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His Holiness and monks drawing the mandala.

H.H. THE DALAI LAMA TO BESTOW KALACHAKRA INITIATION IN USA

His Holiness the Dalai Lama has accepted an invitation from Thubten Dhargye Ling, a Los Angeles-based Tibetan Buddhist Center, to bestow Kalachakra Initiation, a most sacred and important Buddhist teaching, in Los Angeles. This historical religious event will take place for the second time in the United States from July 10 through 18, 1989. The first time it was given in Madison, WI, in July 1981.

Kalachakra means "Wheel or Cycle of Time." "Kala" is Sanskrit for time, while "Chakra" means wheel. Over the centuries, this rarely performed ceremony has evolved into an elaborate public performance, including teachings by the Dalai Lama, Tibetan religious and ritual dances by Namgyal Monastery monks in ornate costumes and headgear, and the creation of a large mandala of colored sands.

Kalachakra is an initiation of the Anutara Yoga Tantra or Highest Yoga Tantra class, and it is very important for the disciple to take the empowerment with the motivation to attain enlightenment in order to benefit all sentient beings.

In "Introduction to the Kalachakra Initiation", His Holiness the Dalai Lama wrote: "Although the higher meditations of the Kalachakra Tantra can only be practiced by a selected few, because of events past and to come and in order to establish a strong

karmic relationship with Kalachakra on the minds of the people, there is now a tradition to give the initiation to large public gatherings."

"The qualifications of someone who wishes to receive the Kalachakra transmission for actual practice are as follows. In terms of their level of bodhimind, which cherishes others more than oneself: the best disciple dwells in an unfeigned experience of this sublime mind; the medium disciple has had a small flash of it in his meditations; and the lowest should at least have an intense appreciation for and interest in developing it."

"In terms of their philosophical development: the best disciple has an undistorted experience of the nature of ultimate reality as explained in the Middle Way or Mind-Only schools of Mahayana thought. The medium disciple has a correct understanding based on study and reason. The lowest disciple should at least have a strong appreciation for and interest in learning the philosophical views of either of the two above-mentioned schools. Besides these two qualifications, a disciple seeking the Kalachakra Initiation should have faith and interest in this particular system. The purpose of initiation is to plant certain karmic seeds in the mind of the recipient; but if the person does not possess the openness of a certain degree of

spiritual interest, it is very difficult for the seeds to take hold."

"If one only wishes to receive the initiation merely as a blessing, i.e., in order to establish a karmic relationship with the Kalachakra Tantra, initiation on this basis can be given to anyone who sincerely appreciates the opportunity. Even if in one's faith one does not comprehend the principles of the path combining method and wisdom . . . , the seeds of initiation can be placed in one's mind if one has the smallest basis of faith. Therefore, this is the minimum qualification required to attend."

History has it that the Kalachakra teachings were brought to India from the legendary kingdom of Shambala and then to Tibet. Speaking about Shambala, His Holiness said that it was a land with 96 districts. "However, if you lay out a map to search for Shambala, it is not something you can find . . . You cannot get there by buying an airplane ticket. Maybe a spacecraft could go to such a place, but perhaps the ticket would be very expensive. So we can consider the ticket to be one's own merit. It takes great merit to arrive at such a place."

For registration and other information on the Kalachakra Initiation, please contact: Thubten Dhargye Ling, 2658 La Cienega Avenue, Los Angeles, CA 90034, (213)839-8057.



CHAGDUD TULKU RINPOCHE

Dualistic thought is the net that entraps. The holder of the kingdom is spontaneous awareness. Display arises from unmoving, unceasing awareness. Like the play of children, there is nothing to abandon, nothing to grasp.

Chagdud Tulku Rinpoche received these words from the great siddha, Padampa Sangye, in a vision at the age of 6. They were the first memory he has of receiving transmission of Dzogchen (Great Perfection), the ultimate teaching and meditation on the nature of mind. The revelation of Dzogchen has been a continuous stream in his life, yet the events of his life themselves have taught him the profound truth of "nothing to abandon, nothing to grasp."

Chagdud Rinpoche is a meditation master, a Tibetan physician and healer, and an artist who has created 9 major statues of Buddhist meditational deities since he arrived in the United States in 1979. The Abbot of Chagdud Gonpa in Kham (Eastern Tibet) and spiritual head of the Chagdud Gonpa Foundation in the United States, Rinpoche has dedicated his life to establishing Buddhism in the West and to establishing peace in the world.

Chagdud Tulku's training began soon after he was recognized as the

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Chagdud Tulku Rinpoche

NEWS & PROFILES

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CHAGDUD TULKU
RINPOCHE

tulku of the previous Chagdud, at the age of 3. His mother, Dawa Drolma, was his first teacher. She was revered as a great lama and was famous as a delog who had once left her body in a completely deathlike state, then returned to life and described the experiences of her consciousness as it travelled to different realms of being. Many highly realized lamas recognized her as the embodiment of Tara, the female aspect of enlightenment. Having such a mother, and also a sister whose extraordinary spiritual powers are renowned in Tibet even today, there has never been a doubt in Chagdud Rinpoche's mind about the capabilities of women as practitioners. The first lama he ordained in the West is a woman, Inge Sandvoss.

Chagdud Rinpoche's relationship to his mother was often that of an extremely naughty little boy to an extremely wrathful disciplinarian. Yet Dawa Drolma believed that the energy of her son's naughtiness could be channelled into practice. "Practice well," she told him, "and there will be some benefit from your accomplishment." With her encouragement he entered his first three-year retreat when he was 11. Her death while he was still in retreat was one of the turning points of his life, an indescribably deep experience of impermanence.

Tibet, in the hundred years prior to the Chinese conquest, was in one of the great ages of Buddhism, a period when teachings flourished, sectarianism diminished and high lamas demonstrated the extraordinary qualities that created the legends of the land of "magic and mystery." Chagdud Rinpoche's training took place in the twilight of this age when the warnings of destruction already echoed like distant thunder. Yet he was able to receive teachings from many of the masters of his time, including Jamyang Chokyi Khyentse Lodru, Kenpo Ngagar, Sechen Kongtrul, Kenpo Arak, Tromge Tulku, Kenpo Dorje, Dil-

go Khyentse Rinpoche and Dudjom Rinpoche. Again and again he listened to their teachings on the nature of mind, making extensive retreats to practice what he had heard. An essential understanding of Great Perfection became the heart of all his practice.

In 1955, having just completed a second 3-year retreat, Chagdud Rinpoche went to his monastery in the Nyarong region of Kham. Spectacularly situated on a high ridge thousands of feet above a narrow river valley, it is the second oldest monastery in Kham. Rinpoche stayed for some months, then decided to make a pilgrimage to Lhasa. En route, in a visionary experience, he was warned not to return to Kham because the situation would soon degenerate. He travelled on with the recognition that he was leaving behind the homeland of his youth. He would not return for 31 years.

In Lhasa he met and took teachings from Kenpo Dorje, an unsurpassed Dzogchen master. Though the news from Kham was of intensifying violence, and the waves of violence were beginning to overtake Central Tibet, for Rinpoche it was a time of single-minded participation in teaching and practice. He had no doubt that the auspicious circumstances he had found in Lhasa would soon be dispersed, so he was intent on using them fully.

Inevitably, the Chinese military closed its grip on Lhasa and Rinpoche was forced to flee. With Kenpo Dorje he headed toward the Indian border, hiding in the mountains, avoiding the strafing of the Chinese military aircraft, waiting until the weather on the Indian plains would be cool enough that his teacher, who was over 70 years old, might have a chance of survival.

Rinpoche says of that time, "Overnight we lost everything. We left behind our families, our monasteries, our texts, our ritual implements, everything that we thought precious, everything we had invested with tradition. We had no shoes, no food. We lived with the possibility of death at any moment and, indeed, many other Tibetans died trying to escape.

Outwardly it was as though we suddenly had entered the realm of ghosts, always moving, hungry and expecting attack. Inwardly, we had the perspective of our practice, the recognition that even these nightmarish events were in essence empty, illusory displays of mind."

Chagdud Rinpoche and Kenpo Dorje, together with some other Tibetans who had joined them, made it safely across the border. Not long after, however, in the turmoil of resettlement, Rinpoche was separated from his revered teacher, and Kenpo Dorje died before he could see him again.

For the next two decades Chagdud Rinpoche lived in 5 or 6 settlements in India, and then he moved to Nepal. Gradually a few Western dharma students, drawn by his warmth and accessibility, became acquainted with him and asked him to visit them in the West. Rinpoche arrived in San Francisco in the fall of 1979. He moved to Oregon a year later, and now has centers and retreat lands in both Oregon and California.

When Rinpoche tells stories about where he has been he often uses the expression "sat down"—"I went to Nepal and sat down for two years." Since he has been in the West, he has travelled and taught almost continuously, yet wherever he is, even for a day or two, there is a sense that he has sat down, that he is the mountain and the winds of activity play around him. Or, as one student put it, "Rinpoche has time for people, and an interest in the workings of their daily life. His clarity penetrates the very heart of issues to tap the potential for benefit."

In his teachings Rinpoche emphasizes the development of deep unstoppable, altruistic motivation to attain enlightenment for the benefit of all beings. "You must practice the essence, which is selfless love and compassion, and then try to help others to the greatest extent of your ability."

One avenue of teaching Rinpoche is developing is "Bodhisattva Peace Trainings," which work with conflict resolution on an individual level and world peace on a global level. Rinpoche has said, "The peacock is the symbol for the Bodhisattva, the Awakened Warrior who works for the enlightenment of all sentient beings. The peacock is said to eat poisonous plants that it transmutes into the gorgeous colors of its feathers. It does not poison itself, just as we who wish for peace must not poison ourselves. Convince your opponent as effectively as you know how, but be constantly aware of your own state of mind. If you begin to experience anger, retreat. If you can go on without anger, perhaps you will penetrate the terrible delusion that causes strife and war, and all the hellish sufferings that arise from anger."

Like many other Tibetans and particularly the lamas, Chagdud Rinpoche has a profound sense of impermanence. Last year when he returned to Kham, he was amazed that his monastery had not been devastated by the Chinese, that the lamas, monks and surrounding villagers, through skill and loyalty, had been able to protect not only the buildings, but the texts and artwork. Even so, the buildings that the Chinese had spared are now falling into ruin and disrepair. The lamas are growing old and the young ones haven't been fully trained. His return, though joyous and triumphant, was, as one of the old monks commented, "Like the living meeting the dead."

There is a certain melancholy in all this, yet for the Rinpoche it

gives urgency to spiritual practice. As he has written in his book, "Life in Relation to Death:"

"Always recognize the dream-like qualities of life and reduce attachment and aversion. Practice good-heartedness toward all beings. Be loving and compassionate, no matter what others do to

you. What they do will not matter so much when you see it as a dream. The trick is to have positive intention during the dream. This is the essential point. This is true spirituality."

For more information call Jane at (503) 942-7270 or 942-5081.



H.H. Kyabgyon Drikung Chetsang Rinpoche

TIBET HOUSE —NEW DELHI

Tibet House, the Cultural center of H.H. the Dalai Lama in New Delhi, came into being in 1965, with the objective of preserving and promoting the cultural heritage of Tibet. Following the events of 1959, many Tibetans who came to India were faced with the immediate difficulties of earning a livelihood. Some of them who had managed to bring with them their ritual objects, jewelry, and household objects, etc. began selling these to foreign tourists for small sums of money.

When this came to the notice of H.H. Dalai Lama, it was decided to form a sort of trust, wherein these valuable objects would be preserved. At the same time handicraft centers were started where artifacts were produced. Tibet House was thus established with a museum, an emporium and a library. The library preserves rare texts and a publication unit has made available the 137-volume Encyclopedia Tibetica, as well as reprints from innumerable manuscripts.

Under the aegis of Tibet House, an International Seminar on Buddhist Iconography took place in 1984, and an International Seminar on Comparative Medical Systems is being organized.

The Indo-Tibetan Study Group for Art and Culture was set up in 1985 as an academic forum for the study of different aspects of the culture, history, art, religion and philosophy of India and Tibet. Monthly talks by eminent scholars have so far been conducted. Later this year a new lecture series, the Padmapani Lectures, in which eminent scholars who have made outstanding contributions in the field will participate, will be started. Endowments are being sought

to cover publications and travel expenses and honorariums for the speakers. The study group also plans to organize tours to Buddhist places of interest.

In 1987 the Thonmi Sambhota Fellowship for systematic research in selected areas of Tibetan Buddhist Studies was instituted—the first fellowship is funding research in the field of architecture and art.

The Inter-Religious Forum for Communal Harmony was convened at the Tibet House in 1987 to foster mutual understanding and communal harmony among the various religious communities in India. The Forum's activities were inaugurated in a remarkable two-day inter-religious event, the first of its kind in India, which was led by H.H. the Dalai Lama and many distinguished leaders from all the religious traditions.

In 1989 the Study Circle for Tibetan Buddhist Art and Culture will come into being. Intended primarily for our associates abroad, members will receive the Tibet House Bulletin and are entitled to reductions in entrance rates for the discourses and dharma events organized by the center, as well as discounted rates on publications. Membership fees are \$15 for individuals (\$8 for students) and \$27 for institutions.

The dharma event this winter will be a 5-day retreat and discourses on the Fivefold Path of the Mahamudra, and the Teaching on Bodhicitta and Administration of the Vow according to the Drikung Lineage by Kyabgyon Drikung Chetsang Rinpoche. Rinpoche will also give the Special Precepts on the Great Transference of Consciousness according to the Drikung Lineage. The retreat will take place from January 14-18,



Nuns in Eastern Tibet.

NEWS & PROFILES

GESHE KELSANG GYATSO

By Jim Belither



Geshe Kelsang Gyatso

It was eleven years ago that Geshe Kelsang Gyatso was invited to become resident teacher at Manjushri Institute in Cumbria, England. Since then, Geshe Kelsang has, in a characteristically quiet and unobtrusive way, had a tremendous impact upon the development of Buddhism in England.

Born in Western Tibet in 1932, Geshe Kelsang first entered Ngamring Monastery near his birthplace when he was eight years old, and later moved to the great Gelug monastery of Sera-je near Lhasa. After leaving Tibet in 1959, he spent much of his time engaged in retreat in various places in Nepal and India, before coming to Manjushri Institute in 1977.

Soon after Geshe Kelsang arrived at Manjushri Institute he began an ambitious program of courses there

on all aspects of Mahayana Buddhism, both sutra and tantra. Due mainly to Geshe Kelsang's care and guidance, Manjushri Institute has prospered and developed as one of the largest Buddhist centers in Europe, with a resident population of about 80 people.

Some of the courses given by Geshe Kelsang at Manjushri Institute have since been edited and published. To date these are: *Meaningful to Behold*, *Clear Light of Bliss*, *Heart of Wisdom*, and *Buddhism in the Tibetan Tradition: A Guide*.

This year will see the publication of *Universal Compassion*, a commentary to Geshe Chekawa's *Mind Training in Seven Points*, and *Joyful Path of Good Fortune*, a commentary to the Stages of the Path (lamrim), and early next year *Guide to Dakiniland*, a commentary to the highest yoga tantra practice of Vajrayogini, followed by *Ocean of Nectar*, a commentary to Chandrakirti's *Guide to the Middle Way* (Madhyamakavatara). These works, though rooted in the authentic tradition of Mahayana Buddhism as transmitted through the lineage of Je Tsongkapa, are nevertheless accessible and relevant for contemporary students and practitioners. All Geshe Kelsang's books in English are published by Tharpa Publications, London. Eventually, it is hoped that some fifteen works by Geshe Kelsang will be published covering a wide range of subjects from both sutra and tantra, thus providing a treasure-house of authentic dharma works for study and practice by Western practitioners of Mahayana Buddhism.

Geshe Kelsang has been in-

strumental in the establishing of numerous centers throughout England, and two centers in Spain. In 1979, Geshe Kelsang established Madhyamaka Center, first housed in the town of York. This has grown to become one of the largest Buddhist centers in England, and now occupies a large mansion some thirteen miles east of York. Madhyamaka Center has built up a network of affiliated study groups located in various towns in the north of England, all under the spiritual direction of Geshe Kelsang.

As a further expression of his work in making Tibetan Buddhism more accessible, Geshe Kelsang has now started a study program at Manjushri Institute and Madhyamaka Center, and will shortly begin one at Vajravahari Institute. This program consists of thirteen subjects, which students are expected to study over a projected seven-year period, based largely on Geshe Kelsang's books. These subjects include: the Heart Sutra, based on *Heart of Wisdom*; Training the Mind, based on *Universal Compassion*; Stages of the Path, based on *Joyful Path of Good Fortune*; Tantric Mahamudra, based on *Clear Light of Bliss*; Guide to the Bodhisattva's Way of Life, based on *Meaningful to Behold*; Guide to the Middle Way, based on *Ocean of Nectar*; Awareness and Cognition, based on a forthcoming commentary by Geshe Kelsang; Grounds and Paths of Sutra, Buddhist Tenets, and Seventy Topics all based on root texts by Jetsun Chokyi Gyaltsan, Grounds and Paths of Secret Mantra and Perfection of Wisdom based on forthcoming commentaries by Geshe Kelsang.

As part of the program there is a commitment to engage in a number of meditation retreats, including retreats on the four preliminary practices, a close retreat of a highest yoga tantra deity, and retreats on



Madhyamaka Center

stages of the path and tantric mahamudra, further highlighting the emphasis on the practical experiential flavor of the program.

Through years of quiet selflessness, Geshe-Kelsang-la has endeared himself to many. Always ready to give advice and both spiritual and material help, he serves as an inspiration for all wishing to follow the Buddha's path.

Manjushri Institute

Manjushri Institute is a Mahayana Buddhist center which has been based at Conishead Priory in Cumbria, since 1976. Conishead Priory is a rambling Gothic Revival man-

sion, situated in seventy acres of grounds on the shores of Morecambe Bay. The estate includes mature woodlands, gardens and a mile of coastline with extensive views of the bay to the south and the peaks of the Lake District to the north. We not only run courses for visitors and residents, but also, as a community endeavor to apply the teachings of the Buddha in our daily lives. Whether coming to attend a course, retreat, or on a casual visit, please book well in advance. For additional information contact: Conishead Priory, Ulverston, Cumbria LA12 9QQ, England, telephone (0229) 54029.



Manjushri Institute

1989 and activities will include discourses, meditation and prayer sessions, consultation and discussion period as well as a relaxation period. In keeping with the Tibetan tradition, there will be no fee for the spiritual guidance and lectures. However, to cover the cost of arranging accommodation, meals, etc., a fee of \$160 will be charged. Register with The Programme Unit, Tibet House, 1 Institutional Area, Lodi Road, New Delhi 110 003, India.

The director of Tibet House is Doboomb Tulku. He was born in Tibet in 1942 and was recognized as the incarnation of the previous Doboomb Tulku by Ven. Lama Phurchog Jamgon Rinpoche at age 3 and then lived in a hermitage near the Dhargye Monastery where the previous incarnation had lived. He entered Drepung Monastery at age 12 where he studied Buddhist Philosophy for 6 years, until 1959.

Doboomb Tulku fled Tibet in 1959 and continued his studies in a transit camp for lamas in India until 1969 when he joined the Institute of Higher Tibetan Studies at Varanasi from which he received his Acharya degree in 1972. He was appointed as Librarian at Tibet House and then as Librarian and Research Assistant at the Library of Tibetan Works and Archives in Dharamsala.

In 1977 he was asked to join the Private Office of H.H. the Dalai Lama as Secretary, dealing mainly with Tibetan correspondence. During this 5-year assignment he accompanied His Holiness on visits to Japan, the USSR, Mongolia, Switzerland, Greece and the US. Since 1981 he has served as Director of Tibet House where he continues to promote Tibetan cultural heritage to a wide audience through the diverse programs there.

TIBET HOUSE —NEW YORK

Tibet House is a non-sectarian, educational and cultural, not-for-profit institution, founded under the guidance of His Holiness the Dalai Lama. Its purposes are to preserve as a living tradition Tibet's cultural and religious heritage, to present, as vital knowledge, Tibet's ancient traditions of philosophy, art and science, and to share with the world community Tibet's unique contributions to universal spiritual understanding and human development.

They are currently seeking a permanent residence in New York City, to be a site for educational programs and lectures, exhibitions, research facilities, publishing enterprises, broadcast programming, concerts and special spiritual and secular events. Meanwhile, they have secured office space at 625 Broadway, New York City.

They would very much like to receive single or multiple copies of brochures or other literature relating to Tibetan cultural or religious events and programs, which they would then make available to visitors to the Tibet House office.

They would also like to keep in

contact with other groups which are working on Tibet-related activities—to send a newsletter and to eventually develop a network of organizations, each working within its own specific sphere of interest but, at the same time, all working toward certain common goals.

In the near future, Tibet House will be sponsoring two special tours, one by the Loseling Monks and the other by the Gyuto Tantric Monks. Information on these tours can be found elsewhere in this newspaper. They are also proceeding with plans for the upcoming "Festival Year of Tibet", in 1991, which will include a large travelling Tibetan Art exhibition, a specially commissioned opera, and a number of other activities (films, publications, etc.).

In preparation for all of these activities, Tibet House is developing a file of Resource People, and we encourage all interested individuals to write to our office with information as to their particular interests and skills. Please address inquiries and packets of brochures to: Tibet House, 625 Broadway, 12th floor, New York, NY 10012 (212)353-8823.



Sogyal Rinpoche

DZOGCHEN RETREAT

In the stillness and presence of meditation, we discover a pure awareness, beyond the ordinary thinking mind, and catch a glimpse or view of our true nature, something which we have long ago lost sight of amidst the busyness and turmoil of our lives. The core of the practice of meditation is releasing the heart and mind in deep ease and relaxation, where tensions are dissolved and we find ourselves connected with that tremendous source of healing which we all have within. For health is a state where all aspects of body and mind are in balance. Through this practice, the mind's natural freedom begins to shine through whatever arises in our

everyday lives, bringing us both confidence and skillfulness in our action. At the heart of all the Buddha's teachings lie the ancient meditation practices of Dzogchen.

Sogyal Rinpoche will be returning to California to teach on Meditation and the Buddhist Approach to Psychotherapy during the week of October 12th in Santa Rosa and Menlo Park. He will also be leading a 12-day Dzogchen retreat from November 23rd through December 4th in Oakland. This retreat will include teachings on the Six Bardos of Life and Death. For more information please contact Rigpa Fellowship at (415)524-1535 or P.O. Box 7866, Berkeley, CA 94707.

NEWS & PROFILES

A flock of green parrots settle on the lantana brush. Up the hillside a gnarled ancient tree frames the dense jungle. To its right a small chorten gleams white in the morning sun, brilliant and unearthly. There rest the ashes of Ani Jetsun Dolma, a woman whose awesome spiritual attainment has become a modern legend.

The Tibetan Refugee Camp of Lobersing in the eastern ghats of Orissa, India is alive with the sound of morning chores, cows lowing, babies calling, and breakfast fires crackling. "When we first came to the camp from Tibet in the early 60's we did not know about her greatness," explains my translator, Jamyang Dolma, as we enter her neighbor Sengela's sitting room. "She stayed by herself in a shack in the jungle always doing her prayers and meditation. She did not enter the camp and we were afraid of the jungle. Our lives were very difficult then."

A small group of villagers and nuns gather about us eager to share their memories of the great saint. "Ani Jetsun remained isolated in her retreat for nearly two years," a tall, thoughtful woman shares. "One day a woodcutter chanced by her hut and wondered about her isolation. Troubled by family problems he requested a Mo (divination). The information she gave him was exact, his problems were quickly resolved. Soon everyone in the camp had heard his story."

The people of the camps began turning to her for help. Without any kind of medical assistance, the heat, the malarial insects and lack of adequate nutrition were a formidable challenge. "She kept a bottle full of water near her," explained Sengela with an infectious smile. "During her meditations she would blow on the water. When someone came to her for help she would give them a drop of that water. Only one drop of water would cure all kinds of diseases, even of our cattle."

To the women she was priceless beyond measure. "Bearing children was a dangerous ordeal," said Tseten Dolma, Sengela's wife. During the last stages of our pregnancy we would go to Ani Jetsun with some butter and she would blow on it and say mantras. When we went into labor we would eat some of that butter. Immediately the baby would be born. The butter we ate would be found on the baby's head. For those years no babies or mothers were lost."

"We could talk freely to her," Jamyang added. "She was a woman, so we women could tell our troubles freely to her, she would understand." Sengela's brother nodded his head slowly. "Her Mo was always accurate. She could help you find what was lost. She could tell the outcome of events. And always she advised us to avoid harming others. She told us it would bring peace and from that peace we could experience the depth of spirituality."

"She saved the crops one year," mused a farmer, kneading his work-worn hands. "When we first arrived the local tribals were wild. They dressed in leaves and hunted for their food. There were elephants, bear, and wild boar. When our fields were planted and the corn ripening, the animals would come to feed and the tribals would chase them, trampling everything underfoot. Ani Jetsun had us bring her some earth from the field. She blew on it and we scattered it through the plots. We never had that problem again."

Ani Jetsun still did not make herself readily available. She rarely left her hut. When she did it



Ani Jetsun Dolma

A LIFE OF DISCIPLINE,
A RAINBOW DEATH

would be in the middle of the night to go to the large stupa at the edge of the camp and pray. She remained in retreat allowing the villagers an opportunity for brief interviews only a couple of times during the year.

"Often when we would visit she would have snakes crawling around and over her," said Ani Kata, one of her disciples. "Poisonous snakes. Cobras. She had no fear. Sitting with her one day I watched a big frog hopping across the room. One of the cobras made to strike but Ani Jetsun brushed him away so that the frog could escape. Bears would come to eat the tormo (ritual cake) after her ceremonies. Mosquitos would not drink her blood. Even the hyenas left her in peace."

"Her body was golden radiant," added another nun. "She barely ate, only a bowl of milk with a little wheat flour. Yet she was big and fleshy." Jamyang laughed, "She never kept anything for herself. We would bring her offerings of all kinds of foods, our favorite delicacies. She gave it all away."

Children's voices call from the dusty path, "She's here, she's here." A neat, self-contained young woman greets us. Changchup Cherton lived with Ani Jetsun in the jungle for 7 months studying meditation. To her, Ani Jetsun shared some of her story.

"She was born to a very rich nomad family of Redding, an eastern district of Tibet. No need to worry, she would live in luxury for the rest of her life. At 16 her parents arranged for her to get married. For one month she considered her prospects. Marriage. Children. It seemed like a world of misery to her—ending in death. She worried about her ignorance of the dharma, sure that hell was her inevitable destination. She ran away from home determined to acquire the teachings she craved."

From the back room comes the low mutter of prayers. The children press close, wide-eyed. Changchup continued, "For many days Ani Jetsun travelled alone unmindful of the dangers or difficulties. She made her way to Nyingma Shungse, a nunnery near Lhasa and offered her hair to the abbottess, Lojin Rinpoche. After some years of study and practice she went on a pilgrimage. She spent 9 years in retreat in one of Jetsun Milarepa's caves. She went to Shingdu Rinpoche's monastery and did several 3-year retreats. She embraced 3 months of Dzog Chen Munsom, a retreat in total darkness, never seeing light of any kind, totally isolated from any human contact. Devcholin followed this, subsisting on one consecrated stone a day. No food. Only one small pebble a day for 90 days. She

went to Mount Kailash and circumambulated this great and holy mountain 13 times by doing full prostrations all the way around the mountain.

When the war with the Chinese broke out she heard that Shingdu Rinpoche had gone to India. She joined him and they travelled to Orissa. He settled at Dejung Rinpoche's retreat and monastery. She and her attendant built a shack in the jungle. Several years later Shingdu Rinpoche passed away.

The sun is setting golden in the camp and we join the villagers in the twilight stroll. Two old ladies pass us, prayer wheels spinning. A young mother with her baby strapped to her back holds the hand of an old man who clutches his beads, muttering his prayers intently.

Jamtrul Rinpoche's story of Ani Jetsun's death in 1979 comes to mind. He is Shingdu Rinpoche's brother and was living in the camp at the time of her death. "Ani Jetsun told me one day that her attendant was getting old and it was getting difficult for her to attend to her work. 'My time has come,' Ani said, 'if I die it is a good time.' Two days later she fell ill. The next morning many of us heard voices like strange birds we had never heard before. A few hours later her attendant informed us of her passing. We went to her hut. Ani Jet-

sun had assumed the same posture of Shakyamuni Buddha when he died, laying on her right side, her head propped up with her right hand. Her face was the image of peace. For 3 days and 3 nights we attended the body. It remained warm, no sign of decay. It shrank somewhat. And on the day before the cremation a thin stream of red from one nostril and white from the other flowed. These are the signs of great yogic attainment.

When the fire was put to her pyre out of the spotless blue sky a gentle rain fell. Many rainbows pierced the smoke. Five enormous birds circled above until the body was completely consumed and then they vanished. They were 5 dakinis, her escorts to the pure land. In her ashes countless rigshells (precious relics) were found."

The relics were distributed among the relics of the camps. During troubled times the villagers may seek them out, confident of their power to heal and uplift. In her death as in her life Ani Jetsun Dolma radiates a wealth of blessings, the results of her dedicated practice. She was not born to greatness, the people of the camps repeatedly told me. She became great through her own efforts.

They refer to her as Rinpoche, Precious One. They cherish their memories of her and pray for her quick rebirth among them. The inspiration of her life continues to glow, white and brilliant, like her chorten in the morning sun.

The Nuns of Lobersing

Conditions in the Tibetan camps have been challenging for everyone. Most residents are managing reasonably well. Their lives may not be plush but they are becoming a bit more comfortable: wholesome food, weatherproof housing, schools for the children. However, there is one small group of nuns that still live in the most extreme poverty, students of Ani Jetsun Dolma.

These women are fiercely independent. As no one supports them on a regular basis they beg for food from door to door. As soon as they get the bare necessities they return to their hovels to retreat, study, and practice dharma. Due to their age they on occasion suffer ill health, a situation that can have tragic consequences. They have been supported from time to time by Western donors and they expressed their gratitude in the most beautiful ways. Ani Kata gave me some herb that had been under His Holiness's the Dalai Lama's throne when he gave the Kalachakra teachings in Bodhgaya. Ani Padma brought some medicine dutsi prepared in the village. Ani Tsultrim brought a simple cotton kata that has seen many miles. "We will all die soon," they told me. "But seeing you is our golden chance to thank those donors who made it possible for us to continue our practice. We feel we can die peacefully now."

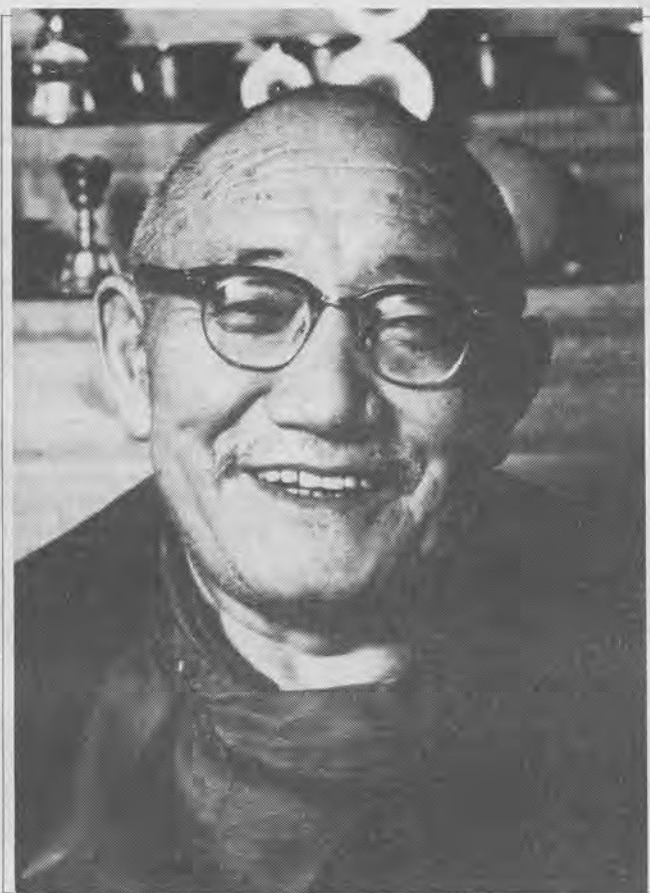
Sengela and his wife have been doing their best to provide food for these nuns but their resources are limited. They have 5 children to feed and school. They request donations of \$10 per month for each nun. They spoke of 5 nuns. These 3 I had the privilege to meet. Please consider sending a monthly stipend for the care of these women. Let their last years be eased by your generosity. They will bless you with their prayers and love.

Contributions can be made to Karma Rimay O Sal Ling, PO Box 1029, Paia, Maui Hawaii, 96790 USA. They are tax deductible.



Modern day Tibetan Nuns.

NEWS & PROFILES



H.E. Dezhung Rinpoche

H.E. DEZHUNG RINPOCHE

H.E. Dezhung Rinpoche not only preserved and expounded the vast teachings of Shakyamuni Buddha for our present time, but he directly emanated the heart of the Buddha's wisdom and compassion to all beings. While tirelessly working to ensure the continuation and flourishing of this profound heritage for future generations, he firmly established the roots of Tibetan Buddhism throughout Asia and North America.

Heralded by auspicious signs at birth, H.E. Dezhung Rinpoche was born into a family of renowned physicians and lamas in Kham, East Tibet in 1906. Displaying a deep religious inclination from early childhood, he studied in retreat with his uncle, Ngawang Nyima, from ages four to ten. He exhibited such extraordinary qualities after completing this retreat that Gaton Ngawang Legpa Rinpoche recognized him as the reincarnation of the former Abbot of Dezhung Monastery, Nyenrag Lhunrig Nyima.

After wide studies, Rinpoche became Abbot of Tharlam Monastery, where he taught and supervised the daily lives of over three hundred monks. He traveled widely throughout Tibet, making the Dharma accessible to all, and giving extensive teachings and empowerments. In particular, he conferred major initiations upon members of both palaces of the Sakya royal family. Although he was a fully-ordained monk of the Sakya tradition, Dezhung Rinpoche held and bestowed significant lineages of teachings in all the schools of Tibetan Buddhism. As a strong perpetuator of this non-sectarian tradition, Dezhung Rinpoche is highly revered by practitioners of the Nyingma, Kagyu and Gelug schools, as well as the Sakya.

During his twenty-five years in North America, Dezhung Rinpoche inspired countless students to practice Dharma through his living example of boundless compassion, selfless generosity, pure moral conduct, unwavering diligence, and unsurpassed wisdom. His continual recitation of over

one hundred million mantras of Chenrezi, the Bodhisattva of Compassion, is a supreme example of Rinpoche's constant efforts to benefit beings.

Dezhung Rinpoche was one of the most learned lamas of this century, utterly encyclopedic in his knowledge of the Buddhist tradition. He composed extensive and illuminating texts on Buddhist philosophy and meditation, as well as inspiring biographies of many of the great lamas in the lineage. At the request of numerous Western students for a deeper opportunity to study and practice Dharma, H.E. Dezhung Rinpoche and H.H. Sakya Dagchen Rinpoche founded Sakya Monastery in 1974 in Seattle. Dezhung Rinpoche established several other Sakya centers in later years throughout the United States and Canada.

Dezhung Rinpoche passed into Nirvana on May 16, 1987 at Tharlam Monastery in Nepal, amid numerous auspicious signs. His body remained in an upright sitting posture for the next three days. Both at the time of his cremation and when his ashes were removed from the stupa at the cremation site, rainbows appeared in the clear sky overhead. Such signs confirmed the profound realization and accomplishment of this beloved teacher.

In gratitude and devotion to this incomparable teacher, a memorial stupa will be erected in his honor on the grounds of Sakya Monastery in Seattle, Washington. This *Myang-day* stupa symbolizes the enlightened mind of the Buddha, and is thus a fitting tribute to one who manifested as a living embodiment of the unfathomable nature of mind.

Those who wish to be connected with this most compassionate of beings are invited to contribute to the construction of Dezhung Rinpoche's Memorial at Sakya Monastery in Seattle. The total cost of materials for the stupa is estimated at \$15,000. Any donation, large or small, will be deeply appreciated. Donations can be sent to Sakya Monastery, 108 N.W. 83rd St., Seattle, WA 98117.

GRATEFUL DEAD SPONSORS GYUTO MONKS

To encounter the chants of the Dalai Lama's personal choir, the Gyuto Monks, is to confront a ritual beyond music, beyond ceremony or conventional religion—it is to experience something at the innermost core of what it means to be human. Contrary to our everyday assumption that a single voice cannot sing a multi-note chord, each Gyuto Monk does so. And when 20 monks sing these chords in unison, the result is a transcendental mix of melody, rhythms, and overtones that is quite literally unearthly. The monks' 1988 visit represents a unique opportunity for Americans to witness a world unimaginably far from what we know.

In 1985, 12 Gyuto Monks made their first visit to the U.S. After a performance in Berkeley, San Francisco Chronicle writer Jesse Hamlin felt it left the audience "perhaps not completely free of lust and greed, but certainly a little more enlightened." The 1988 tour will include 20 monks and can only have an even more profound effect. Producer Mickey Hart once described his own band

as being in the transportation rather than the entertainment business—"we move minds." The monks sound will indeed move you to an authentically new place. It is not entertainment but a prayer for the salvation of all mankind, and an experience that should not be missed.

Tibet House and members of the Grateful Dead family are sponsoring the tour, all proceeds from which will go to Tibetan refugees and the Gyuto Monastery in Bomdila, India. The current schedule includes the following performances:

- 11/1 Fifth Avenue Theater, Seattle
- 11/2 Intermediate Theater, Portland, Oregon
- 11/6 Lobero Theater, Santa Barbara
- 11/9 Royce Hall, U.C.L.A., Los Angeles
- 11/11 Santa Cruz Civic Auditorium, Santa Cruz
- 11/12 Zellerbach Auditorium, University of California, Berkeley
- 12/3 Cathedral of St. John the Divine, New York City

DHARMA FRIENDSHIP FOUNDATION

Since 1984, Dharma Friendship Foundation has coordinated the Seattle teachings of Alan Wallace, who also serves as the group's Spiritual Director. DDF is also sponsoring Ven. Gen Lamrimpa, from Dharamsala, India, in this country to teach and guide those students interested in deepening their understanding and practice of meditation.

January 6, 1988—January 6, 1989: Ongoing samatha (tranquility) meditation self-retreat under the guidance of Ven. Gen Lamrimpa and Allan Wallace. Cost \$18/day. For further information, contact Anna at 206-524-2521.

Kalachakra Retreat will be offered by Gen Lamrimpa during the winter of 1989 at Cloud Mountain Retreat Center, Castle Rock, WA. This rare opportunity to

receive these tantric teachings is unprecedented in the West. The teachings, by necessity, will be open to those only with Kalachakra Initiation. There are a limited number of spaces, so if you are interested, please contact Anna or David Branscomb at: Cloud Mountain, 373 Agren Road, Castle Rock, WA 98611. The phone number is 206-524-2521 weekdays, and 206-274-4859 weekends. The estimated cost for the full 4 weeks is \$600 to \$700 dollars.

WANTED: Cook/staff person for ongoing year-long samatha meditation retreat at Cloud Mountain. Someone who could make a commitment until the end of the retreat (1/6/89) would be preferred. Room/board and small stipend. Contact Anna at 206-524-2521.

THAI-TIBETAN CENTER

Tibet is a Buddhist country and may have been the only country in the world where Buddhism was fully integrated both at the government level and in the daily life of the people. Today Tibetan Buddhism is slowly unfolding its richness to the outside world. It is a most appropriate time for two Buddhist countries, namely Thailand and Tibet, to learn and benefit from each other's rich religious and cultural heritages. Thai-Tibetan Center is formed with this understanding and ap-

preciation. Its objectives are: to study and make available to the public knowledge on Tibetan culture and society; to build up an understanding and good relationship between Thai and Tibetan peoples; and to promote better understanding between various Buddhist Schools.

The temporary office of Thai-Tibetan Center will be at the following address: 4753/3 Soi Wat Thongnoppakun, Somdejchaophya Road, Klong Sarn, Bangkok 10600 Thailand.

TIBETAN MONASTIC TOUR

We feel very privileged to have Kobun Chino Otogawa Sensei of the Soto Zen lineage of Japan lead a 20-day tour of India, Nepal, Sikkim and Bhutan focused on dialogues with the monastic orders of Tibet.

The tour will depart from San Francisco on February 18 on Japan Airlines, overnight in Norita, cover Delhi, Varanasi, Bodhgaya, Kathmandu, Patan, Boudnath, Darjeeling, Gangtok, Rumtek, 4 days in Bhutan and back to Delhi with an optional additional 5 days not covered in the tour price.

\$3300 includes a 120 day excursion fare and American plan meals (breakfast only). Price includes taxes, tips, airport fees and does not include price increases. Tips for local guides is up to individuals. \$240 single supplement (\$500 deposit required by October 1st and non-refundable if cancelled after 60 days before departure because of advance hotel reservations, administrative costs, etc.).

We will stay in first class hotels where available, cover many historic sites and have many dialogues at the monasteries. The tour will end in Delhi where people may opt to stay the additional 5 days or continue with their own extensions or return home. The tour will be closed after acceptance of 15 to 20 people and people are encouraged to make reservations early due to visas necessary for India, Nepal, Sikkim, and Bhutan (the latter 2 require 2 months notice). Contact: Pat Mizuhara, P.O. Box 148, Burlingame, CA 94010. (415) 579-2520.



SUGGESTIONS CONCERNING DHARMA CENTERS

by Alexander Berzin



H.E. Luding Khen Rinpoche

H.E. LUDING KHEN RINPOCHE IN NORTH AMERICA

Rinpoche is the 75th throneholder of Ngor Ewam Choden and head of the Ngor sub-sect of the Sakya School. The Ngor sublineage was founded in 1429 by the great scholar and meditation master Ngorchen Kunga Zangpo. Ngor Ewam Choden, the monastery founded by Ngorchen, became an important center for tantric and philosophic teachings, famed throughout Tibet. This January, the new Ngor Ewam Choden was consecrated in Manduwala, U.P., India. The following short biography gives some indication of the extent of His Eminence's teaching mission in all three vehicles of Tibetan Buddhism.

H.E. Luding Khen Rinpoche was born in 1931 in the palace of Dargen Charpa near Shigatse in Tsang. He was named Sharchen Luding Jamyang Tenpa'i Nyima and his father, Tashi Gyaltsen, was of noble class and the lord of a large estate in Tsang. Rinpoche is the second of 3 children. His elder sister, Dechen, presently lives in Rajpur, U.P., India, and his younger brother, Rinchen Wangyel, is married to Jetsun Kushola, the older sister of H.H. Sakya Trizin.

Beginning studies at the age of 7, Luding Khen Rinpoche quickly mastered the fields of Prajnaparamita, Vinaya, Madhyamika, Abhidharma, Logic, and Epistemology. At the age of 10, Rinpoche was chosen by the Luding Khenpo of the Ngor Monastery to be the future abbot of the Monastery.

Rinpoche was ordained as a monk by age 10 and entered the monastic community to begin strict disciplinary training. He continued for several years with his studies of Buddhist philosophy and the sciences, with special emphasis on the field of Lam Dre (Path and Fruit) tantric system of meditation. Starting at 16, Rinpoche did his first major retreat, after which he continued for 5 consecutive years practicing the

sadhanas of all the major deities.

In 1954, Rinpoche was enthroned by request of His Holiness Sakya Trizin as the head of Ngorpa School. He began his extraordinary teaching activities, each year ordaining 400-500 monks. Rinpoche, as the Dorje Lopon, conducted all of the High Tantra rituals conducted in the Monastery. Again, for 3 further years he stayed in retreat perfecting many common and uncommon practices. These activities and his extensive education qualified him to transmit empowerments and expound commentary as a renowned scholar of the Tantras.

In 1959, at the age of 29, Luding Khen Rinpoche left his monastery in Tibet due to the invasion of the Chinese communists. He fled to Sikkim with a small party of 10 people followed by horses and pack-mules, carrying the minimum necessities for the journey. He was only able to take 5 large wooden boxes of Buddhist texts from the great monastery's extensive collections.

Outside Tibet, Rinpoche immediately continued his teaching by establishing several monasteries in Sikkim, India and Nepal. In 1985 Rinpoche gave major teachings and initiations in many cities in the USA and Canada. To date, Rinpoche has taught 9 complete Lam Dre cycles, numerous Vajrayogini initiations and teachings, and the Hevajra Cause and Path Empowerments several hundred times.

Rinpoche will be at the following locations this Fall: Victoria, BC, Canada: Oct 10-17, Sakya Thubten Kunga Choling, (604) 385-4828; Seattle, WA: Oct 7-28, Sakya Monastery, (206) 522-6927; Oakland, CA: Oct 28-Nov 7, Ewam Choden, (415) 527-7363; Los Angeles: Nov 7-16, Sakya Thubten Dhondrup Ling, (213) 388-5922; Hawaii: Nov 17- Dec 12, Nechung Drayang Ling, (808) 928-8539.

In August 1987, at a private audience with His Supreme Presence, His Holiness the Dalai Lama, in Dharamsala, I reported to His Holiness on my recently completed 15-month lecture tour to 24 countries. I presented several suggestions concerning the operating policies of Buddhist Dharma centers in foreign countries. His Holiness indicated that it might be helpful to send these recommendations directly to the various parties concerned in these countries. Therefore, I would like to present the following observations and suggestions:

1) The future of Tibetan Buddhism lies not in the hands of foreigners, but in the hands of the young generation of Tibetans. Since so little of the tradition has been translated and so few of the foreigners have the leisure time to devote themselves 100% to traditional Dharma training in Tibetan language, it will not be the foreigners who are capable of carrying on and transmitting the lineages and initiations or giving the fullest teachings and trainings in the foreseeable future. It will be the young Tibetans. Therefore, if every foreign Dharma center has a resident Geshe or Lama and translator, or aims to have them, and if these are of the highest qualifications, a serious brain-drain will result. As most foreigners are too busy to spare more than 2 sessions a week at the Dharma centers, the time of the Geshe and Lamas is mostly wasted, and the monks at many of the Indian monasteries are left with inadequate teaching facilities. As a result, high quality Tibetan Buddhism will be lost by the next generation.

I therefore recommend that

Dharma centers form geographic clusters and that approximately 4-6 of them share a Geshe or Lama and translator. Geshe and so on should not be sent unless the centers are well established, otherwise, again their time will be wasted. These teachers could rotate residency in the centers, for instance one month at a time in each, so they would visit any one center 2 or 3 times a year. When teachers are available constantly they are often taken for granted and attendance can be low, since students' lives are so busy with other commitments. If teachers come for only one month at a time, then since this will be a special period, students will perhaps be able to make the extra time to attend more regularly and intensively. During periods in between visits students will have time to digest the teachings and put them into practice under the guidance of older students.

Also, the greatest caution should be taken when using the Geshe, Lamas and translators so that the highest quality ones are not taken out of teaching positions in India, Nepal, Sikkim, or Bhutan. If I might use an example, it is not necessary to have a world-famous professor in nuclear physics for learning arithmetic. If interest demands, however, there can be one center for a large geographic region where more intensive programs are held, but these should be limited in number.

2) There is still a problem of sectarianism in many centers of many of the Tibetan traditions which is extremely divisive and dangerous for the future of Buddhism. As His Holiness has always stressed, the most powerful antidote for

closed-minded sectarianism is education. Although it is important for each center to maintain the purity of its own lineage and not mix all traditions into a confusing stew, it is essential that students be educated about other lineages and traditions of Buddhism, both Tibetan and non-Tibetan, so that they can see for themselves that nothing is contradictory in the Buddha's teachings.

I therefore recommend that Dharma centers be open to inviting guest teachers and lecturers from both Tibetan and non-Tibetan lineages other than their own. In this way the students will be given a fuller Buddhist education, which can only be of benefit for promoting understanding, harmony, and progress.

3) In some centers, tantric deity and protector pujas are chanted in English, or some other European languages, in large groups open to the public. These contain some expressions such as "blood-drinker" and so on, which cause a great deal of strange ideas and bad impressions for newcomers and visiting parents. Therefore, I recommend that although the refuge, Bodhicitta, 7-limb and dedication prayers be chanted in one's own language, the tantric texts be chanted in Tibetan. For instance, the Lama Chopa could be done in Tibetan and its Lam-rim section be recited in English. This is especially recommended for public gatherings. Then those who wish to learn and know the meaning of Tibetan will be motivated to study, and those who are just casual will not get strange ideas. Full translation of tantric ritual texts, then, should be restricted to only private use.

TIBETAN MUSIC & DANCE TEACHER COMES TO CANADA

The Multiculturalism Project of the Secretary of State of Canada has awarded Tibetans in Canada a grant for teacher development assistance. The grant specifically allows funds for a music and dance teacher to travel across Canada teaching performing arts to Tibetan children, adults and Canadians with an interest in this area.

The teacher assigned by the Office of Tibetan Education in Dharamsala, India is Phurbu Tsering, a 28-year veteran and former assistant director of the Tibetan Institute of Performing Arts. He is well known in the Tibetan community as a gifted performer.

Mr. Tsering was born in Phari, U Tsang, and escaped the Chinese invasion by coming to India in 1959 with his family. In 1960, at age 12, he was one of sixteen children chosen for the newly formed Tibetan Music, Dance and Drama

Society, as TIPA was then called. He is the only remaining original member of that society. As a child he performed in the operas, historical plays, and folk dances while studying techniques of the damnyen, piwang, lingbu, bubchel and nga. As he grew older his unique voice was discovered and he became the lead singer in the operas. He also excelled in Cham (monastic dance) and has performed it on tours of the USA, Canada, Australia and Europe.

The Tibetan communities in Canada have learned through the years that a very successful way to publicize Tibet and its unique culture is through the performing arts. The project is expected to begin at the end of October 1988, and inquiries may be addressed to the Tibetan Cultural Association, 4675 Coolbrook, Montreal, Quebec, Canada H3X 2K7.



NEWS & PROFILES

THE DHARMA TAKES
ROOT IN HAWAII

An island floats suspended twixt the blue of the ocean and the blue of the sky. A rainbow arches through distant, purple clouds. The green, naked hills are startled by a Lama's red robes. The silence rejoices. The Dharma lives and thrives in paradise.

Since the early '70's great Tibetan teachers have been visiting the islands, imparting their blessings and profound instruction. They found the beauty and comfort of the natural surroundings an ideal place for meditation and study. Though the sangha was not large, the students were enthusiastic and sincere. Soon dharma centers and retreat facilities were established on all of the main islands.

Nestled in the Manoa Valley on the island of Oahu is Kagyu Thugchen Ling. Founded by the Venerable Kalu Rinpoche in 1974 it has been in the care of Lama Karma Rinchen for more than twelve years. Within easy access of the populous city of Honolulu, this active center has hosted the Kalachakra, several Black Crown ceremonies and a visit of His Holiness the Dalai Lama. Several years ago, KTCL acquired their North Shore Retreat Center. The building rests amidst manicured gardens, ponds and palm trees. On the warm, still evenings the ocean's roar blends with the low chanting of prayers.

The big island of Hawaii, home of the fiery volcano goddess Pele, is the largest in area of the Hawaiian islands, yet the most sparsely populated. Nechung Drayang Ling is located here. On the Kona side is Hale Kalani, a small retreat center blessed by Ven. Kalu Rinpoche and H.E. Situ Rinpoche. On the Hilo side, a newly founded Kagyu center is being organized by Lama Churdak, one of Kalu Rinpoche's Lamas.

Mother Maui, as her residents are fond of calling the gentle valley island, has embraced the dharma in many inspiring ways. Reaching out of the jungle on a grassy knoll is one of the first stupas ever built in the Western world. Looking out over the blue Pacific, backed by the sacred mountain of Haleakala, the chorten was consecrated in 1976 by H.H. the Karmapa. Four years later, hidden in the rolling hills of pastureland on the dry side of the volcano, another stupa was built.

Maui's dharma center, Karma Rimay O Sal Ling, was stabilized in 1982 with the coming of Lama Sonam Tenzin. His industry and perseverance bore fruit in 1987 with the purchase of the Zen Tea House in the oceanside village of Paia. The quaint building and small Japanese gardens are a hive of activity as sangha members from remote parts of the island come to pay their respects. Another dream realized for Maui this year is the Tenzin Retreat Center. Resting above the jungle of the North Shore, each room is blessed with the vision of the sun rising out of the ocean every morning. Its isolation makes it a perfect spot for long-and short-term retreats.

Maui is also host to an annual "Festival of the Great Mother, Tara." One of the sangha members, trained in the art of sacred dance, collaborated with musicians and dancers to perform a ritual dance of the 21 Praises of Tara. The mandala dance of radiant and

costumed women was received and encouraged by H.E. Situ Rinpoche on his last visit to the islands.

H.E. Situ Rinpoche has long considered the islands one of his seats in the Western world. In 1983 he founded the first Maitreya Institute, a center of art, spirituality and healing on the island of Oahu.

Even the tiny garden island of Kauai has a budding dharma center. Kagyu Thubten Choling, founded by Kalu Rinpoche, is based in the Kapaa home of a sangha member and hosts visiting teachers.

All of the centers have newsletters and on-going programs. They welcome visitors, students and retreatants. For more information about dharma in the islands, you may write to: Karma Rimay O Sal Ling, P.O. Box 1029, Paia, HI 96779 or call (808)579-8076.

Highlighted by the recent teaching visits by H.E. Jetsun Kushola and H.E. Luding Khen Rinpoche, Jetsun Sakya Center continues to offer the New York City community the opportunity to study Buddhism in the pure unbroken Sakya Tradition. The remarkable tradition of Sakya teachers has won respect for the school as a tradition not only of learned scholars, but also of enlightened sages.

Another characteristic feature is the dual guardianship of the school by the lay and monastic heads. The Sakyapa's spiritual lineage lists the royal line of the ancient Khon family, who are the official protectors and propagators of the teachings of the Sakya school of Tibetan Buddhism.

The foundation of the Sakya lineage descends directly from the activities of the Khon family. In the middle of the eleventh century, the Khon patriarch sent his younger brother Konchog Gyalpo (1034-1102) to seek out the new tan-

tras arriving in Tibet from India. Konchog Gyalpo soon became a master of many deep teachings, most notably those of the "Path and Result" (Lam Dre) system which had originated with the Indian Mahasiddha Birwapa. In 1073, he built a monastery beneath an auspicious circle of white clay on the slopes of Mount Ponpori and gave it the name Sakya, which means "White Earth."

Konchog Gyalpo's son was Sachen Kunga Nyingpo (1092-1158), who secured hundreds of tantras from Indian masters which became the basis of the Sakya canon. The next two lineage holders of Sakya, Sonam Tsemo (1142-1182) and Jetsun Dagma Gyaltzen (1147-1216) were sons of Sachen, and were famed for their scholarship and meditative accomplishment. Sakya Pandita (1182-1251), the grandson of Sachen Kunga Nyingpo, followed them. He was revered as the emanation of Manjushri and was ho-

nored by practitioners in China, Mongolia and Tibet as "the Second Buddha." His nephew, Chogyal Phagpa (1235-1280), assumed the leadership of the lineage at a young age and performed great feats in spreading the Dharma, even winning the favor of the Mongol emperor, Kublai Khan.

The philosophical view of the Sakya school is called the "Non-differentiation of Samsara and Nirvana" and posits a theory of ultimate reality in complete accord with the Madhyamika school of Nagarjuna. The current lineage holder of the Sakya throne is His Holiness Sakya Trizin.

Following the Chinese invasion of Tibet in 1959, the great Sakya teachers settled in many countries around the globe. In the early sixties, the Ven. Dezhung Rinpoche, renowned for his scholarly and meditative accomplishment, came to Seattle at the invitation of the University of Washington to participate in research on Tibetan religion and culture. In the mid-1970's, Rinpoche was invited to New York by the Institute for Advanced studies of World Religions to work on translation projects.

In New York a group of students quickly collected around Rinpoche, and in the winter of 1977, Jetsun Sakya Center was founded. The center was the first representative of the Sakya Order on the East Coast and for many years served as the seat of Dezhung Rinpoche. Rinpoche was also a representative of the famed Rimed or nonsectarian movement entrusted to him directly by the great Gaton Rinpoche, Jamyang Khentse Chokyi Lodro.

At the end of 1986, the Center moved to a new location on the Upper West Side of Manhattan where today it offers a full schedule of teachings and meditations under the guidance of the resident teacher, Lama Pema Wangdak. Lama Pema studied at the Institute of Higher Tibetan Studies in Benares where he received an acharya degree and studied under H.H. Sakya Trizin, H.E. Chogye Trichen, H.E. Luding Khen Rinpoche and H.E. Dezhung Rinpoche. Lama Pema has been teaching in New York and Boston since 1982.

At the new center, Lama Pema leads a wide offering of activities, including classes in philosophy, Ngondro practices, Tibetan language classes, weekly meditative practices and pujas, and guided retreats. Included in the schedule of meditations is an ongoing Chenrezig practice established by Dezhung Rinpoche who was regarded as an embodiment of the Bodhisattva of Great Compassion. This fall he will be leading a Vajrayogini retreat from Oct. 15-23.

Jetsun Sakya continues to sponsor visits and teachings by the great teachers of the Sakya lineage. The Center looks forward to visits from other great Sakya teachers in upcoming months. Later this year H.E. Chogye Trichen Rinpoche, head of the Tsarpa Sect of the Sakya School, is planning his first visit to the United States which will include extensive teachings on the Kalachakra Tantra. Next summer, H.H. Sakya Trizin, patriarch of the Sakya School, will begin an extensive U.S. teaching tour.

For more information about the Center's activities and upcoming events, please write or phone: Jetsun Sakya Center, P.O. Box 1603 Cathedral Station, New York, NY 10025 (212)459-4112.

SNOW LION
DHARMA CALENDAR

Your contributions to the Snow Lion Dharma Calendar are welcome! We list special events only: lectures, initiations, retreats that you would like to advertise to a wider audience. 30,000 copies of this issue of The Snow Lion will be circulated to people all over the world who are interested in Tibet. For the fall and winter we need submissions by August 10 and for spring and summer by February 10. This calendar contains events NOT listed elsewhere in articles. In order to use space efficiently, we have arranged it by center or lama.

JACQUES MARCHAIS CENTER OF TIBETAN ART Every Sunday until December, the museum holds a 2 PM program that is free with admission to the museum. 338 Lighthouse Ave., Staten Island, NY 10306, 718-987-3478. Oct. 2: Peking Opera Dance Oct. 9: Symbolism of Buddhist Architecture Oct. 16: Tibetan Pilgrimage—Peter Gold Oct. 23: Annual Tibetan Harvest Festival, 12 to 5 PM, Tibetan food, bazaar, puppet shows, chanting monks, etc. Oct. 30: The Life of the Buddha Nov. 6: Tibet Today Nov. 13: Lhasa Apso Nov. 20: Introduction to Buddhism Nov. 27: Film—"The Golden Child", Gift Shop sale.

PETER GOLD, author & lecturer Sante Fe: Oct. 6, "Circle of the Spirit", Channing, Dale & Throgmorton Galleries, 505-984-2133; Oct. 7, "Art, Life and Spirit in Tibet", St. Francis Auditorium, 505-982-5962.

New York: Oct. 12, "The Spirituality of Tibet and Indians of the American Southwest", Asia Society, 212-288-6400; Oct. 14.,

"Dressed for Tibet", Senior Adults Division Special Program, 92nd Street YM-YWHA; Oct. 17 & 24, "People of the Mountains and the Desert: Cultures of Tibet and the American Southwest", American Museum of Natural History, 212-769-5000; Oct. 23, "Ritual!", NY Open Center, 212-219-2527; Oct. 25, "Aboriginal Roots of Tibetan Religion", Tibetan Studies Society, Earl Hall, Columbia University, 212-966-0935; Oct. 27, "Tibetan Pilgrimage", Tibet Center, 212-966-8504.

ARYALOKA RETREAT & STUDY CENTER Aryaloka offers retreats over Thanksgiving and Christmas in addition to regular monthly programs. On Nov. 11-13, there will be a 3-day retreat in San Francisco (415-323-4405). Otherwise, all programs are at Heartwood Circle, Newmarket, NH 03857, 603-659-5456.

GEORGE BOWMAN Oct. 13, Dharma Talk, 7:30 PM, Cambridge Zen Center, 199 Auburn Street, Cambridge, MA 02139, 617-576-3229.

LAMA TENZIN OSEL RINPOCHE, reincarnation of Lama Yeshe will be at Vajrapani, Boulder Creek, 408-338-6654, in Oct.

TSULTRIM ALLIONE Oct. 11-23, Retreat on the Mandala of the 5 Dakinis, Big Indian, NY, 914-254-5086.

SOGYAL RINPOCHE Oct. 12, "For the Moment of Death", Inter. Transpersonal Conference, Santa Rosa, CA, 800-365-9753; Oct. 12, "Finding the Heart's Rest", Santa Rosa, 707-874-2915; Oct. 15, "Toward a Buddhist Therapeutic Strategy", Inter.

FPMT/Boston Fall: Talks by Geshe Lobsang Jampa at Milarepa Center, Barnet, VT. Gyuto Tantric Choir in Dec. Contact FPMT, PO Box 262, Chestnut Hill, MA 02170, 617-661-1721.

Transpersonal Assoc., Santa Rosa, 800-365-9753; Oct. 16, "Discovering the Compassionate Presence", Assoc. for Transpersonal Psych., Menlo Park, CA, 415-327-2776; Nov. 23-Dec. 4, Dzogchen Retreat (see listing elsewhere).

H.E. JAMGON KONGTRUL RINPOCHE Oct. 18-Nov. 10 in N. California, KTC Palo Alto, 415-323-7944; KTC Santa Cruz, 408-462-3955.

KALACHAKRA INITIATION & TEACHING Oct. 18-Nov. 5; H.E. Chogye Trichen Rinpoche; Sakya Center, PO Box 606, Porter Square Station, Cambridge, MA 02140; 617-492-5370 or 876-1160. He will also be in NYC, Minneapolis, Berkeley, Vancouver and Hawaii. He is the primary living teacher of H.H. Sakya Trizin.

BHIKSUNI PEMA CHODEN Oct. 28-30, "Celebrating the Journey", Karme-Choling, Barnet, VT 05821, 802-633-2384.

CH'AN MEDITATION CENTER Intensive Zen Retreats with Master Sheng-yen Nov. 24-Dec. 1; Dec. 23-31, Ch'an Meditation Center, 90-56 Corona Ave., Elmhurst, NY 11373, 718-592-6593.

ZEN RETREAT Dec. 12-18, with Zen master Seung Sahn, Providence Zen Center, 401-769-6464.

TIBET FUND BENEFIT: In Praise of the Moon Jan. 22, Michael Heller, Jackson MacLow, Maureen Owens, Armand Schwerner, Phil Hemley and the Dharma Bums, the Tibetan Singing Bowl Ensemble; St. Marks Church, 2 PM, 718-857-3567, 212-213-5010.

TUPTEN GYATSO LING, PO Box 0641, Chicago, IL 60606-0141 Oct., Geshe Sopa Nov., Gelek Rinpoche Jan., Glenn H. Mullin Feb., Thubten Pende



COMPASSIONATE CARE OF CHILDREN

A program for the compassionate care of impoverished children is the creation of Ananda International Welfare Foundation. The Foundation was established in 1985 through the inspiration of His Eminence Jamgon Kongtrul Rinpoche. His Eminence is one of the four principal lineage holders of the Kagyu tradition of Tibetan Buddhism who are presently the regents of His Holiness Karmapa.

The primary focus of the Foundation is to provide relief from the suffering endured by underprivileged people of the world living in the shadows of poverty.

As one of its projects, the Foundation has wholeheartedly undertaken a quest to eliminate suffering in the lives of children and young monks in Tibetan refugee communities throughout Asia. This quest is more than dreams or enthusiasm. It is a commitment to the welfare of these children and in turn, through them, the preservation of their vast heritage of Tibetan traditions, religion, art, and customs.

Sponsors have a crucial role in making a difference in the lives of these children by fulfilling the basic necessities for food, clothing, education and encouragement for their overall development. The generosity and compassion of each sponsor brings about a brighter future for these children who otherwise would remain destitute. Personal correspondence with the children and monks provides a close sharing in the experience of their young lives.

The program works this way: the child in most urgent need of help will be selected for sponsorship and his or her name, age, photo, and location will be sent to the new sponsor. The average amount needed is only \$15.00 a month and the entire amount of the contribution is used solely for each specific child's welfare. This program is currently assisting a number of children and young monks through the kindness of our growing number of sponsors. As a direct result of their concern, children who were very poorly nourished now have a healthier daily diet. Other children are able to learn skills so they may eventually become self-sufficient and in turn help their families. Young monks are attending school and practicing in the monasteries together in preparation for an advanced Buddhist education. For these children the quality of life is greatly improved. However, there are still hundreds more children awaiting help. His Holiness Karmapa has said "as you fulfill the needs of others, you simultaneously fulfill your own." This program provides the opportunity to do just that.

If you would like more information about the program, please write to Ananda International Welfare Foundation at the address below. All donations are tax deductible in the U.S. and Canada.

AIWF, 328 N. Sycamore Ave.,
Los Angeles, CA 90036,
(213)934-5002.

DIET & NUTRITION AT BUDDHIST SCHOOL OF DIALECTICS

As study of Buddhism in general and particularly its dialectical tradition is very profound and extensive, it requires unceasing effort if one wishes to gain clear understanding of it. We therefore feel that the health of our students, those who are pursuing this goal, is of crucial importance.

At present we are only able to offer our students steamed bread and one kind of vegetable at lunch and rice with dhal for dinner. Besides this we can offer only 6 kg of meat per week between 90 students. Previously we used to offer some fruit and eggs but it is presently beyond our means to offer them these and other nutritious food.

Our students have learned how to make tofu, and with the help of a small grinding machine, we make tofu and sell it as a means of supporting our institute. Our homemade tofu is one of the most popular vegetarian foods in the town. Unfortunately, due to the

high cost of raw soy bean (the substance from which tofu is made) except on some special occasions, we can not offer this nutritious item to our students. However if the funds were sufficient, we would be pleased to offer this food to them more often as it is also a very good substitute for meat.

We sincerely hope that any improvement in the students' diet will provide them with ability to overcome illnesses such as TB and so forth, and spur them on in both study and practice, so that they may in turn bring greater benefit to others.

If anyone can give us financial assistance for improving the diet of our monks it would be greatly appreciated. Thank you for your kind support.

Please respond to: Lobsang Gyatso, Principal, Institute of Buddhist Dialectics, P.O. McLeod Ganj-176219, Dharamsala, District Kangra (H.P.), India.



INFINITY BOOKS

Andrew Bloomfield, co-author of Snow Lion's *Tibetan Phrasebook and Tapes*, has recently opened a spiritual bookstore, called INFINITY BOOKS, in Seattle, Washington. Besides fine books, CD's, cassettes and art gallery, INFINITY specializes in Buddhist and Hindu religious objects and practice materials—high quality statues, offering bowls, thangkhas, arati trays, damarus, malas and much more. Special orders are welcome and virtually any requested practice item can be obtained.

INFINITY holds evening lectures at the store. Teachers in the Tibetan tradition who have spoken include Alan Wallace and His Holiness Jigdal Dagchen Sakya Rinpoche. Speakers who are expected this fall are:

Oct. 12-13: Chagdud Tulku
Nov. 4: Luding Khen Rinpoche
November: Jetsun Chimey Luding (featured in Snow Lion's last newsletter)—date not set

INFINITY BOOKS

313 A 1st Avenue South
Seattle, Washington 98104
(206) 623-7495.



Tashilunpo Monastery.

TOURS

POTALA TOURS & TRAVELS in New Delhi offers services in the following areas: domestic and international air ticketing, arrangements of all kinds of transportation, hotel reservations, arrangement of group tours to Buddhist places in India and Nepal, arrangement of group tours to Tibet through associates in Nepal, and helping and seeking permission to travel in India wherever necessary. This company is an undertaking of the Tibetan Administration. For more information contact: Potala Tours & Travels, 16, Jor Bagh, Lodi Road, New Delhi-3, India; Telex: 31-66160 BDL IN; Telephone: 616813, 623910.

TIBETAN ART TOUR—John Brzostowski is planning to lead a tour to Tibet in June/July of 1989. Mr. Brzostowski is a widely known teacher of Oriental art and culture who has taught Tibetan culture and religion at New York University, Cooper Union, and The New School. He has travelled widely in Asia, including four trips to Tibet which he led in 1984-1987. For more information, contact Young Ideas Travel, P.O. Box 8173, New Fairfield, CT 06812.

OVERLAND THROUGH TIBET—May 5-25, 1989. Snow Lion and Power Places Tours are offering a special tour to Tibet in

May 1989. The tour will have an emphasis on visiting temples, meeting with monks, observing Tibetan medical treatments, meeting with physicians, and participating in religious practices.

The tour leader will be Gary Wintz, the first Westerner to live in Tibet since the Chinese takeover in the '50's and one of the foremost authorities on travel in Tibet today. On the tour Gary will lecture on the historical and contemporary situation. A good guide is extremely important on any tour, and Gary's expertise makes a world of difference in the appreciation and enjoyment of Tibet for those who travel with him. Gary also has many old friends in Tibet, which opens the door for unique personal encounters with Tibetans and special activities not available to the normal tourist.

The tour spends a longer time in Tibet than other tours, with many unique features. In addition to tours of the Potala, the Jokhang, Norbulingka, Sera and Drepung monasteries, a newly re-activated Buddhist nunnery, and much more, the tour includes an in-depth visit to the Traditional Tibetan Medicine Hospital and an optional tour to Ganden monastery. The tour visits Tashilunpo monastery in Shigatse, and also travels to Gyantse, the ancient town that is the site of Palkhor monastery and the Kumbum-Chorten. The monasteries of

Sakya and Shalu, not on the normal tourist routes, are also visited. Sakya was once the capital of Tibet, and Shalu was renowned as a center of scholarly learning and psychic training.

The May 5 tour flies first to Kathmandu, via Hong Kong, and 3 days are spent in Nepal. A visit to an Ayurvedic hospital in Kathmandu, where traditional Indian medicine is practiced, is one of the features of the visit to Nepal. On leaving Nepal the tour drives over the Himalayas, through spectacular mountain passes, and past the awe-inspiring north side of Mt. Everest, and then onto the plateau of Tibet. Out-of-the-way monasteries and towns, where foreigners are still a curiosity, are visited. One of these rarely visited monasteries was built around a cave where the famous Tibetan mystic and poet Milarepa spent many years. Four days are spent driving in vans or small buses through the countryside of Tibet, overnighting in hotels on the way. Eight days are spent in Lhasa, with an option to visit Samye monastery and the Yarlung Valley.

For a free brochure with a detailed itinerary and other information on this tour contact Toby Weiss, PhD., Director, Power Places Tours, 28802 Alta Laguna Blvd., Laguna Beach, CA 92651, (714) 497-5138. Mention that you read about it in the Snow Lion Newsletter.

A BENEFIT READING & PERFORMANCE FOR THE TIBET FUND

Today we are so interdependent, so closely interconnected with each other, that without a sense of brotherhood and sisterhood, and an understanding and belief that we really are part of one big human family, we cannot hope to overcome the dangers to our very existence - let alone bring about peace and happiness.



His Holiness Tenzin Gyatso
The XIVth Dalai Lama

SACRED VISION PEACEFUL WORLD

FEATURING: REV. DANIEL BERRIGAN
ALLEN GINSBERG
DAVID MURRAY
PAULINE OLIVEROS
& other guest artists

DATE: OCTOBER 4TH, 1988
PLACE: THE GREAT HALL AT COOPER UNION
LOCATION: COOPER SQUARE
COST: DONATION



PROCEEDS WILL BE USED TO DEVELOP THE TIBET FUND AS A FUNDING SOURCE FOR COMMUNITY AND ECONOMIC DEVELOPMENT PROJECTS FOR TIBETAN REFUGEES LIVING IN NORTHERN INDIA & NEPAL

NEWS & PROFILES

NECHUNG DORJE
DRAYANG LING

On the island of Hawaii, where lava flows to the sea and where snowy mountain slopes and black sand beaches can be found, is a Buddhist temple—Nechung Dorje Drayang Ling—"Immutable Island of Melodious Sound." Located in the foothills of Mauna Loa is "a hidden valley" called Wood Valley. The road there passes the rain forests of Puna and the active volcano Kilauea; through the Ka'u desert, macadamia nut orchards and swaying fields of sugar cane. Once there, the visitor experiences the magic and charm of Nechung Drayang Ling. Overlooking the Pacific is a classic Buddhist temple with a peaked roof, painted in vivid colors, against a backdrop of green eucalyptus and clear blue sky. A feeling of peace arises as one listens to the breeze rustling through the tall trees, the birds and windchimes in the silence and smells the fragrance of ginger and jasmine in the air.

Nechung Rinpoche, the grand lama of Nechung Monastery resided here for many years. His attitude towards the Dharma was open and nonsectarian, his vision vast and encompassing.

Following the direction that Nechung Rinpoche established, Drayang Ling regularly invites lamas of all the major lineages. In October, Lama Tarchin, a Nyingma lama, will speak on the nature of mind. The Sakya abbot of Ngor, Luding Khen Rinpoche, will give commentary and impart the blessing of Vajrayogini in a twelve-day retreat from November 19-30. Programs here range from basic Buddhist subjects to the most esoteric practices and are taught at both weekend seminars and long retreats.

Nechung Drayang Ling is affiliated with Nechung Monastery, which houses the State Oracle of Tibet. The roots of Nechung trace back to the times of the Indian saint, Padmasambhava. Prior to the building of Samye, the first monastery in Tibet, there were many opposing forces to the new

religion. Padmasambhava obtained the pledges of numerous gods to become protective deities of Buddhism. The most powerful one was Pehar of the "Five Guardian Kings," emanations of the Five Buddha Families, whom the tantric master placed as the head of the hierarchy of guardian protectors of the Dharma and Tibet. Thereafter, Samye was built, the first monks ordained and Buddhism spread quickly throughout Tibet.

Eventually, a small shrine dedicated to Pehar was built to the west of Lhasa by an eminent Lama. Close to where Drepung Monastery was built a couple of hundred years later, it was named "Nechung." When the Fifth Dalai Lama became the temporal leader in 1642, Pehar was instituted as the guardian protector of Tibet. A larger monastery was built surrounding the original shrine and some of the sacred vessels of the protector were moved from Samye to Nechung; thus this monastery became the official home of the State Oracle and remains a synthesis of the ancient and new traditions.

To this date, Nechung Monastery remains intact, now housing about 20 monks compared to the 115 that once lived there. The Nechung Medium lives at Nechung Monastery in Dharamsala, India with about 40 monks. There, daily rites to invoke the protector are performed, along with special ceremonies for His Holiness and the Tibetan government in exile.

The temple in Hawaii is the only branch of Nechung in the West. Built in the early 1900's by Japanese immigrants who worked for the sugar plantations, it was the center of a bustling community for many decades. One of the first Buddhist temples to be built on the islands, it was crafted with open verandas, a spacious shrine hall and ornamental carvings. With the changing of the times, most of the people moved away to

the cities and to the neighboring town of Pahala, leaving the temple abandoned for a number of years.

It was discovered by some of Nechung Rinpoche's students, who had invited him to Hawaii and needed a suitable residence for him. Initial stages of restoration began in 1973 and Rinpoche arrived in 1975. Work continued gradually, with a small core of students clearing away the jungle and refurbishing the rooms amidst Tibetan language and Dharma classes.

Another vacant Japanese temple was found in Pahala and was moved to the temple grounds in 1978. This original structure, now occupying the upper floor of the two-story complex, has a roomy meditation/meeting hall with adjoining guest rooms. On the ground level are private and dormitory quarters, and a fully equipped kitchen and dining area. This facility is used for retreats and can accommodate up to 30 persons.

During periods when there are no visiting lamas and scheduled courses, the temple and retreat facilities are open to individuals who wish to pursue meditation and study on a personal basis. New Age, community and meditation groups have utilized the retreat center for Vipassana, health-oriented programs, women's meetings, yoga, and so forth. A reference library of books and audio/video cassettes on Buddhism and Tibetan Culture is available to guests. Also on the premises is a small store with a good selection of books, incense and items from the East.

"Drayang," the temple's publication announces upcoming programs and news several times yearly. If you wish to be on the mailing list, further information on the Fall courses, or availability and rates of the retreat facility, please write to: Nechung Dorje Drayang Ling, P.O. Box 250, Pahala, HI 96777, (808) 928-8539.

THE FPMT

The Foundation for the Preservation of the Mahayana Tradition is an international network of nearly 50 Buddhist colleges, urban centers, monasteries, meditation and retreat communities founded by Lama Thubten Yeshe and Lama Thubten Zopa Rinpoche. The intent of FPMT is to provide channels for integrating the teachings of the Buddha into Western culture; to bring within twentieth-century reach traditional, well-investigated and effective methods that are a basis for a more meaningful approach to modern life.

The FPMT offers opportunities for people of varied inclinations. For some, the centers and communities are a complete way of life where the practice of meditation and the pursuit of precise intellectual understanding is balanced with work or community service. For others, work is the main activity, carried out in the fields of education, publishing, printing, film, center construction and renovation, farming and gardening, or

within various FPMT business enterprises.

There is an astonishing array of programs and facilities—from the Nalanda Monastery 7-year Geshe degree program to the Sewa Samiti Leprosy Center in New Delhi; from the International Medical Program linking different medical traditions (in Nepal) to Wisdom Publications; from the Root Institute for Culture and Religion, a facility under construction for pilgrims in Bodhgaya, India, to the Universal Education Association based in Pomaia, Italy, with branches world wide.

How did all this come about? Where did the inspiration and energy for so much beneficial activity come from? The answer is very simple. To those who knew Lama Yeshe (who passed away in 1984), the growth of the FPMT is no mystery. As Jonathan Landaw, one of his early students, says, "His warmth and humor seemed inexhaustible and his devotion to others and to the teachings of the Dharma never faltered, even when

his health was apparently failing. It seemed as though he was willing to do anything to help people overcome their limitations and unhappiness and experience their higher selves. . . . No matter what subject he was discussing, he made sure that all of his listeners had something personal and practical to take away with them." Although his methods were often unconventional, his teachings were always within the bounds of tradition and this is due in part to the rigorous training he received in Tibet before 1959 and in India thereafter.

Lama Yeshe was born in Tibet in 1935 not far from Lhasa. He was recognized as the incarnation of the learned Abbess of Chi-me Lung Gumpa, home for about 100 nuns of the Gelug tradition. From a very early age he expressed the desire to lead a religious life.

Continued on page 10

TO THE WOMEN
OF TIBET

A Poem in Dedication To the Women of Tibet,
My Mothers, My Sisters

Sisters of Niguma*, Daughters of Tibet, Flowers of Emptiness —
Where will you bloom now?
Your native land has been burned
And dumped with nuclear char,
Desecrated, devastated —
And the sweet song of your mantras
Moans imprisoned behind bars.

Mothers of Lineage Masters,
Who have nurtured me with kindness through countless years,
And given fully of your milk of wisdom —
Will the flow of your precious nectar
Now be turned into tears?

Sisters of Niguma, Daughters of Drolma,**
I who have chosen to be childless
In order to have the leisure to practice more intensively
The wisdom teachings you have preserved,
Sit comfortably in retreat
While you are tortured in the fields
With forced sterilizations and forced abortions —
Your full term babies' cries
Silenced forever at birth by a needle
In the hospitals where you labor
To give birth to death.

Mothers of Maitreya,
Mothers no more.
I mourn your murdered children —
Our loss —
I your orphan,
And your heir.

Though your wombs are barren
The Emptiness of your Spirit bears many fruit.
Though you weep in the streets of Lhasa
Your spiritual children everywhere
Rejoice in the legacy you have released.

Through the power of interdependent interrelatedness,
The treasures of Truth you have preserved
And passed on through generations
Survives —
Though you may not.

Through the flower of Interbeing,
And by the Winds of Impermanence,
Your seed is carried across the world
Alive —
And flourishes in fertile, thirsty mindfields
Unknown to you.

Sisters of Niguma, Daughters of Drolma,
My mothers,
Do not despair —
We your foster children,
Whose faces you have never seen,
Will build a living bridge of Dharma,
And dedicate your dream.

* Niguma was the wisdom dakini consort of Naropa. Her teachings form the basis of the Shangpa Kagyu lineage.

**Drolma is the Tibetan name for the female deity TARA, the Great Liberator.

This poem was written by Jhampa Khacho (Michelle Levey), on Dakini Day, SAGA DAWA, Year of the Earth Dragon (June 9, 1988), at Cloud Mountain Retreat Center in Castle Rock, Washington (near Seattle and Vancouver, WA), U.S.A.

May this poem-prayer inspire all who read or hear it. May it awaken within them a heartfelt yearning to realize the ultimate potentials of this precious life and to help others to do the same. Permission is freely granted to copy, print and share this in any way that will be of benefit to others.



BRITISH OFFICIALS ACCUSE CHINA

Lord David Ennals, a member of the British House of Lords, accused the Chinese Government of imposing a "reign of terror" after his and his Tibet expert, Frederick Hyde-Chambers', April 1988 fact-finding mission there. Lord Ennals in a testimony before the Congressional Human Rights Caucus, chaired by Congressman Tom Lantos of California, on May 10, 1988 said that since March 5, 1988, more than 2000 Tibetans have been imprisoned and tortured with electric cattle prods and clubs with nails.

The London Observer, in its May 8th, 1988 edition, reported the massacre of 30 monks inside the Jokhang, the holiest temple in Tibet, on March 5 during a pro-independence demonstration in Lhasa, Tibet's capital.

A monk described the scene: "The police rushed in at 9:30 in the morning. They began beating everyone with clubs who looked Tibetan, including some of the regional leaders. By 10:15 it was finished. They had killed 30 monks. Later that day they carried the bodies outside like dead animals and threw them in the back of two trucks."

Lord Ennals said, "Conditions in Tibet are far worse than those reported in the Soviet Union, where nationality troubles have received more publicity. There continue to be detention of individuals at night. The Chinese police and military have inflicted extreme brutality in the treatment of prisoners."

Accompanied by a Tibetan from Britain, Lord Ennals and Hyde-Chambers were the first independent foreign observers to be admitted into Tibet since the pro-independence demonstration on March 5. Lord Ennals said he was able to obtain unusual access to first-hand reports of what has been taken place.

In a press statement issued on April 13, Lord Ennals and Hyde-Chambers said, "We were the first independent visitors since that major demonstration on March 5 and we can emphatically state that the demonstration involved 10,000 people. A Chinese soldier, 16 Tibetan Buddhist monks, and 2 Tibetan laymen are known to have been killed and scores were injured

including a number of Chinese soldiers. Two Chinese restaurants, notorious for refusing to serve Tibetans were destroyed. In the days following, and indeed during our visit people were being detained. A minimum of 700 were being held and almost certainly considerably more. The treatment of those in prison and the number of brutal deaths has only added to the tense situation. People are frightened and frustrated. Human rights are denied. Such peace exists maintained by a massive military presence in Lhasa."

For several days after the March 5th massacre in the Jokhang Temple, said the London Observer, there were executions, beatings, and hundreds of detentions. Jonathan Mirsky, the first British journalist to enter Tibet since the March 5th demonstration, wrote: "... it was clear that hatred of the Chinese authorities is at its greatest since the Cultural Revolution more than 20 years ago, and that the massacre has dealt a possibly mortal blow to the painful reconciliation between the Chinese and Tibetans."

During his stay in Lhasa, Mirsky talked to a number of Tibetans. He writes: "Near the (Jokhang) temple lives a Tibetan veteran of 25 years in the Chinese army. 'I have been all over China. I like my Chinese comrades. But all of us Tibetan soldiers hated the Communist party and wanted Tibetan independence.'"

A truck driver says, "I want all the parts of Tibet which are now part of Sichuan, Xining, Yunnan, Qinghai provinces to be reunited under one Tibetan country. But I know the Chinese will never permit it."

"Tibetans have only stones. The Chinese have all the weapons and they know how to use them. The Chinese are trying to overwhelm us. They send in more settlers everyday. The Chinese are trying to compress us like buttered barley into a smaller and smaller ball."

When Lord Ennals and Hyde-Chambers broached the Chinese population transfer into Tibet, the Chinese authorities in Lhasa told them that only ten percent of the city's population was Chinese. However, in their 12-page report, Lord Ennals and Hyde-Chambers

write: "just glancing out the window would have shown it was at least 50 percent. Their (Chinese) argument is that it is the administration who are settled and they do not include the 250,000 troops of the PLA nor the floating population who are in Tibet for 2 to 8 years on a contract arrangement, whereby they get a special allowance for living in Tibet."

Continued from page 9
THE FPMT

Whenever a monk would visit his home he would beg to leave with him and join his monastery. Finally, when he was 6 years old, he received his parents' permission to join Sera Je College. He was ordained as a novice monk at the age of 8 and received teachings on the lam rim graduated path to enlightenment from Kyabje Trijang Rinpoche, the junior tutor of His Holiness the Dalai Lama. He also received many tantric initiations and discourses from both the Junior Tutor and the Senior Tutor, Kyabje Ling Rinpoche, as well as from Drag-ri Dorje Change Rinpoche, Song Rinpoche, Lhatzun Dorje Chang Rinpoche, and many other great gurus and meditation masters. He also studied the famous Six Yogas of Naropa, following a commentary based on the personal experiences of Lama Tsongkhapa.

This phase of his education came to an end in 1959 when he was 25 years old. As Lama Yeshe himself said, "In that year the Chinese kindly told us that it was time to leave Tibet and meet the outside world." Escaping through Bhutan, he eventually reached Northeast India where he met up with many other Tibetan refugees. At the Tibetan settlement camp of Buxaduar he continued his studies, and, at the age of 28, received full ordination from Kyabje Ling Rinpoche.

His heart disciple, Lama Thubten Zopa Rinpoche, was born in

1947 in the village of Thami in the Solo Khumbu region of Nepal near Mount Everest. From the house where he was born, he could look up the mountainside and see Lawudo, where the cave of the late Lawudo Lama was situated. While his predecessor had belonged to the Sakya tradition, the Lawudo Lama himself had been a great master of the complete tantric teachings of the Nyingma tradition. For the last 20 years of his life he lived in his cave, attended by his wife and two children. He spent all of his time either meditating or giving teachings and spiritual advice to the people of the region. His energy on behalf of all beings was inexhaustible and it is said that in his later years he passed completely beyond the need for sleep.

From the time he was able to crawl, Zopa Rinpoche would spend most of his time trying to climb the steep path leading to the cave of this deceased lama. Finally, when he was old enough to speak, he declared that the cave was his and that he was the incarnation of the Lawudo Lama. He further insisted that his only desire was to lead a life of meditation. When he was 4 or 5 years old, his claim to be an incarnate lama was subjected to public examination by Ngawang Samden, a Nyingma master meditator who lived nearby. When the young boy was repeatedly able to identify possessions belonging to the Lawudo Lama he was formally declared to be the rightful incarnation and received the full investiture of the Nyingma lineage. Later he received the tantric initiations of this tradition from the head Lama at Thampi gumpa, known affectionately as Gaga (grandfather) Lama.

While still a young boy, Zopa Rinpoche was taken on his uncle's back for a pilgrimage to Tibet. When he arrived north of Sikkim at the Dung-kar Monastery of Domo Geshe Rinpoche, he startled his uncle by declaring that he had no intention of returning home with him. Rather, he wanted to stay at this monastery and devote his life to studying and practicing the Dharma. And so he did. His education would have continued at Sera Je in Lhasa, but his plans were interrupted in 1959. Eventually he found his way to Buxaduar where he first became the disciple of Geshe Rabten and then of Lama Yeshe.

Although the FPMT was not legally incorporated until 1975, its beginnings go back to 1965 when Lama Yeshe and Zopa Rinpoche met Zina Rachevsky, a young American woman, in Darjeeling. A strong friendship developed and the Lamas spent nearly a year teaching her at home before Zina had to leave Darjeeling for Ceylon. She then wrote many letters to His Holiness the Dalai Lama entreating him to permit the Lamas to join her. When permission was granted she returned to India and the three of them visited the Dalai Lama in Dharamsala. There Zina was ordained as a novice nun. In 1967 the two Lamas and their disciple left India, not for Ceylon as originally planned, but for Nepal.

Zina purchased land at the top of Kopan hill overlooking the beautiful Kathmandu valley and the Lamas founded the Nepal Mahayana Gumpa Centre in 1969. When the first meditation course was given there in 1971, it was attended by about 20 students. By the Autumn of 1974, 14 Western monks and nuns had been ordained and interest in the seventh lam rim course was so great that

attendance had to be limited to 200 meditators.

In 1972 the Lamas established Tushita Retreat Center in a rambling house perched on the side of the mountain above His Holiness the Dalai Lama's residence in Dharamsala. Many serious students from Kopan, the Tibetan Library classes and other centers have come to Tushita for teachings, initiations and retreats over the years.

Westerners are not the only ones who have benefitted from the Lamas' compassionate activities. Lama Zopa Rinpoche's predecessor had been asked by the Tibetan and Sherpa people of Solo Khumbu to build a monastery near the site of his meditation cave. In 1971 Lama Zopa Rinpoche honored the commitment made by his predecessor by building a monastic school—the Mount Everest Centre for Buddhist Studies. The School was later moved to Kopan monastery and today there are 70 (mostly Sherpa) monks receiving a closely supervised monastic education that includes traditional Buddhist studies, as well as classes in Nepali, English, Tibetan, mathematics and art.

In 1974, the Lamas were invited to make an 8 month-tour of the U.S., Australia and New Zealand. As they travelled around giving public talks and meeting with old and new students, they saw a tremendous and growing interest in Buddhism in the West. Many students had returned from Kopan to their homelands feeling the need to set up their own local Dharma centers. By the end of the tour in 1975, 12 centers had been started, 9 of them in Western countries. It was at this point that Lama Yeshe brought together some of his senior students to discuss the coordination of this rapidly growing Dharma network. This group, the Council for the Preservation of the Mahayana Tradition, was eventually expanded to include the directors of the centers and other departments, and the FPMT came into formal existence. Briefly, the FPMT was set up to function democratically. Most of its centers are established as public charities according to the laws of their particular countries, with the election or appointment of office-bearers as prescribed by their constitutions, and all active members have a voice in the decisions that effect them.

Lama Yeshe passed away in 1984. On February 12, 1985 a boy was born to a Spanish couple with whom, as Lama Yeshe himself had said years before, he shared a special relationship. The child was named Osel, meaning Clear Light, and by the time he was 14 months old he had been recognized as the reincarnation of Lama Yeshe, not only by Zopa Rinpoche, but by H.H. the Dalai Lama as well. At the time of the formal recognition, the Dalai Lama declared that when young Osel was old enough to speak well he would give unmistakable indications that he was indeed the true tulku of Lama Yeshe. Since then, people from all over the world have had the chance to meet the young Lama Osel and already he has displayed to many of them remarkable signs, such as recognizing people from his former life. Lama Osel was enthroned, amid extensive media attention in Dharamsala on March 17, 1987.

Vajrapani Institute in Boulder Creek, CA (408/338-9540) is hosting Lama Zopa Rinpoche, who will be giving a Chakrasamvara initiation and commentary from October 8-31.

NEWS & PROFILES

THE NEW YORK TIMES, TUESDAY, AUGUST 9, 1988

ON MY MIND
A. M. RosenthalThe
Tibetan
File

The file has been on the desk for weeks — the clippings about arrests, beatings and killings and a copy of the historic speech to which the world paid almost no attention at all.

The file is marked "Tibet" and it keeps being put aside. And you suspect that most readers are probably not wildly interested in Tibet, so why inflict your own fascination and sorrow for that country on them, one more time? There is always something else to write about.

Anyway, what's the point? The Chinese are not going to relax their grip on Tibet and not one other country wants to do anything. So push the file

aside, maybe wait for some kind of news peg to come along and justify writing about Tibet again.

Well, here's a possible news peg, will this do? Asia Watch, the human rights monitoring group, has just put out a report saying that there is severe abuse of every human right in Tibet and that torture is routine in political arrests. No country, including the United States, raises a cry, Asia Watch says.

Is that because the Chinese lock the foreign press out of Tibet? Or is it really because the U.S. has important business afoot with China, or thinks it has, and does not want to risk it for a country with no significance except in culture, religion, history, freedom struggles, that kind of thing?

Here's another possible angle — a statement by Qiao Shi, the head of the Chinese security apparatus, which is a major part of a Chinese occupation policy that has partitioned the country, moved millions of Chinese into Tibet and Tibetans out, imprisoned scores of thousands of others, burned down thousands of monasteries, driven the man who is Tibet's leader and God-figure into 30 years of exile and cost the lives of perhaps a million Tibetans.

Now, says Qiao Shi, China has decided to alter its policy in Tibet and will no longer be "lenient." From

now on, he says, the policy will be "severe." Yet, somehow, hope lives among Tibetans, for a taste of freedom and for the right to worship as they please. In their exile capital of Dharmasala on the Indian side of the Himalayas, they eagerly seize on the words of encouragement that come from Congress, led by a number of Republicans and Democrats moved by Tibetan bravery. Tibetans bless them and President Jimmy Carter, quietly a strong friend of Tibet.

The man who is Tibet's leader and its incarnation of the spirit of God is the 14th Dalai Lama. He usually signs himself "Tenzin Gyatso, Buddhist monk." He lives in Dharmasala, in exile since 1959, but occasionally goes abroad in his nation's cause. Most governments are polite to him but ask that he not say much in their countries — the Chinese, you know.

In June, in Strasbourg, before the European Parliament, he spoke his heart once more. This time he said Tibet would accept China's right to handle Tibetan foreign affairs and keep troops in Tibet, if China would agree to live in association with Tibet and allow it a democratically chosen government where Tibetans manage Tibetan affairs and man and nature lives in harmony.

He did not give away Tibetan sovereignty, which he said Tibetans had never conceded to foreign powers in almost two millennia of existence. But he said he knew that this important, painful step toward acknowledgment of Chinese power would disappoint many Tibetans.

Most newspapers of the world gave the speech zero space. Some printed a few paragraphs. But the Tibetans heard. Many were sorrowful, and some were angry, but all still follow Tenzin Gyatso.

New, painful
reasons to
open and
read it
again.

The Chinese responded with a brief, harsh dismissal — and more repression in Tibet.

China is a great nation and Tibet is small and imprisoned. Is there really any point, beyond sentiment, in keep-

ing the Tibetan file on the desk instead of putting it away in a cabinet of the mind?

Yes, the Tibetans say, perhaps one day the Chinese will change.

The Chinese react with anger when any nation raises the Tibetan question. Yet, Tibetans and their supporters say, that very anger covers a sensitivity to what the world thinks of China, and the new China may not always want to be seen as cruel and oppressive.

But if the world forgets, the Chinese will pay no price of loss of respect. That will be the end of us, the Tibetans say, and they know the Chinese quite well. So if Tenzin Gyatso still hopes, all who wish him and his people well at least can do what Tibetans ask: Remember them and speak of them. □

CHINA VOWS TO BE
MERCILESS IN TIBET

By Tinley Nyandak

New York, Aug. 2—China has ordered the "merciless repression" of anti-Chinese protests in Tibet through military force and as part of the tougher policy has apparently appointed a senior military officer as Tibet's Communist Party Secretary.

The new policy was announced by Qiao Shi, standing member of the Politburo and head of China's security apparatus, during a tour of Tibet in early July. Qiao told the authorities in Tibet that Peking had decided to alter its policy toward Tibet from "lenient" to "severe." Accordingly, the government of the region must "adopt a policy of merciless repression towards all rebels," referring to pro-independence activists.

Sources in Peking said that Qiao had approved the appointment of Tibet's military commander Jiang Hongquan as the next Party Secretary in the region, replacing Wu Jinghua, appointed in June 1985. In Tibet, the Communist Party Secretary is the real boss.

Tibet has been rocked by pro-independence demonstrations since September 1987 and China has set up a special military detachment that will "deal resolute blows" at future demonstrators.

Shortly before Australian Foreign Minister Bill Hayden's visit to Tibet on July 18, 1988, a public trial was held in the square in front of the Jokhang Temple, the site of pro-independence demonstrations. In the open square in front of Jokhang, 100 policemen armed with machine guns kept control as at least 25 monks were accused of and tried for offenses such as "theft" and "robbery." The prisoners were driven around the city in motorcycle sidecars and open trucks in a show of police force. To complete the intimidation, loudspeakers broadcast details of the "crimes" and heavily armed police guarded those charged.

In a meeting with Hayden, Chinese authorities denied allega-

tions that prisoners were beaten and tortured. But a Tibetan who was one of the 52 released told Thomson that prisoners were routinely beaten before interrogation. He said several monks were so badly beaten in one session that they were unable to undress themselves. Prison guards told them: "We must beat you to get the truth from you."

The Tibetan said he saw several monks undergoing "Chinese rope torture," in which the prisoner is suspended from a beam, and that sticks, belts and electric prods were used in the beatings. He was given three intense sessions of political re-education and was released after saying that he had only joined the protest at the urging of people around him at the Jokhang Temple.

Mark Baker, another Australian journalist, wrote from Lhasa on July 19, "Drapchi is the Chinese gulag, a prison estimated to contain between 500 and 600 men, most of them political prisoners and perhaps 30 or more of them monks from Sera Monastery. According to religious and dissident sources, it is a place where Tibetan political activists are systematically beaten, bound and strung from rafters and tortured with electric prods. Since a series of bloody pro-independence riots erupted last September, it is an apparatus that has been honed with large-scale summary arrests and detentions, public show trials and a vast network of overt and secret police. It is the dark side of Tibet that the Chinese authorities have been assiduous in attempting to shield from the Foreign Minister, Mr. Hayden, during his two-day visit to Lhasa."

US TIBET COMMITTEE

Last month His Holiness the Dalai Lama announced a major new initiative in his address to the members of the European Parliament in Strasbourg, France, in his efforts to find a peaceful solution to the Tibetan problem.

We, the Directors of the U.S. Tibet Committee, would like to reaffirm our support and confidence in the leadership of His Holiness the Dalai Lama and his efforts to resolve the Tibetan issue. However, we respectfully disagree

with the concession of Tibet's foreign policy to the People's Republic of China as stated in His Holiness's speech. Accordingly, we have expressed our concern to His Holiness and his Government-in-exile.

The Tibetan people's indomitable spirit and resolve to achieve an independent Tibet is clearly evidenced by the recent pro-independence demonstrations, during which their commitment to a free and democratic Tibet under

the leadership of His Holiness has superseded the risk to their lives. The road to independence is difficult, painful and costly in human lives. It will take time. However, we are convinced that independence is attainable.

We in the free world have a special opportunity and responsibility to build momentum for the worldwide effort to free Tibet. Your support is indispensable. China continues to commit atrocities and cultural genocide in Tibet. On July 19 China called for the "merciless repression" of anti-Chinese protests in Tibet through military force. Qiao Shi, head of China's security apparatus, said Peking had decided to alter its policy toward Tibet from "lenient" to "severe" and the government of the region must "adopt a policy of merciless repression toward all rebels."

We have so much work to be done. To keep our work going, we urgently need your moral and financial support. If you have not sent in your 1988 \$25 membership, please do so right away. Please fill out the enclosed membership form and encourage your friends to actively participate in this cause for freedom.

Sincerely,
Directors of the
U.S. Tibet Committee

Join the U.S. Tibet Committee. It is a nationwide human rights organization staffed by Tibetan and American volunteers that monitors violations of Tibetan human rights under Chinese military occupation. It also provides information on the history and culture of Tibet, organizes Tibetan National Day rallies on March 10th, sponsors lectures and conferences, and publishes reports on Tibet. The U.S. Tibet Committee is a non-profit, tax-exempt organization supported entirely by individual contributions.

You Can Make a Difference! Please become a member and ask a friend to join.

Please mail check or money order to:

US Tibet Committee
107 E. 31st Street, 4th Floor
New York, New York 10016
(212) 213-5011

MORE PRO-INDEPENDENCE
DEMONSTRATIONS
SINCE MARCH 5

New York, July—Despite heavy military presence and show of force by the Chinese authorities in Lhasa, pro-independence demonstrations continued to be staged by Tibetan monks and nuns. According to Western travellers, on May 17, between 30 and 40 nuns from the Chubsang Nunnery near Lhasa demonstrated outside the Jokhang. After making two rounds of the temple, the nuns raised their voices demanding the release of all the nuns and others arrested for taking part in earlier independence demonstrations.

According to eyewitness accounts, the police fired shots in the air and used tear gas. Nine nuns and two monks were arrested. In the first week of June, foreign tourists said, anti-Chinese demonstrations broke out in Lhasa when monks demanded Tibetan independence. Six monks were seen outside of the Jokhang carrying Tibetan flags, which, like all manifestations of independence, are illegal.

After once walking around the pilgrims' way surrounding the Jokhang, the monks were confronted by 600 Chinese soldiers. They fired tear gas at the watching crowd which, according to an eyewitness report, "was too stunned and frightened to act." The crowd scattered and the monks were bound, loaded into

the trucks and driven away. While the monks were being arrested, children wrote, "Free Tibet," and "Long Live the Dalai Lama" on the dusty vehicles.

Prison conditions in Lhasa and other places in Tibet are reported to be worse than during the infamous days of the Cultural Revolution. The people are not allowed to meet any prisoner or to hand over food and clothing. The Tibetans are finding it extremely difficult to trace the whereabouts of their own relatives or friends, arrested or detained by Chinese authorities.

An American woman tourist, who returned recently from Tibet, lamented that only group tours, strictly regulated by the Chinese authorities, were allowed to visit selected parts of Tibet. According to her, the Public Security Bureau there would collect all the passports from the tourists during their stay in Tibet. These documents were returned only at the time of departure. Interaction between the Tibetans and tourists was also strictly monitored by the Chinese authorities.

She further reported that new identity cards were being issued to the people in Tibet to keep track of their activities. "Guntoting para-military forces keep patrolling Lhasa and other areas of Tibet."

H.H. THE DALAI LAMA ADDRESSES EUROPEAN PARLIAMENT

Speech by His Holiness the Dalai Lama
on June 15, 1988 at the European Parliament
in Strasbourg, France

We are living today in a very interdependent world. One nation's problems can no longer be solved by itself. Without a sense of universal responsibility our very survival is in danger. I have, therefore, always believed in the need for better understanding, closer cooperation and greater respect among the various nations of the world. The European Parliament is an inspiring example. Out of the chaos of war, those who were once enemies have, in a single generation, learned to co-exist and cooperate. I am, therefore, particularly pleased and honored to address this gathering at the European Parliament.

As you know, my own country—Tibet—is undergoing a very difficult period. The Tibetans—particularly those who live under Chinese occupation—yearn for freedom and justice and a self-determined future, so that they are able to fully preserve their unique identity and live in peace with their neighbors.

For over a thousand years we Tibetans have adhered to spiritual and environmental values in order to maintain the delicate balance of life across the high plateau on which we live. Inspired by the Buddha's message of non-violence and compassion and protected by our mountains, we sought to abandon war as an instrument of national policy.

Our history, dating back more than two thousand years, has been one of independence. At no time, since the founding of our nation in 127 B.C., have we Tibetans conceded our sovereignty to a foreign power. As with all nations, Tibet experienced periods in which our neighbors—Mongol, Manchu, Chinese, British, and the Gorkhas of Nepal—sought to establish influence over us. These eras have been brief and the Tibetan people have never accepted them as constituting a loss of our national sovereignty. In fact, there have been occasions when Tibetan rulers conquered vast areas of China and other neighboring states. This, however, does not mean that we Tibetans can lay claim to these territories.

In 1949 the People's Republic of China forcibly invaded Tibet. Since that time, Tibet has endured the darkest period in its history. More than a million of our people have died as a result of the occupation. Thousands of monasteries were reduced to ruins. A generation has grown up deprived of education, economic opportunity and a sense of its own national character. Though the current Chinese leadership has implemented certain reforms, it is also promoting a massive population transfer onto the Tibetan Plateau. This policy has already reduced the six million Tibetans to a minority. Speaking for all Tibetans, I must sadly inform you, our tragedy continues.

I have always urged my people not to resort to violence in their efforts to redress their suffering. Yet

I believe all people have the moral right to peacefully protest injustice. Unfortunately, the demonstrations in Tibet have been violently suppressed by the Chinese police and military. I will continue to counsel for non-violence, but unless China forsakes the brutal methods it employs, Tibetans cannot be responsible for a further deterioration in the situation.

Every Tibetan hopes and prays for the full restoration of our nation's independence. Thousands of our people have sacrificed their lives and our whole nation has suffered in this struggle. Even in recent months, Tibetans have bravely sacrificed their lives to achieve this precious goal. On the other hand, the Chinese totally fail to recognize the Tibetan people's aspirations and continue to pursue a policy of brutal suppression.

I have thought for a long time on how to achieve a realistic solution to my nation's plight. My cabinet and I solicited the opinion of many friends and concerned persons. As a result, on September 21, 1987, at the Congressional Human Rights Caucus in Washington, DC, I announced a Five Point Peace Plan for Tibet. In it I called for the conversion of Tibet into a zone of peace, a sanctuary in which humanity and nature can live in harmony. I also called for respect for human rights and democratic ideals, environmental protection, and a halt to the Chinese population transfer into Tibet.

The fifth point of the Peace Plan called for earnest negotiations between the Tibetans and the Chinese. We have, therefore, taken the initiative to formulate some thoughts which, we hope, may serve as a basis for resolving the issue of Tibet. I would like to take this opportunity to inform the distinguished gathering here of the main points of our thinking.

The whole of Tibet known as Cholka-Sum (U-Tsang, Kham and Amdo) should become a self-governing democratic political entity founded on law by agreement of the people for the common good and the protection of themselves and their environment, in association with the People's Republic of China.

The Government of the People's Republic of China could remain responsible for Tibet's foreign policy. The Government of Tibet should, however, develop and maintain relations, through its own Foreign Affairs Bureau, in the fields of religion, commerce, education, culture, tourism, science, sports and other non-political activities. Tibet should join international organizations concerned with such activities.

The Government of Tibet should be founded on a constitution or basic law. The basic law should provide for a democratic system of government entrusted with the task of ensuring economic equality, social justice and the protection of the environment. This

means that the Government of Tibet will have the right to decide on all affairs relating to Tibet and the Tibetans.

As individual freedom is the real source and potential of any society's development, the Government of Tibet would seek to ensure this freedom by full adherence to the Universal Declaration of Human Rights, including the rights to speech, assembly, and religion. Because religion constitutes the source of Tibet's national identity, and spiritual values lie at the very heart of Tibet's rich culture, it would be the special duty of the Government of Tibet to safeguard and develop its practice.

The government should be comprised of a popularly elected Chief Executive, a bi-cameral legislative branch, and an independent judicial system. Its seat should be in Lhasa.

The social and economic systems of Tibet should be determined in accordance with wishes of the Tibetan people, bearing in mind especially the need to raise the standard of living of the entire population.

The Government of Tibet would pass strict laws to protect wildlife and plantlife. The exploitation of natural resources would be carefully regulated. The manufacture, testing and stockpiling of nuclear weapons and other armaments must be prohibited, as well as the use of nuclear power and other technologies which produce hazardous waste. It would be the Government of Tibet's goal to transform Tibet into our planet's largest natural preserve.

A regional peace conference should be called to ensure that Tibet becomes a genuine sanctuary of peace through demilitarization. Until such a peace conference can be convened and demilitarization and neutralization achieved, China could have the right to maintain a restricted number of military installations in Tibet. These must be solely for defence purposes.

In order to create an atmosphere of trust conducive to fruitful negotiations, the Chinese Government should cease its human rights violations in Tibet and abandon its policy of transferring Chinese to Tibet. These are the thoughts we have in mind. I am aware that many Tibetans will be disappointed by the moderate stand they represent. Undoubtedly, there will be much discussion in the coming months within our own community, both in Tibet and in exile. This, however, is an essential and invaluable part of any process of change. I believe these thoughts represent the most realistic means by which to reestablish Tibet's separate identity and restore the fundamental rights of the Tibetan people while accommodating China's own interests. I would like to emphasize, however, that whatever the outcome of the negotiations with the Chinese may be, the Tibetan people themselves must be the ultimate deciding authority. Therefore, any proposal will contain a comprehensive procedural plan to ascertain the wishes of the Tibetan people in a nationwide referendum.

I would like to take this opportunity to state that I do not wish to take any active part in the Government of Tibet. Nevertheless, I will continue to work as much as I can for the well being and happiness of the Tibetan people as long as it is necessary.

We are ready to present a proposal to the Government of the People's Republic of China based

on the thoughts I have presented. A negotiating team representing the Tibetan Government has been selected. We are prepared to meet with the Chinese to discuss details of such a proposal aimed at achieving an equitable solution.

We are encouraged by the keen interest being shown in our situation by a growing number of governments and political leaders, including former President Jimmy Carter of the United States. We are also encouraged by the recent changes in China which have brought about a new group of leadership, more pragmatic and liberal.

We urge the Chinese Government and leadership to give serious and substantive consideration to the ideas I have described. Only dialogue and a willingness to look with honesty and clarity at the reality of Tibet can lead to a viable solution. We wish to conduct discussions with the Chinese Government, bearing in mind the larger interests of humanity. Our proposal will therefore be made in the spirit of conciliation and we hope that the Chinese will respond accordingly.

My country's unique history and profound spiritual heritage render it ideally suited for fulfilling the role of a sanctuary of peace at the heart of Asia. Its historic status as a neutral buffer state, contributing to the stability of the entire continent, can be restored. Peace and security for Asia as well as for the world at large can be enhanced. In the future, Tibet need no longer be an occupied land, oppressed by force, unproductive and scarred by suffering. It can become a free haven where humanity and nature live in harmonious balance; a creative model for the resolution of tensions afflicting many areas throughout the world.

The Chinese leadership needs to realize that colonial rule over occupied territories is today anachronistic. A genuine union or association can only come about voluntarily, when there is satisfactory benefit to all the parties concerned. The European Community is a clear example of this. On the other hand, even one country or community can break into two or more entities when there is a lack of trust or benefit, and when force is used as the principal means of rule.

I would like to end by making a special appeal to the honorable members of the European Parliament and through them to their respective constituencies to extend their support to our efforts. A resolution of the Tibetan problem within the framework that we propose will not only be for the mutual benefit of the Tibetan and Chinese people but will also contribute to regional and global peace and stability. I thank you for providing me the opportunity to share my thoughts with you.

H.H. the Dalai Lama



ASIA WATCH

In a report released today, Asia Watch described continued abuses of human rights in Tibet by the Chinese authorities in the months following demonstrations in September and October 1987, and March 1988. The report, "Evading Scrutiny: Violations of Human Rights After the Closing of Tibet" also describes a Chinese policy, initiated after the fall demonstrations, of suppressing information on current conditions in Tibet.

In releasing the report, an update of a February 1988 Asia Watch study, "Human Rights in Tibet," Jack Greenberg, Chairman of Asia Watch and Vice Dean and Professor of Law at the Columbia University School of Law, said: "The Chinese Government has severely restricted access to the territory and, as a result, its practices have largely escaped scrutiny. This has had terrible consequences. Serious abuses of human rights continue, and are now largely unchecked by the kind of international attention that accompanied the suppression of the fall protests."

Asia Watch deals with the following issues:

Abuses Accompanying the March 5 Demonstration Political Imprisonment Torture Limits on Access to Tibet

The Asia Watch report is harshly critical of the U.S. Administration's failure to speak out forcefully about abuses in Tibet, and criticizes the Administration for missing obvious opportunities for expressions of concern. For example, Wu Xueqian, then serving as China's Foreign Minister, visited Washington and held discussions with both President Reagan and Secretary of State Shultz shortly after the March disturbances. Presidential spokesman Marlin Fitzwater stated that in their discussions the President and the Foreign Minister "just didn't get to" a discussion concerning human rights relating to Tibet.

Asia Watch, a Washington-based human rights monitoring organization, was established in 1985 and is affiliated with Helsinki Watch and Americas Watch. The three groups have joined to form Human Rights Watch. For more information or a copy of the report, please contact Asia Watch, 739 Eighth Street SE, Washington, DC 20003, (202)546-9336.

SPEAK FOR TIBET

News Tibet keeps you up to date on the current situation in Tibet. Furthermore, it carries feature articles on the various aspects of Tibetan life: Buddhism, culture, medicine, art, history, civilization, activities of the Tibetans in exile, and so forth.

News Tibet is sent to key persons in the U.S. Government and is a primary tool for helping the Tibetan people. A contribution of \$10 or more is an effective way to support this needy cause.

Contact: Tinley Nyandak, Office of Tibet, 107 E. 31st Street, New York, NY 10016, 212-213-5010

NEWS & PROFILES

WANT TO HELP THE PEOPLE OF TIBET?

This election year provides a major opportunity to increase public awareness and support for the Tibetan people by requiring all presidential and congressional candidates to make the strongest declarations possible against oppression in Tibet.

At news conferences during the primary campaigns: George Bush was asked to comment on relations with China and China's oppression against Tibet. He responded by commenting on how much he loved China and how important it is that the U.S. help China as much as possible while he completely ignored the crucial need for exerting influence on China for true human rights in Tibet. Michael Dukakis stated his position that it is imperative that foreign policy be responsive to the wishes of the people of the United States.

Please send the following letter to the candidate of your choice:

Dear (CANDIDATE):

China's recent intensification of the genocide against the Tibetans elevates this situation to critical urgency. However, of even greater

significance is the United States Government's continued complicity in this villainy through the supply of economic, technological, and educational support for China while ignoring any requirement for true human rights in Tibet. Through this unqualified aid to an entity resolutely dedicated to oppression (in the face of unanimous congressional condemnation) our government is guilty of the most severe violation of the principles it professes to stand for.

This situation is intolerable to any person of principle. It is my present goal to identify a political candidate who will assign his highest priority to a requirement that China institute true human rights for the Tibetans and all its people as an absolute, unqualified prerequisite for our support. I will then assign my highest priority to that candidate's election.

Since you have taken a strong stand on apartheid, I hope you will take the earliest opportunity to have a statement published declaring your strongest possible denunciation of the depravity of China's oppression against Tibet and of the U.S. Government's complicity.

INTERNATIONAL CAMPAIGN FOR TIBET

I would like to bring to your attention several pieces of legislation that have been introduced in Congress. The most important, H.R. 4570, was introduced on May 11, 1988 in the House of Representatives by Congressmen Rose, Gilman, Conyers, Lantos, Dornan and Porter.

Section 1 of the Bill has 16 findings which outline the patterns of discrimination and human rights abuses against the Tibetan population. The Bill then calls for:

- * United Nations investigation of human rights in Tibet
- * Annual reports by the President on human rights in Tibet
- * Imposition of economic sanctions, including:
 - suspension of Most Favored Nation status
 - non-extension of preferential treatment of PRC products
 - possible disapproval of loans from international bodies for economical or technical assistance to the PR
- * Voice of America broadcasts to Tibet in Tibetan
- * Monetary assistance for displaced Tibetans and to preserve Tibetan culture
- * Assessment of environmental damage by the United Nations and a Presidential Tibet Commission

In addition, Concurrent Resolution 324 was introduced in the House on June 23, 1988 by Congressmen Rose, Gilman, Lantos, Levine, Dymally, Conyers and Dornan which expresses the support of Congress for the Dalai Lama and his recent proposal to promote peace, protect the environment, and gain democracy for the people of Tibet. The proposal, delivered to members of the European Parliament on June 15, sets forth a plan for "a self-governing democratic political entity... in association with the People's Republic of China."

Both pieces of legislation stand very good chances of passage but they need your support. Last year, your letter writing was extremely helpful in passing the Tibet legis-

lation which became law on December 22, 1987. Please write your congressional representatives in support of H.R. 4570 and urge your friends to do the same.

In addition to writing to your representatives and senators, you can also write to the following House subcommittees:

Chairman Dan Mica House Subcommittee on International Operations U.S. House of Representatives Washington, D.C. 20515

Chairman Don Bonker House Subcommittee on International Economic Policy and Trade U.S. House of Representatives Washington, D.C. 20515

Chairman Walter Fauntroy House Committee on Int'l Development, Institutions and Finance U.S. House of Representatives Washington, D.C. 20515

Chairman Sam Gibbons House Committee on Trade U.S. House of Representatives Washington, D.C. 20515

Chairman Stephen Solarz House Committee on Asian and Pacific Affairs U.S. House of Representatives Washington, D.C. 20515

Chairman Gus Yatrov House Subcommittee on Human Rights and Int'l Organizations U.S. House of Representatives Washington, D.C. 20515

Please send the letter below. Feel free to copy it or even cut it out, sign it, and send it in. Even better, write your own letter.

Dear _____:

I am very concerned about the Chinese violation of human rights in Tibet. I urge you to co-sponsor and support Bill H.R. 4570, introduced by Representatives Rose, Lantos, Gilman, Conyers, Dornan, and Porter on May 11, 1988.

Sincerely,

Your name and address

(We would appreciate it if you could, forward the replies you receive to: Campaign for Tibet, 1511 K Street NW, Suite 739, Washington, DC 20005).

FORBIDDEN TIBET LOOKS OUTWARD

By William McGurn
(This article appeared in The Wall Street Journal, April 14, 1988)

Lhasa, Tibet—It's early afternoon here outside the Jokhang Cathedral, and every Tibetan knows that something's up. Ragged Buddhist pilgrims throw themselves to the ground in supplication before the temple entrance; the great brass prayer wheels continue to turn, but there is an edge to the day's activity: Someone important is coming. Has to be important, because almost every other person in the square is a plainclothes policeman.

The someone turns out to be four American congressmen here on a lightning visit. For about 45 minutes their entourage is let loose to wander about the market surrounding the Jokhang, to meet Tibetans and perhaps pick up a souvenir bracelet. As they do, however, a Chinese soldier perched high atop a roof overlooking the square quietly photographs any Tibetans bold enough to go up to the visitors.

Only a month ago the Jokhang and its surroundings were the scene of a demonstration that though initially was said to have been small, was—as a visitor here quickly finds out—the largest and bloodiest protest against the Chinese occupation since the abortive 1959 uprising [not true, see the Emancipation Monthly article—the editors]. Coming on the heels of riots last fall, the violent March 5 protest reminded Peking that nearly four decades of colonial Chinese rule has failed to snuff out Tibetan calls for independence and the near-universal loyalty to their exiled god-king, the Dalai Lama.

Carrot and the Stick

These disturbances come at a particularly sensitive time for China. Not only do they jeopardize prospects for the badly needed foreign exchange China hopes to earn from opening the "Rooftop of the World" to tourism, they mar the image of a reformed and enlightened People's Republic that Peking is trying desperately to project to an anxious Hong Kong and a recalcitrant Taiwan. The result is a curious mix of carrot and stick, a startling public appeal to the Dalai Lama to come home coupled with an internal show of force that people here say is the most repressive since the days of the Cultural Revolution. As the ban imposed on the press during the October demonstrations indicates, the linchpin of the whole enterprise is to keep tourist money flowing in and as little information as possible going out.

"The Chinese are afraid of the foreigner," says one Tibetan woman, her black hair braided with blue-and-white ribbons. "The foreigner goes home and tells the world the truth."

The Chinese have good reason to fear this. A reporter who slips into Tibet on a week-long tour finds that despite Peking's claims that abuses ended with the Cultural Revolution, the evidence supports Asia Watch's contention in February that "a pattern of serious human-rights violations continues to characterize political and social life in Tibet today." A

month after the demonstrations, for example, the authorities have yet to give a credible count of casualties. The Chinese now put the number of dead at five, though for weeks they admitted only to the killing of one policeman, who is being built up in the local press as a hero. But Tibetans say that in addition to the policeman and at least two laymen, between 8 and 16 monks also were killed. "A Chinese dies and he is a hero," says a 60-year-old woman bitterly, "but Tibetans are nothing."

Peking could have saved itself that hero and avoided the bloodshed had it not ordered the annual March 5 prayer festival to go on and forced Buddhist monks to march past Chinese TV crews and photographers here to record the event as proof that China respects religious freedom in Tibet. The monks filed by all right, but then a group from Ganden monastery started chanting for Tibetan independence and the release of one of their brothers, Yulu Dawa Tsering, imprisoned after the last riots. The Chinese responded by rushing the Jokhang, and rumors flew through town that the Chinese were killing monks inside the cathedral, Tibet's most sacred site. Up to 10,000 people then took to stoning anything Chinese: shops, restaurants, even a doctor's office.

Although Chinese forces have now adopted a low profile with the advent of tourist season, this was not before letting Tibetans know who was still boss here. A monk in nearby Drepung monastery says that the evening after the latest protest about 60 military trucks came rumbling up to the grounds and four monks were taken away; two others, he says, died in or after the riots, and the Chinese have now stationed 50 policemen in the monastery itself. Other monasteries tell the same story, with a Ganden monk reporting that 100 were arrested at his monastery. Tibetans estimate that altogether at least 600 people were arrested. Based on word of mouth, the Tibetans tend to exaggerate numbers. But the Chinese simply lie.

Families, for example, have not been told where those arrested are being kept, and only recently have the next of kin been asked to come and collect the dead, their outrage compounded by the evidence of torture and Chinese demands for a "storage" fee of between \$135 and \$162—more than the average annual per-capita income here. The family of one man arrested after the riots, Tenzin Sherap, was asked around March 23 to come to the morgue. According to a Western report smuggled out of Tibet, his sister said she could identify him only by his clothes, so badly battered was his face. A man who helped with the funeral rites said that all the man's bones had been broken.

If the Chinese botched the prayer festival, they fared better on the more familiar ground of cracking heads, made all the easier by regulations imposed last time around that restrict individuals and forbid the press from coming here. But the start of tourist season has put

Peking on a tightrope. Tourists are being let in, but only in groups and mostly on expensive tours ranging from \$1,500 to \$2,200 per person per week from Hong Kong. This way their money goes to Chinese-owned hotels and their movements are controlled by Chinese travel agencies.

Backpackers aren't as lucrative and pose risks. Their little money goes to Tibetan hotels and restaurants, and, more likely to speak some Tibetan, they find out things the government doesn't want the world to know. Were it not for these people, last fall's and last month's uprisings would have gone the way of those in the past, suppressed quickly, quietly and with impunity.

Yet for all Peking's Himalayan headaches it would be disastrous for Tibetans to conclude that they have a real shot at independence. For one thing, Tibet is just too important. Rich in many of the resources China lacks, the Tibetan plateau lies at the strategic heart of Asia, near the U.S.S.R., China and India. American diplomatic sources say that since 1950 China has built up a military presence here that includes a number of airfields, radar stations, about 100,000 ground troops along with thousands of paramilitary police, militia and reservists; the Americans refused to comment on reports of five missile bases here for China's nuclear arsenal. Indeed, most of China's modernization in Tibet revolves round a military infrastructure. Decked out in olive drab, Lhasa resembles more a set for the TV series "M*A*S*H" than the holy center of Tibetan Buddhism.

The Chinese case is that Tibet is an integral part of their country—and, at a quarter of China's land mass, this is a sizable part. Peking dates its claim not from the 1950 invasion but the 13th century, when the Mongol Khans established an empire that ruled both China and Tibet. Although history leans to the Tibetan claims, and though Tibet was certainly a de facto independent nation from the fall of the Manchus in 1911 until the Communist invasion, there is enough ambiguity for the Chinese to make a case. A bad case, yes, but they believe it, and those who overlook this will forever underestimate Chinese reactions to a challenge.

Dalai Lama Opposes Violence

The Dalai Lama himself understands this well, and he has consistently urged his compatriots not to resort to violence. He skirts the issue of independence, his one bargaining chip, preferring to speak of human rights and peaceful accommodation. "Historically Tibet has never been a part of China," he says from London, where he is ending a pastoral visit. "However, about the future I am leaving my opinions open. The real issue is the genuine satisfaction and happiness of the Tibetan people."

As the Dalai Lama knows, in the long term, Tibetan independence depends, as it has throughout history, on a China weakened and distracted by some outside power, a day that is a long way off if it comes at all. In the meantime, the land once known as the Forbidden Kingdom, for its refusal to admit foreigners, now depends on foreigners' presence as the only insurance that the heavy pendulum of Chinese policy will not swing against it yet again. "If you leave," says one Tibetan, a small photo of the Dalai Lama on the wall behind her, "they can kill us all."

30 YEARS OF REVOLT

(The following was taken from an article appearing in "Emancipation Monthly, Hong Kong, December 1987. The article starts with a fairly standard description of the 1959 rebellion, then goes on to describe another, never yet extensively reported large-scale rebellion which was rumored to have occurred in 1969, at a time when the system of People's Communes was already in place.)

"... During the rebellion, there were attacks on administrative units at basic levels and also against the army and transport. It was said there were links with the Dalai Lama reactionary group.

The best known leader at that time was a nun from Nyimu county in the western suburbs of Lhasa. She led over 1000 people in an attack on the County Committee and on the Public Security Department, where troops were stationed.

Conventional troops were sent to repress the rebellion and failed to do so. The nun led some of her followers into the mountains for guerrilla warfare. They were defeated, captured, and tried in public in Lhasa. They were executed. Rumor had it that she was only the deputy commander and that the real leader had escaped.

After the rebellion there were massive arrests, imprisonments, and reform-through-labor, as well as large-scale public trials and executions. All the prisons and reform camps were full. Some estimates assert that the number of people affected was no less than in 1959, 87,000 were killed in a few days, unknown numbers were arrested.

Little is known about the 1969 rebellion, even inside China. After 1959 and 1969, a great majority of families (including those living in Qinghai, Gansu, Yunnan and Szechuan), be they aristocrats or serfs, lamas or laymen, had lost one or two members, or else they were imprisoned, under surveillance or refugees. If you include all those who suffered under the Cultural Revolution, then you can say: several in every single family were affected.

1979 was the beginning of the open-door and reform policies. The Chinese government started a dialogue with the Tibetan government-in-exile. Several delegations were sent from India (via Beijing) by the Dalai Lama at the invitation of China and received a spontaneous, warm welcome from the people, who prayed and wept and beseeched the Dalai Lama to return. This was a great shock for the Chinese leaders. All over the Tibet Autonomous Region, in all the Tibetan populated areas of Qinghai, Gansu, Yunnan and Szechuan, after 30 years of liberation, 20 years after the 1959 rebellion, after so much criticism of the Dalai Lama—"the problem of the people's heart had not yet been solved." They were still waiting for the Dalai Lama to return.

Hu Yao Bang, Secretary of the Central Committee said: "What does it show when Tibetans can voice their complaints to the Dalai Lama but not to the Chinese Communist Party? What kind of problems does it show?"

When Hu Yao Bang and Wan Li went to Tibet, what shocked them most terribly was the poverty. It would hit you. China had put in a lot of effort for 30 years and invested several billions of dollars, but the Tibetan people and Tibet were still in a condition of grinding poverty. At that time in Lhasa

there was not a single modern building. Hu Yao Bang wept. "The Central Government spent several billions in Tibet, how did you spend it? Did you throw it in the Tsangpo river?" This was a far cry from the official picture of "Tibet leaping through the centuries" and Tibetan people leading a happy life.

He saw that the Tibetan economy, far from being self-sufficient as before, had swung to the opposite extreme: it was completely dependent on mainland China. All consumer goods had to be imported, even food. Tibet exported some minerals, medicinal herbs, and timber. If supplies from the mainland were interrupted, the Tibetan economy would be paralyzed and collapse. Hu Yao Bang said one thing no one in China had ever dared to say: "This is plain colonialism."

He realized that Tibet had suffered a lot of damage: whether monks or lay people, they all carried deep wounds, and the relationship was very tense between Han and Tibetans. Wherever he went, Hu Yao Bang criticized Han cadres and praised Tibetans for their long history, rich culture and highly developed civilization as well as for the Tibetan people's diligence, intelligence and courage...

At the end of his visit, several policies were announced. The three most important were: a period of recuperation for Tibet; no taxes for 3 years for peasants and nomads; 85% of Han cadres to be withdrawn (excluding the army); the autonomy of the region was to be increased.

"If the policy of the Central Government is not in keeping with the reality of Tibet, then Tibet has the right to refuse to implement it or revise it," he said.

Many Han cadres in Tibet objected, denounced Hu Yao Bang, and wrote to the Central Government. Hu Yao Bang was liberal, frank and sincere and recognized errors. His new policies relaxed the tension, probably avoiding another large-scale ethnic clash. If one considers the long-term interests of China itself, then Hu Yao Bang's policies were really wise.

Withdrawal of 85% of the Han cadres met with opposition right away. It was hardly ever mentioned in Beijing. As for the number of cadres, instead of being diminished, they were increased, according to the statistics of the P.R.C. itself (usually better known for political correctness than accuracy). In a recent article refuting the claim that there is a policy of "population transfer" of Chinese civilians to Tibet, the number of Chinese in Tibet has quadrupled since 1953. . . . Many incentives were announced, many Han went from the mainland to Tibet. The proportion of residents changed. Local handicraft workers, technicians, and collectives were no match for the skilled ("skilled" or not, being Chinese is enough) workers from China, and many became unemployed and shops closed down. New contradictions emerged.

With respect to increasing autonomy, it has not been very successful. Tibetan cadres have been promoted—but they do the daily housekeeping while the Han cadres are the masters. This situation cannot and will not change, as the autonomy has no substance. There is no substantial difference between this "Autonomous Region" and a mainland province.

The degree of autonomy enjoyed by Tibet is probably not more than the autonomy enjoyed by the Xiamen (coastal city), and far less than Shenzhen and Shekou.

As for the right to "veto" central government policy, I wonder whether this isn't something that Hu Yao Bang said on the spur of the moment. Who would dare to veto?

The first policy, the tax exemptions and rebates, was implemented rather well. After 3 years, they were extended for another 2 years. People finally had breathing space. However, because the situation had been so very bad, 3 or 5 years of recuperation did not enrich Tibet. In addition to tax rebates, many other complementary measures are required.

Tibet is the poorest area, the average income is not even half that of the mainland. Education, health and services are generally of lower quality than on the mainland. There has been no change from the colonial economy mentioned by Hu Yao Bang. In his view, not only has the distance between Tibet and the mainland not diminished, it has increased.

In February, in "People's Liberation" there was a new phenomenon. There was criticism of a novel by Ma Jian which insulted the Tibetans. The editor lost his job. Since 1959 all literature about Tibet depicted underdevelopment, barbarianism—all literature followed the official line, painted a black picture of Tibet which didn't correspond with reality. It was a comprehensive negation of Tibetan literature, history, culture and civilization. The Chinese had a very dark idea of Tibet, really thought the cadres were "liberating" it, that the Tibetans were not masters of their own land. Once "liberated", they should have been grateful. With this propaganda, how can one speak of ethnic equality, democracy or autonomy?"



Ven. Tara Tulku Rinpoche at Gaden Tenzin Ling

GADEN TENZIN LING

Gaden Tenzin Ling (GTL) is a Tibetan Buddhist Center in Ithaca, New York. Though the Finger Lakes region of upstate New York is a bit off the beaten path, GTL has been honored by visits from many prominent teachers of Tibetan Buddhism, and has drawn students from as far away as Michigan and Florida.

Since last winter at GTL: H.H. Gaden Tri Rinpoche gave the Chenrezig initiation, Ven. Thupten Pende taught on the vajra body and heat yoga, Alex Berzin taught on Buddhist tantra, Tara Tulku Rinpoche gave the Yamantaka initiation and a week of special teachings, Jeffrey Hopkins taught on Deity Yoga, Dr. Rapgay gave

APPEAL

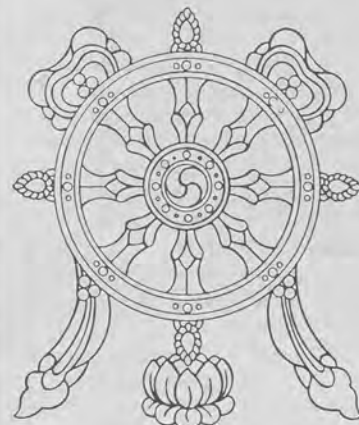
by Dr. David Crow

Dr. Ngawang Choppel is a Tibetan doctor and one of the nine surviving monks of Shelkar Gaden Ling. Before its destruction during the Chinese invasion, this monastery was one of the largest in Southwest Tibet, with over 300 monks and scholars. Dr. Choppel was imprisoned for 23 years. After his release in 1983, on the advice of His Holiness the Dalai Lama, he came to Boudanath, Nepal, where he has been practicing medicine and directing the rebuilding of Shelkar Gaden Ling.

For the last year, I have been studying medicine with Dr. Choppel and am writing this appeal on his request. During this time I have observed the progress of the rebuilding project and the living conditions of the 34 young monks in Dr. Choppel's care. Although they no longer live in a tin shack as they did when I first met them, their needs are still urgent. Currently, all are living in the half-completed monastery, where they maintain a full schedule of study and practice, as well as helping with construction.

The monastery urgently needs funds to complete the building and repay its loans. In addition, most of the monks need patrons who can provide them with basic necessities such as clothes, food, and educational materials. Your financial assistance is sincerely requested and gratefully appreciated.

Donations (in the form of a bank wire) can be sent to: Kating Lama Lobsang Samteng, Account #68-04-00-0051, c/o Nabil Bank Ltd., Jorpati Branch, Box 3729, Kathmandu, Nepal. Thank you on behalf of Dr. Choppel and the monks of Shelkar Gaden Ling.



SPECIAL ITEMS

POSTERS

TIBETAN MASSAGE CHART, 18" x 24" #SLTAC/\$6.95

Illustrated wall-chart of Tibetan massage and acupressure, describing traditional Tibetan lotions and methods for helping to remedy problems with headache, anxiety, insomnia, female difficulties, and many more. Very clear and easy to follow. Written by Dr. Rappay, well-known Tibetan physician.

POSTER OF H.H. THE DALAI LAMA, 12 x 19" #SLPODL \$3.75

A beautiful full-color portrait of His Holiness taken from the cover of *Kindness, Clarity, and Insight*, on an aquamarine background with the following quotation that captures the essence of his teaching: "Out of my experience, I tell my friends wherever I go about the importance of love and compassion. Deep down we must have real affection for each other, a clear realization or recognition of our shared human status."

The following two Snow Lion Posters are high-quality, full-color reproductions which measure 20 x 25 1/2" (including border):

POTALA PALACE, #SLPOPP \$8

One of the most outstanding pictures of the Potala Palace we've seen.

JOWO SHAKYAMUNI BUDDHA STATUE, #SLPOBS \$8

Stunning view of this sacred statue located in the Jokhang Temple in Lhasa. It is the focal point of Tibetan prayers and pilgrimages.

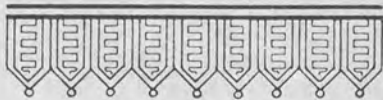


GC3 Kalachakra Deity

KALACHAKRA DEITY POSTER 11 x 17 1/2" #TBPOKD \$2.00

This poster is of the great thangka that also appears on the cover of *Kalachakra Tantra: Rite of Initiation*. It comes to us from India and the edges are a little wrinkled. Because we think you'll enjoy it, we are selling it at a reduced price. At the bottom of the poster are the mantras associated with the deity, written in Tibetan.

VAJRADHARA POSTER 24 x 36" #DRPO1 \$20 This is the finest poster print that we carry. It is truly a beautiful poster with fine gold ink on it.



TIBETAN FOLK MUSIC

NEW

HEART DANCE, RIVER FLOW..., #DLHDRF \$10

Anthology of Tibetan folk music. The rarely heard music and dance of nomadic mountain folk as well as the delicate sound of old traditional instrumental ensembles of Lhasa and central Tibet.



NEW

SONGS FROM OLD TIBET, Tibetan Institute of the Performing Arts. #WMSFOT \$10

Music played at parties for the aristocracy of Tibet.

POSTERS

NEW



BONPO LAMA NAMGYAL ANGDU 17 x 26" #DLBL \$10
A meditating Bonpo Lama in traditional religious dress photographed at Samung Monastery, Dolpo, Nepal. B & W.

NEW

WHITE TARA POSTER 25 x 36" #WIPO9 \$13.95

This is a bright and lively colored silkscreen thangka representation.

NEW

HAYAGRIVA POSTER 19 x 25" #JMH \$8

Stunning photo of one of the best statues from the Jacques Marchais Museum of Tibetan Art.

TIBETAN CHANTS



CHO-GA: Tantric and Ritual Music of Tibet Cassette #DLC-G \$9.95

A unique anthology of tantric instrumental music and chants performed by Tibetan lamas. Recorded in monasteries, this tape contains powerful mantric rituals of this profound culture. Represented here are the monasteries of Gyuto, Gyume, Drepung, Ganden, Sera, and Namgyal Dratsang, the private monastery of the Dalai Lama. This tape contains a wide variety of chanting styles and is one of the best we know.

THE GYUTO MONKS: GYUTO TANTRIC CHOIR. Cassette #WHGM \$10.95

The Gyuto Monks have refined a chanting technique that enables each member of the choir to sing a three-note chord. This music,

which invokes Tibetan Buddhist deities, produces an astoundingly rich and atmospheric tonal texture. The recording for this project occurred during the first series of appearances by the Gyuto Tantric Choir in the United States. Mickey Hart, drummer with the Grateful Dead, produced these rare recordings in digital format. Proceeds from this recording directly benefit the Gyuto Monks at their monastery in India.

TANTRIC HARMONICS by monks of the *Gyume Tantric College*. Cassette #SPTH \$10.00

The Venerable Abbot Lobsang Tenzin, the Chanting Master Ghen Lobsang Gyatso and six other monks from the Gyume monastery participated in this first studio recording of their ritual chants. The tape recording was produced during the 1985 visit of the monks to the US. Each monk chants three notes simultaneously, employing the technique of *one-voice chording*. The sound evokes awe and reverence and transfixes the mind of the listener as well as the chanter. Side 1: *Guhyasamaja Tantra: Rite of Self-Initiation*; Side 2: *Invocation of the Dharma Protector Kalarupa*.

EXPLORER SERIES

These four records are well-known for their quality and power. They are \$9.95 ea.:

TANTRAS OF GYUTO: MAHAKALA #NSM

Mahakala is the Great Black Lord of Transcending Awareness. He is a manifestation in wrathful form of the Buddha compassion and is a principal protector of the dharma.

TANTRAS OF GYUTO: SANGWA DUPA #NSSD

This is the sacred chant of the Guhyasamaja Tantra.

SHEDUR: A GHOST EXORCISM RITUAL, Ven. Yeshe Dorje Rinpoche, Master of the Rite. #NSGER

The Shedur, or "Disposing of the Agents of Death" ritual, is performed here by the Ven. Yeshe Dorje Rinpoche.

TIBETAN BUDDHISM: RITUAL ORCHESTRA & CHANTS #NSRO

Side One: Padma Sambhava Tsechu Sadhana. This invocation to Padma Sambhava is performed on the 10th day of each Tibetan month.

Side Two: Mahakala Sadhana. The external invocation of Mahakala.

SPECIAL ITEMS

INCENSE

AQUILARIA-R #AQ \$5.00

A unique, entirely natural herbal preparation for the relief of stress and tension. Prepared by Dr. Lob-sang Rapgay and the Tibetan Holistic Medical Centre of India. Aquilaria-R herbal formula is one of the most popular and well-known stress formulas prepared from therapeutic and non-toxic herbal ingredients handrolled into sticks. This item is difficult to keep in stock. It is made in India and we often have to backorder it.

CEDAR/ SANDALWOOD 8'' box (50 sticks) #OSCS \$5

EXTRA-GRADE TIBETAN INCENSE 16'' bundle (45 sticks) #OSXG \$10

NIRVANA BRAND #TMNIR \$5 For relief of stress and tension. A totally natural, safe, non-toxic and non-habit forming aromatherapeutic incense. Prepared by T.J. Tsarong and Himalayan Herbal Co. of Gangtok, Sikkim.

TIBETAN INCENSE 16'' bundle, #IWTI \$5.00 Authentic Tibetan incense made by refugees in India. We are offering an excellent brand of Chandan (sandalwood) incense.

TRADITIONAL TIBETAN INCENSE Traditional Tibetan incense prepared from medicinal herbs—musk, saffron, nagl, and sandalwood—is available in three grades. Each box contains approximately 50 eleven-inch sticks:
Highest Grade #JCBLUE \$8
Medium Grade #JCRED \$6
Common Grade #JCYELLOW \$5

TIBETAN SHIRTS

**TIBETAN SHIRTS**

Snow Lion now has 50-50 cotton tee shirts and sweat shirts for men and women. Choose one of three designs—Double Dorje, Tibetan Flag, or a lotus with *Om Mani Padme Hum* on the petals and a *Hri* in the center. They come in white, yellow, red, and blue. They are high-quality shirts and are sized small, medium, large and extra-large. The sizes run approx. one size smaller and are mostly available in large and extra-large. Please indicate a second color choice.

Teeshirts:

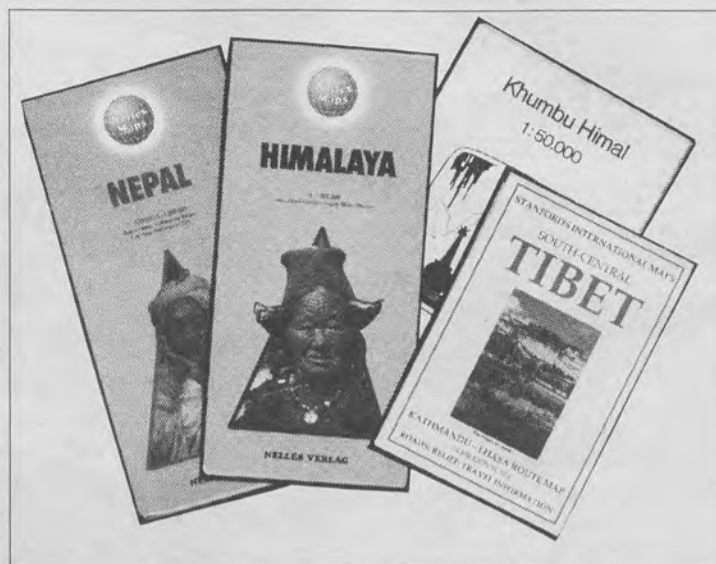
Double Dorje #PHSHIRT \$12
Tibetan Flag #PHSHIRTF \$14 (Five Colors)
Om Mani Padme Hum Lotus #PHSHIRT \$12

Sweatshirts:

Double Dorje #PHSHIRT2 \$24
Tibetan Flag #PHSHIRTF2 \$28
Om Mani Padme Hum Lotus #PHSHIRT2 \$24



MAPS



NEW

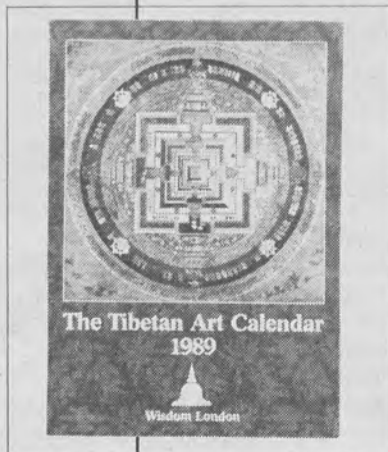
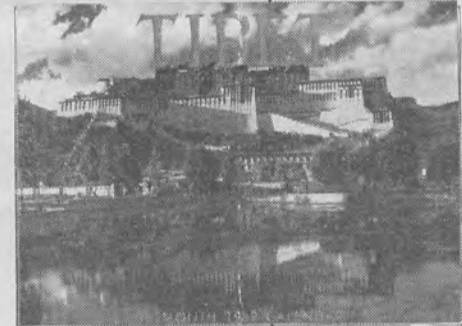
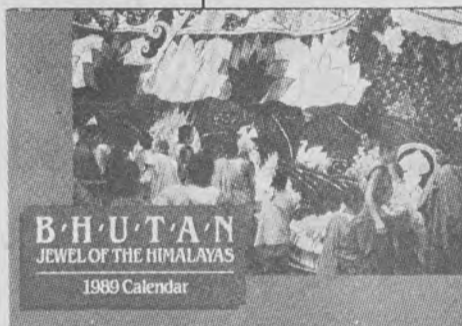
NEPAL HIKING MAPS

Helambu, Langtang: 1:100,000 # MLHL \$9.95
 Kathmandu Valley: 1:50,000 # MLKV \$9.95
 Khumbu Himal: 1:50,000 # MLKH \$9.95

OTHER MAPS

Kathmandu City: 1:10,000 #MLKC \$5.95
 India (North): 1:1.5 mil #MLIN \$6.95
 Nepal: 1:5 mil & 1:1.5 mil # MLN \$6.95
 South-Central Tibet: 1:1 mil # MLT \$7.95

NEW CALENDARS



We have 9 great calendars to choose from this year! You'll want one for every room!

These 8 calendars measure 20 x 14'' when they are hanging.

TIBET #CLT \$8.95

16-month calendar with lovely images from Tibetan life.

BHUTAN—JEWEL OF THE HIMALAYAS #DBB \$8.95

Tibetan Buddhism as it thrives in Bhutan.

SACRED SPACES #GTSS \$8.95

More places charged with a feeling of mystical wonder.

THE HIMALAYAN CALENDAR #GTHC \$8.95

Spectacular mountain shots.

THE RAINBOW CALENDAR #GTRC \$8.95

These rainbows carry visual power and majesty.

MOUNTAIN LIGHT #GTML \$8.95

Galen Rowell collection of incredible mountain scenery.

MOON CALENDAR #GTMC \$8.95

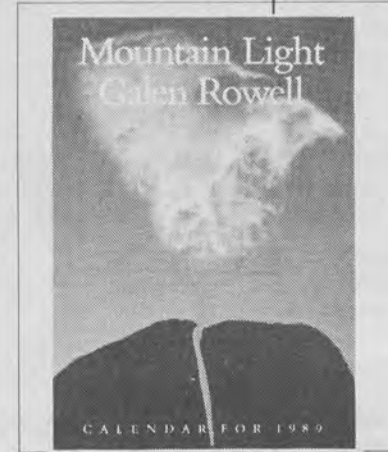
The silent Moon casts its spell in many moods and colors.

DESERT CALENDAR #GTDC \$8.95

Many faces of the stark desert power.

1989 TIBETAN ART CALENDAR 16 x 24'' #WICATC \$19.95

This is this year's model of the great thangka calendar. It contains 13 exquisite sacred masterpieces, many never reproduced before.



SPECIAL ITEMS

DHARMA ITEMS

AMBROSIA YIN: Amber Resin Essences #AMBER \$16

Amber, the fossilized resin of pine trees. In the Baltic area, hard amber has been worn for centuries as an amulet to protect the wearer from misfortune. Soft amber has an even more ancient tradition. It has been used as a folk medicine in the belief that its smell would strengthen the individual and give him courage from the soul of a tiger. In Europe, it was believed to be a cure-all, protecting health and warding off poisons. The amber resin sold here originates in the Tibetan Himalayas and is packaged in a hand carved rosewood case and a beautiful silk brocade pouch.

AUTHENTIC MINIATURES, (tsa-tsa sculptures)

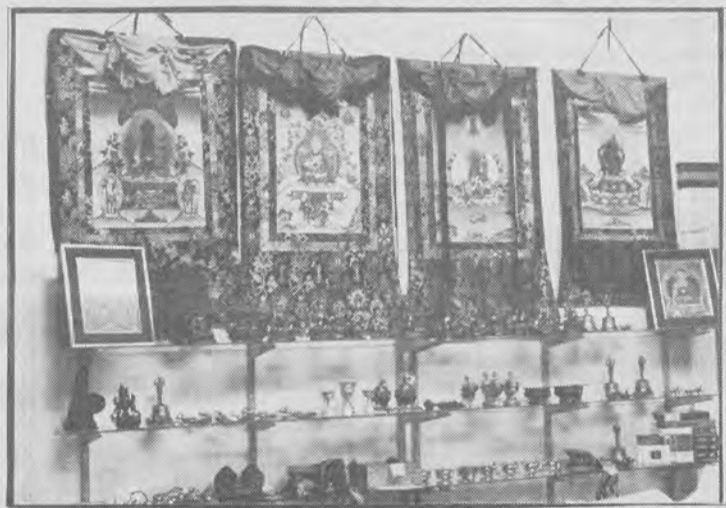
The following images are available in small (average 2") for \$6 ea.:
Avalokita #TSA:AVALO-S
Sakyamuni #TSA:BUDDHA-S
Mahakala #TSA:MAHAK-S
Green Tara #TSA:TARA-S
Akshobhya #TSA:AKSHO-S

The following images are available in large (average 4") for \$12 ea.:
Avalokita #TSA:AVALO-L
Green Tara #TSA:TARA-L

BELL & DORJE The supreme symbol of the Vajrayana path are the bell and dorje (*diamond scepter*) used by tantric practitioners. They are held in the left and right hand respectively and convey the mystical union of wisdom and compassion. The dorje has five

**KATAS (offering scarves)**

#KATAS \$28
These are extraordinarily fine and beautiful, pure silk white offering scarves that are woven with the 8 auspicious symbols and are very long. Only a few are left as they come from Tibet and are hard to obtain.



prongs, four at each end curved around the central prong, symbolizing the five Buddha families. Lotus petals decorate the central caps. The handle of the bell is similar to the dorje. The bell is composed of an alloy of several metals and is decorated with Tibetan syllables, lotus petals and dorjes. The bell produces a clear, brilliant tone that symbolizes the open dimension of reality.

Regular Grade #NEBD3 \$60
Superior Grade #NEBD1 \$190

TIBETAN CARPETS 3 x 6' #CARPET \$475

Handwoven, 100% wool, natural vegetable dyes. These carpets were hand-picked for their beauty by our designer, Sidney Piburn. Contact us for more information.

DAMARUS (wood),
#DAMARU \$40

DAMARU BANNERS
#DAMARUB \$20

DINGSHA (cymbals)
#DINGSHA \$30

NEW ITEM

DOOR MANTRA #HCDM \$2.50

This mantra in Tibetan and Sanskrit purifies negativity. It is printed on card stock.

HATCHETS, #HATCHET \$36.50
We have a few 11" chachu ritual hatchets.

MALAS (prayer beads)

We have a wide variety to choose from: wood, bodhiseed, lotus seed, glass, rock crystal, coral and other semi-precious stones—with and without counters. Contact us for a list of our stock. Prices range from \$12 to \$150.

BONE MALAS, \$22, please allow \$1.50 for shipping.
We now have small bone malas with counters and head bead. They are light beige and strung on a red cord. #MALA

DHARMA DECALS

The following decals are \$2 ea.:
Double Dorje (5") #DECAL1
Eternal Knot (5") #DECAL2
Om Mani Padme Hum (Tibetan script) (2 1/2 x 10") #DECAL3
Door Mantra (Blessing for house) (2 1/2 x 10") #DECAL4

The following decals are 7" in diameter and are \$3.00 ea.:
Sakyamuni Buddha #DECAL5
Amitabha Buddha #DECAL6
Chenrezi #DECAL7
Green Tara #DECAL8
Dorje Chang #DECAL9

TIBETAN THERAPEUTIC MASSAGE OIL #RAMO \$8.50
34 Himalayan Herbs are blended in Olive Oil. Heat before use.

MEDITATION CUSHIONS

Carolina Morning Designs produces high quality cushions at competitive prices and ensures customer satisfaction. These hand-crafted cushions are available in three standard colors: burgundy, royal blue and black. Specify the color of your choice. We plan to fill orders promptly, but it may take up to 4-5 weeks for delivery.

Zafu (round cushion seat) is 12" in diameter, 8" high and is stuffed with kapok. #CMZAFU \$30. Allow \$3.50 for shipping.

Support Cushion is a square cushion which measures 12 x 12 x 3" and is filled with cotton batting. #CMSUPPORT \$10. Allow \$1.50 for shipping.

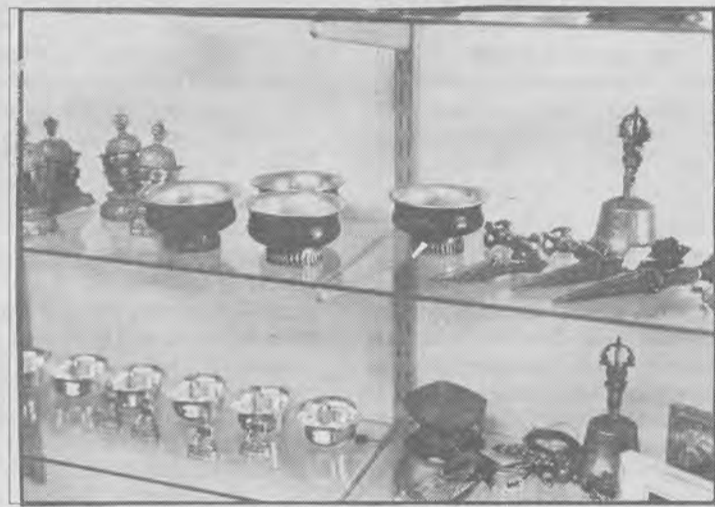
Zabuton (base cushion) measures 25 x 31 x 3" and is filled with cotton batting. #CMZABUTON \$35. Allow \$4.50 for shipping.

MEDITATION GONG #SAG \$100

This is a large meditation gong 5 inches in diameter. It has an exquisite brocade cushion and lacquered striker. It produces a beautiful rich sound that slowly fades—meditation practice will be enhanced by its use. Please allow \$3 for shipping and handling. Because of the rising value of the yen, we have had to adjust the price.

OFFERING BOWLS (set of 7) Copper (medium-size) #BOWLC \$38
White Metal (medium-size) #BOWLW \$30

PINS, \$5.00
Double Dorje (5 colors) #PIND
Stupa (white) #PINS

**JEWELRY**

We have a selection of earrings, necklaces, pendants, rings, bracelets with coral and turquoise. Some rings and bracelets have Om Mani Padme Hum for \$21 and \$32 respectively. We have deity and dragon rings and pendants.

PURBAS Tantric daggers made of iron. 10" PURBALG \$30 5" PURBASM \$12

RUPAS High quality statues of the Buddha and various deities are available on request. We have numerous rupas and our stock is always changing. Materials range from brass to copper with gold and painted faces. Prices vary from \$70 to \$400. #RUPA

THANGKAS We have a number of thangkas of different images. Please call us for information as to availability. Prices range from \$140 to \$650 and the stock changes rapidly. #THANGKAS

TIBET BAGS #BAGS \$12
Cloth shoulder bags with TIBET on them. They measure 12 x 13" and can hold a lot.

INFLATABLE ZAFU!

#CMINFL \$16. Allow \$2 for shipping.

Just the thing for traveling meditators! A zafu cushion that can be inflated to just the right height and deflated for easy storage. Inside the fine quality zafu cover is a beachball. Inflated it provides dependable support for sitting meditation. Deflated it weighs about 8 ounces and can be folded to fit a small space. The cover is machine washable and dryable. There is an opening from which the beachball can be removed and reinserted. So if later you prefer a more traditional zafu, you can simply remove the beachball and stuff the cushion cover with kapok.

TIBETAN MEDICINE BRACELETS #3METAL

The healing tri-metal formula for arm and hand pain. These traditional Tibetan bracelets are crafted from interwoven copper, brass, and iron. They are attractive, adjustable and functional.

Bracelet:
3-metal band \$17

TRANSFER DECALS (Scratch-on) Ideal for stationary or cards. There are approximately 14 of each full-color symbol.

Four Symbols—Knot of Infinity, Wheel of the Good Law, Flower, Umbrella #TDECAL \$7.50

OTHER DHARMA ITEMS AVAILABLE ON REQUEST
Call or write to us for information about:

Butter lamps, damaru covers, door top cloth, curved ritual knives, wrathful masks, pecha book covers, lockets.



SPECIAL ITEMS

CARDS/POSTERS/PRINTS



བོད་ཀྱི་སྐད་

Tibetan Fonts for the Macintosh

by Pierre Robillard

Package contains manual, disk, keyboard stickers. #PITF \$49.95

- works on all Apple Macintosh computers
- contains fonts for dot-matrix and laser printing
- works with word processors, desktop publishing programs, databases etc.
- capable of printing Tibetanized Sanskrit for mantras
- requires additional purchase of keyboard customizer called "MacKeymeleon".

"This Tibetan font for the Macintosh is, in a word, simply a superlative system for typing and editing Tibetan, and is unquestionably the best available anywhere in the world, including Tibet. It is བོད་སྐད་ཀྱི་སྐད་ཀྱི་ལུགས་ཀྱི་འབྲུག་. I have been using prototypes of it over the past year and a half for several projects (e.g. to revise my Tibetan-English dictionary and my grammar of literary Tibetan) and have found it flawless. It is easy to use with on-the-screen editing and multiple size fonts, can accommodate both English and Tibetan on the same line, and has the various Sanskrit letters one needs for Buddhist terms. It is a must for anyone seriously interested in reading and writing Tibetan language." Professor Melvyn C. Goldstein, Director, Center for Research on Tibet, Case Western Reserve University.

Order directly from Snow Lion

NEW

TIBETAN TEXT PROCESSING SYSTEM FOR IBM PC # MSTPTTP \$40

The system supports all characters of the standard Tibetan alphabet. In addition, the system has Roman and italic fonts with the capability to intersperse Tibetan and any combination of these fonts on the same line. TTPS possesses a number of standard typesetting commands. The transliterated text used as input into the system must be created by a text editing or word processing program not provided with the TTPS software. Full-screen text editors, which are entirely suitable, cost as little as \$50. Word processors may be used as well, provided that they can create unformatted ASCII files. TTPS runs on IBM PC/XT/AT and requires a Toshiba 24-pin dot matrix printer with downloadable fonts. For further information, contact us.

THARPA FINE ART DEITY PRINTS AND CARDS

These superb fine art prints and cards depict some of the most important figures of Tibetan Buddhist iconographic art. They are reproduced from original paintings especially commissioned for this series by renowned artist Andy Weber. Many of the images are available for the first time in these formats, especially the wrathful deities. All sixteen cards and six fine art prints can be purchased now; the remaining prints will be available in the future. These art prints and cards are particularly suitable for practitioners of the respective deities because of the clarity and beauty of the images.

The fine art prints have been beautifully reproduced in full color using up to 8-color lithography. Long-lasting colorfast inks have been used to insure permanent color fidelity. Fine matt art paper (acid-free, 100% rag) has been specially manufactured for the prints. Each print carries the customary auspicious symbols of blessing on the reverse and is accompanied by an explanatory leaflet. The prints measure 16 1/2 x 22 1/2" and are \$19.95 ea.

By popular demand two new fine art prints will be available soon! Vajrayogini and the Medicine Buddha, two of the finest images will be shipped to us this fall and you can place orders for these now.

The fine art cards measure 4 x 6" and sell for \$.75 ea. They have been beautifully reproduced in full 4-color offset lithography using colorfast inks and laminated to provide a high gloss finish.

#THCSET-F

THARPA DEITY CARDS \$.75 ea.

- THC1 Shakyamuni Buddha
- THC2 Avalokitesvara
- THC3 Manjushri
- THC4 Vajrapani
- THC5 Green Tara
- THC6 White Tara
- THC7 Amitabha
- THC8 Amitayus
- THC9 Medicine Buddha
- THC10 Je Tsongkhapa
- THC11 Vajradhara w/Consort
- THC12 Vajrasattva w/Consort
- THC13 Yamantaka
- THC14 Heruka
- THC15 Vajrayogini
- THC16 Mahakala

THARPA FINE ART PRINTS \$19.95 ea.

- THPR1 Shakyamuni Buddha
- THPR3 Manjushri
- THPR5 Green Tara
- THPR7 Amitabha
- THPR9 Medicine Buddha
- THPR10 Je Tsongkhapa
- THPR11 Vajradhara w/Consort
- THPR15 Vajrayogini

WISDOM DEITY CARDS \$.75 ea.

- WIC1 Je Tsong Khapa
- WIC2 Shakyamuni Buddha
- WIC3 100-Armed Chenrezig
- WIC4 Tara
- WIC5 Manjushri
- WIC6 4-Armed Chenrezig
- WIC7 Heruka Vajrasattva
- WIC8 Prajnaparamita
- WIC9 Saravati

GARUDA POSTCARDS \$.75 ea.

- Traditional thangka images.
- GAC1 Gelupa Guru Tree
 - GAC2 Amitabha in Dewachen
 - GAC3 Kalachakra Deity
 - GAC5 Buddha with Discip.
 - GAC6 Tsong-ka-pa on Lion
 - GAC7 Avalokitesvara
 - GAC8 Vajrayogini
 - GAC9 Labchig Drolma
 - GAC10 4 Sakya Lamas
 - GAC11 35 Buddhas
 - GAC12 Padmasambhava
 - GAC13 White Tara
 - GAC14 Cakrasamvara
 - GAC15 Green Tara
 - GAC111 Jambhala
 - GAC113 Vairocana
 - GAC114 Simhavaktra
 - GAC115 White Mahakala
 - GAC116 Vajrapani
 - GAC118 Peaceful Bardo Deities
 - GAC119 Wrathful Bardo Deities
 - GAC124 Yamantaka

POMEGRANATE NOTECARDS \$1 ea.

with envelopes Three striking Buddhist images have been selected for you.

- PMBE Buddha Eyes
- PMPB Prayer Beads
- PMPF Prayer Flags

NOTECARDS OF THE FIVE DHYANI BUDDHAS

\$7 for 10 cards plus envelopes. There are two cards for each Buddha—they portray the seed syllable in its appropriate color.

#HCNC1

KALACHAKRA EMBLEM NOTECARDS \$12 for 10 cards plus envelopes.

These are full-color cards of the Kalachakra mantra. Contemplation of this aids in forming a karmic connection with the teachings, and the presence of this image is said to dispel negative influences.

#HCNC2

KALACHAKRA EMBLEM PRINT 8 X 10" full-color

#HCPR1 \$7

8 AUSPICIOUS SYMBOLS NOTECARDS \$5 for 8 cards plus envelopes.

#HCNC3

NEW TITLE

DHARMA ART PRINTS

Fine set of 12 line drawings of Buddhas, Bodhisattvas and enlightened masters: Chenrezik, Vajradhara, Vajrasattva, Amitabha, Green Tara, White Tara, Padmasambhava, Marpa, Milarepa, Jambhala, Karma Pakshi, and the stupa.

#HCAP 5 x 7" \$10

#HCAP 8 x 10" \$15

MAHASIDDA NOTECARDS \$1.50 ea. Ten

paintings by Robert Beer, eight of them of the great Mahasiddhas, are now available as notecards with envelopes. They are beautiful.

- WINC1 Mahasiddha Aryadeva
- WINC2 Mahasiddha Darikapa
- WINC3 Mahasiddha Ghantapa
- WINC4 Mahasiddha Kukkuripa
- WINC5 Mahasiddha Luhipa
- WINC6 Mahasiddha Naropa
- WINC7 Mahasiddha Tantripa
- WINC8 Mahasiddha Tilopa
- WINC9 Heruka & Vajravahari
- WINC10 Vajrasattva

WISDOM POSTERS

- WIPO1 Buddha + 16 Arhats \$5.00
- WIPO2 1000-Armed Avalo. 5.00
- WIPO3 Tara + 21 Taras 5.00
- WIPO4 Manjushri 5.00
- WIPO5 4-Armed Avalo. 5.00
- WIPO6 Guru Tree 7.00
- WIPO7 Padmapani 6.00
- WIPO8 4-Armed Chenrezig 6.00

GARUDA POSTERS \$7 ea.

- GAP01 Amitabha in Dewachen
- GAP02 Kalachakra Deity
- GAP03 Kalachakra Mandala

VAJRADHARA POSTER \$20

This is the finest deity poster print we have seen. It measures 24 x 36". You can't go wrong.

DRPO1 Vajradhara

WISDOM PRINTS \$13.95

8 1/2 x 12" Available only as a set which includes the following eight images:

- Green Tara
- 4-Armed Chenrezig
- Manjushri
- 1000-Armed Chenrezig
- White Tara
- Maitreya
- Wheel of Life
- Guru Tree

TIBETAN MINIATURES
SMALL IMAGES (avg. 2"): \$7 ea
Avalokita...#TSA:AVALO-S Akshobhya...#TSA:AKSHO-S
Mahakala...#TSA:MAHAK-S Green Tara...#TSA:TARA-S
Sakyamuni...#TSA:BUDDHA-S
* LARGE IMAGES (avg. 4"): \$14 ea.
Avalokita*...#TSA:AVALO-L Green Tara*...#TSA:TARA-L

SPECIAL ITEMS

FILMS

TIBET: A BUDDHIST TRILOGY

Three award-winning movies from Orient Films of England are available from Snow Lion. *Tibet: A Buddhist Trilogy* has played in cinemas worldwide and has received critical acclaim as a masterpiece. The *Trilogy* remains the definitive film on Tibetan Buddhist culture:

"An extraordinary testament, simple and very compelling."—Shella Benson, *Los Angeles Times*.

"Quietly powerful, an astonishing achievement."—Geoff Brown, *The London Times*.

The four hours of film can be rented for \$250 plus shipping via Express Mail. The films can only be rented when a fully equipped screening room, professional standard equipment and a qualified projectionist are in place. Only educational institutions may rent the films.

RADIATING THE FRUIT OF TRUTH, 125 minutes.

With an extraordinary authenticity this film generates a vision of Tibetan society previously unseen on film. *Radiating the Fruit of Truth* is the only complete exposition of Tibetan Buddhist Tantra in which the entire ritual process is filmed, the complete text translated in collaboration with the lineage holders, and the visualization

reproduced in photo-animation. Photographed with startling intimacy at a monastery in Nepal, the film follows the lamas through the preparation for and practice of the ritual known as "A Beautiful Ornament". The poetry of the text and the musical score conjoin to create a powerful cinematic and spiritual effect. This is unique material for anyone offering a class in Tibetan Buddhism or ritual or art and will be of particular interest to those who are engaged in practices related to the Noble Savioress, Tara. Purchase and rental of this film is limited to university departments and Buddhist centers or to individuals who have received a kriya tantra Tara initiation.

THE FIELDS OF THE SENSES, 52 minutes.

Set in the majestic landscape of Ladakh, this film is a study on the divine nature of mind, body and place. The film follows monks and farmers through a day, ending with the advent of dusk and the detailed portrayal of the monastery's moving ritual response to a death in the community. As in the *Tibetan Book of the Dead*, the departed is guided through the appearances that accompany the dissolution of consciousness at the moment of death. *The Fields of the Senses* presents

the Tibetan Buddhist understanding of and reaction to impermanence and death—it should be of particular interest to those working in the field of death and dying.

A PROPHECY, 54 minutes.

A graceful documentary on H.H. the Dalai Lama and on the changing structure of his theocracy as established outside Tibet. Through a portrait of the daily activities of the Dalai Lama, of a lay Tibetan family and of monks of Sera Monastery, it builds a picture of how the traditional Tibetan social structure has been developed to include Gandhian and democratic social and political policies. The film therefore draws a picture of the new Tibetan society and political system established by His Holiness in exile—a possible blue print for a future Tibet.



VIDEO

TIBET: The Lost Mystery & The Bamboo Curtain Falls

"Not only is this the finest film about Tibetan culture I have ever seen, but it is a moving documentary of the highest cinematographic standards. I highly recommend this film series for educational use."—Nathan Katz, Univ. of S. Florida

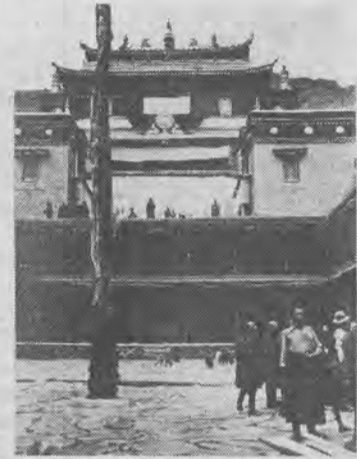
Originally aired in England, as part of the BBC's, "The World About Us", series, these two riveting and highly acclaimed films were produced in 1981 by Simon Normanton. They were compiled after extensive research from several hundred hours of powerfully evocative archival film material—nearly all in color—which was photographed in Tibet between 1929 and 1980.

THE LOST MYSTERY, 50 minutes, \$345 (VHS) or \$50 rental, plus shipping. #BBCLM

Documentary on the history of Tibet from 1904 to 1949 by means of archival footage, originally photographed by a succession of British diplomatic missions to Lhasa. They have vividly recorded on some of the earliest color film ever shot the street life in Lhasa, the garden parties, the monastic debates, the religious festivals, as well as rare footage of the 14th Dalai Lama's arrival in Lhasa in 1939.

THE BAMBOO CURTAIN FALLS, 50 minutes, \$345 (VHS) or \$50 rental, plus shipping. #BBCBCF

Compiled principally from Chinese and Tibetan sources, it reviews the history of Tibet from the Chinese invasion in the 1950's to the present. This film includes rare footage of the Dalai Lama's visit to Peking in 1954, the Chinese newsreel coverage of the invasion, Tibetan and Chinese footage of the 1959 uprising, and a film record of the Dalai Lama's flight to India. Also included are extracts from the harrowing eleven hours of footage photographed by the first delegation of the Tibetan government in exile, during a three month tour of Tibet in autumn of 1979.



VIDEO DHARMA

These films are available in VHS format.

THE BODHISATTVA MOTIVATION: THE PERFECTION OF CONCENTRATION, by the Dalai Lama. 80 minutes. #WIFBM \$49.95

His Holiness teaches on the six perfections, including the methods for developing a mind of equanimity and meditative stabilization leading to the perfection of concentration; and the perfection of wisdom realizing selflessness.

DEITY YOGA, by the Dalai Lama. 30 minutes. #WIFDY \$29.95

Tibetan Buddhist culture is distinguished by its beautiful and elaborate religious images and statues, but as His Holiness points out, real culture is inside a person and is a matter of inner attitude. In this address, His Holiness discusses deity yoga based on wisdom and the bodhisattva ideal of loving kindness and compassion, which are the necessary prerequisites for the higher practices of the tantric vehicle.

MEDITATION IN BUDDHISM, by the Dalai Lama. 1.5 hours. #WIFEOM \$59.95

This talk on meditation was given at Harvard University and translated by Jeffrey Hopkins. It covers meditative stabilization and wisdom, cultivating calm abiding and special insight, meditation instruction (including posture), and overcoming obstacles.

THE FOUNDATIONS OF BUDDHIST PHILOSOPHY, by the Dalai Lama. 1 hour. #WIFFBP \$49.95

In this talk on Buddhist philosophy, His Holiness discusses the two truths—conventional and ultimate; what a Buddha is; the nature of mind; lack of inherent existence of phenomena; the path as union of the wisdom of emptiness and compassionate methods; special practices of tantra; question and answer session.

LORD OF THE DANCE/ DESTROYER OF ILLUSION, dir. by Richard Kohn, 113 minutes. #FRLD \$59

The Lord of the Dance is Garwang Tojay Chenpo, a form of Chenrezi and the Mani Rimdu is the major religious festival of the Everest region. Each autumn, Trulshig Rinpoche, the eleventh in a line of Tulkus and the spiritual leader of the Everest region, goes from his home in Thubten Choling to Chiwong Monastery to preside over the festival. Lord of the Dance is the first film made in the Tibetan language. It communicates directly to Tibetan-speaking practitioners without any additional narration. The English narration was kept to a minimum.

During three weeks of ancient and secret ceremonies, the monks of Thubten Choling and Chiwong become Lord of the Dance, and with the compassion and the power of gods, undertake heroic tasks. They challenge the most dangerous supernatural forces of the universe, bend them to their will, and then dramatize that conquest in dance. They dissolve the universe into clear and infinite light, and pour that energy into magic pills that they will distribute to the thousand villagers who come to Mani-Rimdu seeking empowerment.

In LORD OF THE DANCE/ DESTROYER OF ILLUSION, we meet the men who undertake these tasks. We see the world through their eyes—a world where the mountains are filled with gods, and a human being's potential is only limited by his imagination and his will.

MAHAMUDRA: AN INTRODUCTION TO THE NATURE OF THE MIND, by Kalu Rinpoche. approx. 1 1/3 hour. #WIFM \$49.95

As the highest goal and practice of the Kagyud sect, Mahamudra is a teaching on Sunyata (voidness) which leads to the realization of the Dharmakaya or primordial

mind. Kalu Rinpoche describes the nature of mind and teaches a clear and direct meditation to introduce us to Mahamudra, the non-separateness of awareness and emptiness.

MEDITATION: A MATTER OF LIFE AND DEATH, by Ven. Sogyal Rinpoche. 90 minutes. #WIFMLD \$48.95

Sogyal Rinpoche, incarnate Lama, scholar and meditation master from Tibet, has placed particular emphasis on exploring healing and the related area of death and dying. This educational video which discuss personal preparation for death and working with the dying was produced during a series of seminars for hospice workers, medical professionals, and interested laypersons. We have only a few left of this film.

Sogyal Rinpoche instructs us on the nature of mind, and how we can prepare ourselves for death by becoming sensitive to our perceptions, feelings and thoughts in their changeableness. These small "deaths" reveal the possibility of seeing, through meditative penetration, the empty and open nature of the mind. We only have a few left of this film.

THE NATURE OF THE SELF, by the Dalai Lama. 57 minutes. #WIFNS \$49.95

The root of all suffering is the ignorance that conceives persons and phenomena to have true existence. The only means for eliminating that ignorance is to attain special insight, the exalted wisdom realizing selflessness. In this teaching, His Holiness presents the view of the Madhyamika Prasangika School with an analysis of the nature of the self.

NEPAL, LAND OF THE GODS, 62 minutes. #MFNLG \$69.95

Nepal's unique mixture of Buddhism and Hinduism is the focus of this film.

OCEAN OF WISDOM Video Presentation of the Life and Teachings of H.H. The Fourteenth Dalai Lama. 35 minutes. #POOW \$49.95

Ocean of Wisdom offers an intimate profile of His Holiness as a monk and as a spiritual leader, as a statesman for our troubled times and as a crusader for world peace. In rare footage, the Dalai Lama is seen during his private religious practices, his daily routine and his infrequent recreation: personal moments that contrast with his public role as the world's foremost Buddhist leader. In consecrating a temple, giving initiation, being interviewed for television, officiating at a fire ritual, giving talks and blessings—the Dalai Lama's message is being heard and profoundly valued throughout the world. The director, Rajiv Mehrotra, is regarded as a major media talent in India and has worked on several award-winning documentary films.

REQUIEM FOR A FAITH, 28 minutes. #HFRF \$89

This award-winning film tells the story of Tibetan Buddhism, alive today in a remote Indian refugee camp. Dr. Houston Smith's poetic narration guides us through a world of ancient rituals, continuous meditation, deep compassion and a profound faith in the divinity of man.

THE SOUND OF WISDOM, directed by Robyn Brentano, 1 hour. #HFSW \$89

THE SOUND OF WISDOM is a one-hour documentary about the One World Music festival of sacred chant held at the Cathedral of St. John the Divine in New York City. In a historic two-day program of concerts and symposia, the festival brought together the Tibetan Buddhist monks of Gyuto Tantric College and Western composers—David Hykes, Pauline Oliveros and Terry Riley—whose work has been inspired by the sacred mus-

ic traditions of Asia. The monks and musicians were joined in the symposia by composer Philip Glass, Prof. Robert Thurman and Tim Wilson, CBC producer and panel moderator.

The host, Kabir Bedi, focuses on the central themes of the festival: the transformative power of sacred chant, its essential role in human expression, and the underlying unity of the spiritual and secular spheres of human culture. Moving from the ancient Tibetan rituals to the New Music performances, and using the symposia footage and background explanations by Bedi, the video provides a unique opportunity to explore the various ways in which harmonics and mantric sounds clarify perception and bring the performer/listener to a fully integrated state.

TANTRA OF GYUTO: SACRED RITUALS OF TIBET, 52 minutes. #MFTG \$69.95

Presents secret Tibetan Buddhist ceremonies by monks of the Gyuto Tantric College.

TIBETAN MEDICINE: A BUDDHIST APPROACH TO HEALING, 29 minutes. #MFTM \$59.95

Filmed at the Tibetan Medical Center in Dharamsala, India. Ama Lopsang Dolma, Tibet's first woman doctor, shows the making of medicines and how acupuncture and moxibustion are used.

THE LION'S ROAR, 50 minutes, #WWLR \$49.95

This award-winning video documents the life, teachings, and death of His Holiness the 16th Gyalwang Karmapa, head of the Kagyu order. Featuring extensive interviews with the central figures of the Kagyu lineage the film also conveys the cultural context of Tibet and the basic beliefs of Vajrayana Buddhism. Remarkable as a historical record of the last Karmapa to be trained in Tibet, extraordinary in its presentation of the beauty and power of Tibetan Buddhism.

SPECIAL ITEMS

MERIDIAN TRUST VIDEOS

We are pleased to offer the complete line of Meridian Trust Films for you. In addition to the excellent talks captured on these films, many of these valuable teachings contain some of the last records of great lamas. Please include \$**** per tape for shipping, handling and insurance. The videos will be sent from London so please allow 4 weeks for delivery. We will Telex your orders to Meridian from Snow Lion and the orders will be filled as quickly as possible. For a complete descriptive catalog please contact Snow Lion.

HIS HOLINESS THE DALAI LAMA

Peace: A Goal of All Religions, 1 hr.,	\$50
HHDL Visits Christian and Buddhist Communities, 1 hr.,	\$50
Peace Through Human Understanding, 1 hr.,	\$50
The Gift of Peace: A Message for All Faiths, 1 hr.,	\$50
Contribution of the Individual to World Peace, 1 hr 15 min.,	\$55
Peace of Mind: Peace in Action, 1 hr.,	\$50
World Peace, 1 hr.,	\$50
The Experience of Transition, 1 hr.,	\$50
Individual Responsibility Towards World Peace, 90 min.,	\$62
The Future of Religion, 1 hr.,	\$50
The Essence of Buddhist Philosophy, 65 mins.,	\$52
The Essence of Mahayana Buddhism, 1 hr.,	\$50
The 37 Practices of a Bodhisattva, Kalachakra, Rikon, July 1985, 5 hrs.,	\$124
The Song of Ultimate Reality, 1 hr. 30 min.,	\$62

H.H. SAKYA TRIZIN

The Teaching of Buddha in Everyday Life, 1 hr. 30 min.,	\$62
The Triple Vision, 6 hrs.,	\$138
The Nature of Mind, 1 hr. 30 min.,	\$62

VEN. TSENZHAB SERKONG RINPOCHE

A Kind Heart, 1 hr.,	\$50
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VEN. KYABJE ZONG RINPOCHE

The Basis of the Spiritual Path, 2 hrs. 30 min.,	\$80
The Principles of the Spiritual Path, 4 hrs.,	\$110

PROFESSOR NAMKHAI NORBU

Dharma: The Meaning of Existence, 2 hr. 45 min.,	\$85
Dzogchen in Daily Behavior, 1 hr. 30 min.,	\$62
The Three Testaments of Garab Dorje, 1 hr. 15 min.,	\$55
Sem-dzin: 21 Ways of Focussing the Mind, 2 hr.,	\$70
The Dzogchen Rite, 1 hr.,	\$50

VEN. LAMA THUBTEN YESHE

Extracting the Essence, 2 hr. 45 min.,	\$85
The Three Principles of the Path, 1 hr. 45 min.,	\$65
Tantra: The Experience of Transformation, 1 hr.,	\$50

VEN. KALU RINPOCHE

The Nature of Mind, 2 hrs. 30 min.,	\$80
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VEN. SUMEDHO

The Family, 1 hr.,	\$50
Practice in Lay Life, 1 hr.,	\$50
Towards the Future, 1 hr.,	\$50
The Buddhist Idea of a Perfect Society, 1 hr.,	\$50

VEN. GESHE NAMGYAL WANGCHEN

Spiritual Life in a Material World, 1 hr.,	\$50
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DR. LOBSANG RABGAY

Tibetan Medicine: An Introductory Lecture, 2 hr.,	\$70
Introduction to Buddhist Psychotherapy, 4 hrs.,	\$110

VEN. DR. TENZIN CHOEDAK

The Principles of Tibetan Medicine, 5 hrs.,	\$124
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CULTURAL/DOCUMENTARY

Avalokiteshvara: The Dalai Lama in Europe 1982, 40 min.,	\$50
HHDL Visits Europe, 1986, 40 min.,	\$50
Remember Tibet, 1 hr.,	\$50
Debate in the Tibetan Tradition, 1 hr.,	\$50
Two Tibetan Nunneries, 30 min.,	\$40
Three Great Monasteries, 1 hr.,	\$50
Kalachakra 1974, 1 hr.,	\$50
Birth of a Buddha, 18 min.,	\$44
Tibet: The Cultural Evolution, 1 hr.,	\$50
Buddhism in Focus: The Life and Teachings of the Buddha, 30 min.,	\$64
Buddhism in Focus: The Buddhist Way of Life, 30 min.,	\$64
Visions of Hope: The Near Death Experience, 1 hr.,	\$50
The Dalai Lama of Tibet: 25 Years in Exile, 52 min.,	\$50
Kalachakra for World Peace, Switzerland, 1985, 1 hr.,	\$50

NEW

YATRA TIBETAN YOGA: System of Namkhai Norbu,

Dir. by Michael Katz. \$35
Five senior Yantra Yoga practitioners demonstrate the movements of this ancient system. Yantra Yoga has been practiced as part of the Tibetan Buddhist tradition for over 1000 years. Similar to Hatha yoga in that it includes basic asanas (postures), breathing exercises and movements, Yantra Yoga differs in its initial emphasis on more continuous movements. More equally balanced energy and breath, relaxation, and inner development are the benefits of its practice.

SNOW LION TAPES

Lectures by prominent Tibetan lamas and several of the foremost Western scholar/practitioners are now available from Snow Lion. These tapes will provide you with the opportunity to listen to Dharma topics as they were spoken by these teachers. A wide variety of subjects are available; many contain information not in print. The following selection is only the beginning. We plan to offer many more in the future from all four lineages. The number of tapes in each series is indicated in parentheses.

H.H. THE DALAI LAMA

COMPASSION (1) #SLTPHHC \$7 This is one of the most moving talks on this topic by His Holiness.

THE FOUR DHARMAS OF GAMPOPA (1) #TBTDFG \$7

HARVARD SEMINARS (12) #SLTPHHHS \$84 Trans. by Jeffrey Hopkins—AIBS Program

For five days in 1981, the Dalai Lama gave a synthesis of the entire Buddhist path. Topics include: refuge, logic, death, karma, three trainings, meditation instruction, compassion, selflessness, suffering, five paths and the factors of enlightenment.

37 PRACTICES OF ALL BUDDHA'S SONS—A COMMENTARY (4) #SLTPHH37 \$28 Trans. by Jeffrey Hopkins. These are the preliminary teachings on the path of the Bodhisattva given by His Holiness prior to the Kalachakra initiation in Madison.

VAJRASATTVA (1) #SLTPHHVM \$7 Trans. by Jeffrey Hopkins Visualization & commentary.

WISDOM & COMPASSION IN TANTRA (1) #SLTPHHWC \$7 Trans. Jeffrey Hopkins

GANDEN TRI RINPOCHE

These talks were made possible by the American Institute of Buddhist Studies.

THREE PRINCIPLE ASPECTS OF THE PATH (6) #SLTPGT3 \$42 Trans. Sharpa Tulku. The generation of renunciation, compassion and wisdom—the essential development for progress on the path—is discussed in this excellent set of tapes.

BODHISATTVA VOWS (2) #SLTPGTRBV \$14 Trans. Sharpa Tulku

KYABJE LING RINPOCHE

IN PRAISE OF DEPENDENT ARISING (5) #SLTPKLIPDA \$35 This is a commentary on a classic Tsong-kha-pa text.

TARA TULKU

These talks were made possible by the AIBS.

MINDFULNESS & CLEAR COMPASSION (1) #SLTPTMCC \$7 Trans. Robert Thurman

PSYCHOLOGY SEMINAR (7) #SLTPPTPS \$49 Trans. Robert Thurman In this seminar, the Venerable Tara Tulku gives us an overview of the Abidharma, Pramana, Madhyamika and Tantrika psychologies developed in India and Tibet during 25 centuries of investigation and experimental practice. Topics include: normal and altered functions and states of mind; valid and distorted cognitions; issues of objectivity, reality, illusory projections; subtle minds and energies in waking, sleep, dream, trance, death and bardo states.

FOUNDATION OF EXCELLENCE (5) #SLPTTFE \$35 Trans. Robert Thurman
Tara Tulku discusses the stages of the path to enlightenment which consist of practical instructions for any person to progress toward his or her own highest fulfillment.

H.H. DRIKUNG KYABGON

DEATH WITHOUT FEAR (1) #SLTPCRDWF \$7

NATURE OF MIND (1) #SLTPCRNM \$7



LOBSANG LHALUNGPA

Lobsang Lhalungpa is one of the finest authors and translators of Tibetan Buddhism. These talks were given at the Tibetan Meditation Center in Wash. D.C.

ENLIGHTENMENT—EMPTINESS (1) #TBTPEE \$7

THE MEANING OF DHARMA (1) #TBTTPMD \$7

ZASEP TULKU RINPOCHE

SIX SESSION GURU YOGA (5) #SLTPZT6 \$35 This is a helpful commentary on the practice of six session yoga by Zasep Tulku Rinpoche of Toronto, Canada.

ROBERT THURMAN

CULTURE AS MANDALA (3) #SLTPRTCM \$17 Discusses the triple mandala of the Dalai Lama.

FIERCE DEITIES (2) #SLTPRTFRD \$14 This unusual talk is followed by an interesting commentary on a slide show of Tibetan thangkhas.

FEMALE DEITIES (3) #SLTPRTFMD \$21

ALAN WALLACE

THEORY & EXPLORATION OF CONSCIOUSNESS (6) #SLTPAWTE \$42 Examines the nature of consciousness in a straightforward manner.

MAHAMUDRA (2) #SLTPAWM \$14 Discusses shamatha meditation on the nature of the mind. The voice on the first five minutes of tape 1 speeds up slightly.

STABILIZING THE MIND (14) #SLTPAWSM \$98 AIBS Program Excellent in-depth discussion on how to train the mind in the cultivation and simultaneous integration of clarity and stability. Alan Wallace presents a practical course of mental discipline designed to heighten one's awareness both during active daily life and in the quiet of solitude.

DR. LOBSANG RAPGAY, PHD.

DEALING WITH ANGER: A Buddhist Psychotherapeutic Approach (1) #RAWA \$10

MEDICINE BUDDHA HEALING CHANTS (1) #RAMB \$10 This lecture is very good. The sound quality of the chants is not great.

GEORGE DREYFUSS (Geshe Sangye Samdrup)

DEBATE IN TIBETAN BUDDHISM (5) #SLTPGDD \$35 George Dreyfuss is the first Westerner to receive his Geshe degree. He spent many years at the Tibetan School of Dialectics where he studied and practiced Tibetan Buddhism through rigorous training in debate. He presents the fundamentals of debate and its importance for spiritual development.

JEFFREY HOPKINS

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SEMINAR ON COMPASSION (5) #SLTPJHSOC \$35

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SEMINAR ON GROUNDS AND PATHS (3) #SLTPJHSGP \$21

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DHARMA SEED TAPE LIBRARY

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Joseph Goldstein

NEW

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SPECIAL ITEMS

TAPES CONTINUED

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NEW

VIPASSANA JHANAS (1) #SLTPJGVJ \$7 An in-depth look at the deeper levels of practice when one explores impermanence, suffering and selflessness with one-pointed concentration.

COMPLETE MEDITATION INSTRUCTIONS (1) #SLTPJGCM \$7 Detailed instructions in mindfulness of breath, touch points, sensations, thoughts, feelings, intentions; also walking meditation.

BARE ATTENTION & THE FIVE HINDRANCES (1) #SLTPJGBA \$7 Learning to see what is happening in the present moment with simplicity and directness. Learning to recognize and work with desire, aversion, sluggishness, restlessness and doubt.

CONCEPTS AND REALITY (1) #SLTPJGCR \$7 Experiencing the reality of the moment instead of our concepts about things.

Jack Kornfield

NEW

FAITH IN THE HEART, FAITH IN THE DHARMA (1) #SLTPJKFH In this mysterious world, what can we trust—change, the law of karma, the moment, liberation.

DEEPENING PRACTICE & PRACTICING A BALANCE: COMPASSION AND SOCIAL RESPONSIBILITY (1) #SLTPJKDP \$7 Getting quiet, observing, opening, letting be. Balancing the inner work of meditation with the outer work of social action.

COURAGE AND SIMPLICITY & WISDOM, POWER, KNOWLEDGE (1) #SLTPJKCS \$7 Courage of going into the unknown, being simple. A discussion of the many kinds of knowledge and power and of the wisdom of being present.

Christina Feldman

NEW

DEVELOPMENT OF INSIGHT & MEDITATION (1) #SLTPCFIM \$7 An exploration into the meaning and power of insight and the value and preciousness of meditation.

NEW

PRACTICE OF CONFUSION & SELF ACCEPTANCE (1) #SLTPCFCS \$7 Seeing what lures the mind from accepting actuality—looking at expectation, fantasy, future thought. Freeing ourselves from belief systems and models, discovering the essence of ourselves.

NEW

BEING ALONE & APPRECIATION (1) #SLTPCFBA \$7 The inner solitude where we no longer cling to things for support and reinforcement. Celebrating the uniqueness of all things and acting from a heart that truly touches and can be touched.

LECTURES BY VEN. SANGHARAKSHITA

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NEW

TIBETAN BUDDHIST MEDITATION (2) #ALTPS61 \$9 The five stages of Tibetan meditation and the visualization of Green Tara.

THE SYMBOLISM OF THE TIBETAN WHEEL OF LIFE (1) #ALTPS103 \$9 The Wheel of Life, described here in all its wealth of detail, is not only a painting but a mirror, giving one successively more profound insights into oneself, and revealing the steps in escaping the endless round.

THE TANTRIC SYMBOLISM OF THE STUPA (1) #ALTPS104 \$9 The stupa is explained in terms of the five elements, the Vase of Initiation, and the Flaming Drop.

SYMBOLISM OF THE CREMATION GROUND AND THE CELESTIAL MAIDENS (1) #ALTPS107 \$7

Are we ready to face our own death, and the total transformation it symbolizes? Sangharakshita here describes the practice of the Ten Stages of the Decomposition of the Corpse, the Mandala of the Eight Cremation Grounds, and the Dakinis who dance there.

SYMBOLISM OF OFFERINGS AND SELF-SACRIFICE (1) #ALTPS108 \$9

In this lecture we are shown how the symbolism of ritual offerings originated in the Hinayana and Mahayana, and flowered with the Tantric offerings, particularly the offering of the Mandala.

SYMBOLISM OF COLORS AND MANTRIC SOUND (1) #ALTPS109 \$9

Color and sound have rich symbolic significance, and so are crucial agents of transformation. The lecture concludes with a brief introduction to the figure of Manjughosha, the Bodhisattva of Wisdom.

BOOKS ON TAPE

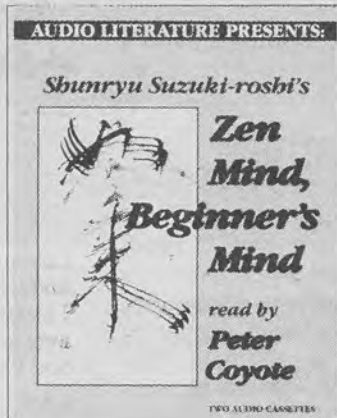
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ZEN MIND, BEGINNERS' MIND, Shunryu Suzuki-roshi, read by Peter Coyote (2) #TPTPZM \$15.95

This program is about how to practice Zen as a workable discipline and religion. Here one begins to understand what Zen is really about. Every word breathes with the joy and simplicity that make a liberated life possible.

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NEW

THE DALAI LAMA: HIS REINCARNATIONS (1) #ALTPS57 \$7 Sangharakshita describes the life of Tsongkhapa and the foundation of the Gelukpa school, and places the Dalai Lamas and Panchen Lamas in their historical context.

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MONKS AND LAYMEN IN BUDDHIST TIBET (2) #ALTPS58 \$9 How orthodox is the Tibetan monastic tradition? This lecture explains the grades of seniority among Tibetan monks, their day-to-day life, and their interaction with the laity.

NEW

SYMBOLS OF TIBETAN BUDDHIST ART (1) #ALTPS59 \$7 Every aspect of traditional Tibetan life is infused with religious significance, not least Tibetan architecture and iconographical painting, the topics of this lecture.

SYMBOLISM OF THE SACRED THUNDERBOLT OR DIAMOND SCEPTRE OF THE LAMAS (1) #ALTPS105 \$7 The Vajra symbolizes the union of opposites and the Transcendental power that breaks through all obstacles to Enlightenment. The image of the vajra came to represent reality itself, so that Tantric Buddhism is also known as the Vajrayana.

SYMBOLISM OF THE COSMIC REFUGE TREE AND THE ARCHETYPAL GURU (1) #ALTPS106 \$9

Reveals the Three Esoteric Refuges of Tantric Buddhism, this lecture goes on to describe the practices of prostration and guru-yoga.

SYMBOLISM OF THE FIVE BUDDHAS 'MALE & FEMALE' (1) #ALTPS110 \$9

8-FOLD PATH: RIGHT AWARENESS (1) #ALTPS53 \$7 Forgetfulness and distraction are the rule in ordinary life, but awareness and a fullness of mind is at the heart of human growth and development. Sangharakshita distinguishes four dimensions of awareness, each with its own qualities: awareness of things, self, others, and of reality.

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Tibet's borders have recently opened and people from all over the world now have the opportunity to see some of the wonders of this remarkable land and culture. These 35 brilliant full-color postcards capture some of the best and most beautiful images of monasteries, statues, pilgrims, landscapes and monks as they exist today in Tibet.

Cards measure 4 1/4" x 6" and are only 50 cents each.

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IMAGES OF TIBETAN CULTURE

In these 32 full-color postcard images of Tibetan culture all facets of Tibetan life are represented: painters, rug weavers, singers, masked dancers, lamas and monasteries, religious ceremonies, nomads, yogis, the Kalachakra Initiation in Bodh Gaya, pilgrims, children, statues, landscapes and more! These beautiful photos are of Tibetans in exile and a few of Tibet itself.

Cards measure 4 1/4" x 6" and are only 50 cents each.

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- SLSTC12# Masked Dancer
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- SLSTC28# Swayambhu Dorje
- SLSTC29# Tibetan Ngakpa
- SLSTC30# Woman with Dog
- SLSTC31# High Lamas at Kalachakra
- SLSTC32# Woman with Prayer Wheels

IMAGES OF LOST TIBET & FACES OF TIBET

Tibet, as it was prior to the Chinese invasion, is no more. Most of the religious culture as it appeared prior to the 1950's was destroyed leaving only hints of what was once one of the most spiritual societies on Earth. Tibet is now opening to tourists but what visitors will not find is the thousands of beautiful monasteries which flourished on the mountain sides, filled with several hundred thousand monks and nuns—a rugged and happy culture of a people who lived their lives in a free and religious atmosphere.

Sixteen very high-quality black and white postcard images—5 revealing the Tibetan character and 11 of the best pictures from the Newark Museum's collection of rare photographs of old Tibet are available in this series of cards.

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IMAGES OF LOST TIBET

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- SLSC5# Officials During Losar
- SLSC6# Portrait of 13th Dalai Lama
- SLSC7# Potala During Losar
- SLSC8# Tantric Meditator
- SLSC9# Tibetan Men & Horses
- SLSC10# Mani Stones—Tibet-China border
- SLSC11# Wife of Tibetan Governor
- SLSC51# Nomad Yogi
- SLSC52# Yogi of Milarepa Tradition
- SLSC53# Woman with Prayer Beads
- SLSC54# Young Tibetan Girl
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SLCDL3

HELP SUPPORT THE TIBETAN REFUGEES: To express our gratitude to the many Tibetans who made these cards possible, Snow Lion will donate a percentage of the price of every Tibet Card that you purchase to the Tibet Fund to help support the Tibetan refugees.



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H.H. THE FOURTEENTH DALAI LAMA CARDS

Because of the great demand for photos of the Dalai Lama, we have produced two portraits—they are 4 1/4 x 6" and are suitable for gifts or devotional use. Photos like these of the Dalai Lama are precious gifts for Tibetans in Tibet or Tibetan communities. They are 50 cents each.

- SLCDL1 The Dalai Lama Leading the Great Prayer Festival \$.50
- SLCDL2 Portrait of His Holiness \$.50

NEW!

We now have 5 x 7" close-up photo of His Holiness taken in London this past spring. It is ideal for framing and devotional use. The photo sells for \$1.50 and on orders of 10 or more we give a 50% discount.

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Wisdom transcripts are prepared from lectures by Lama Yeshe and/or Lama Zopa. They are lightly edited and bound in pamphlet form. While the material is interesting, the printing is photocopy quality, i.e., less than that of a trade text.

WIT1	Avalokiteshvara	\$10.50
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Tantric teachings are intended only for those with an initiation at the appropriate level of practice.

WIS1	Chod	\$5.25
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KDK SADHANAS & PRAYERS

Written in Tibetan, transliterated Tibetan, and English translation. Printed in traditional unbound format by Kagyu Dronden Kunchab. Purchase restricted to those who have had the appropriate initiation.

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DK7	Great Drikung Phowa	8
DK8	Heart Sutra	4
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DK10	Long Life Prayer for H.H. Drikung Kyabgon Chetsang Rin.	2



DK11	Mahakala Practice	4
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DK13	Medicine Buddha	2
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DK15	Nyingmapa Phowa Practice	6
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DK2	Vajra Yogini	6
DK22	White Tara (short)	3

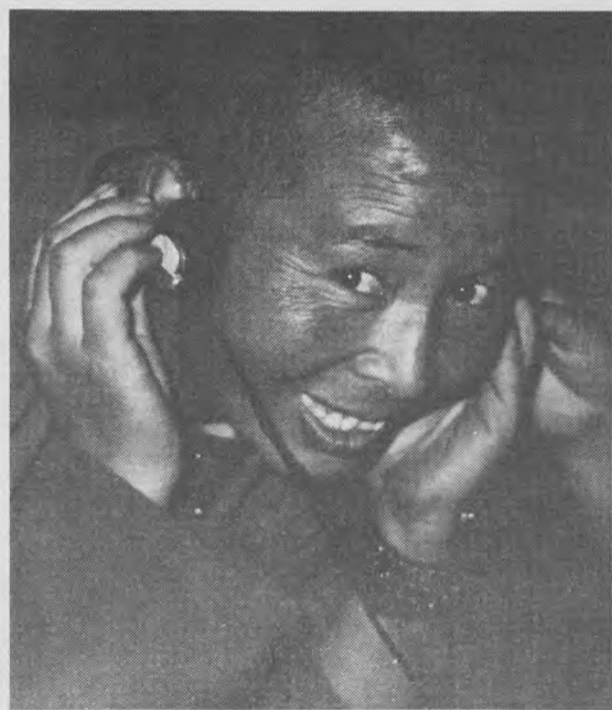


NEW TITLE

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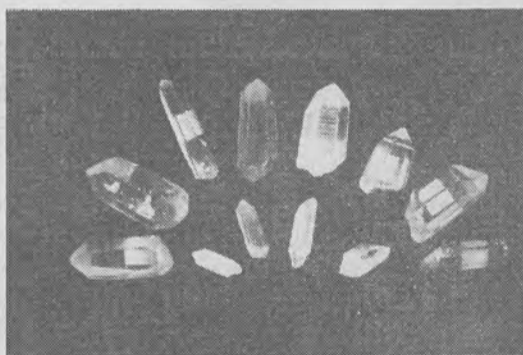
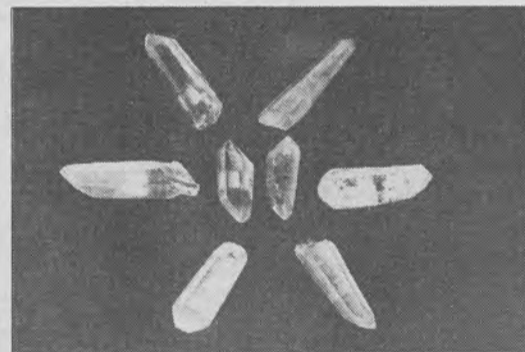
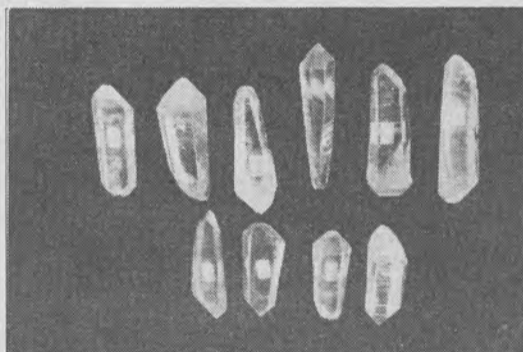


TIBETAN CHANTS

TIBETAN CHANTS by the Nuns of Sangchen Mingye Ling, Tibet (1) Cassette #QGB \$10

Dechen Gyalmo represents, within the Longchen Nying Thig tradition of the Nyingmapa Lineage, the deified form of the great female practitioner, Yeshe Tsogyal. Forty anis live at Aangchen Mingye Ling where this recording was made.

NEW



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We have a very limited number of quartz crystals from Amdo. They vary in size from 1 1/2 to 6 inches and are double and single terminated. The price on these is from \$20 to \$95 each. Some of these are scepters

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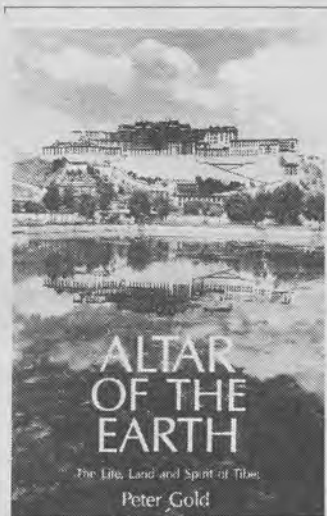
7 Amitabha

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Engagingly written essays and stunning color photographs capture the beauty and magnificence of Central Tibet's most important sacred and natural places—those things which travelers will very likely see but not fully understand from reading ordinary guidebooks.

Altar of the Earth contains a panorama of places that attract travelers to this ancient land:

Yarlung Valley: the Tibetans' mythic origins, ancient kings, shrines and monasteries including Yumbu Lhakhang and Samye, and local village life.

Lhasa and Environs: the great Jokhang temple, people and pilgrims, famous monasteries, the Dalai Lamas and their dwellings—the Potala and Norbu Lingka.

Tibet's Heartland: Yamdrok Tso—the Turquoise Lake, Gyantse's monastery, Kumbum Chorten and fortress—the tumultuous history of this region and life in its valley, Shigatse, Tashilungpo—seat of the Panchen Lama, and Sakya Monastery—ancient seat of the Sakya Order of Tibetan Buddhism.

Highlands of Southern Tibet: nomadic life and the psychospiritual significance of the greatest mountains on Earth.

ANALYSIS OF GOING AND COMING, by Chandrakirti, Trans. Jeffrey Hopkins. #LTAGC \$2.50 This booklet contains the second chapter of Chandrakirti's commentary to Nagarjuna's treatise on the middle way. Through a masterful analysis of going and coming he shows how the Madhyamika handles the problem of existents.

AN ANTHOLOGY OF WELL-SPOKEN ADVICE ON THE GRADED PATHS OF THE MIND, by Geshe Ngawang Dhargyey. 441 pp. #LTWSA \$14.95 Compendium of oral teachings based primarily on Kyabje Pabongka's and Tzongkapa's teachings. It includes many anecdotes and instructions from Kyabje Trijang Dorjechang, the late tutor to the Dalai Lama. This excellent book covers in depth the foundations of spiritual practice.

APPROACH TO TRANSFORMATION, by Ken McLeod. 20 pp. #KKAT \$2

This exhibition catalogue of Tibetan Buddhist art contains lengthy and informative notes on 30 thangka plus numerous reproductions. The explanations of the iconographical symbolism are easily worth the price of this booklet.

THE ART OF TIBETAN MEDICAL URINALYSIS: A Do-It-Yourself Technique, Dr. Lobsang Rappagay, Ph.D. 76 pp. #TMATU \$7.00

Urinalysis is used by the Tibetan physician for detecting a state of health as well as illness. It is routinely used with other diagnostic procedures to determine the nature of and prognosis for a disorder. By following the "how-to" instructions in this book, it will be possible for a beginner to understand the mechanics of Tibetan urinalysis.

ARYASURA'S ASPIRATION AND A MEDITATION ON COMPASSION, by H.H. the Dalai Lama, trans. Brian Beresford. #LTAA \$6.95

A bodhisattva's aspirational prayer in seventy stanzas by Aryasura is supplemented by a rare commentary based on one by the Second Dalai Lama. Contains also a reprint of a sadhana on the inseparability of the spiritual master and Avalokiteshvara; and a discourse by the present Dalai Lama on the activation of compassion and bodhicitta. (includes Tibetan text).

ATISHA, by Thubten Kalsang Rinpoche. #WIBKAT \$3.50

ATISHA AND THE BUDDHISM OF TIBET, by Daboom Tulku & Glenn H. Mullin. #TIABT \$4.95

AWAKENING THE MIND OF ENLIGHTENMENT, by Geshe Wangchen. 192 pp. #WIBKAME \$12.95

This book is a simple, clear presentation of meditations that take the beginner towards enlightenment. We are clearly shown the nature of our own and others' sufferings and how to develop compassion leading to the altruistic attainment of enlightenment.

Bardo Teachings

The Way of Death and Rebirth



BARDO TEACHINGS: THE WAY OF DEATH AND REBIRTH, by Ven. Lama Lodo. 73 pp. #SLBKBTE \$5.95

Little is known in the West about the experiences that occur during and after death. In the tradition of

Tibetan Buddhism, some of the great lamas, through direct experience, have delved into the processes of dying and rebirth and have unravelled many of the mysteries for us. In *Bardo Teachings*, Lama Lodo presents much of this material, and through a series of questions and answers clears up many misconceptions that students have about the death process.

"*Bardo Teachings* is remarkable because it reveals a significant portion of the secret tantric path. This is genuine tantra—not a potpourri of Western self-help instructions and fragments of Eastern thought.

"*Bardo Teachings* is... a teaching on how to traverse the stages of death without fear. It is as true a guide to tantric Buddhism's view of life and death as can be found in print."—San Francisco Chronicle

BEING NOBODY, GOING NOWHERE, Ayya Khema. 192 pp., #WIBKBN \$12.95

Based on a ten-day meditation course in Sri Lanka by a Western Buddhist nun, *Being Nobody, Going Nowhere* is full of clear, helpful instructions on meditation and mindfulness, and all the essential points of the Theravadin Buddhist path.

BEING PEACE, Thich Nhat Hanh. 115 pp. #PABP \$8.50

Thich Nhat Hanh, poet, Zen master, was nominated by Dr. Martin Luther King, Jr. for the Nobel Peace Prize. In this book of talks, he emphasizes the importance of *being peace* in order to make peace.

BEYOND THERAPY: The Impact of Eastern Religions on Psychological Theory, ed. Guy Claxton. 352 pp. #WIBKBT/\$18.95

The impact of Buddhism on psychological thought was the topic of a recent British Psychological Society conference. How Buddhist ideas about self, identity and personality go beyond or can be interpreted in terms of current psychological concepts. Also considered is the research on meditation, the value of contemporary therapeutic techniques and the question of spiritual development and personal development.

BHUTAN, by Pietro Francesco Mele. 60 pp., 9 1/2 x 12", full-color photos, #PMB \$25

This oversized book portrays the religious, royal, and secular life of the people of Bhutan. The photographer is one of the very best and these large color photos are terrific.



H.H. the Dalai Lama
The Bodhgaya Interviews
Edited by Jose Ignacio Cabezon

THE BODHGAYA INTERVIEWS 1981-85, His Holiness the Dalai Lama, Ed. by Jose Ignacio Cabezon. 104 pp., photos, #SLBKBI \$8.95

These sparkling interviews with His Holiness the Dalai Lama are sure to interest Buddhists and non-Buddhists alike. His Holiness covers a spectrum of religious and secular concerns in a most candid and very stimulating manner. Psychology, tantra, politics, emptiness, Christianity, reincarnation, liberation, vipasyana, mantra, gurus, protector deities, and particle physics are some of the topics discussed—much of this information is unavailable elsewhere. These interviews were held at the close of annual teachings and initiations in Bodhgaya, India, the place most sacred to Buddhists.



BRIDGING THE SUTRAS AND TANTRAS, by the First Dalai Lama & Glenn H. Mullin. 288 pp. #SLBKSW1 \$12.95

In these sixteen works by the First Dalai Lama, ranging from mind training to Highest Yoga Tantra, the emphasis is on practice. Major topics include:

Kalachakra Tantra: initiation into and practice of the most sophisticated Highest Yoga Tantra. A summary of the structure and methodology of the six completion stage yogas, representing the highest and most powerful teachings of the Buddha brought to

Tibet, is translated here by permission of His Holiness, the present Dalai Lama.

Arya Tara: probably the most widely practiced devotions among both Tibetan and Western Buddhists. Included with the Twenty-one Verses in Praise of Arya Tara—a basis for numerous Tara practices—are the complete texts for three popular sadhanas of Green and White Tara practice.

Lo-jong: the heart of all Mahayana teachings. A detailed commentary on the seven aspects of Atisha's method of training the mind to develop the Bodhisattva spirit, through transforming every activity into a spiritually significant event.

In addition to two texts on emptiness, and a beautiful biography of the Buddha entitled *Crushing the Forces of Evil to Dust*, a traditional biography of the First Dalai Lama as well as biographical sketches on all fourteen Dalai Lamas are included.

"There is no other book on the market that offers the same selection of information in such a concise form."—Prof. Roger Jackson, Carleton College

"... a genuine and valuable contribution to the growing library of works which illumine Tibetan Buddhism."—Janice D. Willis, *Religious Studies Review*

"... recommended as the real nuts and bolts of Kadampa practice."—Mark Tatz, *Tibetan Review*

A BRIEF ACCOUNT OF 1500 YEARS OF TIBETAN HISTORY, Louis Magrath King. 51 pp. #POBA \$3.00.

This book covers the salient points of Tibetan history from the first monarchy in the 5th century B.C. through the life of the 13th Dalai Lama.

NEW TITLE



BUDDHA MIND: An Anthology of Longchen Rabjam's Writings on Dzogpa Chenpo, Tulku Thondup Rinpoche, Ed. by Harold Talbott, 370 pp. approx., #SLBKBM \$15.95

Buddha Mind is an anthology of writings on Dzogpa Chenpo (Dzogchen) by Longchen Rabjam (1308-1363), the most celebrated writer and adept of the Nyingma School of Tibetan Buddhism. Dzogpa Chenpo is the innermost esoteric philosophy and meditation training, which, until recent decades, was only whispered into the ears of heart-disciples by the learned masters. Dzogpa Chenpo employs a meditative technique which effortlessly uncovers the emotional and intellectual layers of the mind and instantly awakens the essential nature of the mind, which is Buddha Mind or Buddhahood itself.

Buddha Mind has two parts. The first half of the book is an introduction which summarizes



SPECIAL ITEMS

Buddhist teachings ranging from the common exoteric up to the unique view, meditation and result of Dzogpa Chenpo. Every point is extensively illustrated with quotations from the scriptures and early writings.

The second part is the anthology in thirteen sections. It addresses topics ranging from the basis of delusion into samsara up to the attainment of Buddhahood. It also includes a detailed biography of Longchen Rabjam.

NEW TITLE



BUDDHA NATURE: The Seed of Happiness, Ven. Thrangu Rinpoche. 180 pp. #ESBN \$13.95
The great bodhisattva Maitreya put forth a concise teaching on the enlightened essence within all sentient beings, known as the Uttara Tantra. *Buddha Nature* expounds in a simple way the profound points of this famous Mahayana scripture which forms a vital link to vajrayana practice.

BUDDHISM IN THE TIBETAN TRADITION: A GUIDE, Geshe Kelsang Gyatso. 132 pp. #RKBT \$12.95

This book presents the basic teachings of the Buddha in a way that is readily comprehended and put into practice. Designed as an introduction, it also offers new insight for the more advanced student of Tibetan Buddhism.



BUDDHISM OF TIBET, by His Holiness the Dalai Lama. Trans. & Ed. by Jeffrey Hopkins. 219 pp. #SLBKBT \$12.95

The *Buddhism of Tibet* consists of four texts that the Dalai Lama specially wrote or chose for Western readers:

The Buddhism of Tibet by the Dalai Lama. In this excellent essay, the Dalai Lama explains the principle topics and central practices of Buddhism.

The Key to the Middle Way by the Dalai Lama. The Dalai Lama leads the student to the discovery of the true meaning of emptiness.

With acute precision, he presents many insights into the nature of emptiness.

The Precious Garland by Nagarjuna. Originally written for a king, this text is famous for its description of the Bodhisattva path of compassion and for its clear, concise analysis of the Buddha's teaching on emptiness. It describes how to find happiness by cultivating virtues of body, speech and mind and how to amass the stores of merit and wisdom required for enlightenment.

The Song of the Four Mindfulnesses by the 7th Dalai Lama. This short poem, accompanied by a commentary by the present Dalai Lama, contains all the essentials of sutra and tantra. It is to be used as a basis for meditations on mindfulness of the guru, altruism, deity yoga and emptiness.

NEW TITLE



BUDDHIST AMERICA: Centers, Retreats, Practices, Don Morreale, ed. 360 pp. 48 photos, #JMBA \$12.95

Over 500 centers in N. America are described in this "must have" directory of Buddhist centers. Contains all the pertinent details down to diet and the experiences of participants. An introduction by Jack Kornfield is followed by many other essays and then pages and pages describing Theravadin, Mahayana, Vajrayana and other Buddhist centers.

BUDDHIST ETHICS: The Path to Nirvana, Ven. Dr. H. Saddhatissa. 216 pp. #WIBKBE \$12.95

A Theravadin scholar and monk of over fifty years lucidly examines many Buddhist doctrines. He clearly reveals the relationship between Buddhist ethics and the goal of Nirvana.

THE BUDDHIST I CHING, Trans. by Thomas Cleary. 290 pp. #SHBIC \$13.95

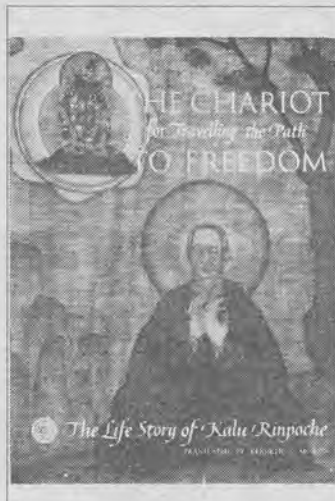
The Buddhist I Ching is the only full-length interpretation of the I Ching by a Chinese Buddhist meditation master. Chih-hsu Ou-i (1599-1655) offers three levels of interpretation: social, Buddhist, and meditational.

THE BUDDHIST TANTRAS: LIGHT ON INDO-TIBETAN ESOTERICISM, by Alex Wayman. #WEBT \$12.50 cloth.

Presents a broad range of selected topics from within the Buddhist tantric tradition.

CHANDRAKIRTI'S SEVEN-FOLD REASONING, by Wilson. #LTCR \$4.95

An astute discussion on emptiness and selflessness.



THE CHARIOT FOR TRAVELLING THE PATH TO FREEDOM: THE LIFE STORY OF KALU RINPOCHE, by McLeod, 91 photos & illustrations. #KDCTP \$16.75

This exquisite book contains the autobiography and writings of one of the most outstanding lamas alive today, the Venerable Kalu Rinpoche. This book is a literary and pictorial gem that communicates the depth of this lama and inspires us to ever greater realizations.

CHO-YANG Council for Religious and Cultural Affairs of H.H. the Dalai Lama #CTC-Y \$12.95

This is a great publication—full of information and many photos on the rich heritage of Tibet. Essays include: Kalachakra and the initiation in Switzerland; life and training of monks in exile; an oral teaching by H.H. the Dalai Lama on training the mind; Buddhist nuns; folk-opera of Tibet; Bonpo religion; history of the Taglung Kagyu tradition.

THE CHRIST AND THE BODHISATTVA, Donald S. Lopez, Jr. & S. C. Rockefeller, Editors. 274 pp. #SUCB \$14.95

The contemporary significance of the Christ and the Bodhisattva is explored in essays by theologians and Buddhist scholars. Langdon Gilkey, Brother David Steindl-Rast, and Ann Belford Ulanov examine the significance of the Christ from the Catholic contemplative tradition, depth psychology, and liberal Protestantism. H.H. the Dalai Lama, Robert Thurman, and Luis Gomez investigate the significance of the Bodhisattva.

CLEAR LIGHT OF BLISS, by Geshe Kelsang Gyatso. #WIBKCLB \$10.95
One of the best books on the completion stage yogas.



A COMMENTARY ON GURU YOGA & OFFERING OF THE MANDALA, by Geshe Lobsang Tharchin. 80 pp. #SLBKCGY \$6.95

Guru yoga is one of the most accessible and profound practices for

spiritual development. By his words and living example, the teacher serves as the representative of the Buddha's doctrines. The guru, as a spiritual friend, helps students to discover their own Buddha-nature; by their practice of guru yoga meditation the enlightened qualities of the Buddha become their own.

The guru yoga text used here consists of 12 short verses which guide the practitioner through the stages of guru yoga meditation. Geshe Lobsang Tharchin unfolds the meaning of the verses in his commentary and gives precise instructions for their practice.

No matter what path one follows, the only way that one can actually achieve Buddhahood is through accumulating enlightening power, and mandala offering is a most effective practice for this purpose.

Here, for the first time in English, are presented the three forms of mandala offering:

* *outer mandala*—the symbolic world
* *inner mandala*—one's own body
* *secret mandala*—the offering of the two minds, that of the altruistic aspiration to enlightenment and the wisdom that perceives emptiness. This last offering is reserved for tantric practitioners.

COMPASSION: A TIBETAN ANALYSIS, by Guy Newland. #WIBKCTA \$12.95



COMPASSION IN TIBETAN BUDDHISM Trans. & Ed. by Jeffrey Hopkins Co-ed. by Anne Klein. 263 pp. #SLBKCTB \$10.95
Compassion in Tibetan Buddhism presents methods for generating compassion according to oral and written traditions of Tibetan Buddhism. Its chapters unfold the stages of the bodhisattva's development and provide practical instruction for aspirants to Buddhahood.

Part One: **Meditations of a Tantric Abbot** by Kensur Lekden. Intimate in style, these meditations take one through the steps of cultivating heartfelt love and compassion. These "meditations" were given in America in 1970.

Part Two: **Way of Compassion** by Tsong-ka-pa discusses the importance of compassion at all levels of the path, detailing its types, and describing the deeds motivated by it.

The combination of Kensur Lekden's meditations and Tsong-ka-pa's detailed explanation affords a unique blend of the oral and written traditions of Tibetan Buddhism on the principal motivation for enlightenment, compassion.

NEW TITLE



A COMPENDIUM OF WAYS OF KNOWING, A-kye Yong-dzin Yangchen Gawai Lodro. 67 pp. #LTCWK \$2.50

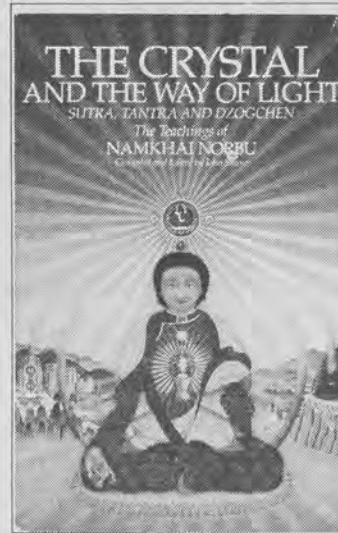
A clear mirror of what should be accepted and rejected in the context of Buddhist philosophy, with commentary by Geshe Ngawang Dhargyey.

A CONTINUOUS RAIN TO BENEFIT BEINGS, by 15th Karmapa. 33 pp. #KKCR \$5.00

This commentary by the 15th Karmapa on Tang Tong Gyalpo's work on the meditation and mantra of Supreme Compassion is a supporting text recommended for students wishing to perfect the practice of Chenrezi.

THE CREATIVE VISION: The Developing Phase of Tibetan Tantra, Herbert Guenther. 192 pp. #LOCV \$25

In this pioneering work the world-renowned scholar Dr. Herbert Guenther makes the symbolism of tantra practical, livable. Life, according to *The Creative Vision*, evolves by recreating and re-envisioning the experienced world. Tibetans developed a complex array of symbols to express their insight into life. This book helps to decode the real-life meaning of these symbols and thus their own experience.



THE CRYSTAL AND THE WAY OF LIGHT: Sutra, Tantra and Dzogchen, by Namkhai Norbu, Compiled and Ed. by John Shane. 176 pp. #RKCWL \$14.95

This is the first full account of the tradition known as *Dzogchen*, or the *Great Perfection*, by a Tibetan Lama in a Western language. It examines the various levels of the spiritual path from the point of view of the highest teaching, which in *Dzogchen* is introduced directly by the master to the disciple from the very beginning of their relationship.

SPECIAL ITEMS

CULT OF TARA: MAGIC AND RITUAL IN TIBET, by Beyer. 542 pp. #UCCT \$14.95

The practices and philosophic basis of tantra and in particular the Tara Tantra are featured: initiation and ritual service; offerings, praises and prayer. Also described is the tradition of Tara and its ramifications in monastic ceremony, folklore, literature, magic, art, medicine and divination.

A CULTURAL HISTORY OF TIBET, by David Snellgrove & Hugh Richardson. 291 pp. #SHCHT \$12.95

This is a comprehensive survey of a rapidly vanishing civilization, in which the authors trace the evolution of Tibetan culture from its sixth-century pre-Buddhist origins onward. Contains many photos.

CUTTING THROUGH SPIRITUAL MATERIALISM, by Ven. Chogyam Trungpa. #SHCSM \$12.95

The problems of egocentricity strengthened by spiritual practices are discussed and the true spiritual path presented.

through the bustling rural areas of China and the bleak desert of central Tibet. Along the way it presents a host of wacky characters—from surly officials and wily farmers to leathery horsemen and dusty pilgrims. If you're partial to dirt, bumps, dust, awful food, crazed dogs, high passes and high adventure, this book supplies them all!

DAILY RECITATIONS OF PRELIMINARIES, by Library of Tibetan Works and Archives. #LTD RP \$2.50

Contained here are the Tibetan, phonetic and translated versions of requisite practices such as the seven-limbed puja, the mandala offering, praise to Manjushri and others.

NEW TITLE from SNOW LION



THE DALAI LAMA AT HARVARD: Lectures on the Buddhist Path to Peace, H.H. the Dalai Lama, trans. & ed. by Jeffrey Hopkins. 290 pp. #SLBKDLHP \$12.95 paper, #SLBKDLHC \$22.95 cloth, Nov.

In 1981, His Holiness the Dalai Lama gave a series of lectures at Harvard University which fulfilled par excellence the intention of providing an in-depth introduction to Buddhist theory and practice. The combination of awesome intellect, power of exposition, and practical, compassionate implementation that characterize the Dalai Lama's personality resound throughout the lectures.

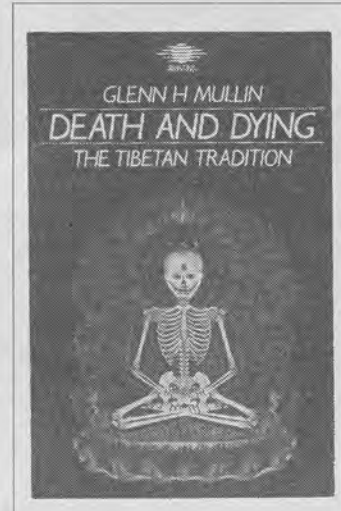
He covers a spectrum of issues that everyone with even a passing interest in Buddhism has wanted to probe for the last several decades: the relationship between science and religion, the nature and levels of consciousness, the meaning of being a person in a system of selflessness, dualism and non-dualism, the difference between low self-worth and selflessness, techniques for curing depression, the types of rainbow bodies, the difference between afflictive and non-afflictive attachment, the position of women in Buddhism, the conflict between evolution and the Buddhist theory of devolution, the usage of sex in the tantric path, how to conduct daily practice without becoming attached to it, and balancing altruistic activity and internal development.

DALAI LAMAS OF TIBET, by Inder Malik. 188 pp. #INDLT \$10.95 cloth.

This book describes the lives of each of the Dalai Lamas and devotes many pages to the present Dalai Lama. There are also chapters on the Panchen Lamas and on Buddhist philosophy.

DAUGHTER OF TIBET, by Rinchen Dolma Taring. 300 pp., #WIBKDOT \$18.95

Mary Taring was born in 1910 into one of the oldest families in Tibet and grew up in the closely-knit world of Tibetan nobility.



DEATH AND DYING: The Tibetan Tradition, by Glenn H. Mullin #ARDD \$12.95

This authoritative book covers topics such as meditation techniques to prepare for death, inspirational accounts of the deaths of saints and yogis, and methods to facilitate the transition to new modes of consciousness at death.



DEATH, INTERMEDIATE STATE AND REBIRTH by Lati Rinbochay & Jeffrey Hopkins 86 pp. #SLBKD \$6.95

Anyone interested in the stages and process of death and dying will find this book indispensable. The Highest Yogas Tantras are based on simulating the processes of death, intermediate states and rebirth, so it is important for the practitioner to know how humans die—the stages of death and the physiological reasons behind them. This text unfolds in minute detail the complex Tibetan Buddhist system of subtle physiology—providing complete exposition of the channels, drops and winds which serve as foundations for consciousness.

The foreword by H.H. the present Dalai Lama offers practical, mature advice on how, through correctly approaching the death experience, its spiritual potential can be enhanced for everyone involved.

DEBATE IN TIBETAN BUDDHIST EDUCATION, by Dan Perdue. #LTD TB \$5.95

An introduction to Tibetan debate, as well as Buddhist logic and epistemology.



DEITY YOGA in Action and Performance Tantras, H.H. the Dalai Lama, Tsong-ka-pa and Jeffrey Hopkins (also Trans. & Ed.). 274 pp. #SLBKDY \$14.95

Deity Yoga describes the profound process of meditation in Action and Performance Tantras. It is an invaluable book for anyone who is practicing or interested in Buddhist tantra. It is comprised of three parts:

Heart of Mantra by the Dalai Lama is a lucid exposition of the meditative rites of deity yoga—the distinctly tantric process in which yogis visualize themselves in the form of a Buddha's divine body as a manifestation of compassionate wisdom.

The Great Exposition of Secret Mantra—parts 2 & 3, by Tsong-ka-pa, details the practices of Action and Performance Tantras. Special deity yoga techniques for the development of the heart, mind and physical form of a Buddha are presented in a coherent series of yogic exercises. The mudras (hand gestures) that accompany the meditations are clearly illustrated.

Supplement by Jeffrey Hopkins outlines in detail the structure of Action Tantra practices as well as the need for the development of special yogic powers.

Deity Yoga, was formerly *Yoga of Tibet*.

THE DHARMA that Benefits All Beings Impartially Like the Light of the Sun and Moon, by Kalu Rinpoche. 222 pp. #SUD \$10.95

A major collection of teachings by the Venerable Kalu Rinpoche. Covered are: Mahamudra, women, siddhi, vows, mandala, bardo, the four dharmas of Gampopa, the four noble truths, etc.

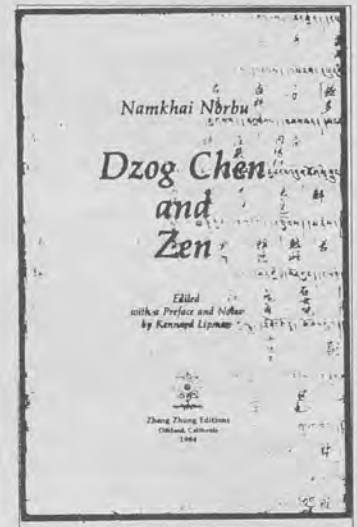
DOLPO: Hidden Land of the Himalayas, by Diane Summers & Eric Valli. 108 pp. #APD \$39.95

Dolpo is one of the last enclaves of traditional Tibetan culture, a land where valleys lie at elevations as high as the tallest peaks of Europe and mountains soar beyond the reach of humans. Dolpo is the setting of Peter Matthiessen's mystic quest in *The Snow Leopard*.

The authors spent a year among the Dolpo villagers and captured in stunning color photographs a Buddhist people whose lives are infused with a profound spiritual harmony. In the accompanying essay, Diane Summers evokes the lively, occasionally ribald, and yet always spiritual nature of the people.

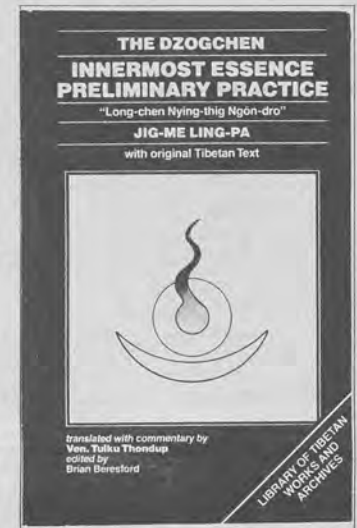
DRINKING THE MOUNTAIN STREAM, by Lama Kunga Rinpoche & Cutillo. #LODMS \$7.95

Eighteen previously unpublished stories and songs of Milarepa plus details on the Kagyu lineage of practice.



DZOG CHEN AND ZEN, by Namkhai Norbu. #ZZDCZ \$5.00

This little book presents the principle of Dzog Chen teaching, which, like that of Zen, is self-perfectedness, the already-being-perfect of every individual. An individual who practices Dzog Chen must possess clear knowledge of the principle of energy and what it means.



DZOGCHEN: INNERMOST ESSENCE, by Tulku Thondup. #LTDIE \$6.95

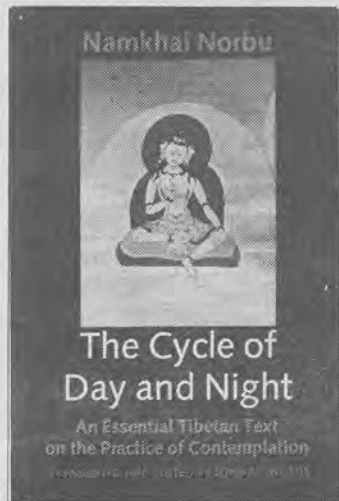
Excellent commentary to this Great Perfection text.

ECHOES OF VOIDNESS, by Geshe Rabten. #WIBKEOV \$8.95

Emptiness is examined from three points of view.

THE EIGHT PLACES OF BUDDHIST PILGRIMAGE, by Jeremy Russell. #WIBKBPB \$3.50

The Buddha said, "After my passing away, the new monks who come and ask of the doctrine should be told of these places and advised that a pilgrimage to them will help purify the previously accumulated negative karma, even the five heinous actions."

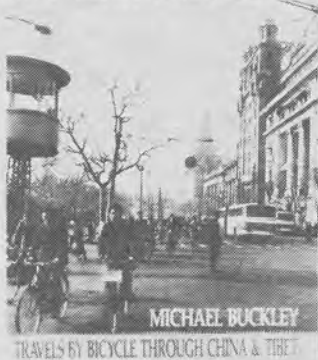


THE CYCLE OF DAY AND NIGHT: An Essential Tibetan Text on the Practice of Contemplation, by Namkhai Norbu. 128 pp. #STCDN \$10.95

An excellent presentation of the Dzogchen practice of being in contemplation 24 hours a day. Contemplation goes beyond meditation by integrating "intrinsic awareness" with the current of life itself. Original Tibetan text and full commentary on the methods of practice, suitable for new and experienced practitioners.

NEW TITLE

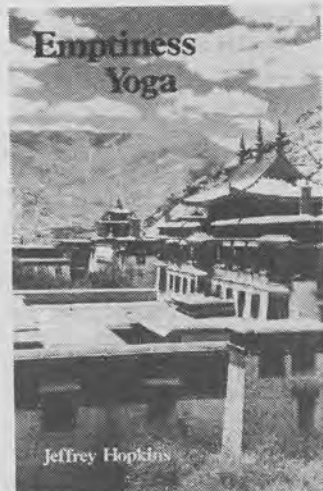
CYCLING TO XIAN and other excursions



CYCLING TO XIAN and Other Excursions: Travels by Bicycle Through China & Tibet, Michael Buckley. 256 pp., 74 color photos. #CHCTX \$11.95

A simple jaunt to Shanghai sent Michael Buckley off on a lengthy detour: a 4000-mile journey overland to Kathmandu—half of it by bicycle. This travel story takes you

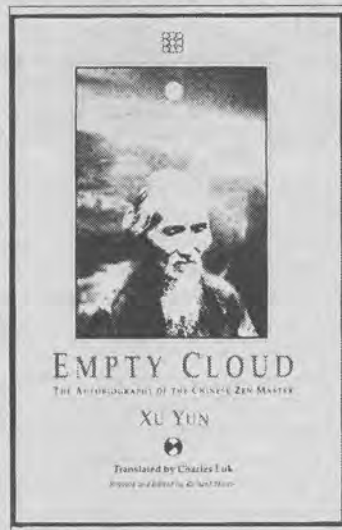
COMPLETE TITLE LIST



EMPTINESS YOGA, by Jeffrey Hopkins. 510 pp. #SLBKEYP \$19.95; cloth #SLBKEYC \$35. This is an absorbing and highly readable presentation of the highest development in Buddhist insight. Professor Jeffrey Hopkins—considered by many to be the foremost contemporary Western authority on Tibetan Buddhism—presents an in-depth, lively exposition on the compatibility of emptiness and dependent-arising as found in the Prasangika Madhyamika (Middle Way Consequence School).

The many reasonings used by Prasangika Madhyamika to analyze persons and phenomena and to establish their true mode of existence as empty are presented in the context of the practice of meditation. This useful book helps the practitioner to avoid the pitfalls that attend the misapprehension of the meaning of emptiness by demonstrating its compatibility with nominal existence.

NEW TITLE



EMPTY CLOUD: Autobiography of the Chinese Zen Master Xu Yun, trans. by Charles Luk. 244 pp. #ELEC \$14.95

When Master Xu Yun died at the remarkable age of 120, he was justifiably recognized as the most eminent Han Chinese Buddhist in the Middle Kingdom. He succeeded in retrieving Chinese Buddhism from abysmal decline and injected fresh vigor into it.

ESSENCE OF BUDDHISM: Teachings at Tibet House, 212 pp. #TIEB \$9.95

Since 1982 Tibet House has annually hosted teachings by outstanding Tibetan masters of the four Tibetan Buddhist traditions. These talks have been preserved in this volume.

1. *Partings from the Four Clings* by Kyabgon Sakya Trizin Rinpoche, head of the Sakya Tradition.

2. *Four Mindfulnesses* by Kyabje Yongzin Ling Rinpoche, senior tutor to His Holiness the Dalai Lama and 97th Throneholder of Ganden.

3. *Heart Treasure of the Enlightened Ones* by Kyabje Dilgo Khyentse Rinpoche, a leading master of the Nyingma Tradition.

4. *Mental Peace and Enlightenment through Meditation* by the Venerable Lama Kalu Rinpoche, a great meditation master of the Kagyu Traditions of Tibetan Buddhism.



ESSENCE OF REFINED GOLD, by the Third Dalai Lama & Glenn H. Mullin, Commentary by H.H. the present Dalai Lama. 271 pp. #SLBKERG \$10.95

The Third Dalai Lama's famous work *Essence of Refined Gold* is a powerful exposition on Atisha's *A Lamp for the Path to Enlightenment*, the basis of Lam-rim (teaching on the stages of the path).

Continuing this living tradition to the present day, Tenzin Gyatso, the present Dalai Lama, provides an extensive commentary to *Essence of Refined Gold* drawn from his own penetrating experience. His discourse comprises the main body of this text and alternates between personal reflections, direct spiritual advice and scriptural quotations. He elucidates in practical terms what the student must do to attain enlightenment.

Also included in this volume are the *Lam-rim Preliminary Rite*, a beautiful guide to the Avalokitesvara tantric methods entitled *The Tantric Yogas of the Bodhisattva of Compassion*, and a traditional biography of the Third Dalai Lama.

"...highly recommendable as a practical guide to Tibetan Buddhism"—Soami Sariputra, *The Theosophist*

ESSENTIAL NECTAR, by Geshe Rabten. 308 pp. #WIBKEN \$11.95

Contains excellent meditations on the stages of the path.

THE ETERNAL LEGACY, by Sangharakshita. #THBKEL \$15.95

A clear and scholarly introduction to all the major sacred texts of Buddhism. The author summarizes the essential teachings of each text and places it in both a doctrinal and historical context. A valuable reference book.

THE EXCELLENT PATH OF ENLIGHTENMENT, H.H. Dilgo Khyentse Rinpoche. 120 pp. #ESEPE \$9.95

Teachings on the tantric preliminary practices of the Nyingma

School of Buddhism including liturgy, calligraphy and line drawings by one of the greatest living masters. Based on a text by Jamyang Khyentse Wangpo, the former incarnation of His Holiness, these teachings cover ngondro for all Nyingma lineages.

EXPERIENCE OF INSIGHT: A SIMPLE AND DIRECT GUIDE TO BUDDHIST MEDITATION, by Goldstein. 169 pp. #SHEI \$10.95

A classic of clear, practical instruction on meditation and themes that support its proper practice.

FABLES OF WISDOM, Malik. 153 pp., #INFW \$11.95 cloth

Each and every tale of *Fable of Wisdom* has some basic moral teaching for the reader. These stories, picked up from different scriptures—Hindu, Buddhist, Sikh and Muslim—not only entertain but also spiritually uplift the reader. These fables can be enjoyed by one and all, old and young.

NEW TITLE

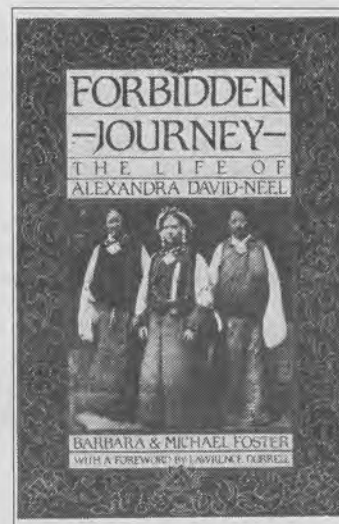


FEMININE GROUND: ESSAYS ON WOMEN AND TIBET, Janice Willis. 200 pp. approx. #SLBKWB \$10.95 February

This is a volume of thoughtful, critical, and provocative essays regarding "Women and Tibet." The contributors are some of the very best in the field: Janice Willis writes on "Dakini: Some Comments on its Nature and Meaning" and on "Tibetan Anis: The Nun's Life in Tibet"; Janet Gyatso on "Down with the Demons: Reflections on a Feminine Ground in Tibet"; Barbara Aziz on "Moving Towards a Sociology of Tibet"; Miranda Shaw on "An Ecstatic Song by Laksminkara"; Rita Gross on "Yeshe Tsogyel: Enlightened Consort, Great Teacher, Female Role Model"; and Karma Lekshe Tsomo on "Tibetan Nuns and Nunneries".

THE FINE ARTS OF CONCENTRATION, RELAXATION AND MEDITATION: Practical Tools and Guidelines for Daily Life, by Joel Levey. 350 pp. #WIBKFAC \$14.95

For the last fifteen years Joel Levey, a practicing Buddhist and stress management consultant, has taught thousands of people the fine art of relaxation, concentration, and stress reduction. His skills and experience have been drawn from Zen and Tibetan Buddhism, as well as biofeedback and humanistic psychotherapies. This is a very practical book, written in workbook style. It is full of clear, easy-to-follow instructions.



FORBIDDEN JOURNEY: The Life of Alexandra David-Neel, by Barbara & Michael Foster. 320 pp. #HRFJ \$21.95

This is the uncommon story of the remarkable Alexandra David-Neel, prolific author, inveterate explorer and traveler, pioneer feminist, and world authority on Tibetan Buddhist tantric rites. This is the first full-length English biography of one of the great women of modern times. She is especially celebrated for her daring journey, at the age of fifty-four, through bandit-infested forests in the dead of winter to Lhasa, Tibet.



FORMULARY OF TIBETAN MEDICINE, Vaidya Bhagwan Dash. 453 pp., 23 illus., #CIFTM \$35 cloth

164 popularly used and therapeutically effective recipes from the treasure of Tibetan medicine are described in this work. The ingredients, their weight, methods of preparation, therapeutic indications and dosage are given. Tibetan terms, along with their romanized forms, and traditional weights and measures with their metric equivalents are furnished. The botanical and Sanskrit names of the ingredients are given, as well as their methods of purification and processing. Basic Tibetan concepts of drug-composition, drug-action and drug-classification are described.



FOUR ESSENTIAL BUDDHIST TEXTS, 117 pp. #LTFTB \$6.50

Writings of H.H. the Dalai Lama, Jamyang Khyentse Rinpoche, Ven. Kalu Rinpoche and First Panchen Lama on mahamudra, Madhyamika, and meditation.

FOUR-THEMED PRECIOUS GARLAND, by H.H. Dudjom Rinpoche & Beru Khyentse Rinpoche. 44 pp. #LTTPG \$5.95

Dzog-chen is the realization of the perfection of all reality as an indivisible unity of voidness and appearance. Unfolds the nine vehicles to enlightenment through sutra, tantra and Dzog-chen methods.

FOUNDATIONS OF TIBETAN MEDICINE, by E. Finckh. Vol. 1, 104 pp. #ELFTM1 \$17

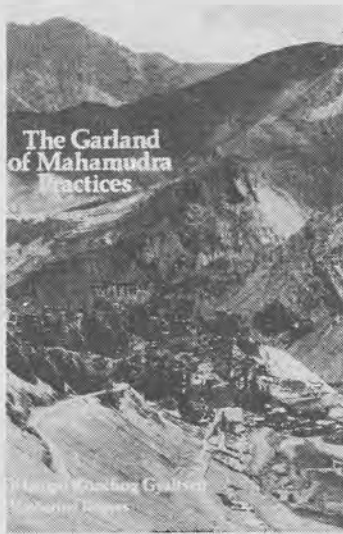
Presents the doctrines of Tibetan medicine. Elisabeth Finckh is a specialist in internal medicine, trained also in neurology, psychiatry and tropical medicine. She worked on these books with the close guidance of Dr. Yeshi Dhonden.



A GARLAND OF IMMORTAL WISH-FULFILLING TREES, by The Venerable Tsering Lama Jampal Zangpo, Trans. by Sanghe Khadro. 187 pp., 23 plates, 14 in color, #SLBKGT \$15.95

In the snowy land of Tibet, six great mother monasteries uphold the doctrine of the Great Secret Nyingmapa. In the east, the principal monastery of these six is the glorious and powerful Palyul. This book presents a comprehensive explanation of the extraordinary Palyul tradition. Within this tradition, the Non-dual Great Seal Mahamudra-Great Perfection Ati Yoga and the Kama and Terma lineages are joined together as one great river of practice.

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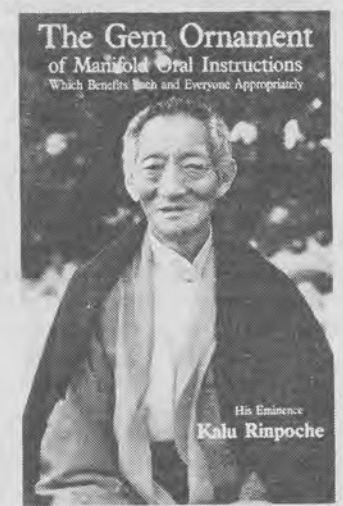
THE GARLAND OF MAHAMUDRA PRACTICES, *Trans. by Khenpo Rinpoche Chogyal Gyaltsen, Co-trans. & Ed. by Katherine Rogers, Intro. by H.H. the Drikung Kyabgon Chetsang Rinpoche.* 140 pp. #SLBKGM \$9.95

Gampopa, a disciple of Milarepa who lived in the 11th century, brought together the Mahamudra teachings of the Buddha into one five-fold path, to which his main disciple, Pakmo Druba gave the name "The Profound Five-Fold Path of Mahamudra".

Jigten Sumgon, the successor of Pakmo Druba, founded the Drikung Kagyu order and taught Mahamudra extensively. The fifteenth successor of Jigten Sumgon, Kunga Rinchen, composed a manual of practical instructions for the practice of Mahamudra in meditation. Khenpo Konchog Gyaltsen has provided an introduction to the text which explains many essential points of the five-fold path of Mahamudra practice.

A GATHERING OF SPIRIT: Women Teaching in American Buddhism, *Ed. by Ellen Sidor*, 81 pp. #PPGS \$6.95

Here is the authentic voice of a new spiritual culture growing in America: women practicing and teaching Buddhism. In this book are the words of nine women vibrantly connected with daily life and rooted in daily spiritual practice.



THE GEM ORNAMENT of Manifold Oral Instructions Which Benefits Each and Everyone Appropriately, *by His Eminence Kalu Rinpoche.* 206 pp. #SLBKGO \$12.95

His Eminence Kalu Rinpoche was born in 1905 in eastern Tibet and was recognized as the activity emanation of the great Jamgon Kongtrul, author of The Five Great Treasuries.

From the age of eighteen, Rinpoche studied with several eminent teachers in Tibet and then began a period of mountain retreat. After twelve years, H.E. Tai-Situ Padma Wangchuk re-

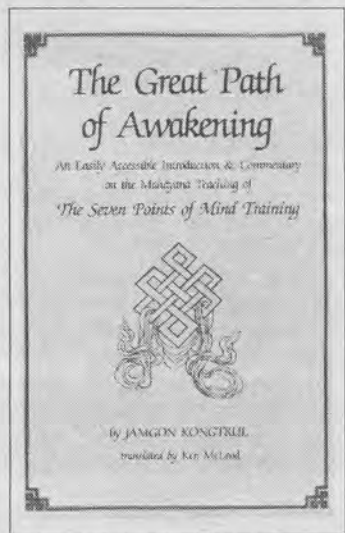
quested that Rinpoche leave his ascetic study and practice to become the director of a prominent retreat center.

Rinpoche spent many years teaching and directing retreats in Tibet. He had revitalized the Shangpa Kagyu lineage and was a senior lama of the Karma Kagyu lineage by 1955, when the sixteenth Gyalwa Karmapa sent him to India and Bhutan to prepare for the anticipated exodus of Buddhists from Chinese-occupied Tibet. Rinpoche was given a site for a monastery, retreat center, and residence in Sonada, India in 1962.

In 1971, H.E. Kalu Rinpoche was sent on a teaching journey to the West by His Holiness Karmapa. Since that time, Rinpoche has made six trips to the West, during which he has founded numerous dharma centers.

GRADUATED PATH TO LIBERATION, *by Geshe Rabten.* #WIBKGPL \$3.95

GREAT OCEAN, *by Hicks & Tobden.* 207 pp. #ELGO \$10.95
Biography of H.H. the Dalai Lama.



THE GREAT PATH OF AWAKENING: A Commentary on the Mahayana Teaching of the Seven Points of Mind Training, *Jamgon Kongtrul, Trans. Ken McLeod.* 100 pp., #SHGPA \$9.95
Written by the prolific nineteenth-century scholar Jamgon Kongtrul, the book provides clear instructions for the realization of bodhicitta, or "awakened heart." Specific guidelines are given for everyday practice.

A GUIDE TO THE BODHISATVA'S WAY OF LIFE, *Shantideva, trans. Stephen Batchlor.* 199 pp. #LTGBW \$11.95

This book is very often recommended to students of Mahayana. It is a practical guide for aspirants and followers of the bodhisattva path. From the development of the bodhimind to the practice of the six perfections, the book is inspired throughout.

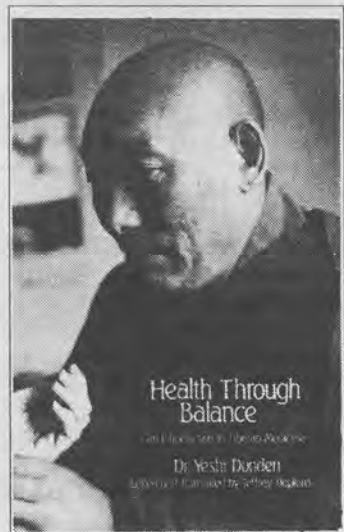


THE GURU PUJA, 67 pp., #LTGP \$2.95

This presentation of the offering to the spiritual masters in the Tibetan phonetics and in English includes the tsog offering and song of the Spring Queen and is accompanied by The Hundred Deities of the Land of Joy, the lam-rim dedication prayer and so forth.

HANDBOOK OF TRADITIONAL TIBETAN DRUGS: Their Nomenclature, Composition, Use, and Dosage, *by T.J. Tsarong.* #TMHTD \$5

Gives the composition of 175 popular Tibetan natural drugs. This handbook is intended for users of alternative medicines as well as scholars, researchers, and entrepreneurs who are searching for an alternative to the highly toxic and costly modern synthetic drugs.



HEALTH THROUGH BALANCE: An Introduction to Tibetan Medicine, *by Dr. Yeshe Donden, Ed. & Trans. by Jeffrey Hopkins.* 252 pp. #SLBKHTB \$10.95

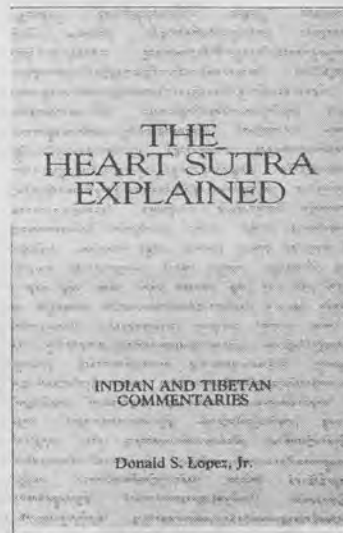
The fascinating Tibetan medical system has never been so clearly explained as in this collection of outstanding lectures presented at the University of Virginia in 1980. Tibetan medicine restores and maintains balance of the body's various systems through a variety of treatments which include diet and behavior modification as well as the use of medicine.

In addressing the means for restoring health, Dr. Donden holistically considers factors of personality, age, climatic condition, diet, behavior, and physical surroundings. The great strength of Tibetan medicine is that it is delicately responsive to patients' complete symptom patterns—no complaint being disregarded. Its wide variety of curative techniques are described in this book.

"I think this book is going to be the best work on Tibetan medicine ever to appear in English."—Dr. Barry Clark

HEART OF WISDOM, *by Geshe Kelsang Gyatso.* 150 pp. #THBKHOW \$12.95

Because of its condensed form and the profundity of its subject, the Heart Sutra is difficult to understand correctly without a clear commentary. *Heart of Wisdom* provides both explicit and implicit meanings of the sutra, and relates them to the five Mahayana paths to enlightenment.



THE HEART SUTRA EXPLAINED, *by Donald S. Lopez, Jr.* 227 pp. #SUHS \$10.95

The Heart Sutra Explained offers new insights on emptiness and form, on the mantra "gate gate paragate parasamgate bodhi svaha", and on the synthesis of Madhyamika, Yogacara, and tantric thought that characterized the final period of Buddhism in India. It also includes two nineteenth-century Tibetan commentaries.

THE HIDDEN HIMALAYAS, *by Tom Kelly & Carroll Dunham.* 200 pp., color photo book, #ABHH \$45

This is one of the finest photo books on Himalayan culture we have ever seen! Not only are the pictures great but the book is well-designed and interesting to read. Tom Kelly and Carroll Dunham take you to remote Humla, one of the most unusual places in the world. Beautiful, bitter, joyous, and holy, it is an ancient territory bordering Tibet, hidden in the Himalayas. Here is an intimate, moving adventure in one of the last truly exotic places on earth.

HIDDEN TEACHINGS OF TIBET: An Explanation of the Terma Tradition of the Nyingma School of Buddhism, *by Tulku Thondup.* 240 pp. #WIBKHTT \$18.95

Dharma Treasures, Terma, have been concealed and later discovered at appropriate times by realized masters. These discoverers of Dharma Treasures have over the years found thousands of volumes of scriptures and sacred objects hidden in earth, water, sky, mountains, rocks and mind.

HIDDEN TIBET: The Land and Its People, *by Roger Hicks.* 160 pp., photos #ELHT \$16.95
May

This collection of stunning photographs provides a fascinating insight into the life, culture and religion of Tibet—pre- and post-communist. By combining rare pictures from the Dalai Lama's own collection and other sources with his own exciting and dramatic photographs, Roger Hicks captures the mood and spirit of the Forbidden Kingdom and its remarkable people.



HIGHEST YOGA TANTRA, *Daniel Cozort* 192 pp. #SLBKHYT \$10.95

Highest Yoga Tantra is supreme among yogas. This presentation of the stages of Highest Yoga Tantra is based on a famous Tibetan text by the yogi/scholar Nga-wang-belden entitled *Presentation of the Grounds and Paths of the Four Great Secret Tantra Sets*, and draws heavily on oral commentary by the present Gaden Tri Rinbochay, H.H. Jambel Shenpen.

Part One discusses the practices common to sutra and tantra.

Part Two presents the generation stage of highest yoga tantra.

Part Three covers the entirety of the completion stage yogas: * physical isolation * verbal isolation * mental isolation * illusory body * clear light * union

Part Four compares the Kalachakra and Guhyasamaja stages of completion.

Remarkable for its definitive clarity, this exposition of the stages of highest yoga tantra is the first of its kind in the English language and a must for anyone interested in these highest tantras.

HISTORY OF THE SAKYA TRADITION, *by Trichen.* 64 pp. #GNHST \$8.00

A powerful and evocative account of the history of the Sakyapa lineage of Tibetan Buddhism. Presented are the lives of the tradition's forefathers in India, magnificent yogins such as Virupa and Krishnacharya; the five great masters of the early years in Tibet; and other masters who have adorned the tradition.

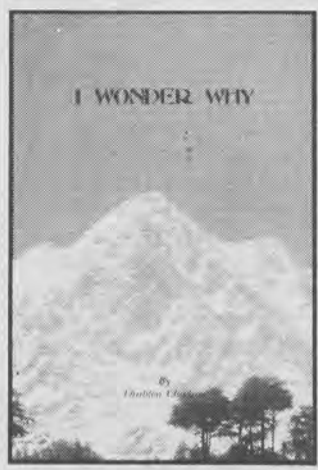
HOW TO MEDITATE, *by Mac-Donald.* 216 pp. #WIBKHTM \$10.95

Contains a wealth of practical advice on a variety of authentic and proven techniques: from simple breathing and mindfulness exercises to deity visualizations—a whole spectrum of useful exercises in this one book!



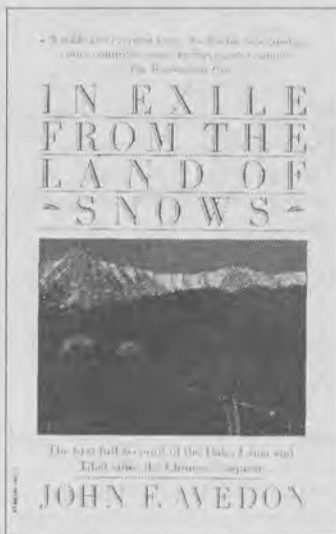
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NEW TITLE



I WONDER WHY, *Thubten Chodron*. 80 pp. #ICIW \$2
An American Buddhist nun living in Singapore has produced this little gem of a book which skilfully answers basic but intelligent questions on Buddhism. Her answers are thoughtful, and we recommend this book to anyone who is new to the subject or who instructs others.

ILLUMINATIONS: An Introduction to the Practices of Mahayana Buddhism, by *Sakya Pandita*. 192 pp. #LOI \$14.00
This translation of Sakya Pandita's basic manual for Buddhist practice presents a complete guide to the path. The master scholar of the Sakya school lays out the reasons for taking up a spiritual approach to life, the method of acting on that inclination, and the specific practices and stages of spiritual development. The author presents numerous practices for actualizing the theories presented, and highlights his discussions with many anecdotes and humorous asides. Translated by Geshe Wangyal and Brian Cutillo.



IN EXILE FROM THE LAND OF SNOWS, by *Avedon*. 386 pp. #RHLS \$9.95
This is the first full account of the Dalai Lama and Tibet since the Chinese conquest. It is a stunning and well-written record of the destruction of an ancient civilization, and of the reconstruction abroad of Tibetan culture.

IN PRAISE OF TARA: SONGS TO THE SAVIORESS, *Trans. & Ed. by Martin Willson*. 480 pp. #WIBKIPT \$26.95
Tara has inspired some of the most marvellous Buddhist literature throughout the centuries, and collected here is a significant portion of it. Included are a history of the origin of the Tantra of Tara, canonical texts, sadhanas for practice, and the lyrical praises to Tara of both Indian and Tibetan devotees. It is thorough and scholarly, but

at the same time inspirational and an expression of devotion to Tara, one of the most popular of all Buddhist deities.

INDIA—A TRAVEL SURVIVAL KIT, by *Crowther, Raj and Wheeler*. 792 pp. #LPITSK \$14.95
The best and most popular guide to India, winner of the Thomas Cook Guidebook of the Year award. Want to find a houseboat in Kashmir or a palace in Rajasthan—or your way around Dharamsala? The facts are all in this definitive guide—it even tells you where to find the gurus.

INTERNATIONAL BUDDHIST DIRECTORY. 150 pp. #WIBKIBD \$8.95

INTO EVERY LIFE A LITTLE ZEN MUST FALL: A Christian Philosopher looks to Alan Watts and the East, by *Alan Keightley*. 192 pp. #WIBKIEL \$12.95
A committed and open-hearted Christian, Alan Keightley eloquently shows the need for each one of us to break through the institutionalized, frozen idea of religion and god-out-there, and to awaken to the very real God within.

INTRODUCTION TO THE BUDDHIST TANTRIC SYSTEMS, by *Wayman*. #WEIBTS \$8.95

INTRODUCTION TO TANTRA: A Vision of Totality, by *Lama Yeshe*. 152 pp. #WIBKIT \$12.95
Lama Yeshe successfully shows how we are stuck in the misery of our guilty ego's view of itself and of the world, and that Buddhist tantric methods are powerful and effective ways of cutting through this view and transforming ourselves into satisfied and happy human beings.

INVOCATION OF MAHAKALA. 32 pp. #KDKIM \$3.00
Contains descriptions of Mahakala, the act of taking refuge, the importance of the guru in Tantric Buddhism, as well as biographies of the Very Venerable Kalu Rinpoche and the Venerable Lama Lodo.

THE JEWEL IN THE LOTUS: A Guide to the Buddhist Traditions of Tibet, *Stephen Batchelor, Ed. & Intro.*. 288 pp. #WIBKJIL \$18.95

This is a down-to-earth introduction with selections of teachings from the four major traditions that have flourished in Tibet. Included are teachings of the present Dalai Lama, Longchen Rabjampa, Ngorchen Kunga Zangpo, Je Tzong Khapa and songs and stories of Jetsun Milarepa.

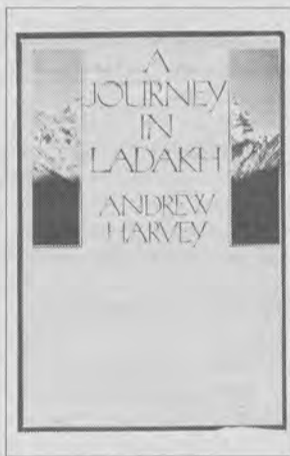
THE JEWEL ORNAMENT OF LIBERATION, by *Gampopa*, *trans. & ed. by Guenther*. 353 pp. #SHJOL \$14.95

A comprehensive and authoritative exposition of the stages on the Buddhist path. Describes the special training necessary to attain enlightenment.



THE JEWELLED STAIRCASE, by *Geshe Wangyal*. 176 pp. #SLBKJS \$10.95

In 1955, a geshe from Drepung Monastery in Lhasa, Tibet arrived in the United States. He founded the first Tibetan Buddhist monastery in North America and was to become one of the main forces in the newly developing awareness of Tibetan Buddhism in America. Geshe Wangyal's early students have in turn become leading Buddhist scholars and practitioners. During the 28 years that the late Geshe Wangyal taught in the United States he emphasized the need for a firm basis in the fundamentals of Buddhist doctrine. During the last several years of Geshe-la's life he worked tirelessly on this, his final book, which reflects his main goal of presenting in a clear and precise way the essential topics for new Buddhists of Western countries. *The Jewelled Staircase* is his legacy to us—the culmination of his life's work.



A JOURNEY IN LADAKH, by *Harvey*. 236 pp. #HMJIL \$7.95
An exceptional and very well-written book, one whose magic is compounded by a singular blending of the wondrous and the commonplace, the sacred and the hilarious. It is a remarkable and inspiring pilgrimage of the spirit and an arduous physical journey to a remote part of the world.

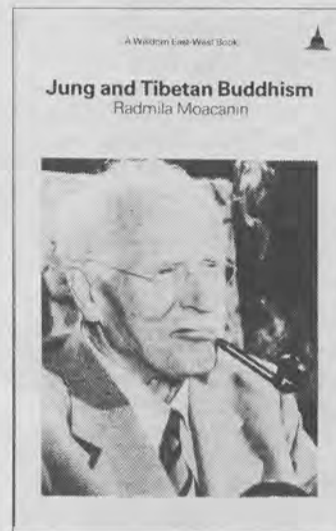
JOURNEY INTO VASTNESS: A Handbook of Tibetan Meditation Techniques, by *Ngakpa Chogyam*. 288 pp. #ELJV \$13.95
Ngakpa Chogyam offers here a previously unpublished collection of practical Tibetan meditation techniques. Here is a progressive series of exercises that are suitable for both the beginner and the advanced practitioner.

NEW TITLE

JOYFUL PATH OF GOOD FORTUNE: The Stages of the Path to Enlightenment, by *Geshe Kelsang Gyatso*. 448 pp. #THBKJP \$18.95 Jan.

Joyful Path of Good Fortune is one of the clearest and most extensive commentaries on the stages of

the path to enlightenment to be made available in English. Included are detailed explanations of how to prepare the mind for meditation, and a guide for the practitioner through each successive meditation, showing its purpose and demonstrating how each one brings about a new stage of mental development. In this way Geshe Kelsang offers a thorough and practical approach to the entire Buddhist path to enlightenment, enabling the reader to fully appreciate the essential meaning of Buddha's teachings and apply them in his or her own daily life.

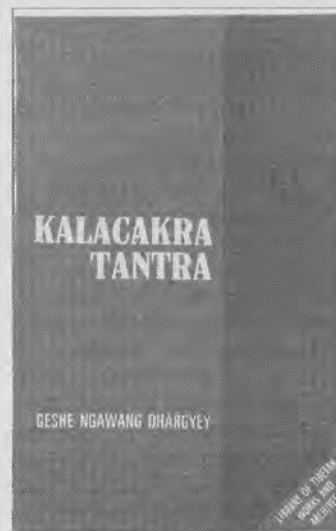


JUNG'S PSYCHOLOGY AND TIBETAN BUDDHISM: Western and Eastern Paths to the Heart, by *Radmila Moacanin*. 192 pp. #WIBKJP \$12.95

The approaches of Jung and the teachings of Tibetan Buddhism have often been compared. Here, Radmila Moacanin, a student of Buddhism and a Jungian therapist, explores the similarities and differences with simplicity and straightforwardness. She examines archetypes, collective unconscious, the Self, Jung's famous mandala experiences and the teachings of the Middle Way and Tantra.

KALACHAKRA: RITE OF INITIATION, by *Dalai Lama and Hopkins*. 511 pp. #WIBKKRI \$17.95

For the first time, a tantric initiation ritual is presented in detail in English. The techniques for transforming body, speech and mind are presented for the benefit of those who want to learn about this remarkable practice.



KALACHAKRA TANTRA, *Geshe Ngawang Dhargyey*. 180 pp. #LTKT \$12.00

Originally an oral teaching, this book provides a sound explanation for those interested in engaging in the practice of Kalachakra. It contains tantric information pertinent to practitioners of any highest yoga tantra. Topics include: the initiations, vows and pledges, cultivat-

ing the generation and completion stages, energy centers, winds, drops, taking the three bodies as the path, and day and night yogas.

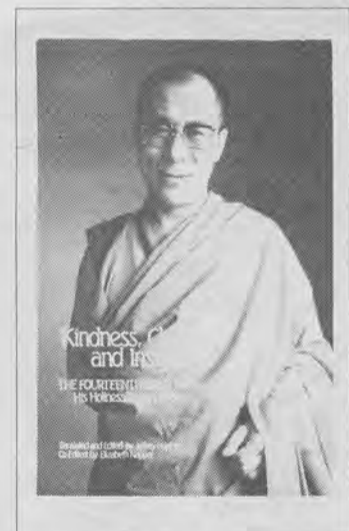
KASHMIR, LADAKH AND ZANSKAR—A TRAVEL SURVIVAL KIT, by *the Schettlers*. 203 pp. #LPKLZ \$7.95

Three contrasting Himalayan regions—the narrow Himalayan valley of Zanskar; reclusive Ladakh, only opened since the mid-70's; and the beautiful vale of Kashmir. Information ranges from finding the best houseboat on Dal Lake in Srinagar to making treks over the Himalayan range to the stark Tibetan plateau. Great photos of Tibetan Buddhist culture.



KATHMANDU AND THE KINGDOM OF NEPAL—A TRAVEL SURVIVAL KIT, by *Raj*. 144 pp. #LPKKN \$6.95

This guidebook describes the amazing mixture of ethnic and racial groups in Nepal, a country where Hinduism and Buddhism have coexisted for centuries. Among many other topics, the book gives useful details about temples and shrines in Kathmandu, the soaring peak of Mt. Everest, and trekking trips through the Himalayas.



KINDNESS, CLARITY, AND INSIGHT by *H.H. the Fourteenth Dalai Lama Trans. & Ed. by Jeffrey Hopkins, Co-Ed. by Elizabeth Napper*. 239 pp. #SLBKCCI \$10.95

This best-selling book contains a collection of talks given by the Dalai Lama to Western audiences during his tours of North America. His Holiness covers a wide variety of spiritual and human concerns in a practical and direct manner with his characteristic warmth, wit and perception.

Topics include: compassion, training the mind, deities in Tibetan Buddhism, the mind of clear light, religious values and human society, Om Mani Padme Hum, Tibetan views on dying, karma, altruism and the six perfections, the two truths, meditation, self and selflessness, the path to en-

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lightenment and emptiness. A concluding discourse explains the basic meeting points of thought between the old and new schools in Tibet to show their common aim, despite their use of different techniques, to manifest the innate mind of clear light.

KING UDRAYANA AND THE WHEEL OF LIFE



KING UDRAYANA AND THE WHEEL OF LIFE, by Sermey Geshe Lobsang Tharchin. 248 pp. #MSKU \$9.50

The Wheel of Life, with its depiction of the beings of the world caught in the grasp of Death, is a traditional painting familiar to every student of Tibetan Buddhist art. In this book, texts on the Wheel, its origin and meaning are presented by Geshe Tharchin (with accompanying Tibetan text) from traditional sources. He concludes with a commentary on the symbolism of the Wheel.

NEW TITLE



KNOWING, NAMING, AND NEGATION: A Sourcebook of Tibetan Texts and Oral Commentary on Buddhist Epistemology, by Anne Klein. 220 pp. approx. #SLBKKNP \$16.95 paper, #SLBKKNC \$27.50 cloth, Winter.

Several years in the Tibetan monastic curriculum are devoted to study of the Sautrantika tenet system, for it is here that the basis for Madhyamika epistemology is found.

The systemization of Sautrantika assertions has held the interest of many generations of Tibetan scholars, down to the modern period. Three major types of scholastic literature have developed in this regard: presentations of the tenet system as a whole; syllogistic debate texts on problematic topics in the system; and expository treatment of a single important issue.

Translations of outstanding texts in each of these categories are found here in the English language for the first time, annotated by the translator and supplemented with interspersed commentary from leading modern Tibetan yogi/scholars.



KNOWLEDGE & LIBERATION, by Anne Klein. 283 pp. #SLBKLP \$15.95, #SLBKLC \$27.50 cloth

From its inception, Buddhist philosophy has been concerned with defining and overcoming the limitations and errors of ordinary perception. This was essential to Buddhism's central purpose of establishing a path and method for attaining liberation. Conceptual thought, in this view, is capable of leading to a liberating understanding, a transformative religious experience.

The author discusses the workings of both direct and conceptual cognition, drawing on a variety of newly translated Tibetan and Indian texts. This book is indispensable for anyone desiring a deeper understanding of the fundamental issues in Buddhist philosophy. It is also highly relevant to current issues in modern Western philosophy.

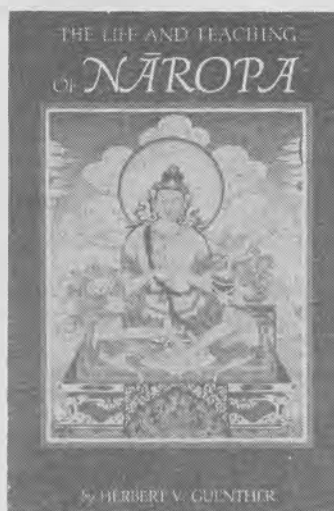
"Anne Klein's book presents vividly and intimately many concepts essential to a deeper understanding of Buddhist philosophy and in particular for realizing emptiness—the process of naming, positive and negative phenomena, direct perception, and more. I highly recommend this book!"—Prof. Jeffrey Hopkins, author.

NEW TITLE

LEAH: A Story of Meditation and Healing, Stuart Perrin, Foreword by Richard Gere. 110 pp. #WIBKL \$7.95 November.

Leah is the story of a thirteen year old girl with cancer—and three weeks to live. The story unfolds more in the mind of the child's friend and meditation teacher, David, than in the actual events. David attempts to stabilize and reduce the size of Leah's tumor by leading the girl into deep meditation. During the healing we discover how the chakras can be used to dispel disease.

Leah is the story of the spiritual connection between two human beings whose love transcends the barriers of fear and disease. It is a story of love and human frailty. More importantly, it reveals hidden techniques in a clear and simple way.



THE LIFE AND TEACHING OF NAROPA, by Herbert Guenther. 292 pp. #SHLTN \$9.95

Naropa's biography, translated by world-renowned Buddhist scholar Herbert V. Guenther, describes with great psychological insight the spiritual development of this scholar-saint of the Orient. It is unique in that it also contains a detailed analysis of his teaching which has been authoritative for the whole of Tantric Buddhism.



LIFE AND TEACHING OF TSONG KHAPA, by Thurman. 258 pp. #LTLTT \$11.95

Biography plus important writings on the Sutra and Tantra.

NEW TITLE

THE LIFE & TEACHINGS OF CHOKGYUR LINGPA, Orgyen Tobegal Rinpoche. 70 pp. #LTCL \$7.95

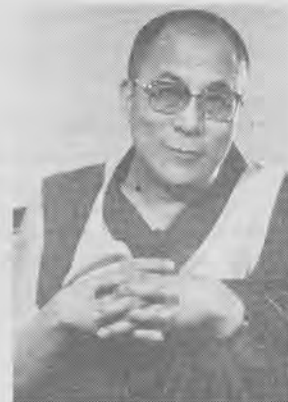
A biography of the great tertön of the 19th century as well as descriptions of his revealed treasures, following incarnations and family lineage. One-third of the Rinchen Terzog as practiced in the Karma Kagyu of Nyingma lineages was revealed by him.

THE LIFE OF MARPA THE TRANSLATOR, Nalanda Translation Committee. 320 pp. #SHLMT \$12.95

This lively and engrossing biography paints a vivid picture of an eleventh-century scholar and teacher who was one of the most renowned masters in Tibetan Buddhist history. Marpa, who, unlike many other Tibetan lamas, was a layman—a farmer and businessman who raised a family while training his disciples—was instrumental in establishing Buddhist traditions in Tibet.

THE LIFE OF MILAREPA, by Lobsang P. Lhalungpa. 220 pp. #SHLM \$13.95

This illustrated biography of Tibet's most renowned saint, poet and mystic, traces the path of a great sinner who becomes a great saint. It is also a powerful and graphic story, full of magic, disaster, feuds, deceptions, and humor. Milarepa is a holy but captivatingly human figure whose story points the way to spiritual liberation and complete self-knowledge.



A LONG LOOK HOMEWARD: An Interview with the Dalai Lama of Tibet, by Glenn H. Mullin. 29 pages, #SLBKLLH \$2

In this interview with His Holiness, he openly expresses his views on many timely political issues, on himself as a spiritual and secular leader, on the Thirteenth Dalai Lama, and on the likelihood of himself traveling to Tibet.

LOGIC AND DEBATE TRADITION OF INDIA, TIBET AND MONGOLIA, by Sermey Geshe Lobsang Tharchin. #MSLDT \$11.50

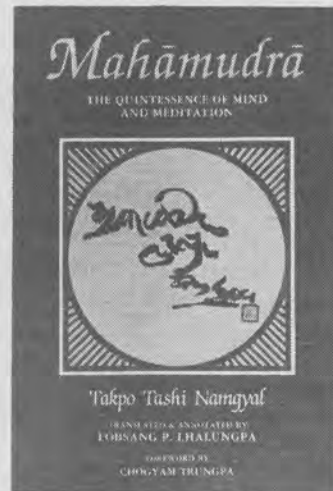
Contains three foundational texts: *Logical Reasoning* sets forth the various elements that constitute classical forms of Buddhist argument; *Mind and Mental Functions* presents the six types of consciousness and 51 mental functions; *Indirect Proofs* discusses the structure of a form of dialectic.

MAGIC DANCE: THE DISPLAY OF THE SELF-NATURE OF THE FIVE WISDOM DAKINIS, by Thinley Norbu. 167 pp., #JEMD \$12.00

Explains how all personal and general phenomena, including all spiritual traditions, depend on the outer, inner and secret manifestations of the five wisdom dakinis. It considers such subjects as meditation practice, lineage, isolation, energy, healing, magic, art, habit, respect and tradition.

MAHAMUDRA: ELIMINATING THE DARKNESS OF IGNORANCE, by the 9th Karmapa, trans. Alex Berzin. #LTMAH \$9.95

This is one of the most famous expositions of the Mahamudra system of meditation on the nature of the mind. It covers the preliminary practices and the actual Mahamudra meditations of mental quiescence and penetrative insight. Beru Khyentse Rinpoche's commentary illumines the text. Also included is the renowned *Fifty Stanzas of Guru Devotion* with an oral commentary by Geshe Dhargye.



MAHAMUDRA: The Quintessence of Mind and Meditation, by Takpo Tashi Namgyal, Trans. by Lobsang P. Lhalungpa. 550 pp. #SHMAH \$25

This text is still the primary source used by living Tibetan meditation masters in instructing their disciples in this practice. The levels of meditation covered are as follows: the differentiation between stages of tranquillity and insight meditation; meditation on two kinds of selflessness; preparation for mahamudra meditation; the various methods of mahamudra; how one achieves realization; and the four yogas of mahamudra.



NEW TITLE

MAHAYANA PURIFICATION, trans. & ed. by Brian Beresford. 124 pp. #LTMP \$6.95

A commentary to the main Sutra and Tantra practices of mental purification in Tibetan Buddhism, this book includes the *Sutra of Three Heaps* also known as *The Confession Before the Thirty-five Buddhas* with excerpts from a commentary by Nagarjuna and the visualization and mantra recitation of Vajrasattva. Both are supplemented by commentaries by Geshe Ngawang Dhargyee, Geshe Rabten, Thupten Zopa Rinpoche and Gegen Khyentse.

MAINTAINING THE BODHISATTVA VOW AND THE BODHICITTA PRECEPTS. #KDKMB \$5.00

Sadhana for pledging, renewing and maintaining the Bodhisattva Vow. (English & Tibetan)

NEW TITLE



MANDALA COLORING PAD, Janet Izard, 23 mandalas measuring 11 x 11", #DDMCP1 \$5.95

This is a fun book for anyone who likes to color mandala patterns. It also makes a good gift to children or quister friends. And if you like MANDALA COLORING PAD, you are sure to like volume 2—MORE MANDALA, DDMCP2, for another \$5.95. Also available from Snow Lion. The pages are detachable so that you can decorate your house.

MASTERS OF MAHAMUDRA: Songs and Histories of the Eighty-Four Buddhist Siddhas, by Keith Dowman. 454 pp. #SUMM \$14.95

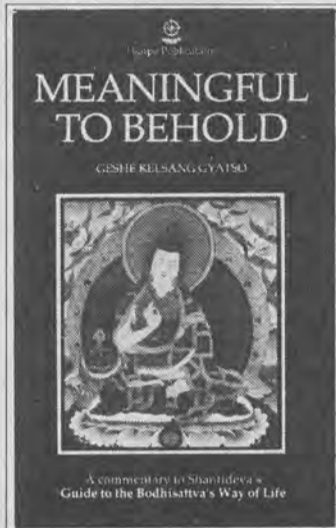
Mahamudra represents the inseparable union of wisdom and compassion, of emptiness and skillful means. These eighty-four masters who led unconventional lives, include some of the greatest Buddhist teachers: Tilopa, Naropa, and Marpa among them. Keith Dowman has collected and translated their songs of realization and the legends about them and gives

COMPLETE TITLE LIST

a commentary on each of the Great Adepts. His extensive introduction traces the development of tantra and discusses the key concepts of Mahamudra.

MATRIX OF MYSTERY: SCIENTIFIC AND HUMANISTIC ASPECTS OF DZOGS-CHEN THOUGHT, by Herbert V. Guenther. 317 pp. #SHMM \$22.50 cloth.

World-renowned scholar Herbert V. Guenther presents the highest (Ati) teachings of the Nyingma school. By relating these teachings to modern scientific and humanistic perspectives, he demonstrates many cases where traditional religious and modern secular viewpoints interact.



MEANINGFUL TO BEHOLD, by Geshe Kelsang Gyatso. #THBKMTB \$16.95

The first complete English commentary to Shantideva's classic work, *A GUIDE TO THE BODHISATTVA'S WAY OF LIFE*. It provides a clear verse-by-verse exposition of the full root text in accordance with the oral tradition transmitted to the author.

MEDITATION ON EMPTINESS, by Jeffrey Hopkins. 1017 pages. #WIBKME \$35.00 cloth

MEDITATIONS ON THE LOWER TANTRAS, by Glenn Mullin. #LTMLT \$7.95

A collection of texts and sadhanas by previous Dalai Lamas including the preliminary teachings for tantric initiation and texts for the practice of a dozen major deities such as Avalokiteshvara, Manjushri, Tara, Maitreya, Sarasvati, Sitatapatra, Vajra Vidarana, Vajrasattva Guru-Yoga.

MEDITATIVE STATES IN TIBETAN BUDDHISM, by Jeffrey Hopkins et al. 181 pp. #WIBKMS \$10.95

Discusses the four concentrations with form and four formless concentrations.

MEETINGS WITH REMARKABLE WOMEN: Buddhist Teachers in America, Lenore Friedman. 250 pp., illustrated. #SHMRW \$12.95

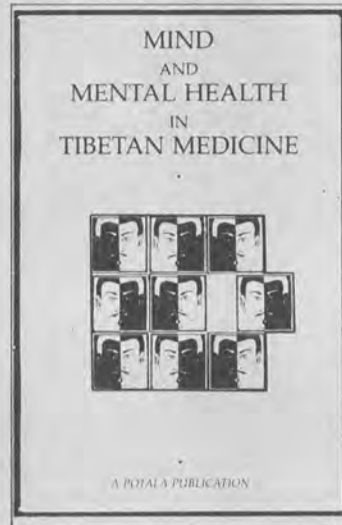
Lenore Friedman presents interviews with seventeen women teaching Buddhism in America. The women included in the book are of various backgrounds, with a wide range of personalities and forms of teaching. Together they represent the forefront of American Buddhism today and will surely affect the development of Buddhist practice in the West for years to come.

MEMOIRS OF A POLITICAL OFFICER'S WIFE IN TIBET, SIKKIM AND BHUTAN, by Margret Williamson. 240 pp. #WIBKPOW \$16.95 Fall

In the 1930's, Margaret Williamson spent several years traveling in Sikkim, Bhutan and Tibet at the

side of her husband, a political officer for the British Imperial Government. These memoirs taken from her diary recount her life and journeys up until the untimely death of her husband in Lhasa.

NEW TITLE



MIND AND MENTAL HEALTH IN TIBETAN MEDICINE, 61 pp. #POMMH \$5.95
Three excellent essays are contained here: "Mind and Mental Disorders in Tibetan Medicine" by Sonam Topgay and Mark Epstein, "Sleep and the Inner Landscape" by Dr. Dhonden, "Mind-Made Health: a Tibetan Perspective" by Dr. Lobsang Rappagay.



MIND IN TIBETAN BUDDHISM by Lati Rinbochay, Trans., Ed. & Intro. by Elizabeth Napper. #SLBKMTB \$10.95

Buddhist practitioners in the great Tibetan monasteries of Lhasa, seeking to purify their minds and develop the correct understanding necessary for final enlightenment, began their formal inquiry into mind and consciousness by studying *The Presentation of Awareness and Knowledge*.

This important text identifies the different types of minds and consciousnesses, their divisions and definitions. It presents the vocabulary connected with the mind and is a means of training the student in the process of reasoning—an endeavor integrally linked with all steps of ge-shay training.

Lati Rinbochay provides rich and extensive commentary and elucidates the penetrating instructional methods Tibetans use in their quest for higher knowledge.

In her introduction, Elizabeth Napper explains the context of this work within the Indian and Tibetan traditions and outlines the principal divisions of consciousness and mind.

"... a valuable work] written in concise form... clearly translated... oral commentary on the text-

book is extensive and sparkling. A valuable contribution."—Prof. Janice Willis, *Religious Studies Review*

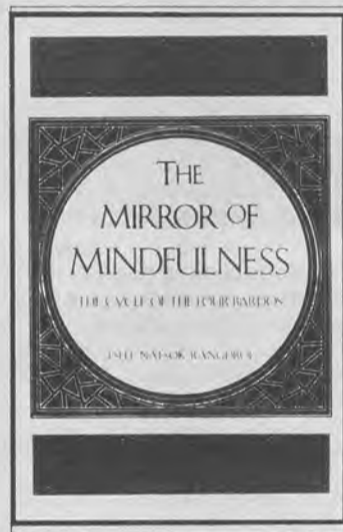
MIPAM: A Tibetan Love Story, by Lama Yongden. 360 pp., #SGM \$9.95

This is the first novel ever written by a Tibetan lama especially for Western readers. The characters are clearly types and composites, yet they are drawn with such affection and attention to human detail that they remain thoroughly engaging.

MIRACULOUS JOURNEY, by Milarepa, trans. by Lama Kunga Rinpoche & Brian Cutillo. 232 pp. #LOMJ \$12.95

A rare collection of previously untranslated narratives and songs by the famous Tibetan poet-yogi Milarepa. This work is a compilation of Milarepa's songs as preserved and sung by wandering yogis of the Kagyu sect. The pieces differ from those previously published in their range of material and directness of style, while continuing a high level of poetic expression.

NEW TITLE



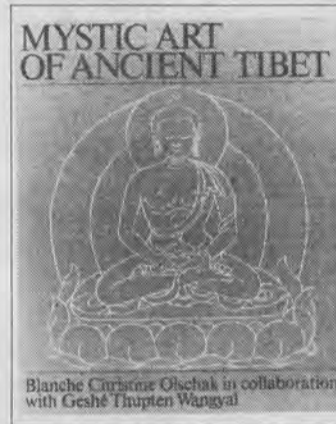
THE MIRROR OF MINDFULNESS: The Cyle of the Four Bardos, Tsele Natsok Rangdrol. 140 pp. #SHMM \$9.95 November
This concise handbook of teachings on the cycle of life, death, afterlife, and rebirth are aimed at helping the practitioner achieve liberation from the cycle of rebirths for the welfare of others. The text combines teachings from both the Kagyu and Nyingma lineages in a way that can be applied to the student's individual level of meditation experience.

MOUNTAINS OF THE MIDDLE KINGDOM, by Galen Rowell. 192 pp. color photos. #SIMMK \$19.95

An extraordinary photo exploration of the scenery and peoples of Tibet and Western China. Rowell, one of the most highly respected of the new generation of photographers, recreates the journeys of past explorers in the mountainous areas of vanished Turkestan and Tibet—a photographic portrait illuminated by stunning color photos and extensive descriptions of his experiences in these regions.



MY LAND AND MY PEOPLE, by the Dalai Lama. 271 pp. #POMLMP \$6.95
Famous autobiography by His Holiness.



MYSTIC ART OF ANCIENT TIBET, Blanche c. Olschak & Geshe Thupten Wangyal. 224 pp., 142 color plates, 372 b&w. #SHMAT \$32.50

This profusely-illustrated, classic presentation of Tibetan art reveals a new sphere of ancient art and conveys its spiritual meaning. The 142 color illustrations include painted scrolls, gilded bronzes, and sculptures in wood and stone. Among the 372 black-and-white illustrations is a series of 300 Tibetan icons, a chronological presentation of the saints and gurus of Tibetan Buddhism.

MYTH OF FREEDOM AND THE WAY OF MEDITATION, by Ven. Chogyam Trungpa. 176 pp. #SHMF \$12.95

In his distinctive style, finely attuned as to the ins and outs of Western students' psychology, Trungpa Rinpoche shows how our attitudes, preconceptions, and even our spiritual practices can become chains that bind us to repetitive patterns of frustration and despair. He explains the significant role that meditation plays in bringing into focus the causes of frustration and in allowing these negative forces to become aids in advancing toward true freedom.

A Buddhist Psychology of Emptiness



Commentary on Nagarjuna's text by Geshe Sonam Rinchen
Translation of text and Commentary by Thrush Dharma
and David Ross Komito

NAGARJUNA'S SEVENTY STANZAS: A BUDDHIST PSYCHOLOGY OF EMPTINESS, by David Ross Komito, Trans. and Commentary by Geshe Sonam Rinchen, Tenzin Dorjee, and David Ross Komito. 240 pp., #SLBKNS \$14.95

For almost two thousand years Nagarjuna's teachings have occupied a central position in Mahayana Buddhism. An essential part of the study and practice in the great Indian Buddhist monastic universities, these teachings were later incorporated into the Tibetan monastic program which modeled their curricula on that of their Indian predecessors.

This volume contains a translation of a fundamental work of Nagarjuna, along with a new commentary by Geshe Sonam Rinchen which, while based on traditional sources, was created expressly for the contemporary English reader. In addition, David Komito summarizes those basic Buddhist doctrines on perception and the creation of concepts which have traditionally served as the backdrop for Nagarjuna's teachings about how people consistently misperceive and misunderstand the nature of the reality in which they live and the means through which they experience it.

This book will be of interest to practitioners and scholars of Buddhism as well as psychologists who seek a deeper understanding of Buddhist psychology and epistemology.

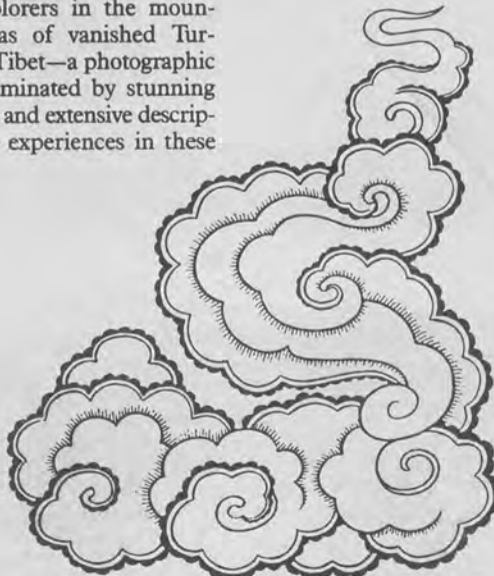
NEPAL PHRASEBOOK, by Meinhold and Raj. #LPNP \$2.95
All the usual information sections for travelers, with additional phrases and questions likely to be needed by trekkers and travelers in the Himalayas.

NEW TITLE

NIRVANA IN TIBETAN BUDDHISM, E. Obermiller. #CINTB \$5

This book is based on two commentaries to the Abhisamayalankara of Maitreya Asanga, one by Tson-kha-pa and the other by Jamyan-shad-pa. It analyses the concept of Nirvana according to the Tibetan tradition.

NOT MIXING UP BUDDHISM: Essays on Women and Buddhist Practice, by Kahawai Collective. 117 pp. #WPNM \$10
An important collection of essays springing from a revolutionary encounter between Western feminism and Zen Buddhism. This volume, the first of its kind, contains essays on Zen practice and its relation to personal, social and political questions integral to the lives of contemporary women and men. Topics include: Buddhism and Feminism, Sexual Power Abuse, Parentbirth, Woman to Child, On Abortion, and Practicing Intimacy.



COMPLETE TITLE LIST

OPENING THE DHARMA, by *Jamyang Khyentse Chokyi Lodro*. 58 pp. #DIOD \$6.95

Opening the Dharma gives explanations of the four major sects of Tibetan Buddhism, outlining their lineages and histories, their individual special characteristics, their main practices and goals common to all four Traditions. The author is the founder of the Remay movement which pioneered the spirit of tolerance and eclecticism in Tibet.

OPENING THE EYE OF NEW AWARENESS, by *the Dalai Lama*. -WIBKOE \$10.95

THE OPENING OF THE LOTUS: Developing Clarity and Kindness, By *Lama Sherab Gyaltzen Amipa*. 128 pp. #WIBKOL \$12.95

This book is concerned with the development of the stages of enlightenment. It is simple and clear, and continually brings down to earth the powerful and practical methods of Buddhism for human development. Included also are translations of short practices of Guru devotion and Refuge, as well as an autobiography of the author, who is a Sakya lama.

PASSIONATE JOURNEY: The Spiritual Autobiography of Satomi Myodo, *Trans. & Annotated by Sallie King*. 232 pp. #SHPJ \$12.95 *Passionate Journey* is the story of a rebellious Japanese woman whose spiritual search takes her from motherhood and madness to a career as a Shinto shamaness and finally to enlightenment as a Buddhist nun. Rejecting the traditional feminine roles of her culture, Satomi Myodo (1896-1978) breaks from an unhappy past and follows her star with spirit and determination.

NEW TITLE

THE PATH OF COMPASSION

Writings on Socially Engaged Buddhism

Dalai Lama
Lama Macy
Thich Nhat Hanh
Gary Snyder
Maha Ghazania
Robert Aitken
Chazam Spenka
and others

Edited by
Fred Eppsteiner

PATH OF COMPASSION, ed. *Fred Eppsteiner*. 240 pp., #PAPC \$14

Essays by the Dalai Lama, Joanna Macy, Robert Aitken, Thich Nhat Hanh, Gary Snyder, Charlene Spretnak, Chagdud Tulku, Robert Thurman and many others on the engagement of Buddhism and Buddhists in the social, political and economic affairs of society.

"Food for thought for helpers and social activists. A handbook of advice for developing our compassion."—*Yoga Journal*



PATH OF THE BODHISATVA WARRIOR, by *The Thirteenth Dalai Lama & Glenn H. Mullin*, 387 pp. #SLBKPBW \$14.95

Throughout his life the Thirteenth Dalai Lama (1876-1933) stressed the importance of combining spirituality with an aggressive approach to worldly affairs. He is known to the Tibetans as simply the "Great" Thirteenth for he provided a successful political as well as spiritual leadership in difficult and turbulent times—he perfectly exemplified the Mahayana ideal of the bodhisattva warrior.

Path of the Bodhisattva Warrior brings into English for the first time many of the most important writings of this remarkable statesman and spiritual leader. Included are his "Heart of the Enlightenment Teachings", "Sermons at the Great Prayer Festival", "Guide to the Buddhist Tantras" as well as his writings on the Hayagriva Tantra and various meditational practices. Glenn Mullin unfolds the dynamic life of this Dalai Lama in a fascinating, highly readable and comprehensive biography which he researched using 18 primary sources, Tibetan and Western. Glenn has produced the most impressive biography available on the life of the Thirteenth.

One of the most important themes in "Sermons at the Great Prayer Festival" is his detailed teachings on the six preliminary practices to be performed at the beginning of each meditation sitting—he gives precise details on how to begin and conduct an effective meditation practice.

PORTRAIT OF A DALAI LAMA: The Life and Times of the Great Thirteenth, *Sir Charles Bell*. 450 pp. #WIBKPD \$22.95

The author was the British Political Representative to Tibet during the crucial early years of this century. Fluent in Tibetan, he became closely associated with the Thirteenth Dalai Lama and the turbulent affairs of that time. This is an immensely readable personal account of the life of this great Tibetan leader and the events that helped shape modern Tibet.



A PORTRAIT OF LOST TIBET, by *Rosemary Jones Tung*, *Photographs by Ilya Tolstoy & Brooke Dolan*. 224 pp. #SLBKPLT \$15.95

Here is a photographic evocation of Tibetan culture just before its massive destruction during the Chinese occupation. In these 131 rare and handsome photographs, *A Portrait of Lost Tibet* gives an unforgettable glimpse into this exotic land, as recorded by Brooke Dolan and Ilya Tolstoy (grandson of the writer), as they traveled through the country in 1942 on a diplomatic mission for the Allies. Their ten-month trek produced thousands of photographs that represent the best pictorial study of original Tibetan civilization in existence.

Tibet is shown here at a time when nomads roamed the vast central plateau, when religious festivals punctuated the year, and when yaks and ponies provided the only transportation. In these pages all levels of Tibetan society come to life, from lavishly dressed nobility to sheepskin-clad nomads, from monks performing ritual dances to peasants plowing with yaks.

Accompanying the photographs is a text by Rosemary Tung which describes Tibetan society in its time of splendor—a fascinating look at a people once totally removed from the modern world. This book will make a great gift!

THE POWER PLACES OF CENTRAL TIBET: A PILGRIM'S GUIDE, *Keith Dowman*. 320 pp., maps & photos #RKPP \$15.95 April

This guide describes the location, site, remaining relics and the religious and historical significance of 170 temples, monasteries, sacred caves, lakes and mountains within this fascinating land. This informative volume describes the power-places in the valleys within a 150 kilometer radius of Lhasa as well as the great temple-museums located on the tourist routes.



NEW TITLE

PRAJNAPARAMITA IN TIBETAN BUDDHISM, *E. Obermiller*. #CIPTB \$15

Based on the Abhisamayalamkara of Maitreya, this book summarizes the Prajnaparamita-sutras with special emphasis on the path to nirvana according to the Mahayana.



PRAYER FLAGS: The Spiritual Life and Songs of Jigten Sumgon, by *Khenpo Konchog Gyaltsen* 96 pp. #SLBKPF \$6.95

The great Jigten Sumgon, fountainhead of the Drikung Kagyu school, was widely lauded as a bodhisattva and extraordinary master. Hundreds of thousands of students gathered to hear his teachings. These teachings, in their written form, are appealing for their depth and simplicity of expression.

Prayer Flags contains many instructions for spiritual practice. Noteworthy is a succinct and clear discussion of the tantric path of Mahamudra. Also included are: texts on transforming conflicting emotions, sickness and death into the path of enlightenment; powerful vajra songs; biographies of Gampopa, Phagmo Drupa, Jigten Sumgon and the dharma protector Ach'i Chokyi Drolma.

The great Jomgon Kongtrul in describing the influence of Jigten Sumgon wrote:

"The mountains are filled with Drikungpa practitioners and the plains are filled with Drikungpa patrons."

PRAYERS FOR GENERATING GURU DEVOTION, by *Shamar Rinpoche, Ken Trashi Ozer & Kalu Rinpoche*. #KDPPG \$3.00 Four prayers invaluable for the development of Bodhicitta, subduing the ego and increasing understanding. (English & Tibetan)

NEW TITLE



THE PRELIMINARY PRACTICES, *Geshe Rabten*. 70 pp. #LTPP \$4.95

The ordinary and extraordinary practices prerequisite for the higher meditations are here explained. Based on a text by the Duk-pa Kagyud Lama, Padma Karpo.

PRIMORDIAL EXPERIENCE: An Introduction to Dzog-chen Meditation, by *Manjusrimitra*, *Trans. by Namkhai Norbu & Kenard Lipman*. 140 pp., #SHPE \$11.95

A part of the Dzog-chen or Ati tradition, *Primordial Experience* was written by Manjusrimitra, an Indian disciple of the first teacher of Ati. It discusses the relation of Ati to other systems of Indian thought, Buddhist and Hindu, through an examination of the key concept of bodhicitta or enlightened mind. Included is a preface by Namkhai Norbu which discusses the history of the text and its author, philosophical questions about the relation of Ati to Buddhist Idealism, and the meditation practice linked with this text.

PRINCE SIDDHARTHA, by *Landau & Brooke*. Color drawings #WIBKPS \$15.95

A delightful children's book on the life of Gautama Buddha.

THE PROPITIOUS SPEECH FROM THE BEGINNING, MIDDLE AND END, by *Thinley Norbu*. 46 pp. #JEPS \$8.00

Translation of Patrul Rinpoche's sublime teaching known as *The Practice of the Essence of the Sublime Heart Jewel, View, Meditation and Action* which explains how to practice with the six syllables which are the essence of all syllables: OM MA NI PAD ME HUM. Tibetan text included.

THE QUINTESSENCE OF THE ANIMATE AND INANIMATE

A Discourse on the Holy Dharma by *Venerable Lama Lodo*

Foreword by *Very Venerable Kalu Rinpoche*

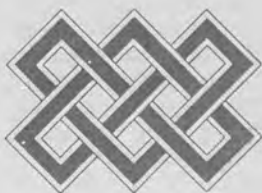


THE QUINTESSENCE OF THE ANIMATE AND INANIMATE, by *Ven. Lama Lodo*. #KDKQ \$11.95

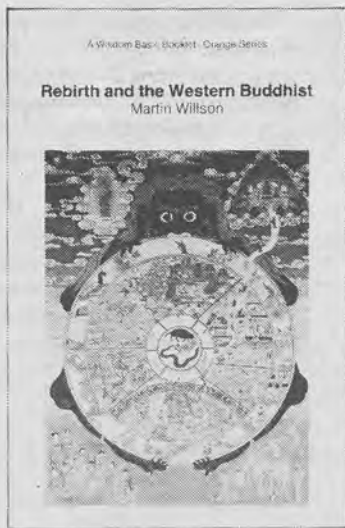
Presents an integrated approach to the three yantras. Features the four foundations, development of the aspirational and operational bodhicitta, and tantric topics. An excellent book.

RAINBOW OF LIBERATED ENERGY: Working with Emotions through the Colour and Element Symbolism of Tibetan Tantra, by *Ngakpa Chogyam* #ELRL \$9.95

Ngakpa Chogyam presents a unique view of the color and element symbolism of Tibetan Tantra. This rich and vibrant system of experiential psychology is expressed in lively, direct language. Aimed at integration with life in the West, its powerful imagery and colorful analogies make otherwise difficult Tantric concepts immediately applicable. The author explores the nature and pattern of our emotions and how they relate to the elemental energies of Tantra—Earth, Water, Fire, Air and Space.



COMPLETE TITLE LIST



REBIRTH AND THE WESTERN BUDDHIST, by Martin Willson. 96 pp. #WIBKRWB \$6.95

In this essay Martin Willson presents arguments—devotional, scriptural, observational, logical and scientific—for and against rebirth. This absorbing book is an excellent starting point, with its more than one hundred references, for Westerners interested in delving into this controversial subject.

NEW TITLE

THE RELIGIONS OF TIBET, Giuseppe Tucci. 352 pp., #UCRT \$11.95

"No one is better qualified than Tucci to write a general yet comprehensive work on such a complex subject. His explorations in Tibet, extensive personal experiences, direct observations of ritual, and unmatched textual knowledge are graciously combined in this valuable and highly readable volume."—Barbara Aziz, *Journal of Asian Studies*.

"We have here a synthesis of Tucci's knowledge and insight into one of the most extraordinary of the world's great cultures."—Ninian Smart, *Times Literary Supplement*

NEW TITLE from SNOW LION



Sakyadhita: DAUGHTERS OF THE BUDDHA, ed. Bhikshuni Karma Lekshe Tsomo. 300 pp. approx., #SLBKSDDB \$14.95 Jan. Sakyadhita: DAUGHTERS OF THE BUDDHA documents the International Conference on Buddhist Nuns, the first gathering of its kind ever to be held in history. The book discusses the meaning of Buddhist ordination, the value of celibacy, the role of women in the Dharma, and the particular importance of ordination for women.

Female Buddhist renunciates from East and West talk about their lives—their joys, their problems, and their future as Buddhist nuns in the modern

world. This is a book aimed at linking and encouraging women on the spiritual path through the ideas and experience of Buddhist women practitioners from various countries and traditions. It investigates how women can avoid personal exploitation and maximize their potentialities for enlightenment—how to effectively help institute full bhiksuni ordination worldwide and contribute to redressing the gender imbalance as a major step toward planetary well-being.

NEW TITLE from SNOW LION

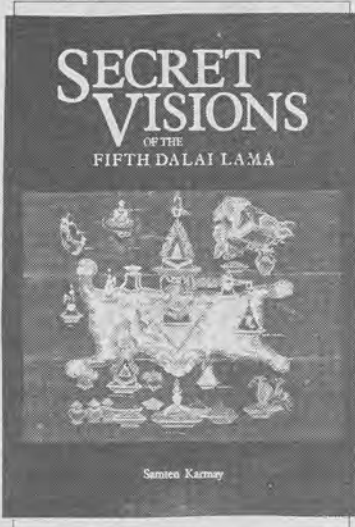


IN SEARCH OF THE STAINLESS AMBROSIA, by Khenpo Konchog Gyaltsen, ed. by Victoria Huckenpahler. 145 pp. #SLBKSSA \$12.95 Nov.

The teachings in this volume constitute a direct path which is easy to practice and quickly leads to liberation. Indeed, this is a remarkable collection of texts. Khenpo Gyaltsen, the abbot for the Drikung in North America, has produced this handbook especially for Western students.

In Search of the Stainless Ambrosia provides the practitioner with the basic tools needed to overcome afflictive attitudes and self-centered feeling. Included also are tantric texts on Bardo, Phowa (transference of consciousness), Guru Yoga, Medicine Buddha and the Chod practice of severing the ego.

NEW TITLE



SECRET VISIONS OF THE FIFTH DALAI LAMA: The Gold Manuscript in the Fournier Collection, by Samten Karmay. Measures 10 x 14 1/2", 260 pp. (104 pp. color illus.) #SPSV \$190 September

This beautiful manuscript recounts in words and images the visionary experiences of the Great Fifth Dalai Lama, Ngawang Lobzang Gyatso (1617-1682). A new discovery, it was hitherto totally concealed both from Tibetans and

others alike. Recently acquired for the Fournier Collection, it is only now that this extraordinary document comes to light and is available for study. It was composed in order to guide the uninitiated and for all those who wish to do drawings and paintings of the heavens.

The Fifth Dalai Lama was a skillful politician and outstanding statesman and is celebrated for having built the Potala Palace. He authored 235 books on philosophy, meditation, history and poetry. With the publication of the *Gold Manuscript*, another aspect of the life of this great ruler is now unveiled: an inner world of profound mysticism, magical powers and often disturbing theophanic visions.

As a detailed narrative catalog of his visionary experiences from age six to sixty-four, *The Gold Manuscript* serves as a guide not only to the inner mystical life of this extraordinary man but also to the complex interweaving of the various gods, goddesses, protectors, teachers, demons and spirits who populate his consciousness. They provide him with prophetic instructions, warnings and exhortations on his spiritual development, on the conduct and foreign relations of his government, as well as on the welfare of the Tibetans.

The manuscript is thus also a precise manual of ritual practice and ritual paraphernalia as well as a unique artistic masterpiece.

SHAMBHALA THE SACRED PATH OF THE WARRIOR

SEEKING THE HEART OF WISDOM

The Path of Insight Meditation



Joseph Goldstein & Jack Kornfield

SEEKING THE HEART OF WISDOM: The Path of Insight Meditation, Goldstein & Kornfield. 176 pp., #SHSHW \$10.95

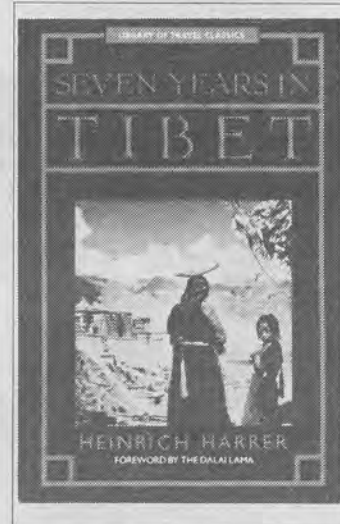
Based on talks given at several intensive meditation retreats, which focus on the deepening of insight meditation practice, the hindrances that the practitioner encounters, skillful means of overcoming them, and ways to integrate into everyday life the wisdom that arises in meditation. Included are chapters on suffering as the gateway to compassion, service, and karma. Each chapter concludes with suggested exercises to help readers enhance their understanding of the subjects discussed.

NEW TITLE

SELF-LIBERATION THROUGH SEEING EVERYTHING IN ITS NAKEDNESS, Trans. & Ed. by John M. Reynolds, Foreword by Namkhai Norbu. 240 pp. #STSL \$14.95 Jan.

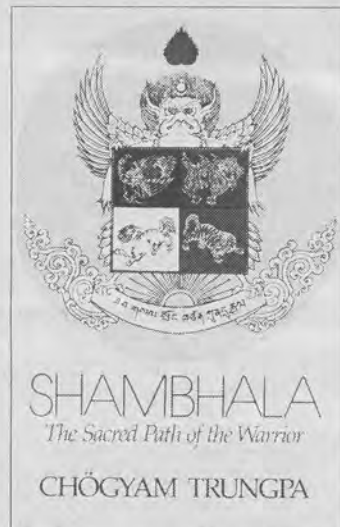
The famous classic known in the West as *The Tibetan Book of the Great Liberation* has been available only in rough translation by Evans-Wentz. Now a celebrated Tibetologist reveals clearly what is said in the original, the essence of Buddhist Dzogchen teaching. (This material forms the "root text" of *The Tibetan Book of the Dead*.) Reynolds' commentary is based on the teachings of Nam-

hai Norbu Rinpoche and ends with a discussion of misconceptions about Buddhism and the "Eastern mind" in the writing of C.G. Jung as based on the errors of Evans-Wentz, long the only Western source of Tibetan texts.



SEVEN YEARS IN TIBET, by Harrer. #SMSYT \$8.95

This exciting and enjoyable classic work of travel and brilliant observation is now reissued with 15 photographs. During WWII, Heinrich Harrer, a youthful Austrian adventurer, escaped from an internment camp into Tibet to become a confidant to the young Dalai Lama.



SHAMBHALA: SACRED PATH OF THE WARRIOR, by Ven. Chogyam Trungpa. 209 pp. -SHSH \$9.95

Chogyam Trungpa speaks directly to the experience and challenge of being human. He presents the path of warriorship found in traditional Eastern cultures—Tibet in particular—to demonstrate how an individual can lead a more sacred, dignified and fearless existence.



THE SIX YOGAS OF NAROPA & TEACHINGS ON MAHAMUDRA, by Chulpa C.C. Chang. 128 pp. #SLBKSYN \$9.95

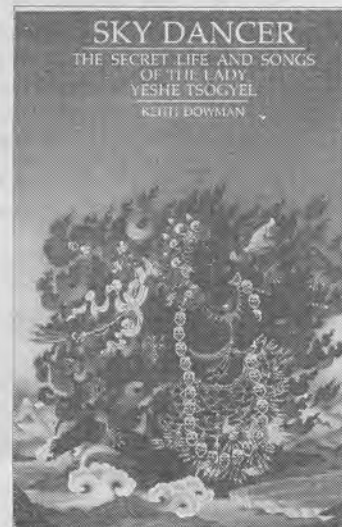
The Six Yogas of Naropa are among the most highly-regarded practices of the highest yoga tan-

tra class. By engaging in these six yogas, after the necessary preparation, the yogi's body, speech and mind are transformed into those of a Buddha and all the mundane and supermundane powers of an enlightened one are attained. The main practices of the six yogas are as follows:

* Mystic Heat Yoga * Illusory Body Yoga * Dream Yoga * Clear Light Yoga * Bardo Yoga * Consciousness Transference Yoga

Mahamudra is a direct path to insight into the luminous nature of the mind—a total naturalness of mind comprised of relaxed equilibrium. *Teachings on Mahamudra* is composed of the following three texts:

* Tilopa—*The Song of Mahamudra*
* The Third Karmapa, Rangjung Dorje—*The Vow of Mahamudra* * Ven. Lama Kong Ka—*Essentials of Mahamudra Practice*



SKY DANCER: THE SECRET LIFE AND SONGS OF THE LADY YESHE TSOGYEL, by Dowman. 350 pp. #RKPSD \$17.95

The spiritual practices and evolution of the famous woman saint Yeshe Tsogyel. This inspirational guide is a revealed text admired for its beauty and profound message.

THE SMALL GOLDEN KEY, by Thinley Norbu. 111 pp., #JESGK \$12.00

This book covers many interesting topics: empowerment, three kayas, Sambhogakaya Deities, Mani, Ngondro meditation, stages of dissolving, refuge, three yantras, two truths, emptiness, history of the Buddha Dharma in India, and the development of the Nyingmapa Lineage.



SONGS OF SPIRITUAL CHANGE, by the Seventh Dalai Lama & Glenn H. Mullin. 205 pp. #SLBKSW7 \$10.95

The Seventh Dalai Lama is often considered the greatest of the early Dalai Lamas. He wrote extensive commentaries on the Tantras, and over a thousand mystical poems and prayers. *Songs of*

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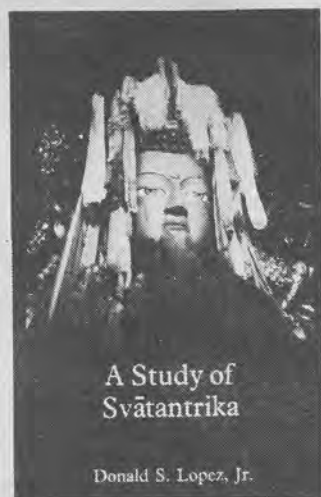
Spiritual Change is a highly valued collection of tantric songs and poems of spiritual instruction for taming and developing the mind. His inspired verse is an outpouring of Himalayan spirituality, a unique presentation that appeals to the heart as well as head.

"Vital energies generated by inner or outer means are drawn into one's own central channel, causing the mystic fires to blaze. Inspire us thus to gain great insight into the innately produced great bliss generated by the touch of the secret drop."—page 162

Included is a biography of the Seventh Dalai Lama as well as biographical sketches of all fourteen Dalai Lamas.

"Mullin's translations read well... these songs, reminiscent in many ways of those of Milarepa... reveal a side of dGe-lugs-pa that so far has been little known in the West, perhaps helping to put an end to the stereotype of that order of Tibetan Buddhism as one merely concerned with pedantry and scholasticism."—Parabola

aspects of the medical system, including pulsology, pharmacology and comparisons with the Chinese system. Dr. Finckh, a medical doctor in West Germany, was one of the first Western physicians to study (and integrate into practice) the Tibetan medical system with considerable success.



A STUDY OF SVATANTRIKA, by Donald S. Lopez, Jr. 450 pp. #SLBKSO SP \$19.95, #SLBKSO SC \$35 cloth

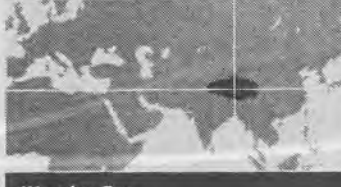
This study presents for the first time in English a clear and extensive picture of the Svatantrika Madhyamika system through an analysis of issues and positions central to Indian philosophy during the final development of Buddhist thought in India. Several central issues are considered: the division of Madhyamika into Svatantrika and Prasangika, the meaning of emptiness, the root cause of suffering, the division of objects of knowledge into the two truths, and the types of reasoning employed to refute the existence of a self. Included are overviews of Madhyamika in general and Svatantrika in particular.

Studies of the Svatantrika school have been limited in the past by the fact that most of the important Sanskrit texts were lost. These texts were fortunately preserved in Tibetan translations. The Svatantrika school is approached on three levels: first, from the writings of its founders and their followers in India; second, from expositions by notable lamas such as Jam-yang-shay-ba and Jang-gya; and third from contemporary oral commentaries by Tibetan scholars in exile.

The Status of Tibet

History, Rights, and Prospects in International Law

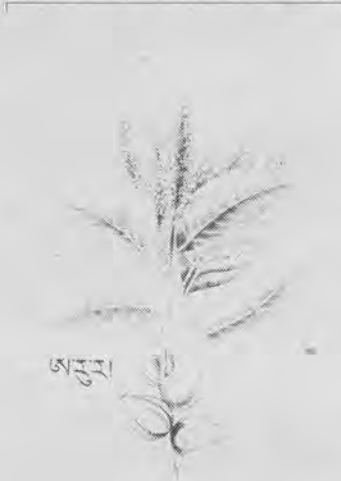
Michael C. van Walt van Praag



THE STATUS OF TIBET: History, Rights, and Prospects in International Law, by Michael C. van Walt van Praag. 450 pp. cloth, #WVST \$32.50

This study reviews the history of the Tibetan state from its unification in the seventh century to its present disputed incorporation into the People's Republic of China. A definitive record of the legal status of Tibet, the book provides a much-needed basis for understanding the unresolved Sino-Tibetan conflict and its importance among the broader issues of Asian politics.

NEW TITLE
from SNOW LION



STUDIES IN TIBETAN MEDICINE, by Elisabeth Finckh. 110 pp. #SLBKSTM \$9.95 Winter

This is a scholarly collection of papers on specialized topics in Tibetan medicine. There are five articles dealing with various



THE SUN MY HEART, Thich Nhat Hanh. 139 pp. #PASMH \$9.50

THE SUN MY HEART uses Buddhist psychology, epistemology, and contemporary physics as well as many anecdotes to accompany the reader on this compassionate journey from mindfulness to insight.



THE SUPERHUMAN LIFE OF GESAR OF LING, Trans. by Alexandra David-Neel & Lama Yongden, Forward by Chogyam Trungpa Rinpoche. 271 pp. #SHSLG \$14.95

The legendary adventures of a great, fearless warrior-king are recounted in this Tibetan national epic. With his magic weapons, riding on his winged horse, Gesar of Ling triumphs over the evil forces of the four directions which would turn people's minds from the sacred teachings that point the way to ultimate self-realization.

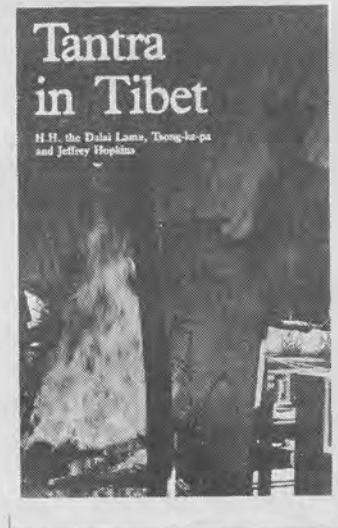
A SURVEY OF BUDDHISM: Its Doctrines and Methods Through the Ages, Maha Sthavira Sangharakshita. 496 pp. #THBKSOB \$18.95

"It would be difficult to find a single book in which the history and development of Buddhist thought has been described as vividly and clearly as in this Survey... for all those who wish to know the heart, the essence of Buddhism as an integrated whole, there can be no better guide than this book."—Lama Anagarika Govinda.

"I recommend Sangharakshita's book as the best survey of Buddhism"—Dr. Edward Conze.

THE SYMBOLISM OF THE STUPA, Adrian Snodgrass. 469 pp. #CUSOS \$22.95

The stupa is a symbolic form used throughout South, Southeast, and East Asia. This study explores the symbolism and principles of the stupa in a thought-provoking manner and will be of great value in understanding the cultural context of Buddhism. The book is replete with diagrams, photos and illustrations.



TANTRA IN TIBET, H.H. the Dalai Lama, Tsong-ka-pa and Jeffrey Hopkins (also Trans. & Ed.). 252 pp. #SLBKTT \$12.95

Tantra in Tibet consists of three parts published under the auspices of the Dalai Lama: *Essence of Tantra* by H.H. the Dalai Lama reveals the highly practical and compassionate use of this science of spiritual development. Contents include: tantra for practice, refuge, the three paths,

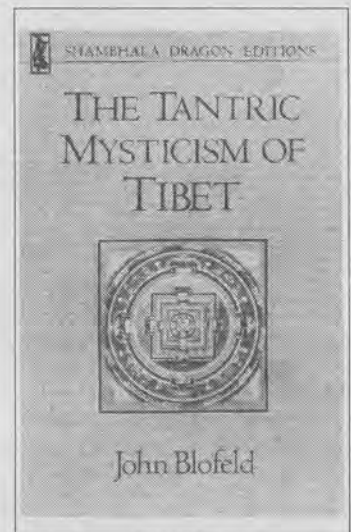
greatness of mantra, clear light and initiation.

The Great Exposition of Secret Mantra—Part 1 by Tsong-ka-pa, is one of the principle classic texts on tantra. It presents the main features common to all the Buddhist tantra systems as well as the differences between sutra and tantra. Contents include: paths to Buddhahood, vajra vehicle, deity yoga, and method in the four tantras.

Supplement by Jeffrey Hopkins discusses the meaning of emptiness, transformation, and the purpose of the four tantras.

THE TANTRIC DISTINCTION, by Jeffrey Hopkins. 184 pp. #WIBKTD \$8.95

A clear & rational exposition of topics from sutra and tantra. We recommend this book as one of the better overviews of Mahayana Buddhism.



THE TANTRIC MYSTICISM OF TIBET, John Blofeld. 257 pp., illustrated, #SHTMT \$13.95

Like other forms of Buddhism, tantric mysticism aims at the attainment of the highest wisdom. What makes tantra special is that it offers a wealth of practical techniques for utilizing all of life's circumstances toward this end. Among the topics Blofeld covers are tantric morality and conduct, meditation and visualization, the symbolic meaning of gods and demons, the significance of rituals and shrines, and the relationship with the guru.



TANTRIC PRACTICE IN NYING-MA, by Khetsun Sangpo Rinbochay, Trans. & Ed. by Jeffrey Hopkins, Co-edited by Anne Klein. 239 pp. #SLBKTP \$12.50

Rinbochay's commentary on the *Instructions on the Preliminaries to the Great Perfection Teaching* contains the classical Nying-ma presentation of the Tantric practices which lead to the realization of Buddhahood.

Part One: External Preparatory Practices—setting the proper motivation, meditation on impermanence and the faults of cyclic existence, suffering, karma, and reliance on a spiritual guide.

Part Two: Internal Preparatory Practices—refuge in the triple gem, generating the mind of enlightenment, Vajrasattva purification meditation, offering mandala, Chod practice of cutting attachment, and guru yoga.

Part Three: The Great Perfection—the direct path of breakthrough and leap-over to realize the Buddha-mind of essential purity and spontaneity.

Part Four: Daily Recitations and Meditations—practices to actualize the teachings of the previous sections.

"...this text offers an all-encompassing presentation of the Vajrayana expression of Mahayana philosophy and practice... the virtue of this work is its technical completeness... avoids the pitfalls of being a mere text translation. There is much here for repeated reading, contemplation and absorption."—Prof. Harvey Aronson, Stanford University



TANTRIC YOGAS OF SISTER NIGUMA, by the Second Dalai Lama & Glenn H. Mullin. 240 pp. #SLBKSW2 \$10.95

The Second Dalai Lama elucidated important teachings from the lesser-known sects and lineages of Tibetan Buddhism. Their special treatment of popular tantric traditions, such as Yamantaka and the yogas of Naropa, are presented here in English for the first time.

In this collection of sixteen texts, Glenn Mullin has chosen works that vividly convey the Second's scriptural mastery and his breadth of tantric experience. The four main texts translated here include:

Tantric Yogas of Sister Niguma: these explicit, extraordinary yogas are a special lineage of the six yogas of Naropa transmitted by his consort, the dakini Niguma, which form the basis of the Shangpa Ka-gyu Sect.

Vajrabhairava Tantra (Yamantaka): teachings on the generation and completion stages.

Four tenet systems: an excellent survey of the structure and historical development of Indian Buddhism's principal schools, outlining their definitive doctrinal distinctions.

Flower essence pills: detailed instruction in the practice of making and empowering flower essence pills that free the practitioner from the need for ordinary foods.

In addition to texts on selflessness, guru yoga and emptiness, a traditional biography of the Second Dalai Lama, and brief biographical sketches of all fourteen Dalai Lamas are included.

"the great cover is an indication of the great book that follows. Even for the beginner there is a huge amount of information..."—Sonny Cook, Gaden Choling

COMPLETE TITLE LIST

TARA'S COLOURING BOOK, by *Weber and Wellings*. #WIBKICB \$5.95

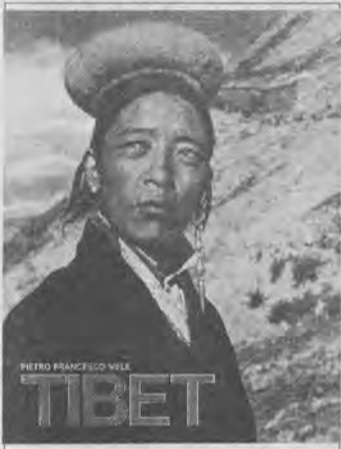
Contains 12 exquisite line drawings of famous figures from Tibet with explanations of their meaning and suggestions as to their color. Fun for adults and children.

THIRTY-SEVEN PRACTICES OF ALL BUDDHA'S SONS, by *Geshe Dhargyey et al.* #LT37P \$2.50

The path of the Bodhisattva told like it is.

THUS HAVE I HEARD, by *Maurice Walshe*. 672 pp. #WIBKTHIH \$34.95

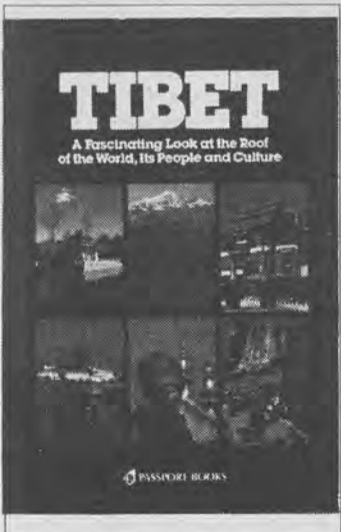
The *Digha Nikaya* contains some of the most famous scriptures in the Pali Canon and its suttas reveal the gentleness, compassion, power and penetrating wisdom of Gotama Buddha.



TIBET, by *Pietro F. Mele*; intro. by *Michael C. van Walt van Praag* 9 1/2 x 9 1/2" #SLBKT \$25

Pietro Francesco Mele is regarded as one of the world's most outstanding photographers. He was the official photographer of an Italian expedition through India to Tibet led by Professor Giuseppe Tucci, one of the greatest authorities on Tibetan history, literature and religion. This opportunity gave Mele a unique opportunity to partake in Tibetan life. This book presents a series of photos that exemplify Tibetan culture. Each page frames a facet of the Tibetan people and Tibetan landscape in a way that delights the eye.

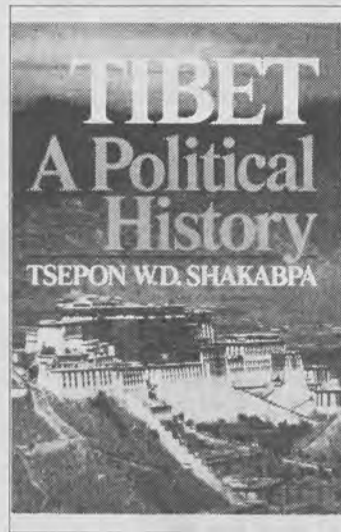
In his introduction, Michael van Walt updates the reader on the major events in Tibet that have occurred since Mele traveled there. Cataclysmic changes have drastically altered the face of Tibet, making this book's record historically valuable as well as artistically beautiful.



TIBET, by *Elisabeth Booz*. 208 pp. #PATIB \$9.95

Tibet provides essential practical information about Lhasa—the principal city of business and devotion—and many places far beyond. 14 maps and diagrams provide excellent details unavailable anywhere else, while special sections on history, culture, and ge-

ography offer a superb overview of this vast and complex region. Contains many beautiful color photographs!



TIBET: A POLITICAL HISTORY, by *Tsepon W. D. Shakabpa*. #POTPH \$15.00

This engrossing and insightful book presents a vivid picture of political personalities and the character of the Tibetan people. It is essential reading for anyone interested in Asian affairs.

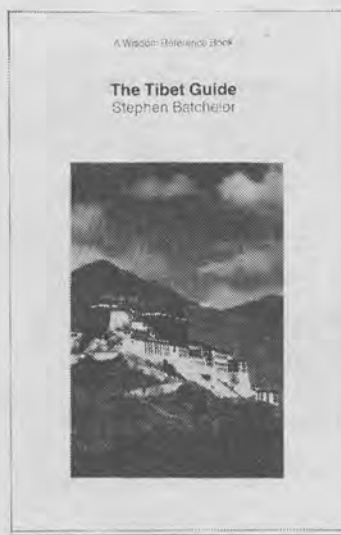


TIBET—A TRAVEL SURVIVAL KIT, by *Buckley and Strauss*. #LPTSK \$7.95

The fabled mountain land of Tibet is now opening up to travelers. This premier guide has full details on this remote and fascinating region, including crossing the border to Nepal for a new Asian overland route. Contains many color photos and useful descriptions of the region, as well as its history and culture.

TIBET AND ITS HISTORY, by *Hugh Richardson*. 344 pp. #SHTH \$10.95

As the official representative of the British and Indian governments at Lhasa for long periods between 1936 and 1950, Richardson writes from firsthand knowledge of Tibet and its people. He opens with a brief but thorough description of Tibet's geography, economy, language, government, people, and culture. He traces the evolution of rule from the early religious kings to the Dalai Lamas and interprets the events that led to the Chinese Communist invasion in 1959.



THE TIBET GUIDE, By *Stephen Batchelor*. 500 pp. #WIBKTG \$26.95

The Tibet Guide contains a history of Tibet, a simple description of Tibetan Buddhism, details of travel to Tibet, detailed explanations of the 44 main sites of interest in Lhasa, and important sites in the rest of central Tibet and en route from Lhasa to Nepal, Mt. Kailas and western Tibet, an iconographical guide, a glossary, a recommended reading list, and many maps and color and black-and-white photographs. Winner of the Thomas Cook award.

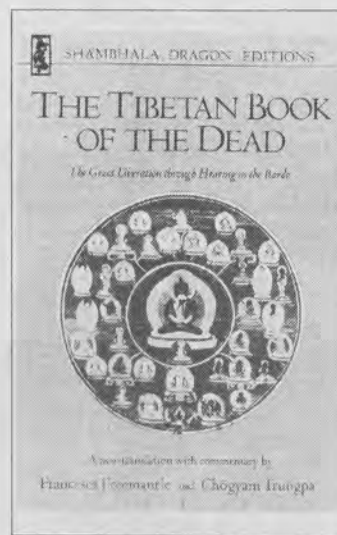
TIBET IS MY COUNTRY: An Autobiography of Thubten Jigme Norbu, brother of the Dalai Lama, as told to Heinrich Harrer, by *Norbu*. 300 pp. #WIBKTM \$16.95

Heinrich Harrer has told in *Seven Years in Tibet* how he accompanied the Dalai Lama and his family on their flight from the Chinese Communists in 1951. For many years he kept a close friendship with Thubten Norbu, the Dalai Lama's elder brother, and together they wrote this book. Besides being the story of Norbu's own life, it is a uniquely authentic document about the last decades of free Tibet's history.



TIBET TODAY: Current Conditions and Prospects, *John Avedon*. 32 pp. #WIBKTT \$3.95

John Avedon assesses the legacy of nearly forty years of Chinese rule in Tibet, and looks at the future prospects of survival for Tibet's six million people as a nation with its own unique cultural identity.



THE TIBETAN BOOK OF THE DEAD: The Great Liberation through Hearing in the Bardo, *Trans. by Francesca Fremantle and Chogyam Trungpa*. 119 pp. #SHTBD \$9.95

This classic Buddhist scripture is read aloud to the dying to help them attain liberation. Trungpa's commentary explains in straightforward language what the text teaches us about human psychology. It will interest readers who are concerned with death and dying as well as those who seek spiritual understanding in everyday life.

THE TIBETAN BOOK OF THE DEAD, by *Evans-Wentz*. #OXTBD \$7.95.

This is a classic Tibetan Buddhist scripture focusing on the nature of the mind and its projections—wrathful and peaceful—which seem to be objective. This book describes what happens after you die and the psychic experiences in the intermediate state before rebirth.

NEW TITLE



TIBETAN BUDDHIST ART, *Hiroki Fujita*. 203 pp. 8 1/2 x 11 3/4", 104 large color photos, #POTBA \$80

This massive work contains many outstanding photos of art and life and landscape. After a foreword by H.H. the Dalai Lama, there are chapters on Tibet, the Himalaya and the monasteries, followed by thangkas representing the life of the Buddha, eight great scholars, four great founders of schools, the Kings of Shambala, Panchen Lama, Ling Rinpoche, H.H. the Dalai Lama. These are each extensively described.

TIBETAN BUDDHIST MEDICINE AND PSYCHIATRY, by *Terry Clifford*. #WETBM \$15.95 cloth

Presented here is a comprehensive and clearly laid-out introduction to the Tibetan art of healing. In straightforward language, the author discusses the many components of Tibetan Buddhist medicine—its religious, philosophical and psychological

foundations, its history and deities, its tantric and ritual aspects, meditations for healing and views on dying, and its humoral theory and unusual methods of diagnosis and cure.

TIBETAN COLLECTION: GEOGRAPHY, HISTORY, RELIGION, ARCHITECTURE AND SOCIETY, by *Valrae Reynolds & Amy Heller*. #NM-1 \$12.50.

The Newark Museum's Tibetan collection is one of the finest in the world. This book covers many topics and is illustrated with 52 photographs of traditional life (pre-1959) drawn from the extensive archives of the Museum. Also, there is a special section on the symbols used in Tibetan art and their meanings.

TIBETAN COLLECTION: SCULPTURE AND PAINTING, by *Valrae Reynolds, Amy Heller, Janet Gyatso*. 208 pp. #NM-3 \$20

The Newark Museum's Tibetan collection has one of the largest holdings of Tibetan artifacts in the world. In this volume of the *Tibetan Collection*, we see some of the finest painting and sculpture from Tibet. Included are pictures and discussions of: sculpture, including metal, wood, ivory, lacquer, stone and clay; thangkas, including painted, applied and embroidered examples; wall paintings; and iconography, including body positions, gestures, and symbols associated with deities. Janet Gyatso has written an excellent chapter on "Image as Presence: The Place of Art in Tibetan Religious Thinking".

TIBETAN DHAMMAPADA, by *Gareth Sparham*. #WIBKTDH \$14.95

NEW TITLE



TIBETAN-ENGLISH DICTIONARY OF BUDDHIST TERMINOLOGY, *Tsepak Rigzin*. 479 pp. #LTED \$25 cloth

This is the first such dictionary in English and is based on "The Great Volume of Precise Understanding" (Mahavyutpatti)—the first Sanskrit-Tibetan dictionary commissioned by King Tri Ralpachen in the 9th century, supplemented from the works of various Tibetan lamas. The work contains 4,000 main entries and over 6,000 sub-entries, providing Sanskrit equivalents where possible.

A TIBETAN—ENGLISH DICTIONARY, *Sarat Chandra Das*. #MBTD \$19.95

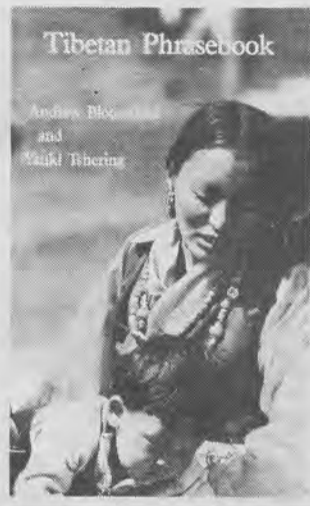
Compiled from a large number of Tibetan and Sanskrit works, this dictionary contains Tibetan words with their accepted Sanskrit equivalents, followed by the English meaning. All the technical terms are illustrated with extracts from Sanskrit and Tibetan works.



COMPLETE TITLE LIST

TIBETAN MEDICINE: A Wholistic Approach To Better Health, by Dr. Lobsang Rappagay, Ph.D. 87 pp. #TMTM \$7.00

This book discusses Tibetan medicine—the humanistic approach to health. Contents: the relation of mental disorders to physical illness, systems of psychology, wind in death meditation, wind diseases, madness, treatment of cancer, relaxation yoga.



TIBETAN PHRASEBOOK, Andrew Bloomfield and Yanki Tshering. Includes two-90 min. cassettes, 4-1/4" x 7" #SLBKTPH \$19.95

Tibetan Phrasebook by Andrew Bloomfield & Yanki Tshering is the first extensive Tibetan phrasebook. It is suitable for both travelers and beginners in Tibetan language. The book is 145 pages—longer than most phrasebooks, and the two 90-minute tapes make it possible to hear how the language should sound. Yanki's clear, female voice is easy to understand and accelerates the learning process. People tell us that *Tibetan Phrasebook* is superbly written and a pleasure to use.

Whether you are looking for a room, visiting a monastery, or speaking with a lama, the *Tibetan Phrasebook* and accompanying tapes make immediate communication with Tibetans easy and fun. Travelers to Tibet, Nepal, and India as well as persons desiring to speak with Tibetans in the West will find this book invaluable.

Tibetan Phrasebook begins by introducing you to both a phonetic system and a simple yet complete grammar. In addition to containing phrases and dialogues, each chapter is preceded by useful information, vocabulary, and some pointers about Tibetan customs and etiquette. The appendices include these helpful sections: Numbers, Dates, Days and Time, Dates of Festivals, Religious and Monastic Vocabulary and a General Vocabulary.

Though the clear and simple form of romanization ensures that you will be understood, two 90-minute cassette tapes complement the book so that you can actually hear and practice how the words and phrases are spoken by a native. Unlike many courses which use sometimes difficult-to-understand male voices, Yanki's clear pronunciation has been enthusiastically praised by students of Tibetan.



TIBETAN PILGRIMAGE, by Peter Gold. 200 pp. approx. #SLBKTPH \$14.95

Travel not only stirs the blood, It also gives birth to the spirit.

Peter Gold takes us on a wondrous pilgrimage to the Tibetan communities of India and Nepal and offers us an intimate view of their ways of life, art, spiritual practices and sacred places. Through his engaging and creative style and superb color photos, Peter brings us face-to-face with the heart of Tibetan life—its rugged practicality and spiritual mysteries.

We share the author's experiences in Dharamsala, India, headquarters of His Holiness the Dalai Lama and the Tibetan government-in-exile. Peter discovers the world's most unusual museum at the Tibetan Library and the curative power of Tibetan medicine. The president of the Tibetan Women's Organization speaks frankly on the position of women in Tibetan society. An oracle goes into trance as the voice of a goddess speaks through her body. Peter relates his dramatic encounter with the preserved body of Ling Rinpoche.

To cap the Tibetan Pilgrimage, Peter Gold joins two hundred thousand other pilgrims at Bodhi Gaya, India—place of Sakyamuni Buddha's enlightenment—for the Kalachakra Tantric Initiation under the direction of the Dalai Lama. Amid a festival of deities, sights, sounds and offerings, Peter leads us into the heart of the Kalachakra mandala and into the calm center of Buddhism.

"You have captured the spirit of Tibetan Buddhism by your capacity of sharing the life and the convictions of the people who preserved their culture even in exile, and thus saved it for the rest of humanity.

Your descriptions and your experiences... are deeply moving and will teach even the uninitiated the beauty and spiritual achievements of Tibetan Buddhism. You have seen this through the eyes of a poet and the heart of a lover."—Lama Anagarika Govinda

TIBETAN REFLECTIONS, by Peter Gold. 112 pp. 22 color photos #WIBKTR \$11.95

Peter's interesting experiences in refugee communities.



TIBETAN THANGKA PAINTING: Methods & Materials, by David P. & Janice A. Jackson with appendix by Robert Beer. 216 pp. 8-1/4" x 11-3/4" #SLBKTPH \$24.95

This is a new up-dated edition with valuable guidelines for thangka painting using modern techniques and commercially available materials by the highly respected thangka painter, Robert Beer. He has also added many line drawings of the primary deities to show the geometrical proportions.

Tibetan Thangka Painting is the first detailed description of the techniques and principles of the sacred art of Tibetan scroll painting. Not only does this book document an ancient and in some ways endangered tradition, but it can also serve as a useful guide for artists. This book presents, step-by-step, the techniques by which a thangka is made, from the preparation of the canvas to the final application of the sacred syllables behind each completed figure.

Included is a description of the pigments, how they are mixed and how applied. The theories underlying the painting method are elaborated, and different chapters introduce the reader to the basic principles of composition, color and figural proportions.

A wealth of line drawings and photographs illustrates the steps and the many line drawings of symbols and motifs will greatly aid the artist.

Robert Beer discusses in great detail how to use modern techniques and materials. This is an outstanding section and makes this book really useful for Western artists.

TIBETAN TRADITION OF MENTAL DEVELOPMENT, by Geshe Dhargyey. #LTTT \$9.95

A comprehensive presentation of the graded path to enlightenment based on a series of teachings given in the philosophy class of the Library of Tibetan Works and Archives. A thorough and accessible introduction to Tibetan Buddhism. Geshe Dhargyey speaks from his own experience about how to implement the teachings and integrate them with the mind.

TO LHASA AND BEYOND, by Giuseppe Tucci, Foreword by His Holiness the Dalai Lama 193 pp. 24 photos #SLBKTLB \$14.95

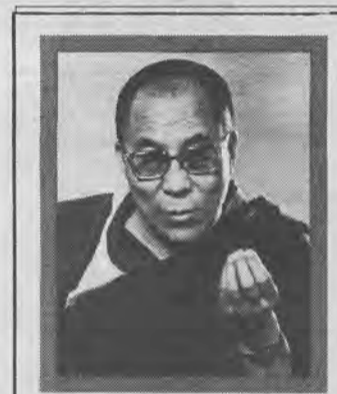
Prof. Giuseppe Tucci was both a renowned orientalist and adventurer. He has received many awards and honors for his scholarship, and his publications on history, art, archaeology and ethnology have been translated into many languages.

To Lhasa and Beyond is a fascinating account of Tibet as it was prior to the upheavals following the Chinese take-over in 1959. Prof. Tucci takes the reader along the roads he followed in 1949 and reveals the people, religion, art, customs and landscape of a country that very few Westerners ever had the opportunity to see—Tibet was a free country and its high civilization was intact.

Intimate in style, this travelogue vividly captures for the reader Prof. Tucci's experiences in Tibet. Not only is this book entertaining, it is also enriched by his vast knowledge of Tibetan art and culture. Replete with photos and illustrations, this book is both a literary and a visual splendor.

"Tucci's description of the timeless civilization of the Tibetan people is as perceptive and relevant today as it was when he wrote the book thirty years ago. It is hoped that this book will contribute towards a better understanding of the Tibetan people and their values."—His Holiness, the Dalai Lama

NEW TITLE from SNOW LION



TRANSCENDENT WISDOM

A Commentary on the Ninth Chapter of Shantideva's Guide to the Bodhisattva Way of Life

H.H. the Dalai Lama

Trans. Ed. & Annotated by B. Alan Wallace

TRANSCENDENT WISDOM: A Commentary on the Ninth Chapter of Shantideva's Guide to the Bodhisattva Way of Life, by H.H. the Dalai Lama; Trans., ed. & annotated by B. Alan Wallace. #SLBKTW \$9.95

The *Guide to the Bodhisattva Way of Life* is one of the most highly recommended texts for Mahayana practice. The ninth chapter of that book, the chapter on Transcendent Wisdom, is known among Buddhist scholars as a challenging and profound exposition of the Madhyamika View of Buddhist philosophy. It is difficult to understand without a commentary.

In 1979, His Holiness the Dalai Lama delivered an oral teaching on this text before an assembly of over a thousand Tibetans and Westerners. B. Alan Wallace has translated, edited and added explanatory notes to this extraordinarily clear and valuable commentary which clarifies the different points and shows how the Centrist View differs from other Buddhist and non-Buddhist views.

STILL NEW

གི་ཐུབ་མཛད་མ་ཡིན་པ་
ལྷན་སྐྱོད་ཀྱི་དེ་མ
པ་རྒྱལ་མ་གྱི་སྤྱི་ལོ་
ན་དང་མཛད་པ་དོན་

TRANSLATING BUDDHISM FROM TIBETAN: An Introduction to the Tibetan Literary Language and the Translation of Buddhist Texts from Tibetan, by Joe Wilson, Jr., textbook & cassettes, #SLBKTB \$45 cloth, Winter 89

Based on the system developed by Jeffrey Hopkins at the University of Virginia, this book presents in lesson form, with drills and reading exercises, a practical introduction to the grammar, syntax and conceptual vocabulary of the Tibetan language used in Buddhist works on philosophy and meditation. The book, which is accompanied by cassettes in Tibetan for use with the drills and exercises, serves as an introduction both to the reading and translating of Tibetan and to the central ideas of Buddhist philosophy and meditation. We apologize for the time it has taken to complete this book. We think it will certainly be worth the wait.

TREASURY OF DHARMA: A Tibetan Buddhist Meditation Course, by Geshe Rabten. 224 pp. #THBKTD \$14.95

Geshe Rabten describes the mental roots of happiness and suffering, the wholesome and unwholesome tendencies of the mind, and introduces different meditative techniques for effectively counteracting our misconceptions and negative emotions. He emphasizes the responsibility we have to the world and the necessity of adopting the altruistic values of the bodhisattva. The book concludes with a detailed analysis of emptiness, the ultimate nature of reality, an understanding of which lies at the very heart of Buddhist practice.

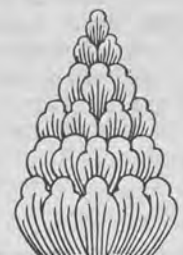
TREKKING IN THE HIMALAYAS, by Tomoya Iozawa. 208 pp., many color and b&w photos and other illustrations, #HITIH \$24.95

Covering the entire range of 3500 kilometers, this is the most complete guidebook on trekking in the Himalayas. It contains a wealth of information on trekking in the Himalayan range; descriptions of people, places, customs and manners are presented in the text, as well as through photographs, sketches, maps and charts. It is an exceptionally well-produced, authoritative guide, and a very useful travelling aid.



To Lhasa and Beyond

Giuseppe Tucci
Foreword by His Holiness the Dalai Lama



COMPLETE TITLE LIST



TREKKING IN NEPAL, by Toru Nakano. many color and b&w photos and other illustrations. #HITIN \$24.95

One of the very best guidebooks to Nepal—and also a lavish photo book of the Himalayas. A must for anyone planning to travel in the mountain regions of Nepal.

TREKKING IN THE NEPAL HIMALAYA, by Armington. #LPTNH \$7.95

This backpacking guide offers day-by-day route descriptions through the trekking regions of Nepal. Detailed maps illustrate the routes described. Preface by Lord Hunt, leader of the first expedition to scale Mt. Everest.



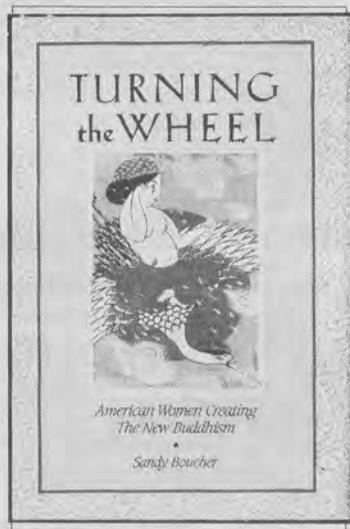
TSONG KHAPA'S SPEECH OF GOLD IN THE ESSENCE OF TRUE ELOQUENCE, by Robert A. F. Thurman. 442 pp. #PRSO \$55.50 cloth

This is the first full study, translation, and critical annotation of the *Essence of True Eloquence*, by Tsong Khapa. The work is a study of Vijnanavada and Madhyamika, and an explanation of the Prasangika interpretation of Madhyamika. The translation and introduction enhance our view of Buddhism as a contemplative and mystical religion and reveal a rigorous, critical philosophy. Robert Thurman emphasizes the relevance of Prasangika to our own time. This text shows that critical reason and contemplative realization are mutually indispensable for the attainment of enlightenment.

NEW TITLE

TURNING THE WHEEL, Sandy Boucher. 401 pp. #HRTW \$22.95 cloth

A great gathering of voices, **TURNING THE WHEEL** presents the combined insights and experiences of more than 85 women representing the entire spectrum of Buddhist practice. It deals frankly with controversial issues and provides a fascinating, firsthand perspective on the many ways that women teach and practice Buddhism. The book also presents profiles of the most im-



portant women religious teachers in the American Buddhist movement.

NEW TITLE



THE UNION OF BLISS AND EMPTINESS, H.H. the Dalai Lama. 160 pp. approx. #SLBKUBE \$10.95 November

The origins of the instructions on this Lama Choepa (guru yoga) practice are traced back to the explanatory tantra called Vajramala, in which the visualization of the body mandala deities on the guru's body is explained according to Guhyasamaja. Since the integral practice of Yamantaka, Guhyasamaja and Heruka has great merit and advantages, Lama Choepa explains how to do it on the basis of this guru yoga practice. The actual practice is explained on the basis of Guhyasamaja, the preliminaries such as the self-generation are explained on the basis of Yamantaka, and performing offerings and so forth is explained according to Heruka. This guru yoga is widespread within the Gelug system and most everyone knows it by heart.

NEW TITLE



UNIVERSAL COMPASSION: A Commentary to Bodhisattva Chekhawa's Training the Mind in Seven Points, By Geshe Kelsang Gyatso. 160 pp. #THBKUC \$12.95 Dec.

Universal Compassion is an excellent introduction to the mind-training and transformation teachings of present day Mahayana Buddhism. Beginning with the preliminary practices for successfully engaging in the paths leading to full enlightenment, Geshe Kelsang then sets out the actual methods for developing the mind of universal compassion and explains in detail how all life situations—even the most difficult—can be used to transform our habitual self-centered behavior into authentic loving kindness and concern for others.

WARRIORS OF TIBET: The Story of Aten and the Khampas' Fight for the Freedom of their Country, by Jamyang Norbu. 160 pp. #WIBKWT \$12.95

This is a poignant story of a Tibetan Khampa warrior, Aten, and his people of Nyarong. Aten recalls his life as a child, the simple style and the fighting spirit of the Khampas. Their peaceful lifestyle was shattered by the invasion and final domination of the Chinese Communists in the 1950s. He tells of the bloody battles and the terrible suffering of his people, and finally of the murder of his family and his escape across the Himalayas to Dharamsala.

THE WAY OF THE WHITE CLOUDS: A BUDDHIST PILGRIM IN TIBET, by Lama Anagarika Govinda. 305 pp. #SHWWC \$10.95

An account by Lama Govinda of his mystical pilgrimage through Tibet—a rich mixture of prose, drawings, and photography. A classic.

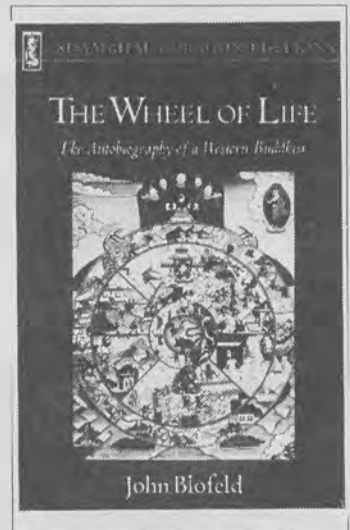
WE TIBETANS, by Rinchen Lhamo. 228 pp. #POWT \$8.95

Sixty years after its first publication, Rinchen Lhamo's *We Tibetans* remains one of the most engaging and comprehensive accounts of Tibet and her people ever to appear. Born and raised in Kham, Tibet's easternmost province, the author was the first Tibetan woman in history to marry a European, leave her homeland and settle in the West. In spite of her new life in an alien world, she kept the traditional Tibetan composure, humor and keenness of observation, out of which she has forged her book.

WHEEL OF SHARP WEAPONS, by Geshe Dhargyey. #LTWSW \$4.95

An inspiring Yamantaka text for the Bodhisattva warrior.

NEW TITLE



THE WHEEL OF LIFE: The Autobiography of a Western Buddhist, John Blofeld. 305 pp. #SHWOL \$12.95 October

This spiritual autobiography of a noted scholar of Buddhism and Taoism ranges from humorous anecdotes to profound philosophi-

cal observations, from informative descriptions to magical tales of wisdom. John Blofeld (1913–1987) describes his early life in England, his years in prerevolutionary China, and his travels through Tibet, India, Burma, and Mongolia. With honesty and humility he portrays both the joys and the disappointments of the spiritual quest.

WHEEL OF TIME, by Geshe Sopa, Jackson & Newman. #DPWT \$10.95

Contains five sections: Buddhist background, history of the Kalachakra tantra, Kalachakra initiation, generation and completion stage practices of this tantra. A must for persons interested in Kalachakra.

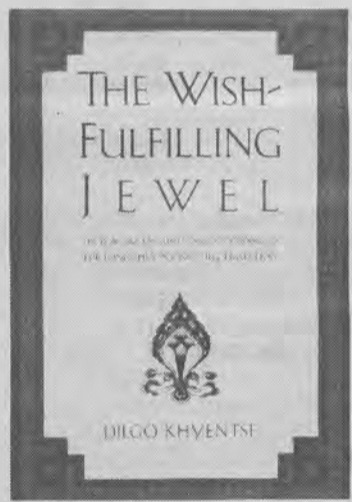
WIND BETWEEN THE WORLDS, by Robert Ford. 338 pp. #SGWBW \$12.95

Robert Ford, a former British Army radio operator, was employed by the Tibetan government to head their wireless station in Chamdo, Eastern Tibet. When the Chinese forces invaded Eastern Tibet in 1950, Ford was captured. He spent five years in a communist re-education center. Upon his release in 1955, Ford returned to England where he wrote his unique and intriguing story.

WISDOM ENERGY, by Lamas Yeshe and Zopa. 152 pp. #WIBKWE1 \$7.95

WISDOM ENERGY 2, by Lamas Yeshe and Zopa. 92 pp. #WIBKWE2 \$4.95

NEW TITLE



THE WISH-FULFILLING JEWEL: The Practice of Guru Yoga According to the Longchen Nyingthing Tradition, by Dilgo Khyentse Rinpoche. 108 pp., #SHWJ \$10.95

Based on the teachings of Jigme Lingpa, a great eighteenth-century saint and visionary, the instructions in this book focus on the devotional practice known as Guru Yoga. The author, H.H. Dilgo Khyentse Rinpoche, is a highly revered meditation master and scholar.

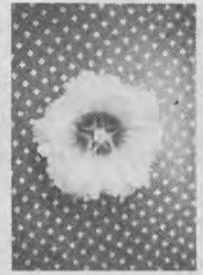
WOMEN & BUDDHISM, Spring Wind-Buddhist Cultural Forum. 400 pp. #SWWB \$17

An interesting collection of articles primarily concerning women's issues in the context of Buddhism. The writers relate their personal experiences and informed views on many topics ranging from feminist ideas about compassion, Buddhist views on abortion, women and monastic life, a history of women in Buddhism, etc.

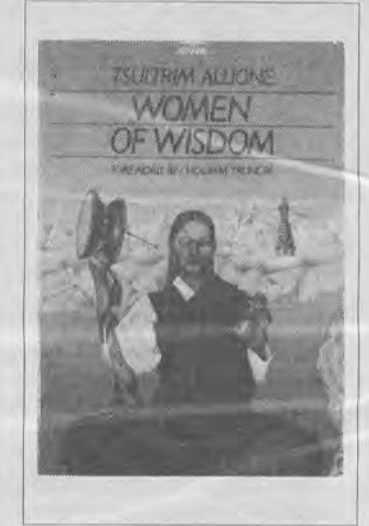


WOMEN IN BUDDHISM: Images of the Feminine in the Mahayana Tradition, by Diana Paul. #UCWB \$11.95

WOMEN & BUDDHISM



The various roles and sexual stereotypes played by women within the Buddhist tradition are brilliantly discussed: the temptress, mother, nun, friend, bodhisattvas with and without sexual transformation, Kuan Yin and the female Buddha. Paul examines the images of women that arise in Mahayana Buddhist texts, and supplements this by an analysis and commentary on the positions taken by different groups of Buddhists toward the positive and negative attributes of women.



WOMEN OF WISDOM, Tsultrim Allione. 224 pp. #ARWW \$11.95

Women of Wisdom is an exploration and celebration of the spiritual potential of all women, as exemplified by the lives of great Tibetan women. The Tibetan women in this collection of biographies will serve as life-models and inspiration to others on the spiritual path.

WRITINGS OF KALU RINPOCHE, by Kenneth McLeod. 71 pp. #KKKR \$5.95

Rinpoche discusses the four thoughts which motivate religious practice; the qualities of the Three Jewels and the Practice of the Six Perfections are explained. Includes a short story entitled *The Prince and the Stallion* which illustrates the magic show nature of reality.

YOU ARE THE EYES OF THE WORLD, by Longchenpa. 128 pp. #LOY \$16.00

Longchenpa's guide to the *Kunbyed Rgyal-po* presents a method for connecting with intrinsic awareness all the time. This book shows not how to turn life off, or how to create beautiful experiences; it shows how to live within the source of all life, the unified field where all experience takes place. Translated by Kennard Lipman and Merrill Peterson; introduction by Namkhai Norbu.

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