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PRAJÑĀ: Sharp, Illuminating, and Compassionate Inquisitiveness

by KARL BRUNNHÖLZL

This excerpt is taken from Karl Brunnhölzl's *The Heart Attack Sutra*, a practical and clear explanation of The Heart Sutra, perhaps the most well-known of the core Buddhist texts.

As the basic inquisitiveness and curiosity of our mind, prajñā is both precise and playful at the same time. Iconographically it is often depicted as a double-bladed, flaming sword which is extremely sharp. Such a sword obviously needs to be handled with great care, and may even seem somewhat threatening.

Prajñā is indeed threatening to our ego and to our cherished belief systems since it undermines our very notion of reality and the reference points upon which we build our world. Prajñā questions who we are and what we perceive.

Since this sword cuts both ways, it not only serves to slice up

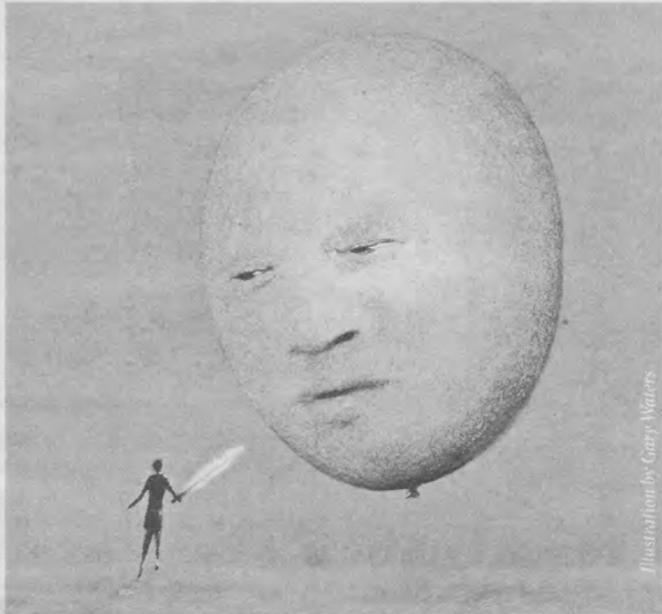


Illustration by Gary Waters

our very solid-looking objective reality, but it also cuts through the subjective experiencer of such a reality. In this way, it is also that which makes us see through our own ego trips and self-inflation. It takes some effort to continuously fool ourselves about our-

selves. Prajñā means being found-out by ourselves, which first of all requires taking an honest look at the games we play.

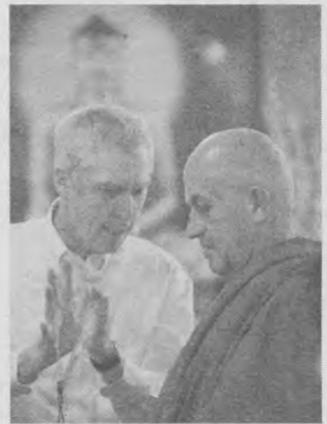
Therefore, prajñā becomes even more important as we progress along the path because our ego trips just become more sophisticated. First, when we are not spiritual, our ego just thinks, "I'm pretty good." But then, when we become spiritual, our ego thinks, "Now I'm also spiritual! Now I'm on the path! Now I'm a Buddhist! Now I can realize emptiness and

(Continued on page 11)

Rationale for the Establishment of a Network of Contemplative Observatories

by B. ALAN WALLACE

SINCE THE TURN OF THE CENTURY, a rapidly growing number of scientific studies have revealed the health benefits of various kinds of mindfulness-based meditation. Brain scans, EEG measurements, behavioral studies, and questionnaires have shown the influence of meditation on the brain and behavior, which in the minds of many people lends some degree of credibility to the practice of meditation. In the overwhelming majority of such studies, those who conduct and report



B. Alan Wallace with Matthieu Ricard (Courtesy of Mind & Life Institute, photo by Raphaelle Demandre)

...a worldwide network of contemplative observatories linked by way of the internet, and collaborating with each other, modeled after the Human Genome Project.

on the research are professionally trained scientists, intent on applying objective measures to understanding the nature and effects of meditation. In contrast, the meditators are treated as subjects in these studies, similar to human and non-human subjects in other psychological and neuroscientific kinds of research. So their identities are almost invariably ignored in scientific reports on medita-

tion, and all discoveries pertaining to meditation are claimed by the scientists, who in many cases have little or no meditative experience. Consequently, whatever discoveries about the nature of the mind may have been made by the meditators themselves are generally overlooked in scientific papers, presumably because they are not deemed "objective" and are therefore not "scientific."

This bias for objective, third-person evidence over subjective, first-person experience is problematic when it comes to understanding the nature of mental

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The most direct of Buddhist paths is here presented by best-selling author Anam Thubten with his trademark clarity. This excerpt is adapted from his new book, *The Magic of Awareness*.

The practice of true devotion is devotion to life. It is not devotion to some grand idea of divine, but devotion to life itself. In that process the notion of "your life" and "my life" dissolves.

There is only life.

It's like sitting in the ocean. There is no my ocean. There is no my sky, my universe, or my cosmos. There is only ocean. There is only sky. There is only cosmos. In the same way, there is only life, and life is already unfolding.

How can we discover life? The path is very simple, utterly simple. Buddha gave a sermon that he said summarized all of his other sermons. He said, "Do not



Photo by Tammy Winand

The Simple Path: Devotion to Life

by ANAM THUBTEN

live in the past because the past is already gone. Do not live in the future because that is filled with expectations and it hasn't arrived. Be fully aware of whatever is arising in this very moment

with total awareness and insight. Be in the present moment. This is the pure way to discover life that is none other than emptiness, divine truth, and oneness."

(Continued on page 17)

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Tulkus: Memories of Past Lives

by LAMA KUNSANG, LAMA PEMO, & MARIE AUBÈLE

Why, since the thirteenth century, in the Tibetan tradition, has it been necessary to find tulkus and rinpoches as quickly as possible?

First and foremost, it is a question of memory. Not all tulkus have attained the high grounds of bodhisattvas, and the memory of their last lives is erased little by little as they grow up. It is therefore essential to recognize such tulkus while their memories are still intact because then they can

When tenth-ground bodhisattvas enter the womb, they do not suffer any alteration of consciousness and can thus effortlessly remember most of their previous studies.

often give very precise indications of their previous lives and are still capable of recalling their previous studies.

For them, a simple review of the path and its practices is sufficient. The longer the time between rebirth and rediscovery,

Top photo: The 16th Karmapa in the 1940s or 1950s. Bottom: The third Karmapa appearing in the moon, Jampey Lhakang temple, Bumthang, Bhutan (Photo by Lama Kunsang)



the greater the risk of loss. That is why elaborate systems of recognition rapidly developed in Tibet. It was unthinkable to "lose" the rinpoches, who are so "precious" for beings....

When tenth-ground bodhisattvas enter the womb, they do not suffer any alteration of consciousness and can thus effortlessly remember most of their previous studies. They take up formal teaching, transmitted "from the mouth of the master to the ear of the disciple," as Tibetans say, only to set an example for others and to maintain links with past lives. Ultimately, they do not require it.

Likewise, they may experience a (re)introduction to the nature of the mind—indispensable along the path to realization—all alone, without the help of an external master, as was the case for Wangchok Dorje (1860/62–1886), a son of Chokgyur Lingpa, and

for other tulkus alive today. Some tulkus are capable of mastering the path and developing the experiences of realization all alone. This spontaneous way of practicing is not incompatible with the traditional path, as it is held that the dharma of realization is more important than the dharma of study. Great bodhisattvas always teach through their realization. A realized master does not teach in a limited way as does a teacher who has perfected only the dharma of study.

—Adapted from *History of the Karmapas* ■



Buddha's Daughters

by Kate Blickhahn

Historical fiction, *Buddha's Daughters* presents the stories of fifty Buddhist women and their spiritual accomplishments dating from the Buddha's time to the twelfth century, C.E.

These fifty stories include portraits from the major traditions and schools that form the basis for Vajrayana. Tales are drawn from the early Way of the Elders, from the later tradition of Mahayana, and from the traditions that ultimately coalesced into Vajrayana. The spiritual journeys of these women introduce readers to the inspiring achievements of some of these spiritual Mothers. For more information: www.createpace.com/3685806

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Beyond the Bardos

BODHISATTVAS CLEARLY SEE THE DIFFERENT BARDOS (intermediate states) that constitute the field of experiences of ordinary beings within the cycle of samsara. There are six types of bardo: the bardo of birth, awakening, dreaming, the moment of death, becoming, and finally, meditation.

This last state is the only one that can arise at the same time as any of the others, whereas the state of awakening cannot overlap that of dreaming and so forth. It is for this reason that the great bodhisattvas who have achieved realization through meditation remain untouched by the ordinary circumstances developed by the five bardos; they remain continually in the space of meditation that transcends all others.

For this reason, bodhisattvas on the tenth ground, such as the Karmapas, are not sullied by the so-called veil of the womb that appears during the bardo of birth (or rebirth). For ordinary beings and bodhisattvas on lower grounds, entry into the mother's womb creates a shock that "erases" the memories of previous lives. However, once the bardo of meditation completely pervades the five others, the state of nonmeditation (Tib. *gom me*) is attained, and there is nothing more than one lone, vast, lucid, peaceful, and extraordinary experience of continued bliss.

There is no more movement, no more back and forth from one life to another, no more loss or gain of anything. Thus there is no place from which to depart and nowhere to go. It is for this reason that we say the great bodhisattvas do not really leave, but from apparent death to apparent birth these bodhisattvas are said merely to be "absent." This succession of reincarnations is also compared to a mala, a rosary, where the seeds are the different bodies supported by the same element, the string, which is like the mind. At the level of great bodhisattvas, time and space are no longer understood in the same way as ordinary beings understand them.

—Adapted from *History of the Karmapas* ■

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

by Lama Kunsang, Lama Pemo, and Marie Aubèle

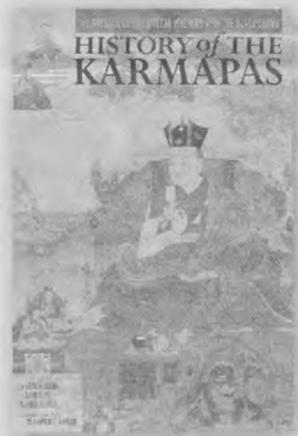
332 pp., 22 color photos, 4 b&w photos, 30 illus., paper.
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Masters of esoteric knowledge and miraculous practices, the lineage of the Karmapas is the earliest of all the recognized incarnate lineages and is said to descend from the great Indian tantric 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 budhas. Unlike other Tibetan Buddhist lineage heads, each Karmapa has specific knowledge of his next reincarnation and leaves behind a "Last Testament," a letter to his disciples describing the place and circumstances of their future rebirth, the name of their parents, and so on. At a very young age each successive incarnation is often able to recognize himself as the Karmapa.

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.

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How did you come to write *History of the Karmapas*?

Lama Pemo: Starting in adolescence Lama Kunsang was very interested in biographies of Buddhist saints. Because he repeatedly recounted the biographies to all of his friends and family members, he ended up knowing all the stories in detail. Already at that time people would tell him: "You know so much about the Karmapas. Why don't you write a new book on them?"

Lama Kunsang: Then during the thirty years that followed we both continued collecting material about the Karmapas and masters linked to their activity.

It was in 2008 that we actually decided to sit down in order to compile this rich material, with the goal of providing a complete reference work concerning the Karmapas. Encouraged by Marie Aubèle—a French editor and writer who offered her help—we started writing *History of the Karmapas*.

We also turned to Mila Khyentse Rinpoche to help us in this challenging task. He considerably contributed to the book due to his immense knowledge in numerous fields. We requested that he draw some calligraphies of the Karmapas and write an introduction to explain some Buddhist notions difficult for the average reader to understand.

LP: We decided to enrich the book with lively accounts and numerous anecdotes of the private lives of masters, drawn from various written and oral sources.

As Lama Kunsang is a specialist and lecturer in Asian history and travels to Tibet and Bhutan several times a year, he took advantage of this situation in order to find more details, take photos and interview people. Thus many sections of the book came about rather naturally. For example, he interviewed the aged Karma Shedrup Rinpoche—who now lives in Rewalsar, Northern India—about his life as a young tulku in Tsurphu Monastery. This master remembered many private stories about the Karmapas, as he had been in care of the 16th Karmapa and the famous "Great Khandro", the 15th Karmapa's spiritual consort.

What is your link with the Karmapas?

LK: We both met the Dharma in the late 1970s when we had barely emerged from adolescence. It was during this period that the 16th Karmapa sent Kalu Rinpoche as his representative to the West. A few years later, at the age of twenty-four, we did the traditional three-year-retreat under Kalu Rinpoche's direction, followed by another year of retreat to deepen our understanding. Throughout the retreats the Karmapa greatly inspired us and was constantly present in our minds. After retreat, we went to India and spent five years in Kalu Rinpoche's monastery in the Himalayan foothill region of Darjeeling. There we were asked to join his translation committee whose task it was to translate into English Jamgön Kongtrul's *Treasury of Knowledge*, an encyclopedia of Buddhism.

During this time we occasionally went to the Karmapa's seat in Rumtek, Sikkim; on our first visit we met a helpful monk who allowed us to catch a glimpse of the

unique religious items and *termas* that belonged to the previous Karmapas; we also spent hours meditating in the shrine room that contains the 16th Karmapa's golden stupa with his relics. The

They were joking noisily with us all the time and even tried to offer us their modest provisions, but as soon as we came in sight of Tsurphu Monastery, they all of a sudden became extremely serious, joined their hands, tears in their eyes, and started to chant *Karmapa Chenno*, "Karmapa think of me."

living presence and the blessing of the Karmapa were still palpable there.

Which Karmapa has left the deepest impression on you?

LP: All Karmapas had exceptional qualities. However, one who particularly touched us because of his limitless compassion was the 8th Karmapa, who passed away at age forty after having taken upon himself an epidemic of leprosy.

The 15th Karmapa was also very special in his lineage as he was a tertön (*treasure revealer*) and the only Karmapa to take spiritual consorts.

The 16th Karmapa, who passed away in an American hospital, was also particularly inspiring for us: his joyful approach to death

AN INTERVIEW WITH LAMA KUNSANG & LAMA PEMO authors of *History of the Karmapas*



Lama Pemo and Lama Kunsang at Kalu Rinpoche's Monastery in the 1990s

transformed the atmosphere of the entire hospital; his exemplary way of using his cancer was the ultimate teaching to students and the medical team alike. We dedicated a long chapter to this Karmapa as numerous readers met him in the seventies and also because he was the first Karmapa to set foot on Western soil and establish dharma centers.

The 17th Karmapa occupies, of course, a very special position in the history of the Karmapas as he is the present head of the Kagyu lineage. He became world-famous due to his spectacular and greatly publicized flight from Tibet in the winter of 1999/2000. In the book we also recount the amazing details of this adventure.

Can you say something about your first encounter with the young 17th Karmapa?

LP: In 1993, while staying in Kalu Rinpoche's monastery, in India—not far from the Tibetan border—

we heard about the opening of Tibet and went to Kathmandu, where we managed to get a permit for two months. So we traveled to Lhasa at the end of the winter and headed straight to Tsurphu, the Karmapa's monastery (4 hours drive from Lhasa.) We succeeded in sneaking into a local bus, filled to the brim with pilgrims coming from Kham (eastern part of Tibet, the 17th Karmapa's birth region.) It was a delightful and unforgettable journey! We were the only Westerners in the midst of a joyful, lively crowd of Khampas, all dressed in their best attire and adorned with colorful jewelry. They were joking noisily with us all the time and even tried to offer us their modest provisions, but as soon as we came in sight of Tsurphu Monastery, they all of a sudden became extremely serious, joined their hands, tears in their eyes, and started to chant *Karmapa Chenno*, "Karmapa think of me."

The monastery, perched at 4,300 meters, was an awesome sight! We headed straight to the special chamber where the Karmapa gave his blessings every day at noon. When we first saw the child, then eight years old, we were mesmerized by his impressive, large eyes gazing at us fixingly. We both felt an immediate and strong connection and were moved to tears. There was such an indescribable presence about him! He seemed slightly amused, perfectly at ease, and full of self-confidence when he blessed the pilgrims one after the other with a long stick.

After this first encounter we stayed at the monastery for two weeks, lodged in a small cell in freezing cold winter weather. At that time there was no food available for foreign visitors and no shop around the monastery; so we sustained ourselves with a bag of *tsampa* (roasted barley) that we had thought to bring with us and some rancid yak butter (Tibetans' special treat!) to add some flavor to our dry barley flour. But we would have endured any hardship to be able to meet the Karmapa every day. Every morning we returned to see him at noon in order to get his blessing.

One day we noticed a group of Khampa pilgrims who followed the Karmapa when he left the room after a blessing. As we suddenly saw them line up to kneel down with their foreheads touching the stone floor, we wondered what was going on there. The Karmapa gave them a very special traditional blessing by putting his boot on their heads. We imitated the Tibetans and also knelt down. On seeing us two westerners in this position, he stopped in front of us and burst out laughing! He seemed to hesitate a little bit, but then he jokingly put his boot on

(Continued on page 14)

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The reasons for the Madhyamikas being able to relinquish the obscurations completely



Dza Patrul Orgyen Jigme Chökyi Wangpo

This short excerpt is taken from *Groundless Paths: The Prajnaparamita Sutras, The Ornament of Clear Realization, and Its Commentaries in the Tibetan Nyingma Tradition* by Karl Brunnhölzl.

Based on the four stages of yoga, Mādhyamikas realize all phenomena as the nature of suchness free from reference points and thus are able to relinquish all cognitive obscurations of clinging to real existence without exception. These four stages of yoga are as follows.

(1) Non-Buddhist and Buddhist *tīrthikas* assert a permanent self that is empty of arising and ceasing. Within seeming phenomena, there is nothing that is empty of arising and ceasing (any entity

that is permanent and a self), that is, there is no personal self, which is like the horns of a rabbit. Having determined that, through focusing on the focal object of the innate views about such a self one meditates by thinking, "In terms of negative determination, there is no self, and, in terms of positive determination, [phenomena] are just mere phenomena." Through this, the clinging to a self is put to an end, which is the yoga of focusing on the lack of a self.

(2) Whatever is invariably observed together is necessarily not different in substance, such as happiness and the awareness that experiences that happiness. As for the appearance of blue and the mind that perceives this blue, by virtue of the reason of their invariable co-observation it is determined that what appears as a referent does not exist outside of the mind in which it appears.

One familiarizes with the fact that what appears as an object, in terms of positive determination, is mere inner mind, and, in terms of negative determination, does not exist as an outer refer-



ent. Through this, the clinging to outer referents is relinquished.

(3) Having determined that, without anything to be apprehended, there is also no apprehender because these two are mutually dependent, one familiarizes with this by thinking, "The two of apprehender and apprehended do not exist." Through this, also the clinging to a mere apprehender is eliminated, but what is not relinquished is the clinging to mere nondual wisdom.

(4) What originates dependently necessarily lacks a real nature (just like the appearances of illusory horses and elephants) and nondual self-awareness is also dependently originating. Having determined this, through familiarizing with all phenomena being free from reference points all cognitive obscurations of clinging to apprehended, apprehender, and self-awareness are relinquished without exception. Therefore, the Madhyamaka path relinquishes the two obscurations completely. ■

GROUNDLESS PATHS: *The Prajnaparamita Sutras, The Ornament of Clear Realization, and Its Commentaries in the Tibetan Nyingma Tradition*

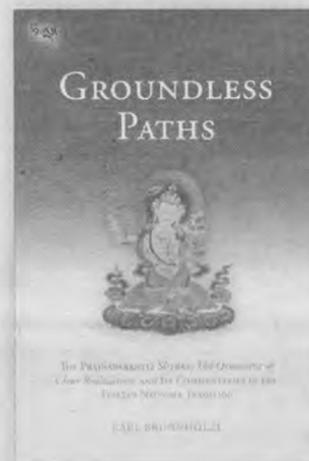
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Groundless Paths contains the first in-depth study of the *Abhisamayalamkara* (the text studied most extensively in higher Tibetan Buddhist education) and its commentaries from the perspective of the Nyingma School of Tibetan Buddhism. This study consists mainly of translations of Maitreya's famous text and two commentaries on it by Patrul Rinpoche. These are supplemented by three short texts on the paths and bhumis by the same author as well as extensive excerpts from commentaries by six other Nyingma masters, including Mipham Rinpoche. Thus, this book helps close a long-standing gap in the modern scholarship on the prajnaparamita sutras and the literature on paths and bhumis in mahayana Buddhism.

"*Groundless Paths* contains Dza Patrul Rinpoche's brilliant commentaries on the *Abhisamayalamkara*, masterfully translated and annotated by Karl Brunnhölzl. This third volume completes the presentation of the major Kagyü and Nyingma works on the prajnaparamita literature in English for the first time."

—ELIZABETH CALLAHAN, translator of *Frameworks of Buddhist Philosophy*



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As in the first week retreat, the Kalachakra Retreat will be characterized by individual attention from the monks of the Dalai Lama's own personal monastery, with opportunities each day for students to ask questions about their own personal practice from both the Namgyal monks and the head teacher, Geshe Lobsang Dakpa.

After the last meditation session and dinner on each day, the evenings will consist of volleyball, badminton, and discussion groups.

Geshe Lobsang Dakpa was born in the town of Melto Gyma, near Lhasa in 1968. In 1983 he became a monk at Gaden monastery in Tibet where he practiced the tantric rituals and studied the major philosophical basic texts.

At the age of 20 he became monitor of the students where he taught debate, mind, logic, and other subjects. In 1991 he became a refugee and met His Holiness the XIV Dalai Lama of Tibet with whom he received his full monk ordination. Following this he went to the Gaden monastery in the south of India where he studied the five treatises of Buddhist philosophy and taught grammar and debate to young students from different traditions. In 1998, he became a lecturer of sutra and tantra for the monks at Namgyal Monastery in Dharmasala. In 2000, at Gaden monastery, he passed his Geshe examinations. Since 2005 he has taught lamrim, logic, and etcetera to lay people and ordained students from all over the world.

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Finding Stillness

ONE OF THE CLOSEST EXPERIENCES YOU CAN HAVE HAPPENS WHEN you are able to reach a deep place of stillness, like the stillness of a mountain. Being in this deep place of stillness can be no different from abiding in the inseparable state of the essence and nature of mind.

Exhaustion can bring you to this kind of stillness. After working a long, hard day of physical labor, you arrive home feeling utterly depleted, fall back into a comfortable chair, and relax fully into that sense of stillness. The body is still, the speech is still, the mind is still. There is a deep sense of release, of connection, of completion, of wholeness. This is a clear example of how the pain body itself may be used as a doorway.

Without practice, this experience of stillness will remain only until a distracting movement occurs. Even a simple hand gesture can lead to a loss of connection, drawing your mind back into its habitual patterns.

The distraction comes not from the movement but from your relation to the movement. This is the point of regular meditation practice—even when your body is not literally exhausted, through meditation you can bring yourself to that same deep place of release. You can relax into the stillness, abide in it, familiarize yourself with it, and over time stabilize it. Once the experience is fully stabilized, no physical movement will disturb it.

There is a specific dzogchen meditation practice in which we bring ourselves to the place of stillness by closing the eyes and contemplating all of the body's physical actions over a lifetime, action by action, day by day, year by year. Although we can't review our entire life in a single meditation session, we can elicit enough physical memories to bring ourselves to the point of exhaustion. The instant we arrive at this point, we release all the actions into the stillness of the moment and abide without changing. "Abide without changing" means that as our thoughts and experiences continue to arise and dissolve, we continue to rest in our own nature and simply observe without elaborating. We try not to follow the past, plan the future, or change the present. We "leave it as it is."

This type of exhaustion practice is not limited to the body; it can be used also with the speech and with the mind. One reflects on a lifetime of speech, then releases all the speech into the silence—a deep silence, like the silence of someone who has awakened from a dream and has no words to describe it. With the mind practice, one contemplates all the thinking one has done over a lifetime and on arriving at the place of exhaustion, one releases all the thoughts into the space of pure, thought-free awareness, like a clear sky.

The stillness of the body, the silence of speech, and the spacious awareness of mind are the true three doors to enlightenment. Ultimately, one aims to connect with, appreciate, and rest in the fullness and pure potentiality of the nature of mind.

—Adapted from *Tibetan Yogas of Body, Speech, and Mind* by Tenzin Wangyal Rinpoche ■

In this adaptation from *Tibetan Yogas of Body, Speech and Mind*, best-selling author Tenzin Wangyal Rinpoche gives an invaluable teaching on transforming our experience of being embodied.

Even from our place in the pain body—that familiar, dense sense of egoistic identity formed by our conceptual, karmic, and emotional conditions—at any time we can find our way to a lighter sense of body.

Sitting in meditation is one method. Another is simply the way we attend to our physical body and our physical environment.

In the Bön shamanic tradition, one approach to physical empowerment is to wear sacred objects on your body. A red or blue robe, a red or white hat, a turquoise stone around the neck or a mala (Tibetan rosary) around the wrist can remind practitioners of their more enlightened qualities.

Just taking a shower and dressing in a way that makes you feel good can be empowering. How you look is not essentially important—some people already feel so peaceful and comfortable in themselves that they have no need to rely much on their appearance. But most of us have been conditioned from an early age to feel that appearance is important. When the conditions of our physical appearance affect us, we need to pay attention.

By adjusting our physical circumstances, we are able to create an energetic dimension that supports the higher experiences of the mind and thus can be considered a kind of body. We can clean our house, decorate it with flowers, and add attractive lighting. We can add precious images and objects of devotion to our meditation area for another level of effect. The higher experiences of mind do not necessarily depend on our creating the right environment and the right energetic dimension, but they are supported by doing so. If I'm trying to awaken more joy in myself, I will have a harder time achieving it if I rely only on my mind. By decorating my house, I'm already creating a different level of energy and seeing myself differently.

Tantra is known as the path



Empowering the Body

BY TENZIN WANGYAL RINPOCHE

of transformation. Despite its emphasis on mind, through visualization practices, tantra offers a profound level of physical empowerment. In the ancient Tibetan Bön teachings of tantra, the body itself is seen as a palace of the divine, as a fundamental aspect of enlightenment. The di-

of energy flowing through sacred channels of light bearing luminous spheres of awareness through all of your experience.

During tantric meditation one may visualize transforming into an enlightened deity such as the Buddha of Compassion or a lov-

- Keep in mind, during visualization practice, it is important for the tantric practitioner to recognize, experience, and emphasize an actual shift in the physical dimension.



vine abides as space and light in every distinct energy function of your body. Every cell, every sense organ, every internal organ is associated with a deity. Not only does blood flow through your veins, carrying oxygen and vital nutrients to all your cells, but the body also contains sacred winds

ing goddess such as Tara or (in the Bön tradition) Shérap Chamma. The moment you feel such a transformation taking place, your self-image can change from that of a weak, angry person, heavy

(Continued on page 16)



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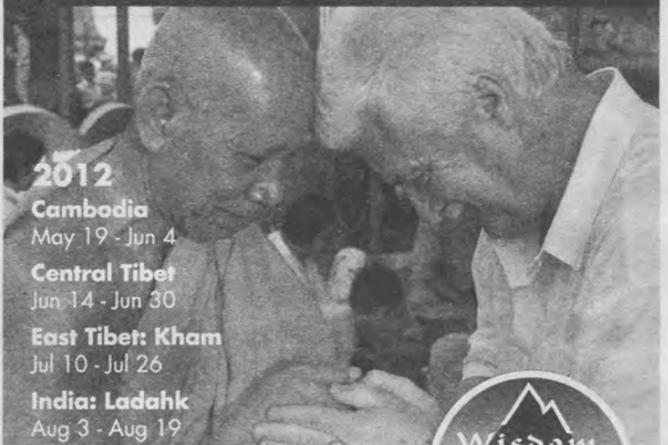
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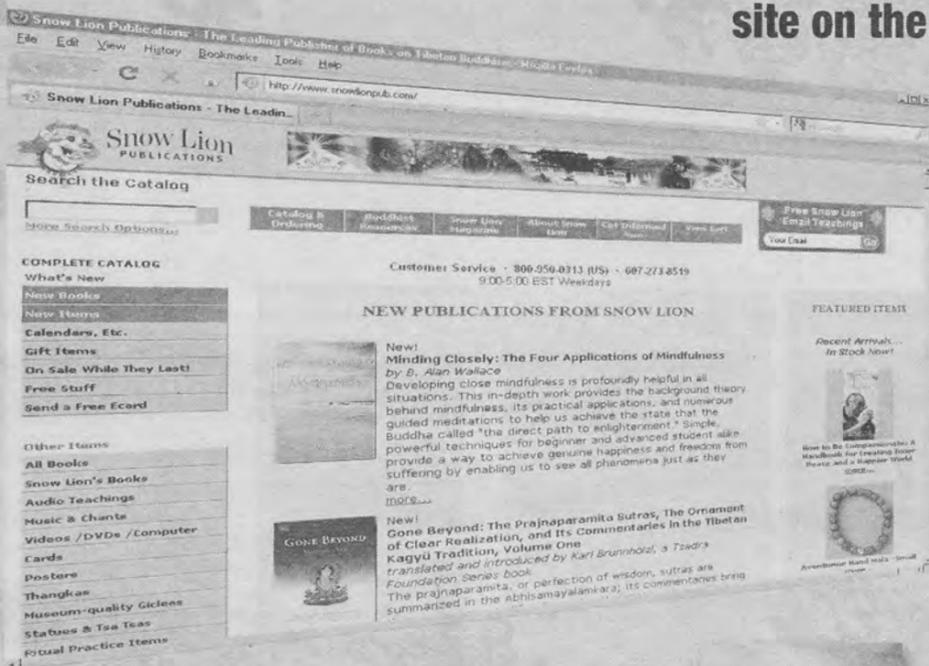
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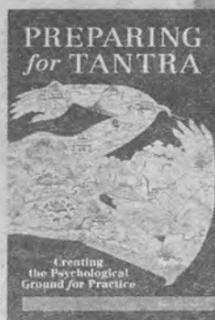
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The central focus of *The Seven-Point Mind Training* is the transformation from self-centered solitude to compassion for others. Mind training is designed to shift our attitudes so that our minds become pure wellsprings of joy instead of murky pools of problems, anxieties, fleeting pleasures, frustrations, hopes, and fears. It does not require that we withdraw into seclusion, but that we re-examine all of our relationships—to family, friends, enemies, and strangers—and gradually transform our responses to whatever life throws our way.

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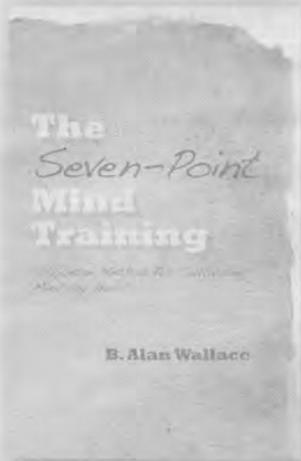
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MEDITATION: The "Pay-off"

by B. ALAN WALLACE

Sometimes the wish for results from our meditation practice can get in the way. In this adaptation from *The Seven-Point Mind Training*, Alan Wallace lays out a few of the hidden or not-so-hidden wishes for a "pay-off" that can be problematic.

We can dispense first with some very mundane hopes for results—ones that are not worth nurturing at all: the hope, for example, that others might esteem us more highly as a result of our practice, or offer us service or devotion. Geshe Chekawa identifies other hopes that should not be cultivated: the hope of being invulnerable to harm, or the self-centered hope of attaining a fortunate rebirth, or liberation, or even Buddhahood, as a result of practice. Most important, we are encouraged not to cultivate hopes for great or swift benefits as the result of practice.

There is a natural tendency, when our practice starts to go well, to get excited at the prospect of attaining wonderful results very quickly. This excitement is believed to attract *māras*, malignant entities who create obstacles for us. It is like turning on a neon sign in our thoughts that says, "I



Illustration by Jess Transley

You are standing guard, vigilant at the front door of your house, while a thief climbs in the back window and robs you blind.

am on the verge of a great breakthrough! Hey *māras*, come and get it!" Avoid this, because experience teaches us that this kind of excitement over hopes of great and swift results, rather than enhancing the practice, simply creates problems in our meditation.

The question of hope and anxiety is important in spiritual practice, especially when we enter into sustained and earnest meditative practice. Meditative quiescence is a prime example. The treatises of the great contemplatives describe in detail the benefits of this practice and how to cultivate it; upon its attainment, how readily one can develop clairvoyance and other psychic powers; and the tremendously wholesome qualities of consciousness that result—the physical and mental bliss, the serenity, the stability, and the transcendence of mundane experience. Tsongkhapa and others have described these benefits to kindle our incentive for practicing earnestly and with perseverance. What is likely to result, of course, is the hope of attaining meditative quiescence. Moreover, if we are dealing with a limited time span, as we all are, we naturally hope to attain it in a year, or three

months... "And then I can go on and develop bodhicitta in three months and realization of emptiness in another three months, and then tantra..."

Not that it is impossible, but beating this drum primes us for anxiety, especially when we bracket our hopes in terms of a

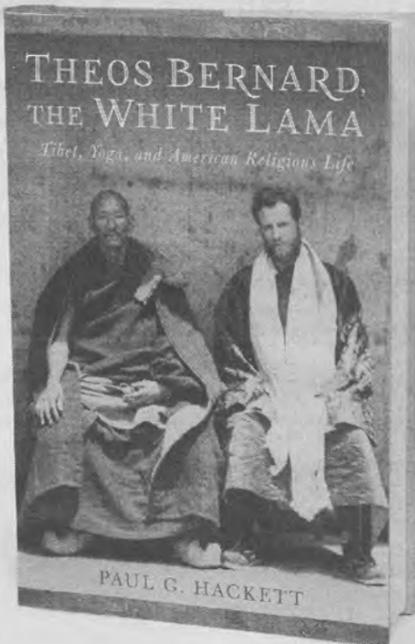
• There is a natural tendency, when our practice starts to go well, to get excited at the prospect of attaining wonderful results very quickly.

specific time, a specific place, and a specific technique. We set up a situation of subtle, internal panic as we wonder unconsciously, "Am I on schedule? Will I meet the deadline?" Whether or not we believe in external *māras*, we certainly have these *māras* of mental affliction within our own minds.

In the beginning stages of a practice, self-centeredness is a useful incentive. Instead of simply abandoning it, we gradually

(Continued on page 24)

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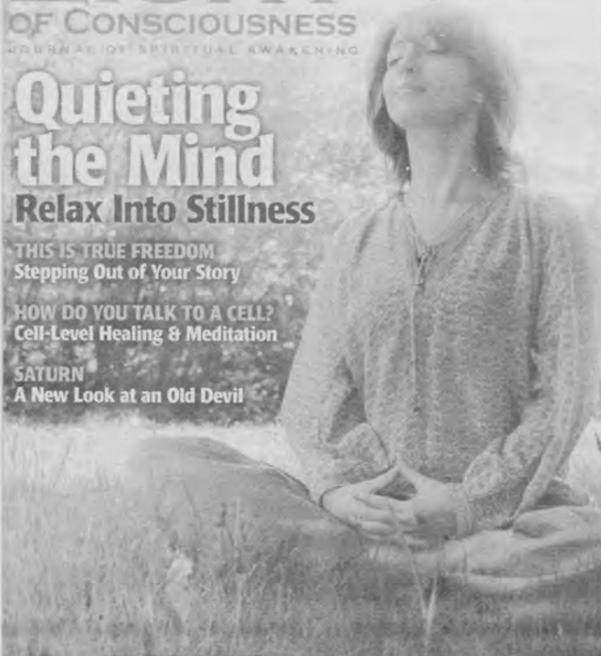
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PRAJNA: SHARP, ILLUMINATING, AND COMPASSIONATE INQUISITIVENESS

Continued from page 1

develop great compassion and all those buddha qualities!" Obviously something needs to be done about that, which is the job of prajña. It has this self-checking quality.

Whenever we go off the track and whenever the balloon of our ego-inflation becomes too big, prajña simply pops the balloon and brings us back to where we are.

We could say that prajña is a means to sober up, which is one reason why it is not so popular,

Whenever we go off the track and whenever the balloon of our ego-inflation becomes too big, prajña simply pops the balloon and brings us back to where we are.

because we usually enjoy being intoxicated by our ego trips in saṃsāra. Prajña cuts through all our attempts at taking credit for being a good Buddhist, being on the path, or having attained something. The prajñāpāramitā sūtras describe all kinds of situations on the path where bodhisattvas can get mired down.

At each turn the sūtras say, "You cannot really hang on to that either. No matter how good you think it is, no matter how great you think you are, no matter how fantastic an insight may be, let go and keep moving."

Prajña also includes the quality of compassion, but it is a somewhat merciless kind of compassion in that it cuts through wherever it is needed. It is not the type of "idiot compassion" that just wants us to feel better, but it cuts through what needs to be exposed or what we need to let go of.

In brief, prajña questions everything that we are, everything that we think, everything that we perceive, and everything that we value. Prajña is the ultimate

destroyer of our value systems, which is another reason why it is not so popular. Thus, prajña cuts not only through delusion, but also through any tricky attempts by our ego to take credit for being on the path of a bodhisattva or the like.

As the prajñāpāramitā sūtras never tire of emphasizing, any colorful fancies of personalized spiritual attainments must be seen through and recognized to be as groundless as everything else. This spotlight quality of prajña is symbolized by the



flames on the sword illuminating our blind spots.

In this way prajña functions like a stage spotlight, highlighting the main actor. In our personal dramas, the leading actor or actress is of course always "me," and then there are the supporting actors whom we call "others." Prajña serves to spot and highlight this main actor "me," but the problem here is that the main actor is the blind spot in the show. Of course, the main actor does not realize that (and mostly does not want to realize it either), but through prajña this actor "me" will become a little more self-conscious because the spotlight shines on him or her all the time. There is a sense of no escape. We can no longer hide from ourselves or pretend to be unaware of what is going on in our mind.

Generally ignorance is of two types. The passive type is not knowing something and then googling it, but there is also an active part to ignorance, which

means that we do not want to see or know, even if we could. In particular, we often do not want to know what is going on in our own mind or what is in its storehouse.

As someone recently said, "My mind is like a bad neighborhood, I usually avoid going there alone." That is our ignorance actively avoiding our own mind, avoiding other people, difficult situations, and so on. Prajña also functions as the direct antidote to these more active tendencies of our ignorance, which does not want us to look too closely at ourselves and what we do. In this sense, prajña entails both an illuminating quality and a sense of courage to face whatever is going on in our own mind and whatever is happening in any situation. Therefore, we need some courage to really hold the sword of prajña and wield it skillfully.

Often we think that knowledge or insight means to come up with all the right answers, but prajña is more like asking all the right questions. Often the question is the answer, or much better than any answer. Often one answer just produces ten new questions and trying to get all the right answers down may simply create more reference points in our mind and thus more rigidity and problems. We may think, "Now I understand this really well," but this often just means to expand the territory of our planet Ego because "I know," "I got it." We simply add one more item to our collection of things that we "know." That is why Zen talks about "Don't-know mind." Of course this does not mean to simply be stupid, but to let go of trying to own anything, let go of "our" knowledge, and let go of "our" achievements. If we really have certain insights and achievements, we will not lose them anyway, but if we hold on to them and become puffed up, they turn into a problem.

To let prajña unfold in a natural way means to give our basic inquisitiveness more space for its natural acute freshness and to start its own process of inquiry rather than following the beaten track. The teachings on prajñāpāramitā are a clear message not to restrict prajña to merely rearranging or expanding our web of dualistic categories. Thus, the prajñāpāramitā sūtras

EMPTINESS: The Natural State of the Mind

EMPTINESS IS NOT ABOUT SOME THING CALLED "EMPTINESS" THAT we have to realize, but it is about letting go of everything that prevents us from realizing what the true nature of our mind actually is. The nature of the mind is something extremely simple and extremely close. This is the problem because we do not like simple things. We always like sophisticated things, the more sophisticated the better. That is why we create all our preconceived ideas and reference points, our values and belief systems. Sooner or later we are lost and we do not even know our own mind anymore. The teachings on emptiness (and prajñāpāramitā as what realizes emptiness) are trying to make us come back to the natural state of our mind, without all the artificial constructs in it. We do not have to make up the nature of the mind or alter it in any way. The only thing to do is to deconstruct, or let go of our constructs, tearing down our mental sand castles and not clinging to them. ■



Photo by Jon F. micromacropajps.com

The only thing to do is to deconstruct, or let go of our constructs, tearing down our mental sand castles and not clinging to them.

say: If you think, "I cultivate prajña," "Prajña is this," or "It is for the sake of such and such," this may well be prajña, but it is not prajñāpāramitā.

Since prajñāpāramitā stands for directly encountering ultimate reality, it is the main highway to liberation and omniscience. Therefore, to be immersed in it is explained to be the supreme of all practices and realizations. This is why its qualities as well as its profound and far-reaching impact on our minds cannot be overestimated and are repeatedly praised in the scriptures. They declare that to rest for a single moment within prajñāpāramitā is of far greater merit than—and in fact includes—all other pāramitās, such as generosity.

The *Brahmaviśeṣacintipariprechā-*

sūtra declares:

- Not reflecting is generosity.
- Not abiding in any difference is ethics.
- Not making any distinctions is patience.
- Not adopting or rejecting anything is vigor.
- Not being attached is samādhi.
- Not conceptualizing is prajña.

Obviously, this is quite different from the usual explanations of what the six pāramitās are. Here they are presented in terms of their connection to prajñāpāramitā or how they manifest as prajñāpāramitā.

It is also stated that dwelling in prajñāpāramitā is far superior to any studies, reflections, or other meditations on the dharma, even if these are performed for many

(Continued on page 18)

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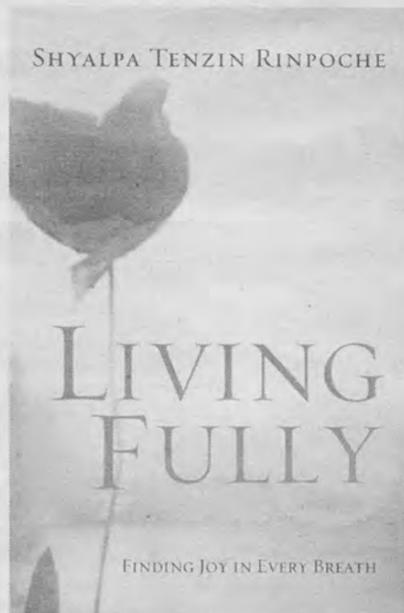
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Bhikshuni Sangha at Sravasti Abbey

by VEN. THUBTEN CHONYI

Incense perfumed the air, an offering for the 14,000 Buddha images that line the walls of the Great Hall. I stood with about 200 hundred other women and fifty men, all dressed in graceful dark robes, in impeccably straight rows. Ven. Jigme stood two people behind me, the only Caucasians in a sea of Chinese. Heads up and eyes lowered, we chanted the Chinese homage to Shakyamuni Buddha—*namo ben shi shi jia mou ni fo*—to the rhythmic tok of a wooden “fish,” all minds intent during Fo Guang Shan monastery’s full ordination program.

What were two English-speaking American nuns in the Tibetan tradition doing in a Chinese monastery in Taiwan, having no background in the language, culture, or even that particular form of Buddhist practice?

We joined the rigorous four-

week program to receive the 348 precepts of a bhikshuni, a fully ordained nun. “I have a very strong motivation to use this life to progress as far as I can on the Buddhist path,” Ven. Jigme explained. “For me, the monastic precepts are like a road map and a protector on the journey to awakening.”

Practically speaking, so many conditions are required to conduct a full ordination that it is rarely given in the U.S. Traveling to Taiwan was the next most expedient choice.

Four or more bhikshunis or bhikshus are required to perform many of the practices the Buddha established for a fully functional monastic sangha. With our ordination, it now became possible for Sravasti Abbey, our home monastery, to do these.

Bhikshuni Thubten Chodron is the founder of Sravasti Abbey. “To spread the entire Buddhist path,” Ven. Chodron explained,

“all three ‘baskets’ of teachings—Vinaya, Sutra, and Abhidharma—must be taught and practiced. In particular, the Buddha stated that the Dharma flourishes where the Vinaya—the monastic discipline—is a living tradition.” *Choosing Simplicity*, a commentary on the bhikshuni precepts by Taiwanese Master Ven. Wu Yin and edited by Ven. Chodron, is published by Snow Lion.

The Buddha taught the necessity of nurturing the “four-fold sangha”—male and female lay practitioners and fully ordained monks and nuns. “It’s not just the existence of individual practitioners that is important,” Ven. Chodron said. “A community of four or more fully ordained monastics is crucial for the flourishing of the Buddha’s doctrine.”

Buddhist monastic communities are rare enough in the U.S., especially those geared to Western students. Sravasti Abbey is even more unique in that full ordination for women is not available in the Tibetan tradition. As far as we can ascertain, the Abbey is the only complete community of bhikshunis practicing in the Tibetan tradition in the U.S., and there are only a few in the world.

Ten fully ordained senior nuns and ten equally qualified monks—or five each in outlying areas like the U.S.—are required



for the nuns’ ordination to be given. Possibly because of dangerous travel conditions, the bhikshuni lineage was not established in Tibet. However, the bhikshuni sangha arrived and thrived in

ordained, well educated, and carried responsibilities equal to the monks. A few of us Western nuns were interested in receiving full ordination in order to train our minds in this way.”

In 1986 she revealed her bhikshuni aspiration to His Holiness the Dalai Lama. “I’ll make prayers for you,” he affirmed. And so, with the blessings of her teacher, she traveled to Taiwan to take full ordination.

“I recently met with His Holiness,” Ven. Chodron said. “He was very pleased to hear that we have five bhikshunis ordained in the Dharmagupta Vinaya tradition.”

Historians say it takes 300 years for the Buddhadharma to take root in a new region. The first known American refuge ceremony took place in 1893, so we’re barely a third of the way there.

THUBTEN CHONYI began her Dharma study with Ven. Thubten Chodron at Dharma Friendship Foundation in Seattle in the mid-1990s. She received bhikshuni ordination in November 2011. ■



Above photo: Ven. Jigme and Ven. Chonyi at Fo Guang Shan monastery. Left: First sojourn together as fully ordained nuns at Sravasti Abbey.

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

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AN INTERVIEW WITH LAMA KUNSANG & LAMA PEMO

Continued from page 3

our heads with a much softer gesture, as if he knew that Westerners were not at all familiar with such a blessing!

One month later we returned to Tsurphu monastery with Bokar Rinpoche. We still clearly remember the joyful meeting be-

The Karmapa gave them the very special traditional blessing by putting his boot on their heads. We imitated the Tibetans and also knelt down. On seeing us two westerners in this position, he stopped in front of us and burst out laughing!

tween the Karmapa and Bokar Rinpoche, who had brought a big bag filled with toys that greatly amused the young Karmapa. He was particularly interested in a big plastic frog that he grasped jokingly, getting it to rebound on the table in front of him.

During our stay there we also went to the *lingkor*, to the hills above the monastery where the different Karmapas had meditated in caves. The blessing is still very strong there.

Does this book help the reader to better understand the principle of reincarnation and the tulku system?

LK: Mila Khyentse Rinpoche's brilliant introduction is a real

plus, as it adds many clarifications on subjects that were not explained in great detail in the book itself. He elucidates in a completely new way the process of reincarnation, the tulku system, and other points, such as the

invisible world of the Karmapas, their specific visions and powers, the different levels of consciousness, the three *kayas*, the functioning of emanations, etc. Many readers of the French version told us that the book greatly helped

them to understand reincarnation more clearly.

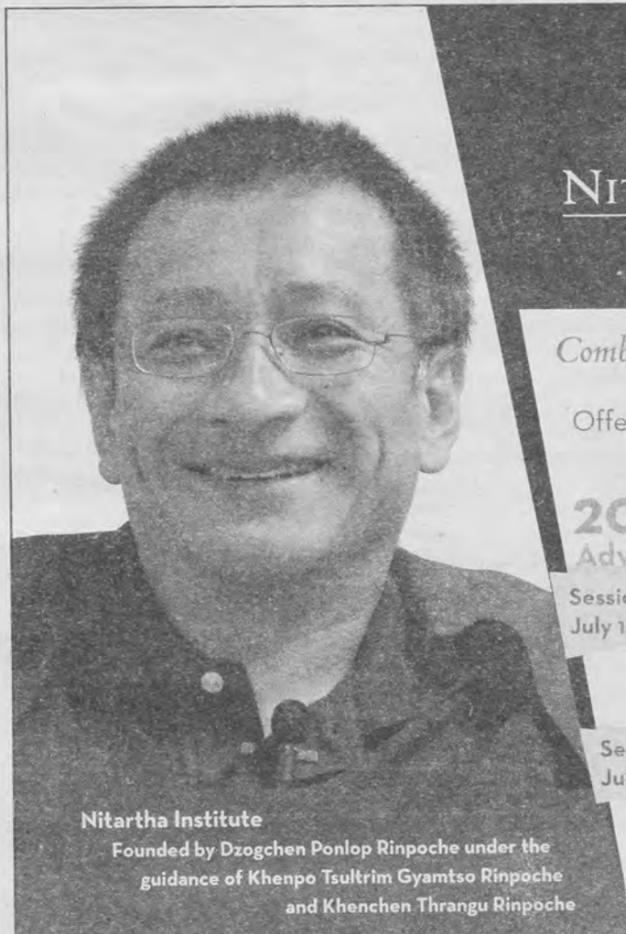
Why do great Tulkus such as the Karmapas still need such a strict education?

LP: For most people it is diffi-

cult to understand that great bodhisattvas such as the Karmapas still need such a long education and must train in meditation like ordinary practitioners.

As Mila Khyentse Rinpoche

(Continued on page 15)



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Teachings by
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May 26 - May 30 (9am - 12pm)

Khenchen Rinpoche teaches the famed, "Five-fold Path of Mahamudra" as taught by Gampopa and primarily transmitted through the Drigung Kagyu Lineage. These five aspects - bodhicitta, deity-yoga, guru-yoga, mahamudra and dedication - are "the Essence of the Tantric Teachings."

May 26 - May 30 (2pm - 5pm), May 31 (all day) & June 1 (2pm - 5pm)

Khenpo Tsultrim Tenzin teaches Shantideva's "Way of Bodhisattva." Considered one of the classics of Mahayana Buddhism, many great masters of Tibetan Buddhism such as the current Dalai Lama consider this guide to the bodhisattva's way of life as their chief source of inspiration.

June 1 (9am - 12pm)

Khenchen Rinpoche performs the Bodhisattva Vow Ceremony on all those who wish to generate this vow or reaffirm their commitment to this Vow.

Join us as we celebrate our
30th Anniversary Sunday, June 3rd!

June 2 (9am - 12pm)

A very special Milarepa Empowerment will be conferred by Khenchen Rinpoche. Receiving this empowerment authorizes one to practice the guru-yoga practice of Milarepa and to receive Milarepa's inspiration-blessings.

June 1 (2pm - 5pm), June 3 (9am - 12pm) & June 4 (all day)

Khenpo Tsultrim Tenzin will provide instructions on practicing a guru-yoga sadhana of Milarepa.

June 5 - June 9 (all day)

Drupon Thinley Ningpo gives detailed teachings and instructions on the third aspect of the "Fivefold-Path of Mahamudra," teaching the Four-Kayas Guru Yoga. In this practice, one meditates on the inseparability of the guru's mind with one's own mind, thus receiving the indispensable blessings required for mahamudra practice.

June 10 (10am - 12pm)

Lama Chopal and Tsok-offering.



Venerable Khenchen Konchog Gyaltshen Rinpoche



Khenpo Tsultrim Tenzin



Drupon Thinley Ningpo



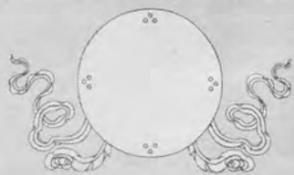
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AN INTERVIEW WITH LAMA KUNSANG & LAMA PEMO

Continued from page 14

says in his introduction, tenth ground bodhisattvas do not suffer any alteration of consciousness on entering the womb and can thus effortlessly remember most of their previous studies. They do not come back propelled by karmic forces; they decide to come back motivated by their wish to help beings. They only take up formal teaching, transmitted "from the mouth of the master to the ear of the disciple," as Tibetans say, to set an example for practitioners.

For them, a simple review of the path and its practices is sufficient. However, the longer the delay between rebirth and rediscovery, the greater the risk of loss. That is why elaborate systems of recognition rapidly developed in Tibet.

Why do many Karmapas die so young?

LK: As Mila Khyentse Rinpoche explains in his introduction, great Bodhisattvas can take upon themselves negative conditions and "lighten" in this way the karma accumulated by ordinary beings. They take upon themselves physical or mental pains and adverse

circumstances and give happiness in return.

It is not rare for a Karmapa to voluntarily contract illnesses such as smallpox and die. These acts of great compassion rapidly consume their vital energy, thus shortening their lives. However, in order to counteract this, they usually perform long life practices in retreat. Nonetheless, due to their tireless activity entirely oriented towards the benefit of beings, the Karmapas often die young. It is, however, not the sickness that they take upon themselves that affects them, but the erroneous vision of the

(Continued on page 16)

"If you want others
to be happy,
practice compassion.
If you want to be happy,
practice compassion."

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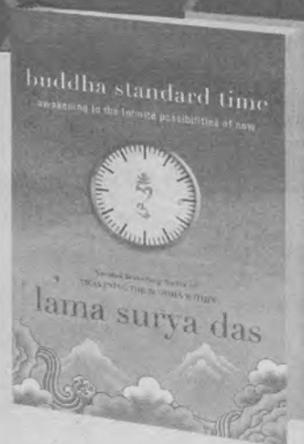


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AN INTERVIEW WITH LAMA KUNSANG & LAMA PEMO

Continued from page 15

unenlightened beings they help. What needs to be purified are not the illnesses and adverse circumstances, which are only the results of an erroneous vision of reality, but rather the very cause—ignorance—that permitted their emergence in the first place. When Bodhisattvas take upon themselves the troubles of beings, they take over their ignorance and purify it by transforming it into wisdom. It is precisely this purification process that consumes the energy of bodhisattvas and can shorten their lives.

What characterizes their passing away?

LP: When great Bodhisattvas die they usually sit in a meditation posture and enter the ultimate meditation, *tukdam*, that is considered their ultimate teaching and reveals the level of realization of the master. Although the vital functions no longer play their role, the body retains its suppleness and the region of the heart stays warm; the head does not drop and no typical decomposing

EMPOWERING THE BODY

Continued from page 7

with ego, to that of a spacious, light-filled being who fully embodies the pure qualities of love and compassion.

Keep in mind, during visualization practice, it is important for the tantric practitioner to recognize, experience, and emphasize an actual shift in the physical dimension. You can draw special attention to changes that are felt in your flesh, blood, skin, bones, and internal organs—in every cell in your body. At the same time, you can bring a little more awareness to your body's connection with a deity's specific qualities.

This type of subtle shift in the physical dimension is an important element of the practice. Your body image has so much to do with your normal sense of identity. It affects your confidence, your mood, and how you relate to yourself and to your environment. Once you have formed a specific image of your physical appearance—whether you see yourself as too fat, too thin, too tall, or too old—you become conditioned by that image, and the image may become an obstacle to your open awareness. When you are less conditioned by the

odor develops. On the contrary, it may happen that the followers smell a subtle perfume emanating from the body. After the crema-

tion rite of the first Karmapa, for example, his followers discovered his heart and his tongue (representing the 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 syl-

lables. Meteorological signs such as rainbows, particular cloud formations, etc. also occur when great Bodhisattvas pass away. ■

Lama Dawa Chhodak Rinpoche Vajra Armor Retreats

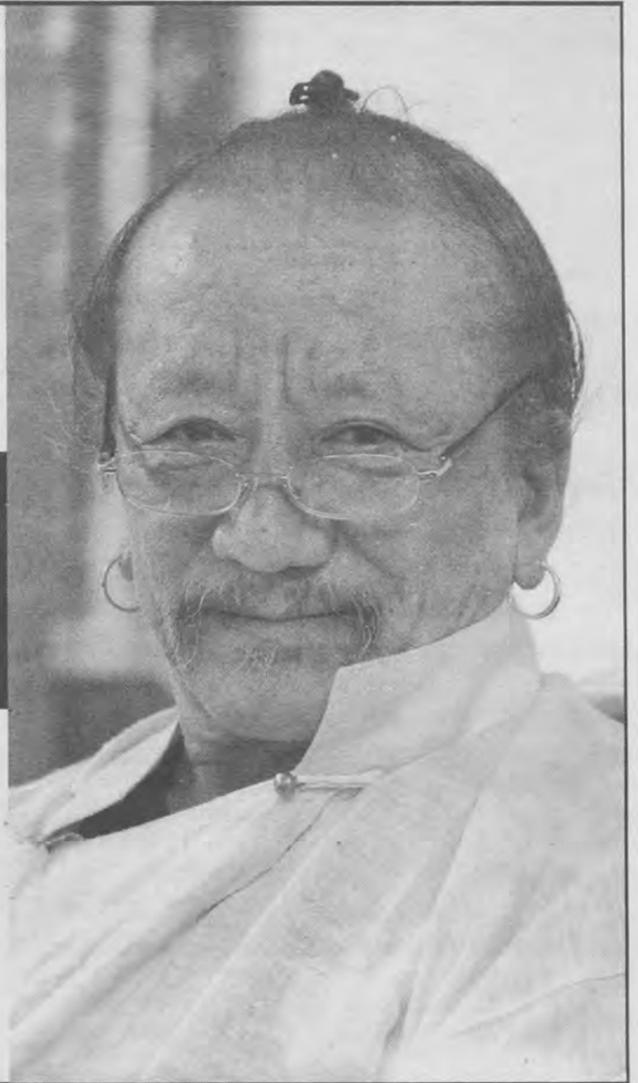
The Vajra Armor Mantra, called Dorje Go-Drab in Tibetan, is among the most powerful healing practices in Tantric Buddhism. Long held as a secret practice, the Vajra Armor Mantra has been used for over a millennium by tantric adepts and Tibetan physicians as an effective method for treating diseases, purifying negative energies, and protecting from misfortune.

Lama Dawa Rinpoche trained with his root guru, H. H. Dudjom Rinpoche, H.H. Dilgo Khyentse Rinpoche, and Kunzang Dorje Rinpoche. He received a traditional Buddhist education, earning the Acharya Degree from Sanskrit University in Varanasi, India. A renowned yogi and divination master, he has guided students throughout North America since 1989 and founded Saraswati Bhawan in 2007.

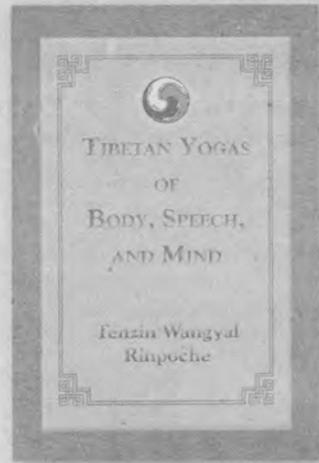
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physical or energetic aspects of the body and more by its mind aspect, you can connect more easily with your inner wisdom and with your more enlightened qualities. ■



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THE SIMPLE PATH: DEVOTION TO LIFE

Continued from page 1

Can we be in the present moment? Can we be in the present moment by simply diving into the river of breath or by simply listening to the sound of birds chirping outside? Can we be in the present moment by feeling the dance happening inside our chest, the pulse, the divine dance? Can we bring all of our attention, all of our focus, all of our heart into that pulse and discover reality and life itself?

Above photo by Tammy Winand,
<http://twinandphotography.blogspot.com/>

Life that is free from all of the tenets of our projections and ideas and preconceived notions, life without any barriers. That, perhaps, is like meeting the eternal Buddha. Then when we try to describe life, all we can say is that it is happening in this moment—intake, outbreath, space between thoughts, and sensations in our body.

Can we surrender to this present moment? Can we surrender to life that is already unfolding right now? Can we open our heart and instead of waiting and postponing, immediately, in this very moment, surrender all of our ideas of what life should be? Can we surrender the concept "my life" with total trust that life, this

mysterious and uncontrollable flow, this force, this existence, is indeed divine?

In that moment my life and your life dissolve. There is no separation between us and the

♦ **Can we open our heart and instead of waiting and postponing, immediately, in this very moment, surrender all of our ideas of what life should be?**

rest of the world. There are no more boundaries and limitations.

Then there is only love. There is only joy. This is the true sacred outlook.

Life is always speaking to us but we don't hear it. Life is always inviting us to an eternal feast of freedom and unconditional love. Life is always asking us to let go of all of our fear, all of our hatred, asking us to dissolve into life itself. Then life is sacred. Life is actually everything. This is very simple, but very hard to understand. That's why we may have to keep getting lost in spirituality for a while. So please, let's continue getting lost for a while or we can quit being lost and be free, once and for all. It's our choice. ■

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The Thin Veil

WHEN WE GO INSIDE, SHOCKINGLY WE ALWAYS DISCOVER that the very thing that is preventing us from recognizing the most beautiful truth is not really outside, it is inside. There turns out to be a veil that is very thin and transient. The human mind finds it difficult to just lose everything, to just drop everything, melting all of the contractions and all of the tensions and loving all of the expressions of reality; not caring about death, not caring about birth, not caring about all of the ideas about attaining and not attaining, and with an open heart embracing everyone.

This human mind has a very hard time; it has a desire to be rigid, contracted, and always lost in this vicious trap of analysis and ideas, with ambitious and arduous strategies and labor, including this spiritual labor. This is mind's addiction and this is actually the prime reason for all of our suffering.

If we can change our attitude a little bit, by simply turning our attention within, we actually don't have to give up any of our desires and aspirations. We don't have to give up our desire for God, we don't have to give up our aspiration for enlightenment; we don't even have to give up our devotion to the guru, because sometimes that is a very hard thing to give up. So let's not give it up. Do not give up any of this. We can go inside, just turn our attention inward, knowing that the guru is inside, Buddha is in-



"I" is a thought that runs deep in our consciousness, but it is just a thought, a mistaken thought.

side, Brahma is inside, the divinity is inside. And the moment we change our attention, the moment we change that attitude, then our spirituality changes. Our spirituality is no longer this journey on the conceptual desert where we never find the river that we are seeking, the river of love, the river of truth.

Then our journey becomes actually not a journey to somewhere but a journey to liberation that is already unfolding in this very moment. If you have devotion to the guru, do not give it up but remember that the guru is inside, not outside of yourself. In Tibetan there is a most beautiful phrase, rang rig don gyi la ma, which means that the ultimate guru is your pure awareness. When we turn our attention to what is holding us back, we find that nothing is holding us back except this really thin veil, just this thin veil. And if we look into that thin veil, we find out that the basis of it is actually this sense of "I am." But if we look into that "I," it is simply a thought. "I" is a thought that runs deep in our consciousness, but it is just a thought, a mistaken thought. It is a mistaken perception of who we are. That's pretty much it.

—Adapted from *The Magic of Awareness* ■

THE MAGIC OF AWARENESS

by Anam Thubten, edited by Sharon Roe

160 pp., paper. #MAAWAN \$16.95, OUR PRICE \$11.86

The paradox of awareness is very profound, and yet very simple. It can't be described because it has no objective qualities, and no limitation. Sometimes it comes naturally to the surface when we are fully in the present moment and no longer lost in thought or mental projections. Pure consciousness is neither high nor low, neither pleasant nor unpleasant, neither good nor bad. No matter where we are, no matter what we are doing, we always have an immediate access to that inner stillness. It can be experienced in an instant in all circumstances once we know how to pay attention to it. It is utterly peaceful and it is also insightful, so it sees through all illusions. Whenever there is a moment of being deluded, we can use that moment to practice settling in the very perfect sphere of the Buddha mind without trying to change anything. When we reside in that liberated mind, we find the very thing we have been seeking all along.

"His message is simple. Enlightenment can happen at any moment, in any place, to any one. One can "surrender" to the beauty of a flower, the happiness of greeting a friend, or the joy of sitting in a park and watching children play. This is a very serious Buddhist text, which is completely understandable and a joy to read."

—ANNA JEDRZEWSKI, *Retailing Insight*

ANAM THUBTEN grew up in Tibet and undertook Buddhist training in the Nyingma tradition at an early age. He has been teaching in the West since the 1990s and is the spiritual advisor and Dharma teacher for the Dharmata Foundation. He is the author of the best-selling book, *No Self, No Problem*.

The Magic of Awareness

ANAM THUBTEN

Do Ngak Kunphen Ling of Redding, CT and the Mahayana Sutra and Tantra Center of Howell, NJ are pleased to announce a Mahayana Buddhist teaching on the instructions known as the Mahamudra or Great Seal. Developed from the canonical sources of the Prajnaparamita Sutras and the Anuttarayoga Tantras, this system of practice was taught by

such great Indian masters as Saraha, Nagarjuna, Mahasukha Natha, Tilopa, Maitripa, and Naropa. The main instructions focus on techniques for meditating upon the mind in order to achieve one-pointed concentration and attain a realization of the mind's ultimate nature.



TEACHINGS ON THE MAHAMUDRA

August 11-19, 2012 New York City

The teachings will be given by the Tibetan Lama Gyume Khensur Lobsang Jampa Rinpoche based on the root text entitled *The Exalted Path of the Victorious Ones* (T: *rGyal ba'i gzhus lam*), which was written by the Panchen Lama Lobsang Chokyi Gyeltsen (1570–1662). The event will take place in New York City on nine consecutive days from August 11 to August 19, 2012 at the Jewel Heart Center, located at 260 West Broadway in the Tribeca section of Manhattan. Two classes will be held each day, with the morning session scheduled from 10 a.m. to 12 p.m. and the afternoon session from 2 p.m. to approximately 4:30 p.m.

Since the teaching will address only the non-Tantric elements of this body of instruction, there are no prerequisites or restrictions for attendance. However, due to the limited space of the teaching hall, pre-registration is required. Anyone who would like to attend should submit a request to receive free tickets for the entire nine-day event to panchenmahamudra@gmail.com. Tickets will be distributed on a first-come, first-served basis. Only persons who present their ticket at the door for each session will be permitted to attend the discourses.

Gyume Khensur Lobsang Jampa Rinpoche was born in Lhasa, Tibet in 1937. He studied at the Mey College of Sera Monastery and was awarded the title of Geshe Lharampa in 1986. Following this, he entered Gyume Tantric College. After holding several administrative positions there, he was appointed *khenpo*, or abbot, by His Holiness the Dalai Lama in 1996. In the U.S. he was a visiting resident Lama at the Guhyasamaja Center of Washington, DC for five years. Gyume Khensur Rinpoche currently resides in Redding, CT at Do Ngak Kunphen Ling, where he continues to teach all levels of Buddhist doctrine and meditation practice.

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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 and Harmonious Breathing ~ Fabio Andrico
Sept. 13-18	Dharma for the Sake of Life on Earth ~ Joanna Macy
Sept. 13-19	Kapala Training Level II ~ Lama Tsultrim
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PRAJNA: SHARP, ILLUMINATING, AND COMPASSIONATE INQUISITIVENESS

Continued from page 11

eons. It is also the supreme way of making offerings, taking refuge in the three jewels, generating bodhicitta, and purifying all negativities. Both the sūtras and their commentaries describe many signs that indicate increasing familiarity and ease with prajñāpāramitā. In brief, we are able to see much more clearly in any given situation and to deal more carefully and compassionately with both ourselves and with others. We mindfully engage in virtuous actions, afflictions become weaker, the dharma is practiced wholeheartedly, and distractions are relinquished. Clinging in general is reduced, particularly the attachment to this life.

On the positive side of prajñā destroying or undermining everything that we know, the whole point is to arrive at a state of mind in which we do not cling. Maybe just for a split second we do not really try to achieve anything or to avoid anything. At that point we do not think, "So what now?"

We need to look at that very state of mind in which we do not hold on to anything, in which we have no agenda at all, and then see what it is like. ■



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The Dalai Lama Wins 2012 Templeton Prize

Adapted from <http://www.templetonprize.org/currentwinner.html>

THE DALAI LAMA, the Tibetan Buddhist spiritual leader whose long-standing engagement with multiple dimensions of science and with people far beyond his own religious traditions has made him an incomparable global voice for universal ethics, nonviolence, and harmony among world religions, has won the 2012 Templeton Prize.

Valued at £1.1 million (about \$1.7 million or €1.3 million), the prize is the world's largest annual monetary award given to an individual and honors a living person who has made exceptional contributions to affirming life's spiritual dimension.

For decades, Tenzin Gyatso, 76, the 14th Dalai Lama has vigorously focused on the connections between the investigative traditions of science and Buddhism as a way to better understand and advance what both disciplines might offer the world. Specifically, he encourages serious scientific investigations of the power of compassion and its broad potential to address the world's fundamental problems—a theme at the core of his teachings and a cornerstone of his immense popularity.

Within that search, the "big questions" he raises—such as "Can compassion be trained or taught?"—reflect the deep interest of the founder of the Templeton Prize, the late Sir John Templeton, in seeking to bring scientific methods to the study of spiritual claims and thus foster the spiritual progress that the Prize has

recognized for the past 40 years.

The Prize will be presented to the Dalai Lama at a ceremony at St. Paul's Cathedral in London on the afternoon of Monday, May 14. A news conference with the 2012 Prize Laureate will precede the ceremony. Both events will be webcast live at www.templetonprize.org and to global media.

The announcement praised the Dalai Lama for his life's work in building bridges of trust in accord with the yearnings of countless millions of people around the globe who have been drawn by the charismatic icon's appeal to compassion and understanding for all.

"With an increasing reliance on technological advances to solve the world's problems, humanity also seeks the reassurance that only a spiritual quest can answer," said Dr. John M. Templeton, Jr., president and chairman of the John Templeton Foundation and son of the late Prize founder. "The Dalai Lama offers a universal voice of compassion underpinned by a love and respect for spiritually relevant scientific research that centers on every single human being."

In concert with his efforts to achieve peace for Tibet, the Dalai Lama's extensive travels have promoted cross-cultural understanding with other religions and with disciplines as varied as astrophysics, quantum mechanics, neurobiology, and behavioral science.

He often notes that the rigorous commitment of Buddhists to meditative investment and reflection similarly follows the strict

rules of investigation, proof and evidence required of science.

Among his most successful efforts is the Mind & Life Institute, co-founded in 1987 to create collaborative research between science and Buddhism. The Institute hosts conferences on subjects such as contemplative science, destructive and healing emotions, and consciousness and death. While initially beginning as quiet academic affairs, they have evolved into enormously popular public events.

In 2005, after a series of dialogues at Stanford University among the Dalai Lama, scientists in the fields of neuroscience, psychology, and medicine, and contemplative scholars, the university became the home of the Center for Compassion and Altruism Research and Education. The interdisciplinary discourse recognized that engagement between cognitive sciences and Buddhist contemplative traditions could contribute to understanding of the human mind and emotion. The center now supports and conducts rigorous scientific studies of compassion and altruistic behavior.

Many of these conferences have led to popular best sellers written or co-written by the Dalai Lama, including *The Art of Happiness* (1998), *The Universe in a Single Atom* (2005), and *The Dalai Lama at MIT* (2006). ■

Brief videos of the Dalai Lama discussing key issues can be viewed at:

<http://www.templetonprize.org/currentwinner.html>

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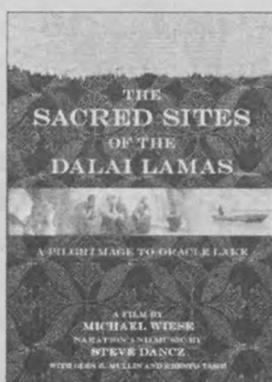
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Leader: Glenn studied in the Himalayas for twelve years under many of the greatest Tibetan lamas of all four major traditions. He has written over twenty-five books on Tibetan Buddhism, many of which focus on the lives and writings of the early Dalai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



Books by Glenn H. Mullin

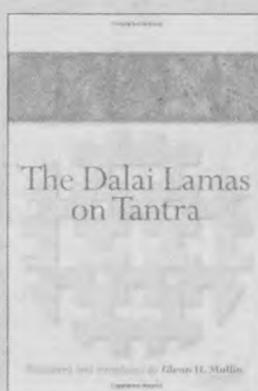
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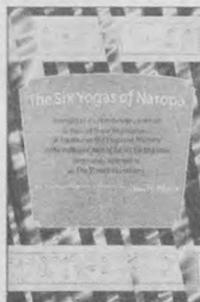


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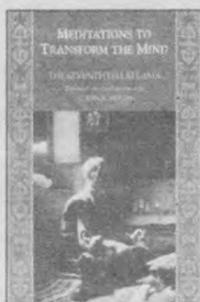
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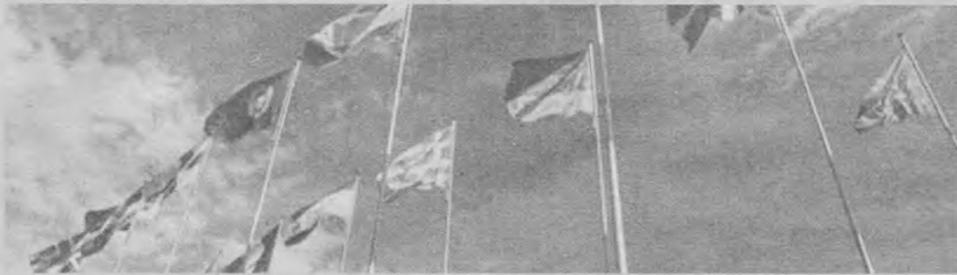
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Hell !!!

THE ATTITUDE TOWARD THE HELL realm differs between the theistic and nontheistic approaches, nonetheless. In the Buddhist tradition, hell is not regarded as a place of punishment for sins. Rather, it is regarded as a place or state of mind that we inhabit as a natural consequence of past aggression—we find ourselves there, but we were not relegated to it by an outside agency.

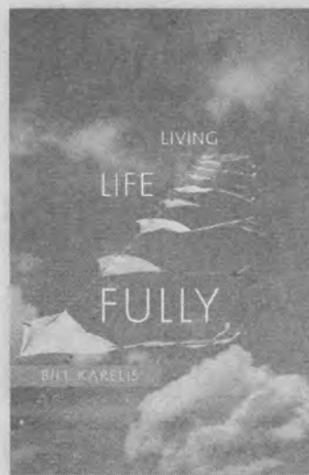
The hell realm, like the other five realms, is described both physically and psychologically. The hells are characterized by various horrific experiences, such as being trapped in fire coming from both sky and earth or being cut to pieces in a forest of thorns. I know individuals who have gone to a hell realm psychologically for different periods of time. Mental institutions hold many such individuals, as do prisons. Obviously, hell is not limited to an after-death experience.

The hell realm is characterized by extreme aggression. As we



put out greater and greater levels of hostility, in turn we find ourselves immersed in aggression coming toward us from outside forces. Being paranoid, we find

In the Buddhist tradition, hell is not regarded as a place of punishment for sins. Rather, it is regarded as a place or state of mind that we inhabit as a natural consequence of past aggression.



enemies everywhere; angry, we discover others willing to fight us on the spot. Whether or not we actually locate our enemy, still the mind of hell projects that situation with no gap. If others try to help us, we feel they are insidiously undermining us, and we reject their help. There is no room for friends in hell.

—excerpted from *Living Life Fully* by Bill Karelis, 176 pp., paper, \$ 16.95, OUR PRICE \$11.86, Available in June ■

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MEDITATION: THE PAY-OFF
Continued from page 9

strain it out. As Sāntideva says in his *Guide to a Bodhisattva's Way of Life*, if you don't think of developing bodhicitta for your own sake, how can you ever aspire to develop it for others? And his first chapter is devoted exclusively to the benefits of developing bodhicitta. Whether the practice is Mind Training, meditative quiescence, bodhicitta, or the realization of emptiness, an awareness of the benefits as well as the potential problems and their antidotes provides us with a clear understanding of how to engage correctly in the practice. The results will come from correct practice done with earnestness, a proper level of intensity, and continuity over a long period of time. They will not come faster by anticipating or longing for them.

The commentary speaks of devas, gods like those of the Hindu or Greek pantheons. Many accounts suggest that these nonhuman beings can be rather fickle. If you honor and worship them, they may help you. If you don't, they may turn around and injure you, in which case the god descends to a devil, an inflictor of harm.

What does it really mean for the divine to descend to the diabolical? The point of the Mind Training is to subdue our own mind: to gradually vanquish self-grasping and the mental afflictions that arise from it. No matter how intensely, earnestly, and diligently we practice, we may still inflate ourselves with a sense

of superiority, using our spiritual practice as an unfortunate source of conceit. This distortion of the practice is the descent from a deva to a demon, from a god to

a devil.

The commentary offers a wonderful analogy here. You are standing guard, vigilant at the front door of your house, while a

thief climbs in the back window and robs you blind. As diligent as your efforts are, they are working against you, simply because your attitude towards the practice is

misconstrued. The profundity of any practice is a function not only of the technique but also of the practitioner. A human being can-
(Continued on page 25)

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MEDITATION: THE PAY-OFF

Continued from page 24

not be fundamentally superficial, because the Buddha nature we each have is an utterly pure and divine essence; but a person who is trite and dilettantish in terms of conscious behavior can trivialize an ostensibly profound practice. The corollary is also true, that a profound person cannot practice superficially.

On hearing teachings that are said to be rare and secret and only for the most advanced practitioners, we may feel that we have managed to slip through the door of an elite club. We can fool ourselves that the visualization or mantra or whatever practice we have learned is extremely profound; but that may not be true for us right now. Sometimes the most profound thing we can do is to meditate simply on the continuity of consciousness from lifetime to lifetime, the fact that different sequential lives are related by our actions, and that right now we are creating our future even as we experience the results of our past actions. Something as straightforward as this is a profound practice when contemplated by a profound mind. But even the most advanced tantric techniques are not profound if we come to them with a superficial mind.

Why do we engage in any spiritual practice? The answer that Buddhism emphasizes is our own vulnerability to suffering, whether blatant or as an undercurrent of anxiety. If we are deeply aware that we need help and recognize that without Dharma our minds are dysfunctionally creating mis-

ery, it becomes ridiculous to hold a supercilious attitude. It is hard to be pompous when the reason for practicing is a desire to be

free of our own mental distortions. The Four Noble Truths—the existence of suffering, the source of suffering, freedom from

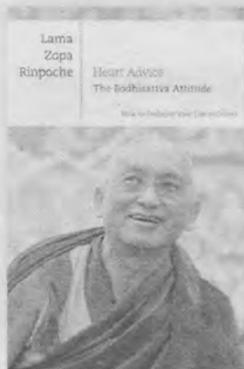
suffering and its source, and the means of achieving such freedom—are very sobering in this regard. ■

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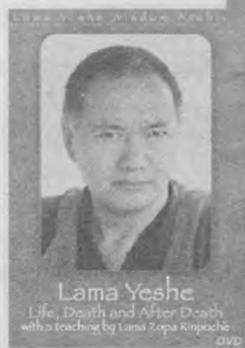


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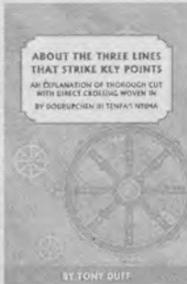
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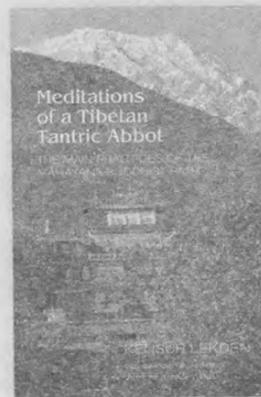
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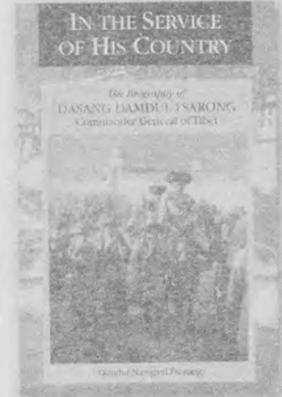
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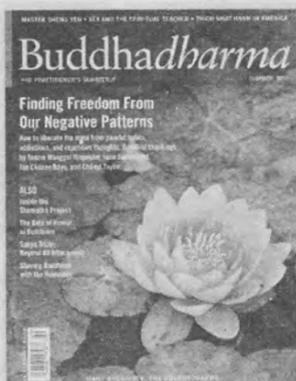
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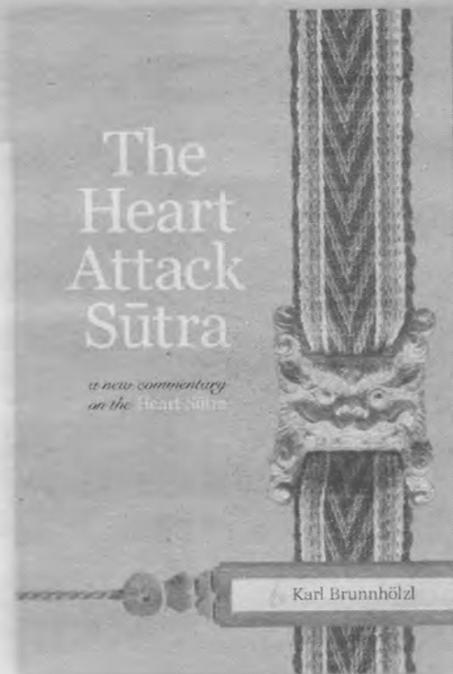
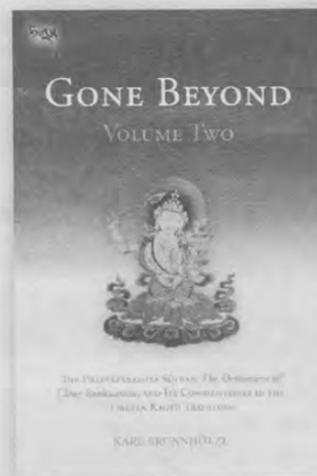
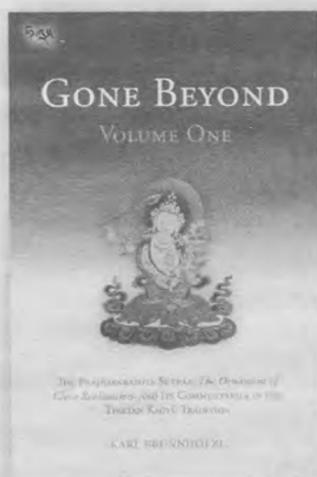
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KARL BRUNNHÖLZL was trained as a physician and presently works as a Tibetan translator and Buddhist teacher. He studied Tibetology, Buddhology, and Sanskrit at Hamburg University and Tibetan language and Buddhist philosophy and practice the Marpa Institute for Translators in Kathmandu. Currently he works as a translator and interpreter for the Tsadra Foundation, Nalandabodhi, and the Nitartha Institute. In 2009 he was appointed as the first Western khenpo (abbot in the Kagyu and Nyingma lineages) by Dzogchen Ponlop Rinpoche.

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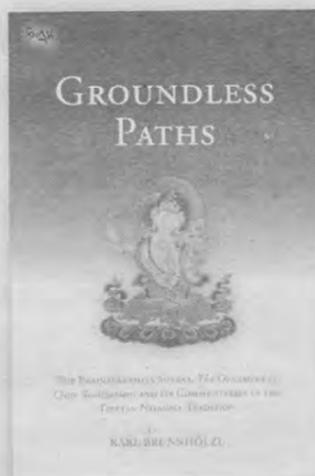
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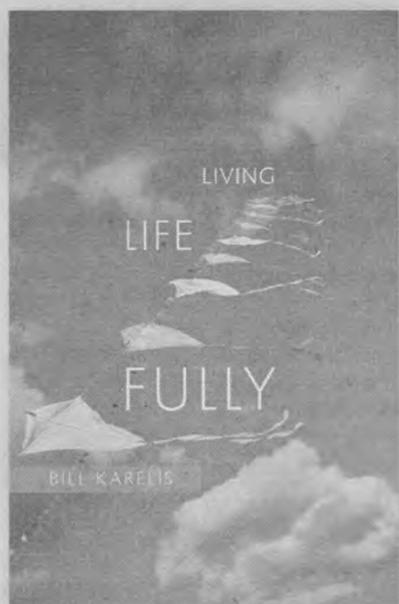
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LAMA KUNSANG and LAMA PEMO (Olivier and Lydia Brunet) completed the traditional three-year retreat under the guidance of the first Kalu Rinpoche and Bokar Rinpoche. They then spent five years in a monastery in the Himalayas, working as part of Kalu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

MARIE AUBÈLE, a student of Tibetan Buddhism for many years, is a French writer and editor.



LIVING LIFE FULLY

by Bill Karelis

176 pp., paper. #LILIFU \$16.95, OUR PRICE \$11.86

Available June 2012

We are all imprisoned by our own projections of mind, and we all have the power to free ourselves. To gain this freedom, we must do three things. We need to know that we are imprisoned; we need to investigate how we entrap ourselves; and we need to discover how to overcome our habitual patterns. We all possess the means to live a rich, full, and good existence if we develop a kind and disciplined relationship with ourselves.

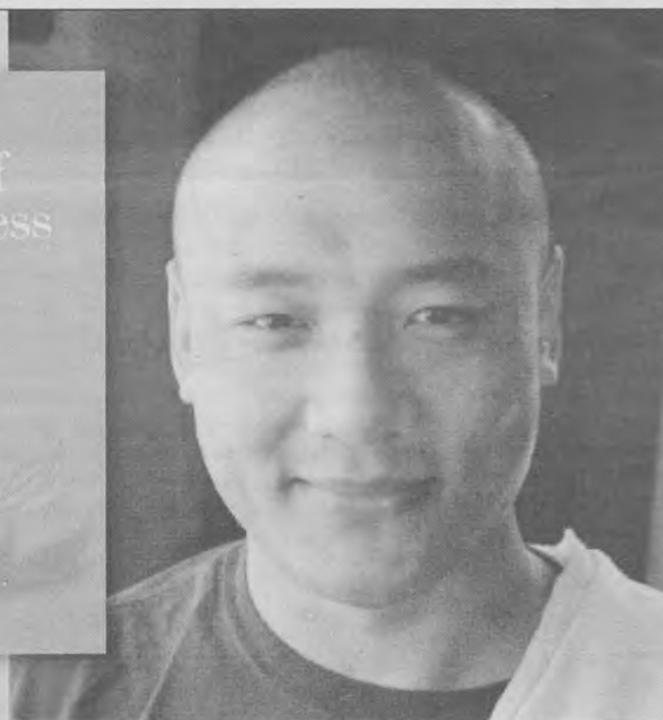
The path to a healthy relationship with ourselves is supported by meditation, but meditation doesn't have to be heavy or ambitious. We don't have to cultivate the self-image of being "spiritual" people. It is better to be ordinary, to avoid the fancy labels, and to have some kind of perspective about the journey. The point is not to make ourselves into better or different people, but just to become comfortable with living in our skin. It is in learning how we harm ourselves and others that we become able to give up doing so. Cultivating decency and gentleness is always possible. And doing so makes a genuine life.

BILL KARELIS teaches meditation and conducts intensive programs and retreats in the U.S., Europe, the Middle East, and South Africa. He lives in Boulder, Colorado.



The Magic of Awareness

ANAM THUBTEN



THE MAGIC OF AWARENESS

by Anam Thubten, edited by Sharon Roe

160 pp., paper. #MAAWAN \$16.95, OUR PRICE \$11.86

The paradox of awareness is very profound, and yet very simple. It can't be described because it has no objective qualities, and no limitation. Sometimes it comes naturally to the surface when we are fully in the present moment and no longer lost in thought or mental projections. Pure consciousness is neither high nor low, neither pleasant nor unpleasant, neither good nor bad. No matter where we are, no matter what we are doing, we always have an immediate access to that inner stillness. It can be experienced in an instant in all circumstances once we know how to pay attention to it. It is utterly peaceful and it is also insightful, so it sees through all illusions. Whenever there is a moment of being deluded, we can use that moment to practice settling in the very perfect sphere of the Buddha mind without trying to change anything. When we reside in that liberated mind, we find the very thing we have been seeking all along.

ANAM THUBTEN grew up in Tibet and undertook Buddhist training in the Nyingma tradition at an early age. He has been teaching in the West since the 1990s and is the spiritual advisor and Dharma teacher for the Dharmata Foundation. He is the author of the best-selling book, *No Self, No Problem*.

"His message is simple. Enlightenment can happen at any moment, in any place, to any one. One can "surrender" to the beauty of a flower, the happiness of greeting a friend, or the joy of sitting in a park and watching children play. This is a very serious Buddhist text, which is completely understandable and a joy to read."

—ANNA JEDRZEWSKI, *Retailing Insight*

POINTING OUT THE DHARMAKAYA

Teachings on the Ninth Karmapa's Text

by Khenchen Thrangu Rinpoche
translated by Lama Yeshe Gyamtso
edited and annotated by Lama Tashi Namgyal
foreword by His Holiness the Dalai Lama

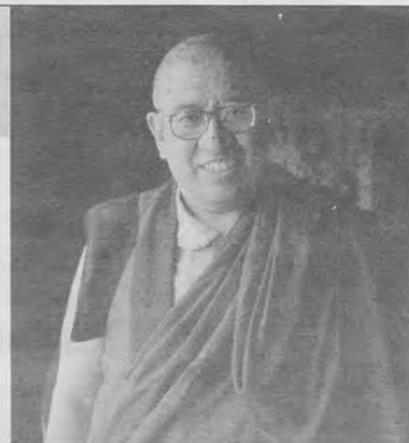
184 pp., paper. 2nd edition. #POOU2E \$19.95, OUR PRICE \$13.96

At the heart of successful Mahamudra practice is the ability to understand the nature of mind. The Ninth Karmapa, Wangchuk Dorje (1556-1603), was the acknowledged master of this approach. No more authoritative or useful instructions exist than in his three definitive texts on Mahamudra, of which this easy-to-use manual is the shortest and most practical. *Pointing Out the Dharmakaya* is an indispensable companion to *The Ocean of Definitive Meaning*, the most vast and detailed of the texts. An invaluable guide for Mahamudra practitioners on how to look at the mind, it is clearly laid out so that the instructions are easy to recall and put to use.

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, checking their experience, and refining and extending their insight, there is no more systematic or comprehensive approach than can be found in this extraordinary set of instructions.

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

—H.H. THE FOURTEENTH DALAI LAMA



"Khenchen Thrangu Rinpoche has a unique ability to bring forth the central issues of a text and make them available to contemporary audience."

—H.H. THE SEVENTEENTH GYALWA KARMAPA

THE SEVEN-POINT MIND TRAINING

A Tibetan Method for Cultivating Mind and Heart

by B. Alan Wallace
edited by Zara Houshmand

148 pp., paper. Third Edition. #SEPO2E \$16.95, OUR PRICE \$11.86

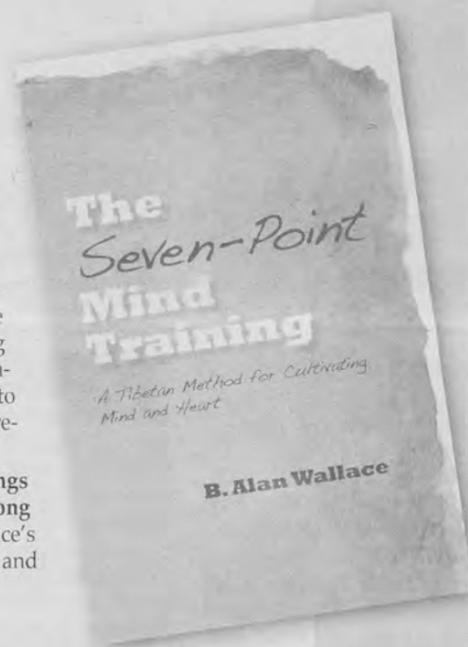
Available April 2012

The central focus of *The Seven-Point Mind Training* is the transformation from self-centered solitude to compassion for others. Mind training is designed to shift our attitudes so that our minds become pure wellsprings of joy instead of murky pools of problems, anxieties, fleeting pleasures, frustrations, hopes, and fears. It does not require that we withdraw into seclusion, but that we re-examine all of our relationships—to family, friends, enemies, and strangers—and gradually transform our responses to whatever life throws our way.

"The increasing popularity of the Lojong or Mind Training teachings in Western Buddhism would seem to indicate a growing maturity among practitioners. Therefore we welcome this new edition of Alan Wallace's teachings on the Seven-Point Mind Training wherein he presents a clear and insightful commentary on this precious root text by Geshe Chekawa."

—TENZIN PALMO, author of *Into the Heart of Life*

"The techniques advocated by Wallace have more immediacy than ever. This book, though rich in Tibetan wisdom, is written in a clear, concise, informative and entertaining manner for easy assimilation into the Western mindset." —ASHÉ JOURNAL OF EXPERIMENTAL SPIRITUALITY



"When chaos seems to surround you, this book steers you on a clear path filled with kindness and compassion. *The Seven-Point Mind Training* is one of my favorite texts."

—THUBTEN CHODRON

TIBETAN YOGAS OF BODY, SPEECH, AND MIND

by Tenzin Wangyal
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

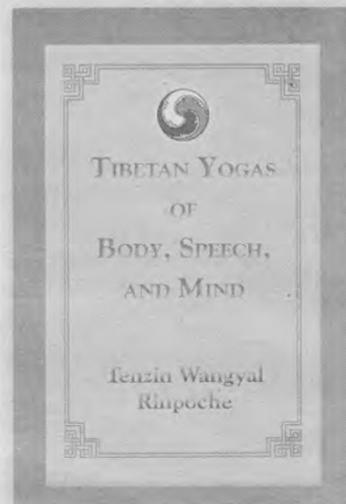
both beginners and experienced students. With practical and knowledgeable insight, the sources of the problems in our lives are revealed through practices that work with the body, speech, or mind, and with regular practice, we alter our self-image, experiencing a lighter, more joyful sense of being.

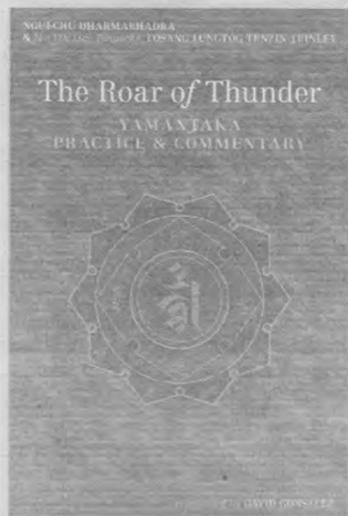
"In clear and lucid language, Tenzin Wangyal Rinpoche offers an amazingly rich array of traditional practices which, when practiced with a skilled teacher, can powerfully transform body, speech, and mind."

—JACK KORNFELD, author of *A Path with Heart*

"Traditional as well as innovative, this book—a complement to his other work, and also outstanding on its own—opens to supremely important narratives, descriptions, and exercises to introduce us most deeply to our own bodies."

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





THE ROAR OF THUNDER
Commentaries on the Two Stages of Glorious Vajrabhairava
 by Ngulchu Dharmabhadra and
 the Fifth Ling Rinpoche, Losang Lungtog Tenzin Trinley
 translated by David Gonzalez

336 pp., 8-page color insert, 8 line drawings, cloth.
 (Discounts do not apply to restricted texts.) #ROOFTH \$60.00

RESTRICTION: The material in this book is restricted. This book may be read only by those who have received a Highest Yoga Tantra empowerment. In order to practice this material, the best situation would be that one has received the empowerment of the Vajrabhairava Yamantaka together with the commentary and oral transmission.

The Roar of Thunder is a collection of texts related to the practice of Vajrabhairava Yamantaka. The first text in this collection is a commentary to the Thirteen Deity Vajrabhairava practice, composed by Ngulchu Dharmabhadra. The second is a commentary to the Solitary Hero practice and was composed by the Fifth Ling Rinpoche, Losang Lungtog Tenzin Trinley, while he was in a three-year Yamantaka retreat. The combination of these two texts gives the reader an unprecedented panoramic perspective on the entire spectrum of Vajrabhairava practice in both its Thirteen Deity and Solitary Hero aspects. Also included in this amazing volume is the extensive sadhana of the Solitary Hero composed by Kyabje Pabongkha that can be used as a reference to facilitate a more thorough understanding of the commentaries.



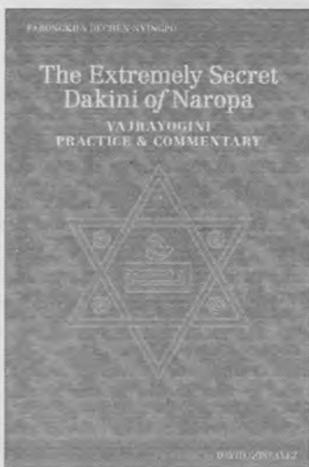
NGULCHU DHARMABHADRA (1772-1851), composed many important texts that are widely used to this day. He spent the last nine years of his life in retreat.

THE FIFTH LING RINPOCHE (1803-1902), LOSANG LUNGTOG TENZIN TRINLEY, composed this commentary while engaged in a three-year retreat of Yamantaka when he was twenty-five years of age. After his retreat, in 1895, he became a tutor to Thupten Gyatso, the Thirteenth Dalai Lama.

DAVID GONSALEZ has been practicing Buddhism for twenty years. He has completed many solitary retreats and has translated numerous sadhanas and texts.

RESTRICTED TEXTS

Please read descriptions and requirements on our website at <http://www.snowlionpub.com>



THE EXTREMELY SECRET DAKINI OF NAROPA: Vajrayogini Practice and Commentary

by Pabongkha Dechen Nyingpo
 translated by David Gonzalez

408 pp., 8 color images, 3 b&w illustrations.
 (Discounts do not apply to restricted texts.) #EXSEDA \$65.00

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

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

RESTRICTION: The material in this book is restricted. This book may be read only by those who have received a Highest Yoga Tantra empowerment. In order to practice this material, the best situation would be that one has received the empowerment of Vajrayogini in the Naro Kacho tradition together with the commentary and oral transmission. At the very least, one must have received the empowerment of Vajrayogini in the Naro Kacho tradition.



SOURCE OF SUPREME BLISS: Heruka Chakrasamvara Five Deity Practice and Commentary

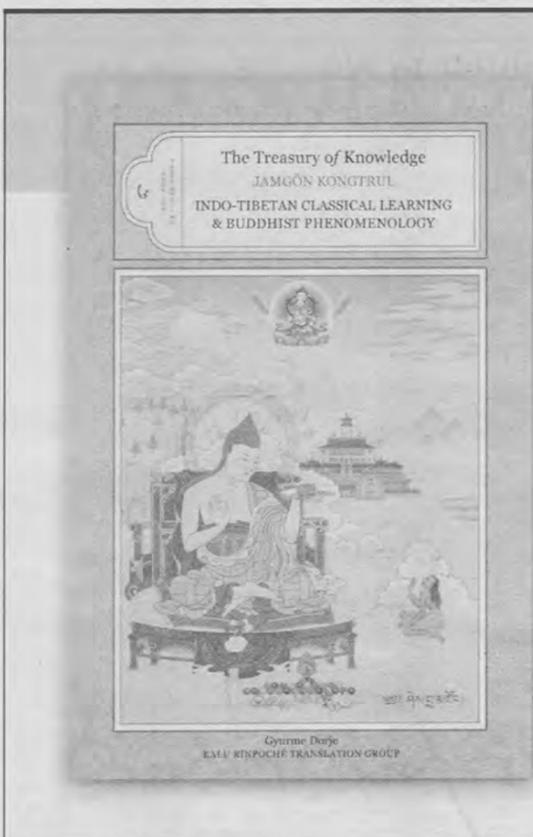
by Ngulchu Dharmabhadra and
 the First Panchen Lama, Losang Chokyi Gyaltzen
 translated by David Gonzalez

238 pp, cloth, 4 full-color plates, 3 b&w line drawings. (Discounts do not apply to restricted texts.) #SOSUBL \$50.00

Source of Supreme Bliss contains the first English translations of important commentaries on the Highest Yoga Tantra system of the Heruka Chakrasamvara Five Deity practice. Included is a lucid, practical, and deeply profound explanation of the generation stage by Ngulchu Dharmabhadra. This is followed by an extremely rare and profound commentary by the First Panchen Lama, Losang Chökyi Gyaltzen, on the completion stage. Also included is a commentary on how to perform a proper retreat of Chakrasamvara.

The latter half of the book comprises translations of the ritual texts associated with the commentaries. Everything needed to engage in the practice of Heruka Five Deity is included within the pages of this book, which will be indispensable for anyone who undertakes this practice and will provide rich and profound insights for those interested in Highest Yoga Tantra in general.

RESTRICTION: This book may be read only by those who have received a Highest Yoga Tantra empowerment. In order to practice this material, one must have received the complete empowerment into the Five Deity Mandala of Heruka Chakrasamvara of Mahasiddha Ghan-tapa, according to the lineage of Lama Tsongkhapa.



THE TREASURY OF KNOWLEDGE,
Book Six, Parts One and Two
Indo-Tibetan Classical Learning and Buddhist Phenomenology

by Jamgön Kongtrul Lodrö Tayé
 Trans. by Gyurme Dorje

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

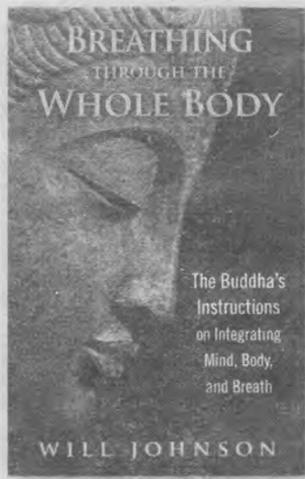
Available May 2012

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

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



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



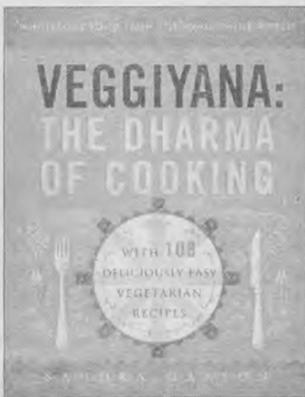
BREATHING THROUGH THE WHOLE BODY
The Buddha's Instructions on Integrating Mind, Body, and Breath

by Will Johnson
 6 pp., paper. #BRTHWH
 \$12.95, OUR PRICE \$7.77

"This book will be treasured as a brilliant revelation of the spiritual possibilities of our own human mind."
 —REGINALD RAY, PH.D.,

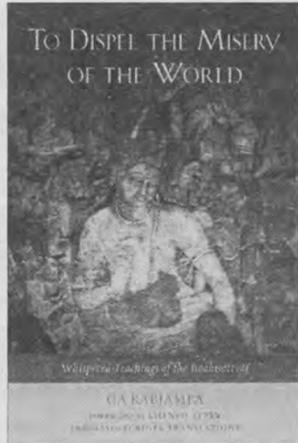
Will Johnson explains how stillness in meditation refers not to a rigid, frozen body but to a quality of mind, and he examines the Buddha's words: "As you breathe in, breathe in through the whole body; as you breathe out, breathe out through the whole body." This often overlooked teaching explores the Buddha's complete series of steps for deepening awareness of the breath, inviting natural, responsive movement back into posture and unifying the breath, body, and mind into a single shared phenomenon.

The flow of breath is affected by chronic tensions in the body and the mind, and Johnson explains that when breath starts flowing through more and more of the body, it becomes a direct agent of healing, massaging and melting areas of tension.



VEGGIYANA: The Dharma of Cooking, with 108 Deliciously Easy Vegetarian Recipes
 by Sandra Carson, illustrated by Michelle Antonisse. 360 pp., two-color throughout. #VEDHCO
 \$19.95, OUR PRICE \$11.97

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



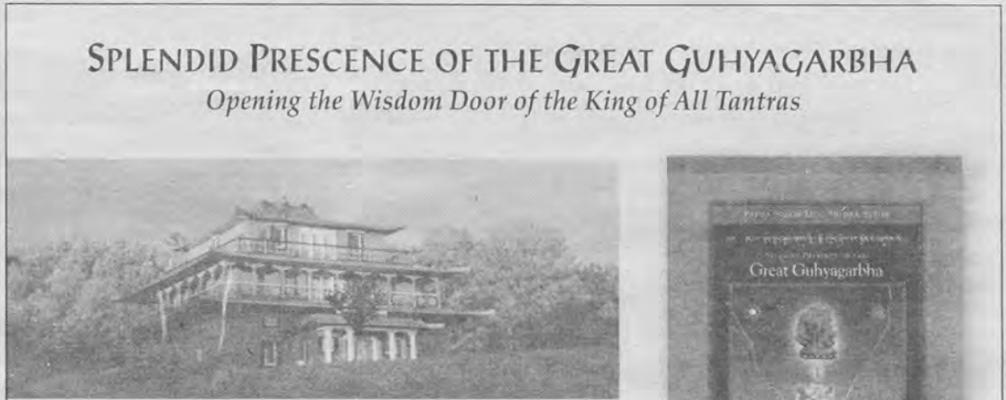
TO DISPEL THE MISERY OF THE WORLD: Whispered Teachings of the Bodhisattvas
 by Ga Rabjampa, foreword by Khenpo Appey, rans. by Rigpa Translations. 224 pp. #TODIMI
 \$16.95

This first publication from Rigpa Translations, a project of Sogyal Rinpoche, author of *The Tibetan Book of Living and Dying*, contains a wealth of advice for those wanting to become more fully human. When we are disconnected from others we flounder, but when we recognize the profound interdependence of all beings, we flourish and grow. In just a few pages of one-line instructions, the famous *Seven-Point Mind Training* provides direct and powerful advice for breaking through the chronic barriers that separate us, transforming adversity into opportunities for spiritual growth.



TIBETAN CALLIGRAPHY: How to Write the Alphabet and More
 by Sanje Elliott, foreword by Sarah Harding. 104 pp. #TICAHO
 \$14.95, OUR PRICE \$8.97

Tibetan Calligraphy explains how to capture the grace and elegance of Tibetan calligraphy with no prior knowledge or experience of either Tibetan language or calligraphy. The book includes many prayers, mantras, and seed syllables to copy. Perfect for practitioners, artists, and anyone interested in the Tibetan language.



SPLENDID PRESENCE OF THE GREAT GUHYAGARBHA
Opening the Wisdom Door of the King of All Tantras

by Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche
 edited by Andrew Cook, Pema Dragpa, Keith Endo, and Amanda Lewis of the Samye Translation Group
 654 pp., 39 b&w illustrations, cloth. #SPPRGR \$44.95,
 OUR PRICE \$26.97

The *Mula Guhyagarbha Tantra*, or *Root Tantra of the Secret Essence*, explains that buddhahood does not come from outside ourselves. We are not practicing to create something that is currently absent but will emerge at a later time—instead, we are simply discovering the true nature as it is. Therefore, the teachings describe ourselves, others, and the entire universe as originally inseparable from the spontaneously inherent divine mandala. Appearance, sound, and awareness are already pure from the beginning. They are in the enlightened status right now.

Along the course of history, many great masters and practitioners have achieved full realization by engaging in the *Secret Essence* teachings. Today we are connecting with this very same path by studying, contemplating, and meditating on the nugget essence of the Dharma through these instructions. We are finally discovering the profound and mysterious secret that has been hidden from us for such a long time: the guhya garbha, or secret essence, of the inherent nature of reality.



FREEDOM IN BONDAGE: The Life and Teachings of Adeu Rinpoche
 translated by Erik Pema Kunsang, compiled and edited by Marcia Binder Schmidt, foreword by Tsoknyi Rinpoche. 192 pp., paper.
 #FRBOLI \$18.95, OUR PRICE \$11.37

More than a prison memoir, *Freedom in Bondage* is infused with Adeu Rinpoche's equanimity and wisdom and demonstrates the remarkable way in which he imparted Buddhist teachings. His life story and profound observations present a compassionate face to the hardships he and so many others endured and triumphed over, inspiring a book that is rich in spiritual realization, pith instructions, and human dignity.

"Dilgo Khyentse Rinpoche had expressly ordered Adeu Rinpoche to take responsibility for the Drukpa Kagyu lineage, and Adeu Rinpoche transmitted everything at least three times; and now in Kham, Nepal, and India, the entire Drukpa Kagyu lineage passes through him. He was truly the main lineage holder of the Drukpa Kagyu of our time." —TSOKNYI RINPOCHE



THE BUDDHA WALKS INTO A BAR
...A Guide to Life for a New Generation

by Lodro Rinzler
 224 pp., paper. #BUWAIN \$14.95, OUR PRICE \$8.97

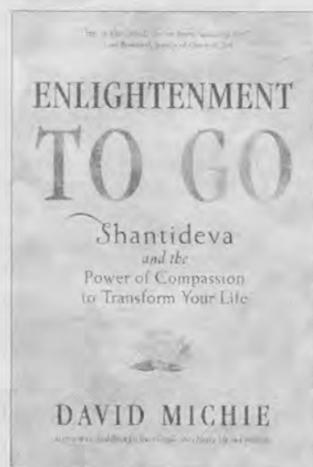
"A wise, practical, and down-to-earth presentation of the liberating teaching of Tibetan Buddhism. I highly recommend this book to everyone who is interested in transforming their lives and this world we live in. Read it, then start a revolution!"
 —NOAH LEVINE, author of *Dharma Punx* and *The Heart of the Revolution*

"A lively and engaging invitation to a new generation of seekers, offering them a needed opportunity to be themselves, to be real, and to be thoughtful about life, without taking the spiritual journey so damn seriously." —ETHAN NICHTERN, author of *Your Emotions Won't Save You* and *One City*

"Seriously fresh and freshly serious, this book is a terrific entry point for the young spiritual seeker." —SUMI LOUNTON, editor of *Blue Jean Buddha* and *The Buddha's Apprentices*

Someone who knows that everything is mind is able to use whatever appears as a resource.
 —MILAREPA

In the garden of gentle sanity may you be bombarded by coconuts of wakefulness.
 —CHOGYAM TRUNGPA

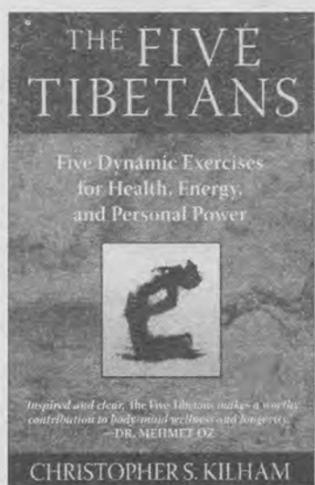


ENLIGHTENMENT TO GO: Shantideva and the Power of Compassion to Transform Your Life
by David Michie. 286 pp.
#ENTOGO \$17.95, **OUR PRICE \$10.77**

The Dalai Lama always recommends a classic text by the eighth-century Buddhist sage Shantideva as essential reading for those seeking life-changing psychological tools and transcendent wisdom. In *Enlightenment to Go*, David Michie provides a lively, accessible introduction to the "best of" Shantideva. With warmth, humor, and stories of his own experiences, Michie shows how modern psychological science confirms Shantideva's insights, and he explores its powerful antidotes to contemporary problems, including stress, anxiety, and depression. Whether you are a newcomer to Buddhism or a seasoned practitioner, dip into *Enlightenment to Go* to get a glimpse of a radiantly different reality right here in your busy life.

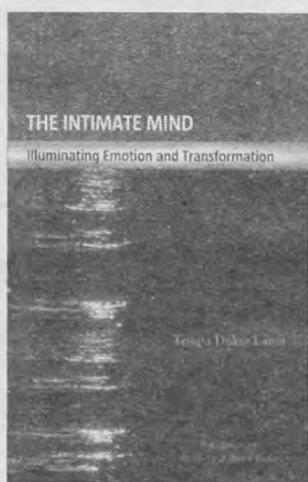
"Compassionate wisdom is brought alive. Practical and helpful."—TENZIN PALMO, author of *Into the Heart of Life*

"One of the 50 Best Spiritual Books of 2011!"—*SPIRITUALITY AND PRACTICE* magazine



THE FIVE TIBETANS: Five Dynamic Exercises for Health, Energy, and Personal Power
by Christopher S. Kilham. 96 pp., 18 b&w photos, paper. #FITI \$9.95, **OUR PRICE \$5.97**

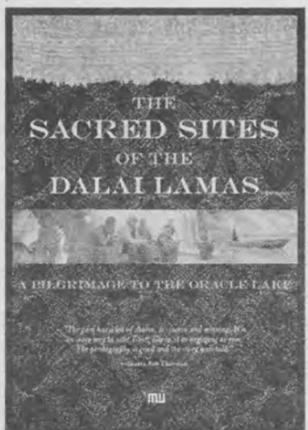
These five yogic exercises from the Himalayas known as the Five Tibetans take only a minimum of daily time and effort but dramatically increase physical strength, energy, suppleness and mental acuity. Regular practice of these postures relieves muscle tension and nervous stress, improves digestion, strengthens the cardiovascular system, and leads to deep relaxation and well-being. Enhances the energetic power of body and mind and provides a vehicle for enlivening the senses and harnessing energy.



THE INTIMATE MIND: Illuminating Emotion and Transformation
by Tempa Dukte Lama. foreword by H.H. 33rd Menri Trizin. 216 pp., paper. #INMIL \$18.95, **OUR PRICE \$11.37**

Our recognition of our potential to awaken is the basis of the spiritual practice according to Bon. Through this knowledge we have the choice to either remain as we are or to transform our mind and our life. This thought that turns the mind toward its essence is the aspiration of the Intimate Mind. It allows us to approach whatever we encounter with genuine feelings of love, compassion, and care; a capacity that is calm and poised which keeps us strong, stable, and clear, without fear, chaos, or judgment.

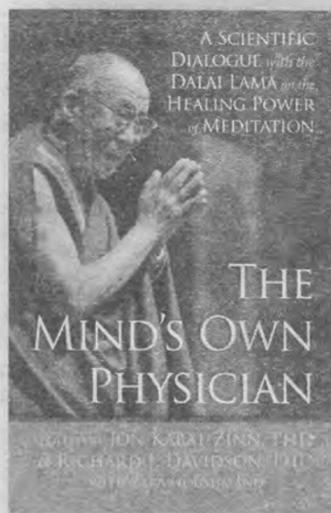
Tempa Dukte Lama helps us remember our potential of innate goodness. Based on this recognition, he offers teachings from the three Bon paths of Sutra, Tantra, and Dzogchen that will guide us on the path of transformation.



THE SACRED SITES OF THE DALAI LAMAS: A Pilgrimage to the Oracle Lake—DVD
by Michael Wiese, narrated by Steve Dancz. 76-min. DVD plus 40-min. of extra features. #DVSASI \$24.95, **OUR PRICE \$14.97**

This compelling, remarkable film really makes you feel like you're there—exploring caves where Buddhist masters achieved enlightenment, meditating in ancient monasteries where early Dalai Lamas and other masters meditated, and looking in the Oracle Lake, high in the mountains, where every Dalai Lama has had prophetic visions. Guides Glenn Mullin (author of over 25 books) and Bhutanese monk Khenpo Tashi make great guides for this journey.

Sacred sites include: Potala, Jokhang, Drepung, Nechung, Drak Yerpa Valley, caves of Songsten Campo, Jowo Atisha, and Guru Rinpoche, Samye Monastery, Lambhu Lagang, Ani Sanku Nunery, Tsongkhapa meditation cave, Tranduk, and Kangyur Stupa.



THE MIND'S OWN PHYSICIAN
A Scientific Dialogue with the Dalai Lama on the Healing Power of Meditation

edited by Jon Kabat-Zinn, PhD
and Richard J. Davidson, PhD
with Zara Houshmand

278 pp., cloth, 18 color photos, 12 b&w diagrams.
#MIOWPH \$24.95, **OUR PRICE \$14.97**

By inviting the Dalai Lama and leading researchers in medicine, psychology, and neuroscience to join in conversation, the Mind & Life Institute set the stage for a fascinating exploration of the healing potential of the human mind. *The Mind's Own Physician* presents in its entirety the thirteenth Mind and Life dialogue, a discussion addressing a range of vital questions concerning the science and clinical applications of meditation: How do meditative practices influence pain and human suffering? What role does the brain play in emotional well-being and health? To what extent can our minds actually influence physical disease? Are there important synergies here for transforming health care, and for understanding our own evolutionary limitations as a species?

Edited by world-renowned researchers Jon Kabat-Zinn and Richard J. Davidson, this book presents this remarkably dynamic interchange along with intriguing research findings that shed light on the nature of the mind, its capacity to refine itself through training, and its role in physical and emotional health.

"A fascinating conversation at the frontier of science and spirituality, medicine and meditation. Anyone who cares about wellbeing and health will find both news and wisdom here."

—DANIEL GOLEMAN, PhD, author of *The Brain and Emotional Intelligence*

MEDITATIONS OF A BUDDHIST SKEPTIC
A Manifesto for the Mind Sciences and Contemplative Practice

by B. Alan Wallace

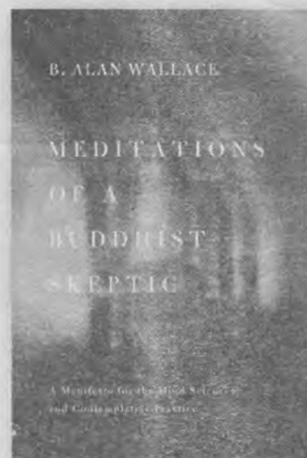
304 pp., hardbound. #MEBUSK \$27.95, **OUR PRICE \$16.77**

Renowned Buddhist philosopher B. Alan Wallace reasserts the power of *shamatha* and *vipashyana*, traditional Buddhist meditations, to clarify the mind's role in the natural world. Raising profound questions about human nature, free will, and experience versus dogma, Wallace challenges the claim that consciousness is nothing more than an emergent property of the brain with little relation to universal events. Rather, he maintains that the observer is essential to measuring quantum systems and that mental phenomena (however conceived) influence brain function and behavior.

Wallace embarks on a two-part mission: to restore human nature and to transcend it. He begins by explaining the value of skepticism in Buddhism and science and the difficulty of merging their experiential methods of inquiry. Yet Wallace also proves that Buddhist views on human nature and the possibility of free will liberate us from the metaphysical constraints of scientific materialism. He then explores the radical empiricism inspired by William James and applies it to Indian Buddhist philosophy's four schools and the Great Perfection school of Tibetan Buddhism.

"In his description of the tenets and practices of Buddhism, Wallace is a true master. His range and depth of knowledge is astounding and his linking of this knowledge to the practices and views of science is nearly unique."

—ARTHUR ZAJONC, professor of Physics, Amherst College, and author of *Catching the Light: The Entwined History of Light and Mind*



INEXHAUSTIBLE MIRACLES
The Ten Perfections on the Path of Compassionate Beings

by Tempa Dukte Lama
foreword by Roshi Joan Halifax

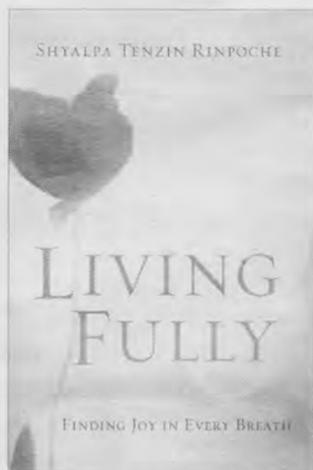
160 pp., paper. #INMITE \$16.95, **OUR PRICE \$10.17**

The Ten Perfections are the keys that open the door to inexhaustible miracles in our life. They are heart practices of compassionate beings through which we perfect our actions of body, speech, and mind. The Ten Perfections are manifestations of compassion in our living experience. As compassionate beings, we nurture our wholesome qualities through the causal Perfections. Once our practice bears fruit, the Perfections become a skillful means to help all beings. The qualities of the Ten Perfections and their expressions in our lives are infinite on the path to realizing our awakened nature.

"A valuable book, of great benefit for all readers."

—LATRI NYIMA DAKPA RINPOCHE,
author of *Opening the Door to Bon*



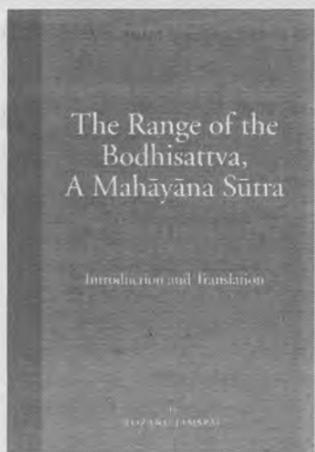


LIVING FULLY: Finding Joy in Every Breath

by Shyalpa Tenzin Rinpoche. 294 pp., hardbound. #LIFUFI \$19.95, **OUR PRICE \$11.97**

We all aspire to live fully and freely in the moment. In *Living Fully*, Shyalpa Tenzin Rinpoche reveals timeless wisdom that can help us fulfill this deepest aspiration. Each succinct teaching is a luminous jewel, an invaluable guide to actualizing our innate potential and breathing with joy and ease.

Today, with so many struggling with financial, relationship, and career challenges, *Living Fully: Finding Joy in Every Breath* is a timely prescription. Rinpoche offers the tools we need to experience genuine inner freedom, uncorrupted by endless craving for something better. Topics include beginning with a pure motivation, the preciousness of breath, healing oneself and others, the essence of meditation, and spontaneous fulfillment.



THE RANGE OF THE BODHISATTVA, A MAHAYANA SUTRA: The Teachings of the Nirgrantha Satyaka

introduction and translation by Lozang Jamspal, edited by Paul G. Hackett, under the auspices of the Treasury of the Buddhist Sciences Tengyur Translation Initiative. 312 pp., cloth. #RABOMA \$49.00, **OUR PRICE \$29.40**

This is a study and the first complete English translation of the Mahayana Sutra, the Bodhisattva-gocara, which presents one of the only Buddhist teachings extant on what might be called a "Buddhist theory of war." The main body of the text takes the form of a dialogue between King Candapradayota and the Nirgrantha sage, Satyaka, who is later revealed by Sakya-muni Buddha to be a bodhisattva of high attainment.

The introduction traces the ways in which the later Indian and Tibetan commentarial traditions have drawn on this sutra in order to expound upon key themes in Buddhist ethics, law, and state policy.



THE "NOW I KNOW" SERIES

"Sally Devorsine teaches English to the young reincarnation of a lama who was one of my own esteemed teachers, Dilgo Khyentse Rinpoche. She was inspired by the verses of Langri Thangpa to create these colourful storybooks, initially to entertain her young student. Later, she realised that they might provide a way to introduce some of the longstanding values that we Tibetans hold dear to children elsewhere in the world today."—THE DALAI LAMA



NOW I KNOW... That I Wouldn't Be Who I Think I Am, without Other People

by Sally Devorsine, endorsement by His Holiness the Dalai Lama 52 pp., paper, color illustrations throughout. #NOKNOT \$15.00, **OUR PRICE \$9.00**

Esme is an 8-year-old girl who doesn't try to please others. Living with her mother and baby sister, she skips school, throws tantrums, and asks to be left alone. Shortly after moving in, her grandmother weaves a tale for Esme, starting by asking her to imagine life without her Mother. Then she takes Esme on a journey through what it's like to have a baby, how she was born, and then to the contributions so many people have made to her life, that made her the person she is. This opens Esme's eyes to the interconnectedness of all life, and how others have contributed to her existence. With modern, Tibetan-influenced illustrations that will appeal to children from 7 to 17 (and adults, too!).

"By hurting others we will eventually, inevitably, also hurt ourselves. Therefore, the only way to live in happiness is to show everyone the same level of respect which we show ourselves."

—MATTHIEU RICARD, translator of *Guru Yoga* and *The Life of Shabkar*



NOW I KNOW... That It's Better to Face My Monsters

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"This story suggests that it may be better to face up to our problems and look them firmly in the eye, rather than ignore or repress them. By concealing our faults, we allow them to wield their power over us. Although it requires great strength, the more we look our problems in the face, the faster they will naturally recede."

—MATTHIEU RICARD



NOW I KNOW... That We All Have a Jewel Inside Us, Somewhere

by Sally Devorsine, endorsement by His Holiness the Dalai Lama 48 pp., paper, color illustrations throughout. #NOKNJE \$15.00, **OUR PRICE \$9.00**

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"In this story, we discover that instead of avoiding the people whom we see as difficult or unfriendly, we can instead recognize the great opportunity they offer us: the chance to develop patience, kindness and love, therefore enriching our own lives as well as theirs."—MATTHIEU RICARD



NOW I KNOW... That Silly Hopes and Fears Will Just Make Wrinkles on My Face

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In this story Megan befriends a shy new student named Hazel in class. Megan so successfully helps Hazel adapt that she finds herself left behind—or so she thinks. With the help of her wise teacher, she discovers how her own thoughts and expectations were separating her from those she cared about, and Megan comes to learn that she was not separate from them at all. In fact, she finds out how much she is appreciated! With modern, Tibetan-influenced illustrations that will appeal to children from 6 to 16 (and adults, too!).

"In this story, we are driven towards a recognition of how pointless and potentially destructive all our hopes and fears can be. In realizing this, we can then free ourselves from further suffering and allow ourselves to enjoy each moment of life as it comes, for what it is, with no expectations."—MATTHIEU RICARD

The "Now I Know" series is...based on the one-thousand year old eight verse mind training of Geshe Langri Thangpa, which has never before been translated for children, they delightfully combine ethics, wisdom and sense of humour.

The "Now I Know" collection is for both parents and kids offering different methods of finding happiness for self and others!

—GENTLE VOICE



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In this CD, Dechen Shak-Dagsay shares her wish and hope that the power of Tibetan mantras can help to transform people's lives. What makes these mantras special is that, even without knowing the meaning of the syllables, just hearing the sounds of these ancient, holy words is said to have a profound positive effect.

Swiss producer Helge van Dyk adds his unique signature and vision to this CD, creating a new and timeless essence that is infused with vibrance and joy. Tibetan prayers were written by Dagsay Rinpoche, and melodies for these mantras were composed and performed by Dechen Shak-Dagsay.



COMPASSION IN EMPTINESS

His Holiness the 14th Dalai Lama's Teachings at Radio City Music Hall 2010

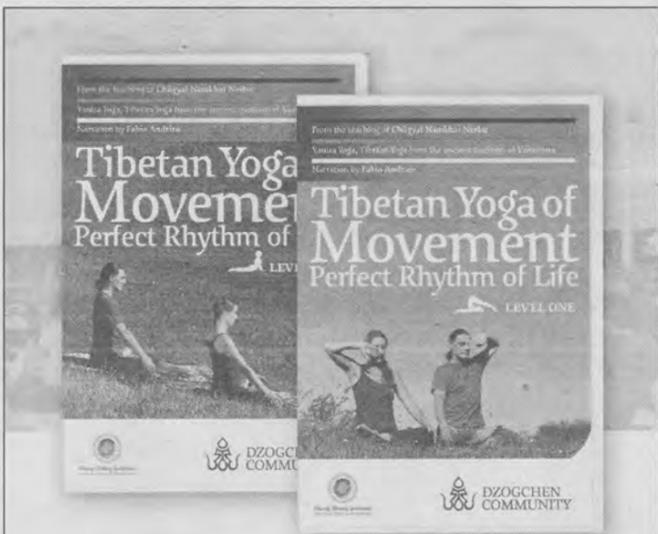
by His Holiness the 14th Dalai Lama

Special four-disc set features His Holiness's public talk and three full days of teachings. 835 min., color DVD. In English and Tibetan, with optional English subtitles. #COEMDV \$40.00, OUR PRICE \$24.00

Each year, His Holiness the Dalai Lama travels the world offering teachings and public talks to individuals from many different faiths and backgrounds. In May of 2010, His Holiness traveled to New York City to teach *A Commentary on Bodhichitta* by Nagarjuna and *A Guide to the Bodhisattva's Way of Life* by Shantideva. Following the teachings, His Holiness the Dalai Lama addressed a sold-out crowd at Radio City Music Hall with a public talk entitled "Awakening the Heart of Selflessness," followed by a question and answer session.

"It's extraordinary that we're able to share His Holiness the Dalai Lama's teachings and public talk with so many people. These teachings provide practical advice on how we can become better human beings. By developing patience, wisdom, and compassion, we can more effectively—more generously—help one another in making the world a better place."

—RICHARD GERE



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Medicine Buddha Mandala

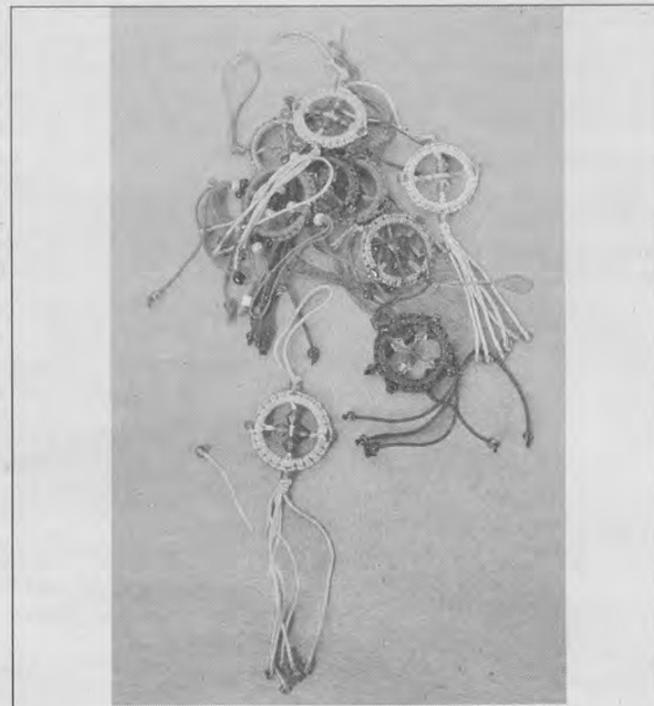


MANDALA OF MEDICINE BUDDHA BUDDHA CARD

by Andy Weber. 4" x 6" card.

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The Medicine Buddha (Tibetan: *Sangyae menlha kyil.khor*) or 'great king with radiance of a lapis jewel' is the embodiment of all the buddhas' healing qualities. Recitation of his mantra and of his name is said to bring release from suffering, protect from dangers and untimely death. The center of the mandala depicts the Vimalasutra which formed the basis for the four secret medical tantras still used in Tibetan medicine today. The eight inner petals depict symbols for the seven Medicine Buddhas and Buddha Shakyamuni. The sixteen middle petals depict the sixteen major bodhisattvas. The outer petals show the symbols for the ten guardians and twelve generals (*yaksas*). The mandala is surrounded by the mantra of the Medicine Buddha. Just viewing the mandala is regarded as a blessing and will leave lasting imprints of health and well-being on the mind.



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MANI MANTRA PRAYER FLAGS
Mini, #PRFLMA sale \$3.30
MANJUSHRI Prayer Flags,
#MANPRF sale \$6.00
MINI PRAYER FLAG Garlands,
-#PRFLS sale \$4.80
-#PRFLWI sale \$4.80
MINI PRAYER FLAGS
-Green Tara, #MIGRTA sale \$3.30
PADMASAMBHAVA Prayer
Flags, #PAPRFL sale \$6.00
PRAISE TO 21 TARAS PRAYER
FLAG, #PRFL21 sale \$4.80
PRAYER FLAG Banners,
-#PRFLGR sale \$16.80
-#PRFLHE sale \$16.80
TARA Prayer Flags,
#SETAPR sale \$6.00
TIBETAN NATIONAL FLAG
(large), #LATIFL sale \$21.00
TIBETAN NATIONAL FLAG
(medium), #METIFL sale \$7.20
TIBETAN NATIONAL FLAG
(small), #SMTIFL sale \$3.60
TIBETAN NATIONAL FLAG—
Extra Large, #TIFLEX sale \$18.00
WHITE TARA PRAYER FLAG,
#WHTAPR sale \$6.00
WINDHORSE PRAYER FLAGS,
#SEPRFL sale \$6.00
WORLD PEACE Prayer Flags,
#PRFLWO sale \$7.20

**RITUAL PRACTICE
ITEMS**

Altar Cloths

ALTAR CLOTHS,
-#ALCLDO sale \$24.59
-#ALCLET sale \$24.59
LARGE TIBETAN-STYLE TILDEN
Altar Cloth, #LATIL sale \$24.00
TIBETAN-STYLE TILDEN Altar
Cloth, #TITIL sale \$15.00

Bells & Dorjes

BELL AND DORJE SET
-#BEDO sale \$25.20
-#DABEDO sale \$144.00

Butter Lamps

BUTTER LAMP, #BULA sale \$12.00
COPPER BUTTER LAMP,
#COBULA sale \$13.80
SMALL BRASS BUTTER LAMP,
#SMBRBU sale \$4.80

Dingsha Bells

DINGSHA BELLS, plain
#DI sale \$12.00

DINGSHA BELLS—3" plain,
#DIBEAU sale \$18.00
DINGSHA BELLS—HUNG MAN-
TRA, #DIHUMA sale \$16.80
DINGSHA BELLS—TAM MAN-
TRA, #DITAMA sale \$16.80
DINGSHA CASE, #DICA sale \$6.00

Drums

CHOD DRUM, #CHDR sale \$114.00
DAMARU BANNER—Copy of
design used by Dudjom
Rinpoche, #DABADU sale \$15.60
DAMARU Hand Drum (wooden),
#DA sale \$12.00

Incense & Holders

AGAR 31 HERBAL INCENSE,
#BLAG sale \$3.60
BLESSING NATURAL TIBETAN
INCENSE
-#INFLA sale \$7.50
-#INFLSM sale \$2.70
-#INMELA sale \$7.50
-#INMESM sale \$2.70
CONE INCENSE SAMPLER,
#INCOMI sale \$10.19
DAKPA TAMDIN Ribo Sangtscheo
Incense—Dudjom Rinpoche,
#DATAIN sale \$4.20
HEALING INCENSE GIFT PACK,
#TAINGI sale \$9.00
INCENSER, #INCO sale \$17.97
KIRTI MONASTERY
TRADITIONAL INCENSE,
#INKIMO sale \$4.20
NAG CHAMPA INCENSE,
#NACHIN sale \$2.70
POTALA INCENSE,
#POIN sale \$4.00
SANDALWOOD INCENSE,
#SAIN sale \$5.40
SHAMBALA INCENSE,
#BL sale \$6.40
SNOW LION INCENSE BURNER,
#SNINBU sale \$5.97
TARA HEALING CONE INCENSE,
#TAHECO sale \$9.00
TARA HEALING INCENSE,
#TAIN sale \$4.00
VIVA MAINICHI-KOH INCENSE,
#VIMAIN sale \$9.00
ZAMBALA INCENSE,
#ZAINME sale \$5.40
ZONGCHOE KALACHAKRA
TRADITIONAL INCENSE,
#INKAZO sale \$3.60

Katas (Offering Scarves)

GOLDEN KATA with 8 Auspicious
Symbols, #KAGOHI sale \$11.97
OFFERING SCARVES (Katas)
-#FAUSSY sale \$10.80
-#KAEIAU sale \$4.20
-#PLOFSC sale \$3.00

Mala Counters & Bags

AVENTURINE HAND MALA—
Small, #AVHASM sale \$7.20
BLACK ONYX HAND MALA—
Small, #BLONSM sale \$7.20
CRYSTAL HAND MALA,
#CRSTWR sale \$12.00
GOLD PLATED MALA COUNTERS
WITH COLORED TASSELS,
#MAGOCO sale \$9.60
HIMALAYAN BAMBOO
CORAL HAND MALA,
#BACOWR sale \$14.40
JADE HAND MALA—Small,
#JAHASM sale \$7.20
MALA BAG, #MABA sale \$4.80
MOONSTONE HAND MALA—
Clear, #MOSTWR sale \$14.40
MOONSTONE HAND MALA—
White, #MOSTSM sale \$7.20
SANDALWOOD HAND MALA
Small, #RGSAS sale \$5.40
SANDALWOOD MALA
COUNTERS
-#RESACO sale \$8.40
-#RGSACO sale \$8.40
SANDALWOOD MALA Small,
#RGSASM sale \$9.00
SILK BAGS, #MABAHI sale \$10.19
SILVER MALA COUNTERS,
#LASICO sale \$27.00
SILVER MALA COUNTERS—
Phurba and Hook Knife,
#SICOPH sale \$27.00
SILVER MALA COUNTERS
WITH COLORED TASSELS,
#MACOSI sale \$11.20
TIGER EYE HAND MALA—
Small, #TIEYSM sale \$9.60
WHITE BONE MALA WITH
COUNTERS,
#WHBOMA sale \$9.00

Malas

AMETHYST FULL SIZE MALA,
#AMTHMA sale \$23.97
AMETHYST MALA, 6 MM,
#MAAM6M sale \$36.00
AVENTURINE HAND MALA,
#AVHAMA sale \$14.40
Black Onyx Hand Mala,
#ONHAMA sale \$15.60
BLACK ONYX MALA,
#BLONMA sale \$36.00
BONE MALA WITH TURQUOISE
& CORAL BEADS,
#BOTUMA sale \$18.00
Cobalt Blue Glass Mala,
#COMA sale \$18.00
Cobalt Blue Glass Pocket Mala,
#COHAMA sale \$9.00
FULL SIZE MALA OF BONE,
#MAIVBO sale \$16.80
FULL SIZE MALA OF DARK
BROWN BODHI SEED,
#MADABO sale \$36.00
FULL-SIZE MALA IN WHITE
CORAL, #MAWHCO sale \$70.80
HAND MALAS: Semi-precious
stones
-#HAMAAM sale \$11.97
-#HAMATI sale \$11.97
HAND MALA IN GARNET,
#MAGAWR sale \$20.40
HAND MALA IN JADE,
#MAJAWR sale \$20.40
HAND MALA IN LAPIS LAZULI,
#LALAWR sale \$18.00
HAND MALA IN WHITE CORAL,
#MAWHCW sale \$18.00
HAND MALA OF DARK
BROWN BODHI SEED,
#MADAHA sale \$10.80
HAND MALA OF TURQUOISE,
#MATUHA sale \$16.80
JADE HAND MALA,
#JAHAMA sale \$18.00
LAPIS LAZULI MALA,
6MM, #MALA6M sale \$50.40
LAPIS LAZULI MALA WITH
COLORFUL ACCENTS,
#LALAFU sale \$66.00
LOTUS SEED MALA,
#LOMA sale \$21.60
LOTUS SEED POCKET
MALA—Hand Mala,
#LOHAMA sale \$10.80
MOTHER OF PEARL MALA,
#MOPEMA sale \$28.80
PEARL MALA BEADS,
#MAFUPE sale \$43.20
RED GLASS MALA,
#REMA sale \$18.00
RED ROSEWOOD MALA,
#RESAMA sale \$8.40
REGULAR SANDALWOOD
MALA, #RGSAMA sale \$14.97
ROBLE WOOD MALA with tur-
quoise, #ROWOMA sale \$34.80
ROCK CRYSTAL MALA,
#CRMA sale \$48.00
ROSE QUARTZ MALA—Full Size,
#ROQUMA sale \$34.80
RUDRAKSHA RAWA MALA,
#RUFUMA sale \$12.00
SANDALWOOD HAND MALA,
#RGSASA sale \$7.20
SKULL MALA, SKULL BRACELET,
-#SKBR sale \$8.40
-#SKMALA sale \$19.20
TIGER EYE MALA—FULL SIZE,
#TIEMA sale \$48.00
TIGER'S EYE HAND MALA,
#TIEYHA sale \$21.00
YAK BONE MALA,
#YABOMA sale \$36.00

Mandala Plates

MANDALA PLATES,
-#MALACO sale \$36.00
-#MASMCO sale \$30.00
-#MASMSI sale \$87.00

Melongs

MELONGS
-large, #MEL sale \$12.00
-small, #MES sale \$7.20

Offering Bowls

COPPER OFFERING BOWLS SET
with Auspicious Symbols,
#COOFAU sale \$33.00
ENGRAVED SILVER OFFERING
BOWLS, #SIOFBO sale \$36.00

Other Ritual Items

GUIDED VISUALIZATION AND
HEALING MEDITATIONS,
#GUVIHE sale \$10.80
MANI MANTRA MASSAGE
STONE, #OMMAST sale \$7.20

TARA MANTRA PLAQUE IN
GOLD CERAMIC,
#TAMAMP sale \$8.40

Pecha Holders & Wraps

PECHA HOLDER: Silk Brocade
& Bamboo Text Cover,
#PEHOEX sale \$22.80
WOODEN PECHA HOLDERS,
-#PEHOL sale \$20.40
-#WOPEHS sale \$19.20

Prayer Wheels

GREEN TARA PRAYER WHEEL,
#PRWHGR sale \$15.00
LARGE HANGING PRAYER
WHEEL in Copper and Brass,
#PRWHXL sale \$468.00
LARGE TABLE TOP PRAYER
WHEEL in Brass and
Semi-Precious Stones,
#PWTT17 sale \$552.00
MANI MANTRA PRAYER WHEEL,
#PRWHWO sale \$15.00
PRAYER WHEEL—hand held,
#PRWHS sale \$17.97

Purbas

PURBAS
-5", #5PU sale \$7.20
-9" copper, #9PUC sale \$29.40

Singing Bowls & Chimes

BRASS SINGING BOWLS,
-#SIBO6 sale \$39.00
-#SIBO8 sale \$51.00
BRASS SINGING BOWLS:
Hammered, #SIBO10 sale \$120.00
DHARMACHAKRA WHEEL
OF DHARMA CHIMES,
#CHCHBL sale \$30.00
ENDLESS KNOT CHIME,
#CHENKN sale \$30.00
GREEN TARA SINGING BOWL
SET, #SIBGR4 sale \$42.00
MANJUSHRI SINGING BOWL
SET, #SIBMA4 sale \$42.00
MEDITATION BELL AND CUSH-
ION, #MEBECU sale \$33.00
SINGING BOWL CUSHIONS:
-Round, #SIBCR1 sale \$21.00
-#SIBCR6 sale \$11.39
-#SIBCR8 sale \$16.19
SINGING BOWLS,
#SIBOBS sale \$78.00
TIBETAN WALL MOUNTED
BRASS HANGER,
#TIHABR sale \$10.20
TWO GOLDEN FISH CHIME,
#CHLUFU sale \$20.40

Stupas

BRASS STUPA, #STBR sale \$36.00
STUPA, #STUPA4 sale \$24.00

**TEACHERS &
TEACHINGS**

Dilgo Khyentse Rinpoche

BRILLIANT MOON: Glimpses of
Dilgo Khyentse Rinpoche DVD,
#BRMODV sale \$14.97
THE SPIRIT OF TIBET, JOURNEY
TO ENLIGHTENMENT: The Life
and World of Dilgo Khyentse
Rinpoche, #SPTIDV sale \$17.97

Dzogchen Ponlop Rinpoche

ATISHA'S LAMP FOR THE PATH
TO ENLIGHTENMENT DVD,
#ATLADV sale \$84.00
THE BARDO TEACHINGS,
#BATEDV sale \$84.00
THE BODHICHARYAVATARA—
DVD, #BOCHDV sale \$43.20
COMPASSION WITHOUT LIMIT:
The Courageous Heart and
Lojong Practice—DVD,
COWIDV sale \$36.00
HEART TO HEART: A Program for
the LGBT Dharma Community
DVD, #HETOHE sale \$14.40
MAHAMUDRA: The Path of Sim-
plicity, #MAPADV sale \$36.00
MIND BEYOND DEATH DVD Set,
#MIBEDV sale \$36.00
PROGRESSIVE STAGES OF
MEDITATION ON EMPTINESS,
#PRSTDV sale \$28.80
SAMADHI: The Stages of
Meditation According to the
Sutra and Tantra Traditions,
#SASTDV sale \$66.00

THE SONG OF LODRO THAYE:

The Vajra Song of the First
Jamgon Kongtrul Rinpoche,
#SOLODV sale \$42.00
TEACHINGS ON LOJONG PRACTICE
(The Seven Points of Mind
Training), #TELOPR sale \$50.40
TEACHINGS ON TANTRA—DVD,
#TETADV sale \$72.00
THE UNION OF WISDOM AND
COMPASSION,
#UNWIDV sale \$28.80
VAJRASATTVA PRACTICE DVD,
#VAPRDV sale \$21.60
VAST HEART, PROFOUND MIND,
#VAHEDV sale \$48.00
WILD AWAKENING DVD Set,
#WIAWDV sale \$36.00

H.H. the Dalai Lama

A COMMENTARY ON THE AWAK-
ENING MIND BY
ARYA NAGARJUNA DVD,
#COAWDV sale \$42.00
COMPASSION: The Source
of Happiness DVD,
#COSODV sale \$11.97
EDUCATING WORLD CITIZENS
FOR THE 21st CENTURY: Educa-
tors, Scientists and Contempla-
tives Dialogue on Cultivating a
Healthy Mind, Brain and Heart
DVD Set, #EDWODV sale \$47.97
THE HEART OF WISDOM DVD,
#HEWIDV sale \$68.76
HIS HOLINESS THE DALAI LA-
MA'S VISIT TO WOODSTOCK
DVD, #DALADV sale \$19.96
IN PRAISE OF DEPENDENT
ORIGINATION,
#INPRDV sale \$23.97
MEDITATION: Teachings on
Shantideva's Guide to the
Bodhisattva's Way of Life,
#MEDV sale \$47.97
A PATH TO HAPPINESS: A Guide
to Living a Balanced Life DVD,
#PAHADV sale \$14.99
SUNRISE/SUNSET DVD,
#SUSUDV sale \$14.99
THREE KEY CHAPTERS OF
NAGARJUNA'S FUNDA-
MENTAL STANZAS ON THE
MIDDLE WAY DVD,
#THKECH sale \$25.20

H.H. the Karmapa

KARMAPA IN AMERICA 2008:
Wisdom of Enlightened Mind
-#KAAMD1 sale \$52.00
-#KAAMD2 sale \$20.00
-#KAAMD3 sale \$20.00
-#KAAMD4 sale \$20.00
KARMAPA IN AMERICA DVD,
#KAAMDV sale \$15.00
THE LION'S ROAR: The Classic
Portrait of the 16th Gyalwa Kar-
mapa DVD, #LIRODV sale \$14.97
PRAYERS AND MEDITATION OF
AVALOKITESHVARA,
The Great Compassionate One
DVD, #PRMEDV sale \$24.00
RECALLING A BUDDHA: Memo-
ries of the Sixteenth Karmapa
DVD, #REBUDV sale \$17.97
THE SEVEN-LINE GURU
RINPOCHE PRAYER DVD,
#SEGUDV sale \$14.97
THREE TEACHINGS BY KARMA-
PA DVD, #THTEDV sale \$19.96

Khenchen Thrangu Rinpoche

CHOGYAM TRUNGA
RINPOCHE'S A SYMPHONY OF
GREAT BLISS: An Experiential
Song of Luminous Mahamudra,
#CHTRDV sale \$36.00
THE FOUR DHARMS OF
GAMPOPA—DVD,
#FODHDV sale \$17.97
INTERMEDIATE STATES OF
MIND: Birth, Life, Death & After-
Death, #INSTMI sale \$78.00
JU MIPHAM'S SONG OF THE
DZOGCHEN VIEW DVD Set,
#JUMIDV sale \$48.00
MAHAMUDRA: Eliminating the
Darkness of Ignorance—CD,
#MAELCD sale \$54.60
THE TIBETAN BOOK OF THE
DEAD DVD
-#TIBODV sale \$14.97
THE UNION OF MAHAMUDRA
AND DZOGCHEN—DVD,
#UNMADV sale \$78.00

Khenpo Tsaltrim Gyamtso

DISTINGUISHING PHENOM-
ENA AND PURE BEING DVD,
#DIPHPU sale \$21.60

Lama Surya Das
NATURAL MEDITATION,
#NAMEDV sale \$11.97

Lama Wangdu Rinpoche
QUEEN OF GREAT BLISS TSOK
PUJA of Long-Chen Nying-Thig
DVD, #QUBRDV sale \$18.00

More Teachers...
AH HO YE: Pointing Out the Nature
of Mind, #AHHOYE sale \$17.99
CHOD: Practice Demonstration
DVD, #CHPRDE sale \$17.97
GURU YOGA: Teachings of
HH Penor Rinpoche DVD,
#GUYODV sale \$14.97
THE JOY OF LIVING DVD,
#JOLIDV sale \$9.00
LIFE OF YESHE TSOGYAL DVD
Set, #LIYETS sale \$20.97
MAHAMUDRA: Taming the
Monkey Mind DVD,
#MATAMO sale \$29.97
NYINGMAPA: Bodhgaya to
Tsopema DVD,
#NYBODV sale \$14.97
STAGES OF THE PATH CD &
DVD homestudy set,
#STPADV sale \$24.00
TEACHINGS ON MILAREPA
DVD, #TEMIDV sale \$21.99
TRIBUTE TO OUR MASTER:
KYABJE BOKAR RINPOCHE
DVD, #TROUDV sale \$19.20

Multi-Teacher Presentations
COMPASSION AND WISDOM: A
Guide to the Bodhisattva's Way
of Life video, #COWI sale \$13.20
DISCOVERING BUDDHISM,
#DIBUDV sale \$33.00
MESSAGE OF THE TIBETANS
DVD, #METIDV sale \$23.97
NGONDRO: Karma Kagyu
Preliminaries DVD,
#NGKADV sale \$14.97

Pema Chodron
GOOD MEDICINE DVD,
#GOMEDV sale \$23.97

Sangye Khadro
HOW TO MEDITATE DVD,
#HOMEDV sale \$60.16

Tai Situ Rinpoche
THE FOUR NOBLE TRUTHS AND
THE FOUR IMMEASURABLES
DVD, #FONDVD sale \$17.97
THE PROFOUND PATH OF
MAHAMUDRA DVD,
#PRPADV sale \$20.97
THE SIX PARAMITAS: Part 1 & 2
DVD, #SIPADV sale \$14.97

TIBETAN NOVELTIES

Bumper Stickers
BOYCOTT CHINESE GOODS bum-
per sticker, #BOCHGO sale \$1.00
COMMIT RANDOM ACTS OF
KINDNESS bumper sticker,
#CORAAC sale \$0.90
FREE TIBET bumper sticker,
#FRITIBU sale \$0.90
HATRED CAN ONLY BE
STILLED BY NON-HATRED,
#HACAON sale \$0.90
HONK IF YOU DON'T EXIST,
#HOIFYO sale \$1.08
I DESTROY MY ENEMIES WHEN
I MAKE THEM MY FRIENDS,
#IDEMY sale \$0.90
LIBERATION UPON SEEING bum-
per sticker, #LISEBU sale \$1.80
LIBERATION UPON SEEING
Clear Acetate Decal,
#LISEDE sale \$1.80
MY OTHER VEHICLE IS THE MA-
HAYANA, #MYOTVE sale \$0.90
YOU DON'T HAVE TO BELIEVE
EVERYTHING YOU THINK,
#YODOHA sale \$1.08

TIBETAN NOVELTIES

Fun Stuff
MAGNET—MEDICINE BUDDHA,
#MAMEBU sale \$1.77
MAGNETS 3", see the website
for details sale \$1.77
SHO: An Ancient Tibetan Dice
Game, #SHITIGA sale \$17.97
TIBETAN BUDDHIST
MANDALA JIGSAW PUZZLE,
#TIBUMA sale \$10.77

TIBETAN WHEEL OF LIFE
PUZZLE, #TIWHLI sale \$10.77
WHEEL AND DORJE ORNAMENT,
#ORWHDO sale \$1.80

**TIBETAN SACRED
CHANT**

Chenrezig Chants
MANTRAS OF THE SANSKRIT
CD, #MASACD sale \$9.60
TIBETAN INCANTATIONS: The
Meditative Sound of Buddhist
Chants, #NATICD sale \$10.80

**TIBETAN SACRED
CHANT**

Chod Chants
THE CHOD FEASTS,
#CHFECDD sale \$9.57
CHOD: The Bellowing Laugh
of the Dakini CD,
#CHNUCD sale \$10.80
CHOD: Dedicating the illusory
body to accumulate merit-bring-
ing quick results in the practice of
method & wisdom,
#CHKCD sale \$9.57

Dechen Shak-Dagsay

DEWA CHE: Universal Heal-
ing Power of Tibetan Mantras,
#DECHCD sale \$10.20
JEWEL: Joyful Heart through
Precious Tibetan Mantras,
#JEWECDD sale \$9.60
SPIRIT OF COMPASSION: The
Power of Tibetan Mantras—
Best of Dechen Shak-Dagsay CD,
#SPCOCD sale \$10.80

Manjushri Chants

CHANTS IN HONOR OF MAN-
JUSRI, #CHHOMA sale \$9.57

Medicine Buddha Chants

DANCE MEDITATION OF
MEDICINE BUDDHA,
#DAMECD sale \$9.00
MANTRA HEALING: Tibetan
Sounds of Purification,
#MAHETI sale \$11.37
MEDICINE BUDDHA,
#MEBUCD sale \$10.80
MEDICINE BUDDHA: Medicine
Buddha Mantra and Heart
of Wisdom Sutra CD,
#MECD sale \$10.20
MEDICINE BUDDHA PUJA (Gaden
Jantse), #MEBUPU sale \$10.80

More Sacred Chants...

BIG OM OF TIBET: Om chants,
prayers and mantras,
#BIOM sale \$10.80
THE BLESSING FROM HH PENOR
RINPOCHE FOR WORLD
PEACE CD, #BLPECD sale \$10.80
DEVOTION, #DECDTS sale \$8.97
DHARMA NADA CD, #DHNACD
sale \$18.00
DHIH CD, #DHIHCD sale \$23.97
EMPOWERMENT CD,
#EMCD sale \$9.00
ESSENTIAL BUDDHIST PRAYERS
Volume 2 CD ROM,
#ESCD2V sale \$12.00
ESSENTIAL BUDDHIST PRAYERS:
Basic Prayers and Practices,
-#ESBUCD sale \$12.00
-#ESBUPR sale \$24.30
GAWALA: How Happy CD,
#GAHOHA sale \$11.37
GURU YOGA CD,
#GUYOCD sale \$9.60
HERUKA VAJRASATTVA
TSOG OFFERING,
#HEVATS sale \$12.00
THE HIMALAYAN SPIRIT CD,
#HISPCD sale \$9.00
LAMA CHOPA: A Buddhist
Tantric Celebration,
#LACOCD sale \$9.60
THE LION ROAR CD,
#LIROCD sale \$9.60
THE MANTRA OF GURU
RINPOCHE, PADMASAMB-
HAVA CD, #MAGUCD sale \$9.60
MEDICINE BUDDHA DHARANI
CD, #MEBUDH sale \$9.60
OM MANI PADME HUM:
Tibetan Monk Chants,
#OMCD sale \$10.80
PURE SOUNDS: Gyuto Monks of
Tibet, #PUSOCD sale \$10.19
REVIVAL: Sanskrit Buddhist
Chants, #RESABU sale \$9.60

SACRED HEALING CHANTS OF
TIBET, #SAHECC sale \$10.17
SONGS OF THE LOTUS: Nyingma
Sadhanas, #SOLOCD sale \$10.80
TIBETAN MANTRAS FOR
TURBULENT TIMES: Deva
Premal and the Gyuto Monks,
#TIMATU sale \$10.79
TIBETAN MASTER CHANTS CD,
#TIMACD sale \$9.59
THE WRATHFUL BLACK
DAKINI THROMA NAGMO—
CD, #WRBLDA sale \$14.97
YUMKA DECHEN GYALMO OF
LONGCHEN NYINGTHIK—
YESHE TSOGYAL CD,
#YUDECD sale \$10.80

Tara Chants

LOSANG SAMTEN: THE PRAC-
TICE OF GREEN TARA 2-CD Set,
#PRGRCD sale \$12.00
RED TARA: An Open Door to Bliss
and Ultimate Awareness CD,
#RETACD sale \$14.97
SONGS OF TARA: Devotional Mu-
sic to the Goddess of Liberation,
#SOTACD sale \$10.79

**VIDEOS/DVDS/
COMPUTER DHARMA**

Computer Dharma
BUDDHIST BASICS &
KALACHAKRA ANIMATED:
An Interactive Multimedia
CD Rom, #BUBAKA sale \$20.97

Documentaries

10 QUESTIONS FOR THE DALAI
LAMA—DVD,
#TEQUDV sale \$17.97
21 TARAS: Our Journey through
Life, #21TADV sale \$15.00
ANGRY MONK: Reflections on Ti-
bet DVD, #ANMODV sale \$14.97
BLESSINGS: The Tsoknyi
Nangchen Nuns of Tibet DVD,
#BLTSDV sale \$14.97
CHAMPION OF COMPASSION:
Kalachakra DVD,
#CHCODV sale \$8.97
CHINA: The Rebirth of an Empire,
#CHREEM sale \$10.79
COMPASSION IN EXILE: The
Story of the 14th Dalai Lama,
#COEXDV sale \$14.97
CREATING BUDDHAS: The
Making and Meaning of Fabric
Thangkas, #CRBUDV sale \$15.00
DAUGHTERS OF WISDOM DVD,
#DAWIDV sale \$17.99
DESTROYER OF ILLUSION: The
Secret World of a Tibetan Lama
DVD, #DEILDV sale \$14.97
THE DEVOTION OF MATTHIEU
RICARD, #DEMADV sale \$14.97
MANDALA: World of the Mystic
Circle, #MAWODV sale \$11.97
MYSTIC TIBET: An Outer, Inner
and Secret Pilgrimage DVD,
#MYTIDV sale \$14.97
ON THE ROAD HOME: A Spiritual
Journey Guided by Remarkable
Women, #ONRODV sale \$14.40
THE SACRED SITES OF THE DA-
LAI LAMAS: A Pilgrimage
to the Oracle Lake DVD,
#DVSASV sale \$14.97
THE SALT MEN OF TIBET,
#SATIDV sale \$17.97
SAND PAINTING: Sacred Art
of Tibetan Buddhism,
#KAMADV sale \$14.97
THE SUN BEHIND THE CLOUDS:
Tibet's Struggle for Freedom
DVD, #SUBEDV sale \$17.99
TIBET: A BUDDHIST TRILOGY,
#TIBUDV sale \$17.97
TIBETAN TRINITY: Life, Death,
Time, #TITRDV sale \$24.00
VAJRA SKY OVER TIBET DVD,
#VASKDV sale \$11.97
THE YOGIS OF TIBET: A Film for
Posterity, #YOTIDV sale \$17.97

Feature Films

THE CUP DVD,
#CUPDVD sale \$17.97
DREAMING LHASA DVD,
#DRLHDV sale \$14.97
HIMALAYA: An Epic Adventure of
Survival, #HIANDV sale \$17.97
KUNDUN: The True Story of a
Man Whose Struggle Would
Lead a Nation DVD,
#KUTHDV sale \$10.17
LITTLE BUDDHA,
#LIBUDV sale \$10.17

MILAREPA: Magician,
Murderer, Saint DVD,
#MIRDVD sale \$21.99
MILAREPA DVD,
#MILADV sale \$14.97
TRAVELLERS AND MAGICIANS,
#TRMADV sale \$17.99
UNMISTAKEN CHILD DVD,
#UNCHDV sale \$17.97

**Tibetan Medicine, Movement
& Yoga**

ANCIENT SECRETS OF THE
FOUNTAIN OF YOUTH DVD,
#ANSEDV sale \$11.97
BREATHE: The Perfect Harmony
of Breathing DVD,
#BRPEDV sale \$11.97
THE KNOWLEDGE OF
HEALING—DVD,
#KNHEDV sale \$17.97
KUM NYE HEALTHY BODY AND
MIND: The Art of Developing
Balance, #KUNYDV sale \$11.97
TIBETAN ENERGY YOGA,
#TIENDV sale \$11.97
TIBETAN YOGA OF MOVEMENT:
Perfect Rhythm of Life, Level One
or Level Two,
-#TIY2DV sale \$14.97
-#TIYODV sale \$14.97

**WEARABLES &
ACCESSORIES**

Bags, Wallets, Etc.

BROCADE BAG, #BRBA sale \$4.80
DHARMA BAG with Double Dorje,
#BABUSH sale \$14.97
TIBETAN WALLET,
#TIWA sale \$5.40
ZIPPER POUCH, #ZIPO sale \$4.20
ZIPPERED BAGS in Maroon or
-Blue, #BASNMA sale \$10.80
-#BASNSK sale \$10.80
ZIPPERED POUCHES—Set of 3,
#ZIPOSE sale \$7.20

Clothing Patterns

FOLKWEAR: Tibetan Clothing
Patterns, #TICHSK sale \$10.17

JEWELRY

Kalachakra Mantra Symbols
KALACHAKRA PENDANT IN
SILVER, #PESIKA sale \$14.40
KALACHAKRA PENDANT with
Coral and Turquoise Stones,
#PEKAEM sale \$6.60
KALACHAKRA PENDANT
with Mani Mantra Symbols,
#PEKASY sale \$6.60
KALACHAKRA PENDANT
WITH TURQUOISE,
#PEMEKA sale \$5.97
Necklaces
LAPIS LAZULI BEADED
NECKLACE AND GAU,
#NELAOM sale \$36.00
SILVER CHAIN NECKLACES,
#SICHNE sale \$16.80
YAK BONE NECKLACE,
#YABONE sale \$6.00

Pendants & Amulets

AMBER SACRED SYLLABLE PEN-
DANT with Silver Chain
-#TAGRPE sale \$19.20
BUDDHA PENDANT, #
SIBUPE sale \$16.80
BUDDHA PENDANT IN
TEACHING MUDRA,
#PEBUCI sale \$9.60
CHENREZIG PENDANT,
#SMCHSI sale \$13.20
DHARMACHAKRA WHEEL
OF DHARMA PENDANT,
#DHPE sale \$58.80
DORJE PENDANT,
#PEMEDR sale \$5.97
DOUBLE DORJE MANDALA PEN-
DANT, #PEMEDO sale \$5.97
DRAGON PENDANT with
Coral and Turquoise Stones,
#PEDRST sale \$6.60
EIGHT AUSPICIOUS SYMBOLS
MANDALA PENDANT,
#PEMEI sale \$5.97
ETERNAL KNOT PENDANT Set in
Turquoise, #PEETTU sale \$16.80
INLAID SILVER PENDANTS—
Turquoise with Dorje and Lapis
with Endless Eternal Knot,
-#PEDDTU sale \$40.80
-#PEETLA sale \$30.00

GAU WITH MANDALA DESIGN
#GAMALA sale \$170.00
LOTUS FLOWER PENDANT
with Coral and Turquoise,
#PELOFL sale \$6.60
MANDALA PENDANT WITH
TURQUOISE AND CORAL,
#PEMACI sale \$21.60
MANI MANTRA PENDANT IN
CORAL AND TURQUOISE,
#PEOMMA sale \$15.60
MEDICINE BUDDHA MEDAL-
LION, #PEHEBU sale \$10.80
OM LOCKET (GAU),
-#OMCOLO sale \$16.80
-#OMLALO sale \$16.80
PADMASAMBHAVA PENDANT,
#SMPASI sale \$13.20
PRAYER WHEEL PENDANT,
#PRWHPE sale \$20.40
PROTECTIVE AMULET—MAN-
JUSHRI, #AMMAYE sale \$6.60
SCULPTED MEDICINE
BUDDHA PENDANT,
#PELAHE sale \$30.40
SILVER ENDLESS KNOT PEN-
DANT, #SIENKN sale \$21.00
SILVER PRAYER WHEEL PEN-
DANT, #PRHAPE sale \$9.00
TARA MEDALLION,
#PETACI sale \$10.80
TARA PENDANT,
#SMTASI sale \$14.40
TURQUOISE AND SILVER
ETERNAL KNOT PENDANT,
#PEETSM sale \$14.40
TURQUOISE AND SILVER PEN-
DANT, #PEROTU sale \$33.00
TURQUOISE BUDDHA PENDANT,
#TUBUPE sale \$14.40
TURQUOISE PRAYER
WHEEL PENDANT,
#PEPRWH sale \$10.80
VAJRA PENDANT,
#VAYABO sale \$5.70
VISVA VAJRA WITH OM MANI
PADME HUNG PENDANT,
#PEVIVA sale \$6.60
WHEEL OF GOOD FORTUNE PEN-
DANT, #PEWHGO sale \$6.60

Rings

OM MANI PADME HUM Rings,
-#OMRI sale \$16.80
-#OMRIWO sale \$11.40

**WEARABLES &
ACCESSORIES**

Meditation Shawls, Scarves

MEDITATION SHAWL IN CHAR-
COAL, #MESHCH sale \$34.80
MEDITATION SHAWL IN MA-
ROON, #MESHRE sale \$34.80
MEDITATION SHAWL IN
ORANGE, #MESHOR sale \$34.80
MEDITATION SHAWLS,
#MESHW sale \$33.60
TIBETAN SCARVES,
-#SCBHBL sale \$9.00
-#SCBHPU sale \$9.00
-#SCBHRE sale \$9.00

T-Shirts & Hats

AH SYMBOL T-SHIRTS—Larger
Sizes
-#TAHB2X sale \$12.00
-#TAHBLA sale \$12.00
-#TAHBXL sale \$12.00
AH SYMBOL T-SHIRTS—
Medium & Small
-#TAHYME sale \$12.00
-#TAHYSM sale \$12.00
DHARMA CAP: Double Dorje,
#HADODO sale \$14.40
FREE TIBET T-SHIRTS,
-#TFRTLA sale \$12.00
-#TFRTME sale \$12.00
-#TFRTSM sale \$12.00
-#TFRTXL sale \$12.00
KALACHAKRA SYMBOL
T-SHIRTS in Black,
-#TKABXL sale \$12.00
KALACHAKRA SYMBOL T-SHIRTS
in Maroon
-#TKAMME sale \$12.00
-#TKAMSM sale \$12.00
MANI MANTRA T-SHIRTS—
Larger Sizes,
-#TMAGLA sale \$12.00
MANI MANTRA T-SHIRTS—
Medium & Small,
-#TMATME sale \$12.00
-#TMATSM sale \$12.00
STONE-COLOR CAP with
TIBETAN FLAG,
#HAFLST sale \$14.40

