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# SNOW LION

## NEWSLETTER & CATALOG

### summer supplement

INTERNATIONAL  
YEAR OF TIBET  
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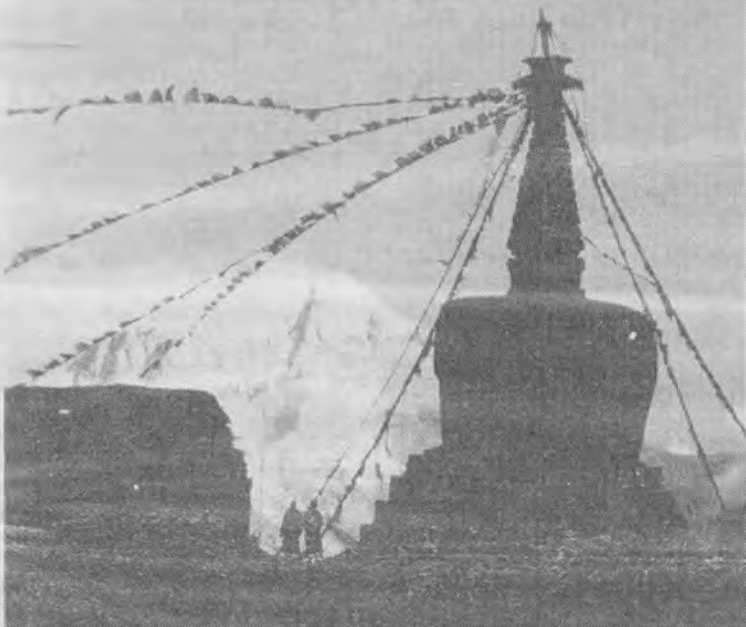
VOLUME 5, NUMBER 2

## A POLICY OF KINDNESS

THE DALAI LAMA

### MY TIBET

GALEN ROWELL



### MY TIBET

By H.H. the Dalai Lama & Galen Rowell

In the opinion of the Snow Lion editors, this is one of the most important books to appear on Tibet. The combination of Galen's 108 stunning photographs with the words of His Holiness both describing the scenes and discussing various aspects of Tibetan life make this a truly fabulous book. Here are some selections from the introduction by Galen Rowell. For book information, see catalog section.

The (Dalai Lama's) Five Point Peace Plan—and the extreme Chinese reaction to it—inadvertently set me on the course of doing this

book. A few months before His Holiness's proposal, I traveled extensively through Tibet, often giving out photos of the Dalai Lama as gifts to devout Tibetan Buddhists. That same year a friend doing a Tibetan survey with a Chinese forestry official was told by him to bring along photos of the Dalai Lama as gifts to ease relations with the local people. I happened to travel with the same official the following year, 1988, when I returned with Barbara (Rowell) on assignment for the National Geographic magazine.

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Sidney Piburn and other staff of Snow Lion Publications have compiled and edited a wonderful book about the Dalai Lama that is quickly becoming very popular. Published to honor the winner of the Nobel Peace Prize, it contains a careful selection of addresses, interviews and biographical sketches that present the man and his views on the issues that lead to the award. The Book-of-the-Month Club is offering it this summer and several excellent reviews have appeared. The book is 150 pages in length and sells for only \$4.95 (see catalog section for details on this and also on Nobel Peace Prize and the Dalai Lama). We are sure you will enjoy it and want to give it to others as a gift. Here are some selections:

#### Chapter 2—Tibet's Living Buddha, by Pico Iyer

Dogs bark in the Himalayan night. Lights flicker across the hillside. On a pitch-black path framed by pines and covered by a bowl of stars, a few ragged pilgrims shuffle along, muttering ritual chants. Just before dawn, as the snowcaps behind take on a deep pink glow, the crowd that has formed outside the three storey Namgyal Temple in northern India falls silent. A strong, slightly stooping figure strides in, bright eyes alertly scanning the crowd, smooth face breaking into a broad and irrepressible smile. Followed by a group of other shaven-headed monks, all of them in claret robes and crested yellow hats, the newcomer clambers up to the temple roof. There, as the sun begins to rise, his clerics seated before him and the solemn, drawn-out summons of long horns echoing across the valley below, the Dalai Lama leads a private ceremony to welcome the Year of the Earth Dragon.

On the second day of Losar, the Tibetan New Year, the man who

is a living Buddha to roughly fourteen million people gives a public audience. By eight A.M. the line of petitioners stretches for half a mile along the winding mountain road outside his airy bungalow—leathery mountain men in gaucho hats, long-haired Westerners, little girls in their prettiest silks, all the six thousand residents of the village and thousands more. Later, thirty dusty visitors just out of Tibet crowd inside and, as they set eyes on their exiled leader for the first time in almost three decades, fill the small room with racking sobs and sniffles. Through it all, Tenzin Gyatso, the absolute spiritual and temporal ruler of Tibet, incarnation of the Tibetan god of compassion and fourteenth Dalai Lama in a line that stretches back 597 years, remains serene.

In Tibet, he explains later, Losar used to be conducted on the roof of the thirteen storey Potala Palace, with cookies laid out for the masses. "Every year I used to be really worried when the people rushed to grab the cookies. First, that the old building would collapse, and second, that someone would fall over the edge. Now,"—the rich baritone breaks into a hearty chuckle—"now things are

much calmer."

It was twenty-nine years ago last week that the Tibetan uprising against China's occupying forces propelled the Dalai Lama into Indian exile. Yet the spirit of his ancient, fairy-tale theocracy is still very much alive in Dharamsala, a former British hill station 250 miles north of New Delhi. Here, attended by a State Oracle, a rain-making lama, various medicine men, astrologers and a four-man Cabinet, the Dalai Lama, at fifty-two, incarnates all he has done since first ascending the Lion Throne in Lhasa at age four.

Yet even as the "Protector of the Land of Snows" sustains all the secret exoticism of that otherworldly kingdom reimagined in the West as Shangri-La, he remains very much a leader in the real world. Since the age of fifteen, he has been forced to deal with his people's needs against the competing interests of Beijing, Washington and New Delhi. That always inflammatory situation reached a kind of climax last fall, when Tibetans rioted in Lhasa, their Chinese rulers killed as many as thirty-two people, the Dalai Lama held his first major press confer-

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## TIBETAN U.S. RESETTLEMENT PROJECT UPDATE

Readers will recall from a previous article that in March of 1989 the Tibetan U.S. Resettlement Project at the Walker Center initiated a legislative proposal for 1,000 immigrant visas for Tibetan refugees in India and Nepal. A bill was accordingly filed in Congress by Representative Barney Frank in November 1989, designated as "The Tibetan Immigration Act: HR 3705." The legislation was unanimously approved in April 1990 as part of a larger immigration bill working its way through the House Immigration Subcommittee. Now found in Section 202 of "HR 4300," the Tibetan amendment must go through the full House Judiciary Committee and then be ratified by a vote of

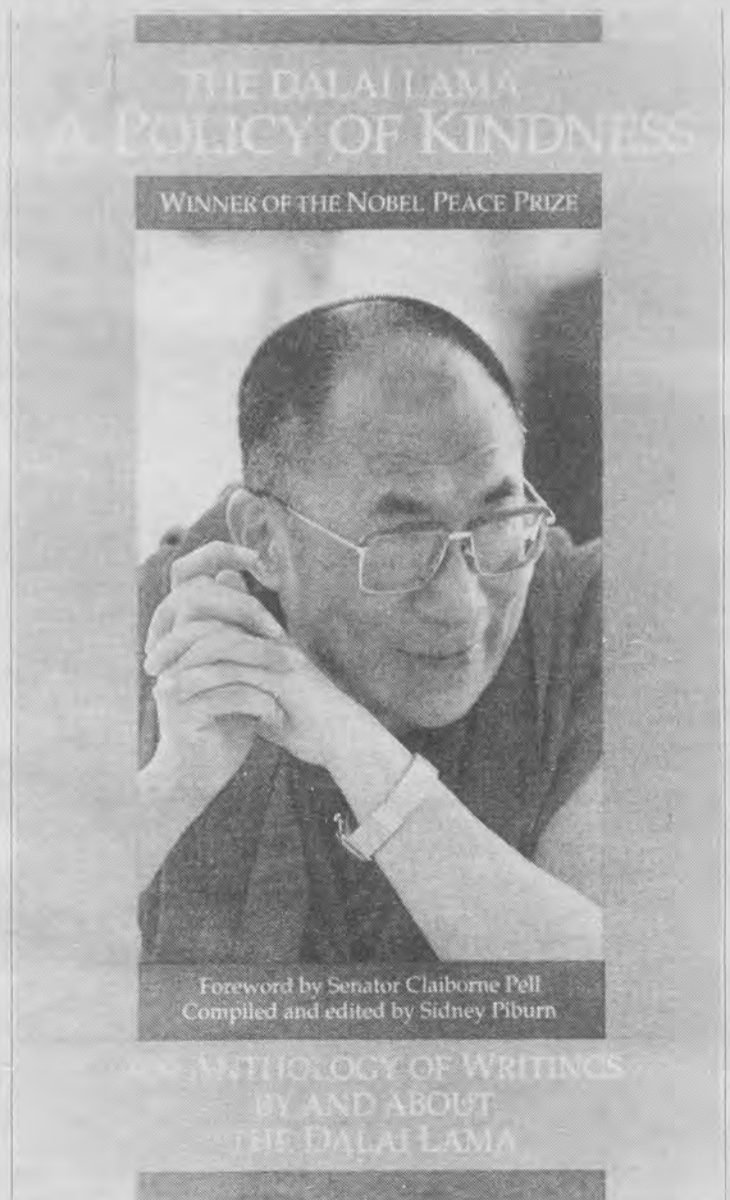
the House. Finally it must be approved by a House-Senate Conference, and voted upon again in its final form by both bodies of Congress.

The Tibetan U.S. Resettlement Project is asking its supporters to write members of the House Judiciary Committee, to request them to support continued inclusion of the Tibetan amendment in section 202 of HR 4300 (see Judiciary list). Letters advocating inclusion of the Tibetan amendment should also be sent to one's own Senator and District Representative in anticipation of the House and Senate vote.

To bring credibility to the legislation, the Tibetan U.S. Resettlement Project has launched a

cluster site sponsorship plan. The Project seeks local sponsors for individual Tibetans to be settled in cluster groups of 50 or more within an average radius of 25 miles. Sponsors are asked to return preliminary sponsorship application forms, knowing that such applications are conditional on the passage of the pending legislation. Thus far almost 100 sponsorship applications have come into the Resettlement Project office. Extensive cluster site preparations are already in progress in Boston, San Francisco, St. Paul, and Ithaca, NY. Other sites being considered are Providence, RI; Washington, NJ; Missoula, MT; Madison, WI; Seattle, WA; Kansas City, KS; San

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## A Policy of Kindness

*Continued from page 1*

ence in Dharamsala, and the U.S. Senate unanimously condemned the Chinese actions. Riots have erupted in recent weeks, but even before that, the modest man in monk's raiment had found himself not only the spiritual symbol linking 100,000 Tibetans in exile to the six million still living under Chinese rule, but also, more than ever, a political rallying point. "The Fourteenth Dalai Lama may be the most popular Dalai Lama of all," he says smiling merrily. "If the Chinese had treated the Tibetans like real brothers, then the Dalai Lama might not be so popular. So,"—he twinkles impishly—"all the credit goes to the Chinese!"

On paper, then, the Dalai Lama is a living incarnation of a Buddha, the hierarch of a government-in-exile and a doctor of metaphysics. Yet the single most extraordinary thing about him may simply be his sturdy, unassuming humanity. The Living God is, in his way, as down to earth as the hardy brown oxfords he wears under his monastic robes, and in his eyes is still the mischief of the little boy who used to give his lamas fits with his invincible skills at hide-and-seek. He delights in tending his flower gardens, looking after wild birds, repairing watches and transistors and, mostly, just meditating. And even toward those who have killed up to 1.2 million of his people and destroyed 6,254 of his monasteries, he remains remarkably forbearing. "As people who practice the Mahayana Buddhist teaching, we pray every day to develop some kind of unlimited altruism," he says. "So there is no point in developing hatred for the Chinese. Rather, we should develop respect for them and love and compassion."

The Fourteenth God-King of Tibet was born in a cowshed in the tiny farming village of Takster in 1935. When he was two, a search party of monks, led to his small home by a corpse that seemed to move, a lakeside vision and the appearance of auspicious cloud formations, identified him as the new incarnation of Tibet's patron god. Two years later, after passing an elaborate battery of tests, the little boy was taken amid a caravan of hundreds into the capital of Lhasa, "Home of the Gods." There he had to live alone with his immediate elder brother in the cavernous thousand-chamber Potala Palace and undertake an eighteen-year course in Metaphysics. By the age of seven, he was receiving envoys from President Franklin Roosevelt and leading prayers before twenty thousand watchful monks; yet he remained a thoroughly normal little boy who loved to whiz around the holy compound in a pedal car and instigate fights with his siblings. "I recall one summer day—I must have been about seven—when my mother took me to the Norbulingka Summer Palace to see His Holiness," recalls the Dalai Lama's youngest brother Tenzin Choegyel. "When we got there, His Holiness was watering his plants. The next thing I knew, he was turning the hose on me!"

It was at this time too that the precocious boy first displayed his prodigious gift for things scientific, teaching himself the principles of the combustion engine and fixing the palace's generator whenever it went on the blink. To satisfy his insatiable curiosity about a world he was permitted to glimpse only through the silk-fringed curtains of his golden palanquin, the

young ruler set up a projector by which he eagerly devoured Tarzan movies, *Henry V* and, best of all, home movies of his own capital. Often, he recalls, he would take a telescope onto the palace roof and wistfully gaze at the boys and girls of Lhasa carelessly going about their lives.

In 1950 the isolation of the "Wish-Fulfilling Gem" and his mountain kingdom was shattered as the Chinese attacked from eight different directions. Suddenly the teenage ruler was obliged to take a crash course in statesmanship, traveling to Beijing to negotiate

see everything exactly as it is. I think all politicians need this kind of patience. Compared with the previous Soviet leaders, for example, Gorbachev, I think, is much more calm. Therefore, more effective."

Pacifism, however, does not mean passivity. "Ultimately," he continues, "the Chinese have to realize that Tibet is a separate country. If Tibet was always truly a part of China, then, whether Tibetans liked it or not, they would have to live with it. But that's not the case. So we have every right to demand our rights."

"This is a very important collection of vignettes by and about the 1989 Nobel Peace Prize recipient. The breadth of his knowledge and vision, his commitment to peace and nonviolence, and his compassion come through very clearly. The writings are well chosen to reflect his beliefs but also to be accessible to those who know nothing of Buddhism or of Tibet. His Holiness is able to speak from heart to heart, calling forth depth in those whom he addresses. Most highly recommended."—*Library Journal*.

"How I wish this book had been available before I conducted my own interviews with His Holiness for our joint book, *My Tibet!* [See elsewhere, this issue.] It took me months of research to arrive at the same kind of understanding that this slim volume delivers and that my personal interviews with His Holiness have absolutely confirmed."—Galen Rowell, internationally known photographer.

with Zhou Enlai and Mao Zedong. Finally, in March 1959, when a bloody confrontation seemed imminent as thirty thousand steadfast Tibetans rose up against Chinese rule, the Dalai Lama slipped out of his summer palace dressed as a humble soldier and set off across the highest mountains on earth. Two weeks later, suffering from dysentery and on the back of a dzo, a hybrid yak, the "Holder of the White Lotus" rode into exile in India.

Since then, his has been a singularly delicate balancing act, the guest of a nation that would prefer him to remain silent and the enemy of a nation that much of the world is trying to court. Undeterred, the Dalai Lama has organized fifty-three Tibetan settlements in India and Nepal and set up institutes to preserve his country's arts, its scriptures and its medical traditions. In recent years he has begun to race around the world like a Buddhist John Paul II—lecturing at Harvard, meeting the Pope and attending to his flock, be they unlettered peasants or the American actor Richard Gere (a student of Buddhism since 1982). Always inclined to see the good in everything, he feels that exile has in some respects been a blessing. "When we were in Tibet, there were certain ceremonial activities that took up a lot of time, but the substance was—not much. All those exist no longer. That's good, I think. Also, because we are refugees, we have become much more realistic. There's no point now in pretending."

Many young Tibetans would like their leader to be more militant. Angrily noting that there are more than three thousand political prisoners in central Tibet alone and that Beijing has at least three hundred thousand troops on the "Rooftop of the World," they advocate violence. But the Dalai Lama refuses to be intemperate. "Once your mind is dominated by anger," he notes thoughtfully, "it becomes almost mad. You cannot take right decisions, and you cannot see reality. But if your mind is calm and stable, you will

The Dalai Lama spends much of his time reflecting on how Tibetan Buddhism can teach, and learn from, other disciplines. He believes, for example, that Buddhism can show Marxism how to develop a genuine socialist ideal "not through force, but through reason, through a very gentle training of the mind, through the development of altruism." He sees many points of contact between his faith and psychology, cosmology, neurobiology, the social sciences and physics. There are many things we Buddhists should learn from the latest scientific findings. And scientists can learn from Buddhist explanations. We must conduct research, and then accept the results. If they don't stand up to experimentation," he says, beaming subversively, "Buddha's own words must be rejected."

Such quiet radicalism has at times unsettled followers so devout that they would readily give up their lives for their leader. In the draft constitution he drew up in 1963, the God-King included, against his people's wishes, a clause that would allow for his impeachment. Now he is considering new methods for choosing the next Dalai Lama—adopting an electoral system similar to the Vatican's, perhaps, or selecting on the basis of seniority, or even dispensing with the entire institution. "I think the time has come—not necessarily to take a decision very soon, but to start a more formal discussion, so that people can prepare their minds for it."

In the meantime, the exiled leader will continue to pursue a simple, selfless life that is close to the Buddhist ideal of the Middle Way—neither hostile to the world nor hostage to it. Buddhism's supreme living deity still refuses to fly first class and thinks of himself always, as he told the press last fall, as a "simple Buddhist monk." Though he is one of the most erudite scholars of one of the most cerebral of all the world's philosophies, he has a gift for reducing his doctrine to a core of lucid practicality, crystallized in

the title of his 1984 book, *Kindness, Clarity and Insight* (Snow Lion Publications). "My true religion," he has said, "is kindness."

It is, in fact, the peculiar misfortune of the Chinese to be up against one of those rare souls it is all but impossible to dislike. Beijing has felt it necessary to call him a "political corpse, bandit and traitor," a "red-handed butcher who subsisted on people's flesh." Yet everyone who meets the Dalai Lama is thoroughly disarmed by his good-natured warmth and by a charisma all the stronger for being so gentle. To an outsider, the life of a living Buddha can seem a profoundly lonely one. In recent years, moreover, nearly all the people closest to the Tibetan ruler—his senior tutor, his junior tutor, his mother and the elder brother who in youth was his only playmate—have died. Yet this, like everything else, the Dalai Lama takes, in the deepest sense, philosophically. "Old friends pass away, new friends appear," he says with cheerful matter-of-factness. "It's just like the days. An old day passes, a new day arrives. The important thing is to make it meaningful: a meaningful friend—or a meaningful day."

### Chapter 10—Living Sanely

Love and kindness are the very basis of society. If we lose these feelings, society will face tremendous difficulties; the survival of humanity will be endangered.

\* \* \*

Question: You often speak about the need for mental peace. What do you mean by it? Does it denote a specific state of mind?

Answer: Mental peace? If you reduce anger and attachment, you reach a point when your mind always remains calm or stable. It is as simple as that. Strong anger and attachment create waves in your mind. People may not realize when they yield to desire or develop attachment that it will cause them mental unrest. But actually, when a strong desire or attachment occurs, during that moment mental peace is lost. To reduce attachment, especially anger or hatred, leads to mental calmness. This is what we call mental peace.

Question: Isn't it also necessary to practice meditation to obtain mental peace?

Answer: My experience is that it is obtained mainly through reasoning. Meditation does not help much.

The main cure is to realize how harmful, how negative, anger is. Once you realize very clearly, very convincingly how negative it is, that realization itself has power to reduce anger. You must see that it always brings unhappiness and trouble.

Of course anger comes. Anger is like a friend or relative which you cannot avoid and always have to associate with. When you get to know him you realize that he is difficult and that you have to be careful. Every time you meet that person—still on friendly terms—you take some precaution. As a result the influence that he has over you grows less and less. In the same way you see the anger coming, but you realize "Ah, it always brings trouble, there is not much point to it." The anger will lose its power or force. So with time it gets weaker and weaker.

\* \* \*

Question: To watch your mind, isn't that meditation too?

Answer: If you meditate like that during the meditation period you may find mental peace, or some kind of realization, but that

may simply be a diversion from the real problem. The problem is still there. The approach by way of reasoning is not a diversion. You meet anger, negativity and so forth, and because of your mental preparedness the influence of the anger is lessened.

\* \* \*

When you pass through a difficult period, you can react by losing your determination or hope and getting depressed. That of course is very sad, very negative. But the difficult situation can also open your eyes to the real situation, the truth. Look at human history. Human history is in a way the history of human mental thought. Historical events, wars, good developments, tragedies... all these are records of negative and positive human thought. All the great persons, the liberators, the great thinkers, all these great human beings of the past, have been produced through positive thought. Tragedy, tyranny, all the terrible wars, all those negative things have happened because of negative human thought. In the human mind both positive and negative thoughts are potentially present. Therefore the only worthwhile thing for a human being to do is to try to develop the positive thought, to increase its power or force and to reduce the negative thinking. If you do that, human love, forgiveness, kindness will give you more hope and determination. And hope and determination will bring you a brighter future. If you give way to anger, hatred, you get lost. No sensible human being wants to lose himself or herself.

This is not a spiritual teaching, not a moral injunction. It is a fact that can be verified by today's experience. So in order to develop human determination you need hope. And to develop hope you need compassion, love. Love and compassion are the basis of hope and determination. So every spiritual teaching of the world emphasizes the importance of love and kindness.

Now, another point is that human happiness, human satisfaction ultimately must come from within oneself. It is wrong to expect some final satisfaction to come from money or from a computer.

\* \* \*

Question: You have seen and experienced the kind of problems that people have in the West. Do you think that the main cause of those problems is neglect of the inner life?

Answer: Yes.

Question: And will the cure to a large extent come through becoming more inwardly aware?

Answer: Yes, there is no doubt about that.

Question: What is the main method to foster this inner awareness?

Answer: Introspection and reasoning is more efficient for this purpose than meditation and prayer.

\* \* \*

We can never obtain peace in the world if we neglect the inner world and don't make peace with ourselves. World peace must develop out of inner peace. Without inner peace it is impossible to achieve world peace, external peace. Weapons themselves do not act. They have not come out of the blue. Man has made them. But even given those weapons, those terrible weapons, they cannot act by themselves. As long as they are left alone in storage, they cannot do any harm. A human being must use them. Someone must push the button. Satan, the evil powers, cannot push that button. Human beings must do it. ■

## NEWS

## INTERNATIONAL COMMITTEE OF LAWYERS FOR TIBET

This committee is committed to breaking the silence on the injustices in Tibet. Their purpose is to ensure respect of fundamental human rights in Tibet, most importantly the right of self-determination. Whether or not you are a lawyer, they need your support.

They encourage you to join the Committee by becoming a member. They invite you to join them

in the many projects, which include addressing violations of human rights before the UN and other legal forums, sponsoring legal research and educating community groups on the Tibetan problem. For more information contact: International Committee Of Lawyers For Tibet, PO Box 12222, Berkeley, CA 94701, 415-553-3727. ■

## TIBETNET

### Information Network for Tibet Organizations, Support Groups and the Public

Tibetan offices, organizations and support groups throughout the world urgently need inexpensive, easy-to-use communications systems to share information and coordinate common projects and initiatives.

TibetNet has been installed in India, Europe, Canada and the USA and provides an excellent communication network for personal computers with phone line

hook-up via modems. TibetNet enables any Tibet office, organization or supporter to send/receive information for screen display or printout.

TibetNet can significantly strengthen the voice of Tibet and greatly expand its outreach to all audiences. Contact: Peter Skinner, 118 MacDougal Street, #8, NY, NY 10012, 212-473-1544. ■

## IMPORTANT INFORMATION ON TIBET!

The next two years are crucial for the Tibetan people. It is very important that the people who are concerned about saving Tibetan culture know about the key issues and do what they can to help. The way to be informed is to read a few of the following journals and newsletters which provide up to date news.

- *News Tibet* (quarterly, free) The Office of Tibet, 107 E. 31st St., NY, NY 10016, 212-213-5010.
- *Tibet Press Watch* (bi-monthly, \$25) 1511 K Street, NW, Suite 739, Washington, D.C. 20005.
- *Tibet Today* (quarterly, \$25) PO Box 66373, Washington, D.C. 20035.
- *Tibetan Review* (monthly, \$18) D-11 East of Kailash, New Del-

hi 110065 India.

- *Tibetan Bulletin* (bi-monthly, \$18) The Office of Information and International Relations, Central Tibetan Secretariat, Gangchen Kyishong, Dharamsala 176215, India.
- *Rangzen* (quarterly, \$10) published by the Tibetan Youth Congress, McLeod Ganj 176219, India.
- *Canada Tibet Newsletter* (quarterly, \$20) Canada Tibet Committee, 4675 Coolbrook Avenue, Montreal, Quebec H3X 2K7 Canada.
- *Snow Lion Newsletter* (quarterly, free) Snow Lion Publications, PO Box 6483, Ithaca, NY 14851, 607-273-8506. ■

### Resettlement Project

*Continued from page 1*

Diego, CA; Portland, OR; and Boulder, CO. Continued progress in cluster site development will demonstrate to Congress a growing base of support for the legislation currently being evaluated. For more information, please contact Edward Bednar, Tibet U.S. Resettlement Project, Walker Center, 144 Hancock St., Newton, MA 02166. Tel. 617-969-3919 ext.105; or 617-332-1411.

Committee on the Judiciary  
2138 Rayburn HOB  
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## SAVE TIBET!

For centuries in Tibet, it was an act of merit to help build a temple, whether large or small. Today, it has become an act of humanity to help build public awareness of Tibet's plight.

In this regard, a logo has been designed to make each communication about Tibet express the unified message to SAVE TIBET. Please use this logo whenever you communicate with others about Tibet. Tibet support groups please contact: Communications Director, U.S. Tibet Committee, National Headquarters, 107 East 31st Street, NY, NY 10016, 212-213-5010. Send \$2 and receive a packet of materials on how to use the logo and a camera-ready copy of SAVE TIBET! ■

## MERIDIAN TRUST HELP WANTED

Meridian Trust in the U.K. is looking for a duplication facility in the USA to store masters and to copy and mail programs to their distributors such as Snow Lion (see video section). Please contact Marie Beresford for further details: The Meridian Trust, 330 Harrow road, London, W9 2HP England. Tel: 011-44-71-289-5443, Fax: 011-44-71-286-4739. ■

## BUDDHIST PEACE FELLOWSHIP

Buddhists of many traditions join BPF to explore nonviolent personal and group responses to political, social and ecological suffering in the world.



BPF publishes a substantial quarterly magazine, and supports local groups in developing projects such as:

- letter writing for human rights
- working with refugees from foreign countries
- supporting socially conscious investment and consumption
- retreats and mindfulness days

A network of individuals and local chapters, BPF promotes communication and cooperation among groups in the work of nourishing all beings and resisting the forces of exploitation and war. We invite your inquiry. Please contact Margaret Howe at:

Buddhist  
Peace  
Fellowship  
PO Box 4650  
Berkeley, CA  
94704  
415-525-8596



## MOST FAVORED NATION STATUS AND THE P.R.C.

The International Campaign for Tibet supports the revocation of MFN status to the People's Republic of China based on their emigration policies, human rights record and use of forced labor in Tibet and China. Most Favored Nation status will assist the PRC to maintain their costly and large population of military and security personnel in Tibet. Moreover, extending MFN will further entrench the hard liners in Beijing who are imposing policies which systematically violate fundamental human rights of the Tibetan people.

If MFN is to be extended, it should only be a limited, six month extension with the following conditions:

1. With respect to human rights, whether the government of the PRC has:

- released demonstrators and dissidents imprisoned in China and Tibet because of their political or religious views such as Yulo Dawa Tsering and Wang Weilin;
- granted permission for international human rights groups to investigate human rights conditions in China and Tibet including visiting prisons to account for political prisoners in China and Tibet;
- ceased to arrest, sentence and/or execute people for the peaceful expression of their political or religious views;
- ended the intimidation and

harassment, in the United States, the PRC, and Tibet, of students and others who were involved in, or sympathetic to, the pro-democracy demonstrations of 1989;

- ended interference with the free exchange of information, including an end to interference with VOA broadcasts to China and refraining to interfere with the upcoming VOA broadcasts to Tibet.

2. The government of the PRC should engage in active and constructive negotiations regarding Tibet with representatives of the Dalai Lama in order to reach a fair and reasonable settlement of the conflict in Tibet.

It is urgent that Tibet supporters immediately write their Senators and Representative in Congress, urging Congress to suspend Most Favored Nation status for China. For more information about recent Chinese policies in Tibet and how the MFN status affects Tibetans, please write to the International Campaign for Tibet, 1511 K St. NW, Suite 739, Washington DC 20005. Request a copy of the testimony of Michele Bohana, Director of the International Campaign for Tibet, that was presented before the Senate Foreign Relations Committee on June 6, 1990. This was the first time since 1987 that the issue of Tibet was prominently raised before this Committee. ■

## HUMAN RIGHTS PRINCIPLES FOR BUSINESSES IN CHINA

A bill is just now being introduced into the House of Representatives by Congressman John Miller that addresses economic practices in China that violate human rights. The bill will address the issue of forced labor and all goods, wares, articles, and merchandise that is mined, produced or manufactured by convict labor or forced labor. Since Amdo has long been considered the world's largest labor camp, this bill will have a great impact on the situation in Tibet.

It is the sense of Congress that United States businesses engaged in commercial activities in the People's Republic of China and Tibet should adhere to the following principles:

- (1) not use goods or products manufactured by forced labor in the People's Republic of China and Tibet
- (2) safeguard Chinese and Tibetan employees prone to dismissal based upon politics, involvement in non-violent demonstrations, past records of arrests or internal exile for non-violent protest or membership in unofficial organizations committed to non-violence
- (3) seek to ensure that methods of production do not unnecessarily risk harm to the surrounding environment
- (4) strive to use independent businesses when looking for potential partners in business in the People's Republic of China and Tibet
- (5) prohibit any military presence on the premises of industrial cooperation project
- (6) should undertake to promote freedom of association and assembly among their employees
- (7) should press Chinese

authorities for a list of those arrested since June 4, for an end to incommunicado detention, and for access to international observers to places of detention

(8) should discourage or undertake to prevent compulsory political indoctrination programs from taking place on the premises of their operations in the People's Republic of China and Tibet

(9) should promote freedom of expression. To this end, U.S. nationals should raise with appropriate authorities concerns about restrictions on importation of foreign publications.

The bill would require the State Department to submit an annual report on whether or not U.S. companies comply with these principles. Two years after enactment of the Act non-adhering companies would lose expert marketing support. This means U.S. government officials could not assist non-adhering companies in selling goods, services, or technologies in a foreign market. One example: a U.S. government official could not assist a non-complying firm in arranging an appointment with a Chinese official. In other words, non-complying firms could still do business in China but would not have the U.S. government's assistance.

The U.S. government would still protect U.S. businesses in trade disputes. And loss of Export Marketing Support would not prohibit providing general export information or generally available informational publications such as Overseas Business Reports, *Foreign Economic Trends and Business America*.

It is imperative that you write to your Representative and give your support to bill H.J. Res. 5129. ■

## THE TIBETAN HANDCRAFT DEVELOPMENT PROJECT

This Project is a joint export/import venture between Tibetan handcraft cooperatives in India and the Tibetan Handcraft Import Company, a marketing firm incorporated in the metropolitan area of Washington, D.C.

The Import Company is dedicated to helping the Tibetan community to achieve their goals of economic development and cultural preservation. The Tibetan side of the Project is being coordinated by the Tibetan Handcraft Development Board in the Tibetan Government of His Holiness the Dalai Lama, based in Northern India.

### Project Goals

The Project's primary goal is to provide Tibetan handcraft producers and their families with new income-generating opportunities by increasing their access to the American market for handcrafts.

To make this possible, the Tibetan Handcraft Import Company seeks to create a profitable and thriving market for Tibetan handcrafts in the US using professional marketing techniques and product designs for appropriate targeted markets.

### What You Can Do

1. The project is looking for qualified craftspeople who would

volunteer to travel to India to work with Tibetan producers under the Project's guidelines as "Quality Control Assistants." These people will help maintain production continuity and assist in the training and education of new groups of Tibetan handcraft producers. If you or someone you know would be interested, please contact the American Project Director.

2. The Company is also looking for individuals who are interested in holding equity or debt in the company's financial portfolio. The Tibetan government, Tibetan craft cooperatives and individual Tibetans will be included as company shareholders in order to help them share in anticipated investment gains. For further information, including a full business plan, balance sheet and projected income statement, please contact the American Project Director.

3. The Company will always be looking for new marketing opportunities. If you have a contact with a buyer for a boutique, museum shop, department store, mail order catalog or any other retail outlet that is likely to want to sell Tibetan handcrafts, please help us by sharing this information.

Contact: Tibetan Handcraft Development Project, Mac McCoy, Project Director, 617 Q Street, NW, Washington, D.C. 20001, Tel: 202-332-4555. ■

## The Venerable CHHOJE RINPOCHE



The VIII Chhoje Rinpoche is a reincarnated Lama and an Oracle. He was recognized by H.H. Dudjom Rinpoche and H.H. Karmapa as the incarnation of the previous Chhoje Rinpoche, who was believed to be one of the emanations of Rechungpa, a principle student of Milarepa.

Chhoje Rinpoche is a holder of both the Nyingma and Kagyu lineages. He completed his studies and practices under the personal guidance of H.H. Dudjom Rinpoche and received the complete transmission of the Nyingma lineage from His Holiness.

Chhoje Rinpoche has visited and taught extensively in Europe, Asia, and the United States. His autumn 1990 teaching schedule includes:

### SAN FRANCISCO BAY AREA September 21 through 30

ENVIRONMENTAL AWARENESS: THE BUDDHIST APPROACH  
TRANSFORMING ANGER  
DAKINI YESHE TSOGYAL EMPOWERMENT  
THE NATURE OF MIND  
EXTRAORDINARY INSIGHT: A SITTING MEDITATION WORKSHOP

Chhoje Rinpoche will also be teaching in New York and Massachusetts in October. For further information on these teachings, for a catalogue of available audio tapes of Chhoje Rinpoche's teachings, to be added to our mailing list, or for further information, please call or write:

PADMA SHEDRUP LING, P.O. Box 117, Fairfax, California 94930, (415) 485-1356

Padma Shedrup Ling, founded by the Venerable Chhoje Rinpoche, is a Tibetan Buddhist Meditation Center dedicated to the tradition of Padmasambhava, the 9th century enlightened master who founded Vajrayana Buddhism in Tibet.

## My Tibet

Continued from page 1

Meanwhile, the Chinese attitude toward Tibet hardened in the face of demonstrations for independence. The American organization that was helping coordinate my photography in Tibet suggested that we not give out photos of the Dalai Lama in the presence of the mandatory Chinese hosts who would accompany us in the field. I seriously underestimated their reaction when I decided to make an exception at a chance meeting with a nomad who had joined me the previous year on a pilgrimage around sacred Mount Kailas. The Chinese, too, were guests in the nomad's humble tent as I gave out a small, commercially reproduced photo of His Holiness that was readily available for pennies in the Lhasa bazaar. Family members closed their eyes and held the image to their foreheads to receive blessings.

After I returned to America, I was notified that I had been tried in absentia in Beijing and found guilty of sedition. I wrote a carefully worded letter to the Chinese ambassador in Washington, apologizing for any embarrassment I might have caused my hosts, explaining that I in no way thought of my actions as being political. Afterward something inside me snapped. I felt humiliated and ineffectual. Whatever the consequences, I vowed to free myself from the Chinese censorship of the American press that for years has been nearly as effective as China's censorship of its own press. Until recently, American publications have consistently watered down negative stories about China for fear of having their journalistic access cut off.

On further reflection, I became most intrigued by the implied power of that single photograph of the Dalai Lama. Why were the Chinese so threatened? What

would happen if I tuned into the positive power of that photo to make it work, not only for me, but also for the future of Tibet? Like notes of a tune I couldn't get out of my head, the dual power of photography and the Dalai Lama spontaneously ran through my thoughts.

The idea for this book came to me just a week later as I began walking a spur of the John Muir Trail in eastern California. The terrain bears an uncanny resemblance to Tibet. Both regions are in the rain shadows of high mountains where open vistas of arid lands rise up to join the snows. Both places have an evolutionary flow that is far more intact than that of neighboring lands. Despite the fact that Tibet has been severely damaged environmentally, it is still better off than most of China, where wild creatures are shot on sight and the first priority of the few nature preserves is to attract foreign currency.

As the appearance of the Sierra and Tibet began to merge in my mind, so did my thoughts about them. I considered the deathly fear the Chinese feel toward the Dalai Lama's possible return to Tibet and the Western world's general skepticism about the reincarnation of the Dalai Lama. In California I was working on both a magazine story about the John Muir Trail and a book to celebrate the 1990 centennial of Yosemite National Park, which would match my photographs with quotations from John Muir. Tibetan Buddhism had already influenced ideas I expressed in the book's introduction. Although Muir died three-quarters of a century ago, he has achieved a considerable measure of immortality in every sense except the physical. His efforts to preserve Yosemite for all time also preserved the environment of his own writings, allowing his words and thoughts to live on today for

those who see the same scenes, or for those who see modern photographs of his world. His spirit is still saving wild places today.

It came to me then and there that the Dalai Lama's words could serve the same higher purpose when matched to photographs of Tibet. His voice speaks through the centuries of enduring entities that are threatened, but very much alive, in Tibet today. Although my photographs are my personal vision, and I did not set out on my first trip to Tibet in 1981 with a Buddhist perspective, my pursuit of enduring natural values has led me along a converging path. My original goal there, as in other parts of the world, was simply to follow my own passions and do participatory photography. As much as possible I want to be part of the events I photograph, rather than a spectator. I have never wanted to be a classic journalist who keeps a purposeful emotional distance from his subject matter. Thus to photograph a Tibetan pilgrimage, I became a pilgrim, following the same paths, taking notice of the same auspicious places. To photograph a Tibetan wolf, I became a predator myself, stalking, taking aim, clicking my shutter. ■

## ENDANGERED TIBET

Galen Rowell will be the featured speaker at an ecology conference in San Francisco on Saturday, October 27, from 9 AM to 4 PM with an evening cultural program. Sponsored by the Bay Area Friends of Tibet, Humanitas and many others. Contact: Ed Lazar, Humanitas, PO Box 818, Menlo Park, CA 94126, 415-324-9077. ■

## Keep in Touch, With the Tibet Press Watch

The information available through the Tibet Press Watch will help you stay informed of what is currently happening in and about Tibet. TPW is a compilation of worldwide press, congressional reports, updates from the International Campaign for Tibet and much more.

Subscriptions to Tibet Press Watch are \$25.00 per year for North America and \$35.00 for overseas. For this subscription fee, you will receive 10-13 issues of TPW per year. Get a free trial issue on request!

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## PEANUTS!

Lately several customers have expressed their concern about our use of styrofoam "peanuts" in packaging. While we use styrofoam peanuts in many of our larger packages, we only use recycled styrofoam, which we go out of our way to obtain locally. These materials would otherwise be relegated to the area landfill. We feel that, once the materials are produced, the best thing that can happen to them is to keep them in circulation rather than allow them to be dumped. Our hope is that this will reduce demand for future production of the material. Of course, this is not a comprehensive solution to the problem, and it also assumes similar behavior on the part of those who receive shipments from us. However, we do feel it is a significant constructive program for Snow Lion and our

community. In addition to being ecologically beneficial, it is also economical, in that our only cost is the cost of retrieval, which in turn permits us to save on shipping costs by using the uniquely light-weight material. We encourage people to stop buying styrofoam so as to eliminate the manufacture of this product. Incidentally, a large portion of the packing and shipping materials we use are recycled, including paper padding, newsprint for wrapping books, as well as the majority of the corrugated cardboard boxes we use. Further, we are presently investigating switching to recycled computer paper, since paper is the category of refuse which by volume contributes most to "filling" landfills. Also, the Ithaca community has a progressive recycling program presently in place. ■

## NEWS

## NAMGYAL MONASTERY

Of all the monasteries of Tibet, Namgyal Monastery is unique. As the personal monastery of the Dalai Lamas, it is nonsectarian and responsible for maintaining ritual practices and teachings of the four main lineages of Tibetan Buddhism. Because it was established to assist the Dalai Lama in his temporal as well as spiritual activities, Namgyal has served the Tibetan government and people by performing public ceremonies and offering prayers for the welfare of Tibet.

## History

Although the exact details of the beginning of Namgyal are unclear, it was officially founded in A.D. 1564-5 as Pende Lekshe Ling by the Third Dalai Lama, Sonam Gyatso (1543-88). The original number of monks is unknown, but most of them are thought to have come from Drepung Tantric College. Their responsibilities included studying the five major topics and performing such rituals as that of the four-faced Mahakala (which the Third Dalai Lama took from the Sakya tradition), and the Dalai Lama's Long-Life Ceremony, which was requested by the Mongolian Emperor, Altan Khan, in 1571.

The monastery continued to serve the Fourth Dalai Lama, Yonten Gyatso (1589-1617). He made no changes in its pattern of rituals, but the great Fifth Dalai Lama, Ngawang Lobsang Gyatso (1617-82), made many improvements. He gave initiations from the Nyingma and Gelugpa traditions, including the Nyingma transmissions of Red Manjushri, and of Vajra Bhairava, for the achievement of the four activities of pacification, increase, control and force. He also gave the initiations of the Practice of the Eight Pronouncements, the Ritual Dagger of the Northern Treasure tradition, and the Thirteen Deity Vajra Bhairava as well as the transmissions of various protectors. He revived the chanting tradition of the Third Dalai Lama (which had declined) and instituted new traditions of sacred dance and chanting.

In 1717, during the minority of the Seventh Dalai Lama Kelsang Gyatso (1708-57), all Nyingmapa institutions in Tibet were attacked by the Dzungar Mongols. Although Namgyal was nonsectarian, it did maintain many Nyingma traditions and was therefore subject to the Mongol persecution.

Later, the monastery was re-established in Amdo by the Seventh Dalai Lama (who was in exile from Lhasa at the same time) as a purely Gelugpa institution with a particular emphasis on the practice of Kalachakra. He named it Namgyal Monastery then and in 1735, when conditions were right, he and the monks returned to Lhasa to take up residence in the Potala. As there were 175 monk and lay officials in the Tibetan government at the time, the number of monks at Namgyal was set at a corresponding 175. Of these, 36 had official responsibilities for running the monastery and caretaking the various chambers and chapels located at the Potala, the Norbulingka and other sites in and around Lhasa.

Under his guidance, the monastery adopted the ritual traditions of Gyume Tantric College, but with some subtle adjustments. The Seventh Dalai Lama gave explanations of the practices and

rituals of the major tantric deities, and expanded the self-initiation practices of Chakrasamvara, Guhyasamaja and Vajra Bhairava (which had been performed at Namgyal since the time of the Third Dalai Lama) to full ritual cycles. He composed a new set of monastic rules called the Golden Yoke and gave the complete set of Kalachakra initiations following the tradition of Budon Rinpoche, Tsongkhapa, and Khedrup-je. This transmission included the self-generation rite (sadhana) that he had composed, which is still employed today. To prevent a degeneration of the Kalachakra tradition, he appointed a group of 65 monks to maintain the monthly practices and an annual seven-day ritual based on the creation of a sand mandala. Assisted by four masters from Zha-lu, he taught the Earth and Offering dances which are performed during the annual Kalachakra ritual.

## From Tibet to India

The Namgyal monks have assisted His Holiness the Fourteenth Dalai Lama with the many spiritual and temporal responsibilities he assumed from a very early age. Besides giving a wide range of teachings and initiations, His Holiness travelled to China (1954) and India (1956), each time accompanied by a substantial group of monks from Namgyal Monastery. In 1958, when he took his Geshe examinations at the Great Seats of Learning, he was joined by monks from Namgyal and Drepung.

With the Chinese invasion of Lhasa and the shelling of the Potala on March 20, 1959, 52 of the 175 Namgyal monks managed to escape to India. Despite the trauma of their arduous journey over the Himalayas and the shock of adjusting to a radically new climate and culture, the monks eventually regrouped in Dalhousie, where they worked on road construction crews with other Tibetan refugees.

In 1961, they moved to Dharamsala, where they were temporarily housed in Nowrojee Cottage, a rambling old house left over from the British raj. Many of them did not have robes, but they enthusiastically began to re-establish their traditional routines. 1962 saw the first opportunity to perform the rituals of Guhyasamaja, Avalokiteshvara, and Vajra Bhairava. The following year they added the Kalachakra. When they performed the ritual of Vajra Kilaya (Dorje Phurba), it was led by His Holiness and Dilgo Khyentse Rinpoche.

In 1963, His Holiness appointed Khensur Samten Chopel Abbot and Kyabje Rato Rinpoche Ritual Master. Khensur Samten Chopel was the first Abbot of Namgyal Monastery. Later, Lati Rinpoche of Ganden Shartse and Geshe Rabten of Sera-je were invited to teach debate at the monastery. In 1968 the Tibetan government-in-exile began to build the main temple of Thekchen Choling, and at Namgyal Monastery's own expense quarters were also built for their monks. It was not until August, 1974, that the monks were able to leave Nowrojee's and move into the new monastery.

In 1969, following an announcement in the Tibetan schools, the first 28 boys were admitted to Namgyal. As in Tibet, they proceeded through a series of four examinations, which involved the recitation of various texts and litur-

gies, first in the presence of the boys' teachers, then the Kalachakra Master, and finally in His Holiness's chapel. At the end, His Holiness presented them with copies of Tsongkhapa's *Essence of Eloquent Explanation*. This system lasted for ten years until 1979 when an examination committee began to hear the recitations. The new entrants were also examined for the quality of their voices. If they were good, they were trained in chanting; the others were trained in the preparation of offerings. Of those selected to play musical instruments, the tallest would learn to play the long horn (*dung chen*) and the shorter ones would learn to play the reed instruments called *gyaling*.

In 1976 nine new students were taught sacred dance and they performed the Black Hat dance for the first time in India. Early in 1979, on His Holiness' order the monastery received the initiation of Vajra Kilaya and transmission of its ritual texts from Ven. Trulshi Rinpoche. In keeping with its nonsectarian nature, the monastery has received initiations over the years from such great Lamas as Kalu Rinpoche (Kargyu), Jogy Trichen Rinpoche (Sakya), Taglung Tsetrul Rinpoche (Nyingma) and Dilgo Khyentse Rinpoche (Kargyu). They have also received teachings and transmissions from the Nyingma Lama Khamtrul Rinpoche.

## Namgyal Today

As they did in Tibet, the Namgyal monks maintain a very busy schedule throughout the year. There are two levels of study in the monastery: primary education for the youngest entrants and the main course of study which includes Buddhist education and ritual training. The primary qualification to embark on the latter are an ability to read and write, intelligence, good behavior and an ability to memorize. The last is tested over a period of one month during which at least ten pages must be memorized. Only when a monk has memorized the entire liturgical collection of the monastery is he said to become a member of the community.

Simultaneous with this process of memorization, which can take from three to seven years to complete, students begin to study Buddhist philosophy. This was an innovation of His Holiness the Dalai Lama, who felt that students should understand the context and philosophical background of the rituals they perform. If they do, the rituals will be both personally and generally more efficacious. The curriculum, which lasts thirteen years, was drawn up by the second Abbot, Ven. Lobsang Nyima. By the end, the students will have received instruction in basic literary skills in Tibetan and English as well as a broad and intensive program in both sutra and tantra.

In addition to his general course of studies, each monk is required to complete a two to three month mediational retreat for each of the principal deities and protectors, in order to be properly qualified to perform their rituals. Prior to entering such a retreat, the monks receive individual instruction from the Abbot, Geshe and elder monks. The cycle of retreats might take up to five or six years to complete. After this a monk is free to pursue whatever personal retreat practice he chooses.

In their travels to the West with the His Holiness, the monks have had many opportunities to serve as cultural ambassadors, contributing to a growing appreciation of the sacred art and dance of Tibet, and of the monastic educational system itself. A few of the Namgyal monks have spent extended periods of time in the West, helping to promote understanding and friendship through their activities as teachers and artists. The Ven. Lobsang Samten, for example, came to the U.S. in the Spring of 1988 under the auspices of the Samaya Foundation to create a Guhyasamaja sand mandala painting. In the Summer of that year, he and Ven. Lobsang Chogyen, another Namgyal monk, created a Kalachakra mandala at the American Museum of Natural History. Thousands of people visited them during the weeks of these demonstrations, drawn by the quiet intensity of their work, and the seemingly magical appearance of the delicate mandalas. Since then, Lobsang Samten has gone on to give other sand mandala demonstrations, lectures and slide presentations. Two study groups have been established under his guidance—one in New York and one in Philadelphia—and he has been invited to serve as the first Scholar-in-Residence at the New York Open Center where he will give classes on Tibetan Buddhist philosophy and ritual dance this fall.

Lobsang Chogyen went to Ithaca to work on a very innovative project at the Department of Computer Graphics at Cornell University. Over a period of a year and a half, he used the advanced computer software being developed at Cornell to create a striking three-dimensional computer model of the Vajra Bhairava mandala. The results are most successful and his pioneering work holds much promise for the future transmission of tantric visualization practice.

Another Namgyal monk who has done much to increase understanding in the West is Ven. Thubten Wangchen. He has lived and taught in Spain, appearing on Spanish television to talk about Tibet and Tibetan Buddhism. In 1987, he took a group of Spanish people on a tour of Tibet, where they saw first hand the harsh, repressive measures of the Chinese. While they were there, Wangchen was arrested and narrowly escaped imprisonment. He is currently the Coordinator of the Lama Project for the Meridian Trust (London). The Trust has been working for many years to document on video the teachings of the remaining older Lamas who live in India and the West.

In the Summer of 1989, nineteen monks assisted His Holiness with a Kalachakra initiation in Los Angeles, sponsored by Thubten Dhargyey Ling. While they were performing the preliminary rituals, including the creation of a sand mandala and the performance of two ritual dances, another group of four Namgyal monks created a duplicate mandala at the Los Angeles Museum of Natural History. This demonstration was organized by the Samaya Foundation to enable members of the public to witness a process that is normally carried out privately in the course of the preparatory ritual. After the demonstration was completed, Ven. Tenzin Yignyen went to New York to provide the

Samaya Foundation with authoritative translations and background material for the book, *Journey through the Wheel of Time*, to be published by Doubleday, Inc. (Lobsang Samten also participated in the writing of this book by conducting research, and providing guidance and translation in 1988.)

The Namgyal Young Monks Fund was established in 1989; many people around the U.S. who attended the sacred dance program became sponsors of monks. Their support has made a great difference in the quality of the food and medical care the sponsored monks receive, but with the increased enrollment, the housing, dining facilities and classrooms are proving to be far too inadequate. With two and three monks sharing rooms originally built for one, there are urgent health problems, as well as a need for privacy, memorization and solitary meditation. The dining hall is too small and many of the monks must eat their meals outside, even during the rainy season.

Under these circumstances, Namgyal has decided to construct new facilities, expanding the dining hall, kitchen and storage rooms and adding classrooms, bathrooms and 54 private rooms. Due to its proximity to His Holiness' residence and the main temple, Namgyal frequently provides temporary housing to Tibetans and Westerners who come to Dharamsala for teachings and special events. The new facilities will help somewhat to alleviate this pressure.

Because the monastery has dedicated itself to His Holiness, the Tibetan government and people, it has not been able to develop outside sources of support, such as farming, or participation in carpet-weaving cooperatives. Thus, Namgyal and its young monks depend almost entirely on the contributions of the lay community in order to maintain the excellent course they have set in exile, preserving the unique tradition of Tibetan Buddhism and sharing it with the West, and most of all, serving His Holiness the Dalai Lama in transmitting the Buddha's teachings and promoting world peace.

For further information about the Namgyal Monastery Young Monks Fund and Building Project, write c/o Brentano, 71 East 3rd St. #10, New York, NY 10003 or call (212) 677-3377. ■

*For a fascinating and complete description of the history of Namgyal Monastery, its annual routines in Tibet and in exile, and a detailed curriculum, see "Namgyal Monastery," by Kalden T. Lodro and Jeremy Russell, Cho Yang, vol. 3 (1989), pp. 3-12. Much of the present article was excerpted with permission from Cho Yang. We thank them for their cooperation.*

*Compiled by Robyn Brentano.*

## NEWS

## HIS HOLINESS THE DALAI LAMA TO VISIT THE U.S. AND CANADA THIS FALL

His Holiness the Dalai Lama will visit the United States and Canada beginning September 12, 1990. He will join a distinguished group of international leaders representing major world religious traditions at Middlebury College, Vermont, to participate in a conference, "Spirit and Nature: Religion, Ethics and Environmental Crisis," to be held from September 13 to 16.

According to conference organizer Steven C. Rockefeller, professor of religion at Middlebury College, the conference will endeavor to further the "development of an ecological worldview exploring the values inherent in nature and the interrelationship of human culture and nature, drawing on religion, philosophy, literature, art and science."

In addition, the conference will work on promoting a new environmental ethics that affirms respect

for nature and supports the sustainable use of natural resources.

His Holiness is scheduled to deliver a public talk on September 15 at 11:00 A.M. at the Nelson Arena of the Middlebury College Fieldhouse. The organizer expects thousands of guests and participants to attend this talk.

The upcoming visit will also take His Holiness to Stony Brook University, NY; the Newark Museum; and Washington, DC.

His Holiness will visit Toronto, Canada on September 26 and will give a three-day discourse on Buddhism from September 27 to 29. The Toronto visit will be followed by a two-day visit to Ottawa and then the Tibetan leader will leave for West Germany.

If you need more information about the public events, contact: The Office of Tibet, 107 E. 31st St., 4th Floor, NY, NY 10016, 212-213-5010. ■

## LAMA ZOPA RINPOCHE

Lama Zopa will be in the US in September. Here is his schedule: Sept. 6-7 NYC, "Transforming Problems," Robyn Brentano, 609-921-0445.

Sept. 8-9 NYC, "Heart Sutra," Bodhicitta Foundation, 718-275-6366 day, 516-773-4985 night.

Sept. 15-17 Boston, "Nyung-ne Commentary," Kurukulla Center, 617-421-9668, 536-3358.

Sept. 29-Oct. 1 Hawaii, "Graduated Path to Enlightenment," Shantideva Center, 808-966-6877. ■

## WINNER OF THE SNOW LION FREE TRIP!

We are pleased to announce that Janice W. Bernath of New Jersey has won the Snow Lion and Power Places Free Trip to a choice of one of five places in the world. Our lucky customer has chosen to go to Egypt. This trip has a value of over \$2000. Bon Voyage Janice! ■

## NECHUNG DORJE DRAYANG LING RETREAT CENTER By Colin Turnbull

I find the word "retreat" singularly inappropriate even in the sense intended in the brochures of this remarkable place. Don't be fooled by its appearance which is, I confess, one of absolute charm—a true, tiny ocean of tranquility set in a wooded mountainside on an island already endowed with an immense power and charm of its own. Even in this quiet corner of the world Buddhism is a revolutionary force. And the revolution it creates is all the more powerful for being concerned with our inner being rather than with external appearances.

Although the two temples here are Buddhist, they are non-sectarian, and the retreat center is open to all. And although temple activities do not intrude themselves upon the visitor, its deep-toned gong does sound at 7:30 every morning and again at dusk, as a gentle reminder of the presence of goodness in this world, and in invitation to join in the prayers, if you wish...whatever your religion.

Open to individuals as well as groups, the retreat center can house up to twenty-seven people. On the lower level are two dormitories, each with its own washroom, a couple of private rooms, a fully equipped kitchen and a dining room. There is also a comfortable area for relaxing, reading,

or listening to the tapes available right there in a small subsidiary library. Upstairs there is another reading area on a sunny veranda, shaded by a mass of bougainvillea. And through a doorway is the Tara Temple, which also serves as a meeting hall.

While here, there are plenty of sights to see, if that is what you want. There are two mountains to climb, a very active volcano, black sand beaches, and the tourist center of Kona on the other side of the island. If you prefer to stay right here, in Wood Valley, there are walks through the woods, fields, up and down the mountainside, with views looking down to the Pacific that would surely entrance the hardest of hearts. You can walk for as much as a whole day without coming in sight of a human habitation once you leave the grounds of Drayang Ling. And the grounds are so extensive that even there you can escape from your fellow group members, if you feel the urge to be alone.

On top of all this, Drayang Ling itself has an ongoing program that it offers to individuals and groups. It periodically invites prominent Tibetan teachers and others to come and offer courses of instruction, ranging from one day's duration to a month or more, on a variety of Buddhist theories and practices.

On such occasions the always modest charges include room and board. The newsletter, *Drayang*, gives details of all such upcoming programs.

If you are in search of a brief time "away from it all," come.

If you are wounded by the world in which you live, here is the place to mend.

If you think that life has nothing to offer, come here and think again.

If, on the other hand, you are full of good Buddhist (or other) zest, and truly on the path of positive action, then remember that this place, like Buddhism, is not so much a "retreat" as a very bouncy springboard into the future of this world. But don't make the mistake of looking down first, to see if the pool is full. Just leap...without a thought...and the pool will be filled to the fullness of your faith. This is what Drayang Ling can do for you.

Tara Pripoche will be leading the following programs in August and September:

Aug. 24-26 Lam Rim Weekend Retreat

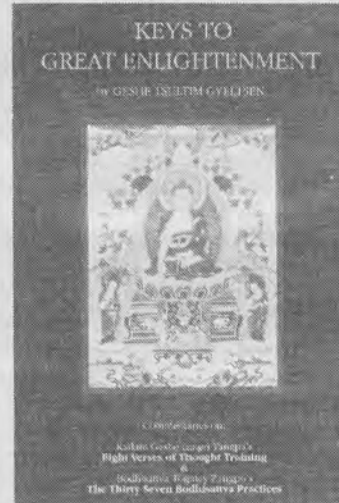
Aug. 28-29 Yamantaka Initiation

Aug. 31-Sept. 23 Yamantaka Retreat

For more information contact: Nechung Drayang Ling, PO Box 250, Pahala, HI 96777, 808-928-8539. ■

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*I am delighted that an international community of Tibet supporters wish to make 1991 the Year of Tibet worldwide.*

*I understand that Tibet House, New York, Tibet House, New Delhi, Casa Tibet, Mexico, and other established and newly-created Tibetan cultural centres in Europe, North America, Latin America, Australia and Eastern Europe are making a special effort to create a global awareness of Tibet's unique culture, now endangered by the Chinese occupation of Tibet.*

*I am happy to learn that Tibet House in New York has taken the responsibility of being the main organizer.*

*It gives me great happiness to wish this project every success and to announce that 1991, the Tibetan Royal Year of 2115, will be the International Year of Tibet.*

*I would like to request all Tibetan cultural and Buddhist centres to dedicate their efforts to this splendid initiative and to contribute in organizing Tibet-related exhibitions, performances, lectures and teachings. I feel such local initiatives by all the Tibetan Buddhist centres will make the Year of Tibet more meaningful.*

*Despite the winds of change and freedom which are sweeping across the globe, China continues its policy of suppression of our people and our culture. This makes it more necessary for us to focus our talent and energy in making the world understand the suffering of the Tibetan people under Chinese rule.*

*Tenzin Gyatso  
XIVth Dalai Lama*

*For information on The Year of Tibet contact: Tibet House-New York,  
636 Broadway, 12th Floor, New York, NY 10012, Phone: 212. 353-8823, Fax: 212. 353-9364.*

# INTERNATIONAL YEAR OF TIBET



Tibet House is also strongly encouraging all participants to display the official LOGO for the International Year of Tibet in all their programs and events. The use of the logo in Tibet-related events around the world will be an important statement of unity and strength among Tibet supporters as well as a global expression of con-

cern for Tibet and its people. The logo, which was originally developed for the U.S. Tibet Committee, was redesigned by Milton Glaser specifically for the international celebration. By enclosing the original logo in a semicircle, Mr. Glaser reinforces the global nature of our appeal. ■

## WHAT YOU CAN DO

Participation in the International Year of Tibet can range from attendance at events to full sponsorship and production of an independent project. Any aspect of Tibet may be addressed, ranging from environmental and human rights concerns to presentations of unique art forms, whatever your interests may be.

Examples of how you or your organization can become a part of the Year of Tibet include:

- Encourage a local gallery, museum or library to exhibit a Tibetan artifact or works of art in honor of the Year of Tibet.
- Arrange a lecture series or educational program on some aspect of Tibet at a local school, university or community center. Encourage a local environmental group to present and discuss the ecological problems of Tibet.
- Organize a performance of Tibetan dance or chant at a local performing arts space.
- Encourage Dharma centers to dedicate their activities and set up special teachings in honor of the Year of Tibet.
- Set up a public screening of films or videos or an exhibit of photographs about Tibet.
- Establish a public awareness and press campaign supplemented by materials and guidance from Tibet House.

We encourage all interested individuals to contact us as soon as possible so that we can provide information and coordination.

Tibet House will be publishing a comprehensive CALENDAR OF EVENTS and would like to include as many projects as possible. To be included, please contact us. ■

## WHY AN INTERNATIONAL YEAR OF TIBET, AND WHY IN 1991?

Despite the recognition achieved by the award of the 1989 Nobel Peace Prize to the Dalai Lama, Tibet still faces a systematic and total destruction of its entire culture.

In recognition of this urgency, and in an appeal to the world community, the Dalai Lama has dedicated 1991 as the "International Year of Tibet."

The Dalai Lama has consistently "advocated peaceful solutions based upon tolerance and mutual respect in order to preserve the historical and cultural heritage of his people" (Nobel Committee, 1989). However, China's policy in Tibet continues to ravage the culture, the people and the land. The International Commission of Jurists concludes that the Chinese are guilty of "the most pernicious crime that any individual or nation can be accused of, viz. a willful attempt to annihilate an entire people."

The purpose of the International

Year of Tibet is to promote understanding and appreciation of this beautiful yet endangered culture, and to create widespread awareness of the situation in Tibet. It is the first, and possibly the last, opportunity for all of us to work together in a global effort to save the Tibetan people before they and their culture disappear.

Our hope is that through the programs and events of the International Year of Tibet, the entire world community will share our concern for Tibet and its culture, and will join us in an active effort to prevent it from vanishing from the earth forever.

THE INTERNATIONAL YEAR OF TIBET—1991 IS AN APPEAL TO THE WORLD COMMUNITY TO SPEAK OUT ABOUT TIBET, TO ACTIVELY PARTICIPATE AND ASSUME THE RESPONSIBILITY OF KEEPING THIS ANCIENT CULTURE ALIVE. ■

## THE PLAN

Like a mandala of brilliantly-colored grains of sand, the International Year of Tibet will consist of thousands of events and programs around the world, each dedicated to Tibet and its survival.

The success of this endeavor depends on the involvement of as many organizations, institutions and individuals as possible. We urge you to participate. ■

## OTHER PROGRAMS AVAILABLE FOR 1991:

Several exhibitions have been organized by Tibet House and are available to travel in the United States and Canada. They are:

- *My Tibet*, a photography exhibition with works by Galen Rowell and captions by the Dalai Lama, accompanied by the book of same title; *Without Tibet*, an amazing series on the Tibetan community in exile by John Smart taken on trips through the Himalayan range during the late sixties and early seventies; and *Tibet Today*, a breathtaking photographic essay by Erhard Hirsch covering the environment, vast landscape, and the destruction and reconstruction of present day Tibet.
- Monks from Namgyal Monastery will be creating SAND MANDALAS at venues across North America.
- An exhibit of Losel Dolls, handcrafted by monks from the Drepung Monastery, will be shown at the American Museum of Natural History in New York.
- A contemporary series on Tibet by

western artists will be shown on a rotating basis at the Nicholas Roerich Museum in New York.

- A travelling Performing Arts Festival—featuring members from the Tibetan Institute of Performing Arts, the Gyuto Tantric University, and Sera Monastery—will recapture the excitement and vibrancy of this fast-fading tradition of performing art. In addition, a group of monks from the Sakya order will be performing the Vajrakilaya Dances, and Chaksam-pa, a Tibetan Dance and Opera Company based in San Francisco, will also be available for performances and workshops in the U.S. and Canada.
- A unique Film Festival will present the best films on Tibet, from Hollywood "Shangri-La" films to non-fiction documentaries exploring facts, fictions and myths about Tibet.

If you are interested in scheduling one of these programs in your area or would like general information on the Year of Tibet, please contact Tibet House. ■

## KALACHAKRA ANNOUNCEMENT

Tibet House has the great honor of announcing that His Holiness the Dalai Lama has consented to offer the Kalachakra Initiation in New York City in October of 1991.

His Holiness will give preparatory teachings October 15-18, and confer the Kalachakra Initiation October 21-23.

Tentatively scheduled for October 12-14 are teachings by the lineage

holders of the four schools of Tibetan Buddhism.

To receive registration information in Spring 1991, send your name, address and zip code to Tibet House, Kalachakra Committee, 636 Broadway, 12th Floor, New York, N.Y. 10012; or call 212-353-9391 and leave your name, address and zip code on the answering machine. ■



# TIBET HOUSE



## TIBET HOUSE NEW YORK

Tibet House New York is a non-profit, non-sectarian cultural and educational center. It is dedicated to preserving Tibet's unique civilization in the face of the imminent threat to its cultural and spiritual survival resulting from China's occupation of Tibet in 1950. It was founded in 1987 under the auspices of His Holiness the Dalai Lama, spiritual and temporal leader of the Tibetan people, in response to his appeal to members of all cultures to help the Tibetans preserve their unique and rich cultural heritage. Tibet House New York is a symbol of the unified effort of those in the West who wish to prevent the loss to humanity that would result from the extinction of this profound and beautiful culture.

Tibet House is now developing

and coordinating the International Year of Tibet, a year-long series of events beginning in 1991 dedicated to Tibet. We are working with a wide-range of organizations to raise international awareness of Tibetan culture and the urgent need to insure its survival. This cooperative endeavor will set the foundation for a continued, unified effort for Tibet in the future.

We are also helping in the formation of a worldwide network of Tibet Houses. The growing awareness of the urgency to save Tibetan culture has inspired the recent creation of Tibet Houses in Mexico, Czechoslovakia, Italy, Brazil, Spain and Australia, joining Tibet House New York and New Delhi. ■

## FUTURE

The long-range plan of Tibet House is to build on the support engendered by the International Year of Tibet by creating a fully endowed cultural and educational institution serving North America. It will stand as a concrete symbol of support for the Tibetan people's human right of

cultural preservation. This cultural embassy, belonging to the Tibetan people, will enable a growing number of Americans to benefit from the wisdom of this rich heritage and will provide continuity in the effort to keep Tibetan culture alive. ■

## THE BUILDING

Central to our long-range plans is the acquisition of a Tibet House building. A building will enable Tibet House to develop a permanent library and archive, exhibition and performance space, educational facilities, and accommodations for visiting dignitaries. The distinctive design of this building, by the ar-

chitecture firm of Stephen A. Wanta, will reflect the Tibet House vision by combining the vocabulary of Tibetan architecture with our North American context. Its symbolic center will be a shrine room with the four main orders of Tibetan Buddhism and the Bon tradition represented. ■

## MEMBERSHIP

Membership is the cornerstone of our programs at Tibet House and of the development of a permanent institution in the West dedicated to Tibetan culture. We encourage everyone interested in Tibet and in the importance of maintaining the integrity of world cultures to become a member and join the growing movement to help preserve this ancient culture. Your membership is crucial to the continuation of these efforts. Tibetan culture belongs to all humanity

and its extinction would not just affect Tibetans but all of us.

### MEMBERSHIP CATEGORIES

Tibet House	
Member	\$ 35.00—\$ 100.00
Friend	100.00— 300.00
Donor	300.00— 750.00
Benefactor	750.00— 1500.00
Patron	1500.00 and above

[Tibet House Student Member \$25.00 (includes full time students, clergy, monastic and senior citizen membership)] ■

I would like to become a Tibet House supporter.  
Enclosed is my contribution of \$ \_\_\_\_\_.

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MY INTEREST IN TIBET IS: \_\_\_\_\_

SERVICES I CAN OFFER: \_\_\_\_\_

## PROGRAMS

In sharing Tibet's traditions of philosophy, art and science with Western audiences, we aim to foster an awareness of the irreplaceable contribution of Tibet to universal human understanding and mental development. Our early efforts were focused on programs of sacred dance and chant to offer people in North America a direct experience of the living traditions of Tibetan culture. These highly successful events generated tremendous enthusiasm. Many people who were originally attracted by the beauty and sophistication of Tibetan culture became aware of the political policies that have brought it to the verge of extinction, and have joined in the effort to help Tibet. Among the numerous cultural and educational programs that Tibet House has presented, sponsored, or helped coordinate are the following:

- *The Mystical Arts of Tibet: Sacred Music, Sacred Dance*: Monks from the Drepung Loseling Monastery performed sacred chants, musical invocations and dances on a tour of 108 North American cities.
- *Dances from the Diamond Realm*: Monks from the Namgyal Monastery performed ancient ritual dances never before seen in the West.
- *Koyaanisqatsi*: a screening of Godfrey Reggio's film with a simultaneous live performance of the score by Philip Glass, performed by the Philip Glass Ensemble.
- A Benefit Concert for Tibet House at the Brooklyn Academy of Music, an evening of musical and theatrical performances hosted by Richard Gere with appearances by Laurie Anderson, Philip Glass, Spalding Gray and Suzanne Vega.
- Gyuto Tantric University: twenty-one monks performed sacred harmonic chants on a tour of fifteen American cities.
- *Festival of Light*: sacred harmonic chants performed by the Gyuto Tantric University monks at the Cathedral of St. John the Divine. For the first time three contemporary musicians—Micky Hart, Philip Glass and Kitaro—participated in the ancient Tibetan ceremonies.
- "A Night in Old Lhasa" at the Newark Museum, Newark, New Jersey.
- *Treasures of Tibet*: an exhibition of Tibetan arts and photographs presented in the Cannon House Office Building Rotunda in Washington, D.C., co-sponsored

with Congressman Tom Lantos, Congressional Human Rights Caucus, the Office of Tibet and the International Campaign for Tibet.

- Tibetan Sacred Dances performed by the monks of Palyul Namdroling Monastery.
- Butter Sculpture: eight monks from the Gyuto Monastery created more than twenty-five butter sculptures, exhibited for a month at the Museum of Natural History in New York.
- Ceremony of Amitayus, Buddha of Infinite Life and Wisdom: teaching by His Holiness Sakya Trizin, head of the Sakya Order of Tibetan Buddhism, held in New York.
- *Art of Tibet*: an exhibition and catalogue of Tibetan art presented at the Gray Art Gallery at East Carolina University in Greenville, North Carolina.
- "Tibetan Buddhism and Culture:" an ongoing series of seminars by Professor Robert Thurman presented at the New York Open Center.
- Tibetan Dance and Opera Company: an eleven-city, nineteen-performance national tour by the San Francisco-based company.
- Cultural Arts Exhibition to the Himalayas and Tibet: a six-month journey by a group of artists who gathered material for use in the creation of a PBS documentary and companion book for a series of multi-media presentations.
- *Facing the Gods: Ritual Masks of the Himalayas*: an exhibition held at the Met Life Gallery in New York. Compiled from collections around the world by the Smithsonian Institution Traveling Exhibition Service.
- Guhyasamaja Sand Mandala: created by Lobsang Samten at the University of Pennsylvania, the University of Texas, El Paso and the Museum of Natural History, Albuquerque, New Mexico.
- *Out of This World Revisited: Rare Photographs of Lowell Thomas' 1949 Epic Journey to Tibet*, held at Marist College in Poughkeepsie, New York.
- *A Human Approach to World Peace*, fourth printing. Written by H. H. the Dalai Lama and published by Wisdom Publications.
- *Tibetan Chants of Namgyal Monastery*: a cassette recording with proceeds donated to Namgyal Monastery. ■

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# INTERNATIONAL YEAR OF TIBET

## WISDOM AND COMPASSION: THE SACRED ART OF TIBET

Organized by the Asian Art Museum of San Francisco and Tibet House New York, *Wisdom and Compassion: The Sacred Art of Tibet* is scheduled to travel to San Francisco, New York and Houston in 1991-92. Counseled by an international committee of leading Tibetan and Western scholars and art historians, the exhibit will present an extraordinary collection of Tibetan art to a western audience for the first time from a Tibetan perspective.

The exhibition will include 164 pieces, divided almost evenly between sculptures and paintings (*thang-khas*); the chronological range of the works extends from the 9th to the 19th century. The Hermitage Museum in Leningrad will be the exhibition's largest contributor, with over 30 works on loan. Some highlights of the Hermitage loan collection include a complete *Medicine Buddha Mandala* comprised of 50 individual sculptures and

eight 12th-century paintings from the famous cache of Khara Khoito in Central Asia. The *Statens Etnografiska Museet* in Stockholm, Sweden will be supplying four altar sculptures, each over 6 feet tall, brought from Inner Mongolia by the explorer Sven Hedin. All of these works are being shown in this country for the first time.

*Wisdom and Compassion* will also feature masterpieces of Tibetan art from many museums and private collections in Europe and America, some of which have just come out of Tibet. Other museums and collections represented in the exhibition are: the *Musee Guimet*, the *British Museum*, the *Victoria and Albert Museum* in London, the *Museum of Fine Arts* in Boston, the *Newark Museum*, the *Jack Zimmerman Collection*, the *John Ford Collection*, and the *Los Angeles County Museum of Art*.



Among the Buddhist arts of Asia, that of Tibet holds a unique and high position. It is an expression of a most profound and developed form of Buddhist thought portrayed in a style which, though related to other great traditions of Buddhist art, rises to preeminence in its distinctly Tibetan qualities of clarity and spiritual realism and in its breadth of content and depth of meaning. Although it is characteristic of this art to incorporate some aspects of Indian, Central Asian and Chinese Buddhist art, Tibetan Buddhist art always creates and sustains a special aesthetic and religious vision which is apparent in the exhibition. Although this art has much to offer the world, it is as yet relatively little known or properly understood and appreciated.

The goal of *Wisdom and Compassion: The Sacred Art of Tibet* is to present and explain the unique art of Tibet, and in doing so to offer a more comprehensive and accurate understanding of Tibetan culture, which still preserves precious spiritual qualities long lost to the modern West. Because this is primarily a religious art, the understanding of certain aspects of Buddhist thought, philosophy and practice is also of major consequence. Since all of these elements are grounded in the motivation and manifestation of compassion, this most noble of all human feelings and endeavors is a preeminent concern of the whole exhibit both as it affects individuals and, in the greater context, the entire world.

The exhibition will create a highly original space, an explicative matrix itself emerging from the art and culture of Tibet. As the inheritor of the humanistic and cultural treasures of India's Buddhist period (ca. 500 B.C. to 1100 A.D.), Tibet produced one of the world's most astonishingly sophisticated, profound and beautiful art traditions lasting more than 1,000 years. This art is described, analyzed and interpreted in terms of its iconography and religious meaning, its aesthetic qualities, its chronological developments and regional variations in style, in order to inform the public about the nature of this art and the culture that produced it. As such the art provides insights into the highest expression of Tibetan culture. Furthermore, Tibetan art, authentically presented as intelligible in its own context, will introduce to the west a new aesthetic vision of the unity of the spiritual and the realistic.

### The Arrangement of the Exhibit

These themes of Tibetan art and culture, Buddhism, the spiritual-realistic aesthetic and the pervasive leitmotif of compassion will all be introduced in the exhibition through the profound symbolism of the sacred mandala, the mystic mansion and perfected cosmos of the Buddhas.

The exhibition will be organized around the governing principle of the mandala, a diagram of the cosmos. The actual viewing of the exhibit will be a journey for the viewers, in

which they move step-by-step towards the highest levels of each theme. The exhibition will present the stages of progress within a mandala from the outer and more worldly spheres towards the trans-mundane, transcendental realm of the Pure Lands at the inner mystic core of the mandala reached in the final room of the exhibit. In addition, in the final room monks from Namgyal Monastery will be creating a mandala made of fine powdered sand.

The works will be grouped into a number of major sections based upon subject. In order for the general public to grasp the significance of the art as well as to follow the evolving of the mandala sequence, each section will be centered on a specific topic or iconography. In most cases, works will also be arranged by a secondary principle of chronological development so that the various stylistic changes between major periods will also be readily apparent. Each section will have its own distinct mood and impression so that the viewer will be conscious of the changes from room to room and be aware of the contrasts, which will lend a flavor of anticipation and interest to the process of viewing.

The following is a summary of the sections in order of viewing within the exhibit:

### Part I: The Tibetan Buddhist Historical Universe

This part will consist of representations in six subsections of the figures who brought Buddhist teaching to the world, spread it widely, refined and perfected it. Beginning with the historical Buddha Shakyamuni, his life and past lives (*Jatakas*), the sequences will then present the Arhats (saint-disciples of the Buddha), the historical Bodhisattvas (those beings on the path to Buddhahood who embody the universal teachings of compassion and wisdom in Mahayana Buddhism), the "Ornaments of India" (the great Buddhist teachers and philosophers of India, such as Nagarjuna), the Mahasiddhas (great tantric adepts) and the Kings of Dharma, including the mythical kings of Shambhala, the historical kings of Tibet and the Heavenly kings who are protectors of the universe. These figures are shown in examples of painting and sculpture, many of monumental proportions and presented in a clear, orderly ways which reveal their special and often contrasting characters, but whose essence is the fulfillment of compassion through teaching, practicing and protecting.

### Part II: The Main Monastic Orders

Part II focuses on the four main Tibetan Buddhist orders, the Nyingma, Sakya, Kagyu, and Geluk, with their major masters, deities and practices. From this part with its four subsections, the viewer will become aware of the method of practice and the masters of practice, both of which point to the realities of practice in the achievement of

compassionate action leading to the attainment of individual peace, world harmony and enlightenment. The particular character of each order and its method will be clearly revealed and will make some elements of Tibetan Buddhism and its special culture more vivid, interesting and accessible. Within this context the true nature of the wrathful and erotic practice deities will be explained as manifestations of compassion and wisdom on the level of the trans-mundane. Here the human teachers and mystical deities seem to be in a counterpoint of the highest subtleties of existence and the viewer can partake of this dialogue. This engagement of the viewer offers the chance for an uplifting encounter between the East and West, the Buddhist and the Western cultures and their respective ideals and thought. In this way it is hoped that the viewers will come to understand some of the basic ideas of Buddhism within the Tibetan interpretation and context.

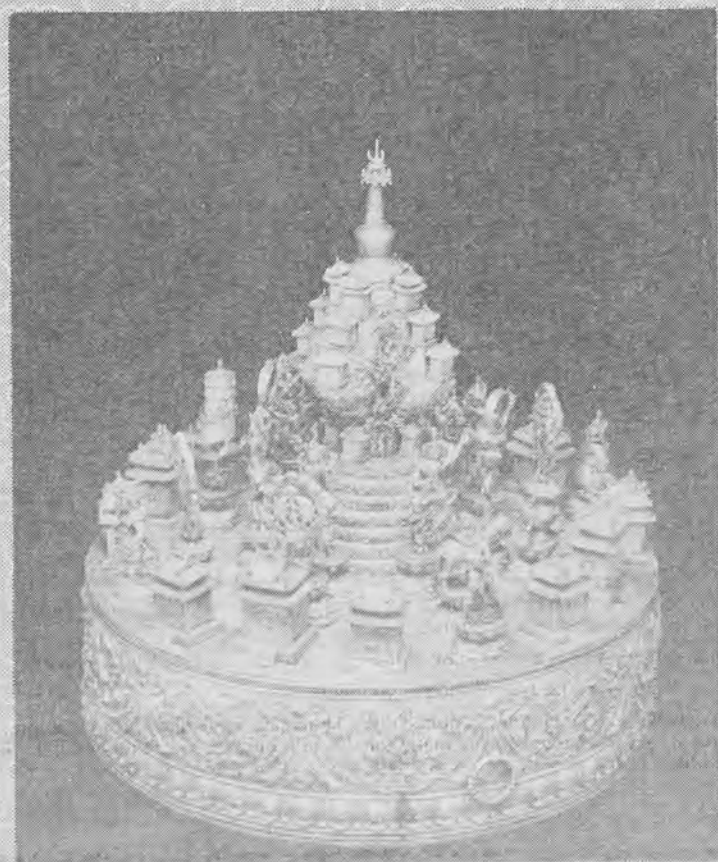
### Part III: The Transcendent Pure Land Realms

The final part has three subsections—The Cosmic Bodhisattvas, The Cosmic Buddhas, and The Pure Lands, including the Land of Snows (Tibet)—that will lead the viewer into the transcendent cosmic realms and culminate with a large consecrated powder mandala. The mandala of Kalachakra, a seven-by-seven-foot two-dimensional formed of exquisite powdered minerals and stones depicting the mystical palace or universe of Buddha as Kalachakra, will be made in situ by Tibetan monk artists in the center of the final gallery. It will symbolically form the core and climax of the entire mandala-like construct that the viewer has moved through from the beginning of the exhibit.

This final part brings the viewer into touch with the highest elements in Buddhist symbolism and practice. The visual experience will be splendid, with some of Tibet's oldest paintings and greatest sculptures in these sections in addition to the spectacularly brilliant powdered mandala as the centerpiece. By this point, the viewer will be aware of and come to fully appreciate the wonderfully high level of cultural, artistic and religious achievement of the Tibetan people.

### Conclusion

The figures seen in this apparently strange art are not in the least remote from this world. The experiences, concepts and lives portrayed are all applicable to the present day and should have a beneficial and stimulating impact on the minds and hearts of the viewers. Not only the content, but also the manner of portrayal—the exquisite detail, skillful line and beauty of color—holds the attention and expresses an interpretation and expression that is a part of our world, but which may not have been seen or properly understood by many.



# NEWS

## MARIANNE'S MURALS

Inspired by her two daughters, her Swedish origins and a predilection for the symbolism and spiritualism of the East, Marianne Rydvald creates huge fanciful murals that reach out to many people and not just to a few.

It is from the wisdom of the East and the mythology of the North—Buddha's teachings and Swedish nature—that Marianne draws her inspiration. Her indoor and outdoor murals are full of marvelous details and joy, and shine like fanciful sagas. This Swede from the rural north has wandered and worked in India, Nepal, Mexico, Canada and the United States.

Today Marianne, with her two daughters and son, lives in Copenhagen part of the year. "It's a stop along the way," she calls it. Exactly where she is headed she doesn't know. But she must travel—to gather impressions and to experience, feel and see what is strange and unknown. This is what she loves and what she likes to weave into her art.

Marianne never intended to become a painter. Sure, she had painted and drawn all through her childhood, but it was singing that she really wanted to study. So when she completed her schooling up north she set off for Stockholm for voice lessons. She went to music school and also did a lot of theater acting. That was in the 1960s.

Marianne first came in contact with murals in Mexico. She saw Diego Rivera's color explosions on house gables and began hoping that it was a mural painter she would one day become. Rivera depicted the early history of Mexico—the Indians and the conquistadores—and when she herself came to live in an Indian town she started to paint on large

canvases.

When Marianne returned to Stockholm after a few years' absence she studied mural painting at the Academy of Fine Arts. "I learned the old fresco technique that the Renaissance painters used, and wanted nothing more than to set out in the world to decorate drab walls and house gables." But where? In Sweden it was something new and unknown. The only commission she received was from a printer in Stockholm.

Together with a group of friends, Marianne then took off for India. She had been longing to go for years and was not disappointed. It was the Great Adventure.

Marianne was fascinated by the different ways of thinking and living and she studied the teachings of the Buddha and came into contact with Tibetan monks. A new world opened up for her—so different from her Western one.

Marianne has been to India

several times and her art is an amalgamation, a synthesis of the fairy-tale world and troll-like nature of her childhood and the symbolism and spiritual world of the East. In her paintings you see these worlds side by side—a Swedish girl in a Nordic summer garden side by side with a Buddha figure; an Indian elephant in a Scandinavian saga-setting; lions, flowers and Swedish child-like dreams where fantasy, love and peace are self-evident.

The disadvantage with being a mural painter, says Marianne, is that you have to get used to the fact that private persons don't have the financial means or the motivation to invest in paintings they cannot sell, and that communities seldom have the funds to commission paintings of this type.

The tallest mural that Marianne has painted is entitled "The Long Journey," and is in a courtyard in Copenhagen. Commissioned by a ship owner, it measures 24 meters high by 7 meters in breadth. It took her a month and a half to paint. "I started at the ground and, balancing on ladders and scaffolds, I worked my way up meter by meter until I reached the top under the ridge of the roof," she relates. "Instead of a sad, gray wall there is now a large white elephant surrounded by flowers and tropical trees."

A few years ago Marianne was in California. Friends had told her that the cultural climate there was open and inspiring and that outdoor murals were especially appreciated. "It was absolutely fantastic to be confronted by a milieu that had the feeling for murals. On many houses there were murals in real strong colors and I often reflected that this is



Mural at Karma Tharjay Chokhorling Monastery

how art should function." Marianne painted two murals in Los Angeles and one in Mendocino County. At a peace conference she also painted a large canvas that UNESCO hung in a children's hospital in Los Angeles.

Marianne has now painted many murals (she recently completed one for the "International Year of Tibet" art show at the Asian Art Museum in Golden Gate Park—see article this issue). Probably one of the most monumental murals she has created is in Bodhgaya, India. Beru Khyentse Rinpoche, a teacher of the Karma Kagyu lineage, met with Marianne in 1983 while the Rinpoche was in the middle of constructing Karma Tharjay Chokhorling Monastery. Marianne had just completed two portraits of the late Ven. Kalu Rinpoche and when Beru Khyentse Rinpoche saw them he commissioned her to decorate the main temple of the monastery.

On three of the walls fifty-five meters in total length and five meters high, Marianne painted the sixteen main events of the Bud-

dha's life starting with a scene of the Buddha's mother sleeping on lotuses on a lake dreaming of a white elephant. Visitors to Bodhgaya should make it a point to see this grand work.

Marianne Rydvald is a community artist. Her art speaks to people and uplifts them as they trundle through their daily lives. Their message is always a spiritual and cosmopolitan one; they portray figures and landscapes from diverse traditions and cultures often blended in a single harmonious vision. Marianne's inspiration comes directly from her experience of living, working and travelling in different cultures. She has spent thousands of hours staring at walls in Europe, Latin America, India and elsewhere, reflecting on the spirit of the people for whom these walls were painted. She has developed a style that is markedly her own, one that has the power to both calm and enliven the mind.

If you would like to contact Marianne, please write to the editors at Snow Lion.



Copenhagen mural



HIS HOLINESS THE DALAI LAMA  
ONTARIO VISIT 1990



Photo: Don Farber

Tickets for any orders received after Friday, September 14th will be retained for pick-up, either at Hart House Theatre Box Office, 7 Hart House Circle, University of Toronto, Toronto, or at the door. Box Office hours: 11 am to 4 pm, Monday to Friday. Phone for ticket enquiries or card orders: 416-978-8668.

All seating is numbered and will be allocated on a first-come first-served basis by Convocation Hall Box Office on receipt of payment. (Hall capacity is 1600.) All children accompanying parents must be registered and do require a seat, with the exception of babies in arms.

For all other information, or for a detailed brochure with registration form, please write:  
Co-ordinating Committee, PO Box 62, 260 Adelaide Street East, Toronto, Ontario M5A 1N0; or leave a phone message at 416-466-6160.

## Mahayana Teachings and Four-Armed Avalokitesvara Initiation

Friday, September 28th & Saturday, September 29th / 2 - 5 pm  
Convocation Hall, 31 King's College Circle, University of Toronto / Toronto, Canada

The Tibetan Community of Ontario is honoured to announce the visit of His Holiness the Dalai Lama to Toronto, Canada. During this four-day visit, at the request of the community, His Holiness will confer Mahayana Teachings and a Four-Armed Avalokitesvara Initiation. (The specific nature of the teachings has yet to be confirmed.) Included also in His Holiness's itinerary will be a public talk and an interfaith service. His Holiness received the Nobel Peace Prize in 1989. This will be his first visit to Canada since 1980.

His Holiness The Dalai Lama  
Toronto Teachings, September 28th & 29th, 1990

### Registration Form

Name(s) of registrant(s)	Tickets required	
	Teachings Sept. 28	Initiation Sept. 29
_____	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>
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Address \_\_\_\_\_  
 City \_\_\_\_\_ Prov \_\_\_\_\_ Postal Code \_\_\_\_\_  
 Telephone (Home) \_\_\_\_\_ (Business) \_\_\_\_\_

Registration fee for adults is \$30 per day or \$50 for both days. For youths (10-18), \$15 per day or \$25 for both days. Please send bank draft or money order in Canadian funds, payable to: University of Toronto; or complete included charge card form (US funds accepted). Return to the address below. Include a self-addressed envelope.

Box Office \_\_\_\_\_ Charge my Visa or MasterCard account: \_\_\_\_\_  
 Hart House Theatre \_\_\_\_\_ Credit Card No. \_\_\_\_\_ Expiry Date \_\_\_\_\_  
 University of Toronto \_\_\_\_\_  
 Toronto, Ontario \_\_\_\_\_  
 Canada M5S 1A1 \_\_\_\_\_ Signature \_\_\_\_\_

Parents wishing to have information regarding childcare facilities during the teachings, for children between the ages of 2 and 10, please tick  and indicate number of children \_\_\_\_\_

If you require information on accommodation in Toronto, please indicate:  Hotel  Billetting (limited)

Wheelchair access is available. If you require this, please indicate:

A limited number of seats will be available for His Holiness's public talk, Thursday, September 27th, 7:30 pm, at Massey Hall, 178 Victoria Street, Toronto. No charge is being made for this talk but tickets are required. Those wishing to attend please tick  and indicate number of tickets desired. \_\_\_\_\_ (One per registrant, subject to availability).

# CATALOG/NEW ITEMS



SHOTUN FESTIVAL #AM906



VILLAGE WOMEN #AM904



CHIN GOMPA & MT. KAILAS #AM901

### Tibet Crisis

**NEW!**  
**GOVERNMENT RESOLUTIONS & INTERNATIONAL DOCUMENTS ON TIBET, #ICGR \$5**

This volume contains the most important political documents on Tibet since the Chinese invasion. The book is essential background for all those working to promote justice in Tibet. Included are: The Dalai Lama's Peace Proposals; Government resolutions condemning China; United Nations resolutions; and much more.

**NEW!**  
**SUPPRESSION OF A PEOPLE: Accounts of Torture and Imprisonment in Tibet, A Physicians for Human Rights Report, by John Ackerly & Dr. Blake Kerr. #ICSP \$5**

Describes the prisons around Lhasa, details prison life and torture, the medical effects of torture, and the Chinese attitudes.



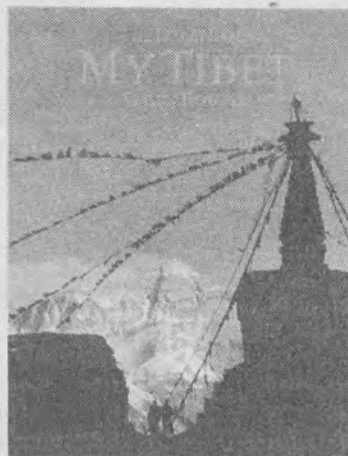
**"SAVE TIBET" BUTTON**  
#POSTB \$1.00 Gold with black lettering and maroon flower.

**NEW NOTECARDS!**  
These great cards are 5 x 7" and cost \$1.50 ea.  
SHOTUN FESTIVAL #AM906  
VILLAGE WOMEN #AM904  
CHIN GOMPA & MT. KAILAS #AM901



**NEW!**  
**TIBETAN FLAG PIN, #SLFP \$1**

Wear the Tibetan flag to show your support for Tibet.



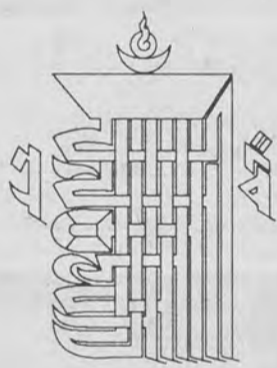
### Photography

**MY TIBET, by the Dalai Lama & Galen Rowell. 168 pp., oversize cloth edition, 108 color photos. #UCMT \$35 Oct.**

His Holiness the Dalai Lama and Galen Rowell have produced a great photographic study of Tibet. Galen is well-known for his Sierra Club books. His photos of Tibet are unlike any we've seen before. They are remarkable in quality and composition. His Holiness has written the captions for the photos and also six essays about world peace, the environment, the meaning of pilgrimage and on his early life in Tibet.



**NEW!**  
**MASKED DANCERS OF NAMGYAL MONASTERY, Set of 5 postcards #RBMD \$4** Skeleton dancers, deer, old man, protectors in full costume. These are very handsome and sales help support the monastery.



## KALACHAKRA INITIATION TORONTO

9-13 AUGUST 1990  
CONVOCAATION HALL  
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_____	<input type="checkbox"/> Youth <input type="checkbox"/> Adult <input type="checkbox"/> Senior <input type="checkbox"/> Patron	_____
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I would like to donate an additional \$15 or more to help sponsor another participant \_\_\_\_\_

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Payable to "Karma Kagyu Centre"

**VISA** (Cdn funds only)  
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Expiry date (month/year) \_\_\_\_\_  
Signature \_\_\_\_\_

**\*DONATIONS**  
**Cdn funds** Youths (10-18) \$120; Adults (19-64) \$150, Seniors (65+) \$120; Patrons \$500  
**US Funds** Youths (10-18) \$105; Adults (19-64) \$120, Seniors (65+) \$105; Patrons \$425

Seats are assigned on a first come, first served basis. Patrons and people who register early will be nearest the mandala. Please enclose the total amount. Registration donations are not refundable. If you have specific questions or requests, please write us a letter. -S.L.C.

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# CATALOG/NEW ITEMS

## MERIDIAN TRUST FILMS

We are pleased to offer the complete line of VHS Meridian Trust Films in NTSC (N. American) video format. In addition to the excellent talks captured on these films, many of these valuable teachings contain some of the last records of great lamas. For shipping, handling and insurance, please refer to the new chart and indicate to us whether you want air or sea shipping. The videos will be sent from London so please allow 4 weeks for delivery by air and longer by sea. The orders will be filled as quickly as possible. For a complete descriptive catalog please contact Snow Lion. *Please order by title and teacher.*

### MERIDIAN SHIPPING CHARGES:

	Airmail Sea Mail	
1 tape	\$11	\$ 8
2 tapes	23	11
3	26	16
4	28	17
5	32	28
6	32	28
7	34	30
8	37	33
9	37	33
10	40	36

These figures are based on the total number of tape cassettes in your order and include postage, packaging and handling and either registration or insurance depending on the quantity of tapes in the package.

### H.H. THE DALAI LAMA

#### NEW!

**A MAN OF PEACE**, 30 min., \$18 (1 tape) In December 1989, His Holiness the Dalai Lama visited Norway to receive the Nobel Peace Prize in Oslo. While there, he also visited Trondheim and Bergen, and the Arctic region of Samiland. The Meridian Trust video crew travelled with him and were granted frequent access to His Holiness. The resulting documentary is unique in that it captures the qualities that so distinguish His Holiness: his warmth and wisdom, his compassion and humor.

#### NEW!

**COMPASSION & NON-VIOLENCE**, 1 hr., \$50 (1 tape) Two talks by the Dalai Lama recorded while he was in Norway to receive the Nobel Peace Award. In both talks he speaks of the value of non-violence as a path to world harmony and how developing altruism makes for a happier person.

#### NEW!

**THE PATH OF NON-VIOLENCE**, 1 hr. 30 min., \$62 (1 tape) Talk given in Stockholm, Sweden in the fall of 1988.

#### NEW!

**SOTO ZEN BUDDHISM**, 42 min., \$34 (1 tape) This film shows how the serene reflection meditation (zazen) of the Soto School is practiced. Soto Zen emphasizes the practice of meditation, the keeping of the Buddhist precepts and the awakening of the heart of compassion and expressing it through selfless activity.

#### NEW!

**SERENE REFLECTION MEDITATION**, 31 min., \$30 (1 tape) How does one learn to sit still with an alert and bright attitude of mind—allowing thoughts and feelings to arise and pass away naturally? This introduction to zazen sitting shows how to start this practice for yourself. A number of suitable sitting postures are demonstrated. What happens when you sit and how you can carry over the meditation into everyday life are explained.

#### NEW!

**MORNING SERVICE AT A SOTO ZEN MONASTERY**, 22 min., \$20 (1 tape) Filmed at Throssel Hole Priory in England, this program captures the early morning ceremony.

#### NEW!

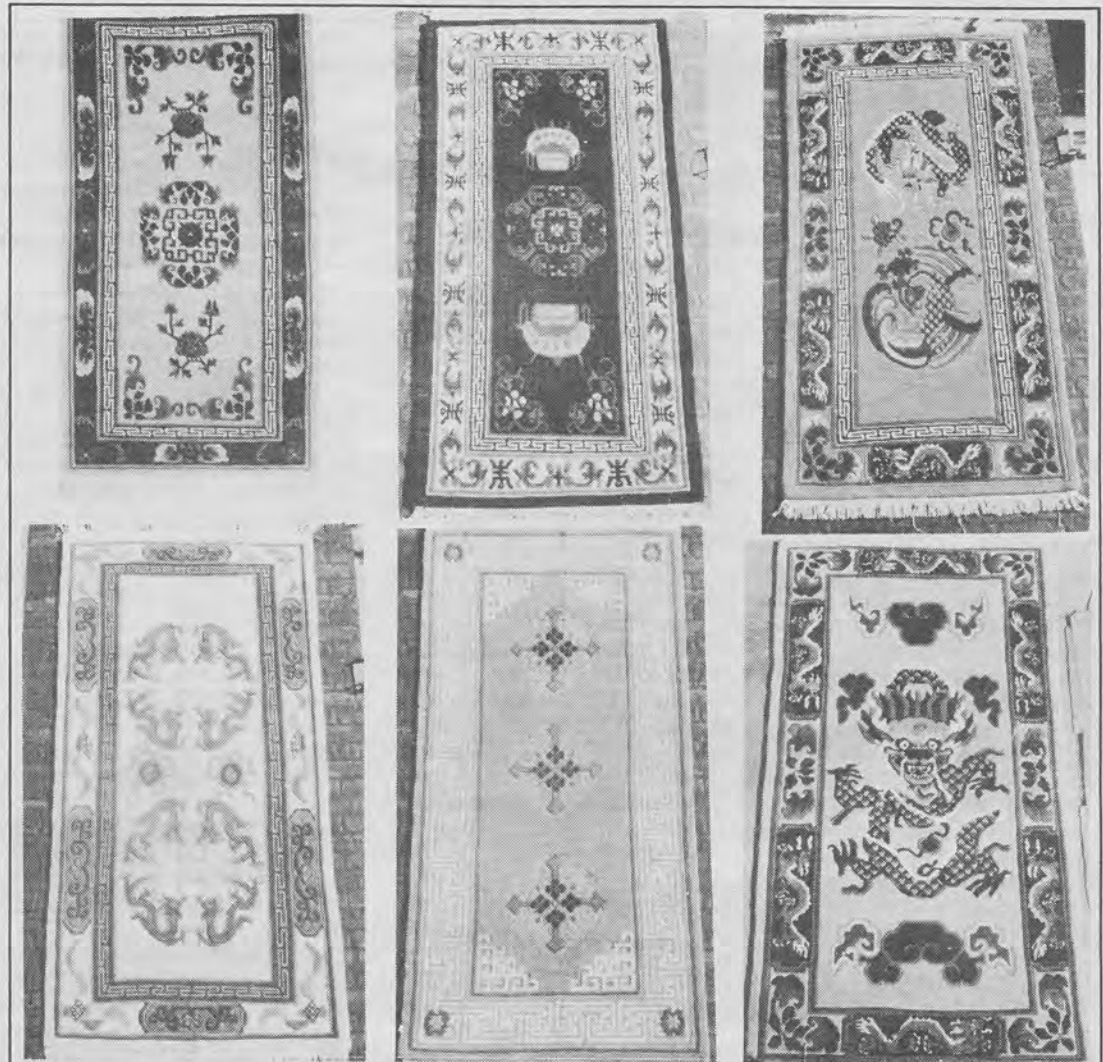
**THE TIBETAN QUESTION**, 12 min., \$20 (1 tape) This program will be of particular interest to Tibet support groups. It was broadcast on TV the day H.H. the Dalai Lama received the Nobel Peace Prize. It examines the present situation in Tibet and presents the Dalai Lama's views on the non-violent solution. It also has scenes of Tibetans in Lhasa after the Peace Prize was announced, of Chinese police brutality, of deforestation, and contains interviews with Chinese students who are pro-Tibetan independence.

#### NEW!

**DAILY LIFE IN A TIBETAN BONPO MONASTERY**, 30 min., \$50 (1 tape) An intimate portrayal of the everyday life in a Bonpo monastery in the Himalayan foothills of Northern India. It offers a unique look at the customs and rituals of Bon.

#### NEW!

**A TIBETAN NEW YEAR**, 43 min., \$50 (1 tape) Documentary of the Tibetan New Year celebrations by the monks of the only Bonpo community outside Tibet.



## NEW SHIPMENT OF BEAUTIFUL HAND-WOVEN 100% WOOL TIBETAN RUGS

Handwoven by Tibetan monks over a decade ago, these hard-to-find carpets feature complex traditional motifs and rich colors. Because the intricate designs are so difficult to weave, these types of rugs are no longer produced. Snow Lion was fortunate to locate one hundred of these rugs and we are pleased to be able to offer them to you. They make a beautiful addition to any meditation area or living space.

Woven with Tibetan wool and using brilliant quality dyes, each rug requires three weeks of intense labor for weavers to produce. These long-lasting and easy-to-care-for rugs are hand-sculpted and have a thick pile. They are 3 x 6' and sell for \$450.

If you would like to order one of these beautiful rugs, call or write to us and we will send you photographs from which to choose your carpet. As they are hand-woven, each carpet is unique.



GAC126 Ushnishavinijaya



GAC130 Vajrasattva w/Consort

### MORE AUTHENTIC THANGKA IMAGES FROM GARUDA! \$.75 ea.

- GAC126 Ushnishavinijaya
- GAC127 White Tara Mandala
- GAC128 Depiction of Universe
- GAC129 Yogambara Mandala
- GAC130 Vajrasattva w/Consort

### SUMMER CLEARANCE SALE! HALF PRICE ON TEESHIRTS & SWEATSHIRTS

Cotton (50-50) tee shirts and sweat shirts for men and women. Choose one of two teeshirts designs—Double Dorje or a Tibetan Flag. We also have the same designs on quality sweatshirts and a third sweatshirt design with Om Mani Padme Hum encircling a Hri. They come in white, yellow, red, and blue. They are high-quality shirts and are sized small, medium, large and extra-large, and tend to run one size small. The Flag design is 5-color! Please give full description (color, size, design) on your order form and a second choice in case we are out of your first selection. The sale price is \$6 on teeshirts and \$12 on sweatshirts. This is our cost!

Teeshirts: NOW \$6!  
Tibetan Flag #PHSHIRTF \$14 (Mostly Red, Yellow and Small White & Pink)  
Sweatshirts: NOW \$12!  
Om Mani Padme Hum #PHSHIRT2 \$24  
Double Dorje #PHSHIRT2 \$24  
Tibetan Flag #PHSHIRTF2 \$28

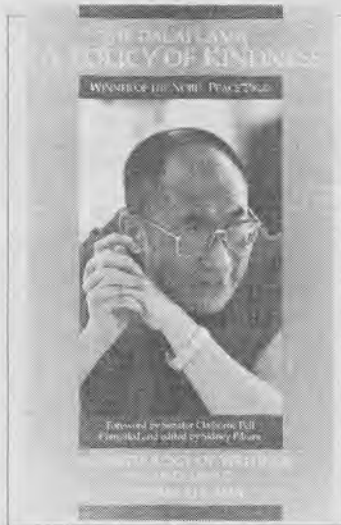


### TIBETAN LANGUAGE CORRESPONDENCE COURSE

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# CATALOG/NEW ITEMS



### Books by the Dalai Lama

**THE DALAI LAMA: A Policy of Kindness**, by H.H. the Dalai Lama, compiled & edited by Sidney Piburn. 152 pp., #SLBKPK \$4.95 Who is the Dalai Lama and why was he awarded the Nobel Peace Prize? Beginning with the Nobel Lecture which presents his "policy of kindness", this book offers a comprehensive view of his personal life, his wide-ranging interests, and his thoughts on issues of global concern. These addresses, interviews and biographical essays reveal a highly pragmatic man, dedicated to the establishment of non-violent solutions to human problems in the personal, environmental and political arenas. A captivating picture emerges of the Dalai Lama whose goodwill, understanding and practicality have brought him respect from world leaders and the acclaim of millions around the world. Foreword by Senator Claiborne Pell, Chairman of the Senate Foreign Relations Committee.



### THE NOBEL PEACE PRIZE and the DALAI LAMA

**THE NOBEL PEACE PRIZE AND THE DALAI LAMA**, Compiled and edited by Sidney Piburn. 72 pp., #SLBKNPP \$4.50 This year's Nobel Peace Prize has been awarded to H.H. the Dalai Lama, first and foremost for his practice of non-violence and his human approach to world peace. Included here are the two major addresses given by the Dalai Lama in Oslo, Norway and statements by the Nobel Committee on the presentation of the award.

These talks detail the constructive and forward-looking proposals for solving international conflicts, human rights issues, and global environmental problems that earned the Dalai Lama the recognition of the Nobel Committee. Comprising a succinct statement of his personal and political philosophy, these addresses also show the great depth, warmth and humor of the Dalai Lama as a person and statesman. Foreword by Tenzin Tethong, Director of the International Campaign for Tibet.



### Religion & Philosophy

**NEW! CUTTING THROUGH APPEARANCES: Practice and Theory of Tibetan Buddhism**, by Geshe Sopa & Jeffrey Hopkins. 376 pp., #SLBKCTAP \$15.95 paper, #SLBKCTAC \$25.95 cloth Here is an authentic presentation of the fundamental aspects of the practice and theory of Tibetan Buddhism, set down in a beautiful text especially useful to those interested in the study and practice of this tradition. The first part of the book, a meditation manual written by the Fourth Pan-chen Lama (1781-1852), covers much of the daily practice of Tibetan monks and yogis. It details how to prepare for and how to conduct a meditation session that contains within it the important essentials of the entire scope of the Buddhist path.

The second part presents a solid introduction to the theory behind the practice. Written by Gon-chok-jik-may-wang-bo in the eighteenth century, it covers the entire spectrum of the Indian schools of tenets as they were viewed in Tibet. The topics include the two truths, consciousness, the hindrances to enlightenment, the paths to freedom, and the fruits of practice.



**NEW! DZOGCHEN & PADMASAMBHAVA**, by Sogyal Rinpoche. 103 pp., #RIGPADP \$8

This is an excellent introduction to Dzogchen practice expressing the heart and spirit of Dzogchen. It describes the practice, path and the guru. It includes an accessible survey of the nine yana approach and the history of the Nyingma School. Illustrated with many photos of the lineage holders.

**NEW! THE 'NO-SELF' NATURE OF PEOPLE AND THINGS**, by Charlie Singer. 25 pp., #CSNS \$3 The Buddha presented three ideas as fundamental conditions pervading human experience: suffering, impermanence and lack of self-nature. This no-self doctrine is hard to penetrate and liberating in its effect, when once understood. This thought-provoking study explores the idea of no-self of persons and phenomena and provides the reader with many jewels to reflect upon.

**NOW AVAILABLE! LIBERATION IN OUR HANDS**, by Pabongka Rinpoche; trans. by Geshe Lobsang Tharchin & Art Engle. 400 pp., #MSLOH \$12.50

Based on a 24-day teaching in Tibet in 1921, Pabongka Rinpoche, a lama famous for his direct, no-nonsense but nonetheless compassionate approach, gave a clear and elaborate explanation of the path to enlightenment based on Je Tsong Khapa. Throughout, he tells marvellous stories to bring his teachings alive. This volume is the first of three to appear and covers the first 1/3 of the material. Do not confuse this three-volume edition with the forthcoming one-volume edition that Wisdom Publications has advertised for \$80 (see our last newsletter).

**NEW! LIVING BUDDHISM**, by Andrew Powell & Graham Harrison, Foreword by His Holiness, the Dalai Lama. 210 pp., 150 photos. #RHLB \$24.95 cloth

Andrew Powell describes the development of Buddhism around the world and through the centuries, explains the fundamentals of Buddhist philosophy, and presents an unusual up-to-date picture of Buddhism's place in contemporary society. Graham Harrison portrays the splendor of Buddhist art and architecture as well as the living face of Buddhism, bringing the religion to life before our eyes.

"Living Buddhism illuminates the human face of the Buddhist tradition, showing the vital role that the Buddha's teaching plays in the lives of his many followers."—H.H. the Dalai Lama.

**KEYS TO GREAT ENLIGHTENMENT**, by Geshe Tsaltrim Gyeltsen, 176 pp., #TDKGE \$12.95.

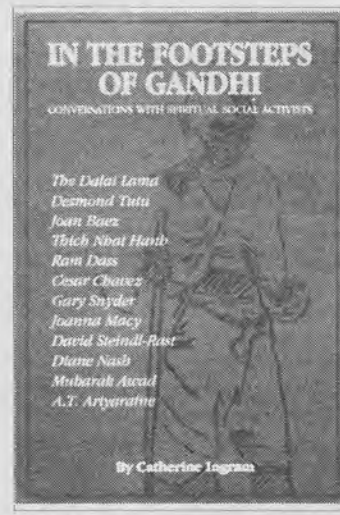
Contains commentaries on two key Mahayana Buddhist texts: *Eight Verses of Thought Training* and *The Thirty-Seven Bodhisattva Practices*. Geshe Gyeltsen gives a verse by verse exposition of the full root texts in accordance with the oral tradition.

**NEW! DHARMA GAIA: A Harvest of Essays in Buddhism and Ecology**, Ed. by Allan Badiner. 265 pp., #PADG \$15

Published for Earth Day 1990, Dharma Gaia explores the ground where Buddhism and ecology meet. Through the writings of 30 celebrated Buddhist thinkers and ecologists, we see how Buddhist philosophy and practices can help us renew our relationships with one another, with other forms of life, and with the Earth. Includes writings of Gary Snyder, Thich Nhat Hanh, Joanna Macy, Joan Halifax, Robert Aitken, Bill Devall, John Seed, Rick Fields, and Deena Metzger, and a foreword by H. H. the Dalai Lama.

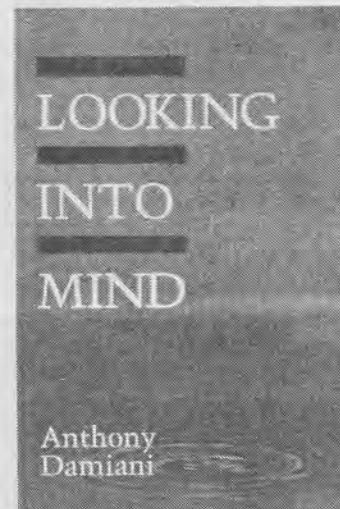
**NEW! OPEN HEART, CLEAR MIND**, by Thubten Chodron. 180 pp., #SLBKOH \$9.95 Sept.

This introduction to the Buddhist world-view has been written by an American who became a Tibetan Buddhist nun. It focuses on the practical application of Buddhist psychology to modern life. In a straight-forward, conversational style and with warmth and humor, the author sets forth the fundamental points of the path taught by the Buddha for transforming habitual attitudes and realizing our full human potential. "...conveys a clear understanding of Buddhism as it has been practiced by Tibetans, in easily comprehensible language."—His Holiness the Dalai Lama, from the Foreword.



**NEW! IN THE FOOTSTEPS OF GANDHI: Conversations with Spiritual Social Activists**, Ed. by Catherine Ingram. 284 pp., #PAFG \$15

Twelve renowned spiritual social activists speak on compassionate action. "To live for the benefit of others heals us. These are interviews with women and men who tread the path of compassionate action and leave markers to point the way. A wonderful book!"—Stephen and Ondrea Levine. Writers include: The Dalai Lama, Desmond Tutu, Joan Baez, Thich Nhat Hanh, Joanna Macy, David Steindl-Rast and others.



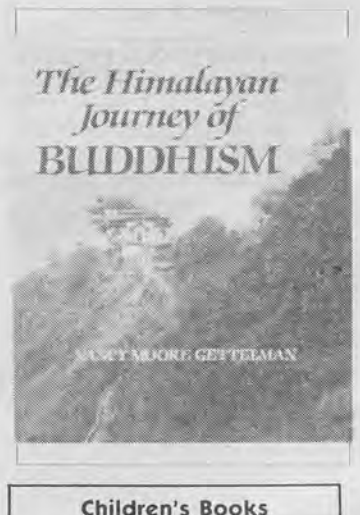
**NEW! LOOKING INTO MIND**, by Anthony Damiani. 282 pp., #LALM \$14.95

This is an invitation to discover and explore one's own basic mind from two standpoints. From the practical side, it shows how to use meditation as a means to experience the mind directly, free of any images. From the side of reason, its compelling, readily accessible analysis of the nature of everyday experience shows that the world and the I are thought into existence by the same creative mind. Anthony Damiani presents this combined approach as the most direct way to intimate knowledge of one's own basic mind, the surest route to reliable spiritual independence.

**NEW! HOUSE OF THE TURQUOISE ROOF**, by Dorje Yutok, Foreword by Heinrich Harrer, 300 pp., photos #SLBKHTR \$14.95 July

A unique account of the fascinating life of upper-class Lhasa. This frank and thoughtful autobiography of a Tibetan noblewoman describes life in Lhasa before the Chinese occupation. The author possesses an insider's view of the highest government circles—both her father and her husband were cabinet ministers, and her brother served as prime minister.

The timelessness of this world, its slow but unmistakable modernization, and the abrupt transition brought about by the Chinese invasion are vividly presented. Through all, her outlook on life is grounded in the Buddhist practice she learned as a close disciple of well-known lamas and spiritual teachers.



### Children's Books

**NEW! THE HIMALAYAN JOURNEY OF BUDDHISM**, by Nancy M. Gettelman. 96 pp., 133 photos in full-color & black & white, oversize. NGHJB \$14.95



**NEW! INDIA: The People**, by Bobbie Kalman. 32 pp., many color photos, 8 1/2 x 11," ages 8 and older. #CTIP \$7.95

A lively, intimate look at the daily life of the people of India. Replete with beautiful photos.

**NEW! INDIA: The Land**, by Bobbie Kalman. 32 pp., many color photos, 8 1/2 x 11," ages 8 and older. #CTIL \$7.95

The third in this outstanding series of books on India. The focus here is on the land and how the rich variety of people live, work and entertain themselves in this difficult environment.

**NEW! SPIRITUAL PARENTING**, by David Carroll. 416 pp., #PGSP \$12.95

A practical, accessible guide to the spiritual development of children from infancy to adolescence. Written with no particular religious perspective, it draws on the great Eastern and Western religious traditions and aims at helping parents to effectively communicate spiritual ideas to their children. David Carroll has degrees from Harvard and Columbia and is the author of twenty-two books.

**NEW! TO THE LION THRONE**, by Whitney Stewart. 55 pp., #SLBKTLT \$10.95 September

This is an exciting and engaging biography of the Dalai Lama for children. The day the Dalai Lama was born, a rainbow touched his house, two crows rested on his roof top and kept guard and his father jumped from his sick bed and declared himself cured by his son's birth. This biography follows the life of the young, spirited boy who became a monk at age three, moved to the Potala Palace in Lhasa and became the spiritual and political leader of his people by age fifteen. To her careful research into the early years of the Dalai Lama, Whitney Stewart adds many touching stories from the Dalai Lama himself, as well as spirited illustrations to produce a book that will leave a lasting impression on young readers.

# CATALOG/NEW ITEMS

### Health & Healing

**DRAGON RISES, RED BIRD FLIES: Psychology & Chinese Medicine**, by Leon Hammer, M.D. 426 pp. #STDR \$28.95 cloth  
 Leon Hammer is an American doctor, psychiatrist and long-time practitioner of Chinese medicine. Behind the acupuncture, herbal remedies and a complex array of diagnostics, he finds a congenial system of healing that embodies the unification of body and mind. "Dr. Hammer has provided a view of the life process that is fully respectful of traditional thought, while building a bridge to Western clinical psychology. It is an excellent piece of work—honest, illuminating and creative—and I would recommend it to anyone with a serious interest in Oriental Medicine."—Peter Eckman, M.D., Chairman, Schools Subcommittee of the California Acupuncture Examining Committee.

### THE HEALING BUDDHA



RAOUL BIRNBAUM  
 (Translated by Eric M. Mee)

**NEW! THE HEALING BUDDHA**, by Raoul Birnbaum. 318 pp., illus. #SHHB \$15.95  
 This is the study of the Healing Buddha, who specializes in the healing of illnesses of all kinds, psychological and physical. Discussed are the role of healing in Buddhism, the various Buddhas and scriptures involved in this process, and the rituals through which curative power is released.

### Death & Dying

**NEW! JAPANESE DEATH POEMS**, Ed. Yoel Hoffmann. 366 pp. #CTJDP \$17.50 cloth

"I raise the mirror of my life  
 Up to my face: sixty years.  
 With a swing I smash the reflection—

The world as usual  
 All in its place."

Although the consciousness of death is in most cultures very much a part of life, this is perhaps nowhere more true than in Japan, where the approach of death has given rise to a centuries-old tradition of writing such a poem, often at the very moment the poet is breathing his last. Here are hundreds of death poems, many with a commentary describing the circumstances of the poet's death.



"Compassion: The Heart Of Enlightenment"

### Audio Tape

**DALAI LAMA! (Audio tape) COMPASSION: THE HEART OF ENLIGHTENMENT**, 95 min. #RIGPATPC \$10 This talk was given after the Nobel Award announcement. His Holiness speaks on affection, altruism, loneliness, love, anger, inner peace and world peace, and the Tibetan cause.

### THANGKAS!

Sizes are the measurements of the painting only. They are all paperly mounted and brocaded for hanging. We have the following in stock:

- Vajrasattva with consort 19 x 28" \$750
- White Tara 30 x 44" \$1200
- Green Tara 14 x 20" \$450
- Green Tara 14 x 19" \$350
- Green Milarepa 18 x 27" \$525
- White Milarepa 24 x 40" \$750
- Life of Buddha 13 x 18" \$450
- Seated Buddha with many surrounding golden Buddhas 16 x 20" \$1200
- Large figure of a seated Buddha 18 x 24" \$750
- Medicine Buddha 14 x 19" \$495
- Yamantaka 14 x 19" \$495
- Padmasambhava 14 x 19" \$495
- Four-Arm Chenrezig 14 x 19" \$495
- Two-Arm Mahakala (Bernochen) 14 x 20" \$475
- Six-Arm Mahakala 19 x 26" \$495

### STATUES!

- We have the following:
- Shakyamuni Buddha 8" \$390
  - Shakyamuni Buddha 8" \$510
  - Padmasambhava 9" \$540
  - Manjushri 8" \$540
  - Vajrasattva 8" \$540
  - Vajradhara 6" \$300
  - Vajrasattva 5 1/2" \$140
  - Vajrasattva 6" \$158
  - Vajrayogini 5 1/2" \$200
  - Manjushri 8" \$380
  - Medicine Buddha 4" \$89
  - Shakyamuni Buddha 4" \$80
  - Manjushri 3" \$95



Seated Buddha with many surrounding golden Buddhas 16 x 20" \$1200



White Tara 30 x 44" \$1200



Large figure of a seated Buddha 18 x 24" \$750



White Milarepa 24 x 40" \$750



Shakyamuni Buddha 8" \$510



Green Milarepa 18 x 27" \$525



Green Tara 14 x 20" \$450

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Vajrasattva with consort 19 x 28" \$750



Life of Buddha 13 x 18" \$450

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A new collection of devotional songs

"The most heart-warming and heart-opening songs I've ever enjoyed." - Pat Rodegast

Spirited vocals with Guitar, Violin, & Flute  
 write to: Andy Gordon,  
 Box 715, St John, USVI 00831  
 \$10 includes postage

"extremely sweet and my heart is very touched by them." - Ram Dass

Andy's homage to Teachers from East & West  
 half the proceeds go to charity



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Six-Arm Mahakala 19 x 26" \$495

