.5" high. #GIKA24 \$220.00
 Kalachakra, 28" wide x approx. 37" high. #GIKA28 \$375.00

MEDICINE BUDDHA Giclee

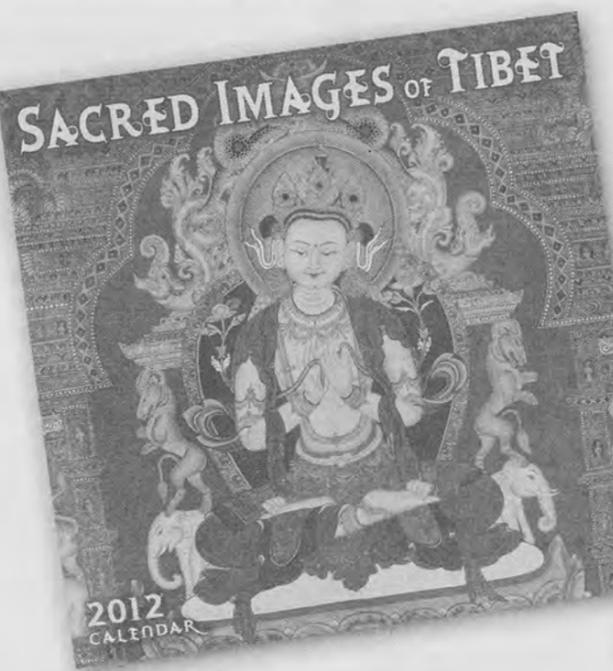
Medicine Buddha, 20" wide x approx. 27" high. #GIMB20 \$190.00
 Medicine Buddha, 24" wide x approx. 32" high. #GIMB24 \$220.00
 Medicine Buddha, 28" wide x approx. 38" high. #GIMB28 \$375.00

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Shakyamuni Buddha, 20" wide x approx. 28" high. #GISB20 \$190.00
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TSONGKHAPA GANDEN LHAGYAMA Giclee

Tsongkhapa Ganden Lhagyama, 20" wide x approx. 27.5" high. #GITS20 \$190.00
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 Tsongkhapa Ganden Lhagyama, 34" wide x approx. 47" high. #GITS34 \$375.00



SACRED IMAGES OF TIBET 2012 CALENDAR

12" x 24" when open. #SAIM12 \$13.99

Images of authentic Tibetan thangka paintings open a sacred doorway into the world of Tibetan Buddhism. This calendar features meditative images of buddhas, goddesses and tantric figures, each paired with informative text explaining its meaning and symbolism. Painted by master thangka artists living in Kathmandu, Nepal, these images have been used for centuries to awaken and expand consciousness.

Your calendar purchase helps support the Tibetan Lama Fund, building housing for refugee monks, and the Development of Children and Women Center in Kathmandu. Sample Text: "When you maintain a peaceful inner posture, even in the midst of chaos, you change your life." Pages are printed on 100% recycled, 50% post-consumer paper, chlorine free and printed with soy based inks.





THE ALL-SEEING BOY AND THE BLUE SKY OF HAPPINESS

A Children's Parable

by Nick Kettles, illustrated by Serena Sax Hallam

32 pp., 15 illustrations, cloth.
#ALSEBO \$16.95, OUR PRICE \$11.86

The All-Seeing Boy believed that there *must* be a way to make people happy. Then he met the mysterious hobo Jason Carper, Esquire, who taught him about the blue sky of happiness...and our inherent, somewhat magical ability to bring happiness to others.

"Bravo! A wonderful piece of writing."

—CARL HONORE, author of *In Praise of Slowness*

"A wonderful work that I believe is going to touch every child's heart and consciousness."

—DR. ARETOULA FULLAM, *The Silva Method of New Jersey*

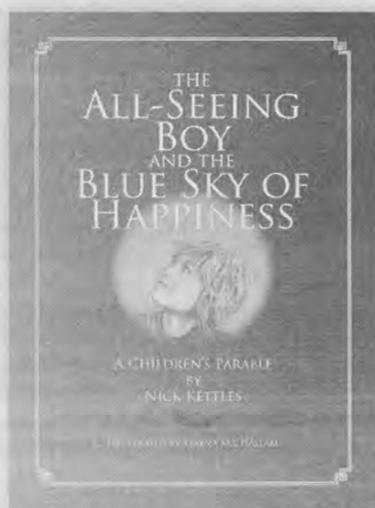
"The Blue Sky Meditation is such a simple way to practice mindfulness and compassion."

—ANNA JEDRZIEWSKI, *New Age Retailer*

Journalist NICK KETTLES has been published in periodicals such as *The Ecologist* and *Wired*, along with many of the UK's leading papers, including *The Times*, *The Independent* and *The Observer*.

SERENA SAX HALLAM has been a professional artist for over 20 years, working with children's books, textile design, interior design, and murals.

Ages 8-12.



"The child-friendly Blue Sky of Happiness meditation is a simple, gentle visualization that anyone can do to help others feel better."

—MICHAEL JOLLIFFE,
Mandala Magazine

DHARMA PATHS

2nd Edition

by Khenpo Karthar

translated by Ngödup Burkhar
and Chöjor Radha

edited by Laura M. Roth

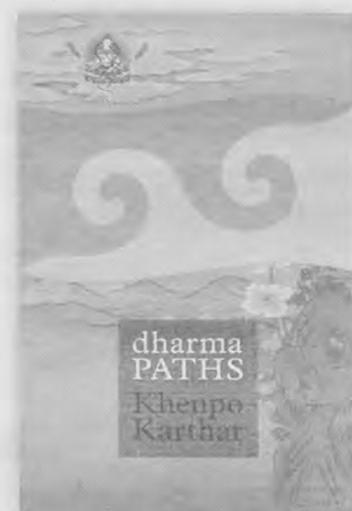
288 pp., 1 b&w photo,
5 b&w illustrations, paper. #DHPA2
\$19.95, OUR PRICE \$13.96

Dharma Paths, by one of the most highly respected lamas in North America, is a broad and in-depth introduction to Tibetan Buddhism that cuts through the complexity of the tradition. Without assuming an academic background or knowledge of Buddhist terminology, it presents both basic and quite advanced material, revealing a flexible approach oriented to our individual capacities. Khenpo Karthar Rinpoche has the gift of making the essence of the vast Tibetan teachings surprisingly accessible.

"...this text definitely made a significant difference for me in my life."

—EMILY MILLAY HADDAD, filmmaker

KHENPO KARTHAR is abbot of Karma Triyana Dharmachakra Monastery, the North American seat of H.H. the Karmapa, and is the head of its many affiliate centers throughout the U.S. He is a great meditation master of the Kagyu tradition and has been in the U.S. since 1978, when the previous Karmapa sent him to serve as his chief representative.



"He is a master of the Karma Kagyu tradition.... Khenpo Karthar Rinpoche possesses the all-benefiting nature of a bodhisattva."

—THE 16TH GYALWA KARMAPA

THE EXTREMELY SECRET DAKINI OF NAROPA

Vajrayogini Practice and Commentary

by Pabongkha Dechen Nyingpo

translated by David Gonzalez

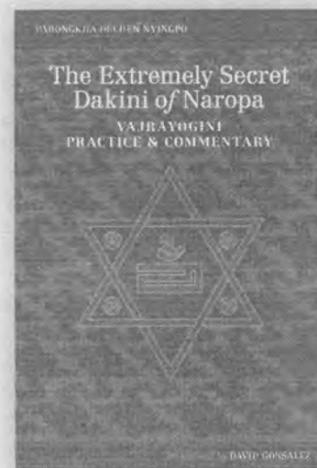
408 pp., 8 photos, #EXSEDA \$65.00 Available October

This is a Restricted Text. Please read the description for instructions. This book may be read only by those who have received a Highest Yoga Tantra empowerment. In order to practice this material, the best situation would be that one has received the empowerment of Vajrayogini in the Naro Kachö tradition together with the commentary and oral transmission. At the very least, one must have received the empowerment of Vajrayogini in the Naro Kachö tradition.

The Extremely Secret Dakini of Naropa is the commentary to the practice of Vajrayogini in the Naro Kachö lineage composed by Kyabje Pabongkha as revealed to him directly by Vajrayogini herself. This text has become the basis for almost every subsequent Vajrayogini commentary in the Gelug tradition. Kyabje Pabongkha's commentary is both very thorough in its presentation and deeply inspiring. It provides rich detail about all eleven yogas of the generation stage, the transference of consciousness, tsok offering, left-sided conduct and many other auxiliary practices, making it essential for practitioners of Vajrayogini. There is also a stunning explanation of the completion stage, providing many extraordinarily profound methods unique to the practice of Vajrayogini because of its relationship to the Six Yogas of Naropa.

The second half of the book contains several sadhanas for the practice of Vajrayogini, including the extensive, middling, and concise generation stage, the practice of Vajrayogini combined with six-session guru yoga, as well as two sadhanas on the transference of consciousness.

PABONGKHA DECHEN NYINGPO (1874–1941) was a towering figure in the twentieth-century Gelug tradition; he was the root lama of Trijang Rinpoche as well as most of the Gelug teachers of the following two generations. His writings fill fifteen volumes, and his practice texts and commentaries are considered authoritative.



EVERYDAY CONSCIOUSNESS AND PRIMORDIAL AWARENESS

by Khenchen Thrangu

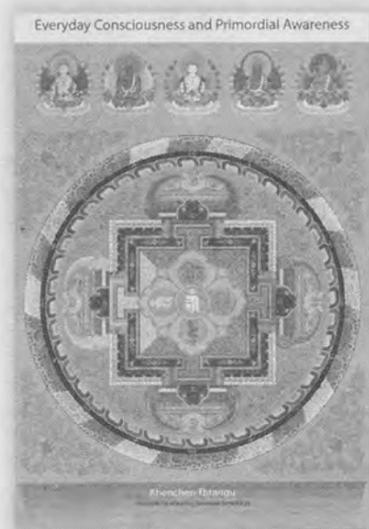
translated and edited by Susanne Schefczyk
124 pp., paperback. 3rd Edition. #EVCOPR \$16.95,
OUR PRICE \$11.86

This introduction to Buddhist psychology supplies essential instructions for successful meditation practice. It sets forth the nature of mind and human potential and presents meditation practices that can powerfully influence and ultimately transform the mind into the purified mind of a buddha. Khenchen Thrangu Rinpoche clearly describes how consciousnesses operate in everyday perception and how at the time of Buddhahood, these same consciousnesses express the five primordial wisdoms of the five Buddha families.

"Khenchen Thrangu Rinpoche is among the wisest and most compassionate Buddhist masters alive today. I have no doubt that this book will be a great inspiration and support for all serious Dharma students who read it and put it into practice."—PEMA CHÖDRÖN, author of *Taking the Leap*

"There is no shortage of brief introductions to Buddhist practice....What makes Rinpoche's work distinctive is the clarity and vividness of his religious thought."—LIBRARY JOURNAL

KHENCHEN THRANGU, an eminent teacher, is the personal tutor of His Holiness the Seventeenth Gyalwa Karmapa and is affiliated with nearly forty centers world-wide.



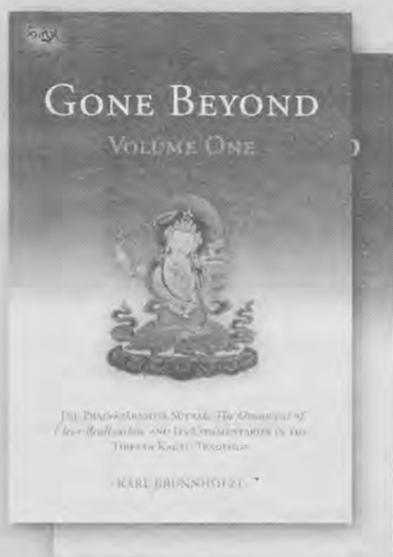
in 2 Volumes

GONE BEYOND

The Prajnaparamita Sutras, The Ornament of Clear Realization, and Its Commentaries in the Tibetan Kagyu Tradition, Volume One

translated and introduced by Karl Brunnhölzl
foreword by Dzogchen Ponlop
a Tsadra Foundation Series book

Volume 1, 942 pp., cloth bound. #GOBEPR \$54.95, OUR PRICE \$38.46
Volume 2, 688 pp., cloth bound. Available in October. #GOBEV2 \$44.95, OUR PRICE \$31.46



The *Abhisamayalamkara* summarizes all the topics in the vast body of the Prajnaparamita Sutras. Resembling a zip-file, it only comes to life through its Indian and Tibetan commentaries. Together, these texts not only discuss the "hidden meaning" of the Prajnaparamita Sutras—the paths and bhūmis of sravakas, pratyekabuddhas, and bodhisattvas—but also serve as contemplative manuals for the explicit topic of these sutras—emptiness—and how it is to be understood on the progressive levels of realization of bodhisattvas. Thus, these texts describe what happens in the mind of a bodhisattva who meditates on emptiness, making it a living experience from the beginner's stage up through buddhahood.

"The commentary by the Fifth Shamarpa which is translated here (in two volumes) is concise, pithy, and easy to understand. That it has been augmented with commentaries by the Seventh and Eighth Karmapas makes this a **valuable volume indeed, one that will benefit many people.** I am grateful that this book has been published."—THRANGU RINPOCHE, author of *Medicine Buddha Teachings*

"Maitreya's *Ornament of Clear Realization*, along with its commentaries, opens a window into the vast landscape of the Prajnaparamita Sutras, territory that has been largely left unexplored by Western scholars and practitioners. These sutras explicitly teach the nature of emptiness, but their hidden meaning—which is revealed in these texts—explains how the clear realization of emptiness progressively arises in the minds of practitioners as they cultivate increasingly subtler stages of insight into the true nature of phenomena. Karl Brunnhölzl's breathtaking scholarship, lucid translations, and deep insight into the meaning of these texts brings this vast body of teachings to life. ***Gone Beyond* is bound to be an invaluable reference work for scholars and practitioners for years to come.**"—ANDY KARR, author of *Contemplating Reality*

KARL BRUNNHÖLZL was trained as a physician and presently works as a Tibetan translator and Buddhist teacher. He studied Tibetology, Buddhism, and Sanskrit at Hamburg University and Tibetan language and Buddhist philosophy and practice at the Marpa Institute for Translators in Kathmandu. Currently he works as a translator and interpreter for the Tsadra Foundation, Nalandabodhi, and the Nitartha Institute. In 2009 he was appointed as the first Western khenpo (abbot in the Kagyu and Nyingma lineages) by Dzogchen Ponlop Rinpoche. He is the author and translator of *The Center of the Sunlit Sky* (2004), the first in-depth study of the Kagyu interpretation of Madhyamaka in a Western language; *Straight from the Heart* (2007), an anthology of Buddhist pith instructions; Nagarjuna's *In Praise of Dharmadhatu* (2007) with commentary by the Third Karmapa; and *Luminous Heart* (2009), the Third Karmapa on buddha nature, consciousness, and wisdom.



THIS IS A RESTRICTED TEXT AVAILABLE ONLY TO PEOPLE WHO HAVE MET THE REQUIREMENTS.

THE GUHYAGARBHA TANTRA

Secret Essence, Definitive Nature Just As It Is

commentary by Longchen Rabjam
translated by Lama Chonam and Sangye Khandro

778 pp., 4 b&w illustrations, cloth bound.
#GUTASE \$150.00

This is a Restricted Text available only to people who have met the requirements.

Anyone interested in purchasing or reading this text must have received the empowerment of Vajrasattva's Magical Manifestation Matrix for the peaceful and wrathful deities from either the kama or the terma tradition and must have received the reading transmission.

"This *Secret Essence Tantra* is the most advanced and extensively studied tantra within the Nyingma lineage. The accompanying commentary by Longchen Rabjam, *Thorough Dispelling of Darkness throughout the Ten Directions*, illuminates the speech of the enlightened ones throughout time and space. In the state of enlightenment, there are no restrictions based on directions. All those who really approach this great treatise with faith and the attitude to study, contemplate, and meditate upon the inner meaning are given the opportunity to fully dispel the darkness of their ignorance."—VENERABLE GYATRUL RINPOCHE

"Many commentaries and upadesha instructions based on this tantra of the *Glorious Secret Essence Definitive Nature Just As It Is* have been compiled by the learned and accomplished masters from India and Tibet. This word-by-word commentary known as *Thorough Dispelling of Darkness throughout the Ten Directions* was written by one of the greatest vidyadhara masters to enter this world; hence, this is an extremely profound and important treatise that clarifies the absolute wisdom intent of the tantras. The omniscient Mipham Rinpoche has said, 'Even if the meaning is not perfectly understood: to just hear the words of this tantra or see the sacred scripture, the benefits are supreme as these are indications of the power of exceptional accumulations of previous merit and positive karma.'"—KHENPO NAMDROL, Pharping, Nepal

The twenty-two chapters of this tantra illuminate the difficult key points of Secret Mantra Vajrayana by revealing the fundamental nature of phenomena to be primordially awakened as great, inseparable purity and evenness. Although these subjects primarily emphasize wisdom that transcends the mind, this wisdom is revealed as not other than the mind itself.

This *Secret Essence Tantra* is the most advanced and extensively studied tantra within the Nyingma lineage; and its twenty-two chapters elucidate how to correctly view the ground, traverse the path, and ultimately reach the result-fully enlightened buddhahood. The first part of this book includes the Tibetan and English translation for the root tantra itself

The second part of this volume is a translation of the extensive commentary on the *Guhya garbha Tantra* called *Thorough Dispelling of Darkness throughout the Ten Directions* written by the omniscient Longchenpa, who was an actual emanation of Samantabhadra. His word-for-word commentary gives uncommon explanations regarding all stages of Vajrayana practice, including comprehensive teachings from the Dzogchen point of view on how to practice and accomplish the path to enlightenment. The author includes complete explanations of the peaceful and wrathful mandalas, as well as practical instructions needed to attain the four states of vidyadhara hood.

LONGCHEN RABJAM (1308-1363) was born to a noble family of Tibet under many signs of auspiciousness. He showed great skill in all aspects of scholarship from an early age and excelled throughout his life in the practice and accomplishment of dharma. Recognized as an emanation of Vimalamitra, Longchenpa's sharp acumen and prolific writings have made him one of Tibet's most renowned and precious teachers.



HISTORY OF THE KARMAPAS

The Odyssey of the Tibetan Masters with the Black Crown

by Lama Kunsang, Lama Pemo, and Marie Aubèle

332 pp., 14 color photos, 48 b&w photos, paper. #HIKAOD \$21.95, OUR PRICE \$15.36

Due February 2012

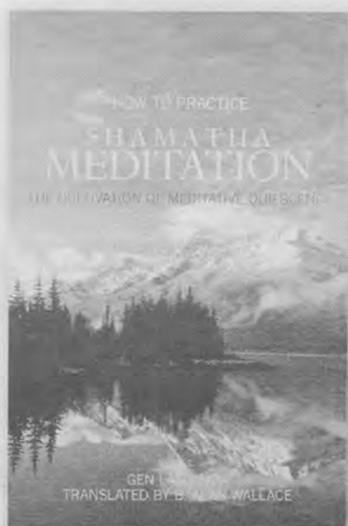
Masters of esoteric knowledge and miraculous practices, the lineage of the Karmapas descends from the great Indian tantric master Tilopa through a chain that includes Naropa, Marpa, and Milarepa. The Karmapas are distinguished by their black crowns, said to have been woven by dakinis and symbolizing the activity of the buddhas.

In their recounting of the histories of the seventeen Karmapas, the authors reveal the universal and marvelous concealed in the everyday world. Their lively account, peppered with anecdotes, is the most comprehensive in the West on this subject, with information from Tibetan, Chinese, Mongolian, French, and English sources.

LAMA KUNSANG and LAMA PEMO (Olivier and Lydia Brunet) Both completed the traditional three-year retreat under the guidance of the first Kalu Rinpoche and Bokar Rinpoche. They then spent five years in a monastery in the Himalayas, working in Kalu Rinpoche's translation committee. They currently teach Buddhism and meditation in Europe and Asia.

MARIE AUBÈLE, a student of Tibetan Buddhism for many years, also lives in France.





HOW TO PRACTICE SHAMATHA MEDITATION

The Cultivation of Meditative Quiescence

by Gen Lamrimpa
translated by B. Alan Wallace

150 pp., paper. This is an updated edition of *Calming the Mind*.
#HOPRSH \$15.95, OUR PRICE \$11.16

In 1988, Gen Lamrimpa, a Tibetan monk and contemplative, led a one-year retreat in the Pacific Northwest, during which a group of Western meditators devoted themselves to the practice of meditative quiescence (*shamatha*). This book is a record of the oral teachings he gave to this group at the outset of the retreat. The teachings are brought to life by Gen Lamrimpa's warmth, humor, and extensive personal experience as a contemplative recluse. An invaluable, practical guide for those seeking to develop greater attentional stability and clarity, this work will be of considerable interest to meditators, psychologists, and all others who are concerned with the potentials of the human mind.

"It is Gen Lamrimpa's familiarity with meditation on a deep experiential level that makes his teachings so valuable and this a book to be recommended."

—ANI JUTIMA, *Tibetan Review*

GEN LAMRIMPA, VEN. JAMPAL TENZIN (1934–2004), was a close disciple of H.H. the Dalai Lama. He lived in meditative solitude in the mountains high above Dharamsala, India, where he gained a reputation for his deep experience of the "stages of the path" practices. He was renowned as an accomplished practitioner of meditative stabilization and *tummo* (psychic heat) as well as other tantric meditations.

B. ALAN WALLACE has served as interpreter for many distinguished Tibetan lamas and has taught extensively in Europe and America. He is the author of *The Attention Revolution* and *Minding Closely*, and has edited, translated, authored, or contributed to more than thirty works on Tibetan Buddhism, medicine, and culture, and the interface between science and religion.

"...provides very practical and experientially grounded teachings. Gen Lamrimpa excels in very straightforward explanations."

—JOE B. WILSON, *The Tibet Journal*

INTO THE HEART OF LIFE

by Jetsunma Tenzin Palmo

foreword by H.H. the Gyalwang Drukpa

192 pp., paper. #INHELI \$18.95, OUR PRICE \$13.26

Down-to-earth, approachable, and deeply informative, this collection of talks and dialogues covers a wide range of topics, always returning to practical reflections on how we can enhance the quality of our lives and develop more sanity, fulfillment, wisdom, and compassion. *Into the Heart of Life* is addressed to a general audience and presents practical advice that can be applied whether or not one is a Buddhist.

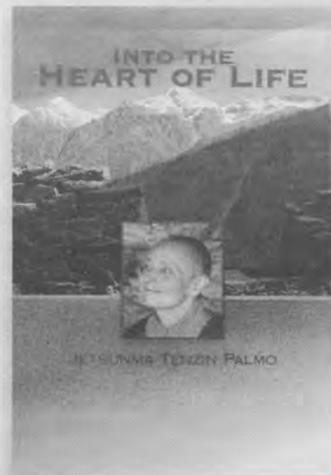
"Into the Heart of Life radiates Jetsunma's enthusiasm for life and makes the Buddha's teachings readily available so that we can integrate them seamlessly into our being, thus transforming ourselves from the inside out. Readers will feel that Jetsunma is sitting right there with them, talking over a cup of tea."—THUBTEN CHODRON, author of *Buddhism for Beginners*

"Jetsunma Tenzin Palmo takes the core teachings of the Buddha and weaves into them deep personal insights and riveting stories from her unusual history as a member of an extraordinary tradition. It is amazing that no matter how many times you hear these essential teachings, they continue to penetrate deeply. This book provides practical wisdom for anyone interested in bringing the teachings to life."—ELIZABETH MATTIS-NAMGYEL, author of *The Power of an Open Question*

"Jetsunma Tenzin Palmo is an accomplished spiritual practitioner and teacher who is able to touch the hearts of many through her teaching and her presence....I am certain this book will benefit many. This is a book for everyone who needs and wants to know the path to genuine happiness."—from the foreword by H.H. THE GYALWANG DRUKPA

"This is a warm, wise, and rich evocation of Buddhism for East and West. Written in a radiant yet approachable style, we can taste the dharma realization in every word."

—ROSHI JOAN HALIFAX,
Founding Abbot,
Upaya Zen Center



THE LIFE OF THE GREAT MAHASIDDHA VIRUPA

written and illustrated by H.E. Dagmo Kalden D. Sakya

foreword by H.H. the Sakya Trizin

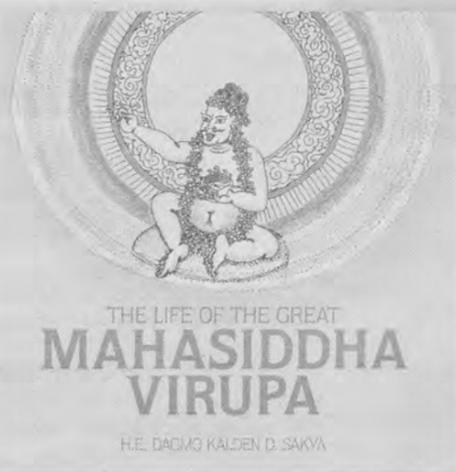
40 pp., paper, 8" x 8". #LIGRMA \$9.95, OUR PRICE \$6.96

"Mahasiddha Virupa is one of the famous eighty-four great Indian Masters who attained great realizations in one lifetime, thereby benefiting endless sentient beings through their spiritual attainments. In the unbroken lineage of the Sakyapa Tradition of Tibetan Buddhism he is considered to be the most important guru to have upheld the Buddha Dharma by his majestic powers. He is the original master of the precious Lamdre—the Core Instructions on Non-Duality of the Path and the Result."—excerpted from the foreword by HIS HOLINESS THE 41ST SAKYA TRIZIN

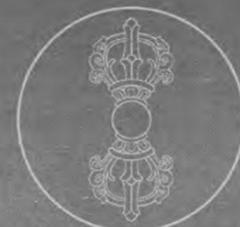
Virupa had several names throughout his life, and when he was a monk he tried to do his meditation practice as much as he could. But even though he spent many years meditating, he was bothered by disturbing dreams. And when he did as he was instructed to do by his spiritual guidance, it backfired and people often became upset with him. But because of his dedication he developed great spiritual powers which protected him from harm, and even saved his life. When people rejected him he lived in the forest and wore only flowers, and lived an unconventional life, but eventually he found his spiritual home. He saved many animals from sacrifice, and performed miracles.

H.E. DAGMO KALDEN D. SAKYA is the wife of His Eminence Ratna Vajra Sakya, the elder son of His Holiness the Sakya Trizin. She wrote this book for her daughter partly so that their story times together need not consist of only beanstalks, elves, and gingerbread men, but mainly so that young children the world over may learn of the lives of Great Masters of the Dharma.

Reading level ages 8-14.



Treasury of Esoteric Instructions



AN EXPLICATION OF
THE ORAL INSTRUCTIONS
OF THE PATH WITH THE RESULT

Lama Dampa Sönam Gyaltsen
TRANSLATED & EDITED BY CYRUS STEARNS

TREASURY OF ESOTERIC INSTRUCTIONS

An Explication of the Oral Instructions of the Path with the Result

by Lama Dampa Sönam Gyaltsen

translated and edited by Cyrus Stearns

#TRESIN \$100.00 (Special discounts do not apply to restricted texts.)

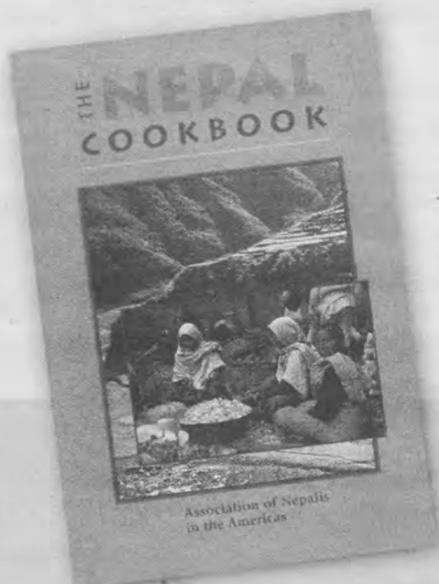
Available in October

This is a Restricted Text. Please read descriptions and requirements on our website at <http://www.SnowLionPub.com>.

THE NEPAL COOKBOOK

by the Association of Nepalis in the Americas
 illustrated by Palden Choedak Oshoe
 168 pp., 20 b&w illustrations, 133 recipes.
 #NECO2E \$14.95 2nd Edition

Available November 2011



This treasury of recipes from the members of the Association of Nepalis in the Americas represents the best of authentic Nepali cuisine. From festival dishes to simple everyday favorites, these recipes reflect many facets of Nepal's colorful and diverse cultures, influenced by the cuisines of both India and Tibet. Here are recipes for all the elements of a full-course Nepali meal. Special cooking methods and ingredients are fully explained.

"A unique compendium of family recipes."

—LIBRARY JOURNAL

**"An ideal reference for gourmet clubs—
 a terrific addition to any kitchen bookshelf!"**

—MIDWEST BOOK REVIEW

MUNG BEAN BALLS
 (Titura)

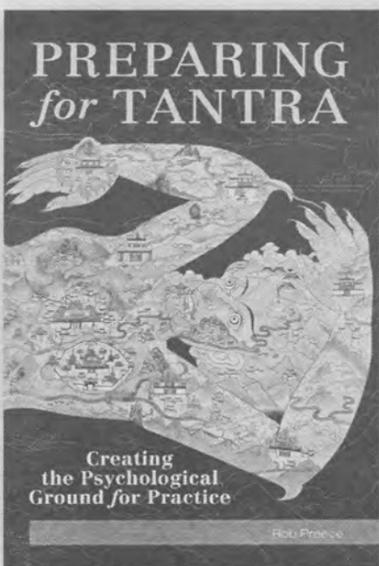
4 cups split mung beans or green lentils (*maong dal*)
 1 tsp cumin seed

1/2 tsp asafoetida
 1/2 tsp ground red chili (optional)

Soak lentils overnight. Wash and remove skins and grind in a blender to make a smooth paste. Add cumin, asafoetida and chili and blend well. Form into balls the size of a small marble and place on a greased microwavable dish. Microwave 2-3 minutes and dry in a sunny area or food dehydrator. Store in an airtight container. Can be cooked in the same way as dried lentil and vegetable balls (see recipe on page 37).



SOUPS AND LENTILS 36



PREPARING FOR TANTRA
 Creating the Psychological Ground for Practice

by Rob Preece

224 pp., 10 b&w illustrations, paper. #PRTACR \$18.95, OUR PRICE \$13.26

The preliminary practices of Tantra aren't a hurdle to be gotten through in order to get somewhere else; they're an extraordinarily rich collection of practices which have much to offer as a means of cultivating and maturing the practitioner's psychological ground. They can enable experiences to unfold, and they can clear the way when there seem to be problems or hindrances practitioners are struggling with.

In *Preparing for Tantra* Preece draws on his experience as a Tantric Buddhist practitioner, meditation teacher, and psychotherapist to explain how to make the preliminary practices psychologically meaningful and spiritually transformative. He examines each of the practices with an eye to revealing how they may be used to heal and transform psychological trauma, and offers practical suggestions for integrating them into daily life—as well as ensuring that practitioners are prepared psychologically, emotionally, and energetically to start out safely on the tantric path.

ROB PREECE has been practicing Tibetan Buddhism since 1973 and psychotherapy since 1988. He is the author of *The Courage to Feel* and *The Psychology of Buddhist Tantra*.



"As a Dharma practitioner and a psychotherapist with many years of experience in both fields, Rob addresses many of the psychological issues that arise for Westerners practicing the Dharma and explains how to use the preliminary practices to clear and heal these. It is a great manual to have at your side while doing the preliminary practices."—THUBTEN CHODRON



THE THREE SILVER COINS
 A Story from Tibet

by Veronica Leo & Tashi Daknawa

32 pp., fully illustrated, 8" x 10", for ages 5 and up.
 #THSIC2 \$14.95, OUR PRICE \$10.46

Three coins, three wishes, a folding magic wand, and a clever cat accompany an earnest young boy on this magical journey. A simple and gently told story that teaches children (and wonderfully reminds adults!) of the true fortune that comes when we follow the kindness of our hearts.

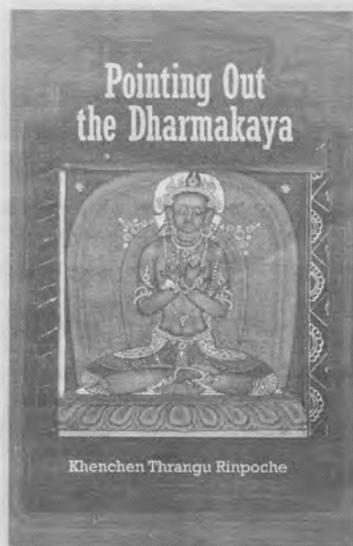
"This children's story has all the elements of the best folktales: magic, a kind-hearted and likable hero, and good triumphing over bad...a delightful vehicle for multicultural awareness."—NAPRA ReVIEW

"This is a truly beautiful and captivating book which will let young readers know that it is possible to win without being cruel."—ANNA JEDRZIEWSKI, *New Age Retailer*

"...a lesson in compassion...has a wonderful fairy-tale quality, and enticing illustrations."—TRICYCLE: THE BUDDHIST REVIEW

"This authentic Tibetan tale, delightfully retold and masterfully illustrated with gorgeous colors and lovable characters by Veronica Leo, is destined to become a classic."—KERRY LEE MACLEAN, author of *Peaceful Piggy Meditation* and *Moody Cow Meditates*





POINTING OUT THE DHARMAKAYA

by Khenchen Thrangu Rinpoche

foreword by the Dalai Lama, intro. by Lama Tashi Namgyal

182 pp., paper. #POOU2E \$19.95, OUR PRICE \$13.96 Due February 2012

At the heart of successful Mahamudra practice is the ability to understand the nature of mind. The Ninth Karmapa, Wangchuk Dorje (1556-1603), the acknowledged master of this approach, wrote three definitive texts on Mahamudra; *Pointing Out the Dharmakaya* is the shortest and most practical of the three. Brilliant explanations by Khenchen Thrangu Rinpoche make this text vividly relevant for contemporary Western practitioners. For those committed to ascertaining the mind's true nature, there is no more systematic or comprehensive approach than can be found in this extraordinary set of instructions.

"Khenchen Thrangu Rinpoche is one of the most learned and experienced of the senior Karma Kagyu teachers living today. Indeed, he is the Tutor of the present Seventeenth Karmapa, Ogyen Trinley Dorje....Readers who are interested in discovering the nature of the mind will find much here in this clear and thorough guide to delight and inspire them."—H.H. THE FOURTEENTH DALAI LAMA



WHERE IS TIBET? 2nd Edition



by Gina Halpern

48 pp., 42 color illus., paper. #WHTI2 \$14.95, OUR PRICE \$10.46

Available October



"Where is Tibet?" is really a way of asking "Where is happiness?" as Gina Halpern's enchanting book takes children on a double journey... to a real country and into their own hearts. Brilliantly illustrated, this sensitively rendered story follows the search of a refugee Tibetan boy and girl for their native Himalayan land, but their search goes far beyond the geographical—their quest becomes the universal search of all who seek a place of peace.

"Thoughtful—no other word more singularly suggests the author's effort in this lovely children's book."—THE ASIAN REPORTER
For all ages, 4-8.

GINA ROSE HALPERN is an accomplished painter and sculptor whose works have been exhibited throughout the U.S. An advocate for children, in 1995 she toured Russian children's hospitals and the Gesundheit Institute as a clown with Patch Adams, M.D.

"Where is Tibet? celebrates a delightful spirit. Its answer to its own question, "Look into your heart," sends a message of hope and empowerment to all children. There is no book like it today."
—GENE POOL, author of *The Captain of Battery Park* and Dean of Students at the Buckingham Browne and Nichols School

THE TREASURY OF KNOWLEDGE

Book Six, Parts One and Two:

Indo-Tibetan Classical Learning and Buddhist Phenomenology

by Jamgön Kongtrul Lodrö Tayé

Trans. by Gyurme Dorje

992 pp., cloth #TRKN12 \$49.95, OUR PRICE \$34.96

Due March 2012



JAMGÖN KONGTRUL LODRÖ TAYÉ (1813-1900), a pivotal figure in eastern Tibet's nonsectarian movement, was one of the most outstanding writers and teachers of his time.

Jamgön Kongtrul's *Treasury of Knowledge* in ten books is a unique encyclopedic masterpiece embodying the entire range of Buddhist teachings as they were preserved in Tibet. The first two parts of *Book Six* concern Indo-Tibetan Classical Learning and Buddhist Phenomenology. The former analyzes traditional subjects such as Sanskrit grammar, logic, and medicine. The principal non-Buddhist philosophical systems in vogue are then summarized and contrasted with the hierarchical meditative concentrations and formless absorptions through which the "summit of cyclic existence" can genuinely be attained. *Part Two* examines the phenomenological structures of Abhidharma—the shared inheritance of all Buddhist traditions.

GYURME DORJE holds a PhD in Tibetan Literature and an MA in Sanskrit. From 1991 to 1996 he held research fellowships at London University, where he worked on the *Encyclopaedic Tibetan-English Dictionary*. He has written, edited, translated and contributed to numerous books on Tibetan culture. He is based in London.

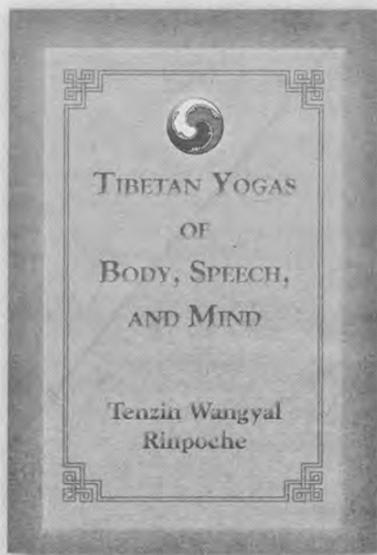


TIBETAN YOGAS OF BODY, SPEECH, AND MIND

by Tenzin Wangyal

230 pp., 22 photos, 5 drawings, 12 tables. #TIYOBO \$18.95, OUR PRICE \$13.26

Available October 2011



In his lively conversationally-toned presentation, Tenzin Wangyal Rinpoche clearly shows us how, no matter where we are or what we are doing or how stuck we feel in our pain, our more positive qualities are always accessible to us through our body, speech, and mind. Rather than always searching for happiness outside ourselves, we are shown how to look from a wider perspective and see the constantly present opportunity for reflection and connection with the joyful formless truth that is our authentic nature, and that can lead to the joy and peace inherent in us all.

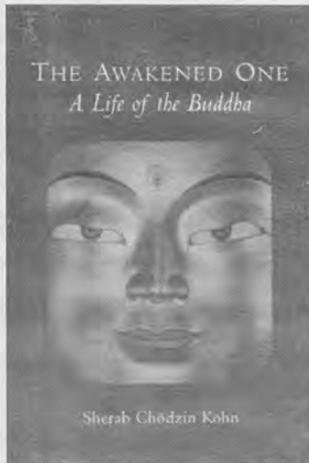
Tenzin Wangyal draws on a vast system of knowledge to show the many ways that body, speech, and mind can be utilized as doorways to happiness, contentment, better health, and ultimately liberation. These three doors of body, speech, and mind are viewed as the pathways to enlightenment in all the major spiritual traditions of Tibet. In fact they are seen as the only tools that we have for progressing on our spiritual journeys. But first we need to learn how to work with them.

"...supremely important narratives, descriptions and exercises to introduce us most deeply to the subtleties of our own bodies."—ANNE CAROLYN KLEIN/RIGZIN DROLMA, Rice University and Dawn Mountain, author most recently of *Heart Essence of the Vast Expanse, a Story of Transmission*

"Tenzin Wangyal Rinpoche is a genuine and wise-hearted master who has opened the Tibetan Bon treasure house. In clear and lucid language he offers an amazingly rich array of traditional practices which, when practiced with a skilled teacher, can powerfully transform body, speech and mind."—JACK KORNFIELD, author of *A Path With Heart*



GESHE TENZIN WANGYAL RINPOCHE is the founder and spiritual director of Ligmincha Institute. Recognized as one of the few Bön masters now living in the West, he is known for his clear, engaging style and his ability to bring the ancient Tibetan teachings into a contemporary format that is relevant for Westerners. He has students throughout the United States, Mexico, and Europe and is the author of several books, including the popular *Tibetan Yogas of Dream and Sleep*.



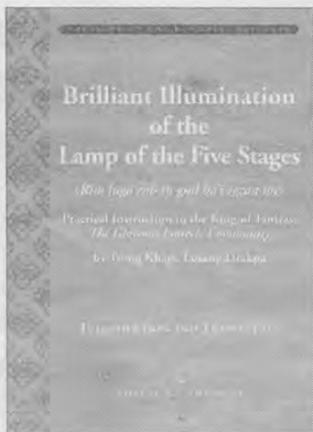
THE AWAKENED ONE:

A Life of the Buddha
by Sherab Chödzin Kohn. 176 pp., paper. #AWON \$19.95

The story of the founder of Buddhism is one of the world's great archetypal tales of spiritual awakening. He was born Siddhartha Gautama in the sixth century BCE, the son of a prince who ruled a small kingdom in what is now Nepal. Siddhartha led a sheltered existence until the age of twenty-nine, when he left his life of ease and set out to find a solution to the problem of suffering. For years he wandered as a homeless ascetic, practicing severe austerities that brought him to the brink of death but no nearer to his goal. He then abandoned asceticism for a "middle way." Sitting down under a tree, he vowed to remain there until he realized the truth. After a night of deep meditation, his Enlightenment came at dawn, and he was thereafter known as the Buddha, the "Awakened One."

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

"A splendid combination of biography and instruction. Highly recommended."—LIBRARY JOURNAL



BRILLIANT ILLUMINATION OF THE LAMP OF THE FIVE STAGES: Practical Instruction in the King of Tantras, The Glorious Esoteric Community

by Tsong Khapa Losang Drakpa, introduction and translation by Robert A.E. Thurman, edited by Thomas F. Yarnall, letter of support by H.H. the Dalai Lama, a Treasury of the Buddhist Sciences series book. 744 pp., cloth. #BRLALA \$62.00

The *Brilliant Illumination of the Lamp of the Five Stages* (*Rin lnga rab tu gsal ba'i sgron me*) is Tsong Khapa's most important commentary on the perfection stage practices of the *Esoteric Community* (*Guhyasamaja*), the Tantra he considered fundamental for the practice of the "Father Tantra" class of Unexcelled Yoga Tantras. It is an important work for both scholars and practitioners.

The annotated translation is supplemented with extensive glossaries and other support materials. This work is the cornerstone of the Jey Yabsey Sungbum Collection, part of the Treasury of the Buddhist Sciences series.

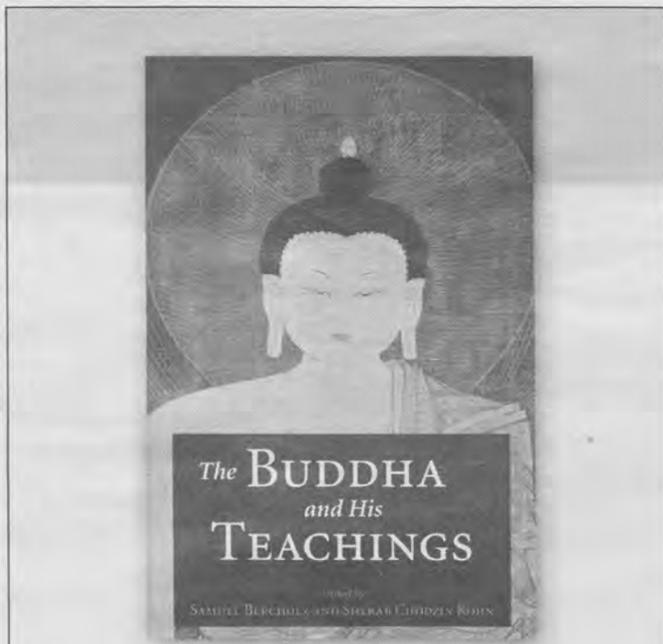


THE DALAI LAMA'S LITTLE BOOK OF COMPASSION: The Essential Teachings

by His Holiness the Dalai Lama, translated by Geshe Thupten Jinpa, preface by Keston Y. Takla. 224 pp., hardbound. #DALIBO \$12.95

The Dalai Lama asserts that while suffering is a given, it does not have to be overwhelming. We "have the right to overcome suffering." The way out is rooted in the path of compassion.

In seven concise chapters, His Holiness explores how the way of compassion relates to a variety of issues. Included here are his thoughts on contentment, joy, living well, facing death, dealing with anger, giving and receiving, and the necessity of interfaith cooperation. In addition to these short essays on specific topics, the Dalai Lama candidly responds to questions from students from around the world. He offers profound insights into the current ecological crisis, the political problems in Tibet, the nature of suffering, and much more.



THE BUDDHA AND HIS TEACHINGS

edited by Samuel Bercholz and Sherab Chödzin Kohn
352 pp, paper, 53 b&w illustrations. #BUANHI \$18.95

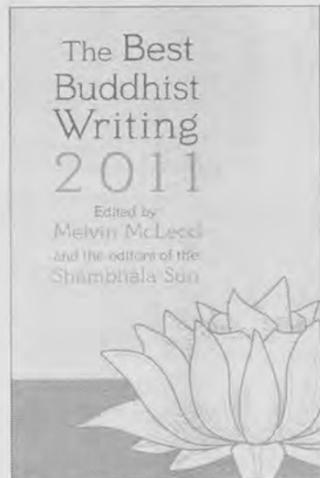
This book offers a simple and inspiring answer to the question "What is the Buddha's teaching?" primarily in the words of the Buddha and other masters. This anthology draws on traditional Indian, Chinese, Japanese, and Tibetan sources and contemporary Buddhist masters. Among the contributors, both classical and modern, are: Ajahn Chah, Pema Chödrön, The Second Dalai Lama, Dogen, S.N. Goenka, Dainin Katagiri, Hakuyu Taizan Maezumi, Milarepa, Padmasambhava, Reginald Ray, Shunryu Suzuki, Nyanaponika Thera, Thich Nhat Hanh, Chögyam Trungpa, and Burton Watson.

"Among many good introductions to Buddhism, this one stands out for seeing to it that its principles and practices are presented—through either translations or original commentaries—by masters who have dedicated their lives to teaching Westerners. The result is a book which, while faithful to the Buddhist tradition, speaks unusually effectively to an English-speaking audience."

—HUSTON SMITH, author of *The World's Religions*

Folk Tales from the nomadic Tibetan people of the high plateau

Throughout the centuries, the nomadic Tibetan people of the high plateau have devised clever folk stories, both to entertain, and to explain things they saw in the world around them. Since Tibetans relied greatly on hunting and herding, and co-existed with predators, some of their folk tales involve animals dying, forest justice, and animals outsmarting each other. Yet most of the stories have a message, advice, or a teaching. The character and behavior of forest animals like deer, mice, rabbits and bear will likely surprise you!

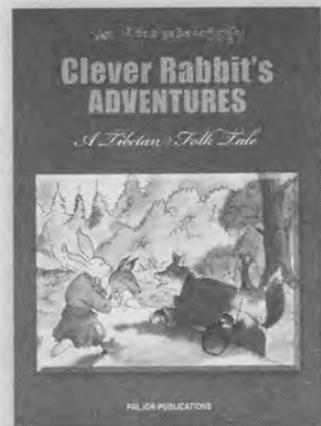


THE BEST BUDDHIST WRITING 2011

edited by Melvin McLeod, editors of the *Shambhala Sun*. 304 pages, paper. #BEBU11 \$17.95

A thought-provoking mix of the most notable and insightful Buddhism-inspired writing published in the last year. *The Best Buddhist Writing 2011* includes writings by: Joanna Macy, His Holiness the Dalai Lama, Dzogchen Ponlop, Elizabeth Mattis-Namgyel, Thich Nhat Hanh, Matthieu Ricard, Pico Iyer, and many more.

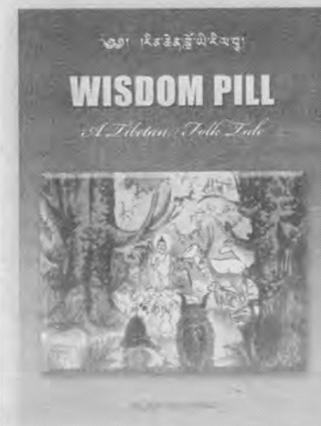
MELVIN MCLEOD is the editor-in-chief of the *Shambhala Sun* and *Buddhadharma: The Practitioner's Quarterly*.



CLEVER RABBIT'S ADVENTURES

by Tsewang Gyalpo Arya, edited by Lauren Alderfer and Kalsang Khedup, illustrated by Ugyen. 28 pp., paper, 7" x 9", 24 b & w illustrations, Tibetan text included. #CLRAAD \$6.95

These two popular Tibetan folk tales tell the exploits of Ribong, a clever rabbit who outwits other animals. The tales also shows how his lip became cleft (shoto). The tales have the moral ending that no matter how small and weak you may be, with your wit you can overcome your enemies. But too much mischief will not be appreciated. This book is bilingual in Tibetan and English.



WISDOM'S PILL: A Tibetan Folk Tale

by Tsewang Gyalpo Arya. 24 pp., paper, 7" x 9", 21 color illustrations, has Tibetan text as well. #WIPITI \$6.95

Here is an old Tibetan folk tale which has not been published. The tale tells us about a time when all the animals, including men, lived together, and how a wisdom's pill granted by God changed everything. It tells us about how humans became as we are; why rabbit has a cleft lip; why it is said that Demong, a Tibetan bear has a short intestine etc. The book is bilingual, Tibetan and English with color illustrations.

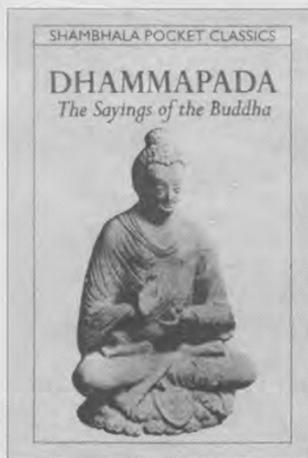


CLEVER RABBIT AND PON-TIGER

by Tsewang Gyalpo Arya, edited by Dr. Lauren Alderfer and Kalsang Khedup, illustrated by Ugyen. 20 pp., paper, 7" x 9", 17 b&w illustrations, Tibetan text included. #CLRAPO \$6.95

Here is a very popular Tibetan folk tale that tells about how Ribong Rabbit subdues a strong bully like Pon-Tiger through his wit. It also tells us how Ribong became shoto, cleft lip. A popular Tibetan fable, this book is bilingual in Tibetan and English.

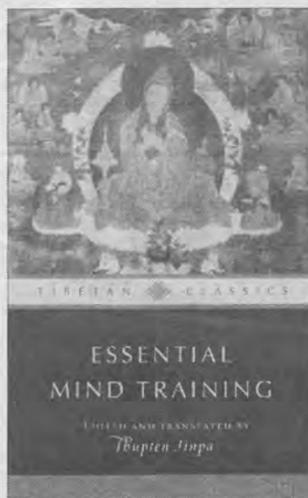
In this story, Ribong the rabbit manages to kill a tiger by trickery, and sends others on a path of mayhem, but the tale ends with a cautionary note not to deceive others. It is a Tibetan way of imparting to children through folk tales that it is not a matter of size and strength; you need brains to conquer your enemies. Even brute force has to bend before the wise and intelligent.



THE DHAMMAPADA: The Sayings of the Buddha
rendered by Thomas Byrom, foreword by Ram Dass. 142 pp., paper, pocket-sized. #DHSABU \$6.95

The *Dhammapada* is one of the most popular and accessible books in all of Buddhist literature. In it are the words of the Buddha, teaching that all suffering stems from desire and that the way to attain freedom is to purify the heart and follow the way of truth. Thomas Byrom's verse rendering of the *Dhammapada* uniquely captures the Buddha's original teachings with simplicity and lyricism. Unabridged, with historical note.

THOMAS BYROM, Ph.D., was educated at Oxford and Harvard universities and taught literature at St. Catherine's College and Exeter College.



ESSENTIAL MIND TRAINING
translated by Thupten Jinpa. 208 pp. #ESMITT \$16.95

Available November 2011

Mind training, or lojong in Tibetan, is a method for practicing the golden rule, of learning to love your neighbor as yourself. Tibetans revere the mind-training tradition for its practical and down-to-earth advice, especially the teachings on turning adversity into opportunity. The key to happiness, says mind training, is not a life free of problems but rather a heart free of resentment and clinging, and *Essential Mind Training* is full of guidance for cultivating new habits of the heart. Translated by the Dalai Lama's own translator, this volume contains eighteen individual works from the earliest collection of mind-training literature, including such renowned classics as *Eight Verses on Training the Mind* and the *Seven-Point Mind Training*. The techniques offered here, by enhancing our capacity for compassion, love, and perseverance, can give us the freedom to embrace the world.



JAMGON MIPAM: His Life and Teachings
by Douglas Duckworth, Jamgon Mipam. 256 pp., paper. #JAMIHI \$22.95

Due December 2011

Jamgon Mipam is one of the most extraordinary figures in the history of Tibet. Monk, mystic, and brilliant philosopher, he shaped the trajectory of Tibetan Buddhism's Nyingma school. Part One of this introduction gives a general context for understanding this remarkable individual who, though he spent the greater part of his life in solitary retreat, became one of the greatest scholars of his age. Part Two gives an overview of Mipam's interpretation of Buddhism, examining his major themes, and devoting particular attention to his articulation of the Buddhist conception of emptiness. Part Three presents a representative sampling of Mipam's writings.

"I believe the book will be of interest, not only to students of Tibetan Buddhism, but to anyone with a sincere interest in discovering the depths of Buddhist insight."—CHÖKYI NYIMA RINPOCHE

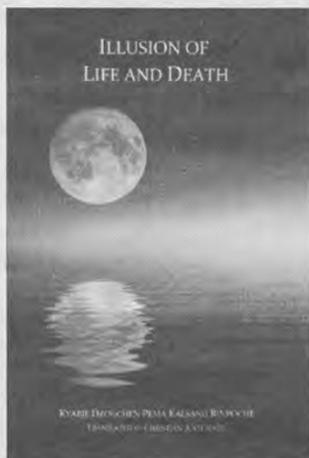


KAGUYA HIME (A Japanese Folk Tale)

trans. by Tsewang Gyalpo Arya, with Seji Sataka, Ito Tetsuya, Unita Sachianand, Tendar, and illustrated by Sonam Dhondup. 16 pp., 7" x 9", 16 color & 1 b&w illustrations. #KAHI \$6.95

Kaguya Hime (A Japanese Folk Tale) is one of the oldest folk tales still alive and being enjoyed by Japanese children, who are very familiar with the story. It is said that this story originally came from Tibet. The story has a spiritual message that reminds us of the impermanence of everything in this world. The book is bilingual in Tibetan and English, with rich color illustrations.

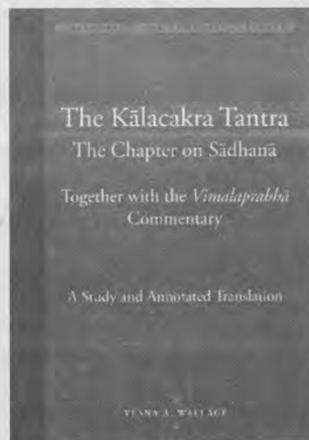
"This story reminds us of the impermanence of everything and fortifies the concept of emptiness—for our world is an illusion and dream-like."—TSEWANG GYALPO ARYA



ILLUSION OF LIFE AND DEATH
by Kyabje Dzogchen Pema Kalsang Rinpoche, translated by Christian A. Stewart. 316 pp., paper. #ILLIDE \$25.00

Illusion of Life and Death presents us with the complete path to enlightenment. It examines the transitory nature of life and the need to make careful preparation for our future. Kyabje Dzogchen Pema Kalsang Rinpoche engages in thought-provoking discussion of the uncertainties faced by everyone, and using insightful observation, encourages us to reflect more deeply on what is truly important in life.

Written to intrigue and inspire beginners, as well as nourish more experienced practitioners, *Illusion* is essential reading for anyone interested in awakening to a happier, more enlightened world.



THE KALACAKRA TANTRA: The Chapter on Sadhana Together with the Vimalaprabha Commentary

translated from Sanskrit, Tibetan, and Mongolian, introduced and annotated by Vesna A. Wallace; Series Editor-in-Chief, Robert A.F. Thurman; a Treasury of the Buddhist Sciences series book. 400 pp., cloth. #KACHSA \$49.00

This is the first complete English translation of the fourth chapter of the esoteric Buddhist *Kalacakra Tantra* text and its eleventh-century commentary, the *Stainless Light (Vimalaprabha)*, including the *Chapter on the Cosmos*, the *Chapter on the Individual* and the *Chapter on Sadhana*. The fourth chapter illuminates the intricate connection between the practice of the *Kalacakra sadhana* and the *Kalacakra Tantra's* worldview, describing Buddhist Tantric generation stage practices and the diverse *sadhanas*. It also describes more advanced Buddhist Tantric completion stage practices designed to lead directly to the attainment of buddhahood.

The translation is supplemented with annotations and references to Tibetan commentaries and other esoteric Buddhist works.

COMPASSION NOW!

by The Seventeenth Gyalwang Karmapa Ogyen Trinley Dorje
 96 pp., paper, 2 b&w images. #CONOSE \$9.95

Too often compassionate feeling is left inactive. *Compassion Now!* is a work not only focused on how love and compassion are the root of all Buddhist practices, but is a call to put these compassionate feelings into action in the world.

From a teaching given in India in 2010, His Holiness the Seventeenth Karmapa sets forth that compassion for oneself is the starting point from which we can expand to other beings with whom we have a close connection, and then further to an immeasurable compassion for all beings through the mahayana practice of "mind training," which he discusses with clarity and insight. An overview of the vajrayana method of meditation on Chenrezik, the bodhisattva of compassion, also is included, where His Holiness guides our attention to the central role of the practice: cultivating compassion.

HIS HOLINESS THE GYALWANG KARMAPA is a scholar, meditation master, painter, poet, songwriter, and playwright who embodies a wide range of the activities that Karmapas have engaged in over the centuries.



THE DHAMMAPADA
Teachings of the Buddha

translated with annotations by Gil Fronsdal
forward by Jack Kornfield

Set includes: 186 pp. paperbound book; 2 CDs, approx. 2 hrs; gift slipbox. #DHTEBU \$19.95

The *Dhammapada* is the most widely studied Buddhist scripture, enjoyed for centuries by Buddhists and non-Buddhists alike. This classic text of teaching verses conveys the philosophical and practical foundations of the Buddhist tradition. The text presents two distinct goals: the first is attaining happiness in this life (or in future lives); the second is the achievement of spiritual liberation, lasting freedom, absolute peace.

In Pali, *Dhamma* means truth, law, discipline. *Pada* means path, step, foot. Thus, this popular text describes how to walk the path of truth. It is the first translation of this text to be published in English that is both truly accurate and enjoyable to read. This is an unabridged book-and-CD edition, read by renowned Buddhist teacher Jack Kornfield.

"At last a translation of the *Dhammapada* that combines academic precision in the translation of Pali terms, literary sensitivity to phrasing and meter, and a heartfelt commitment to Buddhist practice. Gil Fronsdal's version of this classic text will set a new standard for scholars and practitioners alike."

—STEPHEN BATCHELOR, author of *Buddhism without Beliefs and Living with the Devil*

"A fine new translation of an ancient classic. Fronsdal's balance of fidelity to the text and sensitivity to its spirit is perfect. A book to be treasured."—CARL BIELEFELDT, Stanford University

RETURNING TO THE PALACE, THEY PASSED BY A SAGE WALKING CAMLY.



LIFE OF THE BUDDHA

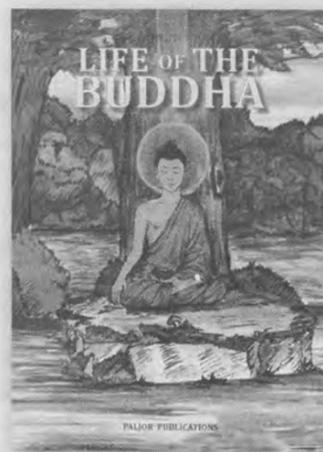
by Tsewang Gyalpo Arya, illustrated by Ngawang Dorjee

32 pp., gloss paper, full-color illustrations throughout. 7" x 9.5". #LIBUCO \$8.95

Here is a rare gem of a book, as wonderful for children to read as for adults! It tells the story of Buddha's life in full-color cartoons, and describes many of his challenges and his works. Most of these stories have not been widely told in the West, so this little book was a delight to find.

Buddha and his teachings can be considered one of the greatest contributions of Indian civilization to humankind. Born as a prince to the powerful Shakya king, Siddhartha had everything in the world he could want. He was given a happy, luxurious life, away from suffering and misery, but he found enlightenment instead by wandering in search of the truth.

Except for some Indian names, reading level is about age 8 and up. With a little sounding out, the names will become familiar.



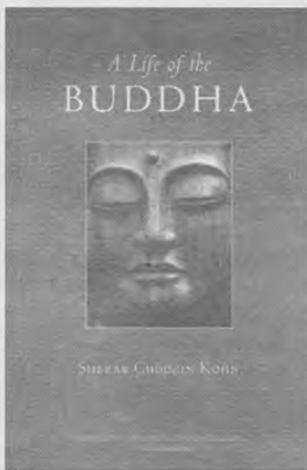
LAMA CHOPA JORCHO

composed by Losang Chokyi Gyaltzen and Jamphal Lhundrub, with introduction by Lama Zopa Rinpoche. 296 pp., 4 illustrations, laminate cover, coated wire bound. #LACHJO \$27.00

Lama Chopa is a complete practice, containing all the important points of sutra and tantra. In this edition, the practice of Lama Chopa is combined with the precious practice of Jorcho. Lama Zopa Rinpoche has added traditional practices done by the great lineage masters, giving us the opportunity for the most powerful accumulation of merit and purification, realizations, and Guru blessings.

"Practicing this Guru Puja, which is an integration of the three deities, makes it much easier to achieve enlightenment in a brief life...and makes each day extremely rich and worthwhile."—LAMA ZOPA RINPOCHE

Includes numerous extras, such as vows, tsog offering, tea offering, altar and gumpa offerings, explanation of ritual articles, assembly tree, etc. Most prayers are provided in Tibetan, with phonetic pronunciation, and English.



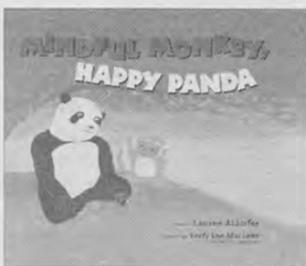
A LIFE OF THE BUDDHA

by Sherab Chodzin Kohn. 176 pp., paper. #LIOFTH \$14.95

The story of the Buddha and his awakening is more than an account of the birth of a religious tradition: it is also one of the great archetypal tales of the spiritual quest, colorful in its many details and thrilling in its depiction of the world transformed by an enlightened human being. Sherab Chödzin Kohn's retelling of the Buddha's life is both readable and historically informed, and presents the Buddha's teachings along with the events of his past lives to final nirvana. Library Journal called it "a splendid combination of biography and instruction." This new edition of the book previously entitled *The Awakened One* has been updated to include a short history of Buddhism as well as a selection of resources for further reading.

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

"A splendid combination of biography and instruction. Highly recommended."—LIBRARY JOURNAL



MINDFUL MONKEY, HAPPY PANDA

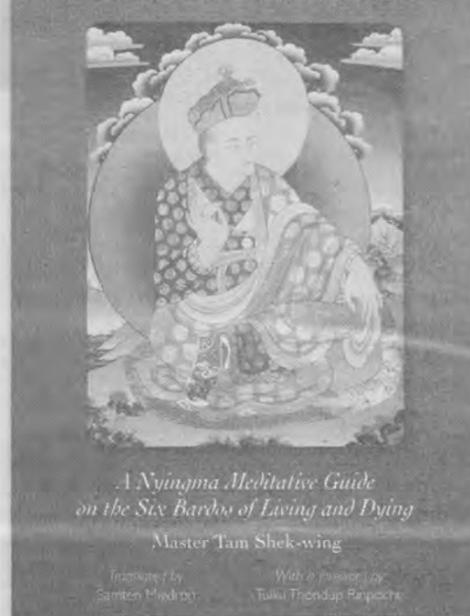
by Lauren Alderfer, illustrated by Kerry Lee MacLean. 32 pp., fully illustrated, coated hardbound cover, 10" x 8". #MIMOHA \$15.95

This wonderful picture book for both children and adults introduces the powerful practice of mindfulness in a fun and accessible way. The delightful characters of Monkey and his serene friend Happy Panda guide readers to a calmer and more attentive mind, with a whimsical yet universal and warm presentation that will delight all readers. It offers one of the clearest, most easily understood explanations of mindfulness, presented in a friendly way, with instructions that will help readers start right away.

As our story begins, Monkey is not so mindful—his Monkey Mind is constantly jumping from one thing to another—but he encounters an intriguing and playful friend in Happy Panda. Panda helps Monkey to recognize the simple joy of doing what you're doing while you're doing it.



Natural Appearances, Natural Liberation



NATURAL APPEARANCES, NATURAL LIBERATION

A Nyingma Meditative Guide on the Six Bardos of Living and Dying

by Master Tam Shek-wing translated by Samten Migdrön foreword by Tulku Thondup Rinpoche 180 pp., paper. #NAPNA \$24.95

Natural Appearances, Natural Liberation not only contains very practical advice, but also has many teachings of the Nyingma tantric tradition embedded in it. The original text is not intended as a study of spiritualism or psychology. Neither is it intended to be viewed as handbook for taking care of the deceased, nor as a treatise on emptiness. The intention is to condense the very deep and profound tantric teachings of the six bardos into practices approachable by all sentient beings so that many can swiftly attain various states of liberation. This book offers a scholarly but accessible explanation of the ancient wisdom embedded in this ancient Buddhist classic.



I AM A YAK



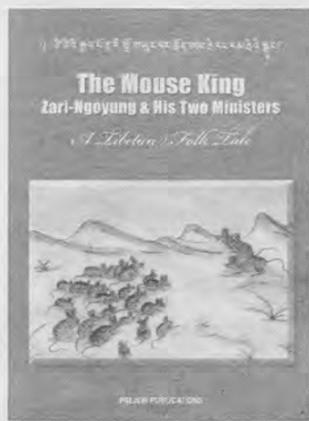
All you wanted to know about Tibet's most beloved animal

I AM A YAK

by Norbu C. Kharitsang

12 pp., 9" x 7", full color illustrations, children ages 4-9. #IAMYA \$8.95

All you wanted to know about Tibet's most beloved animal in a beautifully illustrated Tibetan children's book. Full-color, full-page illustrations show the yak in a variety of settings, with the mountains of Tibet in the background.

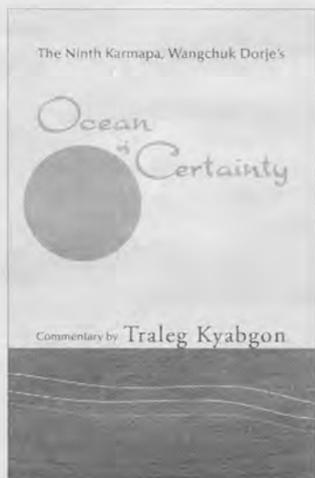


THE MOUSE KING, ZARI-NGOYUNG AND HIS TWO MINISTERS

by Jadhur Sangpo and Tsewang Gyalpo Arya. 20 pp., paper, 7" x 9", 19 illustrations, also has the Tibetan text. #MOKIZA \$6.95

This lively and interesting Tibetan folk tale is a story about a community of mice living peacefully and in unity under their wise leader, Zari-NGoyung. The story shows how sharing and building harmony with others can decrease fear, disease, famine and wars. The book is bilingual, in Tibetan and English, and helps develop reading and comprehension skills. A glossary of Tibetan words is included.

In this story, Zari-NGoyung and his mice come under the influence of a wayward cat posing as a monk, and learn a few things before getting rid of him. But this left the mouse community in great difficulty, so Zari-NGoyung asked for help from a human king. Learning lessons of trust and respect, they developed the skills to help their people to survive and thrive.

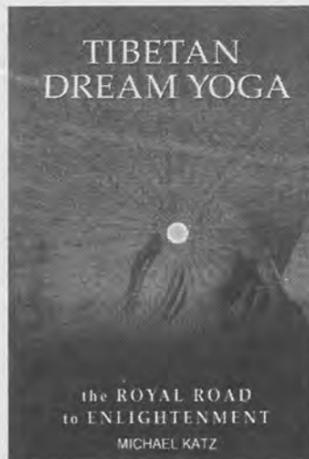


THE NINTH KARMAPA, WANGCHUK DORJE'S OCEAN OF CERTAINTY

commentary by Traleg Kyabgon. 176 pp., coated paper. #OCCECO \$18.95

Traleg Kyabgon Rinpoche's commentary to the sixteenth century work *Pith Instructions of Coemergent Wisdom, Entitled the Profound Essence of the Ocean of Certainty* by the Ninth Karmapa provides meditators with an overview of the path leading to the realization of mahamudra, the self-liberated and all-encompassing nature of reality.

Beginning with ngondro practice, Traleg Rinpoche guides students through the conditions needed to fully integrate the practice, along with instructions for shamatha and vipashyana meditation, which include visualizations and exercises. A section devoted to strengthening practice lays out common pitfalls and wrong views and how to avoid them. Finally, Rinpoche teaches on the four yogas of mahamudra—one-pointedness, nonconceptuality, one-flavoredness, and nonmeditation—and the ground, path, and fruition of mahamudra in relation to the individual practitioner.



TIBETAN DREAM YOGA: The Royal Road to Enlightenment

by Michael Katz. 152 pp., paper. #TIBEDR \$14.95

Tibetan Dream Yoga: The Royal Road to Enlightenment builds on the foundation of the original *Dream Yoga and the Practice of Natural Light* book by Chogyal Namkhai Norbu, clarifying the distinction between common dreams, and a special class of dreams—"dreams of clarity"—with extraordinary examples. It clearly explains the importance of using the time spent asleep and dreaming for transpersonal purposes, most importantly during the passage through the Bardos of Death and Dying. This book also summarizes essential advice of many great contemporary masters of Dream yoga, offering specific exercises to develop awareness within the dream and sleep states. It will appeal to all readers who are interested in their dream life, particularly those wishing to utilize lucid dream and trance work for personal transformation.



THE POWER OF FAITH AND MINDFULNESS

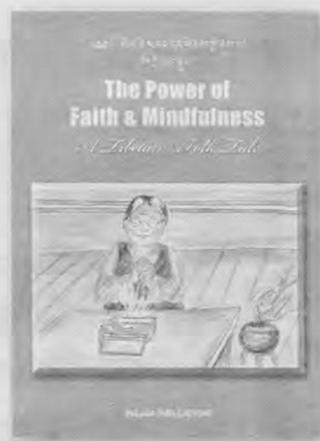
by Tsewang Gyalpo Arya
edited by Lauren Alderfer and Kalsang Khedup
illustrated by Ugyen

24 pp., paper, 7" x 9", 21 color illustrations, also has Tibetan text. #POFAMI \$6.95

Here is a collection of two Tibetan folk tales as told to the author by his mother. The tales will take the readers to the ancient world of faith and wisdom. The tales reconfirm the power of devotion and faith in Dharma. For children of all ages. Bilingual in Tibetan and English with color illustrations.

"An Old Devoted Woman" tells of an elderly blind woman who was visited by a beggar, whom she mistook for a Lama. The beggar made up a nonsense mantra for her to recite, which she did faithfully. When a thief came to her home, the mantra saved her. So it is important to do things sincerely, and with devotion.

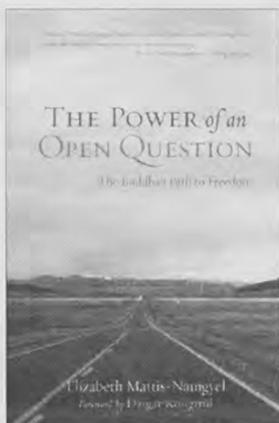
"Buddha's Relic" tells the story of a boy whose mother asked him to go to Bodh Gaya for a relic of the Buddha. Instead he substituted a tooth, but did not tell her. The mother meditated and prayed in front of the relic, and grew more happy and at peace. The tooth glowed. Confused, he visited a Lama, who explained that her faith and devotion were bringing about the transformation. The strong power of her sincere intention was most beneficial.



THE POWER OF AN OPEN QUESTION: The Buddha's Path to Freedom

by Elizabeth Mattis-Namgyel, foreword by Dzigar Kongtrul
128 pp., paper. #POOFOP \$16.95

How do we find a resting place in a world that is complex and always changing? How do we practice spirituality beyond the limits of blind acceptance and doubt? Elizabeth Mattis-Namgyel proposes that when we ask challenging questions like these, we access our deepest intelligence and most powerful insights. "When we ask a question," she suggests, "our mind is engaged yet open. The process of inquiry protects us from our tendency to reach static conclusions. Instead, we can respond to uncertainty and change with inquisitiveness and a sense of wonder." Her book guides us on a provocative, playful, and spiritually enriching journey of contemplation that could last a lifetime.



REBEL BUDDHA: A Guide to a Revolution of Mind

by Dzogchen Ponlop
224 pp. #REBUON \$15.95

There's a rebel within you. It's the part of you that already knows how to break free of fear and unhappiness. This rebel is the voice of your own awakened mind. It's your rebel buddha—the sharp, clear intelligence that resists the status quo. It wakes you up from the sleepy acceptance of your day-to-day reality and shows you the power of your enlightened nature. It's the vibrant, insightful energy that compels you to seek the truth.

Dzogchen Ponlop guides you through the inner revolution that comes from unleashing your rebel buddha. He explains how, by training your mind and understanding your true nature, you can free yourself from needless suffering. "We all want to find some meaningful truth about who we are," he says, "but we can only find it guided by our own wisdom—by our own rebel buddha within."

THE DZOGCHEN PONLOP RINPOCHE is one of the foremost scholars and educators of his generation in the Nyingma and Kagyu schools of Tibetan Buddhism.

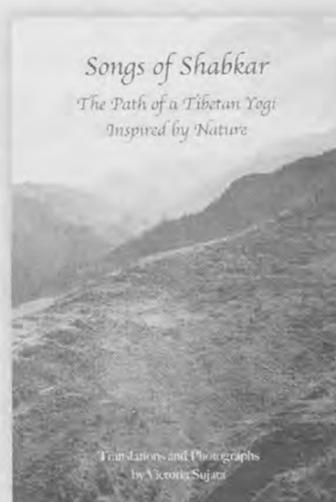


SONGS OF SHABKAR
The Path of a Tibetan Yogi Inspired by Nature

by Shabkar Tshogdruk Rangdrol
translations and photographs by Victoria Sujata
366 pp., gloss paper with more than 50 color photos.
In both Tibetan and English. #SOSHPA \$35.00

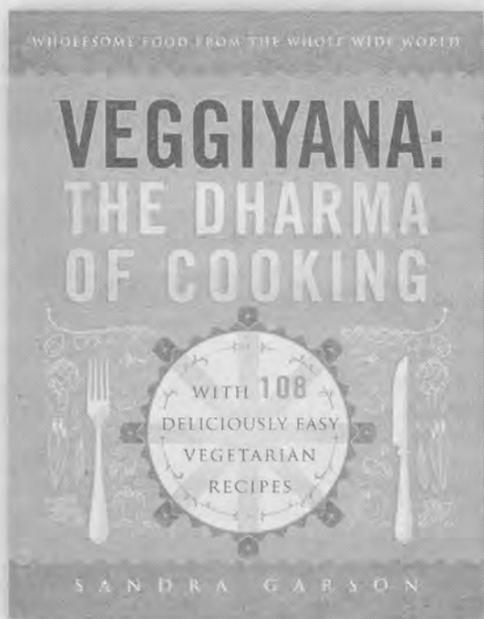
These deeply personal songs of realization by Nyingmapa yogi Shabkar Tshogdruk Rangdrol, composed in a simple yet richly poetic style, charm by their beauty and directness, often expressing the delights of nature. Drawn from the vast and mostly untranslated collection *The Festival of Melodious Songs*, they have been organized thematically to reflect Shabkar's quest for spiritual awareness. Experts in Tibetology, lovers of poetry, and spiritual seekers from any tradition will be uplifted by Shabkar's rigorous honesty on the path toward self-understanding. Superbly translated.

SHABKAR TSHOGDRUK RANGDROL (1781-1851) was a great yogin and practitioner of both Nyingma and Sarma teachings in the *rimé* tradition, and a master poet and skilled writer.



VEGGIYANA

The Dharma of Cooking, with 108 Deliciously Easy Vegetarian Recipes



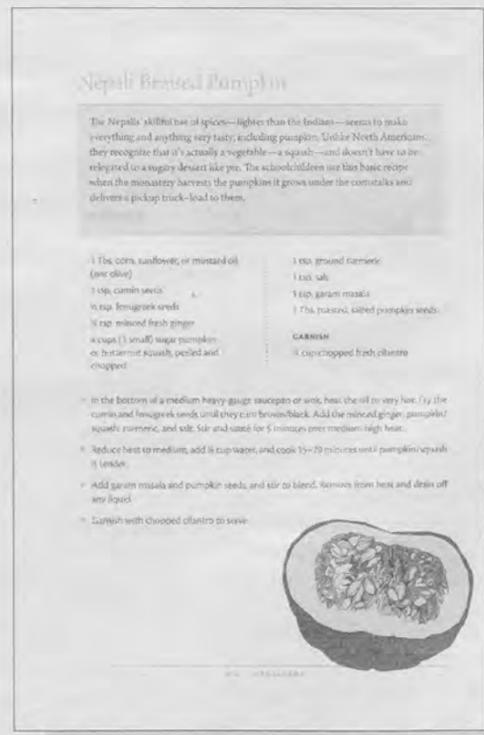
by Sandra Garson
illustrated by Michelle Antonisse

352 pp., two-color throughout. #VEDHCO \$19.95

"Wholesome Food from the Whole Wide World." The kitchen is the most vital place on Earth, because even now in the age of iPads and hadron colliders, survival still depends on wholesome, nutritious food. In keeping with this simple truth, Veggiyana provides 108 tasty, beloved, and simple recipes from around the world. And generously sprinkled throughout are perfectly spiced morsels of time-tested wisdom on how to live a life that nourishes both body and spirit. Veggiyana brings the vitality of the world's kitchens to your own kitchen with timeless wisdom and recipes that delight and inspire.

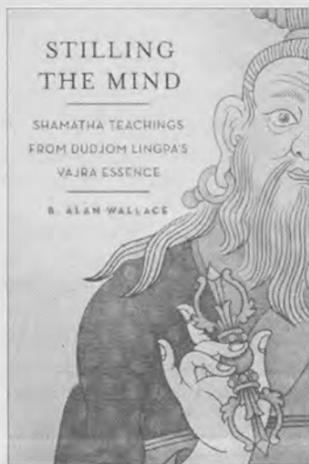
"In order to have comfort, happiness, and a long life in this human body, we need to eat good food that is healthful and nourishing, and we must learn to eat with wisdom—and in Veggiyana, Sandra Garson shows us how to do this. **May all who read it grow healthy and strong—in the world, and in the Dharma!**"—THRANGU RINPOCHE, author of *Medicine Buddha Teachings*

"Veggiyana pleases the palate, and nourishes our Dharma practice."—CHERYL WILFONG, author of *The Meditative Gardener*



SHANGPA KAGYU TEACHINGS
by the 12th Kenting Tai Situpa,
Chamgon Dorje Chang. 232
pp., paper, 2 line drawings.
#SHKATE \$30.00

This volume is a rich compendium of instructions given by the twelfth Kenting Tai Situpa on a number of important topics. Situpa's easy and direct writing style shines forth with clarity and good humor. The book covers a wide variety of topics, such as how to receive transmissions or make offerings; how to take empowerments as well as advice on how to conduct the empowerments themselves; explanations of how to conduct one's behavior with yogis, or between parents and children; explanation of the illusory body and other features; historical background on the lives of Niguma, Chakrasamvara and other teachers; and so much more. It is an essential text for Shangpa and Kagyu practitioners.



STILLING THE MIND: Shamatha Teachings from Dudjom Lingpa's Vajra Essence
by B. Alan Wallace, edited by Brian Hodel. 224 pp., paper. #STMISH \$17.95

In *Stilling the Mind* bestselling author Alan Wallace uses the wisdom of the Dzogchen—the highest of all the Tibetan meditation traditions—to open up this practice into a space of freedom from hope and fear by introducing us to one of the most cherished works of the Nyingma school of Tibetan Buddhism, Dudjom Lingpa's *Vajra Essence*.

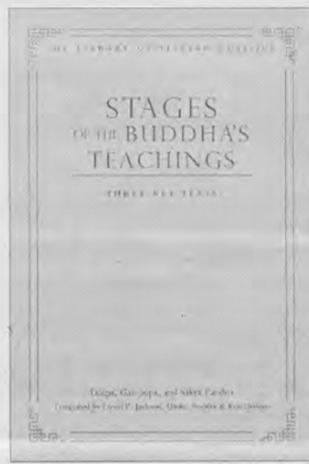
"...a much needed, very welcome book on shamatha meditation, a topic pivotal to the Buddhist path from beginning to end....Dr. Wallace is uniquely qualified to bridge this timeless traditional wisdom and its contemporary Western context. I am confident that these teachings will be of immense benefit."—JETSUN KHANDRO RINPOCHE



A TORCH LIGHTING THE WAY TO FREEDOM: Complete Instructions on the Preliminary Practices
by Dudjom Rinpoche, Jigdrel Yeshe Dorje, translated by Padmakara Translation Group. 384 pages, hardbound. #TOLIWA \$39.95

Due November 2011

The foundations of Vajrayana practice are laid out with eloquence and precision here by one of the greatest Tibetan Buddhist masters of our age. His Holiness Dudjom Rinpoche's commentary on the preliminary practices (ngöndro) is informed by his profound realization and wide-ranging scholarship, and illuminated with an array of quotations from the Vinaya, Sutra, and Tantra traditions, as well as invaluable instructions on the correct view, conduct, and activity of a practitioner. He taught the importance of preliminary practices, and his compassionate exposition of them makes this book particularly precious.



STAGES OF THE BUDDHA'S TEACHINGS: Three Key Texts
by Dolpa, Gampopa, and Sakya Pandita; translated by David P. Jackson, Ulrike Roesler, and Ken Holmes. 864 pp., cloth. #STBUTE \$59.95

Available November

The "stages of the teachings," are a graded series of topics, from the practices required at the start of the bodhisattva's career to the final perfect awakening of buddhahood. The first text, *The Blue Compendium*, presents the instructions of the Kadam teacher Potowa as recorded by his student Dolpa. This text is followed by Gampopa's revered *Ornament of Precious Liberation*, which remains the most authoritative text on the path to enlightenment within the Kagyu school. The final text is *Clarifying the Sage's Intent*, a masterwork by the preeminent sage of the Sakya tradition, Sakya Pandita (1182-1251).



THREE TEACHINGS
by Venerable Tenzin Palmo. 110 pp., paper. #THTETE \$16.00

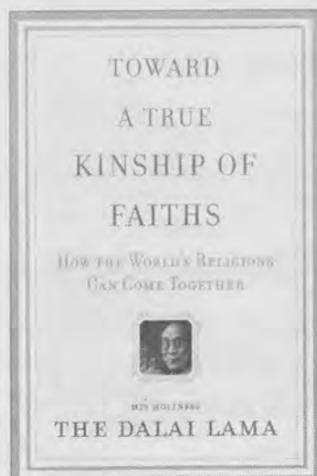
Tenzin Palmo's *Three Teachings*, including *Teachings on Retreat*, *Mahamudra Practice* and *Mindfulness* are a delight to read. Transcribed from talks she gave in Singapore, the teachings are delivered in plain language, seasoned with plenty of audience participation. Each subject is discussed with humor, liveliness and compassion. She has the great gift of showing how the Dharma can be integrated into our everyday lives.

TSONGKHAPA'S PRAISE FOR DEPENDENT RELATIVITY

by Lobsang Gyatso and Geshe Graham Woodhouse
160 pp. #TSRDE \$16.95

Available October 2011

Tsongkhapa, the author of *The Great Treatise on the Stages of the Path to Enlightenment* and the teacher of the First Dalai Lama, is renowned as one of the greatest scholar-saints that Tibet has ever produced. He composed his poetic *Praise for Dependent Relativity* the very morning that he abandoned confusion and attained the final view, the clear realization of emptiness that is the essence of wisdom. English monk Graham Woodhouse, a long-time student of Buddhism who lives near the Dalai Lama's residence in northern India, translates Tsongkhapa's celebrated text and conveys for modern readers the teachings he received from his teacher, the late Venerable Lobsang Gyatso.

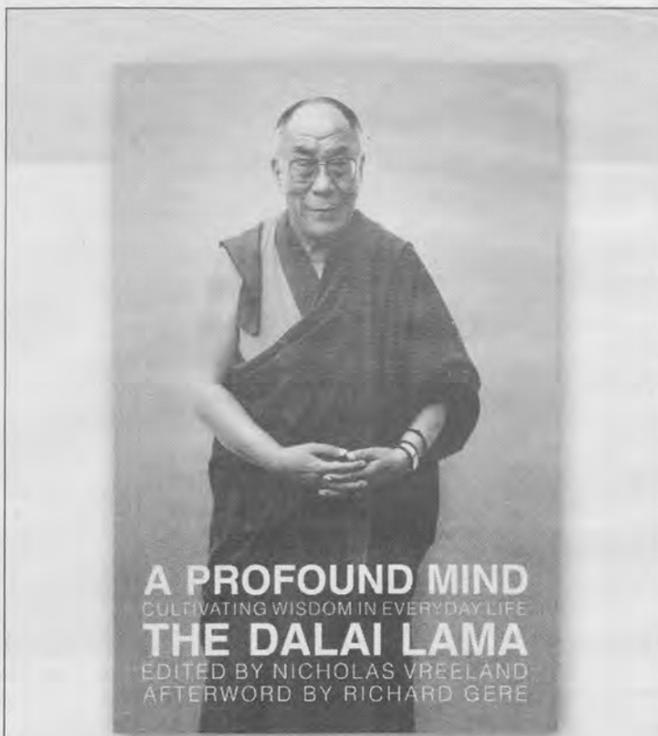


TOWARD A TRUE KINSHIP OF FAITHS: How the World's Religions Can Come Together
by His Holiness the Dalai Lama, edited by Thupten Jinpa and Jas Elsner
208 pp., paper. #TOTRUE \$15.00

"May the effort of this book be of benefit to the emergence of a genuine understanding between the world's great religions, and may it foster in us deep reverence toward each other."—HIS HOLINESS THE DALAI LAMA

In *Toward a True Kinship of Faiths*, the Dalai Lama explores where differences between religions can be genuinely appreciated without serving as a source of conflict. The establishment of genuine harmony is not dependent upon accepting that all religions are fundamentally the same or that they lead to the same place.





A PROFOUND MIND
CULTIVATING WISDOM IN EVERYDAY LIFE
THE DALAI LAMA
EDITED BY NICHOLAS VREELAND
AFTERWORD BY RICHARD GERE

A PROFOUND MIND
Cultivating Wisdom in Everyday Life

by *The Dalai Lama*

edited by *Nicholas Vreeland*, afterword by *Richard Gere*
162 pp., clothbound. #PRMICU \$23.00

For the first time for general readers, the Dalai Lama presents a comprehensive overview of the most important teaching of Buddhism. Perhaps the main difference between Buddhism and other religions is its understanding of our core identity. The existence of the soul or self, which is central in different ways in Hinduism, Judaism, Christianity, and Islam, is actually denied in Buddhism. Belief in a "self" is actually seen as the main source of our difficulties in life. A true understanding of this teaching will not lead one to a worldview with a sense that life has no meaning, it creates authentic happiness for an individual and the greatest source of compassion for others.

From talks given in New York City, this new book is suitable for Buddhists and non-Buddhists alike.

"The teachings of the Buddha are of vast benefit to us. Like effective medicine, they address our own personal issues in a specific way. And of course they share striking resonances with teachers and teachings of other spiritual paths."

—from the afterword by RICHARD GERE



**LIVE FROM DONGYU GATSAL LING
NUNNERY IN NORTHERN INDIA**
Morning and Evening Pujas—CD

by *Tenzin Palmo's nuns*, chanting prayers to benefit all beings
#TENUCD \$15.00

Dongyu Gatsal Ling Nunnery is a Tibetan Buddhist nunnery, founded by Tenzin Palmo, to train young women from the Himalayan border regions in the Drukpa Kargyu tradition. The aim of the nunnery is to offer women a place to realize their intellectual and spiritual potential. It is located in the Kangra Valley of Himachal Pradesh in India. Live recording of the nuns' daily pujas (ritual worship) for peace for all beings.

Fourteen pujas, including chants on H.E. Khamtrul Rinpoche, H.E. Dorzong Rinpoche, His Holiness the Dalai Lama, the Three Jewels, 21 Taras, Four Thoughts to Turn the Mind to Dharma, and Guru Yoga.

DEVOTION

by *Tsering Cho*. 64 min. CD. #DECDTS \$14.95

This delightful and centering CD introduces listeners to a number of classic Tibetan chants. Some of the chants included in this CD originated as early as the 1st century, B.C., and have been preserved in their original form. Chants have a natural calming effect, often instilling comfort and joy in those who listen.

Tsering Cho's voice has been featured on a number of diverse recordings, such as in musician and composer Jah Wobble's album, "Mu," a Buddha Bar compilation CD; the album "Waterbone," produced by Jimmy Waldo and D. Kendell Jones; the television travel series, "Globe Trekker;" the film, "Pirates of the Caribbean;" the Bollywood film, "Garwale Baharwale;" and many other media.



SMILE AT FEAR: A Retreat with Pema Chodron on Discovering Your Radiant Self-Confidence—CD

by *Pema Chodron, Carolyn Rose Gimian*. 4 CDs, 4.5 hrs.
#SMFECD \$29.95

We all have fears, but when we look closely at them, we discover that behind each fear resides a basic fear of ourselves. Here is a vision for moving beyond this most basic fear to discover the innate bravery, trust, and joy that reside at the core of our being. In this recorded retreat, Pema Chödrön shares teachings inspired by the book *Smile at Fear*, which was written by her teacher Chögyam Trungpa. She, and assistant, Carolyn Rose Gimian, share practices they received from Trungpa Rinpoche for courageously meeting ourselves in the present moment, including:

- The Windhorse Practice: a three-step meditation on awakening confidence
- Spiritual Warrior training for meeting life with courage and compassion
- Meditation instruction for calming the mind and developing concentration



SONGS OF TARA: Devotional Music to the Goddess of Liberation

featuring *H.H. the Dalai Lama, H.E. Jamyang Sakya, Dechen Shak-Dagsay, Deva Premal and the Gyuto Monks, Nawang Khechog, and Wah!*. 1 hr., 9 min. CD.
#SOTACD \$17.98

Tara is known in Tibet as "She Who Liberates"—a compassionate bodhisattva who delivers us from fear and protects us from harm. Now Tibetan spiritual leaders and devotional artists come together in celebration of this beloved "Mother of all Buddhas"—featuring tracks from His Holiness the Dalai Lama, Her Eminence Jamyang Sakya, Dechen Shak-Dagsay, Nawang Khechog, Deva Premal, and many more. Songs of Tara is a meditative collection of mantras, chants, and praises to help us connect to the energy of this swift and heroic goddess. Includes modern and traditional devotions to Green Tara, who leaps to our aid when we are in need, and White Tara, who offers longevity so we may have more time to serve others in this world, and the complete Tibetan Homage to the Twenty-One Taras.

SACRED TIBETAN CHANTS FROM IMEE OOI



THE WISDOM OF MANJUSRI BODHISATVA—CD

produced, composed and sung by *Imee Ooi*. #WIMACD \$16.00

By chanting Manjushri's teaching, we hope to pursue the enlightened path, become liberated from constraints, and attain omniscience in life. Studying Manjushri Bodhisattva's teachings cultivates our unseen potential and enhances our awareness and helps develop our ability to resolve problems, make wise decisions, and be more content when facing complexity. His influence increases understanding and reason, improves our communication skills, and assists us in clear our mind on our path to enlightenment.

1. The Five Words Mantra of Manjushri Bodhisattva (Sanskrit) 17.50"
2. Mantra of the Manjushri Bodhisattva (Sanskrit) 17.13"
3. Journey to Wisdom (instrumental) 11.57"



THE MANTRA OF GURU RINPOCHE, PADMASAMBHAVA—CD

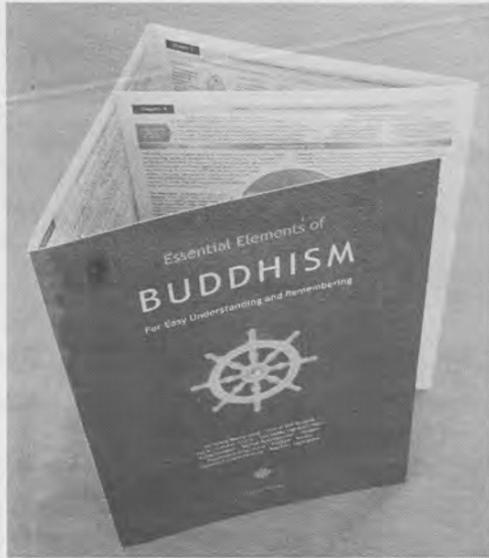
produced and arranged by *Imee Ooi*, vocals by *Imee Ooi and Chai Yu*. #MAGUCD \$16.00

Padmasambhava, meaning "lotus-born," is believed to be an emanation of the Buddha Amitabha. He brought Buddhism to Tibet in the eighth century. Being the lineage master of Vajrayana, he is highly respected as the Guru Rinpoche. Listeners are invited to share joy and blessings from this sacred music.

1. The Mantra of Guru Rinpoche—in meditation. Composed by Chai Yu, arranged and sung by Imee Ooi.
2. The Mantra of Guru Rinpoche—in praise. Vocals by Imee Ooi and Chai Yu.



FOLDOUT GUIDES TO BASIC BUDDHIST PRINCIPLES



ESSENTIAL ELEMENTS OF BUDDHISM:
for Easy Understanding and Remembering
by Stefan Mager. 8-page coated foldout guide. #ESELBU \$18.00

Here is an important study guide to help you understand key Buddhist principles in an organized, straightforward way. The fold-out chart covers essential Buddhist topics, explained in narrative, charts and illustrations, and finally keywords for easy memorization, covering the material in 12 sections: The Historical Perspective, The Life of the Buddha, The Four Noble Truths, The Noble Eightfold Path, Good Conduct, Mental Development, Wisdom, Karma, Rebirth, Dependent Origination, The Three Universal Characteristics, and The Five Aggregates.

Compact, easy-to read and understand, this guide measures 11" x 7.5" (30" x 11" when expanded). Includes links to further reading material.



SHAMATHA MEDITATION
by Jakob Leschly and Stefan Mager. 8-page coated foldout guide. #SHMEFO \$18.00

This helpful study guide offers a "map" of the Shamatha Path that guides you through all the levels, from dullness to attainment. In an organized and helpful way, this fold-out chart describes the experience of the path, the faults, and also the remedies to guide us. Using narrative, charts and a fine descriptive illustration, we understand the pitfalls, and also the goal, of the Shamatha path. The center panel folds out to display a lovely, colorful 23" long illustration of the stages of the Shamatha Path (with explanation notes), suitable for hanging on a wall.

This compact, easy-to read and understand guide measures 11" x 7.5" (30" x 11" when expanded).



THE BUDDHIST WHEEL OF EXISTENCE:
The Psychology of Confusion and the Path of Liberation—Guide and Overview

by Jakob Leschly and Stefan Mager. 8-page coated fold-out guide. #BUWHEX \$18.00

This invaluable guide provides easy charts for understanding the sacred images of the Wheel of Existence, or Karmic Wheel. It provides a lovely full-page image of the Wheel, a 'navigation chart' and an overview of its symbology, discussions of the sections, the six realms of existence, the twelve links of dependent origination, the eightfold path, the four noble truths, reincarnation, and a glossary of key Buddhist terms. In short, it's packed with information covering key points of the path. This full-color fold-out is an essential study guide.

This compact, easy-to read and understand guide measures 11" x 7.5" (30" x 11" when expanded).



INCENSE OR RELIC HOLDER
Decorated with Turquoise and Coral

Measures approx. 8 1/2" x 1 1/8". #INHOTU \$120.00

This beautiful and functional incense or relic holder has a central copper chamber, brass outer rings and Eight Auspicious Symbols, silver chain, and Tibetan Lhantsa script of Bronze combined with semi-precious stones of turquoise and coral. A truly unique piece for home, altar, or for travels.

Bars of turquoise in four sections provide the background, with coral around the mantra lettering and cap. The top, with a cabochon of pale blue turquoise or coral, pulls off for the copper inner chamber. The piece is polished smooth, suitable for storing long and slender artifacts such as wood, bone, or larger scrolls, as well as incense.

Prayer Wheels



TWO TIER HANGING PRAYER WHEEL in Turquoise and Lapis Lazuli or Coral
#PRWH6 \$70.00

This attractive prayer wheel is made with brass, turquoise and lapis or coral stones mounted on a handmade carved rustic wooden Tibetan Folk Art frame, with two rows of prayers in traditional and ancient Tibetan Lhantsa script. Turns visibly on the outside, while prayer scrolls silently rotate on the inside. Turn this lovely wheel and radiate numerous blessings into the Universe!

Turquoise and lapis or turquoise and coral provide the background for the brass lettering embossed on the drum, sending out prayers as they rotate. The drum has small copper tabs, attached to the copper base, for rotation. Comes with an attached wall hanging bracket. Frame measures about 6" w. x 5.5" h. x 3.5" d. Drum: 3.5" h x 2.5" w. Mount on a wall or place on table top. For display in a home, hallway, or shrine room. Protect from weather, moisture, and large temperature fluctuations, to ensure long life.



HAND-HELD PRAYER WHEEL
in Silver, Coral, Turquoise and Malachite

#PRWHHL \$390.00

Most extraordinary hand held prayer wheels we've seen. Each facet was made with tremendous care and attention to detail, with materials that are traditional, but handled in different and unique ways. And to top it off, as a prayer wheel, it works wonderfully well, spinning effortlessly for many revolutions with minimum effort.

Made of silver, ornately etched, beaded, and scrolled. Finely cut stones of coral, green malachite and lapis, set in patterns of rounded stupas, rays, or points, are seldom seen, and with turquoise or coral of rare and unusual hue. Eight stupas surround the cap, with the Great Mantra in Tibetan Lhantsa script. The center row mantra is "Om Mani Padme Hum," the mantra of compassion. Great care and mindfulness clearly went into the creation of this wheel. Turn it and radiate numerous blessings into the Universe!

Measures almost 16" long and about 4.5" across, with the 7.5" handle made of dark wood. As with all prayer wheels, securely support them from both the top and bottom when moving or unpacking.

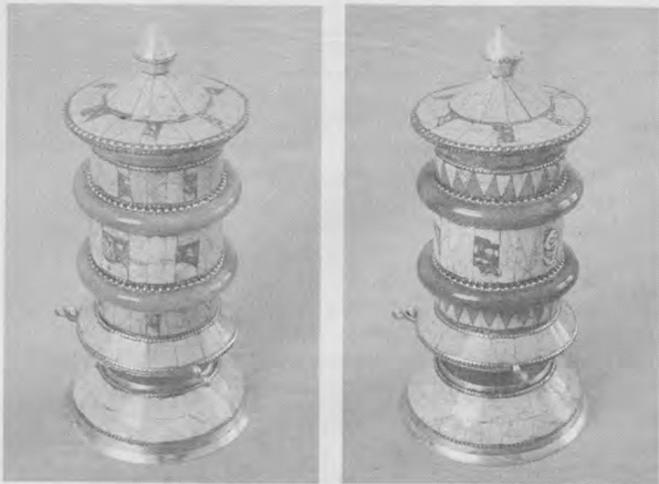


TABLE-TOP PRAYER WHEELS
with Semi-Precious Stones and Jade

#PWT2J \$190.00

Hundreds of pieces of Himalayan turquoise or mountain-mined coral are embedded in a mosaic fashion, surrounding traditional mantra symbols of polished brass, in these upright table-top prayer wheels. These unique pieces have four rows of mantras on an inlaid background of mostly turquoise stones, with two rings of deep green jade. Suitable for table display in home, hallway, or shrine room.

Gemstone construction is designed for indoor use only, and it should be protected from weather, moisture, and large temperature fluctuations, if possible, to ensure long life. Support prayer wheels from both the top and bottom when moving or unpacking.

Prayer wheels measure about 8.5" high and 4" across at the base, with brass hand-paddles below the drum, attached to a lotus-etched brass base-plate. Free-floating drum is mounted on a spindle set on the base. Turn it and radiate numerous blessings into the Universe!



SOLAR POWERED PRAYER WHEEL

#MASOWH \$50.00

From dawn to dusk, and even sometimes in a well-lighted room, this wonderful prayer wheel rotates sending out prayers into the universe. The free-floating prayer wheel is adorned with colored stones and mounted in an ornate gau shaped frame, and contains prayer mantras. When the light shines on the prayer wheel and charges the solar panel, the prayer wheel rotates, sometimes slowly and sometimes at a faster rate. It's beautiful—and ecological!

The mantra solar prayer wheel is made from cast metal with a bright golden finish. It fits on most window sills where it will receive direct light. (It may take a few hours to fully charge.) Measures 3.5" x 4.5" x 2.5" deep and the solar panel in the base is almost 2" wide. Comes in an attractive satin-lined gift box with latch and corded handles.



GOLD CERAMIC PLAQUES



MANI MANTRA PLAQUE IN GOLD CERAMIC

#PLMAGO \$14.00

This lovely Mani Mantra plaque displays OM MANI PADME HUM in a beautiful, hand-sculpted gold and blue ceramic piece. High-relief lettering painted blue tops the face of the letters, of a gold-painted background, and decorative scrollwork on either end. Measures 9.5" x 2.5" x 5/16", with 2 pre-drilled holes for easy wall-mounting. Use it to provide a blessing above an interior doorway, or mount it on a wall next to your meditation room. It can also be mounted on wood or framed. Not for outdoor use, or in moist or high-traffic areas.



TARA MANTRA PLAQUE IN GOLD CERAMIC

#TAMAMP \$14.00

Here is an attractive mantra plaque with Tara's mantra displayed in the shape of a golden mandala. This lovely piece is sculpted in ceramic and painted gold, and the letters of Tara's mantra are in raised relief, painted green on the letters. Measures nearly 6" across. Use it on your altar, or mount it on a wall. It is easy to display with a standard plate holder, or it can be placed on an altar or framed. Not recommended for outdoor use or where exposed to moisture or high traffic.

MILAREPA ALTAR PLAQUE IN GOLD CERAMIC

#MIGOAL \$16.00

This unique piece depicts Milarepa meditating in his cave, nestled among mountains and trees. Cast in ceramic, it is a finely detailed, high-relief piece with a golden finish, measuring approximately 5" across, and 5.75" high. Because it measures more than 1" deep on its flat base, this Milarepa sculpture is also able to stand freely on a level flat surface. Place it on your altar, use it at an interior entranceway, or mount it on a wall. May also be framed in a box frame. Not recommended for outdoor use or where exposed to moisture or high traffic.



GREEN TARA ALTAR PLAQUE IN GREEN & GOLD CERAMIC

#GRTAAL \$16.00

Here is a lovely plaque with Tara, seated on a moon disc, beautifully displayed in relief, with a gold underlayment and green outer finish. The image of Tara is tastefully presented through an artistic technique of delicate burnishing or rubbing, which reveals her subtle image emerging from the gold undertones beneath. Cast ceramic piece measures 5" x 7" x 1/2" deep. Suitable for adorning interior doorways, wall mounting, altar display or framing. Not recommended for outdoor use or where exposed to moisture or high traffic.





MOON EARRINGS IN SILVER AND LAPIS LAZULI
#EAMOLA \$28.00

These circular crescent moon-shaped earrings are designed with embedded polished lapis stone, and a small lapis pendant suspended in the center. The earrings have a corded edge, and dangle from silver loops. Circular pendant measures 3/4". Lapis lazuli is identified as the color of Medicine Buddha.



MOON EARRINGS IN SILVER, TURQUOISE AND CORAL
#EAMOTU \$28.00

These trim circular crescent moon-shaped earrings are designed with embedded turquoise, with a small coral pendant suspended in the center. They have wrapped silver wire silver loops, and measure 5/8" across.



TEARDROP EARRINGS IN SILVER AND LAPIS LAZULI
#EATELA \$28.00

These lovely teardrop-shaped earrings are designed with embedded polished lapis stone, with a small lapis pendant suspended in the center. The earrings have a corded edge, and dangle delicately from silver loops. Pendant measures 3/4" x 1/2". Lapis lazuli is identified as the color of Medicine Buddha.

SILVER MALA COUNTERS

with Bell and Dorje

#MCBEDO \$28.00

This set includes two silvery mala counters fastened with silky tassels in multi-colored thread, with a bell and dorje.



MEDICINE BUDDHA MEDALLION
#PEHEBU \$18.00

This fine pendant captures the Medicine Buddha, with a bowl of healing nectar and outstretched hand, offering blessings to all who seek him. Ornately detailed medallion is etched in a silvery finish. Medicine Buddha embodies the healing aspect, and thinking of him or saying his mantra is said to help healing. Smooth circular wafer pendant measures 1.75" across, and comes with a polished cotton cord.



KALACHAKRA PROTECTION GAU
Measures approx. 3/4" x 1" x 3/8" #KAPRGA \$14.00

This special little gau pendant in silver finish contains the seed syllable of the Kalachakra Heruka. It contains the blessed seeds from the Nechung Oracle, protector of the Dalai Lama, for help with facing obstacles and losses. This gau-style pendant has the Kalachakra symbol on the front, and the mantra on the back.

The Kalachakra empowerment pacifies conflicts, develops peace and reduces suffering and increases love and compassion. It is the essence of the energy which transcends the relative concepts of time and space. Kalachakra is a vehicle for world peace. The seeds were blessed by the Nechung Medium of the State Oracle of Tibet. Comes with a black cord.



TARA MEDALLION
#PETACI \$18.00

Lovely, detailed rendering of Green Tara, etched in a silvery finished medallion. Green Tara is the Bodhisattva of the miraculous activity of all the Buddhas of past, present and future, and most highly venerated in Tibetan Buddhism. She helps to overcome difficult situations and protect against dangers and fears. Measures 1.75" across, with polished cotton cord.



STUPA EARRINGS in Silver, Turquoise, and Coral
Measures approx. 1/2" x 7/8". #EATUCE \$32.00

These lovely and traditionally designed earrings remind one of a stupa, a holy site, with circles of turquoise enclosed in silver, and a seed cabochon of coral in the center. A cluster of three seed cabochons of coral hang below, also mounted in silver. With silver ear loops, mountain-mined coral.



TURQUOISE PRAYER WHEEL EARRINGS
Measures approx. 1.25" long. #EATUHA \$30.00

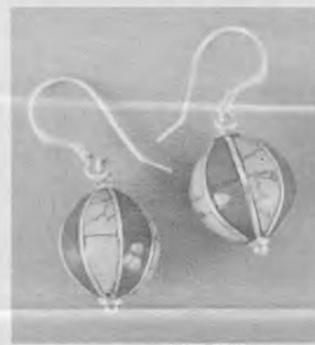
These delicate sterling silver and turquoise earrings have raised bronze Om Mani Padme Hum mantra lettering on the wheel, making this a beautiful way to carry a prayer wheel with you. Mounted on silver ear loops, these prayer wheel earrings really work, and are handmade by skilled Himalayan artisans, so each set is unique. A fair trade item.



TEARDROP OM PENDANT
in Silver and Turquoise

Measures approx. 1" x .75". #PEOMTT \$48.00

Edged with crown silverwork and a decorative jump ring, the smooth silver OM is inlaid into a polished turquoise background, in a teardrop shaped silver mounting. Each pendant is unique, and made by skilled Himalayan artisans. Fabric cord with ball and loop closure is included. Unfortunately, we only have a limited supply of this lovely new pendant.



GLOBE EARRINGS in Silver, Turquoise, and Coral
Approx. 1/2" long. #EABATC \$30.00

These festive silver, turquoise and coral earrings have a unique design we haven't seen before. Suspended on ear loops, they dangle gracefully just below the ear, adding a colorful note to any occasion. Made with mountain-mined coral.



SILVER PRAYER WHEEL PENDANT
Measures approx. 1 1/8". #PRHAPE \$15.00

This delicate sterling silver prayer wheel pendant has raised silver Om Mani Padme Hum mantra lettering on the wheel. A beautiful way to carry a real prayer wheel with you. The weighted garnet bead helps the drum rotate, and a silver loop makes it easy to add a cord or chain for wearing, hanging in your car, etc. Send prayers out to benefit all!



MANTRA TREASURE CAPSULE
Approx. 1" x .25". #PESICA \$16.00

This silver cylindrical capsule comes with a mantra prayer scroll rolled up inside, but the capsule may also be used to store very small treasure relics, such as a hair, thread, seed, or other precious object. Inscribed with a dorje, or vajra, and the OM syllable, and ornamented on the ends; includes a sturdy double-looped ring for cord or chain. End cap slides out to open the inner chamber; just delicately and carefully rock the end back and forth until the sleeve slips open. The capsule can also be permanently sealed.



MANDALA EARRINGS in Silver, Coral, Turquoise, and Lapis
Approx. 7/8" round. #EAMA EY \$54.00

The great mantra, OM MANI PADME HUNG, surrounds Buddha's eye in the center of these fine polished sterling silver earrings. The center of the mandala displays a Buddha-eye in silver, embedded in lapis lazuli. Surrounding this circle are a six-petaled mandala, set in turquoise, and edged in coral. With silver