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PURIFICATION: Dreams, Aches, Turbulence and Other Signs of Progress

by ROB PREECE

Just as Jung recognized that the psyche's way of revealing itself is through dreams, so too in the Tibetan tradition, dreams are often considered a way of discovering the effect of practice. There are even texts, referred to during the giving of empowerments, which describe the kinds of dreams meditators may have. In the case of tantric practice, it is even suggested that sometimes meditators should continue a particular retreat until they experience certain signs, such as these kinds of dreams, of accomplishment.

As Westerners, we may have a tendency to hold these signs with a little more ego-investment than Tibetans do. We seem to have a

greater need to receive some kind of approbation that tells us we are worthy or that we have spiritual qualities.

Looking for signs of the success, or otherwise, of our practice may not be particularly useful. However, as we do Buddhist practice, we will inevitably have some experiences that do reflect the effect of purification in particular. It is clear from my own experience of this, however, that these effects are not usually quite as grand and elevated as visions or dreams of deities.

When we embark upon the preliminaries, our dreams may be full of all manner of images, which may not at first mean much or might even cause us concern. As a psychotherapist I

find these images interesting because we can gradually learn to read their meaning and apply it to our life. Purification dreams can be extremely diverse and sometimes very graphic. I recall someone in retreat saying how she had looked down at her right leg; a split opened up in it and exuded a mass of little insectlike creatures. She was horrified until she realized this image might actually symbolize that something was being cleared out. Defecating, urinating, and vomiting dreams, as well as dreams where something is leaving the body, are actually quite positive signs of purification. Dreams that involve cleaning are also fairly clear signs of purification, so clearing or sweeping a room in a house, or redecorating a room are good signs. Washing or cleaning the body or another object, such as a statue, is also a sign of purification. Often our dreams refer back to previous dreams in which we were experiencing some difficulty

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History of the Karmapas Recognizing a Tulku

Most of us know that tulkus are recognized as reincarnations of specific masters, but we may not know the beginnings of the tulku "system." Here's the story, along with a bit of the fascinating history of the first recognized tulku and his magical dealings with the famed Kubilai Khan. Adapted from *The History of the Karmapas* by Lama Kunsang, Lama Pemo, and Marie Aubèle.

for the discovery of his future incarnation, or tulku. Writing such a letter, which was sometimes transmitted orally to a trusted disciple, then became one of the methods for recognizing the Karmapas. Later it would frequently happen that even masters of other lineages called on the Karmapa to discover tulkus.

For example, the fifteenth Karmapa, who lived at the end of the nineteenth century and the beginning of the twentieth century, recognized around one thousand tulkus during his life.

Tulku Urgyen Rinpoche, a contemporary master, recounts the following:

"Although he had unimpeded clairvoyance, the [fifteenth] Karmapa explained that he did not always have complete control

(Continued on page 11)

Tulkus: The First Karmapa

Dusum Khyenpa [the first Karmapa] made numerous predictions concerning his successors.

Before his death, he wrote a letter wherein he gave instructions

Above illustration: Gary Waters

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The Five Indestructible Warrior Sounds

by TENZIN WANGYAL RINPOCHE

Before the development of human language, there were only the sounds of nature: waterfalls, wind, rain. Sound had no conceptual associations. When we trace sound farther back to its very beginnings, we arrive at the pure, primordial sounds of the seed syllables.

According to the ancient Bön Buddhist tradition, the first sounds that arose from the essence were the five warrior seed syllables, the *pawo dru nga* (*pawo*, "warrior"; *dru*, "seed"; *nga*, "five"). They are called warriors because they have the ability to conquer our demons. The demons they fight are not necessarily evil beings; rather, they are the familiar demons of our emotions from which the experience of evil may arise. There are four other

classes of demons mentioned in the teachings, some related to karmic forces, others to the subtlest attachment of our own grasping mind. Whether we are troubled by distracting thoughts, having problems with anger, feeling too much desire or attachment, or suffering from karma-related chronic illness, whatever obstacle or obscuration we have is related to one of these demons. And for every demon, there is a warrior syllable that can overcome it.

The warrior syllables are pure and indestructible. They are able to penetrate through fear and cannot be destroyed by it. They cut through ignorance and open space; they are the doorway to connecting back to the original essence and to the wisdom qualities that arise from the essence.



The five warrior syllables are the seed syllables of the five wisdoms.

According to Tibetan Bön Buddhism, the profound empathy of compassion is not enough to bring us to enlightenment; there must also be wisdom. Only wisdom can ultimately destroy the deluded ego that is the source of all our demons.

(Continued on page 2)

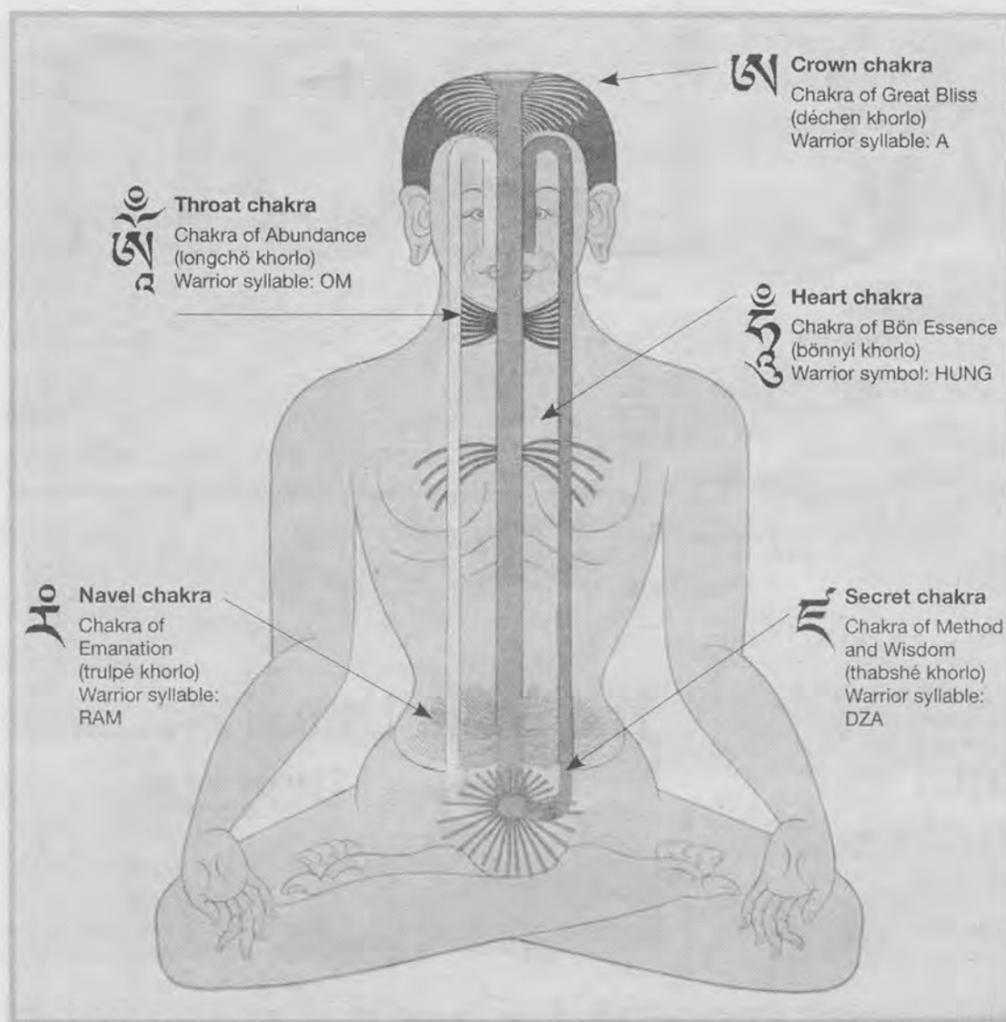


Figure 1: The three channels, five chakras, and five warrior seed syllables

THE FIVE INDESTRUCTIBLE WARRIOR SOUNDS

Continued from page 1

The Internal Warrior Syllables

For several years now I have been teaching a practice of the five internal warrior seed syllables, A, OM, HUNG, RAM, and DZA, based on a text from an oral transmission of the fourteenth century called *The Peaceful Luminous A*. These five are the focus of this chapter and the guided practice with the five warrior sounds in the next chapter. However, there are two other sets of five warrior seed syllables. The biography of Tönpa Shenrab says:

From the mandala of the hearts of the five deities radiate the lights of the five wisdoms, KAM, YAM, RAM, SUM, and OM; A, OM, HUNG, RAM, and DZA; SO, UM, HUNG, HE, and BHYO; [which are] the external, internal, and secret warrior [seed syllables].

All three sets of warrior syllables—external, internal, and secret—comprise important original mantras. The internal warrior syllables are already familiar to many practitioners of the Tibetan spiritual traditions. For example, in guru yoga practice, A, OM, and HUNG are visualized or sounded to help empower the practitioner with enlightened body, speech, and mind. Tibetan lamas inscribe these same three syllables on sacred images and reliquaries such as paintings, photographs, and

Syllable	What it represents	Chakra location	Color	Element	Wisdom	Deity
A ཨ	Body	Crown	White	Space	Wisdom of emptiness	Khagying Karpo
OM ཨོམ	Speech	Throat	Yellow	Earth	Mirrorlike wisdom	Mugyung Karpo
HUNG ཨུང	Mind	Heart	Green	Air	Wisdom of equanimity	Muyang Déwo
RAM ཨམ	Quality	Navel	Red	Fire	Discriminating wisdom	Musang Gungyel
DZA ཨྲ	Action	Secret chakra	Blue	Water	All-accomplishing wisdom	Mumé Thayé

Table 1: The three channels, five chakras, and five warrior seed syllables

large stupas to empower and authenticate them. Without that authentication, a photographic print is no more than paper, and a thangka wall hanging is just cloth.

In the Bön Buddhist tradition, inscribing A on an image in red ink activates the body and creates space within the image. Inscribing OM activates speech and all the enlightened qualities, such as love and compassion. Inscribing HUNG activates the heart/mind and the ability to radiate and manifest those qualities. Once fully empowered, the image is said to embody the actual body, speech, and mind of the deity.

The fourth and fifth warrior syllables are RAM, the seed syllable of the fire element, and DZA, the seed syllable of action. These two have a particularly powerful, active quality and are sometimes included with A, OM and HUNG when authenticating certain images.

In meditation practice, voicing these five syllables in progression enables us to connect through the sound in a pure, direct way with higher states of being. Sounding them helps us to connect with the clear, open, primordially pure space that is the base of all, and then in turn to experience, and ultimately manifest, the enlightened qualities we most need.

Through the five warrior syllables, we are able to affect profound shifts in our experience and awareness, with life-changing implications. These syllables are almost unbelievably powerful. In fact, many people don't believe in their power. Reciting them seems too easy—and if a practice is easy, it may seem less interesting. ■

A	Pronounced "ah," like the "a" sound in the word <i>calm</i>
OM	Rhymes with <i>home</i>
HUNG	The "u" sounds like the "oo" in <i>book</i>
RAM	The "a" sounds like the "a" in <i>calm</i>
DZA	Sharp and percussive; the front upper and lower teeth come together, with the tongue pressing against them as you sharply release the "dz" sound into the "ah" sound like the "a" in the word <i>calm</i>

Table 2: Pronunciation guide

The Warrior Syllables and Healing

An example of how this practice can help free us from difficult feelings from a student of Tenzin Wangyal Rinpoche:

"When I added the last sacred syllable, DZA, to my formal practice, both times I had a very powerful emotional release. Tears came flooding down my face, and I felt like a lot of the old trauma and pain that I was storing in my secret chakra was released! I continued to sound DZA as best I could to release all the stuck pain from the past as you instructed. It was a significant healing for me and I feel more free yet a bit vulnerable and raw.

Feelings from my childhood that have plagued me for years were coming up, first issues around sexual and emotional abuse, then feelings of insecurity, not feeling good or worthy enough, not feeling heard or acknowledged, etc. Wow! A lot of stuff is coming up each time to be healed. As a child, I was very trusting and loving but some took advantage and abused that quality. Many would say I was just "gullible." Now as an adult I have more discernment at least. I want to be able to open my heart and share love without the fear of being hurt. Towards the end of my second formal session I started feeling more love coming in and tears more of joy in gratitude for this healing practice."

* * *

Question: *I am wondering if/how these practices could be used to heal an issue of chronic physical pain in my body. In other words, what would be the best way to go about using sound healing to work with physical pain?*

Rinpoche: Normally when one has physical pain, one can either have a generally good attitude toward it, relating to the pain with some level of openness, lightness, and kindness; or one can relate with physical pain in a negative way, a critical way, a hateful way, thinking "Why me?" This negative mental relationship to the pain can create even more physical pain as a result. So in that sense I recommend the same approach we are using with the practice: Try to cultivate more openness in relation to the pain. Physical pain needs the help of positive attention and loving kindness in order for it to heal. This kind of positive attention might not remove chronic physical pain completely, but by improving your relation to it, it might actually help to minimize it. ■

TIBETAN YOGAS OF BODY, SPEECH, AND MIND

by Tenzin Wangyal Rinpoche, edited by Polly Turner

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

Understanding how our actions, words, and thoughts interact enhances our ability to progress in spiritual practice and brings us closer to self-realization. In a warm, informal style, Tenzin Wangyal Rinpoche opens up Tibetan meditation practice to both beginners and experienced students. With practical and knowledgeable insight, the sources of the problems in our lives are revealed through practices that work with the body, speech, or mind, and with regular practice, we alter our self-image, experiencing a lighter, more joyful sense of being.

"In clear and lucid language, Tenzin Wangyal Rinpoche offers an amazingly rich array of traditional practices which, when practiced with a skilled teacher, can powerfully transform body, speech, and mind."

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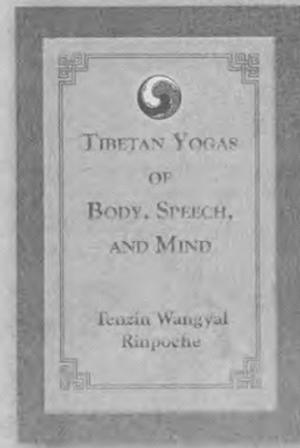
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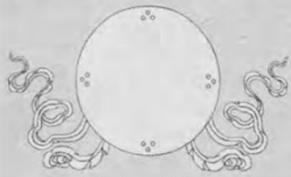
—ANNE CAROLYN KLEIN, author of *Heart Essence of the Vast Expanse, a Story of Transmission*

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 is the author of several books, including the popular *Tibetan Yogas of Dream and Sleep*.



This extraordinary, step-by-step method for dealing with disease is rooted in the shamanism of the ancient Tibetan Bon tradition. Best-selling author Tenzin Wangyal Rinpoche is widely considered a master of the tradition and is known for his clarity and generous sharing of these practices. The White Liquid Practice is one of many detailed in *The Tibetan Yogas of Body, Speech and Mind*.

THE MIRROR



The Newspaper of the International Dzogchen Community of Chögyal Namkhai Norbu

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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IN ANCIENT TIMES YOGIS AND practitioners used methods of energetic and pranic healing to overcome obstacles to meditation and improve their health. This is one such practice from "The Pith Instruction of Tsa Lung (Channels and Winds)," a chapter from the *Zhang Zhung Nyen Gyü*.

Healing of the body is more complete when it occurs on many levels. Consider that any time you have a disease or injury, you suffer from more than just the negative physical sensations. You may also carry around within you some kind of mental image or mental or energetic block associated with the pain, discomfort, fear, or events surrounding the illness or injury. This image or block is as much a part of your sense of your body as the actual pain or discomfort is. It can linger in you for days, months, or even years.

For example, after a traumatic experience with cancer, some people may live the rest of their lives identifying with an image of diseased tissue or of chemotherapy treatments even if their cancer was completely eradicated. Harboring mental images such as these can slow your recovery, limit the freedom to enjoy life, and be an obstacle to the open awareness of meditation.

I recommend the White Liquid Practice to Heal Disease for any physical illness or injury.

Visualize and feel the blissful nectar dropping down not only into areas of your physical body but also into any mental images you associate with pain, injury, or disease.

The practice can have profound physical benefits as it opens the chakras (energetic centers of your body) and purifies obscurations and obstacles to your practice. If you do the practice consistently and correctly, in time your mental images of any disease or injury will become associated more with bliss and spaciousness than with pain, discomfort, or mental or energetic blocks.

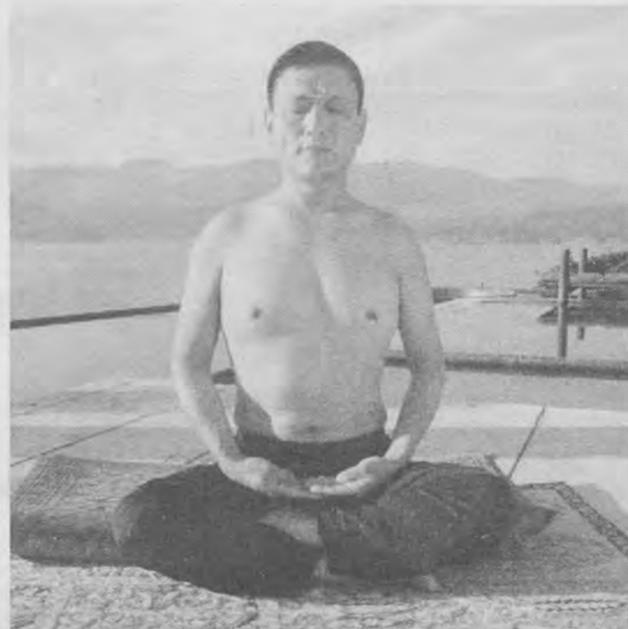
This practice is best done with guidance from an experienced, knowledgeable master. To do it effectively, you must maintain the correct position of the body as described below, visualize the five seed syllables in their correct positions, and follow the directions for breathing and visualization.

The practice is done in the following way:

Connect with higher wisdom (through the practice of guru yoga).

Pray to the enlightened beings, asking them to "Please purify me and bless me so I may have success in this healing practice."

Squat on the floor with arms crossed, hands on knees, spine as straight as possible, head tilted slightly down, and the big toe of your left foot pressing on the big toe of your right foot. (See illustrations.) This position creates the physical pressure necessary for generating heat and promoting upward-moving energy. If the position is too uncomfortable, you can add support, while still



The White Liquid Practice to Heal Disease

by TENZIN WANGYAL RINPOCHE

maintaining pressure, by placing a cushion under your heels or buttocks.

Now, imagine an energetic channel running through the center of your body from the area of the sexual organs through your heart to above the crown of your head. Imagine that in this central channel and on the soles of the feet there are five seed syllables, as shown in the line drawing below. Visualize a seed syllable at each of five locations:

- ▶ A green YAM on the sole of each foot, representing the air element
- ▶ A red RAM at the secret chakra in the area of the sexual organs, representing the fire element
- ▶ A red OM at the heart chakra
- ▶ A white A at the throat chakra
- ▶ A white, upside-down HAM above the top of the crown.

Practice to Heal Disease

Each syllable faces out. If you cannot maintain a mental image of a syllable at least try to visualize its color and feel the quality it represents.

As you maintain the posture and visualize the seed syllables, breathe in deeply and exhale the stale breath. Repeat three times. Then, to activate the prana, take in a deep breath of pure air, inhaling it into the secret chakra, and

hold. Normally air is experienced as entering the lungs, but for this practice imagine and feel that the air is being inhaled deeply into the secret chakra. While holding, feel that the breath and your dia-

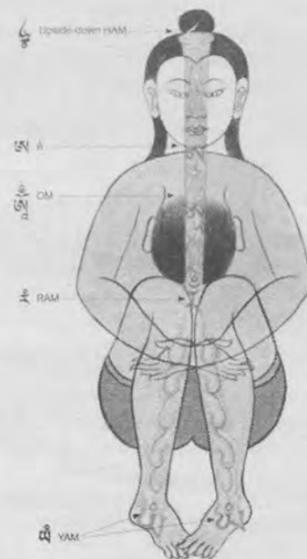


phragm are pressing downward, and at the same time contract lightly upward with the muscles of the perineum and anus so that the upward pressure meets the downward pressure. Hold the breath in this way for as long as you can.

While continuing to hold the breath, visualize generating healing flames: Clearly see and feel the air quality of the green YAM at the soles of the feet. Imagine and feel that the upward pressure from contracting the muscles at the base of the pelvis causes the air energy to move gradually upward. As soon as the air touches the red fire of RAM in the secret chakra, the fire blazes. The flames move straight up through the central channel where they first touch the red OM in the heart and then the white A in the throat. Like rocket boosters, the OM and the A each additionally fuel the flames.

The blazing hot fire moves up through the brain and into the crown chakra. As soon as it touches the white, upside-down HAM, the HAM melts into a divine liquid—a blissful, creamy white nectar that drops down through all the nerves and channels of the body, especially into areas where there is pain or disease. See and feel the warm nectar flow into diseased lungs, torn ligaments, injured disks or inflamed skin, any areas where you experience pain, numbness, or general malaise.

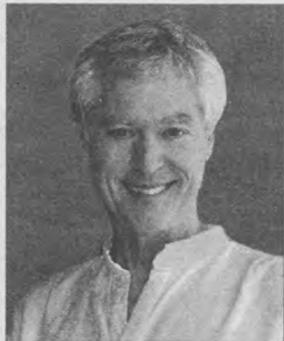
(Continued on page 25)



Meditation posture for the White Liquid



Santa Barbara Institute for Consciousness Studies



2012 Retreat Schedule with B. Alan Wallace

SANTA BARBARA RETREATS with B. Alan Wallace

February 3 - 5, 2012 — Weekend Retreat

"Patience" Chapter from Shantideva's classic text *A Guide to the Bodhisattva Way of Life*

March 4 - 11, 2012 — Week-long Retreat

Retreat on the Vipashyana section of Dūdjom Lingpa's classic mind treasure *The Sharp Vajra of Conscious Awareness Tantra*, together with the Dzogchen practice of dream yoga

November 11 - 18, 2012 — Week-long Retreat

Retreat on the teachings of the Dharmakaya, the Ground of Being, in Dūdjom Lingpa's classic mind treasure *The Sharp Vajra of Conscious Awareness Tantra*

All Santa Barbara retreats will be taught by B. Alan Wallace and held at the Mission Renewal Center, part of the historic Old Mission complex with its extensive grounds and gardens. Each room has its own desk, sink and double or twin beds. The price includes all meals, housing, and teachings. Commuter rates include all meals as well as teachings.

Although each retreat stands alone, together the week-long retreats form a series based on Dūdjom Lingpa's *The Sharp Vajra of Consciousness*. Recordings of the first in the series, Shamatha in the Dzogchen Tradition (November 2011), is available on DVD or MP3 CD from our online store www.sbinstitute.com/store.

Retreats combine meditation, lectures, and discussions focusing on a central theme while the historical setting of the Old Mission in Santa Barbara, with its courtyards and parks, provides a deeply contemplative and spacious environment.

To register for Santa Barbara retreats contact ksnow@sbinstitute.com
For more about SBI & the SB retreats, see www.sbinstitute.com

*B. Alan Wallace, a scholar and practitioner of Buddhism since 1970, has taught Buddhist theory and meditation worldwide since 1976. A Tibetan Buddhist monk for fourteen years, he went on to become one of the most prolific writers and translators of Tibetan Buddhism in the West. His many books include *The Attention Revolution*; *Minding Closely: the Four Applications of Mindfulness*; and *Meditations of a Buddhist Skeptic*.*



PHUKET, THAILAND: LONG RETREATS with B. Alan Wallace

SPRING:

April 6 - June 1st, 2012 — 8-week Shamatha Meditation Retreat

FALL:

August 24 - October 19, 2012 — 8-week Retreat: *The Four Applications of Mindfulness Meditation Retreat*

During the Spring retreat, the focus will be on Shamatha or Calm Abiding meditation and the Four Immeasurables. The Fall retreat will focus on *The Four Applications of Mindfulness*, foundational practice for all of Vipashyana or Insight meditation. In addition to teachings by Alan Wallace, these retreats focus strongly on the practice of meditation, done as a group or privately in your room. Meditation periods will be 6 to 8 hours a day.

SUMMER:

July 16 - August 20, 2012 — *Cultivating Emotional Balance Teacher Training (CEB)*

This program, based on work of psychologist Dr. Paul Ekman combined with teachings and meditation as taught by Dr. Alan Wallace, grew out of a request from HH the Dalai Lama to foster an interchange between the Buddhist tradition and Western science. Though the CEB training, participants will be certified to teach this method of balancing emotions to others. Alan Wallace will teach for three weeks, his assistant will be in residence for the entire course. Eve Ekman, using research and techniques from her father, Paul Ekman, will also be in residence.

For more information see www.cultivatingemotionalbalance.org

All three retreats are sponsored by Santa Barbara Institute, and hosted by the Thanyapura Mind Centre in Phuket, Thailand. The price includes teachings, food, and lodging, but not travel expenses.

The 36 available rooms are air-conditioned with their own private bath. Internet connection is available and there is a central computer for general use in the library. During the Spring and Fall retreats, each person has a private room. During the summer Teacher Training for Cultivating Emotional Balance, rooms may be shared, but single rooms are also available.

For more on Thanyapura Mind Centre, part of the Phuket International Academy, in Phuket, Thailand, see www.thanyapura.com/mind-centre.

More information and applications for the Phuket retreats are available from retreats@sbinstitute.com.



THANYAPURA
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The Gradual Path or the Direct Path?

Question: Rinpoche, I have a little bit of confusion about reconciling the mahamudra system of instruction, in which it seems basically to be saying that, because the mind's nature is naturally insubstantial and empty, it can be looked at and recognized at any time. I want to reconcile this with the common presentation of the paths and levels. We are told in a very matter-of-fact way that it is utterly impossible for beginners on either the path of accumulation or the path of juncture to generate direct realization of emptiness, or absolute truth. What we can do at best is generate a similitude, or something that is concordant with absolute truth, but we are taught that it is not the absolute truth itself. What I am wondering is, if this is the case—say if most people are at one of the first two levels of the path of accumulation, the lesser level, or the medium level—if one had the appropriate training and circumstances, such as having these instructions, such as having a great deal of faith and devotion, having a lama endowed with realization, would it be possible for them, given those circumstances, to suddenly generate the realization and somehow jump over these first two paths to the path of seeing? I cannot fit these two systems together in my mind.

Rinpoche: The reason, first of all, for the difference in presentation between the mahamudra systems and the sutra systems with regard to the question at what point the nature of things can be directly experienced is that, in the sutra system, the practice leading to the realization of emptiness consists of the use of analysis

...in the traditions of the Vajrayana in general, and the mahamudra in particular, the emphasis is on the direct pointing out to the student of the nature of his or her mind.

and the use of reasoning, and there is no presentation in the sutra system of the direct pointing out of one's mind. If one uses the techniques of the sutra system alone, then one's resources consist of the gathering of the accumulations and the cultivation of an abstraction of emptiness, and being limited to that, then one will not have a direct realization of emptiness until the path of seeing. On the other hand, in the traditions of the Vajrayana in general, and the mahamudra in particular, the emphasis is on the direct



pointing out to the student of the nature of his or her mind, and since the mind is something that is easily realized directly to be empty, then through that, one comes to have a glimpse of emptiness. Having a glimpse of the emptiness of mind, one has a glimpse of the emptiness of all things, and since emptiness of mind is the same emptiness as that of all things, in that way then, a beginner does see the dharmata, does

have a glimpse of dharmata long before the path of seeing. However, at the same time, what this beginner has is a glimpse, not a continuous and stable realization of dharmata. Although, through the practice of the mahamudra system, one can gradually stabilize it and deepen it until one attains the authentic path of seeing, as far as the relationship between the wisdom that is generated by the beginner who receives the pointing out instruction and identifies the mind's nature and the wisdom of the path of seeing, we would have to say that what that beginner generates in the mahamudra system is a glimpse of the path of seeing, but is not the full and authentic attainment of the path of seeing.

—adapted from *Pointing Out the Dharmakaya* by Thrangu Rinpoche ■

Pointing Directly at the Mind A Tibetan Non-dual Exercise

Mahamudra meditation techniques can help us break through directly to the nature of mind. This exercise is one of many step-by-step techniques offered in Khenchen Thrangu Rinpoche's brilliant book, *Pointing Out the Dharmakaya*.

This technique begins with looking at an object of visual perception, such as a pillar, a vase, a wall, a mountain, and so on. It could be almost anything. It could be big, it could be small, it doesn't matter. Simply direct your gaze to that chosen object of visual perception and look at it directly.

At this point, we need to make a distinction between this use of an object of visual perception and the use of an object of visual perception in the *shamatha* techniques. In the techniques of *shamatha* or tranquility meditation, you direct your mind to a bare visual perception, for example, of a pebble or a small piece of wood. In that case, what you are doing is actually concentrating your mind on that visual perception; you try to hold your mind to that object. Here we're using the visual form in a different way. We're trying to use the experience of visual perception as an opportunity to discover or reveal the mind's nature, to see the emptiness or insubstantiality that is inseparable from the vividness of the perceptual experience. So what we are really looking at here is not the object but the nature or essence of the experience of the object, which is the unity of emptiness and lucidity.

It may be helpful when you are meditating on external appearances in particular, to allow the focus of your eyes, the physical focus of your organ of vision, to relax. Without allowing your eyes to focus on any one thing or another, allow your vision to relax to the point where you do not see any given thing particularly clearly. This will cause a slight reduction of the vividness or in-



Illustration: Gary Waters

tensity of visual appearances and can help generate an experience of the nonduality of appearances and mind. The particular point here is to look in a way that is relaxed so that your vision is somewhat diffused and not focused on any one thing. By allowing your vision to be unfocused you will not see the details of the forms that are present in your line of vision. The reason why this is help-

As you apply this technique, you are not really looking at the object. You are looking at that which experiences the object.

ful is that it is by seeing details, through focusing on a specific thing physically, that we promote or sustain our fixation on the apparent separateness of visual perception.

In this technique, look with your eyes in a way that is very relaxed so that, not seeing the details of any of the things in your line of vision, your mind will start to relax and you will experience an absence of separation between the perceived external objects and the perceiving or experiencing

cognition. Whereas we normally think that externally perceived objects and the perceiving cognition are inherently separate, that the one is out there and the other is in here, nevertheless, when you relax your vision in this way and simply look without concepts at appearances, then in your experience at that time, there will be no distinction between the apprehended objects and the apprehending cognition. There are still appearances, you are still physically seeing things, but there is no fixated apprehending of them.

So look directly at the object, but without examining it or particularly attending to its characteristics, and don't be too outwardly focused on the object. You don't need to stare at it wide-eyed. Look at your experience of the object and simply see the insubstantiality, the emptiness of the experience.

Having directed your attention to the experience of the object of visual perception, then relax slightly, and then look again. By alternating relaxation and attention to the experience of the object, you can continually examine that experience, by looking at it directly. In the same way, you can apply this technique to the other sense

(Continued on page 18)



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POINTING OUT THE DHARMAKAYA

by Khenchen Thrangu Rinpoche
foreword by the Dalai Lama
intro. by Lama Tashi Namgyal

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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.

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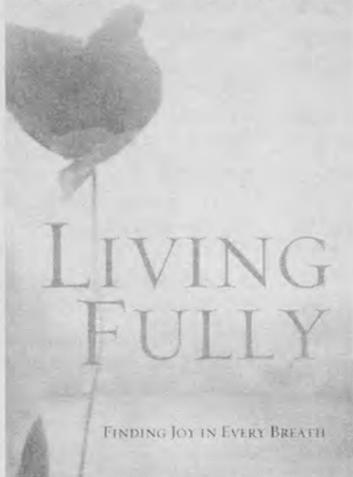
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Shyalpa Rinpoche will speak about the book and reception will follow.

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State of Play and Perspectives**

FIRST OF ALL LET ME EXPRESS MY deep appreciation and gratitude to the Tibet Intergroup of the European Parliament for organizing this timely conference on Tibet. This conference sends an inspiring and strong message of deep concern and solidarity to the Tibetan people inside Tibet who are presently living in a state of constant fear and terror.

Presently, Tibet has become a large prison—sealed off from the rest of the world, where Chinese security and military authorities exercise free reign with impunity. A little over 20 years ago people here in Europe were still experiencing living under repressive and totalitarian regimes. Those of you who are from what we called "Eastern Europe" may still have vivid memories of life under Communist rule. You will know from your own experience the immense importance of sending the message to the oppressed people that the outside world has not forgotten them, that it cares about their plight and that it stands with them in their struggle for freedom, justice and human dignity. Those of you will also know and understand how important and crucial these expressions of concern, solidarity and support have been in sustaining the spirit and hope of the oppressed.

Today by holding this conference the European Parliament is once again sending the message

**Statement by
KELSANG GYALTSEN**Envoy of His Holiness the Dalai Lama, at the Conference on Genuine Autonomy European Parliament's Intergroup for Tibet, Brussels
29 November 2011

to the Tibetan people that people in Europe care about their suffering and tragic fate and that you stand with them in their enduring hardship and struggle for freedom and justice. This is a great source of encouragement and inspiration for the people of Tibet. I thank you very much for this gesture of deep concern, support and solidarity.

My task at this conference is to update you on the present state of the Sino-Tibetan dialogue and its prospects.

Let me begin by briefly outlining the guiding spirit and principle of the Tibetan leadership on which the Tibetan approach in the Sino-Tibetan dialogue is based on.

His Holiness the Dalai Lama has always believed that most human conflicts can be solved through genuine dialogue conducted with a spirit of openness and reconciliation. He has therefore consistently sought a resolution of the issue of Tibet through non-violence and dialogue. With this spirit in 1988 in Strasbourg at this Parliament His Holiness the Dalai Lama presented a formal proposal for negotiations. The choice of the European Parliament as the venue to present his thoughts was on purpose in order to underline the point that a genuine union can only come about voluntarily when there are mutual respect and satisfactory benefits to all the parties concerned. His Holiness the Dalai Lama sees the European Union as a clear and inspiring example of this.

With this proposal, His Holiness the Dalai Lama demonstrated his willingness not to seek independence in resolving the issue of Tibet. The guiding spirit of the Strasbourg Proposal is the pursuit of a mutually acceptable solution through negotiations in the spirit of reconciliation and compromise. This spirit has come to be known as the "Middle Way Approach" of His Holiness the Dalai Lama.

His Holiness the Dalai Lama and the Tibetan leadership took the courageous decision to seek genuine autonomy for the Tibetan people within the framework of the Constitution of the People's Republic of China (PRC). The Constitution contains fundamental principles on autonomy and self-government whose objectives are compatible with the needs and aspirations of the Tibetans. On this basis the Tibetan leadership is confident of the ability to ensure the basic needs of the Tibetan people in safeguarding their distinct culture, language, religion and identity and the delicate natural environment of the Tibetan plateau.

In 2002, when direct contact with the Chinese leadership was re-established, the Tibetan

- **What is needed is a**
- **strong and unified**
- **message by members**
- **of the international**
- **community with regard**
- **to the issue of Tibet.**

leadership in exile had already formulated a clear policy on our approach in the dialogue process. The Tibetan side had a single agenda: To seek genuine autonomy for the Tibetan people under a single self-governing organ within the framework of the Constitution of the PRC.

I have the honour to serve as one of the envoys of His Holiness the Dalai Lama entrusted with the task of conducting the talks. We engaged in nine formal rounds of discussion and one informal meeting with our Chinese counterparts since 2002.

Realizing fully the complex and difficult challenges ahead in the dialogue process, the Tibetan leadership's instructions to the Tibetan delegation have been as follows:

(Continued on page 14)

TARA MANDALA**2012 Preview**

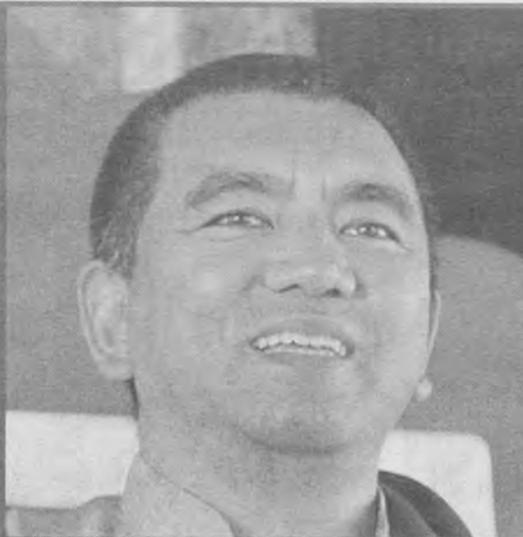
June 1-28	The 3 Yanas: Sutrayana, Mahayana, Vajrayana
June 11-17	Kapala Training Level I - Feeding Your Demons
July 6-13	The Family Retreat
July 18-23	Dakini & Simhamukha Retreat ~ Lama Tsultrim
July 27-31	Green Tara ~ Lama Tsultrim
Aug. 18-22	The Chöd Fest
Aug. 24-28	Naked Mind, Warm Heart ~ Tsoknyi Rinpoche & Lama Tsultrim
Aug. 31-Sept. 2	I-Ching ~ Stephen Karcher
Sept. 2-7	Yantra Yoga ~ Fabio Andrico
Sept. 13-18	Dharma for the Sake of Life on Earth ~ Joanna Macy
Sept. 13-19	Kapala Training Level II ~ Lama Tsultrim
Sept. 21-27	P'howa & Zhitro ~ Chagdud Khadro & Lama Tsultrim
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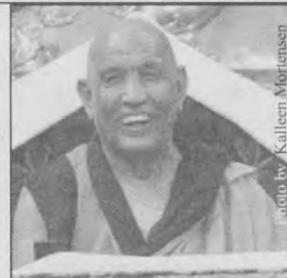
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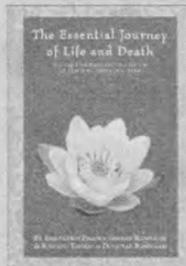
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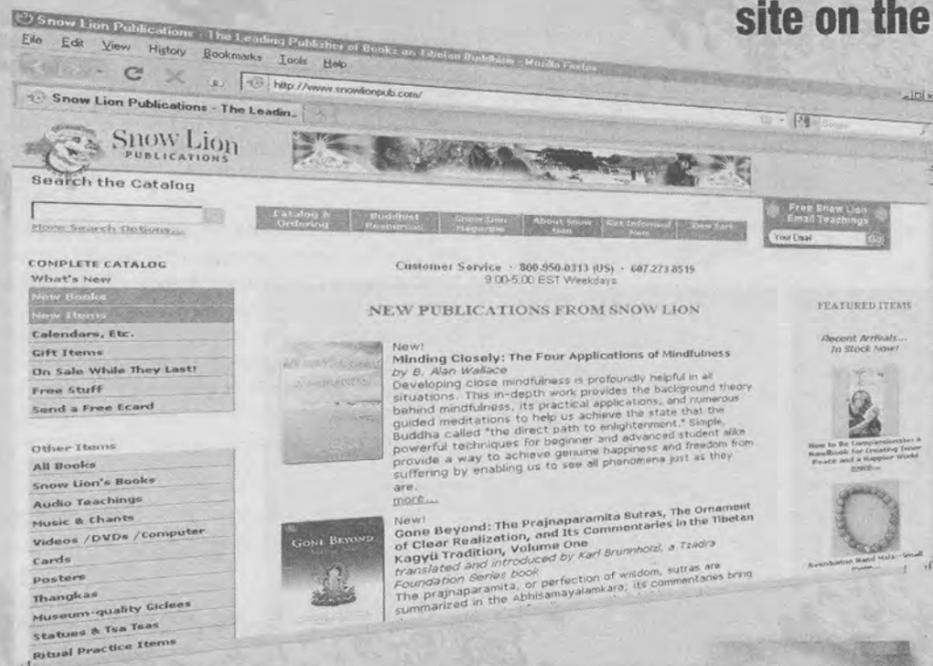
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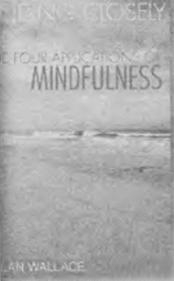
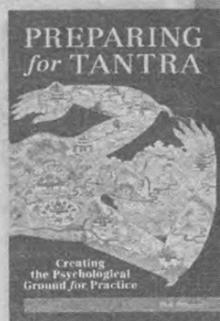
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HISTORY OF THE KARMAPAS

Continued from page 1

over it. On the one hand, sometimes he would know when a lama was going to die and where he would be reborn without anyone having first requesting this information. Then, when the disciples responsible for finding the tulku would come to inquire about the lama, he would already have written down the details of the tulku's death and rebirth.

"In other cases, he could only see the circumstances of rebirth when a special request was made and certain auspicious circumstances were created through any of a number of practices. And in a few cases, he couldn't see anything, even when people requested his help. He would try, but the crucial facts would be 'shrouded in mist.' This, he said, was a sign of some problem between the dead lama and his disciples. For



Tsurphu Monastery

on the sky, and entered meditative absorption. At noon, after his breathing had stopped, he manifested the state of *tukdam*, the ultimate meditation at the moment of death.

The state of *tukdam* reveals the level of realization of the master. Although the vital functions no longer play their role, the body retains its suppleness, and the

were yogis, and Karma Pakshi was their last-born child. Just before his conception, his mother dreamt of a sun composed of light emanating from her heart, with rays illuminating the entire world.

His parents, convinced that their son possessed rare spiritual qualities, entrusted him to Pomdrakpa, to whom the previous Karmapa had given the Last Testament shortly before his death.

Pomdrakpa very quickly realized that his young student was, in his own words, "blessed by the dakinis." This conviction had already been strengthened by a vision in which Dusum Khyenpa, the first Karmapa, as well as other Kagyu lineage lamas, surrounded the child's house.

When the child was eleven years old, Pomdrakpa officially recognized him as a tulku of the first Karmapa, ordained him as a novice, and gave him the title of Chökyi Lama, "Master of the Dharma." This period was a key moment in the history of the lineage, as it marked the beginning of the tulku recognition system. It was later applied, with some variation, by all the masters of other schools.

The Mongols had become the masters of the Sino-Tibetan borders when, in 1251, the grandson of the great Genghis Khan, Kubilai, then governor of the provinces of the west and greatly interested



Painting of the 2nd Karmapa

in the philosophy and wisdom of Buddhism, invited the Karmapa, now in his forties, to his residence. The lineage head's reputation had reached even his ears.

(Continued on page 22)



Statue of the First Karmapa

...when the disciples responsible for finding the tulku would come to inquire about the lama, he would already have written down the details of the tulku's death and rebirth.

instance, if there had been fighting and disharmony among the lama's following, the whereabouts of his next incarnation would be vague and shrouded in haze.

"The worst obstacle for clearly recognizing tulkus," he explained, "is disharmony between the guru and his disciples. In such cases, nothing can be done, and the circumstances of the next rebirth will remain unforeseeable."

Three months before the passing of the first Karmapa, a number of unusual rainbows occurred, and mild earthquakes hit the area around Tsurphu, causing the population to say that the dakinis were showing themselves by playing the drum. The first day of the year of the Water Ox (1193), Dusum Khyenpa transmitted the Last Testament to his principal disciple, Drogön Rechen, who would become the main holder of the teachings of the Karma Kagyu lineage. He also entrusted his texts and reliquaries to him. Two days later, at dawn, Dusum Khyenpa gave a final teaching to his closest disciples. He then sat in a meditation posture, focused

region of the heart stays warm; the head does not drop, and no typical odor of decomposition develops. On the contrary, it may happen that the followers smell a subtle perfume emanating from the body. Although the mind of the master has entered into the ultimate sphere of all phenomena, the dharmadhatu, it keeps a link with the body. This state of *tukdam* can last from many hours to many days.

After the cremation rite for the first Karmapa, his followers discovered his heart and tongue (representing awakened mind and speech) intact in the middle of the ritual pyre, as well as fragments of bone on which appeared Buddhist symbols, particularly sacred syllables. The relics were collected and placed in a stupa in Tsurphu Monastery.

Dealing with Kubilai Khan: The Second Karmapa

Karma Pakshi was born in Dri-lung, in eastern Tibet, in the Wood Rat year (1204), into a family descended from the famous Tibetan king, Trisong Detsen. His parents

HISTORY OF THE KARMAPAS: *The Odyssey of the Tibetan Masters with the Black Crown*

by Lama Kunsang, Lama Pemo, and Marie Aubèle

332 pp., 22 color photos, 4 b&w photos, 30 illus., 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 KUNSAANG and LAMA PEMO (Olivier and Lydia Brunet) 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 Buddhist and meditation in Europe and Asia.

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

The Powers of Tenth-Ground Bodhisattvas

When bodhisattvas come back and start working on their mind again, they remember their previous existences and their progression in the practice. But they, too, have to travel along the path of liberation during each new existence since they develop from life to life a kind of training, "the training toward enlightenment," the liberation from suffering.

They rediscover the training from life to life as they are linked to other bodhisattvas who pursue the same goals. Each time, they come upon the teaching, receive, assimilate, practice, and realize it anew in order to finally transmit it themselves so as to prevent its loss and allow beings to be liberated from suffering. In this way, they form a sort of garland or mala—the Buddhist rosary—where each pearl immediately follows the previous one. This is why the tradition speaks of the "golden rosary" of the practice.

The Buddha taught a "progression" toward enlightenment in ten grounds, ten "levels" of realization. Those who have realized the tenth ground have attained enlightenment but refuse the state of the "thus gone," that is, buddhahood. They renounce it out of



According to the fifteenth Karmapa, Jamgön Kongtrul Lodrö Thaye and Jamyang Khyentse Wangpo emanated in twenty-five different bodies each.

compassion for all beings, in order to "remain" with them in samsara without being stained by it, similar to a lotus growing in the mud. Thus, although they are among us, they are free from the confusion and suffering of ordinary beings and can therefore teach us how to leave suffering behind....

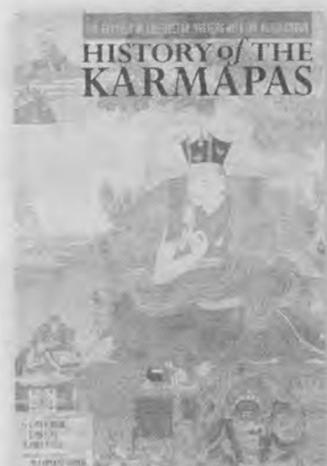
Multiple Emanations

Bodhisattvas of the tenth ground can emanate multiple manifestations, either with a physical nirmanakaya form or with a purely luminous sambhogakaya form. There can be many human emanations at the same time, often three or five, that are emanations of the bodhisattva's body, speech, mind, qualities, and activity. In the case of the Karmapas, only one emanation holds the name "Karmapa." Tulkus of high-ground bodhisattvas are only reflections of the activity of enlightenment.

They are thus able to emanate in multiple bodies, just as the moon is simultaneously reflected in a hundred lakes. According to the fifteenth Karmapa, Jamgön Kongtrul Lodrö Thaye and Jamyang Khyentse Wangpo emanated in twenty-five different bodies each.

This does not mean that the mind is divisible, but rather that its fundamental nature, being empty in essence, is everywhere. This is why mind's activity has no limits for those who know how to direct it....

The present seventeenth Karmapa, Ogyen Trinley Dorje, who has left handprints in rock on numerous occasions, comments on these exceptional faculties lent to the Karmapas, "You can call it supernatural powers. I believe that whatever power is there is the power of the Dharma [the teaching of the Buddha]. It is due to this that all my predecessors did many unusual things such as leaving hand- or footprints in stone. People say there are many things I can do. But for anyone who practices the teachings, these things might happen."

—adapted from *History of the Karmapas* ■

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PURIFICATION: DREAMS, ACHES, TURBULENCE AND OTHER SIGNS OF PROGRESS

Continued from page 1

that in a new dream seems now to be more positive.

While our dreams may give us an idea of what is being purified, our body and mental state can also show signs of purification. What we may see as symptoms of some kind of purely physical problem, if manifested in the context of a lot of purification practice, may be viewed differently. This is particularly the case with symptoms that arise and subside relatively quickly. When these symptoms are relatively brief and unexplainable in any other way, then they are almost certainly an effect of purification. Of course from one perspective, everything that arises in the body can be seen as purification. I recall Lama Zopa saying exactly this, that we should recognize any sickness or problem as a sign of purification of past karma. Bearing this in mind, when engaged in purification practice, we will often have symptoms arise that are specifically a side effect of the practice.

Possibly the most common physical symptoms of purification are spots, boils, and rashes that suddenly erupt on the skin. From a homeopathic perspective, when symptoms emerge on the skin this is considered a relatively healthy sign because it means that something is coming out rather than moving inward. We may experience aches and pains in different parts of the body, which last for a while and then subside.

Sudden headaches, stomach pains, diarrhea, and even vomiting can be effects of purification. Of course it is important that we differentiate between things that are more and less serious and take the appropriate steps if there is a more protracted symptom. To simply assume that a symptom is just the result of purification and do nothing may be very unwise.

While doing purification practices, we may experience the upsurge of strong emotions, or



the reawakening of memories of painful or traumatic experiences. When we begin to purify energy-winds in the body, inevitably they will bring out the emotional life bound up in them. The release of emotions that have been blocked, suppressed, or held in the body is a very beneficial thing but is uncomfortable when it happens strongly. Sudden rushes of emotion can be very disturbing, or even frightening, and if we are unused to strong emotions, we may think something is wrong. From a

psychological viewpoint, nothing is wrong with this experience; it is a valuable clearing out and will be very liberating if we can bear the process. However, it requires that we—to use a common psychotherapeutic phrase—“trust in the process.” We need to be reassured that these strong emotions will pass and gradually subside. Lama Yeshe’s comment to me before I did a three-month Vajrasattva retreat remains very valuable advice: “Whatever comes up, just let go.” He meant that we must hold our nerve and not contract into what arises but simply allow it to pass through.

It may be a rough ride for a while, but it will pass eventually.

• When we begin to purify energy-winds in the body, inevitably they will bring out the emotional life bound up in them.

There are times when the purification process reawakens trauma that is less easy to integrate and just ride through. If someone suddenly reawakens powerful feelings and memories of sexual abuse, for example, it might be a good time to seek skilled help. It may be possible for someone to hold a purification process by himself or herself, but this may also require that there is enough experienced holding from the retreat guide to make this possible. If experiences are reawakened that are less traumatic but nevertheless quite powerful, it may

be time to just let the process of purification take its course.

We can also look at the signs and symptoms of purification purely from an energy-wind perspective. The nature of tantric practice is such that, as we purify, we are directly affecting the state of the energy-winds. This often means that we are clearing the energy-winds of blocks, imbalances, and toxicity, which will have an effect that we will definitely feel. We may experience energy moving around the body as it is released, which may give rise to feelings either ecstatic or extremely painful. The energy movement may have a powerful emotional tone that is released as the energy is released. We may also experience all kinds of impulses, which move the body spontaneously in ways that may feel very odd. The movement of energy can also cause distortions of spatial awareness because as the energy-winds move, they take our awareness with them.

When understood in this way, the movement of energy should be allowed to go where it needs to; as a general principle, this is always healthy. A problem may arise if we do not allow energy to move because we are holding it in a particular way, often through fear. It may also happen that some inner disposition pushes our energy-winds in an unhealthy way. The Tibetans call the resulting problems *lung* disorders. Our energy-winds may become stuck in a way that is unhealthy and leads to pain in the heart, the head, or some other part of the body. Such an experience usually implies that something we are doing is not beneficial and that we may have the wrong attitude to what we are doing, for instance, trying far too hard and putting ourselves under pressure.

Some years back a client came to see me who had been involved in Buddhist meditation practice for a few years but had developed severe head pain. He had been very enthusiastic about developing his meditation practice and had gone into several retreats, and the intensity he put into his

practice echoed the way he addressed other aspects of his life. He was a PhD student and was driven to complete his doctorate in a way that had also begun to have an effect upon his mind. He applied the same kind of intensity and drive to his practice of meditation. When he came to me, he was suffering from constant head pain, and nothing seemed to be helping him. Almost any technique he tried to resolve his head pain actually made it worse. Even the idea of relaxing became something that caused strain because he created a goal out of relaxing.

Coming into psychotherapy was tricky for him because he felt that he had to achieve something even there. I had to be very careful about suggesting a way forward so as not to form something that would create the same tightening. We could not even use meditation to help, as it was clear to both of us that he needed to rest and give his mind and energy time to settle and do nothing. But he found that if he spent long periods of time resting, it brought up feelings that he was useless and not accomplishing anything.

This man exemplifies the hazard of pushing so hard that damage is done. It should serve as a warning to anyone who might strive too hard and overlook the signs that suggest we need to relax and not push. *Lung* disorders can be extremely painful and difficult to resolve.

Purification can leave us with a sense of well-being, which does not have to be dramatic. For example, following a weekend retreat, I felt that all the toxicity that had developed from the general stresses of my life and work had completely gone. The increased clarity and absence of foggy-mindedness that we may experience in meditation is one of the most valuable signs of purification. When we purify, we restore our vitality, and this gives us more energy in our practice and in our life generally. The increase in energy that results from purification is parallel to the increase in

(Continued on page 15)



Youngse Khachab Rinpoche VII Selected 2012 Schedule

Six-Session Training Course for 2012: The Essence of Dzogchen Teachings

The first three weekend sessions will be based on Longchenpa’s Trilogy of Natural Ease (ngeso korsum). The latter three will focus on Longchenpa’s Trilogy of Natural Self-Liberation (rangdrol korsum), which explains Dzogchen’s unique view of the self liberating nature of all

phenomena. Teachings will be held in Northampton, MA and can be attended in person or through DVD correspondence.

1. March 24-25: *Resting at Ease in the Nature of the Mind* (semnyi ngelso)
2. April 28-29: *Resting at Ease in Concentration* (Samten Ngelso)
3. May 19-20: *Resting at Ease in Illusion* (gyuma ngelso)
4. July 28-29: *Natural Self-liberation of the Mind* (semnyi rangdrol)
5. August 25-26: *Natural Self-liberation of Reality* (Choenyi rangdrol)
6. Sept 29-30: *Natural Self-liberation of Equality* (nyamnyi rangdrol)

Annual Summer Dzogchen Retreat: June 8-15 at Providence Zen Center, RI
Rinpoche will commence the retreat by bestowing the Energy of Intrinsic Awareness empowerment (rigpai tsel wang). This will be followed by instructions on Tsa-Lung practices related with tantra but particularly beneficial for inducing recognition of intrinsic awareness. Rinpoche will then give teachings on cutting through (trekchö) and leaping over (tögal) practices based on the direct instructions from his Gurus and his own meditative experiences. Finally, the enhancement techniques for exchanging samsara and nirvana (khorde rushen) will be imparted.

2012 Vermont Schedule

Dream Yoga Retreat: April 13-15 Burlington, VT

Dorje Drollo Empowerment and Teachings: August 3-5 Burlington, VT

The Inner Heat Yoga (tummo): Nov 2-4 Burlington, VT



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PREPARING FOR TANTRA:

Creating the Psychological Ground for Practice

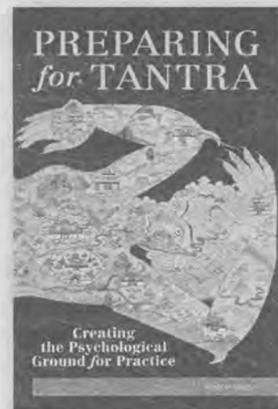
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The preliminary practices of Tantra aren’t a hurdle to be gotten through in order to get somewhere else; they’re an extraordinarily rich collection of practices which have much to offer as a means of cultivating and maturing the practitioner’s psychological 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.

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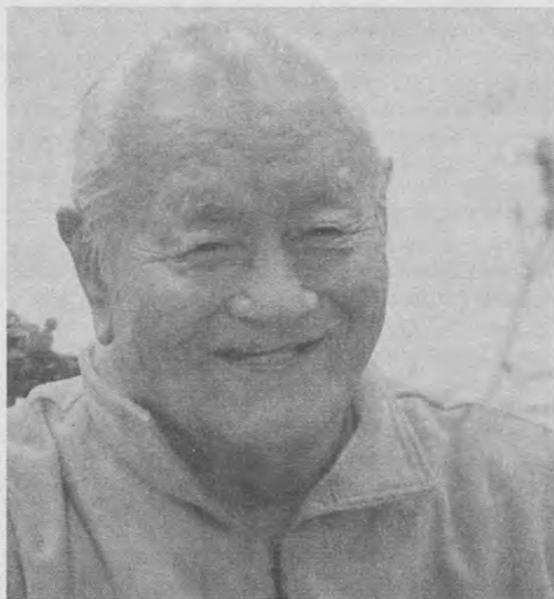
“As a Dharma practitioner and a psychotherapist with many years of experience in both fields, Rob addresses many of the psychological issues that arise for Westerners practicing the Dharma and explains how to use the preliminary practices to clear and heal these. It is a great manual to have at your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





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Raktrul Foundation Medical/Solar mission



Counter-clockwise from top: Members of the Mission to Tibet medical team with nuns who were trained in simple dentistry and acupuncture; A member of the medical team providing dental care while also teaching dental treatment techniques to a monk; A patient receiving an acupuncture treatment.

UNDER THE DIRECTION OF Bardor Tulku Rinpoche, teams of volunteers assemble from all over the world and come together for missions to benefit villages in impoverished and remote areas of Eastern Tibet. They focus on the area around Rinpoche's monastery, near the city of Nangchen in the county of Yushu.

Their 2011 Mission to Tibet was a great success. They were able to treat over 2,000 people, providing a variety of health care services. Villagers received acupuncture from team leader Kirk Moulton, medical exams and care from team Illya Szilak, MD. Hannah Karlin, DMD, provided dental care, and taught some monks and nuns dental treatment techniques. Thanks to Dr. Karlin, a mobile dental clinic remains to benefit the villages. The Foundation was able to provide 55 portable solar power generators to Tibetan nomads, enabling them to have electricity while in remote areas. A 1000 watt solar system was installed in a retreat building at Raktrul monastery, and a second 500 watt system will be installed in a new community hall.

Since their last mission, the locals have built out an old schoolhouse into a full-time clinic. The team looks to go back in the summer of 2012. They also want to bring more solar power to the clinic. The goal is to have a robust year-round medical facility by the end of 2012 and they are hoping to hire a doctor and nurse. Please go to www.Raktrul.org to donate or send to Raktrul Foundation, 37 Pinewood Ln., Red Hook, NY 12571 Please specify for "Medical/Solar."

You can see an album from the summer of 2011 trip—<https://picasaweb.google.com/110118622564877640676/TibetProject2011#>

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THE SINO-TIBETAN DIALOGUE

Continued from page 7

- To create the necessary conducive atmosphere and conditions for maintaining and deepening the contact;

- To use every opportunity to dispel misunderstandings and misconceptions about the position and views of the exiled Tibetan leadership;

- To reiterate and explain the fact that His Holiness the Dalai Lama and the Tibetan leadership in exile are not seeking separation and independence of Tibet;

- To state clearly our demand for genuine autonomy for the Tibetan people within the framework of the PRC;

- To propose confidence-building measures in areas of mutual interests;

- To stabilize the dialogue process by increasing the number of meetings with an agreed upon agenda and timeframe.

In accordance with these directives, right from the first round of discussions in 2002, we proposed that both sides initiate measures that help build trust and confidence in our relationship. On our part we initiated immediately a number of confidence-building measures. We also requested the Chinese leadership to make a good-will gesture by stopping the denunciation of, and lifting the ban on, the possession of the photographs of His Holiness the Dalai Lama. We also proposed to expand our contact by allowing visits between Tibetans living in exile and in Tibet and to arrange exchange visits by scholars and

experts to academic, cultural and religious institutions in the PRC and as well to institutes of the Tibetan refugee community. When it became obvious that there were major differences on a number of issues between the two parties, including some fundamental ones, we proposed to first concentrate on issues where

• **We Tibetans need your help. First and foremost in opening up Tibet to the rest of the world so that the Chinese authorities and security forces no longer have a free hand in Tibet.**

both sides have common interest in cooperating and to increase the number of meetings to two or three times per year. Moreover, right at the beginning of our contact we had written to President Jiang Zemin, explaining that our mission was to bring about a face-to-face meeting between His Holiness the Dalai Lama and the Chinese leadership. Such a summit has the potential to achieve a breakthrough in opening a new chapter in the relationship between the Tibetan and the Chinese peoples. Consequently, in all the rounds of discussion we raised it again and again.

To our deep disappointment, none of our suggestions and proposals was taken up or accepted by the Chinese side. Nor has the Chinese side reciprocated any of our confidence-building initiatives or presented their own sug-

gestions or proposals for a way forward. Since the start of this dialogue in 2002, the Chinese side has been adopting a position of no recognition, no reciprocity, no commitment, no concession and no compromise. This lack of political will on the part of the Chinese leadership was clearly demonstrated at the 8th round of discussions that took place in November 2008.

In July 2008 during the seventh round the Chinese side explicitly invited us to present our views on the degree or form of autonomy we are seeking. Accordingly, on October 31, 2008, we presented our Memorandum on Genuine Autonomy for the Tibetan People to the Chinese leadership. Our

memorandum puts forth in detail how the specific needs of the Tibetan people for self-government can be met through the application of the principles on autonomy contained in the Constitution of the PRC.

Unfortunately, the Chinese side rejected categorically our memorandum in its entirety labeling it a demand for "semi-independence" and "disguised independence." They even went as far as to state that "even the title of your memorandum is unacceptable. How many times do we need to say that the Dalai Lama has no right to speak about the situation in Tibet or in the name of the Tibetan people?"

The last round of meetings was

held in January 2010 in Beijing. Since then we have repeatedly urged our Chinese counterparts to meet as soon as possible. As recently as about two weeks ago in view of the tragic cases of self-immolations and the overall deteriorating situation in Tibet we urged our counterparts in Beijing to meet as soon as possible in order to explore ways and means to diffuse and calm down the situation in Tibet. We are, however, still waiting for a positive reply from Beijing.

Despite the recent historic changes in the political leadership of the Tibetan people, our new democratically elected political leader, Kalon Tripa Dr.

(Continued on page 15)



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THE SINO-TIBETAN DIALOGUE

Continued from page 14

Lobsang Sangay, has made clear that the central task of the Tibetan movement, to restore basic freedoms and dignity of the Tibetan people, remains unchanged. In a statement on October 12, 2011, he outlined his position on the Sino-Tibetan dialogue as follows: "...I have consistently stated that one of my foremost priorities as the Kalon Tripa is to make every possible effort to find a peaceful and negotiated resolution to the issue of Tibet. Even during my election campaign I made clear my commitment to His Holiness the Dalai Lama's Middle-Way Approach and to the ongoing dialogue process re-started in 2002. In recent times I have stated on a number of occasions our deep concern over the situation in Tibet. The incidents are a clear indication of the genuine grievances of the Tibetans and their sense of deep resentment and despair over the prevailing conditions in Tibet. It is therefore of the utmost urgency that every possible effort be made to address the underlying root causes of Tibetan grievances and resentment. Consequently, I wish to reiterate my firm commitment in finding a mutually acceptable solution in the spirit of the Middle-Way Approach. I have therefore asked the two envoys of His Holiness the Dalai Lama to make efforts to resume the dialogue at the earliest convenience."

The Sino-Tibetan dialogue since 2002 demonstrates clearly that we Tibetans do not have as of yet a sincere and willing partner for an honest dialogue. We cannot move forward when only one of us is fully committed and fully engaged. It is in this context that this conference is so important.

We Tibetans need your help. First and foremost in opening up Tibet to the rest of the world so that the Chinese authorities and security forces no longer have a free hand in Tibet. International presence will have a restraining influence on the authorities and the security forces and will thus provide some form of protection to the captive Tibetans inside Tibet.

Ultimately, we Tibetans need on the other side of the negotiating table a partner who is willing to engage in an honest dialogue with the aim of finding a fair, just and mutually acceptable solution. In today's heavily interdependent world it is not in the hands of the Chinese leaders alone whether the Tibetan people will be able to enjoy a life in freedom and dignity in the future or be compelled to live under continued brutal repression. The policies of the European Union towards the cause of Tibet and China have just as much a bearing on the outcome of this tragedy. The Chinese leadership must be made to realize that the issue of Tibet cannot be suppressed and silenced unless it is properly addressed and resolved. What is needed is a strong and unified message by members of the international community with regard to the issue of Tibet. World opinion is of great importance and of great concern for the Chinese leadership. It is in this context that I wish to express once again our deep appreciation to the European Parliament for consistently taking the lead in promoting a peaceful resolution of the issue of Tibet.

Thank you very much. ■

PURIFICATION: DREAMS, ACHES, TURBULENCE AND OTHER SIGNS OF PROGRESS

Continued from page 12

energy that results from practices associated with the process of accumulating merit. As we do those practices specifically aimed at accumulating merit, we also experience certain signs, such as dreams and energetic differences.

The dreams that may begin to manifest as a result of doing the practices for accumulating merit are very individual and can be extremely diverse. They may not be as dramatic as dreams of deities and holy objects. Dreams of receiving gifts, food, or clothing are typical signs of a sense of enrichment, as are dreams of finding precious objects. One way this can manifest is by receiving some kind of special gift from a holy being in a dream. In various tantric texts it

● **Accomplishment creeps up and touches us when we are least concerned about it, and then it is not a big deal, and we do not become inflated by it.**

is said that dreams of being given milk and other pure substances to drink are seen as especially auspicious. Commonly such dreams may involve a change in circumstances, which suggest a positive outcome, or a new state of being, like moving to a new house or restoring an old one.

Although the diversity of dreams of this type is great, one important thing to note is that the feeling in the dream is often a great sense of well-being, joy, or vitality. Sometimes these dreams can be highly charged and leave the dreamer feeling renewed and inspired. Whether or not we ex-

perience dreams as a result of practice is not crucial. If we have hopes or expectations that we will get special signs of accomplishments in our practice, we will be bitterly disappointed if we don't.

Perhaps the most meaningful signs that our practice is fruitful are not very exciting. These signs may reveal themselves in our capacity for clarity, being less dominated by our emotional life, or feeling a sense of ease and a deepening of self-acceptance. Possibly the most valuable sign of transformation is feeling a genuine care and compassion for others.

Accomplishment creeps up and touches us when we are least concerned about it, and then it is not a big deal, and we do not become inflated by it. While there may be signs and symptoms of purification worth noting when they appear, waiting for signs of accomplishment can easily become just another ego-trip.

—adapted from *Preparing for Tantra* ■

We Have a Winner!

This year's winner of the Snow Lion Tour in the Himalayan region wishes to remain anonymous. An article about Robert Perkins, previous winner of the Snow Lion Tour, and his 2011 trip is on page 25.

Every time you order from Snow Lion you have an opportunity to enter the annual tour drawing. See page 23 for more information about the free trip. ■

Observing the Mind Itself

The primary meditative technique of great perfection is remaining in the state of pure awareness. This is accomplished by calming the mind and then abiding in comprehension of its basic clear light nature. The meditative practice involves being cognizant of the arising and passing away of feelings, emotions, sensations, etc., but understanding them within the context of pure awareness. The more one does this, the more one realizes that all phenomena arise from

mind and remerge into it. They are of the nature of pure awareness and are a projection of luminosity and emptiness. Through cultivating this understanding, mental phenomena of their own accord begin to subside, allowing the clear light nature of mind to become manifest. This awareness is bottomless, unfathomable, immeasurable, permeated by joy, unboundedness, and exhilaration. ■

—from *A Concise Introduction to Tibetan Buddhism* by John Powers

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The Nine Yanas: The Bodhisattvayana

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Kyabgön Phakchok Rinpoche, supreme head of the Taklung Kagyu lineage and grandson of Tulku Urgyen Rinpoche, will continue his ongoing presentation of the Nine Yanas in 2012. The Bodhisattvayana program will include study of the Prajnaparamita Sutras, Jamgon Kongtrul's Treasury of Knowledge, and other sources; teachings and interviews with Phakchok Rinpoche; guided meditation; discussion; teachings by other Western and Tibetan teachers; and empowerments for sadhanas from the Three Sections of the Great Perfection section of the Chokling Tersar at our beautiful, 26-acre center in Cooperstown, New York.



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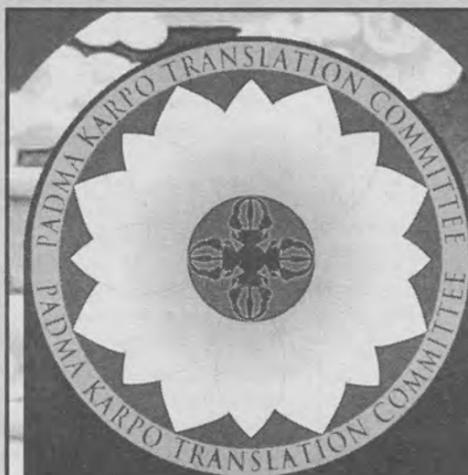


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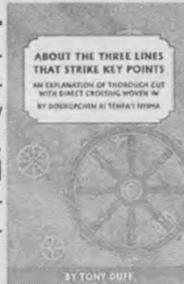
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ROUNDING OFF THE PRACTICE

Continued from page 9

If we can really set aside the attachment, especially just before death, we allow ourselves the freedom to dispense with a lot of fear, and more so if our lives have been devoted to Dharma to the best of our ability. We then have very little reason to be afraid.

2. *The power of prayer.* If we regret any unwholesome actions when we are about to die, this is the time to disclose or confess them and apply the four remedial powers. After purifying the mind, take refuge. Recognize that there is a source on which we can rely: the Buddha, the Dharma, the Sangha, the spiritual mentor. We are encouraged to make offerings in our mind's eye to the Triple Gem and to the Dharma protectors, praying: "May I remember and practice the two bodhicittas in the intermediate period between death and the next rebirth. May there be continuity, that I may meet in the next life with a holy spiritual mentor who teaches Dharma. I place my hope in you; make my way to joy a straight and clear one." Prayer is extremely important at this time, and will strongly influence the nature of one's death, the bardo, and the next life.

3. *The power of abandonment.* Recognize the self-grasping that

clings to the body and to the self. Recognize that this fundamental distortion of the mind is responsible for the suffering that surrounds death, and as long as we remain subject to this self-grasping there is no true joy. Reject this clinging to the body and self for the remainder of this lifetime and in the coming bardo.

4. *The power of resolution.* This is not merely a prayer but a firm resolve to recollect the two bodhicittas during the approaching bardo: to recollect, on the

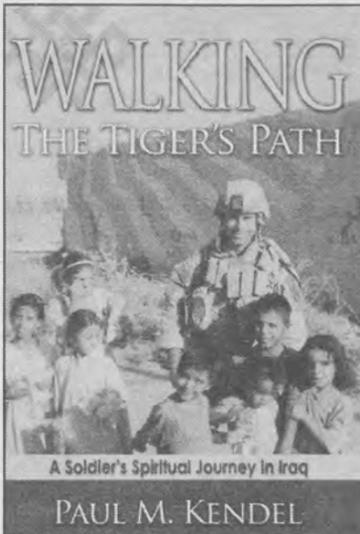
- Recall that your own
- Buddha nature is not
- ultimately different from
- the mind of the Buddha
- and recognize the
- essentially divine nature
- of your own mind.

one hand, the illusory nature of the experiences to come—that they are deceptive appearances of the mind and not intrinsically existent—and, on the other hand, to recollect and practice relative bodhicitta in this time. Just prior to death, bring this to mind again and again with firm resolve.

5. *The power of familiarization.* Sechibuwa points out that the most important thing is to familiarize ourselves with the cultivation of the two bodhicittas without interruption throughout this life. Now, as this life draws to a close, he explains the most favorable posture in which to die. Lie on your right side, with your right hand under the right cheek, your little finger closing off the right nostril, and breathe through the left nostril. Because of its influence on the subtle energies coursing through the body, this is an excellent posture for engaging in the other meditations prior to death. In this posture, engage in the practice of taking and sending conjoined with the breath. Inhaling through the left nostril, draw the suffering and the sources of suffering of all sentient beings into your heart, vanquishing self-centeredness. As you exhale, send out white light of purity and loving kindness to all sentient beings and imagine it bringing them whatever they require: food, clothing, wealth, or spiritual teaching. Imagine them receiving all that they need and want.

Sechibuwa also speaks of a meditation in the same posture for the cultivation of ultimate bodhicitta just before death, which he encourages us to practice alternately with the taking and sending. This is a crucial time to recognize that all of existence, be it *samsāra* or *nirvāna*, consists of appearances to the mind that are not intrinsically existent. Recall that your own Buddha nature is not ultimately different from the mind of the Buddha and recognize the essentially divine nature of your own mind. Allow your mind to relax in this sphere of ultimate reality and, holding this awareness right to the point of death, recognize that for this ultimate nature there is no transference of consciousness; there is no motion. ■

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POINTING DIRECTLY AT THE MIND

Continued from page 5

consciousnesses, to the experience of sound, of smell, of taste, and of tactile sensations. When you do this, then you are looking at the nature of the experience of the object in each case, rather than at the characteristics of the objects themselves. You're looking to see if there is any substantiality whatsoever in the consciousness that is this experience of the appearance of the visual form or the sound or whatever it may be.

Among other things, you can look to see what are the differences, if any, between different consciousnesses of different objects. For example, is the consciousness that is generated when you see something yellow different from the consciousness that is generated when you see something red? Or, is the eye consciousness generated when you see a form different from the ear consciousness that is generated when you hear a sound? Of course, they are different in the coarse sense that one is an eye consciousness and the other is an ear consciousness. But is the nature of the mind or consciousness that experiences these two types of objects fundamentally different?

As you apply this technique, you are not really looking at the object. You are looking at that which experiences the object. You can also look to see where that consciousness arises. Does it come from anywhere? Does it abide anywhere? Does it go anywhere? If you come to the conclusion that it arises in such and such a way and goes somewhere else

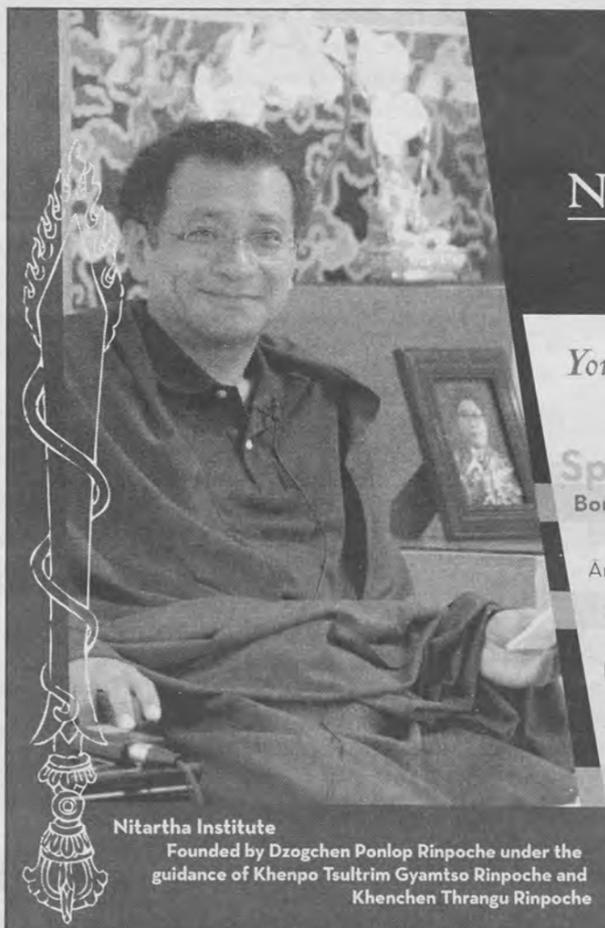
or disappears in such and such a way, that is probably conceptual. You have to look very directly. It can't be a matter of speculation or reasoning. This is very different from analyzing sense perception

and thinking that this consciousness must arise from these causes and conditions and must dissolve in such and such a way. It's a matter of looking directly at the consciousness that experiences.

When you're looking at the consciousnesses that experience these external appearances, then you're experiencing the essential emptiness of that consciousness. You do this by looking at the

consciousness to see if it has any substantiality. For example, if I'm taking a vase as the objective support for the technique, then what is happening is that I am

(Continued on page 19)



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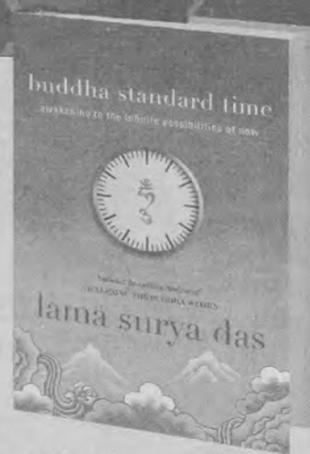
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POINTING DIRECTLY AT THE MIND

Continued from page 18

generating an eye consciousness

of the vase. With regard to the eye consciousness that is generated in bringing together my eyes and the vase I see: where exactly is

this consciousness generated? Does this consciousness arise in the vase? Does the consciousness arise in my eyes? Does it arise

somewhere in between them? If it arises in between them, does it actually fill the distance between the vase and my eyes?

Or is it less substantial than this? Is it insubstantial? These are the kinds of things to be looked at. ■



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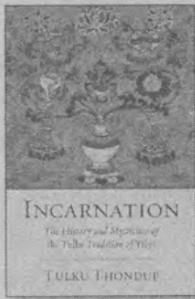


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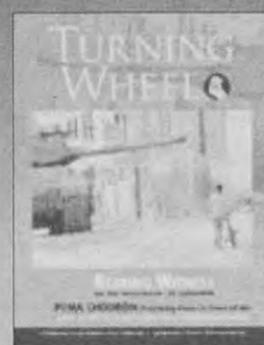
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Among its many activities, the Tibetan Association of Ithaca hosted its 19th Tibetan Cultural Day this fall. To read about this event, see page 21. ■

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Tibetan Association of Ithaca's 19th Annual TIBETAN CULTURAL DAY

by ELIZABETH GRANT

On November 19, THE TIBETAN ASSOCIATION OF ITHACA (TAI) sponsored its Nineteenth Annual Tibetan Cultural Day in Ithaca, New York. Attended by nearly 200 people, this annual TAI event is the most popular festival of any ethnic community in Ithaca, and serves to preserve and promote Tibet's distinctive cultural and spiritual heritage.

This year's Tibetan Cultural Day continued that mission in the Presbyterian Church, with a Buddhist shrine table prepared by resident monks at Namgyal Monastery, the Institute of Buddhist Studies and the North



American Seat of His Holiness the Fourteenth Dalai Lama. The monks opened the event with prayers for world peace.

Karma Dorje, TAI's President, welcomed all on behalf of the Ithaca Tibetan community. Throughout the day, TAI members greeted visitors with the genuine warmth for which Tibetans are renowned. The festivities began with a slide presentation by Robert Perkins of Oswego, New York, who won Snow Lion's annual drawing for a tour in Tibet with acclaimed Buddhist author Glenn H. Mullin. (See page 23.)

Mr. Perkins' slide show started in Kathmandu, Nepal, then moved to Tibet. It was annotated with commentary about unique experiences the travelers had, which included witnessing a sky burial during which villagers ritually cut up recently deceased bodies and offered the parts to vultures. There was no slide of this due to the sacred nature of the funerary.



Clockwise from top: Dance leader Tenzin Tsokyi; Yak dance with commentary by Sonam Topgyal; Lhamo dance; Tibetan children performing the "Twelve Months' Dance"; Amalia Rubin singing a Tibetan song; Tenzin Minkyi in a traditional Tibetan group dance; Namgyal monks Tenzin Norbu and Tenzin Chosang accompanying the Lhamo Dance on drum and cymbals. (Photos by Norbu Gerong)

The show was followed by traditional dances performed by TAI members in colorful, traditional garb. Tibetan children entertained with the "Twelve Months' Dance." Then Namgyal monks, two providing drum and cymbal music, and one dressed as Lhamo, the Female Wrathful Deity, presented a *cham* dance.

Amalia Rubin, a Tibetan activist who spends a lot of time in Tibetan communities in India working with traditional music and dance, entertained the crowd with two Tibetan songs, which were followed by thirteen-year-old Choeying Dongtsoe playing the Tibetan National Anthem on his saxophone. Tenzin Seolden sang a lyrical solo.

While these entertainments were going on, Tibetan women were busy in the kitchen, preparing momos (Tibetan dumplings) and other traditional foods for lunch. Smells wafted through the hall, and anticipation built, but lunch would not be served before the keynote performance, in which TAI members in traditional costume prepared the crowd with a dramatic lead-up to the famous Yak Dance. When the yak made its appearance the audience erupted in applause and laughter. Yaks are unique to Tibet and symbolic of the Tibetan spirit of playfulness and rugged strength.

After lunch and after all the door prizes were won, Namgyal



monks demonstrated sand painting and calligraphy while visitors perused the lengthy table of Snow Lion books, CDs, DVDs, prayer flags, and other Tibetan Buddhist items in the hallway. Snow Lion Publications donates to TAI all profits from sales on Tibetan Cultural Day.

In closing, TAI Secretary Tenzin Tsokyi thanked all who attended and invited them to attend again next year. ■



HISTORY OF THE KARPAPAS
Continued from page 11

Karma Pakshi was aware of the great importance of the meeting for the future relationship between the two peoples. In 1254, despite the risks involved, the Karmapa accepted the invitation and was received a few months later by an important Mongol delegation that had advanced to meet him. It was customary to go out to meet important personalities as a sign of respect; the more prestigious the person, the further away they would be met. Thus, in 1255, the Karmapa was ceremoniously led to the Kubilai's residence.

Once at the court, Kubilai gave the Karmapa his complete attention and showered him with gifts. The Karmapa's reputation as an accomplished master with extraordinary powers greatly impressed the Khan and his court, and he ardently hoped that his guest would display his qualities before the Mongol religious heads. The Karmapa agreed to satisfy Kubilai's request, and his prestige was further elevated. Enamoured, the future emperor wished to keep this great master permanently near him, but Karma Pakshi, refusing to become involved in the intrigue plotted at the court, declined the offer, which gravely offended the Mongol chief.

His meditations on Mahakala and Avalokiteshvara strengthened Karma Pakshi's resolve to leave the Khan and move to the Minyak kingdom in the northeast of Tibet.

The Karmapa's return journey was troubled by these events,

and he sensed the imminent danger. Kubilai Khan had not forgotten the "affront" he thought himself to have suffered some years earlier. Influenced by instigators in his court, he was convinced that Karma Pakshi had plotted

against him. He therefore decided to have the Karmapa assassinated and sent troops in pursuit. The soldiers succeeded in arresting the Karmapa and quickly set themselves to carrying out Kubilai's orders. They desperately

tried many times to inflict the worst tortures on him: burning him at the stake, poisoning him, throwing him off a cliff....Nothing worked.

Once Kubilai was informed of these events, he decided to send

Karma Pakshi into exile in the desert, hoping that he would eventually die of privation in this savage environment. However, not only did the Karmapa withstand the new ordeal, he even succeeded

(Continued on page 23)

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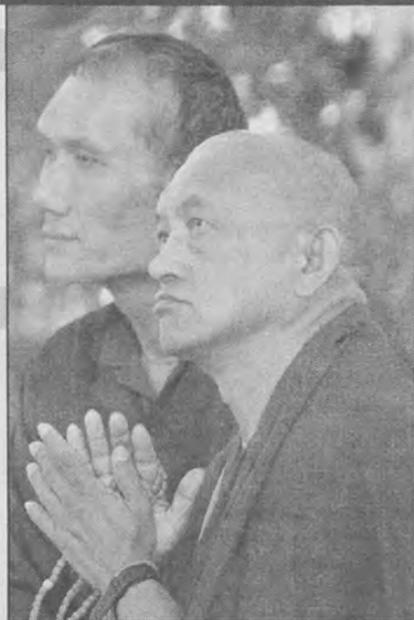
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KÜN-ZANG LA-MAY ZHAL-LUNG

Translated & edited by
Sonam T. Kazi

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

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

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

— S. T. Kazi

PART 1: 256 pp, 8 color plates, hardcover, \$35
PART 2 & 3: 352 pp, 4 color plates, hardcover, \$50

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HISTORY OF THE KARMAPAS

Continued from page 22

in drafting a number of religious texts. Finally, Kubilai understood that he was dealing with an exceptional master and begged forgiveness. Moreover, he offered him gold and asked him to stay at his court. Karma Pakshi refused the gold but agreed to stay with Kubilai for some time and be-

...he makes reference to Tibetan lamas capable of accomplishing miracles and recounts festivities in the great reception hall, where the Great Khan presided at a table floating many meters above the ground with goblets that mysteriously set themselves before the host and his companions.

stowed new teachings upon him to renew their bond.

When Karma Pakshi desired to return to Tibet, this time Kubilai acquiesced, giving the Tibetan lineage head his freedom and assuring him that he could spread the Dharma everywhere without fear. It was during this period that Marco Polo lived at the Mongol court of China. In his writings, he makes reference to Tibetan lamas capable of accomplishing miracles and recounts festivities in the great reception hall, where the Great Khan presided at a table floating many meters above the ground with goblets that mysteriously set themselves before the host and his companions. ■

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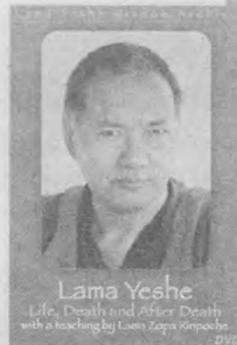
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Tour leader: Glenn H. Mullin



FOR THE SIXTEENTH TIME SNOW LION PUBLICATIONS IS OFFERING a Himalayan tour to a lucky customer. We have arranged to give one of our customers the opportunity to travel with Glenn Mullin on a two-week adventure in the Himalayas or Mongolia in 2013, as the political situation allows.

Glenn lived in the Himalayas from 1972-1982 where he studied Tibetan Buddhism, language, literature, and yoga with many of the greatest teachers from Tibet. He is the author of numerous books and has taught throughout the world. He also organized and led several world tours for the monks from Drepung Loseling Monastery.

Here's how you can win: If you would like to be entered in the drawing, please let us know when you place your order, and we will enter you in the contest. You can enter the contest each time you order with us. We'll have our next drawing at the end of December 2012.

Please check the full-page ad in this magazine to see what is and is not included in the trip. The main item not included is airfare to the starting point (the starting point used to be Kathmandu, but the present political climate has changed this). Also, since Glenn is responsible for every aspect of the trip, please contact him for any information that you need or to find out about this or other great trips. Glenn's website is: www.glennmullin.com. ■



Tibet, Kailash, Mongolia and Bhutan Spring and Summer 2010-2015

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

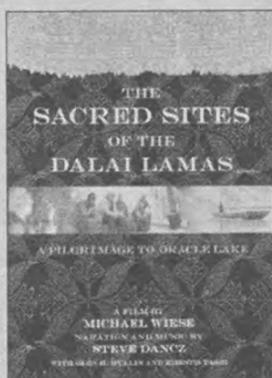
Tibet, Bhutan and Mongolia, homes to both shamanism and Tantric Buddhism, are rich in sacred meditation sites, monasteries, temples, healing centers, and Buddhist art treasures. Join me in one of six tours through these sacred lands: three in Tibet, two in Mongolia, and one in Bhutan. See my website 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

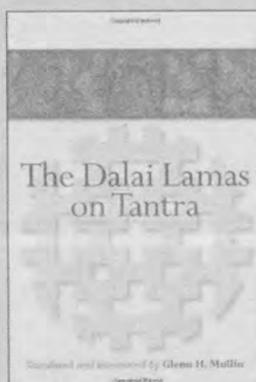
NEW RELEASES!



The Sacred Sites of the Dalai Lamas - DVD

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

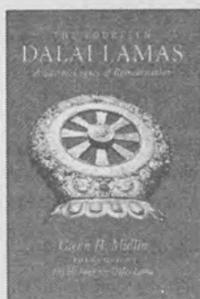
This amazing documentary follows jazzman Steve Danz as he travels in a group with Glenn Mullin through the sacred sites of the Dalai Lamas, culminating in a vision quest at Tibet's fabulous Lamo Lhatso, or Oracle Lake.



The Dalai Lamas on Tantra

A wonderful array of writings by the Dalai Lamas, translated and annotated with Mullin's characteristic clarity and precision.

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The Fourteen Dalai Lamas A Sacred Legacy of Reincarnation

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The Second Dalai Lama His Life & Teachings

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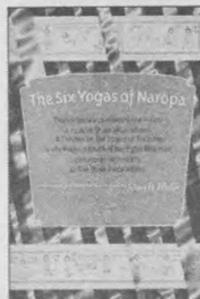


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The Six Yogas of Naropa: Tsongkhapa's Commentary

Tsongkhapa's commentary entitled *A Book of Three Inspirations: A Treatise on the Stages of Training in the Profound Path of Naro's Six Dharmas* commonly referred to as *The Three Inspirations*.

280 pps, \$18.95



The Practice of the Six Yogas of Naropa

The Tibetan tradition known as the Six Yogas of Naropa continue to be one of the most important living meditation traditions in the Land of the Snows.

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The Tibetan Book of the Dead

The Tibetan Book of the Dead, or *Bardo Thodol*, a great classic of Tibetan literature. Stunning images by the renowned photographer Thomas Kellyd.

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With a foreword by Prof. Nathan Katz
A study of the Seventh Dalai Lama's life and times, and a translation of his mystical Lojong poetry, supplemented with commentaries to the poems by the translator.

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Foreword by Dr. Elizabeth Kubler-Ross
A study of nine life-enriching contemplations of death and dying.

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Gems of Wisdom from the Seventh Dalai Lama

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

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

THE WHITE LIQUID PRACTICE TO HEAL DISEASE

Continued from page 3

With the nectar's flow, feel the removal of disease and pain. This liquid of the melted HAM is felt both as a warm physical sensation and as a deep quality of bliss. Sense the bliss on three levels:

- ▶ on the mind level as a flow of subtle consciousness
- ▶ on the pranic level as a flow of healing energy
- ▶ on the physical level as a flow of creamy nectar

Visualize and feel the blissful nectar dropping down not only into areas of your physical body but also into any mental images you associate with pain, injury, or disease. For example, allow the nectar to flow into the image of receiving chemotherapy for lung cancer, the image of a car accident where whiplash occurred, the image of teeming microbes, or the image of a caustic, dark cloud where a breast used to be.

When the healing nectar enters each of the physical areas and images, see and feel it merging with them and transforming them completely, clearing away all disease, pain, and injury and creating clear space in their place. More and more, feel the opening of that space that is the absence of disease and pain and feel the increasing presence of light and bliss within the space.

Abide in the experience. When it diminishes, repeat the practice. When you finish the practice, dedicate its merit to the benefit of all sentient beings.

—adapted from *Tibetan Yogas of Body, Speech, and Mind* ■

by ANNE MARIE CUMMINGS

EVERY TIME ROBERT PERKINS purchased a book from Snow Lion Publications, the world's largest press dedicated to publishing Tibetan Buddhist books for the previous 30 years, he submitted his name in a free drawing for the chance to win a free tour through Tibet.

Then, on New Year's day, 2009, the third year in a row that he had submitted his name, he received a phone call, from Jeffrey Cox, Executive Director of Snow Lion. "He told me that I had won," said the retired 66-year-old from Oswego. "I was shocked because I had been submitting my name for three years and I had never won anything like this in my life; it was a dream come true."

For the past 15 years, Snow Lion has been giving its customers the once-a-year-chance to win a tour through Tibet led by Glenn H. Mullin, a popular author of Tibetan Buddhism. "Our office was very happy the day Robert won," said Cox. "He has become a friend to everyone here."

Perkins, a Baptist, married a Catholic woman 43 years ago and they had three children: two boys and a girl. He attended masses and he and his wife's children were raised Catholic. However, in 2001, his curiosity about Eastern religions, mainly Tibetan Buddhism, helped him through a traumatic, life-changing experience following the death of his 34-year-old son, Christopher,

who died from an aortic rupture.

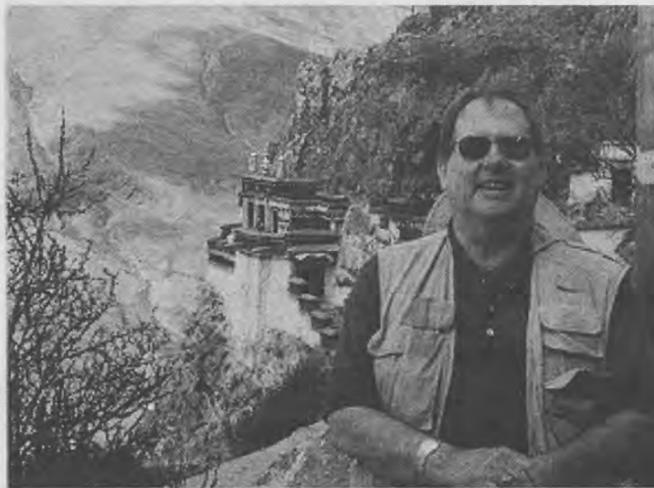
"I had tried to find solace and conventional religions didn't do it for me," said Perkins who began making regular two-hour drives to Ithaca's Namgyal Monastery to speak about the death of his son with Tenzin Gephel, a monk who lived there years ago. "Then I started taking weekly classes at Namgyal," said Perkins, who would occupy his mind during his long drive by listening to DVDs that he purchased from Snow Lion.

Perkins' trip to Tibet was initially scheduled for the fall of 2010, but due to political issues the trip was rescheduled for three weeks in May, 2011. Other Americans joined Mullin and Perkins: two from Georgia, one from California, and one from Florida.

The tour began in Kathmandu, Nepal, where Perkins and the others stayed at Yak and Yeti, a Western hotel with TVs, cell phone reception, and internet access. Then the group took a flight to Lhasa, China. Following customs they hopped in a van and drove to Tsetang.

"From there we visited Yumbulhakang, Tibet's first king's castle," said Perkins. "which was about 2,000 feet from the tour van." Perkins and the others rode donkeys guided up a very steep and narrow path to the castle. After the visit to the surprisingly small castle, the group took a ferry across the Yarlung river and drove to Samye monastery, one of the first monasteries to be built in Tibet.

Snow Lion Customer Wins Tibet Tour



Robert Perkins at Drigung Monastery in Tibet

Naturally the group hit the hallmark photo of Tibet, the Potala Palace, former home of the Dalai Lama. Perkins walked through Barkhor in Lhasa. He visited the Jokhang temple. He saw the Drepung monastery, one of the largest Tibetan monasteries, and the Drigung monastery, 16,000 feet high with a climb that was tricky for an asthmatic like Perkins.

He also experienced the Ramoche temple, the Terdrom nunnery, the Sakya and Tashilunpo monasteries, the Drak Yerpa and Shigatse meditation caves. He and the others even stayed at a Tibetan guest house with no heat. They also witnessed dramatic sky burials of 12 corpses. That event, along with many moments of silence, sitting with

Tibetan monks, reminded him of his son's passing.

"Life is extremely precious," he said, adding that he remembered thinking to himself, one evening in Lhasa, that he had traveled half way around the world to experience people from a different culture to assist him in making sense of his son's death.

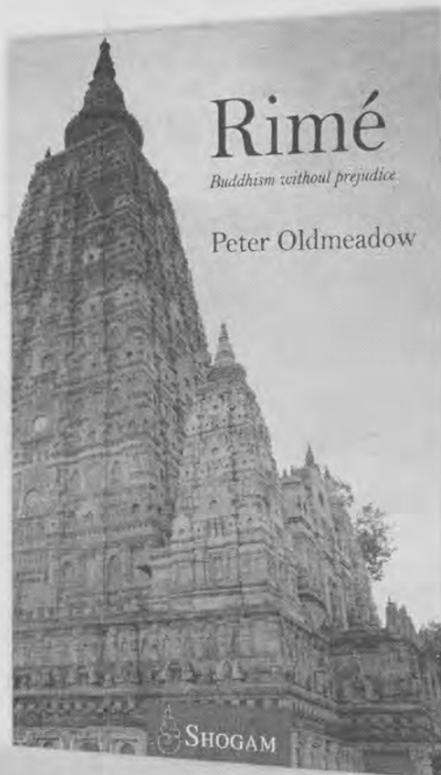
"I learned that you can be attached to others, but you also have to allow for them to pass," he said. Fourteen hundred photographs later and with four smooth stones on his dresser, three from meditation caves and one from the sacred turquoise lake in Lhasa, he returned home from his healing journey.

—Excerpted with permission from the December 9, 2011 issue of *Tompkins Weekly* newspaper. ■



New from Shogam—*Rimé*

The definitive work on the 19th century, non-sectarian movement in Tibet.



The 19th century Rimé (non-sectarian) movement, which originated in East Tibet, has played a major role in shaping modern Tibetan Buddhism. This book provides an overview of the movement, the major figures within it, its background context and why it has exerted such an enduring influence. The central figures in the Rimé movement were Jamyang Khyentse Wangpo (1820-92), Jamgon Kongtrul (1813-99) and Chokgyur Lingpa (1829-70). They opposed the solidification and political rivalries of the various lineages and schools while encouraging the study and practice of them all. The Rimé movement also played an important role in reviving marginalized traditions and saving others on the point of extinction. The vast body of visionary and treasure teachings (terma) were collected, clarified, arranged and made accessible to those with a serious desire to practice them. The majority of Tibetan lamas teaching in the West, including His Holiness the 14th Dalai Lama, have been influenced by the Rimé movement, and a number of important present-day lineages are directly connected to it. An appreciation of this movement is therefore invaluable for understanding Tibetan Buddhism as it is currently practiced.

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- March 30-
April 1 **Mipham Rinpoche's Spacious Path of Bliss** – E-Vam, Chatham



Orgyen Chowang Rinpoche, a Nyingma meditation master, studied for ten years at Larung Gar in Serta, eastern Tibet, with the great Jigmed Phuntsok Rinpoche, who is widely acknowledged as one of the greatest Dzogchen masters of the 20th century. Orgyen Chowang Rinpoche attained his Khenpo degree with this great teacher and developed a special appreciation for the secret treasures of Guru Rinpoche. He then taught in Nepal for two years before meeting and studying with the sublime Thinley Norbu Rinpoche, who subsequently invited him to come to the United States. Renowned for his ability to get to the heart of the teachings, Orgyen Chowang Rinpoche has a passion for sharing his knowledge as direct personal experience. He lives in the San Francisco Bay Area and is the founder and spiritual director of Atiamrita (www.atiamrita.org), an organization dedicated to promoting happiness, inner peace, and enlightenment.

FOR MORE INFORMATION VISIT: WWW.EVAM.ORG
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Beautifully printed in full color on fine card stock, this is one of the nicest cards we've seen. It features an elegant depiction of wish-fulfilling jewels and other sacred offerings, including coral, horns, and conch. The imagery conveys good wishes, and is appropriate for Tibetan new year and other celebrations. Blank inside. It comes with a matching white envelope.



BODHI LEAF NOTECARD SET

Set of three handmade notecards with Bodhi leaf and mantras, in gold lettering on black, red and natural backgrounds.

#NOAMBO \$12.00

Here is a truly exquisite and artistic set of 3 cards that is actually a hand-made montage. They contain a filigreed Bodhi Tree leaf and a cascade of golden syllable Om Ah Me Dewa Hri mantras (Amitabha-Maitreya) on red, black, and white backgrounds. The textured paper is made of sustainable lokta or daphne, and the natural off-white interior makes it easy to add a personal note. Card measures approx. 4.75" x 6.75" closed.



MANI MANTRA NOTECARD

#NOMAMA \$4.00

Here is a truly tasteful and artistic card that is actually a hand-made montage. The Om Mani Padme Hung mantra is printed in gold on hand-made black paper framed in textured deep red paper. Card measures approx. 4.75" x 6.75" closed and is blank for your personal message. A fair trade sustainable product.



Protection Mandala

SRID-PA-HO PROTECTION MANDALA

Framed dimensions: 8.75" x 11". #TIPRMA \$36.00

Srid-Pa-Ho is a powerful Tibetan astrological mandala to have in one's home for protection and for attracting positive energies. Found in most Tibetan homes, this mandala features select deities and astrological symbols that, when combined, provide perfect feng shui, protection against harm, and good energies in the home. Meditation on Srid-Pa-Ho is said to heighten awareness and protect from negative influences.

Some symbolic representations in this artwork include: Manjushri holding the sword of wisdom that cuts through confusion and dispels obstacles; the Kalachakra symbol, and a turtle, symbolizing long life. Screen-printed on thangka-material cloth with matching walnut-hued wooden frame and saw-tooth hanger on the back. Great house-warming gift.



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Ceramic. #SNINBU \$9.95

Measuring 3 inches in diameter and 1 1/2 inches high, this snow lion incense burner holds several standard sizes of incense sticks; mounting opening for holding incense measures approximately 4 cm., or 1/8 inch. Made in Kathmandu by Tibetans.



EXTRA-GRADE TIBETAN INCENSE

Bundle is 10"-11" long. #EXGR-TI \$10.00

This incense is a popular high grade product.

Prayer Wheels



PRAYER WHEEL—hand held
8.25" top to bottom, 5" circumference. #PRWHS \$29.95

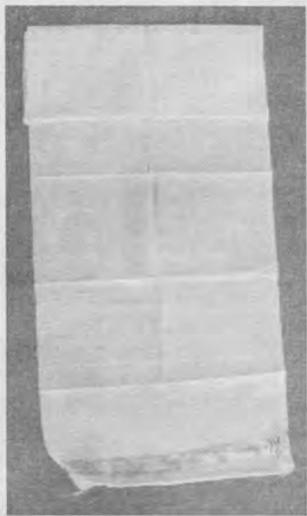
Traditional prayer wheel with copper drum with mantras, brass chain holding weight, and wooden handle.



PRAYER WHEEL—DARK COPPER AND BRASS

Approx. 11" long, 8" circumference. #PRWHME \$36.00

Here is a medium-sized traditional hand-held prayer wheel with oxidized copper drum, and raised brass mantra letters inside a gau. The drum holds tightly rolled papers with prayers, most commonly "Om Mani Padme Hum," and can contain 40,000 mantras. The weight attached by a brass chain to the drum mounted on a wooden handle helps radiate blessings into the Universe.



Katas (Offering Scarves)

OFFERING SCARVES (Katas)

Fancy extra-long brocaded offering scarf, 12' long, including fringe (9' body) x about 21" wide, with auspicious symbols and sacred text. #FAUSSY \$18.00

Offering scarf with eight auspicious symbols, 6' long. #KAE-IAU \$7.00

Plain offering scarf, 3' long, 14 wide. #PLOFSC \$5.00

The Kata is, first of all, the sign of a simple civility, a gesture of offering, of welcome and of courteous exchange. It is present in all ceremonies, large and small, public and private.

Butter Lamps



BUTTER LAMP

#BULA \$20.00

White metal, well-made, 3 1/2" high.

COPPER BUTTER LAMP

#COBULA \$23.00

4 1/4" high with auspicious symbols in silver-like metal.

SMALL BRASS BUTTER LAMP

3" high. #SMBRBU \$8.00

Offering Bowls



COPPER OFFERING BOWLS SET with Auspicious Symbols

#COFAU \$55.00

These bowls are about 2.5" to 3" in diameter, copper, and have auspicious symbols around the side.



WHITE BONE MALA WITH COUNTERS

#WHBOMA \$15.00

This finely polished bone full-sized mala is made with medium-sized beads. The color of the beads ranges from ivory to stone, with tassels on the guru bead and each of the counters.



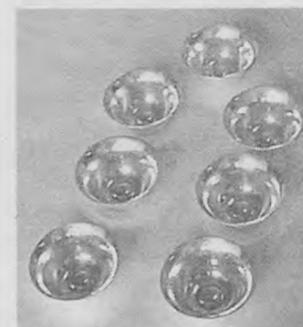
RED ROSEWOOD MALA

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#RGSAMA \$24.95



PLAIN SILVERY OFFERING BOWLS

#PLSIOF \$39.95

Includes set of 7 bowls. Plain silvery offering bowls measure about 2 1/4" in diameter. Elegant and perfect for smaller altars.

Happy Tibetan New Year! — February 22nd is Losar ❀

BHO WOODEN OFFERING SET

Wooden box,
14" x 4.5" x 12" (incl. divider).
#BOWOAL \$80.00



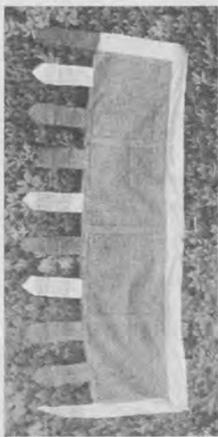
This offering set is perfect for Losar and any occasion when offerings are given. This traditional *bhoo* (pronounced "bow") is a special wooden offering bowl that can be used for barley, tsampa, rice, or other offerings. It makes a very nice altar display, and can be used for outdoor ceremonies and events as well. Constructed of golden teak wood, measuring 14" wide by 4.5" deep and nearly 12" high (including dividers). The raised finish is painted with Tibetan symbols of auspicious offerings.

Prayer Flags



25 FLAGS: Mixed Set of Mini Prayer Flags
13' long, with 25 flags. #25MIMI \$25.00

This 13' set of 25 flags contains five flags each of Chenrezig, Vajrasattva, Guru Rinpoche, Tara and Windhorse. The flags in this colorful set are 6" x 8", and also feature the appropriate mantras for each image. Cotton, with 10% polyester for strength.



PRAYER FLAG Banners

Compassion-green. Green Tara prayer banner. #PRFLGR \$28.00
Health & Longevity prayer banner. Blue. #PRFLHE \$28.00

These high quality banners, made of cotton for durability, are designed to hang vertically on poles. They come with ties on one edge and multicolored streamers printed with mantras on the other. 4 same-color flags on each, for a total size of 20" x 6 feet. Choose from the following, each with a predominant color: Health and Longevity (blue), with Amitayus, White Tara, Vijaya, and mantras and prayers for long life; or Compassion Prayer (green) with the aid and protection of Green Tara and a short version of the Praise to the 21 Taras.

MANI MANTRA PRAYER FLAGS Mini

#PRFLMA \$5.50

Our staff really likes these small colorful flags. The set has 12 flags, with each flag with one syllable of the Om Mani Padme Hum mantra (repeated twice). Cheerful, attractive, and just the right size (4") to hang in a window or doorway.



Dalai Lama Inspirational Message Mini Scrolls



"Never Give Up" banner.
#DLMENG \$5.00



"A Precious Human Life" banner.
#DLMEPR \$5.00



"The True Meaning of Life" banner.
#DLMETR \$5.00



"Universal Responsibility" banner.
#DLMEUN \$5.00

Here are four different famous sayings by the beloved Dalai Lama, imprinted on durable vinyl. Each scroll has a picture of His Holiness at the top, with one of his memorable quotes below. These uplifting messages from the Dalai Lama are printed on white vinyl with top and bottom loop. Banners are edged with a traditional Tibetan border printed in red.

The scroll measures approximately 3.5" x 8.5", with two wooden dowel rods that are tipped with gold paint on top and bottom, strung with a silky cord for hanging. Choose from four of the Dalai Lama's most famous sayings: "Never Give Up"; "A Precious Human Life"; "The True Meaning of Life"; "Universal Responsibility"

Meditation Shawls



Large cotton (summer).
#MESHS \$30.00

For men and women imported from India. Tibetan maroon. Measures 34" x 8'.



Wool (winter—hand loomed and dyed). #MESHW \$56.00

For men and women imported from India. Tibetan maroon. 4' x 8'.



Meditation Cushions

BLUE VINE ZAFU MEDITATION CUSHION Eternal Knot, Rectangular
18" x 12" x 8". #ZAREBL \$125.00

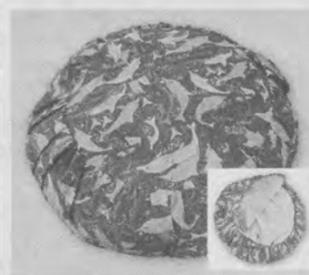
BURGUNDY VINE ZAFU MEDITATION CUSHION Eternal Knot, Rectangular
18" x 12" x 8". #ZAREBU \$125.00

We are pleased to offer you one of the finest sitting cushions available. The combination of comfort, durability, practicality and elegant looks will make the Blue Vine Zafu meditation cushion your long-time companion.

Fabric is a medium-weight silk and rayon blend with a slight taffeta sheen, to resist wear and provide years of comfort. Accommodates sitters both large and small, measuring a generous 18" across by 8" high, providing you with maximum support. Because it only measures 12" deep, it takes up a minimum of sitting space, great in crowded conditions, and allowing easier cross-legged sitting positions.

Natural kapok batting padding on one side, and organic buckwheat hulls on the reverse add variety to sitting, and make it adjustable for both cool and warm weather. A fabric handle is discretely sewn into the back face of the cushion.

With its delicate piping edge, and the gold eternal knot mandala embossed on the top and bottom panels, this cushion is simply elegant!



CHILDREN'S ZAFU MEDITATION CUSHION: Under the Sea Print

Approx. 12" round. #ZAMECH \$46.00

These whimsical, brightly-colored zafu meditation cushions were designed exclusively for children, including kids who are just beginning to practice meditation, or ones who would enjoy a comfy sitting cushion like mom or dad. These 100% cotton zafus are filled with organic buckwheat hulls and are perfect for relaxation as well as meditation. An invisible recessed zipper is sewn into the cover for easy removing and machine washing. Measures approximately 12" across.

Fun Stuff



SHO: An Ancient Tibetan Dice Game

As seen in the movie "Milarepa: Magician, Murderer, Saint" directed by Neten Chokling. #SHTIGA \$29.95

Our staff is very enthusiastic about this authentic—and fun—Tibetan game, traditionally played on the Tibetan plateau and now throughout India. It is popular at Losar, when it is often played by many people for days on end! Attractively hand-made by Tibetans and packaged with corrie shells, dice, bowl, fabric carrying case. Includes instructions.

More choices for the FREE item with your order!

(And even more at www.SnowLionPub.com!)

PLEASE NOTE THAT THERE IS ONLY ONE FREE PROMOTION ITEM PER CUSTOMER, PER ORDER.



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edited by John Powers and Charles S. Prebish. 320 pp., paper. #DEMAFF

A thought-provoking collection of essays on Buddhist ethics by some of the leading thinkers in the field. The reader is provided with engaging explorations of central issues in Buddhism.



THE ESSENCE OF TIBETAN BUDDHISM: The Three Principal Aspects of the Path and Introduction to Tantra

by Lama Thubten Yeshe. #ESTIBE



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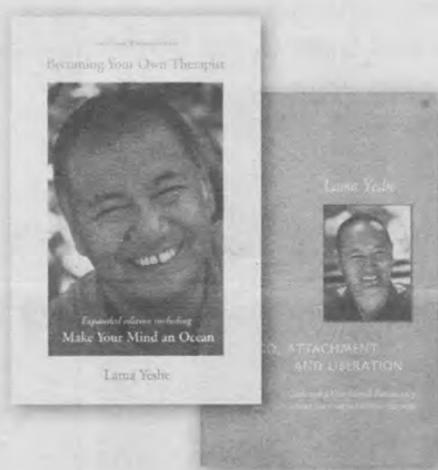
The essence of this book is a weekend seminar on death, intermediate state and rebirth that Lama Yeshe taught in Switzerland in September 1983.

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