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SUMMER 2000 NEWSLETTER
& CATALOG SUPPLEMENT



"Tibet Has Come to Washington"

BY VICTORIA HUCKENPAHLER

Sogyal Rinpoche comments on the Smithsonian Folklife Festival program, Tibetan Culture Beyond the Land of Snows; the Ganden Tripa opens the first Great Prayer Festival held in the West; H.H. Dalai Lama addresses an audience of fifty thousand.

Under a turquoise sky, the living mandala of Tibetan culture, which was a highlight of this year's Smithsonian Folklife Festival, spread itself over much of the National Mall, with a variety of displays and activities both sacred and secular. This ethnic feast, which beside Lama teachings included Tibetan opera and folk singers, thangka painters, physicians, sculptors, calligraphers, weavers, and even yaks, fleshed out the visitor's understanding of Tibet, hitherto largely confined to its philosophical and religious traditions. Every person who attended owes a deep debt of gratitude to Festival organizers and sponsors, among them the Conservancy for Tibetan Art and Culture, the Tibetan government-in-exile, the Smithsonian Center for Folklife, and Tibet House New York. They, along with 1500 private donors, not only made the event possible, but accomplished the miracle of making it free of charge.



From the moment one entered the tent encampment through a burgundy and cobalt arch flanked by enormous burners wafting medicinal incense across the Mall, one was immersed in a world whose richness and diversity one never anticipated experiencing outside of pre-Chinese-invasion history books. It was impossible to take in all the events (the

outdoor Festival ran 23-27 June, and 30 June-4 July) which were scheduled non-stop and often concurrently, but one could at least participate in each day's highlights.

DAY ONE: At an opening ceremony before the city's Mayor and the Secretary of the Smithsonian, Namgyal monks, joined by H.H. Sakya Trizin, chanted auspicious verses from the Sutras. Following an introduction by Lodi Gyari of the International Campaign for Tibet, in which he noted how the strength and resilience of the Tibetan national character had permitted indigenous religion, arts,

(Continued on page 2)

Above photo: A prayer wheel on the National Mall at the Folklife Festival

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DESTRUCTIVE EMOTIONS

The Mind and Life Conference 2000

BY VEN. THUBTEN CHODRON

Beginning in the mid-1980s, the Mind and Life Institute has brought together scientists from various fields of expertise with His Holiness the Dalai Lama in a series of conferences. A theme is picked for each, and five to seven scientists in that field are selected to make presentations to His Holiness. These presentations are given in the morning session each day, and lively discussions among these key participants, who are seated in a circle, occupy the afternoon session. In addition to the scientists, two Tibetan-English translators are present. A group of observers—twenty to forty in number—sit around the periphery. The atmosphere is informal and intimate. The topics of previous conferences have ranged from physics and astronomy to sleeping and dreaming to the relationship between the mind and the brain.

The eighth Mind and Life Conference, held in Dharamsala March 20-24, 2000, explored the topic of destructive emotions. While it is impossible to summarize the complex proceedings in a way pleasing to all, I will mention a few highlights as well as discuss some of the points I found most interesting.

Dr. Owen Flanagan, Professor of Philosophy at Duke University, spoke about the role of emotion and virtue in making a good life. The West has several approaches to this topic. Religious moral philosophy speaks of the destructive nature of some emotions and the improvement of human qualities through religious practice, while secular moral philosophy discusses the topic in terms of democracy and

reason. Science sees emotions as having a physiological basis, and this raises further questions as to human nature and the possibility of pacifying destructive emotions. In the West, emotions are important for determining what is moral, and morality is essential for the functioning of society. Thus working with emotions is seen as important for social interaction, not for having a good soul or being a good person. This leads the West to focus on self-esteem and self-accomplishment as positive emotions, not on having a harmonious inner emotional life.

We find three main answers in response to the question, "What are we really like deep down inside?" The rational egoists say that we look out for our own good, and know that only by being nice to others will we get what we want. The second is that we first are selfish and take care of ourselves and then are compassionate sharing any extra resources with others. The third is that we are basically compassionate, but if there's scarcity in resources we become selfish. His Holiness believes human beings are by nature gentle and compassionate, and due to self-centeredness and ignorance, people feel and act in the opposite way. Still, we cannot say that ordinary human nature is one of cherishing others.

Western culture considers love and compassion to be other-oriented. His Holiness clarified that in Buddhism, they are felt towards oneself as well. Wanting ourselves to be happy and free of suffering is not

(Continued on page 16)

THE ART OF PEACE

Nobel Peace Laureates Discuss
Human Rights, Conflict and Reconciliation

ed. by Jeffrey Hopkins
184 page, cloth, Aug. #ARPE
\$22.95

"This is education at its best and highest...inspiring and uplifting."—
JULIAN BOND

"The road to world peace will be long and difficult, but Hopkins helps lead the way with this landmark book."—*Kirkus Reviews*

While many people strive to bring the world into peaceful balance, only a few have had such remarkable impact for their selfless efforts—bringing them international recognition as these nine outstanding individuals who convened recently at the University of Virginia to discuss the topics of Human Rights, Conflict, and Reconciliation. In a dynamic exchange, these Laureates shared their views with each other about the importance of basic human rights, their concerns about conflicts that arise

when these rights are denied, and their practical ideas for achieving reconciliation.

At the core of their agenda is the conviction that morality is essential for personal, political, social, and economic balance. The Laureates:

Jose Ramos Horta, East Timor; Betty Williams, Northern Ireland; Dr. Rigoberta Menchu Tum, Guatemala; Archbishop Desmond Tutu, South Africa; President Oscar Arias Sanchez, Costa Rica; Harn Yawnghwe, for Aung San Suu Kyi, Burma; Bobby Muller, Co-Founder of the International Campaign to Ban Landmines, and Jody Williams, United States; His Holiness the Dalai Lama, Tibet.

Biographies precede the presentations which are followed by questions from the participants.

"One of the most wonderful aspects of this remarkable book is the interaction between the laureates...a banquet of views and



ideas."—*Today's Librarian*

The following is an excerpt from the foreword by Jeffrey Hopkins.

Bringing Together Great Hearts and Minds

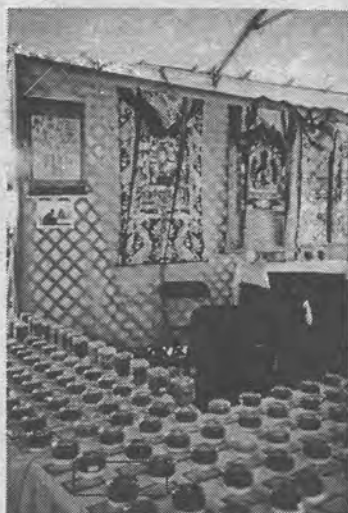
Sometimes it may seem that beings on this planet have reached their present state through survival of the

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TIBET IN WASHINGTON

Continued from page 1

and sciences not only to avert annihilation, but to flourish, His Holiness paid tribute to Buddhist practice "which is the source of our survival and the centerpiece of our culture." The crowd, spanning advanced Dharma students, curious tourists, ordained sangha, and small children, then proceeded past the large prayer wheel (a particular favorite of young visitors) to the Tsok Khang, or Gathering House, where they were treated to a demonstration by the master religious story-teller, Jhurme. The tradition of the story-teller, or Lama Mani, was one of the delightful discoveries of the Festival, as it is seldom mentioned even in ethnographic texts. His function, which originated in the 14th-century with Thangtong Gyalpo, is to bring the Dharma to unlettered nomads in remote outposts by recounting tales from the lives of Tibetan saints,



The medical tent with displays of Tibetan herbal pills.

always with the moral of how beneficial and evil actions bear corresponding karmic fruits. Donning a unique red headress and summoning the audience with a blast on his conch shell, Jhurme, in a mesmerizing sing-song, recounted the experiences of Kunga Rangdrol, a famous delog (practitioner who journeys to Bardo realms and returns with messages for the living), illustrating his narration by aiming an amulet-bedecked pointer at related episodes depicted on thankgas—a slide show before its time! His translator then related how Jhurme had learned the tradition from his monk uncle when he was thirteen years old, and had himself become a full-fledged Lama Mani upon the uncle's death seven years later. Escaping from Tibet in 1959, he had to wait until 1984 before the Indian government recognized him as a valuable Dharma resource and invited him to resume his Lama Mani activities.

DAY TWO: In the large performance tent, the crowd could sample offerings by the Lhamo opera troupe and the Tibetan Institute of Performing Arts, whose actors undergo twelve years of training before they are allowed to appear publicly. The result is polished performances where even minor roles, such as those of animals, are portrayed with sensitivity and fashioned with a keen eye to human



Folk singer Loten Namling



H.H. the Dalai Lama addressing the crowd on the National Mall

(and animal) behavior. Garbed from neck to toe in heavily brocaded regional costumes and the evocative masks of shaggy-haired old men and beak-nosed demons, the actors managed, despite soaring summer heat, to sing, perform energetic dances, feet shooting out from squatting bodies, and occasionally play musical instruments—all simultaneously! While the accent was on history, with a good luck dance based on dream visions appearing to the 5th Dalai Lama, and a re-telling of the classic tale of Sukyi Nyima who helps propagate the Dharma in Tibet, there were also modern songs from Amdo, grieving the enforced separation of refugees from family and teachers.

In a similar spirit, folk singer Loten Namling delivered a broad range of musical themes from love songs, to melodies celebrating the bonds uniting the Dalai and Panchen Lamas, to plaintive meditations on the fate of the homeland. Between selections he explained the background to Tibetan popular music, noting that unlike its Western counterpart it encompasses relatively few distinct styles, instead being identified by regional characteristics. His phenomenal breath control and powerfully defined modulations turned Namling's laments for occupied Tibet into the cry of a people in chains.

Journeying from their home base in San Francisco, the Chaksampa Dance and Opera Company, enhanced by Tibetan guest artists now resident in Paris and NY, presented stomping dances reminiscent of the German schuhplattler, and a circle dance in which they invited the public to participate. Again, the musicians danced and played music simultaneously, before passing some of their instruments to the audience for inspection. The group leader ruefully admitted that the circumstances of exile force them to function more as a band than as a permanent company, bringing them together only when the schedule of each permits.

DAY THREE: For the remaining days the tent acting as a gonpa offered a series of profound teachings by Lamas representing each of the four traditions. One of the remarkable aspects of the Festival was the casual—almost intimate—atmosphere which allowed one to experience

close-up the presence of masters normally hard to approach. With its unstructured seating and side flaps lifted to the open air, the tent permitted serious students to sit practically knee-to-knee with the Lamas, while the merely curious could stand on the sidelines and leave at will.

The first major teaching was presented by Lama Pema Wangdak (Sakya tradition) who, to illustrate the "profundity and poetry of the Tibetan language," began by reading a portion of Sachen Kunga Nyingpo's Lo Jong text, *Parting from the Four Attachments*, in the original. Lama Pema skillfully spent the remainder of the session elaborating on the benefits of renunciation, a word which he noted is unpopular with Westerners. "Attachment is harder to handle than hatred," he stated, "though the latter is actually a by-product of the former. But if you have attachment to the world, you are not religious." He termed renunciation the "brainchild" of the Buddha's teaching, and noted that we should focus on accomplishing our highest purpose rather than fulfilling immediate cravings. "Spirituality should be based on a vast vision. Take the long-range view and think about the future. If you do, that will automatically take care of today." He recalled that the Buddha, who is sometimes charmingly called Drowai Nyen, or Relative of the World, is also dubbed Jigpa Mepa, or he who is without fear, because where there is no attachment there is no fear.

The day's offerings were rounded out with a presentation on Tibetan medicine by Dr. Dawa Drolma of Dharamsala's Mentsekhang. Throughout the Festival, Dr. Drolma performed pulse diagnoses for an ever-growing line of visitors who also inspected the innumerable bottles of herbal pills and dried herbs on display in her tent. Dr. Dolma and Dr. Tashi Lhamo outlined the history of Tibetan medicine, noting that it incorporated influences from Persian, Indian, Greek, and Chinese systems. However, unlike the Chinese, Tibetan pulse readings can with near certainty predict the likelihood of future ailments, enabling the physician to prescribe dietary and lifestyle changes which can forestall or avert disease. By contrast, when one of its queens died following surgery, the Tibetan system eliminated such procedures, substituting moxabustion and blood-letting. Because the FDA permits so few Tibetan herbs to enter the US, it is impossible to establish a Tibetan medical practice here, but Dr. Dolma noted that two branch clinics of the Mentsekhang have now opened in Holland.

DAY FOUR: Two sessions of Dharma teachings were presented by Khenpo Konchog Gyaltsen of the Drikung Kagyu tradition. Khenpo-la, who runs a center in Frederick, MD, and whose devoted local following were out in force, linked Buddhism to the preservation of Tibetan culture. "Take

the essence from Tibetan culture," he advised. "Don't become attached to the external trappings, but find what in it can give you that mental peace which goes beyond location and ethnic differences. The entire world can benefit from this." He went on to comment on the Four Dharmas of Gampopa, charming the audience with his radiant smile and a laugh which is contagious even when he is referring to the inevitability of death. His apparent light-heartedness when addressing (though never trivializing) life's "heavies," makes him a living example of Buddhism's healing power, and is one of the reasons he is beloved in the many parts of the world where he is called upon to teach.

DAY FIVE: One of the few disappointments in this otherwise phenomenal event was the short shrift accorded the Bon tradition. Of seminal importance in the early history of Tibet, and increasingly acknowledged by present-day Buddhist scholars, including H.H. the Dalai Lama, the Bon were assigned a decorative tent, but one with no seating facilities and few representatives present, so that visitors were not inspired to tarry. They were also allotted only one day in which to make a presentation. For individuals like this writer, whose schedule did not permit attendance that particular day, there were none of the options that existed with nearly all other the events. For the record, Chongtul Rinpoche of the Pal Shenten Menri Ling Monastery in

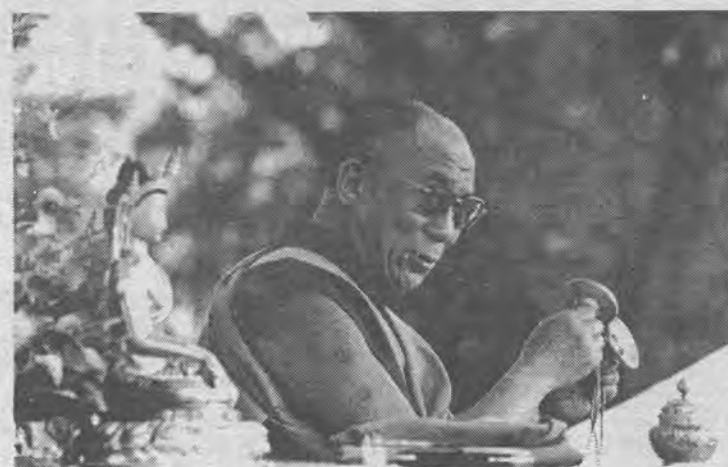
India delivered a history of Bon.

DAY SIX: Representing the Nyingma sect, Sogyal Rinpoche, who also addressed an audience at a local church the evening before, spoke on the universal validity of Buddhism. "The teachings of the Buddha are beyond Buddhism, or any other kind of ism," he remarked, "because Dharma is universal truth. Buddha didn't come to start a religion, but to awaken us to our true nature. I have students who are priests, good practitioners of their religion, but they find Buddhism deepens their understanding of their own tradition." Reciprocally, Sogyal acknowledged his growing appreciation of Christianity through his increased understanding of his own path. "I went to Catholic school in India because when we first left Tibet we were wandering around confused and it was considered that the way to learn the outside world was to go to Catholic school," he recalled with characteristic humor. "I learned the Lord's Prayer, and I even taught catechism! But I was a little culturally uncomfortable because even in my own practice of Buddhism I was just beginning. Now I find no con-



Sogyal Rinpoche visiting the thangka painting tent

flict whatsoever." The teaching proceeded with some of his classic one-liners: "When you meditate, you can either keep your eyes half open or half shut. You have a choice!" and "You like distraction, particularly when you turn on the telly. It becomes a meditation object!" After discussing the importance of atmosphere in performing meditation ("Statues are helpful on the environmental level, mantra on the energy level, and breath on the mind



Above: The Dalai Lama on the National Mall. Below: A three-dimensional mandala given by The Dalai Lama to the Smithsonian for permanent display.



The Ganden Tripa presides over the opening of the Monlam Chenmo

level"), he concluded with moving remarks about the significance of the Folklife Festival as a whole: "The support we have for Tibet is not just about Tibet, but about what it represents. Each of the people at this Festival embodies the teachings in their own way. The whole Tibetan culture expresses the clear light of wisdom and compassion. Tibet has come to Washington."

DAY SEVEN: Gelukpa Geshe Lobsang Tenzin, who served as Master of Ceremonies at the opening chants of the Namgyal monks in the gonpa each morning, offered a teaching on the role of the Noble Eight-Fold Path in promoting mental health. Geshe Lobsang, who earned the Geshe Lharampa degree at Drepung Loseling, also holds a doctoral degree from Emory University, with a dissertation which contrasted Tibetan Buddhist and Western medical approaches to mental health. In his teaching he referred to different varieties of mental disorder and how they relate to the Three Sufferings. "As long as we deny our addictions, we don't address the source of the problem. Is the pleasure we receive from substances lasting, or is there a hidden problem? If we look at it honestly, such pleasure only leads to more craving. This illustrates what the Buddha called the Suffering of Suffering." Referring to All Pervasive Suffering, he stated: "From the Buddhist point of view, such suffering comes from karma (actions) and kleshas (unhealthy behavior). Every negative action creates or reinforces a pattern, so that when we come into contact with certain stimuli, these conditioned patterns unfold in an unhealthy way." Drawing on his researches in the West, Geshe Lobsang referred to Harvard studies

showing that in the majority of heart attacks, anger was the predominant emotion in the hours immediately preceding the episode, and that 95 percent of all doctor visits are directly or indirectly related to stress. "Unhealthy emotions are transformable; we can de-condition ourselves from unhealthy learned behaviors because the primordial nature of the mind is untouched by defilements," he noted, reverting to his Buddhist training. "The end of suffering is true. How do we achieve this? By following the Eight-Fold Noble Path, which is one basic model. We engage in right speech, for instance, because negative speech causes problems to escalate. We engage in right mindfulness, letting go of anger without responding. This is de-conditioning. If we repeat it often enough, eventually we will get to where we can let go of anger before it starts. The discovery of the human genome," he concluded, "holds promise for medicine, but this technology will be used by people, and everything will depend on their motivation. So emotion is to be feared more than external nuclear power."

The afternoon session marked the official start of the Monlam Chenmo, or Great Prayer Festival, which was inaugurated by Lama Tsong Khapa in 1409, and performed annually for 550 years until the Communist Chinese take-over. While it was resumed in Lhasa in 1984, it has been reduced to a shadow of its former magnificence, and though abbreviated here at its first performance in the West, it offered some idea of the occasion's traditional mixture of solemnity and joy. Presiding on the first day beneath a golden umbrella indicative of his exalted rank, was the head of the Gelukpa sect, H.H. Ganden Tri Rinpoche. The session opened with a spirited debate which, it was explained, was designed not merely so that the standing challenger could prove the seated defendant wrong, but as a mutual exploration of some of life's deepest questions (what is the origin of the universe, of the self, etc.), which opens the way for yet more profound private contemplation. The shouting and frequent hand-clapping drove the noise level off the Richter scale, but it is this very training in withstanding distraction which develops the monks' one-pointed concentration. The debate was followed by chanting led by Drepung Loseling's own chant master, Ven. Ngawang Tashi. His voice, as he intoned passages of the Perfection of Wisdom Sutra, the Guide to the Middle Way, and the Ornament of Clear Realization, seem to emerge from the center of the earth. It was

here, in particular, that one felt most privileged to be participating in these events, and most grateful for their sheer accessibility. Seated on the grass with knees pressed against the platform, it was possible in those enchanted hours to experience what it would be like to debate with the ordained sangha in a monastery courtyard, or to practice with them in a meditation hall. To be so close to some of the most respected representatives of their world was an opportunity one would not have anticipated even once in a lifetime. The crowds filled the tent, and even small children sat respectfully, riveted by the monks' solemn tones. The day ended with a Light Festival and the celebration of Tibetan-American Day, for which Tibetans from all over the US and Canada—women in bright brocades and men in dun-colored chubas—were assembled to celebrate their cultural identity.

DAY EIGHT: As early as 6 AM, crowds estimated at over fifty thousand began gathering on the Mall in anticipation of the event's centerpiece, the appearance of the Dalai Lama, who was to preside over the second day of the Monlam and deliver an address. As one looked over the vast expanse stretching from the Capitol at one end to the Washington Monument on the other, one could not help reflecting with awe that whereas twenty years ago Washington was virtually a Dharma wasteland, it was now hosting one of Buddhism's most significant rituals in one of its own most historically hallowed spaces. At the midpoint, directly facing the Capitol, was a nine-foot platform hung with banners and behind His Holiness's throne, a large video screen. After joining for several hours in traditional Monlam chants, His Holiness cautioned the crowd not to come with expectations because they would thereby only invite disappointment. "If you come with the belief that the Dalai Lama has healing power," he said, "that is a disaster! I have no miracle power. Some people call me a living Buddha. That, too, is a mistake." He went on to stress the right and wish of all beings, including animals, to enjoy happiness and overcome suffering, but noted that while the experience of physical happiness and pain are common to both animals and humans, it is the latter who have greater potential because of their intelligence. At the same time, because of the tendency toward greed and exploitation humans also have greater possibilities for destruction. "If we want a peaceful world, the human species should disappear," he joked. "Maybe then the world would be safer." Since the turn of the year, His Holiness has offered basic, simple messages more than traditional teachings, and this talk was no exception. That one of his stature and advanced training would choose to focus on the segment of the public which is largely indifferent to the traditional religious structure for which he stands is yet more moving than his words, and proof that he embodies Avalokiteshvara, "Lord of the World," beyond sectarian or cultural considerations. Speaking in the vein in which he wrote *Ethics for the New Millennium*, His Holiness outlined a model for a more harmonious world: "While we put effort for material development, we mustn't forget our inner values. If we are slaves of money, we can't be happy. Researchers say people who use the word 'I' have a greater risk of heart attack. So too much self-centeredness brings an unhappy life. When we talk about the future there is no guarantee, but if we use our energy and ability we can overcome many problems, such as those of ecology. In the past, our lifestyle was more simple, so Mother Earth tolerated her naughty children's behavior. But now the population is increasing and consuming too much. And others copy the American lifestyle, so there



An example of the woodcarver's art.

is exploitation. The West believes in perpetual economic growth, but sooner or later you will find limitations. Adopt a more realistic attitude. Then, when you have reached the limits of your lifestyle, you will not suffer. The division between rich and poor is not only morally wrong, but practically creates problems. People get desperate and then violence becomes a daily pattern of life. The whole society here," he said to the applause of the crowd, "is not very healthy. People from the largest nations should make some efforts to help. They should give the poor education; no matter how wealthy you are, the size of your stomach is the same. And there are only ten fingers on your hands to put jewels on. If you put two or three rings on each finger, something strange! So you can share. But when I was in Africa, I also said to friends there, don't blame others. Do hard work yourselves with great self-confidence." His Holiness finished with a reasoned analysis of the waste involved in war. "Too much money and brain power is spent on war. It is out of date. We have to use dialogue as the new, effective way to face problems." Following his English talk ("My English is bad because as I'm getting older, it's getting older," he quipped), he delivered a lengthy message in Tibetan for the benefit of Radio Free Asia and the Voice of America who were carrying the event live. "That was a secret message," he joked at the end. Before leaving the stage, he made the Smithsonian a gift of the 3-dimensional mandala which had been on display throughout the Festival in a tent adjacent the gonpa.

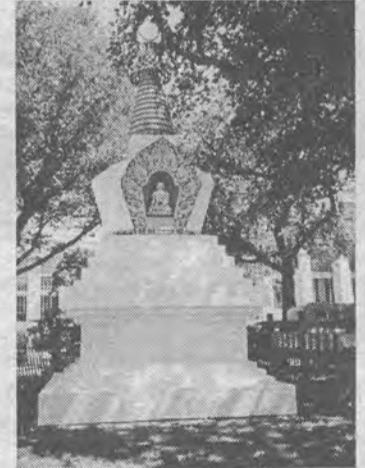
In a crowd of this magnitude,

Photo credits: Two photos of The Dalai Lama on page 2 by Sonam Zoksang. All others by Victoria Huckenhahler.

few could be near the central platform, yet even those on the outermost fringes remarked on feeling the subtle net of His Holiness's blessing extending over them.

DAYS NINE AND TEN: The Namgyal monks continued the Monlam with ritual chants and debates, while on the auspicious final day of July 4, they dismantled the sand mandala.

Those who had returned repeatedly and grown comfortable in navigating in the world of Tibet were loath to see the event end, but they came away with a heightened awareness of and appreciation for this threatened culture. And they received something more. At "Tibetan Culture Beyond the Land of Snows," the offerings of the artisans and craftsmen, while intriguing, initially had seemed no more so than those of other native peoples. Cumulatively, however, they proved to be not merely cultural curiosities, but profound blessing. At the end, there was a realization that His Holiness' power was the driving force behind every exhibit and every presentation comprising the event, that a sacred contract exists between The Dalai Lama and his people, and that the compassionate Chenrezig did indeed bless Tibet from without



Statues in the metal working tent.



Above: The stupa. Below: The Namgyal monks open each day with morning chants in the gonpa.

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Awakening the Buddha Within

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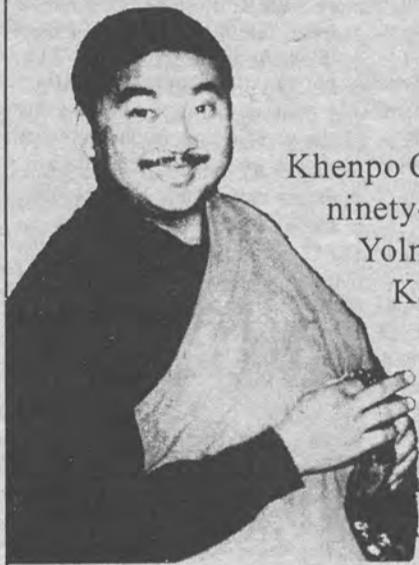


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Pilgrimage to the Buddhist Holy Lands of Nepal led by Khenpo Chime Tsering

October 28 to November 15, 2000



Khenpo Chime is the spiritual leader of the ninety-eight Nyingma temples in the Yolmo Valley in Nepal. He was a Karma Kagyu monk for four years before entering the Ngagyur Nyingma Institute, the nine year college of Buddhist studies founded by H.H. Penor Rinpoche. While in school, Khenpo Chime maintained the highest honors, ranking first in his class.

In the spring of 1999, H.H. Penor Rinpoche directed Khenpo Chime to establish dharma centers around the world. His first center in the U.S. is Osal Thadral Ling in New York City.

In addition to his teaching activities, Khenpo Chime is the director of the Yolmo Project, which includes the construction of the first retirement home in Yolmo as well as a monastery, convent, shedra, and children's home.

Osal Thadral Ling Temple
512 East 12th Street, Storefront West
New York, NY 10009
tel: 646 602-2871
fax: 914 255-3739

On our pilgrimage we will make many tsok offerings in order to accumulate merit and purify negativities. These offerings will be made at the major sacred Buddhist sites of Nepal, including the Buddha's birthplace in Lumbini, the great stupas of Boudhanath and Swayambunath, the Thousand Buddhas Stupa, the Namu Buddha Holy Land, and three caves where Padmasambhava attained realization. A special day trip by helicopter from Kathmandu to Padmasambhava's hidden holy land of Yolmo is included. Khenpo Chime will give teachings, explanations of the tsok texts, and meditation instructions throughout the trip. The cost is \$2,500 (exclusive of international airfare), which includes all meals, lodging, and travel within Nepal. Any profit will be used to support the Yolmo Project.

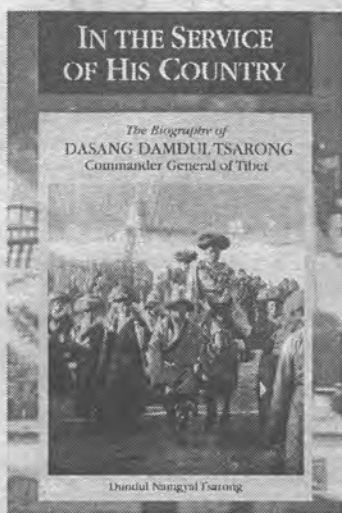
Innate absolute wisdom can only come as the mark of having accumulated merit and purified obscurations and through the blessings of a realized teacher. Know that to rely on any other means is foolish.

- From *The Words of My Perfect Teacher*,
by Patrul Rinpoche

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or contact Nora Post at 914 255-7971 (norapost@hvi.net) or
Del Haines at 206 325-0900 (del_h@hotmail.com)

In the Service of His Country

The Biography of Dasang Damdul Tsarong, Commander General of Tibet



by D.N. Tsarong
164 pp., 50 b&w photos, Oct.,
#SEHICO \$14.95

This is the fascinating life story of the Tibetan aristocrat, politician, and general Dasang Damdul Tsarong, who served as Commander-in-Chief of the Tibetan Army and Cabinet Minister. Tsarong was known as an advocate for modernization of Tibet's national government. This biography, by Tsarong's son, D.N. Tsarong, is a first-hand account of the most important events of the twentieth century, leading up to the period of Chinese occupation. It provides insight into the history and causes of the tragic loss of Tibet's power of self-government as seen through the life of one of the country's foremost leaders.

The following are excerpts from *In the Service of His Country*.

A seventeen-year-old boy turned his horse up the mountain, sensing an attack by a group of Golok men armed with spears. These men from Amdo Province annually traveled from their homeland to visit the holy city of Lhasa and make offerings to the sacred image of Jowo Rinpoche, an image of the Lord Buddha in the Central Temple, or *Tsuglak Khang*.



Left top: Peter Aufshnaiter, D.D. Tsarong, Tsepon Shakabpa and Heinrich Harter inspecting a newly proposed hydroelectric site. Left bottom: Pema Dolkar, the wife of D.D. Tsarong; Yangchun Dolkar, the wife of the author, the author, and D.D. Tsarong. Right top: D.D. Tsarong. Right bottom: D.D. Tsarong using his skill at photography.

Having shot a few rounds with his Mauser pistol in the air to discourage the assumed attackers, he resumed his journey towards Lhasa. He was on leave from the Dalai Lama's court and was now returning to resume his duties at the Norbu Lingka Palace. This was my father, Dasang Damdul Tsarong, who was to serve Tibet faithfully throughout his life. He was born in a house named Khakhor Shi in Phenpo Province. It stood in a small village situated to the north of Lhasa.

In the family of Khakhor Shi were my grandparents, their three sons, and their daughter. The eldest was a son named Thondup Norbu, the second was Nangang (my father), the third was a son named Phuntsok Wangdu, and the youngest was a daughter, Yangchen Dolkar. Nangang was the first name of my father because he was born on New Year's eve. The last day of each month is called *nangang* in Tibetan. Since the conception of my father, good luck had fallen on his parents and the house prospered; therefore, he was considered to be the source of this luck.

My grandfather died of a sudden illness when my father was five years old. Since my grandmother was left to care for the land and the young children, she experienced much difficulty and hardship. She then married my grandfather's cousin, Lhundup La. Lhundup La was a hot-tempered man who used to beat both mother and children. Soon the elder sister of Lhundup, Somo Nyila, came from Lhasa to live with the family in Phenpo, and after having stayed there for some time, she saw the difficulties in the home. Out of pity for the children, who were harshly treated by their stepfather, she took the three sons to Lhasa to live with her. She lived in the apartment of a mansion named Karma Sharchen, which is in the center of the city.

Somo Nyila was a kind and religious woman. She shared her wealth with her relatives and friends, and often distributed food, clothing, and money to the poor of the city. It was the custom for the proud Phenpo Tibetans to visit the major temples in their home town during the religious festivals as well as on the eighth, fifteenth, and the last day of the month. Somo Nyila never forgot her offerings and her visits to the temples in Lhasa City. She brought up the children with kindness, love, and understanding. The children were sent in 1895 to a private school in the city, Phalal Labtra. When Thondup Norbu, the eldest, came of age, she gave him in marriage to one of her friend's daughters, and he left her home. In 1900, a monk official of the Tibetan Government, Khangnyi Jinpa La, who was also a close and faithful friend and family adviser of Somo Nyila, took my father as his pupil. Khangnyi Jinpa La was in charge of Norbu Lingka, the summer palace of the Dalai Lama, and was also one of the older personal attendants of His Holiness the Thirteenth Dalai Lama. A couple of years passed while my father was trained in household work, as well as Tibetan literature and scriptures, and he earned the trust of his master and tutor.

It was on one of these days while my father was in the service of Khangnyi Jinpa La that His Holiness the Thirteenth Dalai Lama came to the house and noticed him. The Dalai Lama was a most observant man, who took care to make routine checks in and around his palace, stables, and compounds. On one such occasion, when he surprised his personal attendants in their quarters, he saw my father and was struck by an unusual air of intelligence in the young boy. After finding out about the background of the boy from Jinpa La, he recruited him as one of his servants. Father was twelve years old when he left Jinpa La's service to join the Dalai Lama's personal staff. He served well in the palace and soon came to have the confidence of the Dalai Lama and the confidence and respect of the other members of the staff as well.

Father adored his grandchildren; no matter how busy he was, he always found time to be with them, especially in the evenings when he told them bedtime stories, which they loved. As he did with his children, he insisted that his grandchildren all have an equal opportunity to go to the British schools in Darjeeling, and many of them did. Between 1942 and 1949, my wife and I had our five children, two daughters and three sons, and four of them went on to finish their secondary schooling in Darjeeling.

My second youngest son, who was born in 1946, was recognized as the incarnation of Drikung Chetsang Rinpoche, one of the two heads of the Drikung Kagyu lineage. As mentioned, even after the passing of his friend, the previous Drikung Rinpoche, Tsarong kept a close relationship with that monastery. It so happened that as administrators and attendants of the previous Rinpoche came to Tsarong House to discuss different matters, my son, at the age of only two years, exhibited an unusual attraction to these monks. He constantly wanted to be close to them and when they left, he wished to go away with them. The monks of Drikung were highly observant of this and noted his actions carefully. They began occasionally dropping by Tsarong House under false pretenses, without calling on the parents but simply asking the servants to bring the young child out to play.



Eventually he was put to several tests to which all candidates are subjected for recognition as reincarnate lamas are subjected, namely identifying among many objects the specific ones which belonged to the previous incarnation. After reviewing all the candidates and consulting the master astrologers, as well as the Takdhak Regent, who had final word, it was decided that my son was indeed the true incarnation of Drikung Chetsang Rinpoche.

As the predecessor was his close personal friend, Tsarong felt very pleased having the incarnation born into his own family, and of course my wife and I were quite surprised as well. My wife Yangchen does not remember any special incidences during the pregnancy, but there were some auspicious circumstances regarding his birth. Close to the time our child was due, preparations were being made for Drukpa Tseshi, an annual holiday celebrating the day Lord Buddha first taught, or "turned the Wheel of Dharma." On this occasion all Buddhists go on short pilgrimages to sacred places in Lhasa. It is felt to be a highly auspicious day and, therefore, the Takdhak Regent decided to offer a full set of new ornaments to the image of Jowo Rinpoche at the Tsuglak Khang. Jowo Rinpoche is a sacred symbol of the Lord Buddha, but is also believed by many to be more than just a symbol. It is regarded by most Buddhists of Tibet and neighboring countries to be one of the most sacred images in existence. The Regent must somehow have been aware that Tsarong

was in possession of a beautiful eighteen-carat diamond that he had purchased in India on one of his many trips. He sent his close friend Tsepon Shakabpa to our home to request that father sell it to him. Shakabpa explained that they were in need of a very precious stone to be the centerpiece of the ornamental headdress they were offering to Jowo Rinpoche on Drukpa Tseshi. Father agreed and sold it at cost.

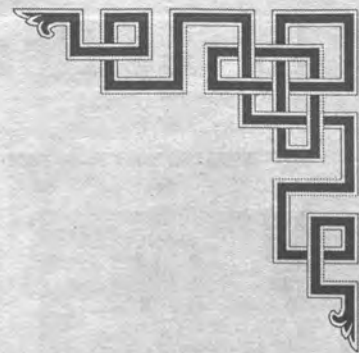
Days later, my wife went into labor and after twenty-four hours, the baby still had not come. We were fortunate to have the assistance of Dr. Guthrie from the British Mission in Lhasa. Everyone became concerned as the labor was so prolonged. Strangely enough, many hours later, on the auspicious day of Drukpa Tseshi, during the precise time at which the ornaments were being offered to Jowo Rinpoche, our son was finally delivered. He was born not breathing, and most of the relatives gave up hope that he would live, but through the perseverance of Dr. Guthrie who, confident in his skills, slapped and tossed the baby about, his breathing finally started.

About three years later, our son was formally recognized as Drikung Rinpoche, but because of his young age, he remained at home with the family until 1950. At that time, the Regent and representatives of the Drikung Monastery came to Tsarong House to fetch Rinpoche. He was brought back to Drikung Monastery in a ceremonial procession and officially took the seat as successor of the Drikung Kagyu lineage. ■



TIBET PILGRIMAGE

With Glenn H. Mullin



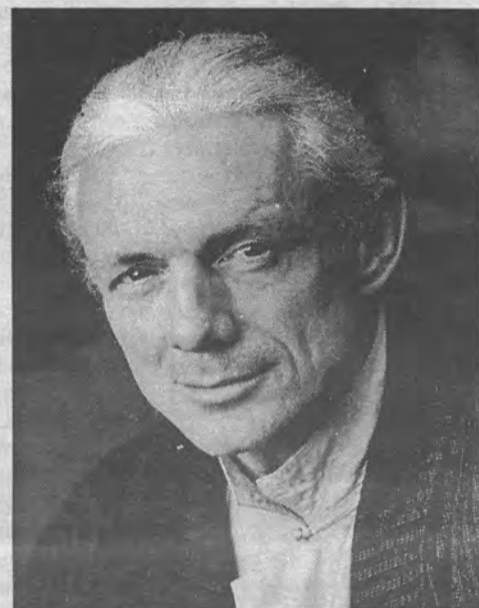
Pilgrimage has long been used by Tibetan Buddhists as a method of healing both body and mind, as well as for rejuvenation of the spirit, and personal growth and transformation. It is also a lot of fun.

Join me on one of two pilgrimages in 2001: the first in late May and the second in late September, both of which travel through the Buddhist power places of Nepal and Central Tibet. I will also be leading a pilgrimage to Mt. Kailash in June of 2002 and to the Lake of Visions in 2003. For those who are interested, after each pilgrimage is over and we are safely back in Kathmandu I usually organize a "motorbiking the Himalayas" outing of several days, using small (and thus easily driven) rental machines available in Nepal.

The company for which I previously led Tibet trips (Mystical Journeys/Travels for the Soul) recently melted into the great void. I therefore will be leading these pilgrimages through Dharma Passages. Contact me by e-mail (gmullin@compuserve.com) or visit our web site (www.dharmapassages.com). Or telephone us at 770-907-3729.

Nepal/Central Tibet pilgrimages: \$2,900 plus airfare to/from Kathmandu. Mt. Kailash \$4,200 plus airfare to/from Kathmandu. The international airfare usually comes in at somewhere between \$1,200 and \$1,300 from either New York or LA. These days many travelers use their airmiles for these flights.

Pilgrimage Leader: Glenn H. Mullin lived in the Himalayas for twelve years, studying under many of Tibet's greatest spiritual masters. He has over a dozen books in print, and divides his time between writing, lecture tours, and leading pilgrimages to the power places of Central Asia.



Books by Glenn H. Mullin



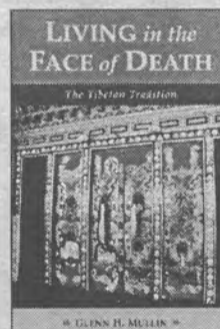
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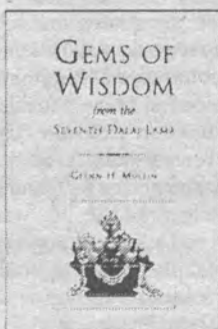
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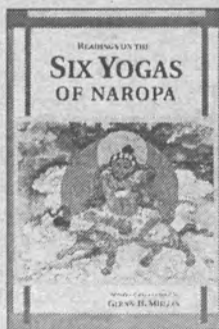
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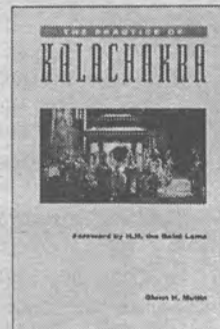
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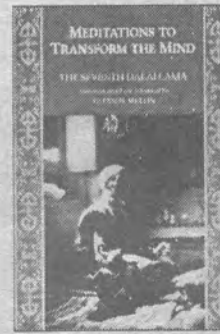
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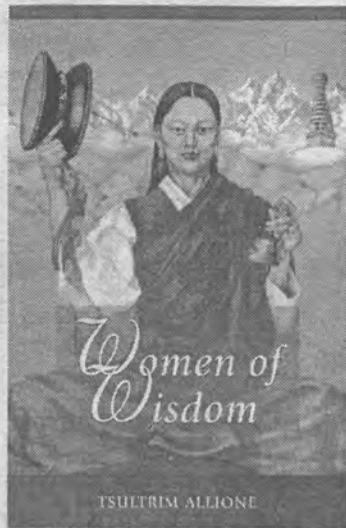


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Women of Wisdom



by Tsultrim Allione. 340 pp., new edition, Sept., #WOWI \$16.95

This new edition includes Tsultrim's expanded autobiography covering the last 15 years since the first edition appeared.

"One best books to bring out the riches of the feminine in Buddhism. Filled with inspired stories, *Women of Wisdom* is truly a classic." — JACK KORNFIELD

Women of Wisdom explores and celebrates the spiritual potential of all women, as exemplified by the lives of six Tibetan female mystics. Although these women lived in the remote and mysterious country of Tibet from the eleventh century to just before the Chinese invasion in 1959, for twentieth-century women on a spiritual quest and students of Buddhism these stories will have a profound impact. These stories of great women who have achieved full illumination, overcoming cultural prejudices and a host of other problems which male practitioners do not encounter, offer a wealth of inspiration to all on the spiritual path.

Tsultrim Allione is a well-known Buddhist teacher. She was among the first Western women ordained as a Tibetan Buddhist nun, and has made great efforts to create teaching methods to facilitate Western understanding of Buddhism. She is founder and director of Tara Mandala, a retreat center in Pagosa Springs, Colorado, that has been described as the most dynamic new Buddhist center in North America.

"These stories are taken from Tibetan texts translated here for the first time. Mythical, historical, and religious-philosophical elements are intertwined in the biographies and stimulating introduction, offering a multidimensional glimpse of the riches of Tibetan traditions. For anyone interested in exploring new ground regarding either women and religion or Tantric Buddhist lore, this book is a treasure." — ANNE C. KLEIN, *Parabola*

Above: Tsultrim Allione meditating in front of the stupa at Tara Mandala in Colorado. Below left: Tibetan nuns sound the long horns at a feast offering in the Kulu Valley. Below middle: Tsultrim with Abo Rinpoche in Manali in 1973. Below right: Kunsang Dechen, sang yum of Tulku Urgyen and mother of Choling Rinpoche and Chokyi Rinpoche.



The following is an excerpt from the preface to the new edition.

For my fiftieth birthday, my children Sherab, Aloka, and Costanzo decided to surprise me. We were on the land at Tara Mandala, the 500-acre retreat center we founded in 1993. They took me to the edge of the Gambol Oak Forest that runs along Kapala meadow. Above the meadow rises the breast-shaped peak named after the protectress of Dzog Chen, Ekajati. It was the beginning of October, the leaves had turned burnt orange, claret red, maroon, and yellow ochre. The late afternoon light swept down the long meadow causing the wild yarrow, "Mexican Hat" daisies, and lavender-blue asters to shed shadows to the east.

This retreat center had been my dream since the time I was in Manali with Abo Rinpoche accumulating 100,000 full length prostrations as part of the preliminary practices, called ngondro, "that which goes before." It was summer in India, hot and humid, even though I was up in the Himalayan foothills. There was a sweat imprint of my body on the floor as I slid up and down clearing obstacles of the body, speech, and mind.

I was supposed to be visualizing the refuge tree of Buddhas, Bodhisattvas, and my lineage, but often my mind wandered to the idea of creating a retreat center with hermitages and a place for communal retreats where people could go deeply into meditation as they had in Tibet. I often say Tara Mandala was born out of discursive thought.

I held this vision for twenty years, and, when my children grew up, following various dreams and visions, the land was found and purchased with the help of many people. Tara Mandala sits within a huge horseshoe of mountains at the end of the southern San Juans, just a few miles north of New Mexico, west of the Continental Divide and surrounded by National Forest and Ute Indian land. The San Juan River runs through Pagosa Springs, our nearest town and site of one of the largest hot springs in the world. Following the river ten miles to the southwest, Tara Mandala lies up a canyon which opens into a view of the breast-shaped peak that is at the center of Tara Mandala.

My children had been bustling around all afternoon whispering secrets to each other. At the edge of the grove, they blindfolded me and then led me into the forest. When they took off the blindfold, in front of me was a large spiral of rocks with various familiar objects around it. They said the center of the spiral represented my birth and the open end the present moment, half a century later.

They had found photographs and objects from various phases of my life and placed them chronologically around the spiral with various oracles at the open end representing the future.

They asked me to start by sitting in the center of the spiral and then tell them the story of my life as I moved from place to place around it. I was deeply touched by their efforts to create a meaningful moment for me to sit in the spiral of my life. At the place in the spiral represent-

even encouraged, and sometimes it is blocked either actively or subtly.

When I wrote the preface to *Women of Wisdom* I wrote to describe what had inspired me to find the biographies of enlightened women. I had no idea that my personal journey would be of real interest to others, but there was a large swell of response to my personal story, so I have been asked to continue it for the present edition. Perhaps my story was closer to home than that of the Tibetan women in



ing my late thirties was a copy of *Women of Wisdom*. I spoke to the children about what happened at the time of the writing and publication of the book and what has happened since then. So as I write this addendum to the preface I will go back in my mind to that grove and take you around the spiral from the time of the writing of the book up through the time of the publication of present edition.

Although what follows is a personal story it reflects some of the issues and development of Buddhism in the West and the search to understand the re-emergence of the sacred feminine in all of her guises. There is a natural infusion that takes place when feminine experience enters and reflects on traditions that have been dominated by men for many centuries, my life represents this infusion. Mostly the influence and presence of women in Buddhist traditions is gratefully accepted and

Women of Wisdom.

One theme that I traced as I told my children about my life sitting in the stone spiral on my fiftieth birthday was my experience of leaving the nun's life and becoming their mother.

The biographies I found for *Women of Wisdom* did not directly address my questions of how to be a mother and a practitioner at the same time. All the women in this collection either left their children or didn't have any. I was at once profoundly inspired by their stories, and still felt a lack of role models in an area of my life that was all consuming for many years. Certainly there were great women yoginis who were also mothers and didn't leave their children as Machig did? Who were they? Were their stories not recorded because they often practiced quietly or were too busy to write? Did they feel their experience as practitioners was unimportant or invalid? Was par-

enting so distracting that there were no enlightened mothers?

As a mother I continued to make my way trying to apply the Buddhist teachings where I could without stories to support me. For me mothering always held the tension of my desire for the cave and the demands of the kitchen sink. After Sherab was born I went from having all my time to myself to having none. For the first time I had no choice about my personal space or time. At the same time she brought forth a deeper feeling of love and compassion than I had ever experienced. She never slept through the night the first year and took only short naps. She was trying to sit up at two days old and walking at eight months.

I had secret feelings of emptiness and loss that I couldn't reconcile with my gratitude and love for my baby. The lack of extended family and community made the life as a mother isolated and tested my strength. I was exhausted and then got pregnant with Aloka when Sherab was nine months old. There were no community practices for children or discussion of family practice at that time. I felt I had missed the boat, and failed because of leaving my ordination. Yet I adored my children.

Adrienne Rich, poet and author of *On Lies Secrets and Silence*, speaks this experience in her life,

"I had a marriage and a child. If there were doubts, if there were periods of null depression or active despair, these could only mean I was ungrateful, insatiable, perhaps a monster... What frightened me most was the sense of drift, of being pulled along by the current of my destiny, but in which I seemed to be losing touch with whoever I had been..."

How often I felt failure in enacting boundless compassion and immeasurable patience. Through becoming a mother I irrevocably left the realm where compassion for all beings is visualized from a retreat cabin. Suddenly everyday was a hands-on challenge, which only increased with my second and third pregnancies. Emotions I thought had been released through meditation were suddenly rearing their heads. Chiara's death was another huge wave of emotion and her death is something that tore into me like nothing had ever done before. As I was raising my children, changing diapers, making meals, transporting them, planning birthdays, working to find the right schools, etc., there was always part of me longing for a life of full-time practice.

Gradually, however, as I emerged from the initial shock of going from being a nun to being a mother in less than a year, followed by the birth of Aloka seventeen months later, the twins four years after that, and then Chiara's death, I began to see mothering as a great practice opportunity. The repetitive jobs and the constant interruptions were a great training ground. No wonder the example of a

(Continued on page 8)

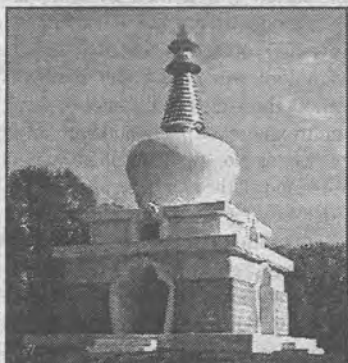
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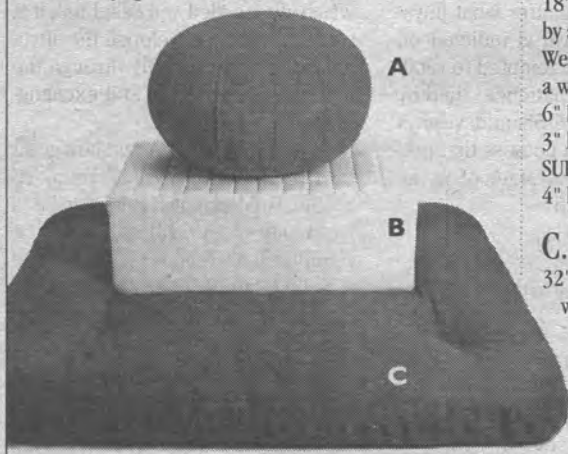
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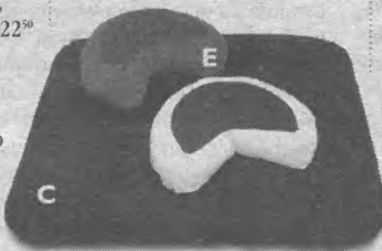
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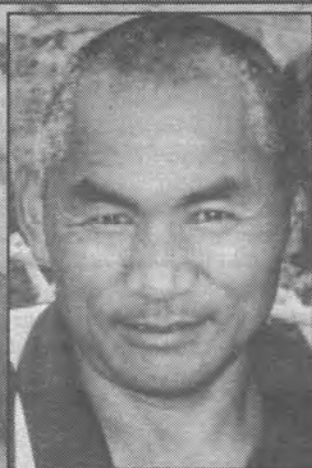
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THE BODHISATTVA VOW

by Geshe Sonam Rinchen, trans.
and ed. by Ruth Sonam. 184 pp.,
Oct. #BOVO \$14.95

Bodhisattvas, the great beings of Mahayana Buddhism, are those people who vow to gain enlightenment in order to bring about unchanging happiness for all living beings. Many Tibetan Buddhists take these vows as part of the process of initiation. These teachings by Geshe Sonam Rinchen explain this altruistic wish to attain enlightenment and the precepts of training which accompany it. Geshe Sonam Rinchen teaches Buddhist philosophy and practice at the Library of Tibetan Works and Archives in Dharamsala, India.

The following is an excerpt from *The Bodhisattva Vow*.

Equanimity

Just as a fresco will only turn out well if it is painted on a smooth surface, equanimity is the essential foundation for the other insights. At present the affection we have for friends and loved ones is mixed with clinging attachment. Our aim is to develop an unbiased affection for all beings which is not tainted by such attachment. If a single being is excluded from this affection, what we do will not be a Mahayana practice. It is difficult for us even to think in this way, let alone embody it in our actions. Only Buddhas and Bodhisattvas possess this attitude. How worthwhile to try to arouse such thoughts and feelings for even a moment!

The first prerequisite, then, is the cultivation of boundless equanimity. Living beings are born again and again in cyclic existence because of their clinging attachment towards some and hostility towards others. Wouldn't it be wonderful if they could all remain in a state of equanimity? Why shouldn't they do so? May they do so! Thinking in this

way is called the practice of boundless equanimity. However, more is required here, for we ourselves must learn to maintain a state of perfect equanimity free from attachment and aversion towards all beings. In his compilation of Pabongka Rinpoche's teachings on the stages of the path called *Liberation in the Palm of Your Hand* Kyabje Trijang Rinpoche[®] advises us to consider how all beings are exactly the same in their wish to avoid suffering and enjoy happiness. This being so, does it make sense to discriminate among them in our thoughts and actions?

At present we feel close to some and very distant from others. One way to develop equanimity is to begin by imagining someone who has neither helped nor harmed us in this life. We imagine their appearance and behavior as vividly as possible and watch what emotions arise. Probably there will be no strong emotions. Any attachment or aversion that is present is relatively easy to stop where such a person is concerned. Having practiced in this way for some time, we begin to work with friends, then with enemies and gradually extend the focus to include more and more living beings.

It is inadvisable to begin with an amorphous mass of living beings because the good feelings arising towards them en masse may be difficult to sustain in the case of individuals. Seeing a great assembly of monks can be inspiring but when we begin to look at individuals, whom we recognize and whose behavior may leave something to be desired, or we notice that, in fact, some of them are sleeping, critical thoughts will arise. This illustration shows that it is better to begin by developing equanimity towards specific individuals.

Soon after I arrived in India, while

I was living with many other monks in Buxaduar[®] in West Bengal, we all used to assemble for daily prayers. A nun was in the habit of circumambulating the assembly of monks with her hands pressed together in respect. This respect was not aimed at us all but only at a select few, particularly at the reincarnation of Pabongka Rinpoche. If anyone obstructed her view, she would move her hands, still in the gesture of respect, indicating that they should get out of the way. We were all rather afraid of her because she would scold us if she saw anything that did not meet with her approval. This is an amusing example of bias. Once you start being selective and exclusive things become complicated. Pabongka Rinpoche's reincarnation died at the age of twenty-five, soon after taking his Geshe examination during which there were many remarkable signs visible to everyone. He had made brilliant progress in his studies and had won everyone's admiration.

The Victorious Ones and their spiritual children, the Bodhisattvas, do not get angry, no matter what physical or mental harm is inflicted on them. They are not tempted to retaliate but practice patience, thereby creating great virtue. Shantideva pays homage to all who possess that precious and excellent state of mind, the altruistic intention:

By contrast, good and virtuous thoughts
Will yield abundant fruits in greater measure.
Even in adversity, the bodhisattvas
Never bring forth evil—only an
increasing stream of goodness

When Atisha was trying to decide what would be of greatest benefit to himself and others, he received many signs and predictions from spiritual teachers and meditational deities

which indicated that he should dedicate himself to developing the altruistic intention. This is why he undertook the long and dangerous thirteen-month journey to Indonesia to study with Dharmakirti of the Golden Isles.[®] Having made fabulous offerings to this master, he requested complete instruction on how to develop the altruistic intention.

The master demanded to know whether he had the capacity to develop love and compassion and whether he was willing to remain with him for twelve years. Atisha replied that he thought he had that capacity and that he was willing to stay. And so he remained close to this master and it is said that their pillows touched at night.

Dharmakirti of the Golden Isles instructed Atisha fully on how to develop the altruistic intention and this transmission was like the complete contents of one pot being poured into another. Atisha at once began putting the instructions he received into practice and eventually developed the altruistic intention in such a powerful way that his teacher was truly satisfied and delighted. It is said that Atisha developed the altruistic intention primarily through the practice of equalizing and exchanging self and others.

To signify that he would be a great lord of the teachings, Dharmakirti of the Golden Isles gave Atisha a treasured copper gilt statue of the Buddha Shakyamuni and predicted that he would propagate the teachings in a snowy land. In this way the auspicious connections were already established long before Atisha journeyed to Tibet. The fact that we still have access to Atisha's teachings is due to those who have treasured them through the centuries and to our own good actions in the past.

Without equanimity any love and

THE BODHISATTVA VOW



An Oral Teaching by Geshe Sonam Rinchen
Translated and edited by Ruth Sonam

compassion we develop will be partial, biased and tainted by clinging attachment. Attachment and aversion are major obstacles which the cultivation of equanimity can remove. Without these disturbing emotions we would experience peace and harmony, but we dislike to hear of stopping desire and all the emotions associated with it because it is pleasurable when these emotions first arise. Stealthily they masquerade as friends. They exaggerate the attractiveness of the object on which they focus, making us reach out for something non-existent which we can never possess. This brings frustration. Instead of getting what we want, we get much that we don't want. This leads to pain and anger which destroy us, others and our whole environment.

What should we do about these emotions? Repressing them is pointless and though it may be useful to suppress them temporarily by distracting ourselves, they will simply return later. We need to apply antidotes so that disturbing emotions which have already arisen stop and those which have not yet arisen don't

(Continued on page 18)



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THE ART OF PEACE

Continued from page 1

fittest—and among the fittest, perhaps the most fierce, the most capable at combat. However, even more has been achieved through cooperation, through friendship, through care and concern. We have found that no matter how coercively force is structured, it achieves limited and shaky results.

Also, sometimes it may seem that happiness depends solely on economic success or failure. However, to a greater extent happiness depends upon the morality of cooperation, friendship, care, and concern. We have found that even though a modicum of economic success is essential, it is not sufficient for happiness.

Two types of experiments—one focused on state control and another focused on unbridled greed—have run their course; these have shown that without respect for human rights, conflict inevitably arises, thereby undermining the very control and economic development that are sought. Power and money—when not constrained from within each person out of a concern for others' rights—eventually turn against themselves, undoing the benefits for which they were pursued.

While many who strive to bring the world into balance work in relative anonymity, several have received international recognition for their selfless efforts. Such is the case with the nine great hearts and minds who convened in Charlottesville at the University of Virginia for the Nobel Peace Laureates Conference on Human Rights, Conflict, and Reconciliation on November 5 and 6, 1998, presented by the University of Virginia and the Washington-based Institute for Asian Democracy. These activists shared with the world and

with each other their views about the importance of recognizing basic human rights, their concerns about the conflicts that arise when these rights either are not perceived or are denied, and their ideas for achieving reconciliation. At the core of their agendas is the conviction that morality is essential for personal, political, social, and economic balance. They believe that without a personal ethic that includes compassion for other beings, mere self-concern will eventually undo the fabric even of one's own life.

José Ramos-Horta of East Timor calls on us to recognize the right to self-determination, especially in territories that have been annexed by other nations. He notes that such people are treated as expendable and traces this attitude of negligence ultimately back to ignorance. Lack of knowledge of what is marked out as "other" leads to prejudice and then to distrust and fear. The result is that people in these areas are sacrificed for pretended pragmatism. The solution is in dialogue, discussion between communities.

Betty Williams from Northern Ireland brings into vivid perspective the effective force of women and children to readjust the priorities of the world and stop conflict and war. Stemming from her wish to protect her own children from destruction by a society bent on making the littlest suffer, she calls for action based on caring motivation. She movingly provides us with a Universal Declaration of the Rights of the World's Children, asking that we pass beyond compassionate tears to action.

Dr. Rigoberta Menchú Tum of Guatemala emphasizes that indigenous peoples use conversation and dialogue to solve problems and can serve as sources of inspiration for an intercultural world. She calls for

us to value the rights of indigenous peoples for our own good and insists that we recognize their rights so that they can break free of stereotypes that lead either to silent ghettoization or to patronizing overprotectionism. Legal patterns built on the assumption of a homogenous people need to be amended to take account of the multivalent cultures within nations. Hers is a voice ringing with respect for diversity.

Archbishop Desmond Tutu of South Africa eloquently makes a case for restorative justice, for reconciliation upon sincere public recognition of past misconduct, restoring harmony. Celebrating God's creation, he emphasizes our incredible capacity for goodness, despite a capacity for incredible evil. He advocates avoiding revenge on the one hand and blanket amnesty on the other and provocatively makes the case that, with true acknowledgment of guilt, the healing power of forgiveness makes retributive justice neither necessary nor helpful in certain transitional situations. (For a full account of his views and work on the Truth and Reconciliation Commission, see Archbishop Tutu's *No Future Without Forgiveness*, published by Doubleday, 1999.)

President Oscar Arias Sánchez of Costa Rica presents an alarming host of facts and figures that document the ridiculous waste of money and resources in arms proliferation—the warped mentality that seeks profit out of exacerbating poverty. His methodical presentation of misplaced priorities and disproportionate wealth rings with the power of a reasoned, compassionate plea for economic reform. He warns of the rapid changes inflicted by a pattern of globalization based on greed and speculation, rather than on human need. Advocating an International

Code of Conduct on Arms Transfers to regulate and monitor weapons sales, he calls for reorientation toward human security, which is founded on concern with human life and dignity, appreciating diversity, and stressing education.

Harn Yawngwe, participating on behalf of Aung San Suu Kyi of Burma, presents a brilliant, step-by-step analysis of the obfuscating formulation of the amorphous camps "East" and "West" and the misuse of this concept by certain Asian politicians to suggest that Asians are not committed to human rights. He shows that, at its origin, the Universal Declaration of Human Rights actually had strong support from smaller countries in the third world and that the notion of supposedly different "Asian values" was seized upon by Asian dictators as an excuse for repression. He documents how democracy and human rights are not at odds with actual Asian values and patiently draws us to realize that there are universal aspirations to democratic principles, specifically in Burma.

Bobby Muller of the United States, co-founder of the International Campaign to Ban Landmines, which was a co-recipient of the Peace Prize, contrasts Archbishop Tutu's presentation of restorative justice with the deterrent value of retributive justice. First telling his own story as a marine volunteer for the Vietnam War, becoming disillusioned with the war, and after being wounded, becoming disgusted with Veteran's Administration hospital care, he inspiringly describes the persistent long-term process of promoting legislation to ban landmines. He gives insights into the importance of individual initiative and the vagaries of trying to change entrenched attitudes.

Jody Williams of the United States,

drawing on long experience with the worldwide effort to ban landmines, speaks with a gripping call to action. Describing a new model for activism based on the globalization of citizens' movements, she emphasizes the need for coalition members to respect each other's independence within working cooperatively. Activists should work consistently and intelligently to dissolve the barriers of distrust between government and civil society on issues often considered by government to be beyond the purview of ordinary citizens. Warning that governments can be disrupted by this new mode of activism, she calls for maintaining the persistence of nuts-and-bolts drudgery and never falling into the trap of sentiment without action.

His Holiness the Dalai Lama of Tibet concludes the conference with a moving description of the need for a compassionate motivation and the need for knowledge of long-term consequences of actions, especially the negative effects of violence. He calls for "inner disarmament"—moving beyond the concepts of "we" and "they" and narrow-minded nationalism in an interdependent world in which one's own and others' welfare are intertwined. Compromise is the only solution for the contradictions inevitably occurring in a diverse environment, and concern for others is a way to open one's own horizon and gain strength. Observing that the human race has become more mature, he suggests that we set as our long-term goal global disarmament, stressing that through hope and determination the seemingly impossible can be achieved.

With a clarion call, these nine great hearts and minds insist in concert that:

◆ knowledge needs to undermine

(Continued on page 11)



Rigdzin Community, the alliance of Dharma centers within the Dam Tsig Foundation, is an international Nyingma Buddhist Sangha with centers in the United States, Lithuania, Switzerland, Moscow, Mongolia and Tibet. Directed by Ngakpa Traktung Rinpoche, Ngakma A'dzom Rinpoche and Ngakpa Namkha Rinpoche, and comprised of several hundred Ngak'phang, monastic and lay practitioners, this association of teaching and retreat centers offers a unique possibility for those who wish to discover and practice the ancient tradition of Vajrayana in its Sutric, Tantric and Dzogchen aspects.

Rigdzin Community and Flaming Jewel Dharma Center A Precious Opportunity for the Transmission of Dharma in the West

Rigdzin Community was formed as a result of a fortuitous meeting between Tibetan born Namkha Rinpoche and American Traktung Rinpoche. In 1998, Namkha Rinpoche made contact with Traktung Rinpoche and his wife, A'dzom Rinpoche, who for the past decade had been teaching a small Sangha of committed practitioners in Ann Arbor, Michigan. Upon meeting them, he recognized them as his Root Lamas.

Namkha Rinpoche, the 12th incarnation of Tertön Trak Ngak Lingpa, has trained extensively with many great Lamas of the Nyingma Lineage such as Dilgo Khyentsé, Kusum Lingpa, Déchen Yudrön, and others. He is the only living holder of the family lineage of the great Yogi Do Khyentsé Yeshé Dorjé.

In April of 2000, these three Lamas formed the Rigdzin Community in a joint effort to preserve and transmit the precious lineage of Padmasambhava and Yeshé Tsogyel in both the East and West.



Ngak'chang Rinpoche and Khandro Déchen, holders of the Aro gTe'r Lineage, and Lamas of the Ngak'phang Sangha, greatly honor us by visiting this fall and giving teachings and empowerments.

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THE ART OF PEACE
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- ignorance
- ♦ compassion must dissolve intolerance
- ♦ coordinated activism has to replace passive acceptance and despair
- ♦ dialogue must transform recrimination
- ♦ innovative justice has to displace vengeance
- ♦ morality needs to supplant emphasis on the bottom line in commerce and law
- ♦ recognition of universal rights must unseat disenfranchisement

- ♦ determination over a long period of time is required to overcome entrenched forces
- ♦ transformation of motivation must accompany action.

By organizing this conference and publishing the presentations, I hope to encourage attention to and discussion of these topics. It is my hope that by witnessing these conversations by and among the Nobel Peace Laureates, and through probing and absorbing their meaning, we will be stimulated to reflect on the often complicated and difficult implementation of attitudes and techniques for peace.

The Meaning of Monastic Robes

BY GESHE LHUNDRUP SOPA
(Reprinted from July Special Edition of *Mandala*)

The *dhonka* as much historical significance. It was created in the time of Tsong Khapa, in the 14th century; before then, monks dressed in the Indian Hinayana style, with nothing much on the upper part of the body. Tibet is very cold, though, so they created this upper garment.

It is made of maroon and yellow cloth, sometimes all maroon. The two shoulders represent the lion's mane. The lion is the king of beasts who has no fear of other beings, remaining relaxed and peaceful. The same with anyone following Vinaya: they do not need to fear being born in suffering rebirths; they are on the path of emancipation.

The *blue piping* around the sleeve is also historically important. In the 9th century, King Langdarma assassinated his younger brother, who was king before him and who developed Buddhism. Langdarma ruled for many years and tried to wipe out Buddhism. It was the worst situation in Tibet until the Chinese in 1959.

The Buddha's rules of discipline, the Vinaya, were almost wiped out. Three monks escaped to Amdo, near the Chinese border, and they wanted to revive the Vinaya rule by giving ordination to someone.

There have to be five fully ordained monks, however, so they invited two Chinese monks to join them. At the time, Chinese monks always wore some blue garments, so this blue string is a reminder of them.

Under the arms, in the back, the cut of the cloth looks like two elephant tusks. This represents the lord of death, so we are always reminded of the impermanence of life. We are sitting in the jaws of death.

The *shemdap* is made of patches and is maroon. Originally, you would cut up the cloth into different pieces and then sew it together; now we simply sew it so it looks patched. As His Holiness said once, "It's not of good quality, and it's patched. If it was of good material and in one piece, you could sell it and gain something. This way you can't. This reinforces our philosophy of becoming detached from worldly goods."

The folds in the robes (at least in the Gelug lineage) have particular significance. The fold on the right side turn towards the back, which symbolizes that the monk or nun has left behind worldly concerns and activities, as well as following negative actions. The folds on the left turn towards the front, symbolic of following the Buddhist path and virtuous activities—the purpose is to go towards that. Monastics should always remember this when they put on their robes.

I'm not sure how it is in other traditions; sometimes they have the folds all towards the back. These folds are specific to the Tibetans, as the Indian robes use less cloth, so technically these folds aren't part of the Vinaya system. Also, the three folds in front sometimes symbolize different sayings, like Refuge in the Buddha, Dharma and Sangha and the three Principles of the Path, but overall these three folds make it easier to sit down.

The *chögu* is yellow and is usually worn during confession ceremony and teachings. It is similar to the Hinayana robe. It is also made of many pieces.

For day-to-day life, monks and nuns don't wear the *chögu*; they wear the *zen* which is maroon, the same as the *shemdap*.

The *namjar* is also yellow and is bigger than the *chögu*. It is for special occasions, such as ordinations. His Holiness sometimes wears the *namjar* for initiations and certain ceremonies. It has more patches than the *chögu*, and sometimes, in Tibet, it was made of silk.

The *dingwa* is made of wool and is put on top of your cushion. Monks and nuns are supposed to always take it with them. Nowadays it's not used much, only for teachings and ceremonies. If you visit someone, you would sit on it so that it protects the person's seat from damage: if you spill something, for example, it's your own cloth that gets damaged.

The *hat* is worn during special ceremonies. The bottom part is yellow and has the handle in the back with two handles. Inside is white, symbolic of Chenrezig, the Buddha of Compassion; the handle inside is blue, symbolic of Vajrapani, the Buddha of Power; and the handle outside is reddish orange and symbolizes Manjushri, the Buddha of Wisdom. The many threads standing upright represent the thousand Buddhas of this age on top of your head. The yellow represents the purity of the teachings, similar to how gold is considered pure and free of stains. ■



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KÜN-ZANG LA-MAY ZHAL-LUNG

Translated & edited by
Sonam T. Kazi

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

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

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

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Tibet Devastated While the World Looks On

Montreal, April 24th, 2000 – The environmental damage inflicted on Tibet during 41 years of Chinese rule has been revealed to the world when a new report is released by the Tibetan government-in-exile. The report, entitled *Tibet 2000: Environment and Development Issues*, was presented to the eighth session of the United Nations Commission on Sustainable Development in New York on April 26th.

The report describes the extensive environmental damage on the Tibetan plateau caused by inappropriate and unsustainable mining, logging, hydroelectric projects, waste disposal, nuclear proliferation, and resettlement projects.

"The Tibetan Plateau's biodiversity has been compared to the Amazon Rainforest", says environment specialist Catherine Moore, "but it is being lost at a phenomenal rate due to deforestation, hunting and poaching, and human occupation of wildlife habitat. The Tibetan Plateau provides the headwaters for ten major Asian rivers, which supply freshwater to 47% of humanity. The diversion, damming, and degradation of these waters has far-reaching consequences. Given its vast area and altitude, the Tibetan Plateau plays a pivotal role in influencing local, regional, and global climate. Changes in its hydrology and vegetation cover will inevitably echo through weather patterns worldwide. Canada and the world should pressure the Chinese government to ensure the protection of Tibet's unique and fragile environment."

Until now, the environmental devastation caused by the Chinese government's economic activities has been largely hidden from environmentalists, academics, the public, and even the Tibetan government-in-exile. The report reaffirms fears that the Chinese government is mining

dangerously, using Tibet as a nuclear dumping field and converting enormous stretches of the grasslands which are essential to nomads into settlements for migrants.

"Not only does this constitute a grave violation of Tibetans' environmental rights", says Canada Tibet Committee President Thubten Sandup, "but it reinforces other measures taken by the Chinese to ensure that Tibetan culture is radically transformed and assimilated. Canada's continued partnership with China should be contingent on measures taken to ensure the protection of Tibet's ecology and people."

Tibet Devastated, While The World Looks On—Summary

This is the first in-depth study of the impact of 41 years of Chinese rule on Tibet's environment. The study shows that Chinese policies have led to widespread environmental damage in the Tibetan Plateau; they have been of no benefit to the Tibetan people. Beijing is only interested in grabbing Tibet's natural resources for its own advantage and, in the process, is destroying an ancient lifestyle and culture through environmental degradation and population transfer of Chinese settlers. More than 70% of the Tibetans in the "TAR" (Tibet Autonomous Region) live below the poverty line.

Here are some Key Findings:

DAMAGE CAUSED BY MINING: Ecologically catastrophic mining, which earned China over US\$2 billion from 1952-1990 will continue to escalate. Mineral reserves found in U-Tsang (Central Tibet) alone are valued at US\$81.3 billion.

The Tsaidam Basin, which covers an area almost the size of Britain, has oil reserves of 42 billion tons and natural gas reserves of 1,500 billion cubic meters. The exploitation

of this basin will intensify with the planned construction of a natural gas pipeline from the gas fields near Terlingkha (Ch:Delingha), to Lanzhou initially and to Shanghai. The first stage will be completed in October 2001. And by 2010 China plans to build a national pipeline network, which will provide one fifth of China's total gas consumption. 100 percent of the natural gas reserves in the Tsaidam Basin will be utilized to supply China's booming industrial cities, like Shanghai, Wuhan and Nanjing. The Tibetan people will receive no benefit from this, as all profits will go to CNPC (China National Petroleum Corporation).

DAMAGE DUE TO DEFORESTATION: Tibet is the planet's largest and highest plateau and has 10 major rivers flowing from its glaciers. These rivers sustain 85% of Asia's population which is 47% of the world's population. Widespread clear-felling has led to heavy siltation of these rivers.

The felling of 46% of pre-1950 forest cover has led to growing desertification and floods in China and South Asia. Reports from the World Watch Institute estimate that the heavily forested region from Amdo (Ch:Qinghai) to the Yangtze River Basin has lost 85 per cent of its original forest cover. As a result, the Yangtze now discharges 500 million tons of silt a year into the East China Sea—a volume equal to the total discharge of the Nile, Amazon and Mississippi rivers combined.

In 1998, China saw its worst floods since 1954, when the deluge of the Yangtze killed 3,656 people. Unofficial estimates of the death toll, however, are as high as 10,000. Over 240 million people were affected and it cost the Chinese economy US\$37.5 billion in losses. Again, in 1999, the deluge of the Yangtze killed 400 and affected 66 million people.

In 1998, the Brahmaputra too saw unprecedented floods in the Indian subcontinent. Landslides and soil erosion caused by deforestation have increased the silt flow into the Bay of Bengal. One third of the two billion tons of sediment is deposited in the plains of Bangladesh, reducing the depth of rivers and causing disastrous floods every year.

DAMAGE CAUSED BY HYDRO-ELECTRIC PROJECTS:

The largest hydropower potential in the world is the gorge at the Great Bend of the Yarlung Tsangpo in Tibet, which Chinese scientists claim could supply 70,000 MW of power, nearly four times the capacity of China's Three Gorges Dam. Major dams and reservoir projects under construction may solve the power shortage crisis in China, but will destroy the ecology of Tibet. China is now permitting a private corporation to build, own and operate hydropower dams which will only displace Tibetan nomads and not generate any electricity for Tibetans.

DAMAGE DUE TO POLLUTION:

The once pristine waterways of Tibet are now polluted by chemical, nuclear and industrial waste. The "TAR" environment report stated (1996) that 41.9 million tons of liquid waste was discharged into the Kyichu River in Lhasa.

In 1971, the first known nuclear weapon was brought into Tibet. Today China has 17 secret radar stations, 14 military air bases, 8 missile bases, 8 ICBMs, 70 medium range missiles and 20 intermediate range missiles in Tibet. With the closure of the Ninth Academy, a nuclear weapons development facility in Amdo, there was a limited de-nuclearisation of the plateau.

To support its nuclear programme, China has established uranium mining sites in many regions of Tibet. These mines are adding an even more dangerous component to the existing water pollution problems of Tibet's waterways.

DAMAGE TO BIODIVERSITY:

A biodiversity comparable to the Amazon Rainforest in its richness is endangered by Beijing's economic exploitation of Tibet, even before all of it has been documented. The massive deforestation and mining has accelerated the destruction of the fragile, once untouched, environment. Rare species of animals, birds and plants are now on the brink of extinction. There are at present 81 known endangered animals on the Tibetan plateau.

DAMAGE CAUSED BY OVERPOPULATION:

Incorporating Tibet into China's economic development programme has intensified the migration of Chinese to the plateau, further marginalising and impoverishing Tibetans. Tibet's population has more than doubled as a result of both military and civilian Chinese immigration. The military and security personnel alone are estimated at 500,000 to 600,000. Today, six million Tibetans are outnumbered by 7.5 million Chinese migrants.

In 1999, for the first time in its history, the World Bank designated funds that support China's policy of population transfer of over 60,000 Chinese into Tibet. The Western China Poverty Reduction Project will reduce the percentage of Tibetans in Dulan County, Qinghai from 19 to 10.1 percent. The World Bank is expected to contribute US\$160 million to this population transfer.

The International Commission of Jurists state (1997), "70% of Tibetans in the "TAR" are living below the poverty line." Even the Poverty Alleviation Projects launched by China, such as the US\$5.5 million UN World Food Program Project in Amdo, are aimed at increasing wheat production for Chinese consumption rather than barley which is the subsistence food of Tibetans.

GUIDELINES FOR THE FUTURE:

Environmental rights and human rights are inter-linked in international law and in the Tibetan nomadic lifestyle. The destruction of Tibet's grasslands, forests, watersystems and sacred sites by over-grazing, deforestation, mining and nuclear proliferation is a gross violation of the rights of every Tibetan.

As Nobel laureate Amartya Sen states, freedom is indispensable to development. China's claim to "developing" Tibet is based on Beijing's policies of pursuing economic growth at the cost of destroying Tibet's environment and further disempowering Tibet's people in their homeland. Thus, in reality, Chinese policy is creating two economies and two societies in Tibet: the urban, wealthy Chinese economy, and the rural poor, undercapitalised Tibetan economy.

The report's findings make it more critical and urgent that the international community and the United Nations consider the our guidelines for development and pressure the Chinese government to ensure the protection of Tibet's unique environment, culture and tradition of its people. ■

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Tibet 2000: Environment and Development Issues

The Environment and Development Desk (EDD) of the Department of Information and International Relations, Central Tibetan Administration of His Holiness the Dalai Lama, released a 184 pages environmental report titled "Tibet 2000: Environment and Development Issues" in April. This report will be the strongest researched document to be released. It also contains the new Tibetan Government-in-Exile's "Guidelines for International Development Projects and Sustainable Investment in Tibet" and has a complete 13 page Reference Section with 6 color maps.

In the preface of the report Mr. TC Tethong, Minister of the Department of Information and International Relations states "Through extensive research this Report details the destruction of Tibet's environment and the inherent dangers to our planet today. We hope this publication will fill a knowledge gap and help increase ecological awareness about Tibet to save its unique and fragile environment."

The retail price of the report titled "Tibet 2000: Environment and Development Issues" is US\$15 which includes airmail postage and the handling. To order or for more information, contact The International Campaign for Tibet at 1825 K Street NW, Suite 520, Washington, DC 20006 or call 202-785-1515.

[For interviews in Montreal please contact Canada Tibet Committee President Thubten Sandup and/or Environment Specialist Catherine Moore at 487-0665]

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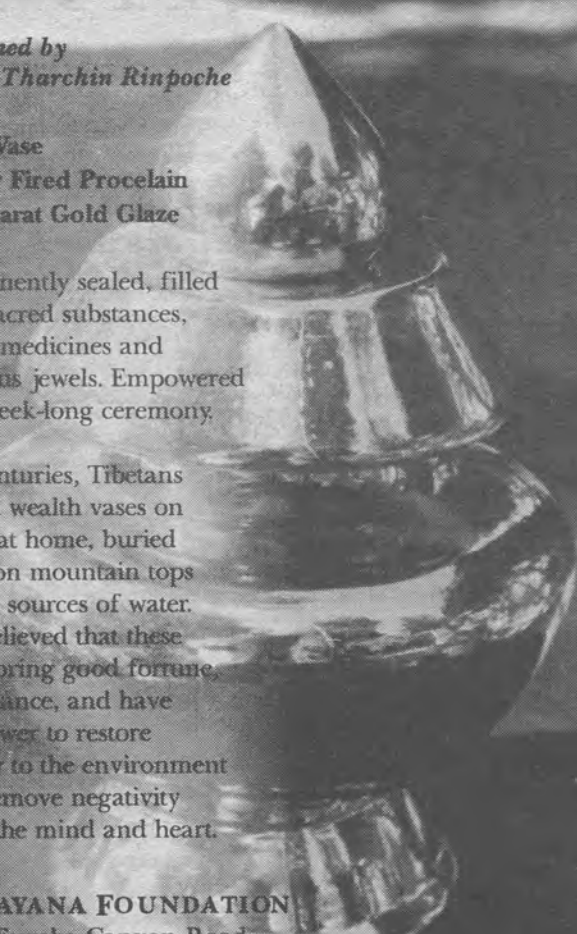
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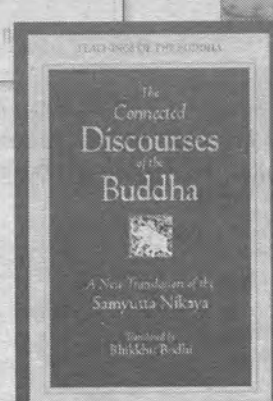
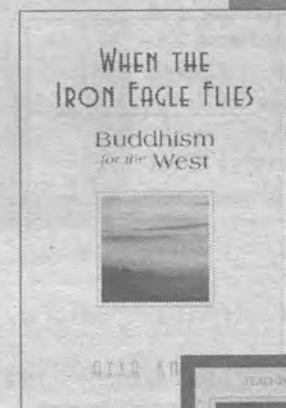
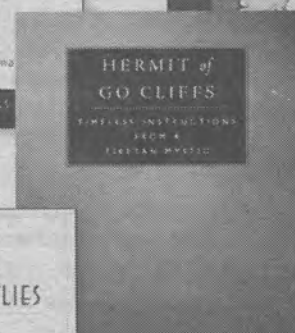
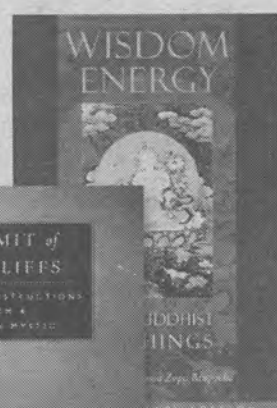
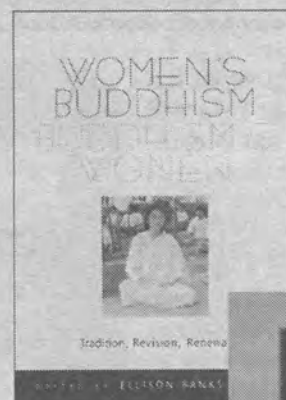
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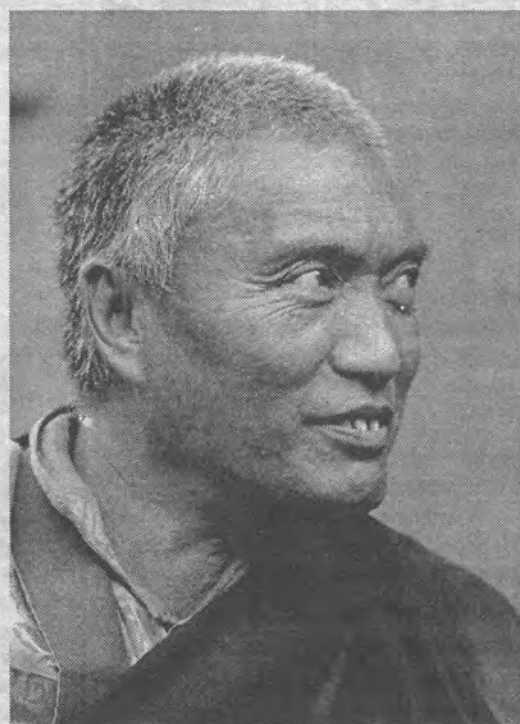
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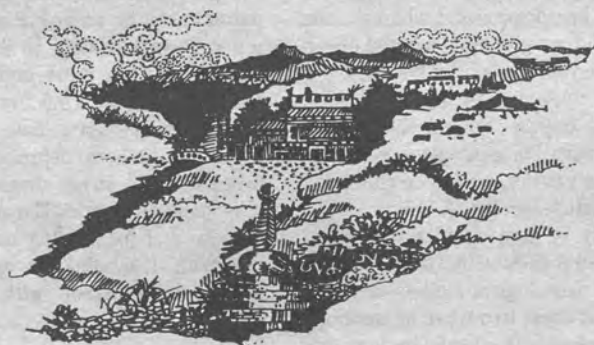
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DESTRUCTIVE EMOTIONS

Continued from page 1

necessarily selfish. Having those feelings in healthy ways is essential to practice the path, and they are included in the love and compassion we develop on the path.

Ven. Matthieu Ricard, a scientist and a Buddhist monk, gave an excellent summary of the Buddhist approach to the mind, speaking about the pure luminous nature of mind, the distortions of the destructive emotions, and the potential to eliminate them.

His Holiness mentioned two types of emotions. The first, impulsive, destructive emotions, are based on misconceptions and therefore cannot be cultivated limitlessly. The second, realistic ones, such as compassion and disillusionment with samsara, can be enhanced limitlessly. The first are based on illogical reasons that can be disproved, whereas the second are grounded in valid observation and reasoning. We must use valid reasoning to develop mental states opposed to the destructive emotions. For example, love, as an antidote to anger, must be cultivated through reasoning. It will not arise simply by praying to the Buddha. He also suggested that scientists perform neurological studies to determine if these two types of emotions are linked with specific brain activities.

Dr. Paul Ekman, Professor of Psychology at UCSF Medical School, spoke about the evolution of human emotion. Previously it was thought that emotions, like language and values, differed from one culture to another. However, Darwin saw them as common to all people and existing in animals as well. Ekman's research showed that across cultures, people all identified certain facial expressions as indicating the same emotions. Also, the same physiological changes occurred in people from all cultures when they feel specific emotions. For example, when fearful or angry, everyone's heart rate increases.

Emotions occur quickly. We feel that emotions happen to us, not that we chose them. We aren't witness to the process leading to them and often become aware of them only after they are strong. Here His Holiness gave the example of identifying laxity and excitement in meditation. Initially, we are unable to identify them quickly but with the development of alertness, we can detect them even before they arise.

Ekman differentiated between thoughts, which are private, and emotions, which are not. For example, if someone is fearful when arrested, we know his emotion, but we don't know the thought provoking it, i.e. is he afraid because he got caught or because he is innocent? Thoughts and emotions are different. His Holiness responded that in Buddhism the word "namtog" (preconception or superstition) encompasses both. Also, both are conceptual consciousnesses, and both must be transformed on the path.

Whereas emotions arise and cease comparatively quickly, moods last longer. We can usually identify a specific event which caused an emotion, but often cannot for a mood. Moods bias how we think and make us vulnerable in ways we usually are not. When we are in a bad mood, for example, we look for a chance to be angry. There is no Tibetan word for "mood," but His Holiness said that perhaps the mental unhappiness that Shantideva says is the fuel for anger could be an example of it.

In addition to emotions and moods, there are traits and pathological manifestations of emotions. For example, fear is an emotion, apprehensiveness is a mood, shyness is a personal trait, and a phobia is a pathological manifestation.

After a destructive emotion arises, there is a refractory period during which new information cannot enter

our mind and we think only of things that re-enforce the emotion. Only after this time are we able to look at the situation more reasonably and calm down. For example, if a friend is late, we think he is deliberately insulting us and see everything he does thereafter as hostile. Therapy aims to shorten this refractory period and to help the person control his behavior during the refractory period.

Dr. Richard Davidson, Professor of Psychology and Psychiatry at the University of Wisconsin, spoke on the physiology of destructive emotions, also called affective neuroscience. Bringing out a bright pink plastic brain, he showed His Holiness the various areas activated during particular perceptions and emotions. Certain activities, such as playing tennis or having emotions, are complex and many areas of the brain are involved in them. However, certain patterns can be seen. For example, a person with damage to the lower frontal lobe has more unregulated emotions, while the left frontal lobe is more active when we have positive emotions. In both depression and post-traumatic stress disorder, the hippocampus shrinks. The amygdala is the center for negative emotions, especially fear, and the amygdala shrinks in a person with uncon-

• Richardson proposed several antidotes to destructive negative emotions: change the brain activity, change the refractory period, do cognitive restructuring by learning to think differently about events, and cultivate positive emotions.

trolled aggression. Both the amygdala and the hippocampus change in response to our experiences and are affected by the emotional environment in which we were raised.

All forms of craving—drug addition, pathological gambling, etc.—involve abnormalities in the dopamine levels in the brain. Molecular changes of dopamine that come during craving alter the dopamine system, so that an object which was previously neutral becomes important. In addition, different brain circuitry is involved in wanting and liking. When we crave something, the wanting circuitry becomes strong and the liking circuitry is weakened. The person feels continually dissatisfied and need more and better. Richardson proposed several antidotes to destructive negative emotions: change the brain activity, change the refractory period, do cognitive restructuring by learning to think differently about events, and cultivate positive emotions.

Dr. Jeanne Tsai, Assistant Professor of Psychology at the University of Minnesota, spoke on culture and emotions. Cultures differ in their view of the self, and that influences people's emotions. Thus, therapies that work on Euro-Americans often do not work for Asian-Americans. In general, Westerners feel their self to be independent and separate from others. When asked to describe themselves, Americans speak of their internal attributes, saying, "I am outgoing, smart, attractive, etc." Asians, on the other hand, experience their self as connected with others and defined in terms of social relationships. They describe themselves in terms of their social roles—"I am a daughter, worker at this place, etc." People with an independent self seek to distinguish themselves from others. They emphasize self-enhancement, express their beliefs and emotions, and tell others about their own good qualities. They value being different from others and appreciate conflict because it pro-

vides an opportunity to express their feelings and opinions. They focus on themselves during an interaction with another, and value emotions such as self-esteem and self-worth. People with an interdependent self seek to maintain relationships. Thus they minimize their own importance, are modest, and control how they express their beliefs and emotions to maintain harmony with others. Their emotions arise more slowly and they return to baseline quicker than Westerners. During interactions, they focus more on others and value emotions such as humility and willingness to cooperate.

As someone who has taught Buddhism in a variety of cultures, I found this interesting. It made me wonder: Do different aspects of the Dharma need to be emphasized according to the sense of self found in a culture? In addition, Buddhism has been expressed for generations in cultures with an interdependent sense of self. What, then, will change and what should we be careful does not change as Buddhism spreads into cultures where an independent self is valued?

Dr. Mark Greenberg, Professor of Human Development and Family Studies at Pennsylvania State University spoke on emotional education. Having studied the development of emotions, he developed a program teaching young children how to manage their destructive emotions, especially anger. This helps children to calm down (i.e. decrease refractory period), be aware of emotional states in themselves and others, discuss their feelings as a method to solve problems, plan ahead to avoid difficulties, and be aware of the effects their behavior has on others. They teach others that emotions are important signals about their own and others' needs, that feelings are normal but the behavior may or may not be appropriate, that they can't think clearly until they're calm, and to treat others the way they want to be treated. The program contains lessons on various emotions and their opposites. The children also have a set of cards with different facial expressions of emotions that they can show so others know how they're feeling. His Holiness was pleased with this and added that in addition to managing destructive emotions, children (and adults too) need to cultivate positive ones as well. Although these positive emotions may not be usable in the heat of the moment, they affect our temperament and set a good foundation, like bolstering our emotional "immune system." Davidson said that when we practice something often, our brain also changes.

Dr. Francisco Varela, Professor of Cognitive Science and Epistemology at Ecole Polytechnique, spoke about neuroplasticity. He explained new, more refined techniques for measuring minute or brief changes in the brain, and showed computer diagrams of synchronicity or the lack of it among different areas of the brain during the process of seeing and knowing an object. His Holiness said there may be a connection between that and the process of our visual consciousness and then our mental consciousness cognizing an object. He suggested teaching lorig (mind and its functions) in conjunction with neuroscience to make the topic more relevant.

Whereas His Holiness was fascinated by discussion of brain activity, others had different reactions. Science teaches that genetic makeup, environment, and external experiences influences the brain, which in turn creates emotions and leads to thoughts. From the Buddhist view, thoughts influence emotions, which in turn affect behavior and brain functions. Some found the scientific view disempowering because by emphasizing external factors, there seemed little the individual could do to influence his emotions and thoughts. They found the Buddhist view more

empowering because it seemed that we could do something to help ourselves.

Having summarized the main events, I would like to discuss some of the points that I found particularly interesting. First, no word for "emotion" exists in the Tibetan language. Klesa (often translated as delusions, afflictions, or disturbing attitudes and negative emotions) include attitudes as well as emotions. When the scientists were presented with the list of the six root and twenty secondary klesa from the lorig text and told that the Buddhist delineation of destructive emotions, they did not understand why ignorance, for example, was called an emotion. Nor was it clear to them why attitudes such as incorrect views of ethical disciplines, and emotions such as jealousy, were together in one list. Later they learned that these are included in one list because they all cause cyclic existence and impede liberation.

Second, the meaning of emotion according to science and Buddhism differs. From a scientific viewpoint, an emotion has three aspects: physiological, feeling, and behavioral. Brain activity and hormonal changes are physiological, and aggressive or passive actions are behavioral. In Buddhism, emotions refer to the mental state. Little is said of the physiological changes, probably because the scientific instruments for measuring them were unavailable in ancient India or Tibet. Buddhism also distinguishes between the emotion of anger and the physical or verbal action of being assertive, which may or may not be motivated by anger. Similarly, someone may be patient inside, but have either assertive or passive behavior, depending on the situation.

Third, Buddhists and scientists differ on what is considered a destructive emotion. For example, scientists say that sadness, disgust, and fear are negative emotions in the sense that they are unpleasant to experience. However, from a Buddhism viewpoint, two types of sadness, disgust, and fear are discussed. One is based on distortion, interferes with liberation, and is to be abandoned, for example, sadness at the breakup of a romantic relationship and fear of losing our job. Another type of sadness helps us on the path. For example, when the prospect of having one rebirth after another in samsara makes us sad and even fills us with disgust and fear, they are positive because they prompt us to generate the determination to be free from cyclic existence and attain liberation. Such sadness, disgust, and fear are positive because they are based on wisdom and stimulate us practice and gain realizations of the path.

Science says all emotions are natural and okay, and that emotions become destructive only when they are expressed in an inappropriate way or time or to an inappropriate person or degree. For example, it is normal to experience sadness when someone dies, but a depressed person is sad in an inappropriate situation or to an inappropriate degree. Inappropriate physical and verbal displays of emotions need to be changed, but emotional reactions, such as anger, are not bad in themselves. Therapy is aimed more at

changing the external expression of the emotions than the internal experience of them. Buddhism, on the other hand, believes that destructive emotions themselves are obstacles and need to be eliminated to have happiness.

The question "Is there a positive form of anger?" came up several times. Some of the scientists believe that from the viewpoint of evolutionary biology, anger enables human beings to destroy their foes, and thus stay alive and reproduce. Another type is associated with a constructive impulse to remove an obstacle. For example, if a child so she can't get toy, her anger makes her think how to get it. His Holiness commented that this anger may be conjoined with solving problems, but does not necessarily help to solve the problem. It is being called "positive" on basis of its effect—the person getting what she wants—not its being virtuous. In addition, such anger does not always lead to a solution of the problem. For example, frustration and anger due to our inability to concentrate when meditating rather than help us attain calm abiding, block our practice. His Holiness did not agree that there is a positive form of anger. Although in a secular way, anger at someone who is harming himself or others could be called "positive," arhats are free of this. Thus, righteous anger is a defilement to be eliminated to attain nirvana. We can have compassion for the person and still try to stop his harmful behavior. Thus, while the West values moral outrage as an emotion, from a Buddhist viewpoint, it is skillful means, a behavior motivated by compassion.

In a previous Mind/Life Conference, the question was raised. Does a Buddha have emotions? After much discussion, it was decided that Buddhas do have emotions, for example, impartial love and compassion for all beings. They feel generous and patient. They care about others and feel sad when they see others suffering. However, a Buddha's sadness at seeing suffering differs from the feeling most people have. Our sadness is a form of personal distress; we feel despair or depression. Buddhas, on the other hand, are sad that others do not observe karma and its effects and thus create the cause for their own suffering. Buddhas feel hope and optimism for the future for they know that such suffering can cease because its causes—disturbing attitudes, negative emotions, and karma—can be eliminated. Buddhas are also much more patient than we are. Knowing that stopping suffering is not a quick fix, they are happy to work for a long time to overcome it. ■

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THE BODHISATTVA VOW

Continued from page 9

get the chance to begin. Normally meditation on ugliness is the main antidote to desire and meditation on love the main antidote to anger. Our aim in applying the correct antidotes continuously is no longer to respond with attachment and anger no matter what the provocation may be. Instead, like the Buddhas and Bodhisattvas Shantideva mentions, we learn to respond with non-attachment, non-aversion and with love and compassion.

Once we have succeeded in maintaining equanimity towards a neutral person, Je Tsongkhapa's *Great Exposition of the Stages of the Path* tells us to imagine someone to whom we feel near, who has helped and been kind to us and whom we find attractive and appealing. As we try to cultivate equanimity towards this person, we remember their good qualities. It is natural to feel attachment but we must try to curb it.

- Kamalashila stresses
- the importance of gain-
- ing the ability to see
- all living beings as
- lovable—as lovable as
- a cherished child.

When we are able to think of such a person with equanimity, we begin to work with the image of someone we dislike. This is the real challenge. As we think of the harm they have done us, how they have injured our friends or supported our enemies, and when we remember their horrible behavior, we automatically bristle with hostility.

How can we stop the attachment and hostility which arise spontaneously? Our notion of permanence is so strong that we see friends and enemies forever fixed in these roles, but in fact we constantly experience how unstable everything is. Our relationships are continuously in flux. When we are fully aware of their impermanent nature, our disturbing emotions will not be nearly so strong.

In his *Great Exposition of the Stages of the Path* Je Tsongkhapa quotes the *Sutra Requested by Excellent Woman Moon*, "I have killed you all in the past and you have hacked and cut me too. We have all been enemies and killed each other. How can these thoughts of desire and attachment arise in you?"

From one life to the next our roles as friends and enemies change. But even in this life people who begin as friends may later in life become bitter enemies and vice versa. People who are friends in the morning may be foes by nightfall or the reverse. Someone you are talking to one

moment may become your enemy in the next because of a single word, look or gesture. We have all seen these things happen.

Other great masters recommend that instead of trying to develop equanimity towards the neutral person, the friend and enemy one after the other, we should begin by imagining all three of them at once and by observing the different emotions that arise in relation to each. Why do we feel happy focusing on the friend? Because he or she has given us some help in this life or has done what we wanted. Why do we feel uncomfortable focusing on the enemy? Because he or she has harmed us in this life or acted in a way contrary to our wishes. Why do we feel indifferent towards the neutral person? Because he or she has neither helped nor harmed us.

Next we should think that this so-called friend has harmed and killed us in many other lives. The so-called enemy has been our father, mother, dearest friend, lover, beloved child and so on in other lives, while the neutral person is not really neutral because he or she has been both our closest friend and bitterest enemy in the past. To whom should we be attached, to whom hostile, since all have been both friends and foes at different times?

Assenting to the illusion of permanence, we cling to the friend and turn our back on the enemy. But our emotions, their behavior and our relationship with them are constantly changing and are unstable and unreliable. Therefore it makes sense to develop equanimity towards them.

If we consider their situation, we find that all living beings are the same in desiring happiness and wanting to avoid suffering. Considering our own situation, we may like some more than others but all of them have helped and supported us in the past. We may argue that certain people have not been at all helpful to us in this life but, in fact, all living beings have both helped and harmed us at different times. Our friends have been harmful in the past, our enemies helpful.

If we can develop equanimity towards the friend, the enemy and the neutral person, it becomes easy to extend it to other living beings. Equanimity stops our tendency constantly to judge and discriminate which leads to harmful emotions and actions. In the middle *Stages of Meditation* Kamalashila stresses the importance of gaining the ability to see all living beings as lovable—as lovable as a cherished child. Je Tsongkhapa, explaining this quotation in his *Great Exposition of the Stages of the Path*, says that before we can hope to see all living beings in this way, we must level the present unevenness created in our minds by attachment and aversion through equanimity. ■

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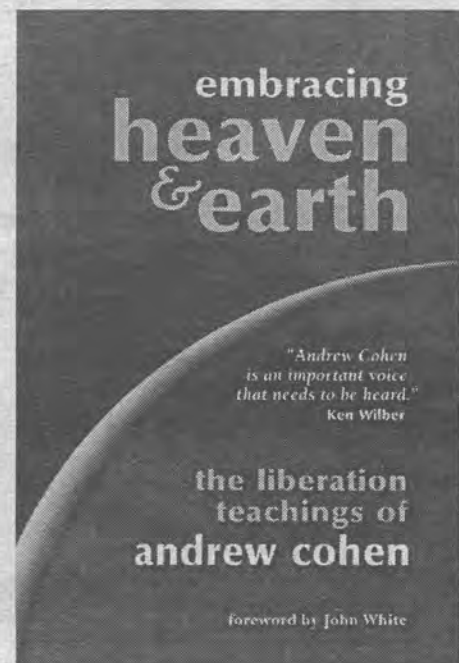
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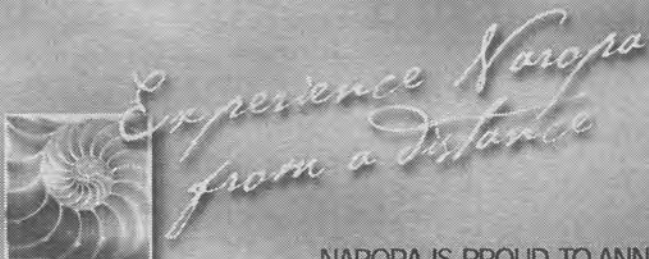
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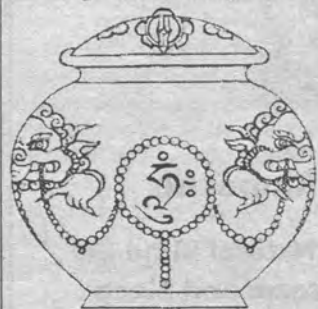
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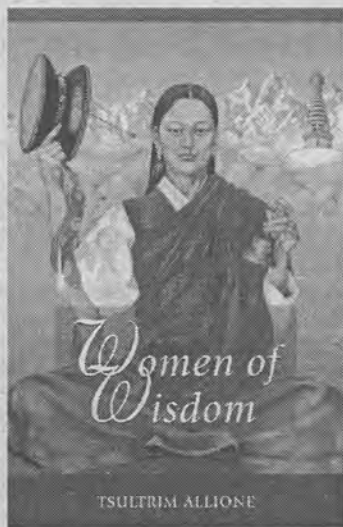
by Tsultrim Allione. 340 pp., new edition, Sept., #WOWI \$16.95

This new edition includes Tsultrim's expanded autobiography covering the last 15 years since the first edition appeared.

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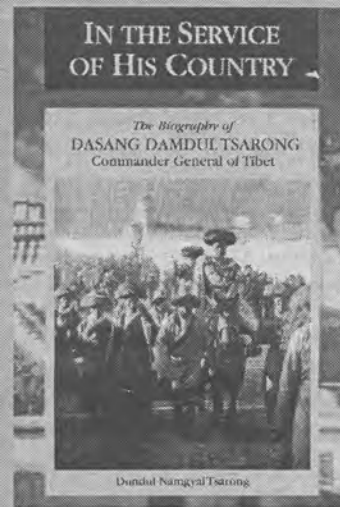


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All sentient beings without any exception have buddha nature. This nature is obscured by veils which are removable and do not touch the inherent purity and perfection of the nature of the mind as such.

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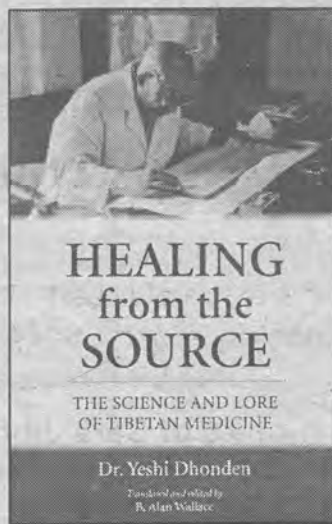
The Commentary to it was composed by Jamgön Kongtrül Lodrö Thayé. Living through most of the nineteenth century, he became very famous for his profound learning and realization, and the compilation of what is now known as "The Five Great Treasures."

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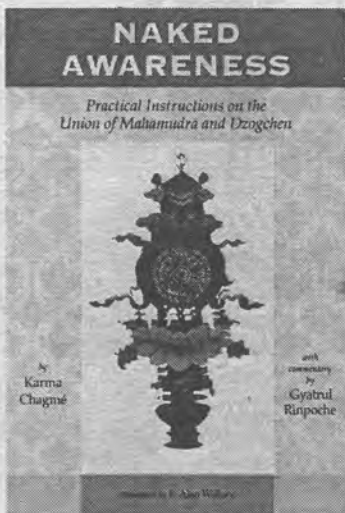
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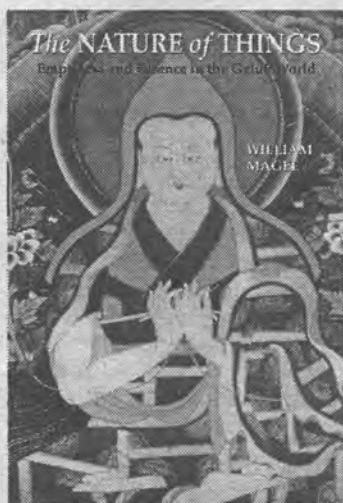


NAKED AWARENESS: Practical Instructions on the Union of Mahamudra and Dzogchen
by Karma Chagme, comm. by Gyatrul Rinpoche, trans. by B. Alan Wallace, ed. by Lindy Steele & B. Alan Wallace. 344 pp. #NAAW \$19.95

"The Union of Mahamudra and Dzogchen by the 17th century adept Karma Chagme, is widely regarded as an unusually elegant synthesis of the leading Tibetan approaches to Buddhist meditation. Students and practitioners of meditation will be especially grateful to the Venerable Gyatrul Rinpoche and his translator B. Alan Wallace for these ample and lucid elaborations of these instructions as they are traditionally taught."—MATTHEW KAPSTEIN, author

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THE NATURE OF THINGS: Emptiness and Essence in the Geluk World
by William Magee. 244 pp. #NATH \$22.95

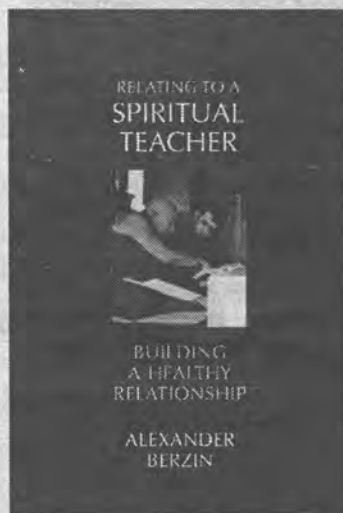
Nature (Tib. *rang bzhin*, Skt. *svabhava* or *prakrti*) is a topic in many Indian and Tibetan philosophical texts.

The discussion of nature pursued in this book begins with Nagarjuna (first century), founder of the Middle Way School, who refuted a fabricated nature in his *Treatise on the Middle*. In that seminal text he puts forth the three basic criteria for nature: it must be something that is non-fabricated, independent, and immutable. Candrakirti (sixth century), considered by many to be the founder of the Consequence School, explicitly identifies the triply-qualified nature as emptiness, the reality nature.

Dzong-ka-ba (1359-1417) and later Ge-luk Consequentialists translated in Part Two of this book agree with Candrakirti. Dzong-ka-ba mentions a heterodox Tibetan sect's interpretation of Nagarjuna's verses in Chapter XV who took the triply qualified nature to be the object-to-be-negated nature, a non-existent, falsely imputed nature that things are only ignorantly imagined to have. However, in the *Great Exposition of the Stages of the Path* section (and commentary) translated in this book, Dzong-ka-ba explains how the object-of-negation nature cannot be the triply-qualified nature and relates that discussion to Nagarjuna's verses in *Treatise on the Middle*. Thus the Middle Way practitioner is brought to a precise identification of the non-existent object-of-negation nature as being a thing's "establishment by way of its own entity".

This book also presents Dzong-ka-ba's more mainstream commentary on the subject, in the *Ocean of Reasoning*. It also describes Dzong-ka-ba's strong reaction to the positive and independent nature asserted by Dol-bo Shay-rap-gyel-tsen (fourteenth century).

William Magee has a Ph.D. in Buddhist Studies from the University of Virginia. He is co-author of *Fluent Tibetan: A Proficiency-Oriented Learning System* and currently teaches at the University of North Carolina at Greensboro.



RELATING TO A SPIRITUAL TEACHER: Building a Healthy Relationship
by Alexander Berzin. 225 pp. #RESPTE \$15.95

"This is the most thoughtful and comprehensive book yet written on the teacher-student relationship. Alex Berzin provides readers with both clear-eyed wisdom and extraordinary knowledge of the Tibetan Buddhist tradition."—JACK KORNFIELD, author of *A Path with Heart*

The relationship between spiritual seekers and spiritual teachers in the West has been fraught with problems. Typical Western responses to spiritual teachers range from deification to deep mistrust bordering upon demonization. Such attitudes prevent the benefits to be gained from a healthy disciple-mentor relationship. This book explores the sources of misunderstanding and reexamines the traditional Tibetan Buddhist teachings to find methods for healing wounds. The advice discovered will benefit student-teacher relationships in any spiritual tradition.

"Alex Berzin has taken head-on one of the hottest issues of Buddhism in the West—teacher-student and guru-disciple relationship—and brought us all up to date through his wide and deep research plus a great deal of personal thought on the matter. I consider this a seminal work for spiritual practitioners and teachers alike, and heartily recommend it to anyone interested in the transmission of Dharma TODAY."—LAMA SURYA DAS, author of *Awakening the Buddha Within*

Alexander Berzin received a joint doctorate between the Departments of Far Eastern Languages and Sanskrit and Indian Studies at Harvard University in 1972. As a Dharma practitioner, he has studied with masters from all four Tibetan lineages but primarily Gelug. A Dharma teacher since 1982, Berzin has lectured in centers from all four Tibetan traditions and at universities in over seventy countries and has published widely.

YOU ARE THE EYES OF THE WORLD

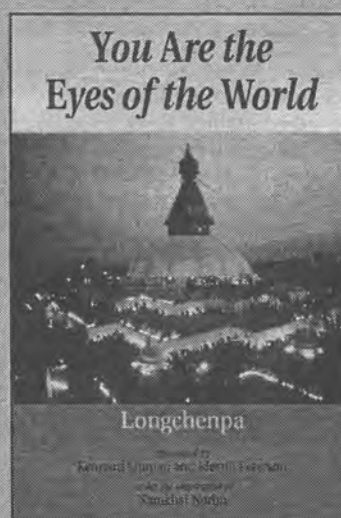
by Longchenpa, trans. by Kennard Lipman & Merrill Peterson, under the inspiration of Namkhai Norbu, a Copper Mountain Series book. 114 pp. #YOAREY \$18.95

Just as the images projected on television are nothing more than light, so are our experiences merely the dance of awareness. Often we form attachments to, or feel enslaved by, these experiences. But they are only reflections. Their power fades as easily as the pictures vanish when the channel is changed, if we penetrate to the heart of reality—the light of the natural mind within everyone.

You Are the Eyes of the World presents a method for discovering awareness everywhere, all the time. This book does not discuss how to turn ordinary life off, it does not describe how to create beautiful spiritual experiences; it shows how to live within the source of all life, the unified field where experience takes place. A breakthrough translation by Kennard Lipman and Merrill Peterson, introduced by Namkhai Norbu, author of many books on Tibetan Buddhism.

Kennard Lipman, Ph.D., studied at the University of Chicago, U.C. Berkeley, and completed his doctorate with Dr. H.V. Guenther. He received teachings from masters in all four schools of Tibetan Buddhism, his principle teacher being Namkhai Norbu Rinpoche.

Merrill Peterson studied at the University of Virginia and U.C. Berkeley and with masters from the Sakya, Gelug, and Nyingma traditions.



MO: Tibetan Divination System

by Jamgon Mipham, fore. by His Holiness Sakya Trizin, trans. & ed. by Jay Goldberg. 168 pp., 4" x 6", #MO \$11

Tibetans have long relied upon the divinely inspired casting of dice for guidance in difficult times. The *MO* is to Tibet what the *I-Ching* is to China.

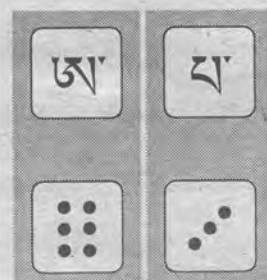
In Tibet, the use of the *MO* predictive technique has been heavily relied upon throughout the centuries to forecast the outcome of events, undertakings and relationships. This clear and simple method uses a 6-sided dice which is rolled two times to determine thirty-six possible answers. These are extensively described in the accompanying text.

This system, compiled by the great master Jamgon Mipham in 1880 from the sacred tantras expounded by the Buddha, obtains its authority from the spiritual power and wisdom of Manjushri, the Bodhisattva who embodies the transcendental knowledge of all the Buddhas.

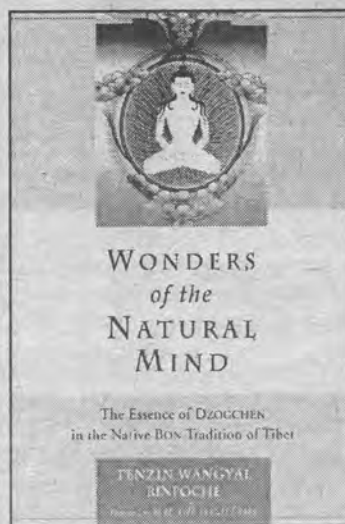
"This English translation of a Tibetan divination manual opens a new portal into the realm of Tibetan studies. It was written to assist others in choosing their future course of action, mainly concerning the immediate future."—TSEPAK RIGZIN, Library of Tibetan Works & Archives

"The stunningly simple *Mo: Tibetan Divination System* is an ancient Tibetan predictive technique for forecasting the outcome of events, undertakings and relationships. *Mo's* approach is refreshingly different from the other oracle systems around...*Mo's* results seemed highly relevant, nourishing, inspiring, and best of all, authoritative."—Richard Leviton, *Yoga Journal*

Any 6-sided dice can be used, however, a 6-sided dice with the Tibetan symbols is available from Snow Lion, #TIDI \$5



WONDERS OF THE NATURAL MIND
The Essence of Dzogchen in the Native Bon Tradition of Tibet



by Tenzin Wangyal Rinpoche, fore. by H.H. the Dalai Lama. 224 pp. #WONAMI \$18.95

Wonders of the Natural Mind presents Dzogchen as taught in the Bon tradition's Zhang Zhung Nyan Gyud, the fundamental Bon text. The book summarizes the main points of Dzogchen, its relation to the various systems of Bon teaching, and the author's personal reflections on the practice of Dzogchen in the West.

"This book will be of great help to readers wishing to find a clear explanation of the Bon tradition, especially with regard to its presentation of the teachings of Dzogchen."—H.H. THE DALAI LAMA

TENZIN WANGYAL RINPOCHE is the director of Ligmincha Institute, an organization dedicated to the study and practice of the teachings of the Bon tradition in Charlottesville, Virginia. He was born in Amritsar, India, after his parents fled the Chinese invasion of Tibet, and received training from both Buddhist and Bon teachers, attaining the degree of Geshe, the highest academic degree of traditional Tibetan culture. He has been in the United States since 1991 and has taught widely in Europe and America. Rinpoche is also author of *The Tibetan Yogas of Dream and Sleep*.

AS IT IS: Volume 2

by *Tulku Urgyen Rinpoche*. 224 pp., Sept., #ASIT2 \$20

Contains talks in 1994-5 which emphasize non-conceptual meditation practice.

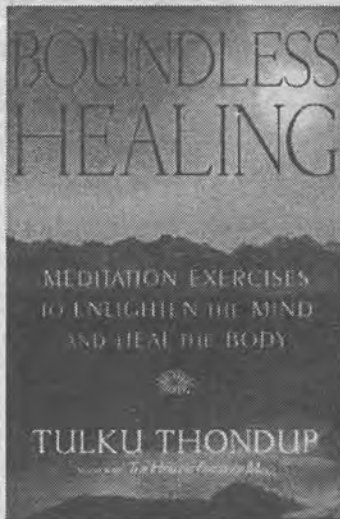
"Tulku Urgyen Rinpoche was someone with extraordinary experience and realization. He was unlike anyone else when it came to pointing out the nature of mind, and making sure that people both recognized it and had some actual experience."—**KHENCHEN THRANGU RINPOCHE**



BORN IN TIBET

by *Chogyam Trungpa*. 296 pp., 18 line drawings, 36 photos, Oct., #BOTI \$15.95

The autobiography of the legendary teacher and meditation master which offers a rare glimpse into the life and training of a tulku in Tibet. Trungpa describes his duties as the abbot and spiritual head of a great monastery and his intimate and moving relationships with his teachers. It concludes with his escape and life in the West.



BOUNDLESS HEALING: Meditation Exercises to Enlighten the Mind and Heal the Body

by *Tulku Thondup*, fore. by *Daniel Goleman*. 224 pp., 10 line drawings, cloth, Oct. #BOHEA \$22.95

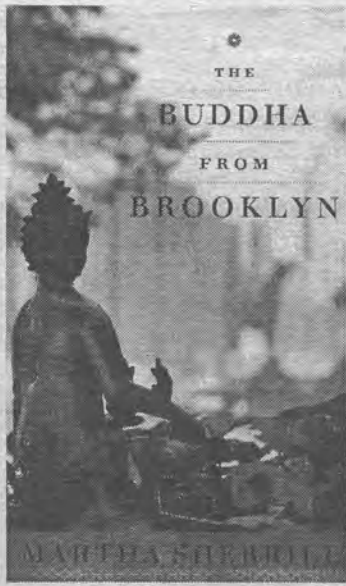
Offers simple meditation techniques that will awaken healing energies in the body and mind. Anyone can use this guide which offers ways to employ the four healing powers of positive images, words, feelings and belief; detailed instruction for healing meditations that can be done as part of a twelve-stage program; exercises to dispel anxiety; healing prayers for the dying and for the survivors.

"A skillful distillation of Buddhist teachings on healing... written with great charm, clarity, and simplicity."—**SOGYAL RINPOCHE**

BUDDHISM: The Spiritual Lineage of Dzogchen Masters

by *Karma Wangchuk*. 205 pp., line drawings, cloth #BUSPLI \$20

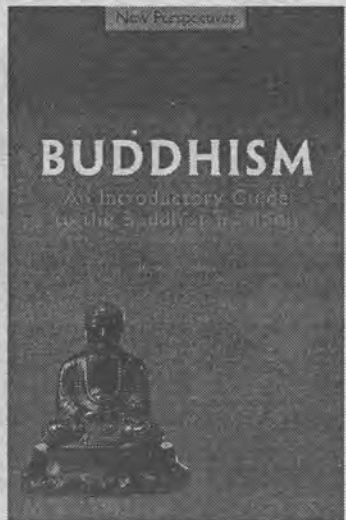
This is a study of how the Nyingthig Gong 'Og tradition has survived through oral transmission of the teaching initiated by Padmasambhava to Lhacam Padmasal. The lineage includes Longchen Rabjampa, Tertön Pemalingpa, Rigzin Jigmelingpa and the First Dodrupchen



THE BUDDHA FROM BROOKLYN

by *Martha Sherrill*. 393 pp., cloth #BUBR \$25.95

Catharine Burroughs was a psychic and spiritual advisor in suburban Maryland when H.H. Penor Rinpoche recognized her as a reincarnation of a sixteenth-century Tibetan bodhisattva, making her the first American woman to become a tulku. This book tells the story of a woman, now known as Jetsunma, from her working class childhood to her founding of a Kunzang Palyul Choling Monastery just outside Washington, D.C., where Americans from all walks of life have become monks and nuns under her direction. Sherrill demystifies and humanizes monastic life and Tibetan Buddhism—her keen eye and great sensitivity reveal the treacherous path to enlightenment. A good read.



BUDDHISM: An Introductory Guide to the Buddhist Tradition

by *John Snelling*. 127 pp., line drawings, photos, #BUINGU \$9.95

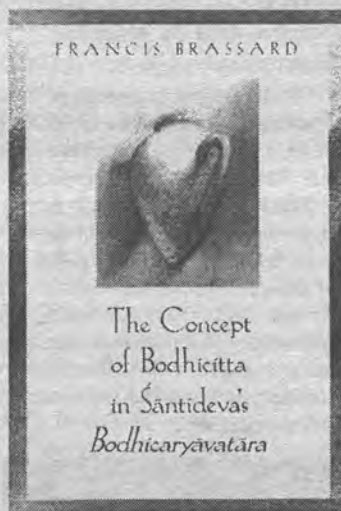
Offers an unbiased overview of the whole panorama of Buddhist doctrine, practice and history. A good, readable survey that every Buddhist can appreciate and benefit from.



THE BUDDHIST CANON OF ICONOMETRY

trans. *From the Tibetan by Gömpojab*. 143 pp., line drawings, #BUCAIC \$20

These are the regulations and rules for making statues and images of the Buddha. This is a translation of a Chinese edition of the Tibetan text of seventeenth century Gömpojab. He discusses the icons of bodhisattvas, wrathful deities, dharmapalas, the 5 Buddhas, on the moving, installing and storing of icons, and the merits of producing icons.

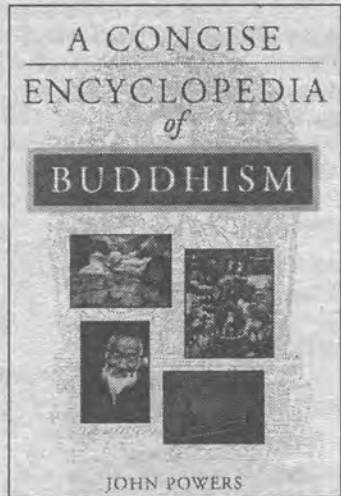


THE CONCEPT OF BODHICITTA IN DHANTIDEVA'S BODHICARYAVATARA

by *Francis Brassard*. 193 pp., Sept. #COBOSH \$18.95

"This is a thorough and careful exploration of the psychology and soteriology of Dhantideva's *Bodhicaryavatara*, with occasional reference to its only surviving Indian commentary (by Prajñākaramati)." —**PAUL GRIFFITHS**

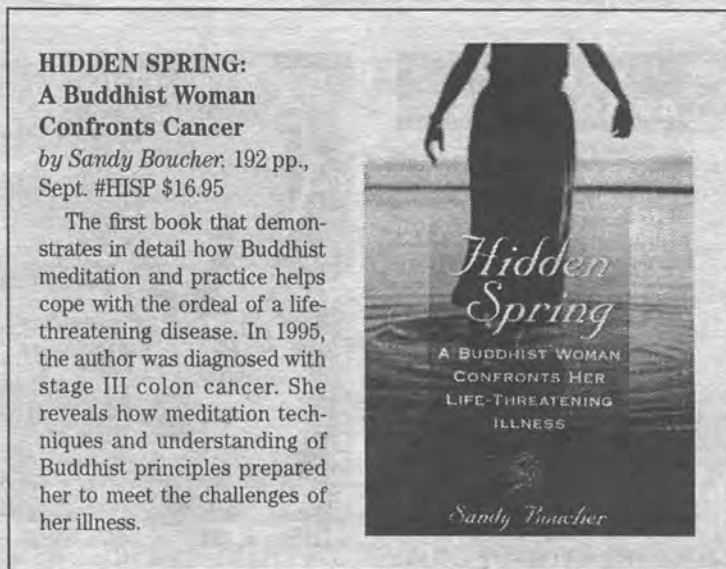
Brassard surveys the various interpretations of bodhicitta, analyzes its possible functions in the context of the spiritual path of the aspirant to enlightenment, and discusses an understanding of bodhicitta in the context of the *Bodhicaryavatara*.



A CONCISE ENCYCLOPEDIA OF BUDDHISM

by *John Powers*. 288 pp. #COENBU \$17.95

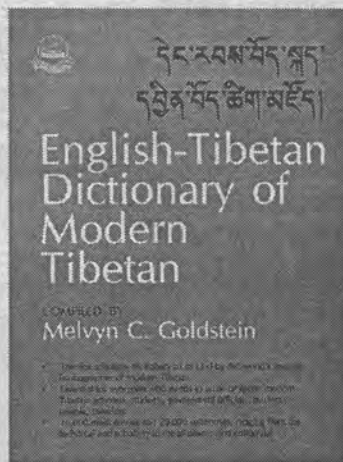
John Powers is the author of the popular in-depth *Introduction to Tibetan Buddhism* published by Snow Lion. We are pleased to offer his encyclopedia containing over 900 entries covering all the schools of Buddhism with a chronology and substantial bibliography.



HIDDEN SPRING: A Buddhist Woman Confronts Cancer

by *Sandy Boucher*. 192 pp., Sept. #HISP \$16.95

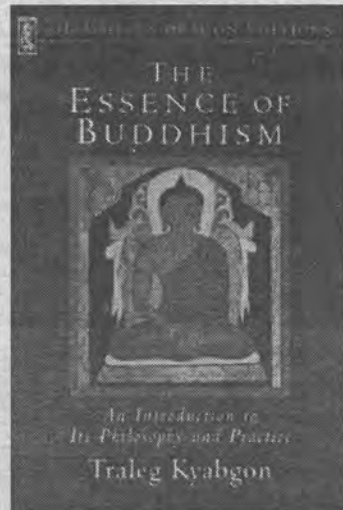
The first book that demonstrates in detail how Buddhist meditation and practice helps cope with the ordeal of a life-threatening disease. In 1995, the author was diagnosed with stage III colon cancer. She reveals how meditation techniques and understanding of Buddhist principles prepared her to meet the challenges of her illness.



ENGLISH-TIBETAN DICTIONARY OF MODERN TIBETAN

by *Melvyn C. Goldstein*. 342 pp., #ENTIMO \$40

16,000 main entries and 29,000 subentries make this an indispensable dictionary for Tibetan language students. Each entry includes the Tibetan orthography and Wylie romanization. Grammatical features are noted. And many words are shown in sentence context.



THE ESSENCE OF BUDDHISM: An Introduction to Its Philosophy and Practice

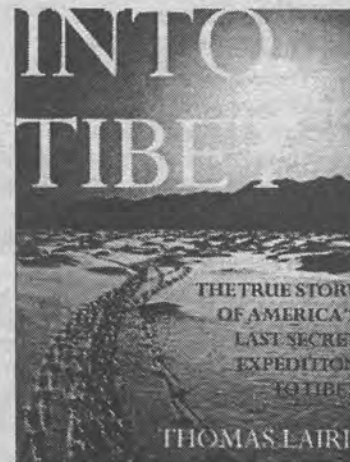
by *Traleg Kyabgon*. 192 pp. #ESBU \$13.95

Beginning with the Four Noble Truths, Rinpoche incorporates the expansive vision of the Bodhisattva path and the transformative vision of tantra and lastly mahamudra which dispenses with all dualistic fixations and directly realizes the natural freedom of the mind itself. He explains compassion, emptiness, and Buddhahood, and answers many questions about the path of practice.

GATEWAY TO KNOWLEDGE: Volume 2

by *Jamgon Mipham Rinpoche*. 184 pp., Tibetan text, Sept., #GAKN2 \$18

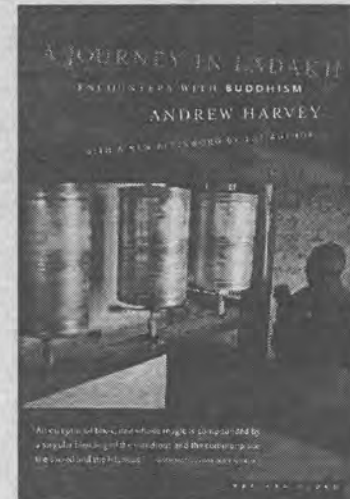
A condensation of the Tripitaka and its accompanying commentaries—a distillation of Abhidharma, Prajnaparamita and Madhyamika from both the Mahayana and "Hinayana" perspectives by Jamgon Mipham Rinpoche. Volume 2 elucidates the Four Noble Truths.



INTO TIBET: America's Last Secret Expedition to Tibet

by *Thomas Laird*. 320 pp., 16 pp. of b&w photos, October, cloth #INTIAM \$25

A 1949-50 American expedition across China and the deserts of inner Asia to Tibet is still secret after 50 years. Into Tibet rewrites the accepted history behind the Chinese invasion of Tibet and discloses for the first time how America's most successful atomic intelligence agent went to Tibet to establish the links America would need if it wanted to arm the Tibetans. These covert actions may have precipitated the Chinese invasion. This is a story of survival, courage, intrigue, and betrayal among the nomads, princes, bandits, and warring armies of inner Asia.



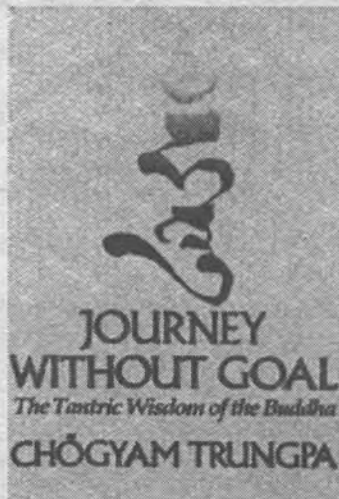
A JOURNEY IN LADAKH: Encounters with Buddhism

by *Andrew Harvey*. 242 pp. #JOLAEN \$15

"An exceptional book, one whose magic is compounded by a singular blending of the wondrous and the commonplace, the sacred and the hilarious."—*Washington Post*

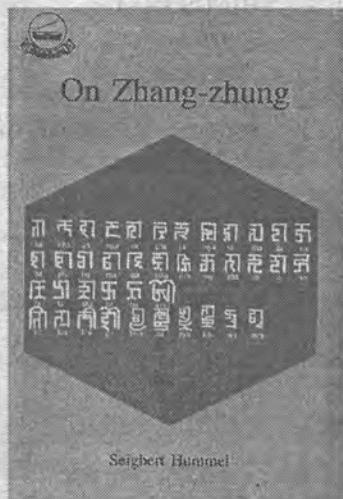
This is Harvey's spiritual pilgrimage and arduous journey to Ladakh, one of the most remote places in the world. Buddhists have meditated in the mountains of Ladakh since the 3rd century before Christ.

"One of the seminal works relating spirituality and landscape in Tibetan Buddhism. Harvey illumines, entertains, and informs."—**ROBERT THURMAN**



JOURNEY WITHOUT GOAL: The Tantric Wisdom of the Buddha
by Chogyam Trungpa. 160 pp., 9 b&illus., Oct., #JOWIGO \$14.95

An introduction to tantra providing a direct and experiential picture of the tantric world, explaining the mandala principle, self-existing energy, the teacher's role and the difference between Buddhist and Hindu tantra.



ON ZHANG-ZHUNG
by Seibert Hummel. 166 pp. #ONZHZH \$14

The country of Zhang-zhung was the stronghold of the ancient Bon religion and believed to be situated in western Tibet. Prof. Hummel revisits the issue of Zhang-zhung, concentrating primarily on its language and geographical situation and opens up new perspectives.



THE TORCH OF CERTAINTY
by Jamgon Kongtrul, fore. by Chogyam Trungpa. 184 pp., 8 line drawings, Oct. #TOCE \$14.95

Describes the four common and uncommon Foundation Practices of Vajrayana. The nature of impermanence, the effects of karma, the development of an enlightened attitude, and guru devotion are discussed as well as prostration, vajrasattva, mandala offering, and guru yoga.



MEETINGS WITH REMARKABLE WOMEN: Buddhist Teachers in America
by Lenore Friedman. 320 pp. #MEREWO \$16.95

Revised and updated, this book celebrates the flowering of women in American Buddhism. Seventeen remarkable teachers are profiled interviewed. This new edition describes the developments in these women's lives since 1987.



TIBET: Nature-Culture-Religion, A Multimedia Adventure
CD #TINCR \$50

Containing 700 photos of Tibet, this CD is as much fun as it is informative. It covers the geology, geography, climate and flora and fauna of Tibet, the culture (dance, stories, language, traditional life, nomads, festivals, handicrafts), great places to travel and maps, a phrasebook, Buddhism of Tibet, and the history. Created by a team of designers in cooperation with Tibetans and Tibetologists, the proceeds support the Tadra Project for orphanages, schools and hospital in eastern Tibet and to the School for the Blind in Lhasa.

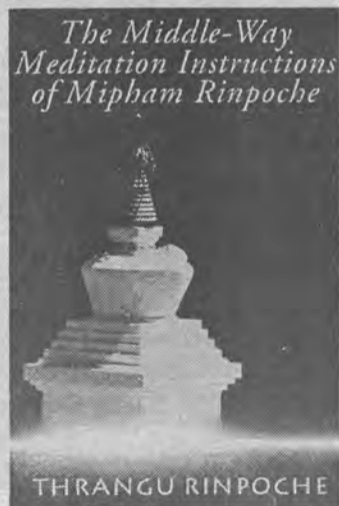
VISIONS
compiled & ed. by Acharya Migmar Tseten. 125 pp. #VI \$14.95

This is the first in a series of publications, contains *The Buddhist Essence Teaching*, an interview with H.H. Sakya Trizin; *The Perfection of Meditation*, by Khenpo Appey Rinpoche; *The Great Song of Experience*, by Jetsun Rinpoche Dragpa Gyaltzen. There is an overview of Tibetan Buddhism, a teaching on overcoming obstacles to meditation, and a presentation the view, meditation, conduct and the result which is Buddhahood.



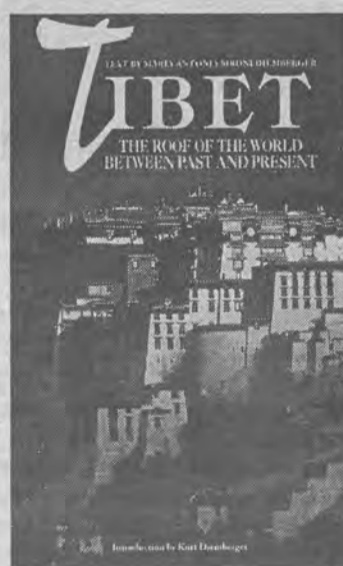
VISIONS
compiled & ed. by Acharya Migmar Tseten. 140 pp. #VI2 \$14.95

This is volume 2 of teachings and contains: The Four Noble Truths, The Preliminary Practices, the enlightenment thought, the nature of mind, the Buddhist essence teaching. Contributors include H.H. Sakya Trizin, Khenpo Appey Rinpoche, Sakya Pandita, Peter Dell Santina, Jetsun Rinpoche Dragpa Gyaltzen.



THE MIDDLE-WAY MEDITATION INSTRUCTIONS OF MIPHAM RINPOCHE
by Thrangu Rinpoche. 127 pp. #MIWAME \$12.95

Based on Mipham Rinpoche's *The Gateway to Knowledge*. Covered are: the six meditations on compassion, sending and taking, emptiness meditation, nine ways of placing the mind, the six obstacles to meditation and the eight remedies. Mahayana tranquility meditation includes techniques of cutting through thoughts, non-interference with thoughts, and maintaining the right tension in meditation. Mahayana vipashyana is also covered in detail.



TIBET: The Roof of the World between Past and Present
by Maria Antonia Sironi Diemberger. 224 pp., 10 x 14" color photos throughout, cloth September #TIROWO \$45

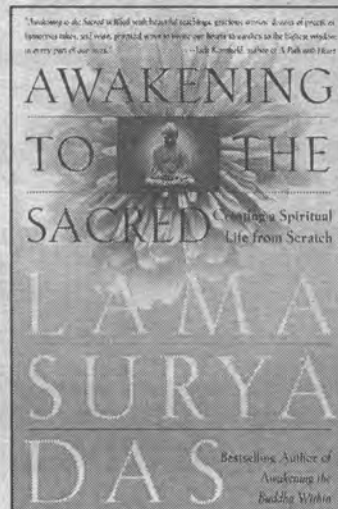
With many double-page color images, this stunning photographic study of Tibet includes visits to monasteries, hikes with nomads in the highlands, vast landscapes and Lhasa life. An excellent library addition for readers who love images of Tibet.



WHEN THE IRON EAGLE FLIES: Buddhism for the West
by Ayya Khema. 224 pp. #WHIREA \$16.95

This is a meditation course containing a wealth of exercises and advice. Grounding her teaching in our everyday experiences, Ayya Khema shows how to gain access to higher realization and liberation.

CLOTH BOOKS ON SALE—WHILE THEY LAST!



AWAKENING TO THE SACRED: Creating a Spiritual Life from Scratch
by Lama Surya Das. 383 pp. #AWSAP \$15

cloth #AWSA \$26, on sale for 17.95!

"Filled with beautiful teachings, gracious stories, dozens of practices, humorous takes, and wise, practical ways to invite our hearts to awaken to the highest wisdom in every part of our lives."—JACK KORNFIELD

Create a personalized, daily spiritual practice based on your beliefs and needs. Surya-Das illuminates the natural meditations already present in daily life. His chants, prayers, affirmations, rituals, guided meditations, and breathing exercises help incorporate the notion of a continuous sacred presence into any routine.

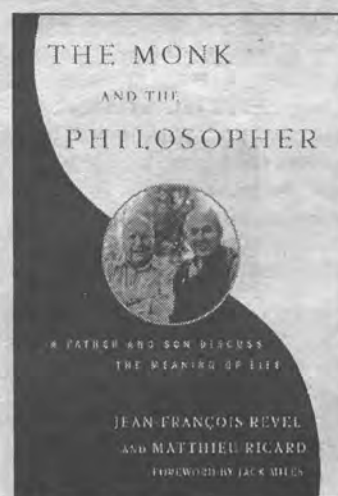


DALAI LAMA, The Nobel Peace Laureate, SPEAKS
by Vijay Kranti. 198 pp., 132 b&w photos, 8 3/4 x 11", cloth, #DALASP \$42, on sale for \$25!

Fantastic photos by a senior correspondent for *India Today*—Vijay Kranti has been following His Holiness for over 17 years. He interviewed the Dalai Lama on dozens of occasions and accompanied him twice during his journeys to the remote Himalayan regions of Zaskar, Kargil and Leh in Ladakh. The photos, combined and excellent interviews with His Holiness, make this a book to own.

I GIVE YOU MY LIFE: The Autobiography of a Western Buddhist Nun
by Ayya Khema, trans. By Sherab Chodzin Kohn. 240 pp., 42 b&w photos, Now in paperback! #GIMYLP \$15.95
cloth #GIMYLI \$23, on sale for 17.50!

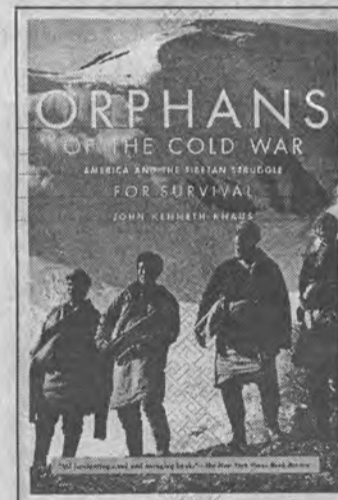
Ayya Khema (1923-1997) was the first Western woman to become a Theravadin Buddhist nun. She is a model and inspiration for women from all the Buddhist traditions but few know of her amazing life before her ordination at age 58. She was a Jew in Berlin during the Nazi era, escaped to Scotland, moved to China, survived the Japanese invasion of China, traveled the Amazon, studied in Bolivia, built a power plant in Pakistan and created the first Australian organic farm. After meeting spiritual teachers in India, her Buddhist practice began.



THE MONK AND THE PHILOSOPHER: A Father and Son Discuss the Meaning of Life

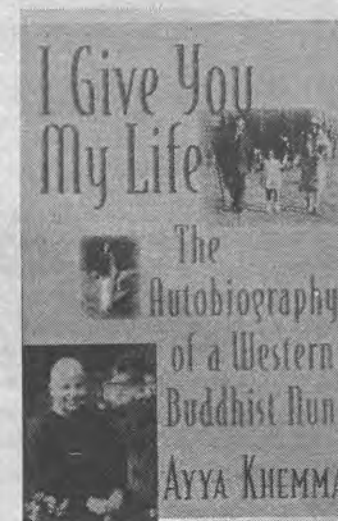
by Jean-Francois Revel & Matthieu Ricard. 336 pp., cloth #MOPH \$24, on sale for \$18!

Jean Francois-Revel, a pillar of French intellectual life in our time, is world famous for challenging both Communism and Christianity. Twenty-seven years ago, his son Matthieu Ricard, gave up a promising science career to study Tibetan Buddhism and immersed himself in its practice under the guidance of Dilgo Khyentse Rinpoche. Father and son explore questions together: Does life have meaning? What is consciousness? Is man free? Why is there suffering and hatred?—and frankly discuss the differences in the way each has tried to make sense of life.

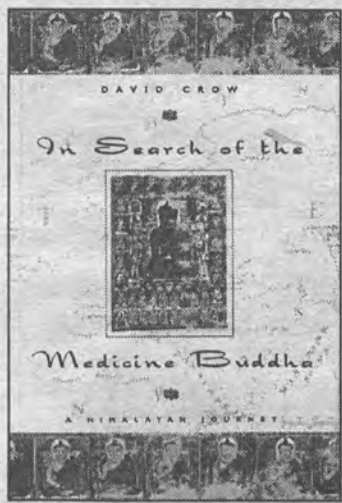


ORPHANS OF THE COLD WAR: America and the Tibetan Struggle for Survival
by John Kenneth Knaus. 416 pp., 54 photos, illus., cloth #ORCOWA \$27.50, on sale for \$19.95!
Now in paper! #ORCOWP \$16

A secret war has been waged over Tibet involving the Chinese, Indians, British, Tibetans and Americans—this vivid account was written by the 44-year veteran of the CIA who participated in the planning, direction and execution of America's covert attempts to aid the Tibetan resistance. He describes secret UN negotiations to brutal violence in the Himalayas—gripping tales of geopolitics and courage, faith and abandonment—essential reading on the modern history of Tibet.



CLOTH BOOKS ON SALE—WHILE THEY LAST!



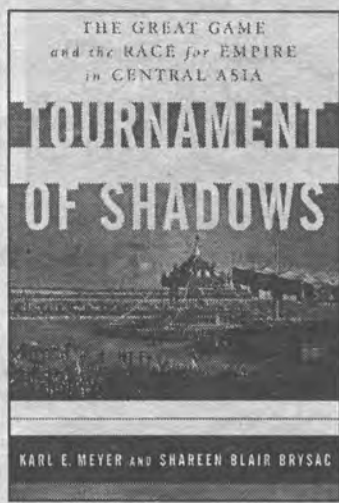
IN SEARCH OF THE MEDICINE BUDDHA: A Himalayan Journey
by David Crow, L. Ac. 352 pp.
#SEMEBU \$24.95, on sale for \$17!

After arriving in Kathmandu, David became the student of the elderly lama-physician Dr. Ngawang Choephel. Over the next 10 years he studied with other teachers including Sarita Shreshtha, Nepal's first woman Ayurvedic physician; Bishnuprasad Aryal, an alchemist who showed Crow how to transform mercury into a potent medicine used by Ayurvedic healers; and Kalu Rinpche. Crow opened clinics in Nepal where he treated both the rich and poor.



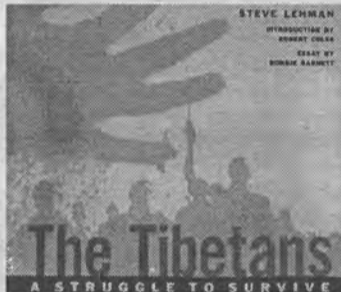
TIBETAN RELIGIOUS DANCES: Tibetan Text and Annotated Translation of the Chams Yig
by Rene de Nebesky-Wojkowitz.
#TIRED A \$30, on sale for \$18!

The author, an expert on Tibetan iconography and ritual, discusses Tibetan Sacred Dances with particular focus on the texts containing detailed instructions for the performances of the dances. The existence of such choreographical manuals explains the uniformity in the performance of temple dances and the persistence of an unchanging tradition over long periods.



TOURNAMENT OF SHADOWS: The Great Game and the Race for Empire in Central Asia
by Karl Meyer & Shareen Brysac.
646 pp., 37 b&w photos, maps, cloth #TOSH \$35, on sale for \$22!

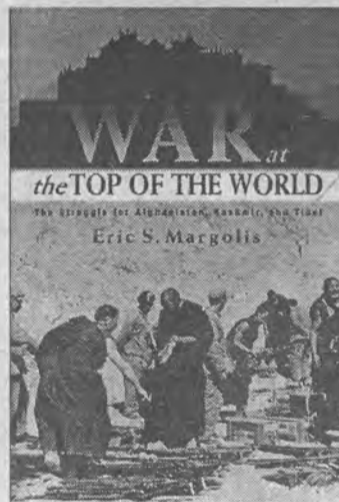
The world's oldest established imperial rivalry had its start during the Napoleonic age when British agents came upon the tracks of Russian rivals in snowbound Tibet. Was the Tsar planning to invade India, or was Russia bent on global domination? To foil these real or imagined schemes, the British dispatched an army to Lhasa to check Tsarist designs on Tibet. For the general reader, the authors offer a superb introduction to an absorbing history—a history vital to the understanding of today's disputes over Russia's role in the Caucasus, the CIA's operations in Tibet and the impassioned politics of Afghanistan. This is a well-documented overview filled with details likely to be new even to Great Game aficionados.



THE TIBETANS
by Art Perry. 153 pp., 78 b & w photos, 9 x 12", cloth #TIARPE \$35, on sale for \$22!

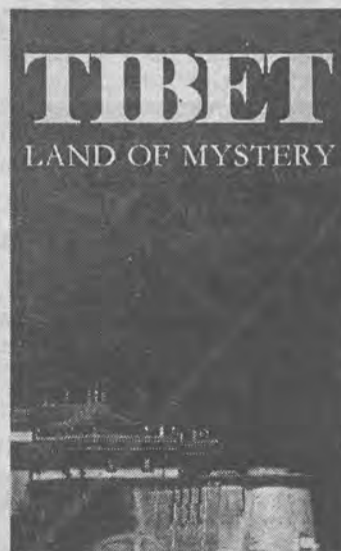
"These beautiful photographs of Tibet and Tibetans could only have emerged from the eye and hand and heart of a man who made every effort to share the life and feelings of the extraordinary individuals who live on the highest plateau on earth."—ROBERT THURMAN

A compelling portrait of Tibetans and their remote, high country. With straightforward candor but respectful of the Tibetans' dignity, the Canadian photographer Art Perry portrays nomads, monks, city dwellers bringing sharply into focus a way of life that is insidiously threatened.



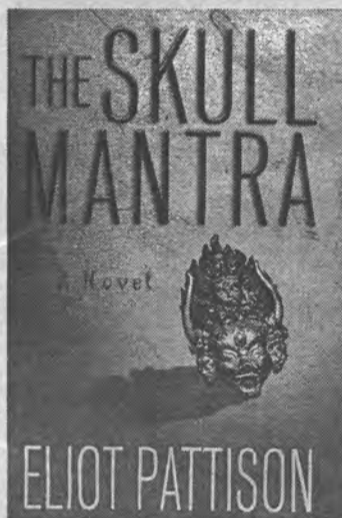
WAR AT THE TOP OF THE WORLD: The Struggle for Afghanistan, Kashmir, and Tibet
by Eric Margolis. 256 pp.
#WATOWO \$26, now on sale for \$16!

A veteran foreign correspondent presents the history of the complicated and volatile conflicts that entangle Afghanistan, Kashmir, and Tibet, exploring clashes that threaten to destabilize the region today. Margolis guides the reader through the geopolitical complexities of the conflict and its key players, offering a clear analysis—an extraordinary read on the current global balance of power.



TIBET: Land of Mystery
ed. by Sun Jie. 160 pp., full color, 11 x 13" cloth #TILAMY \$60, on sale for \$40!

A photographic knockout. Many large and double page photographs that are rich and dramatic—these photos are remarkable in their portrayal of Tibet.



THE SKULL MANTRA
by Eliot Pattison. 403 pp., cloth #SKMA \$24.95, on sale for \$17!

"Nothing that happens in life is random." When a headless corpse is found by a prison work gang on a windy Tibetan mountainside, veteran police inspector Shan Tao Yun might seem the perfect man to solve the crime—except he is in a Tibetan prison himself for offending the Party in Beijing. Set against the astonishing landscape of this beleaguered Himalayan country and the epic struggle of the Tibetan people, Shan's difficult and twisted journey to the truth becomes a passage through the many layers of tragedy inflicted by China on Tibet and its people. Good mystery reading.

TIBETAN MEDICAL PAINTINGS

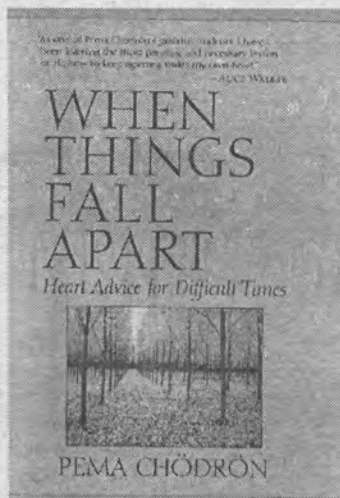
ed. by Parfionovitch, Meyer, and Gyurme Dorje. Two volumes, 168 & 172 pp., 77 color & 77 b&w illus., large format, boxed, #TIMEPA \$195, on sale for \$150!

Sangye Gyamtso, regent of the Fifth Dalai Lama and founder of the monastic medical school at Chakpori in Lhasa created *The Blue Beryl* treatise which integrates Tibetan medicine's complex and diverse wisdom into a coherent body of knowledge visually presented in 76 brilliant paintings. A foreword by the Dalai Lama, summaries of the treatise, and the inscriptions on the color plates put the facsimiles in context.

WHEN THINGS FALL APART: Heart Advice for Difficult Times

by Pema Chodron. 148 pp., cloth #WHTHFA Normally \$20, on sale for \$15!

Pema Chodron offers radical advice on what to do when things fall apart goes against the grain of our usual habits but throws us into the center of Buddhist wisdom. It is in the midst of chaos that we can discover the truth and love that are indestructible. This is a good read and a great practice.

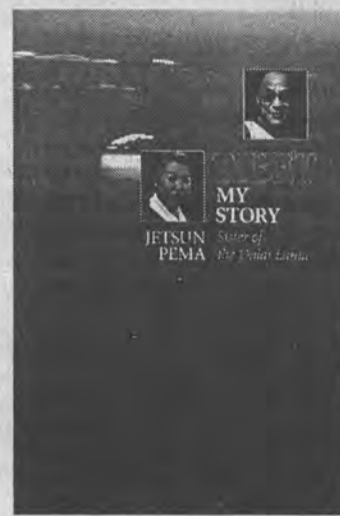


TIBET: MY STORY

by Jetsun Pema. 254pp., 59 photos, #TIMYSP \$14.95

The Dalai Lama's sister tells her life story which began in old Tibet. In exile, she is a minister in the government and the director of the Tibetan Children's Villages.

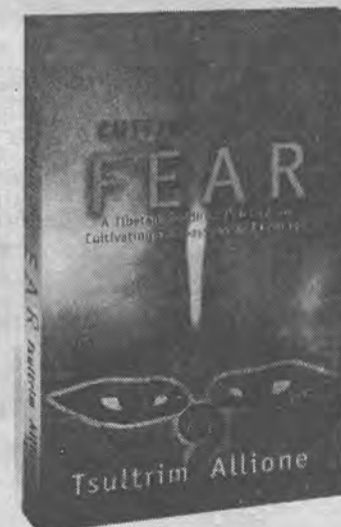
"No book has as much of an effect on me as Jetsun Pema's. It gives the essence of what overwhelmed me when I came into contact with Tibetans: simplicity, generosity, tolerance, dignity in suffering."—Jean-Jacques Annaud, director



ILLUSTRATED MAP OF TIBET
22 x 40" #ILMATI \$15

Full-color artistic cultural map of Tibet showing regional costumes, prominent landmarks and Buddhist monasteries and other religious sites. Excellent printing on heavy paper and laminated. Sales support the Norbulinga Institute in Dharamsala.

AUDIO TEACHINGS



CUTTING THROUGH FEAR
by Tsultrim Allione. 2 cassettes, 3 hrs., #CUFET \$18.95

One of America's most experienced Buddhist teachers brings to life the 11th century teachings of a Tibetan yogini for dealing with difficult emotions. The practice of chöd offers a four-step solution for countering, nurturing and liberating problematic emotions.



PURE MEDITATION
by Pema Chodron. 2 cassettes, 3 hrs., #PUMET \$18.95

Chodron uses her vibrancy and clarity to guide the listener into a proper and profound meditation practice. She covers the preparations of posture and breathing and then explains the methods for transformation and letting go.

Every time you order from Snow Lion you can enter to win a free trip to Tibet and Nepal.

See page 6 for details.

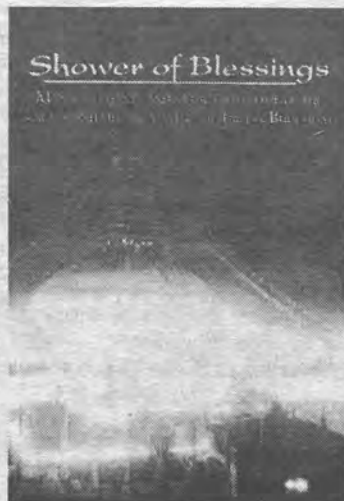


MANDALA DANCE OF THE TWENTY-ONE PRAISES OF TARA

by Prema Dasara & Anahata Iradah. cassette #MADAT \$12.98, CD #MADACD \$17.98

"I find this Tara recording very powerfully congruent with Tara visualization. I felt it deeply moving and could feel the presence of Tara's feminine Divinity."—Palden Oshoe

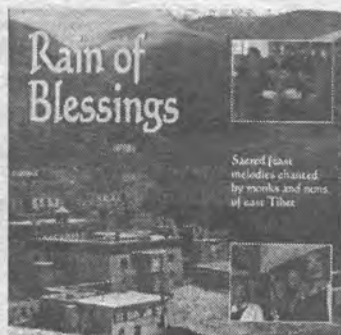
This Mandala Dance was created as an offering of devotion and has been taught to groups of women world wide. The text is from a Gom Ter of Orgyen Chokyr Lingpa and shaped into verse for singing and movement. The dance has been performed internationally.



SHOWER OF BLESSINGS: Mantras, Chants, and Music from Some of the Great Contemporary masters of Tibetan Buddhism

by ZAM on behalf of Rigpa. 65 min., cassette #SHBLT 10.95 CD, 26 pp. booklet, #SHBL \$15.95

Contains 24 selections of sacred Tibetan chants and music gathered over a 20 year period. These prayers and mantras are sung in the traditional way, and the booklet (CD only) contains both the Tibetan text and an English translations for each of the practices. Some of the best known mantras and practices are here, as are the voices of Sogyal Rinpoche, Chagdud Tulku Rinpoche, Nyoshul Khen Rinpoche, and Khandro Tsering Chodron. An excellent guide for hearing and practicing these prayers.



RAIN OF BLESSINGS: Sacred Feast Melodies Chanted by Monks and Nuns of East Tibet

by monks of Korche Monastery and nuns of Kala Rong Convent. CD w/ English trans., #RACD \$16.98

Recorded live in Nangchen, east Tibet these 10 pieces contain beautiful chants by monks and nuns. Kagyu Thubten Choling produced this CD of sacred feast songs which express the transcendent joy of the mind soaring free from attachment and aversion, devotional songs and mantras to support humanitarian projects in east Tibet. The sound quality and voices are excellent.

Check out our newly redesigned website
www.snowlionpub.com



THE VAJRA GURU MANTRA chanted by Chagdud Tulku Rinpoche, Khandro Tsering Chodron, Sogyal Rinpoche and the Rigpa Sangha. 65 min., cassette, #VAGUMA \$10.95

Contains four different chants of the Vajra Guru Mantra. It also includes, for each chant, a track of continuous chant lasting approx. 10 min. which is helpful for meditation.



WHITE CRANE: Nangma and Toesche, Light Classics of Tibet

by Loten. 68 min. CD w/ booklet, #WHCRCD \$17.98

These songs express the heart-felt emotions of the Tibetan people. Their elegance and charm evoke the lost world of ancient Lhasa, Tibet. Nangma means "insiders" and these pieces were originally performed by Tibetan aristocrats, exclusively for themselves. Toesche are songs of the upperland. These light classics are her sung by Loten, a Tibetan from Dharamsala, with an ensemble of four instruments: a Dranyen (six-stringed lute), Piwang (two-stringed fiddle), Gyemang (dulcimer), and Threling (transverse flute).



TIBETAN INCANTATIONS: The Meditative Sound of Buddhist Chants

74 min. CD #NATICD \$18
An extensive meditative experience of the OM MANI PADME HUM—sung by a Tibetan. There are three selections of the mantra, each approx. 25 min. long.

VIDEOS

THE DANCING NUNS OF KOPAN

Produced and directed by Anahata Iradah. 30 min. #DANUKO \$22

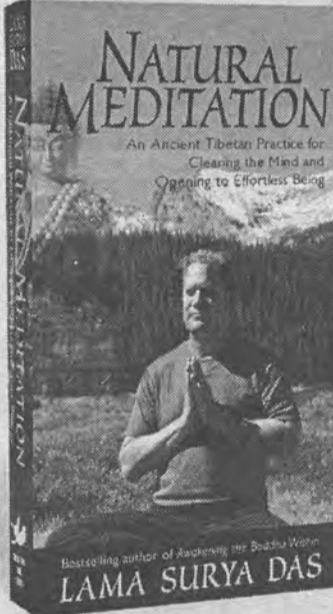
The nuns of Kopan Monastery, under the direction of their abbot, are receiving the same training that was previously only given to monks. Here they are shown in Nepal and on tour in the USA—chanting, performing sacred dance, making sand mandalas, and debating. Anahata Iradah, Prema Dasara, and the women of Tara Dhatu were invited to teach the nuns the Dance of the 21 Taras and to create other dances for the nuns.



NATURAL MEDITATION: An Ancient Tibetan Practice for Clearing the Mind and Opening to Effortless Being

by Lama Surya Das. 34 min., study guide, #NAMEV \$19.95

In four sessions, Surya Das teaches dzogchen. There are skygazing practices, meditations, breathwork, chanting sessions, energy flow exercises.



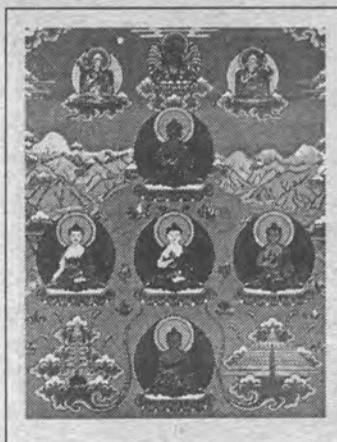
INCENSE



TARA HEALING CONE INCENSE

#TAHECO \$15
Approximately 50 cones of healing incense per jar.

DHARMA ITEMS



NEW CARD FROM ANDY WEBER

WDC29 Five Dhyani Buddhas, 4 x 6" \$1

The five Dhyani Buddhas represent the basic mandala in ourselves, our environment and the cosmos. All deities belong to one of these Buddha families.



BUDDHA SHAKYAMUNI BAG

#BASHBU \$10
7.5 x 9", the bag has two zippered pouches and a cord that allows the bag to hang 21". The Buddha is brocaded in warm colors.

GREEN TARA BAG

#BAGRTA \$10
6 x 8.5", this bag has two zippered pouches, a cord that allows the bag to hang 21", and Green Tara is brocaded in shades of green with warm highlights.



TARA STATUE ROBES #ROTAST \$40

These are brocaded 2-piece outfits used to cover 8" statues. They tie on with straps.

NEW PENDANTS

These pendants are of the highest quality silver.



ETERNAL KNOT TURTLE PENDANT
#ETTUPPE \$25

This is lovely turtle symbolizing patience has the eternal knot on its shell. The shell opens to hold small precious objects.



MANI MANTRA PENDANT

by Irit. #MAMAPE \$45
Silver Om Mani Padme Hum mantra in a circle on silver background. Approx. 1" in dia.



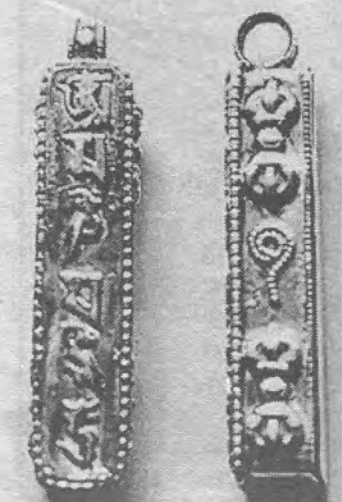
PRECIOUS STONE MANDALA PENDANT
#PRSTPE \$30

Turquoise and red coral highlight this silver mandala design pendant with gold plating on the four directions. It is 1" in diameter.



OM with TURQUOISE AGATE PENDANT

by Irit. #OMBLAG \$35
1.5" long turquoise agate with silver OM on a Moon disk. The agate beautifully sets off the silver Tibetan OM.



MANI GAU PENDENT
#MAGAPE \$25

2" long rectangular silver gau with the Mani mantra on the front and dorje design on sides. It opens up from behind.



PRAYER WHEEL (drum) PENDANT

#PRDRPE \$25
1.25" long. This exquisite silver prayer wheel has the Tibetan *Om Mani Padme Hum* both on the drum and inside too—as a roll of Mani mantras!



PRAYER WHEEL (hand-held style) PENDANT

#PRHAPE \$25
A small (1.5") version of a real prayer wheel that turns. It is made of silver and has the *Om Mani Padme Hum* mantra on it.

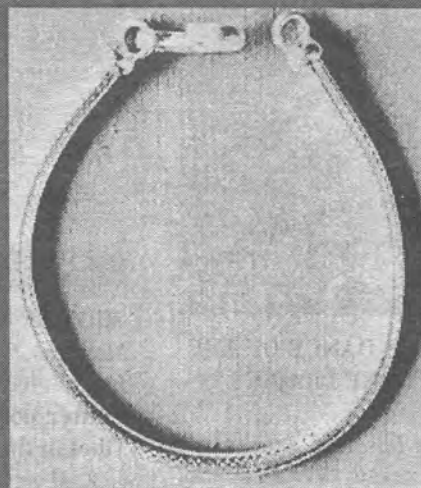
JEWELRY FROM PEMA

BRACELETS

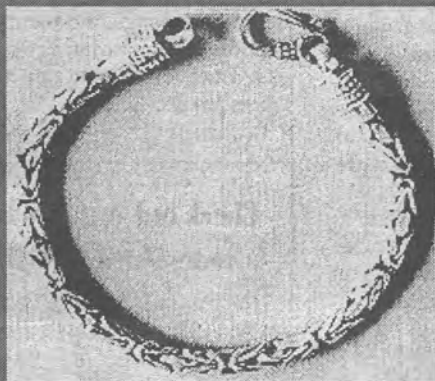
These measure 7 to 7.25" in length



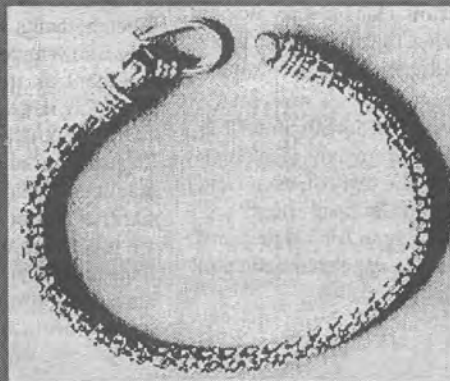
Silver Snake Thick Bracelet #BRSNTH \$20



Silver Snake Thin Bracelet #BRSNTN \$16

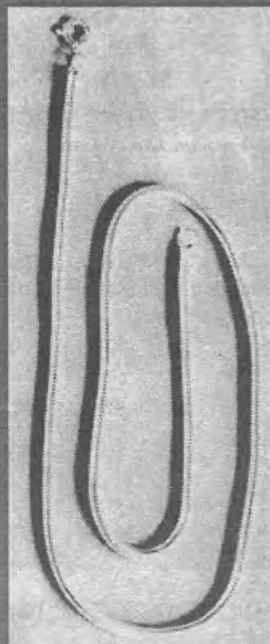


Silver Tully Bracelet #BRSITU \$23



Silver Mirror Bracelet #BRSIMI \$22

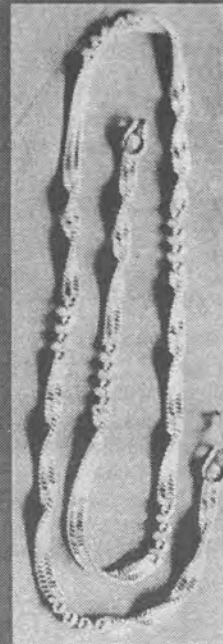
NECKLACES



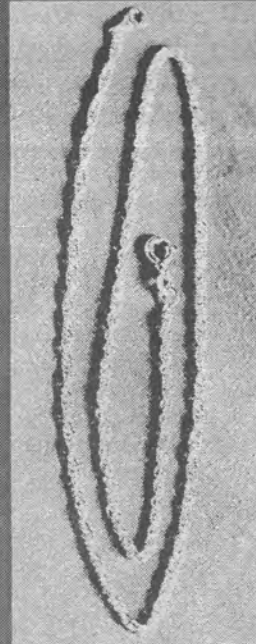
Silver Snake (thick) Necklace 15.5" in length, #NESNTH \$25



Silver Snake (thin) Necklace 20" in length, #NESNTN \$20



Silver Twisted with Bead Necklace 16" in length, #NETWBE \$25



Silver Coil Chain Necklace 16" in length, #NECOCH \$15

Silver Chain Necklace, 18" in length, #SICHNE \$10

Also—
Silver Non-Pierced Ring #RINOPI \$3



OM MANI PADME HUM RINGS

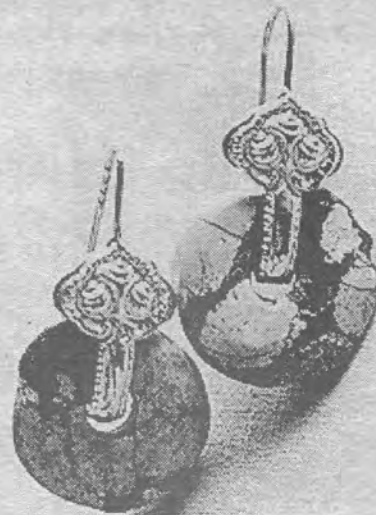
#OMRI \$17
Women and men's styles; adjustable.

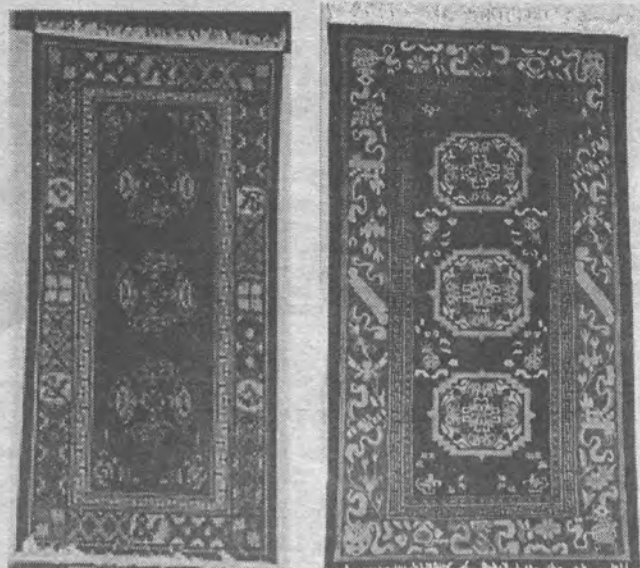


TURQUOISE with GOLD EARRINGS

by Irit. #TUGOEA \$45

Disks of turquoise held by 18k gold plated silver hangers. The contrast of the gold and turquoise is striking.



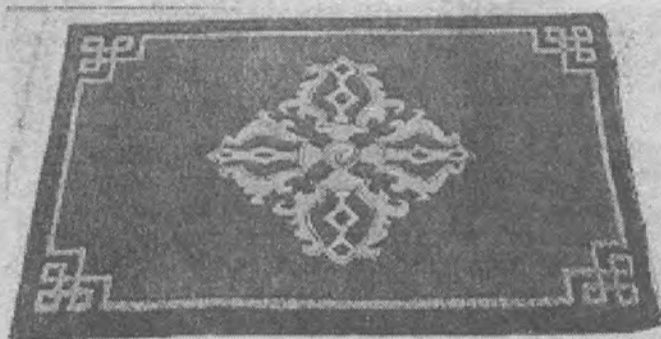


TIBETAN CARPETS

These carpets are traditional, hand-woven, 60 knot, thick mountain wool, made by Tibetans in Nepal. They have the 3 floral medallion design which represents the natural purity of acts of body, speech and mind. These fine carpets come in two basic color backgrounds—red and blue.

Red Tibetan Carpet #RETICA \$350

Blue Tibetan Carpet #BLTICA \$350



DOUBLE DORJEE CARPET

#DODOCA \$175

This double-dorjee wool carpet is an excellent base for meditation or as a covering. It measures 2 x 3' and has a lovely mix of harmonious colors which you can view on our website. Made by Tibetans in Nepal.

DORJEE T-SHIRTS: SAYINGS OF THE DALAI LAMA

We have two dorjee shirt designs with a dorjee on the left pocket area of the front and quotations by the Dalai Lama on the back. The themes are: "A Precious Human Life", and "Never Give Up". These shirts were manufactured in India and brought here by the Namgyal monks. The sizes available are large and medium in several color options. Supplies are limited so order now if you think you might like these items. The shirts all \$15 each.



"A PRECIOUS HUMAN LIFE"

White, large, #TSPHWL
Black, large, #TSPHBL
Navy, large, #TSPHNL
Navy, medium, #TSPHNM



"NEVER GIVE UP" T-SHIRT

Black, large, #TSNGBL
Gray, large, #TSNGGL
Navy, large, #TSNGNL
Navy, medium, #TSNGNM

YEAR 2001 CALENDARS

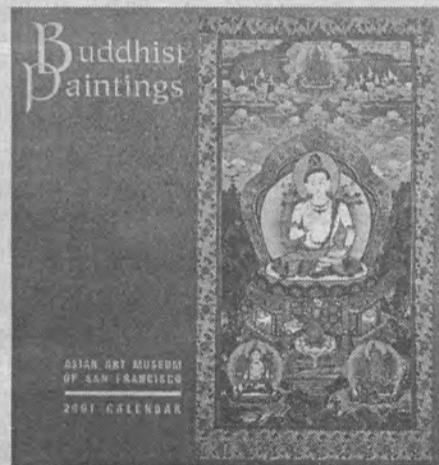
It's not too soon to purchase your 2001 calendar of Tibetan Buddhism and culture—there is always a limited supply.



SPIRIT OF TIBET: Portrait of a Culture in Exile

by Alison Wright. #SPTICA \$12.95

Visually stunning portraits of Tibetan Buddhism. Proceeds benefit the Tibetan Children's Village in Dharamsala. Opens to 12 x 24".



BUDDHIST PAINTINGS: From the Asian Art Museum of San Francisco

12 thangka images of Tibetan deities including White Tara, Samantabhadra and Vaishnavana. Opens to 12 x 26".



A PRECIOUS HUMAN LIFE

"EVERY DAY, THINK AS YOU WAKE UP:
TODAY I AM FORTUNATE TO HAVE WOKEN UP.
I AM ALIVE, I HAVE A PRECIOUS HUMAN LIFE.
I AM NOT GOING TO WASTE IT
I AM GOING TO USE
ALL MY ENERGIES TO DEVELOP MYSELF.
TO EXPAND MY HEART OUT TO OTHERS,
TO ACHIEVE ENLIGHTENMENT FOR
THE BENEFIT OF ALL BEINGS,
I AM GOING TO HAVE KIND
THOUGHTS TOWARDS OTHERS,
I AM NOT GOING TO GET ANGRY,
OR THINK BADLY ABOUT OTHERS,
I AM GOING TO BENEFIT OTHERS
AS MUCH AS I CAN."
H.H. THE XIV DALAI LAMA

DALAI LAMA PRACTICE CARDS

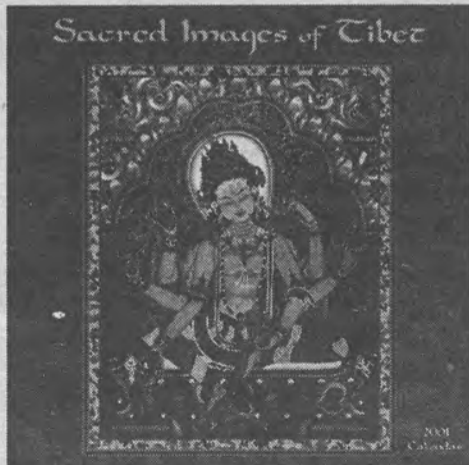
These cards have a photo of His Holiness the Dalai Lama and a short teaching by him to motivate us to do the best we can for the dharma. These cards were made by Namgyal Monastery.

"A PRECIOUS HUMAN LIFE" Card, 6 x 8

"UP" Card, 6 x 8", #NANGCA \$2



Never Give up
No matter what is going on
Never Give up
Develop the heart
Too much energy in your country
is spent developing the mind
instead of the heart
Be compassionate
Not just to your friends
but to everyone
Be compassionate
Work for peace
in your heart and in the world
Work for peace
and I say again
Never Give up
No matter what is happening
No matter what is going on around you
Never Give up.
H.H. the XIVth Dalai Lama



SACRED IMAGES OF TIBET

#SAIMCA \$12.95

Deities of Tibet such as Yellow Tara, Medicine Buddha, and Vajrayogini with captions explaining the special energy of each. Opens to 12 x 24".



TIBETAN VOICES

by Brian Harris. #TVOCA \$13.95

Inspiring cultural portraiture of the people and landscapes of Tibet. Royalties benefit Seva Service Society's blindness projects in Asia. Opens to 12 x 26".

DHARMA ITEMS



AUSPICIOUS SYMBOLS

WALL HANGING

25 x 41", #NAAUHA \$25

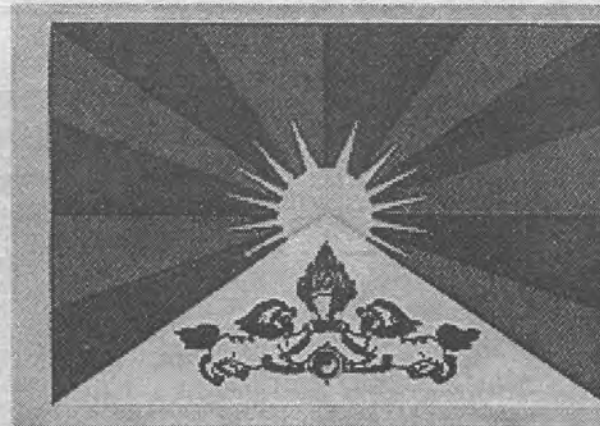
Printed on heavy cotton cloth, the Eight Auspicious Symbols are thought to bring good luck. The hanging has a wooden dowel and cord for display.



TIBETAN SHOULDER BAG

#TISHBA \$16

A heavy cotton shoulder bag with large deep pocket 13 x 15" and smaller zipper pocket. Has the word "Tibet" and a wheel of dharma.



TIBETAN NATIONAL FLAG PATCHES

These patches of the Tibetan flag are well made and come in two sizes:

Large Tibetan Flag Patch, 3.25 x 4.5", #NAFLPL \$5

Small Tibetan Flag Patch, 2.5 x 3.25", #NAFLPS \$3

THANGKAS

Snow Lion offers authentic thangkas painted for religious practice by Tibetans. They are excellent in quality and are properly mounted and brocaded for hanging. Please be aware that cheaper imitations on the market have not been properly painted (iconographically and ritualistically). Our stock is always changing, what is listed below is our current stock as of November, 1998. We can always commission a special image for you—call us for information as to price and availability. Contact us for photos, which can be sent through the postal system or as an attachment to email.

Size Codes:

M (image 14x20, overall 25x36) approx.

L (image 17x22, overall 30x46) approx.

XL (image 24x36, overall 34x60) approx.

Special Codes:

B = special brocade

XB = extra special brocade

K = has bottom rod with metal knobs

ALL THANGKAS ARE ON SALE!

\$100 off until October 15, 2000

BUDDHA SHAKYAMUNI

#TH35 \$495 MB

#THSH4 \$430 LB

CHENREZIG

#THSHCH \$550 LBK

GARAB DORJE

#THSHGA \$395 M

GREEN TARA

#THT4 \$495 M

#THT11 \$325E M

#TH14 \$320 M

#THT30 \$325 M

KALACHAKRA

#THKS5 \$950 L XB

MAHAKALA

#THSHMA \$395 (four-armed) MB

MANJUSHRI

#THT6 \$495 M

#THSP5 \$495 M

#THSH3 \$550 LB

MEDICINE BUDDHA

#THT25 \$495 M

PADMASAMBHAVA

#TH88 \$440 M

#THSHPA \$550 LBK

+Eight manifestations

SAMANTABHADRA

#THSH6 \$495 LBK

TSONGKAPA LINEAGE

TREE

#THSLT \$1,500 LXBK

VAJRADHARA

#THT9 \$395 M

#TH93 \$495 M

VAJRAKILAYA

#THSP6 \$495 M

VAJRAYOGINI

#THSP2 \$495 M

#THT14 \$495 M

#THT22 \$495 M

WHITE TARA

#THSH5 \$395 M



MEDICINE BUDDHA

#THT25 \$495 M



SAMANTABHADRA

#THSH6 \$495 LBK



GARAB DORJE

#THSHGA \$395 M

Regarding Thangkas

Over the years Snow Lion has been assisting Buddhist practitioners in obtaining thangkas and statues for their personal practice and inspiration.

Unfortunately, in the modern world, thangka painting is threatened by an influx of fake and quite often badly finished paintings. In many popular tourist areas such as Kathmandu and Delhi, these pieces are offered to the unsuspecting buyer as being authentic thangkas. The deities and their colors, proportions and symbols have been assembled and incorporated with little or no regard to traditional religious guidelines. His Holiness the Dalai Lama has frequently pointed out when speaking of these cheap, inaccurate and mass-produced thangkas (created in thangka factories by young Nepali boys), that they do not benefit Tibetans, Tibetan art and culture or sincere Western Buddhist practitioners. They have no religious value because of the lack of religious intent of the artist who painted them. Most of these paintings are merely a haphazard mosaic of improperly painted Buddhist symbols and deities.

Obtaining quality thangkas is not easy. You have to know the artists, and to this end, Snow Lion buyers have made numerous trips to Asia to cultivate relationships with various traditional artists. Over the past two years, Snow Lion has located genuine traditional artists whose work is of superior quality and made it a policy not to deal in cheap, factory-produced, tourist thangkas (which can look authentic or even old to the untrained eye). We deal only in thangkas painted by good thangka painters who genuinely care about the quality of their work.

Our thangkas roughly fall into two categories. We carry superior quality well-painted thangkas, properly mounted in nice brocades, which are generally priced from \$395-\$500. We also carry exquisitely painted museum quality thangkas mounted in silk brocades that generally run \$850-\$1500.

ALL STATUES ARE ON SALE!

\$50 off until October 15, 2000

You can select from this current list high quality statues of various deities. These are among the very best that we have seen and we highly recommend them to you. Statues are gilded bronze with gold-painted faces unless otherwise stated. Contact us for photos of the images that you want:

We have a number of fine new statues that have just arrived from India. Call/fax/e-mail/write for photos. Nearly any photo can be sent over the Internet as an email attachment. You always have 100% right of approval upon receipt of items!

BUDDHA SHAKYAMUNI

The following statue has painted face:

3" #SM5H \$60

The following statue has painted face and gold highlights:

8" #RUBUSH \$295

CHENREZIG

The following statue has painted face and gold highlights:

8" #RUAV9 \$295

GREEN TARA

The following statues have painted faces and gold highlights:

8" #RUGRTA9 \$295

MANJUSHRI

Has gold highlights with painted face:

8" #RUMA9 \$295

MEDICINE BUDDHA

The following statues have painted faces and gold highlights:

8" #RUMEBU \$295

5" #RUMEB5 \$150

The following statues are bronze with painted faces:

8" #RUMEBB \$295

PADMASAMBHAVA

The following is bronze w/ painted face:

9" #RUPADM \$295

The following is all gold w/ painted face:

8" #RUPA8 \$250

STUPA OF ENLIGHTENMENT

The following stupas are white ceramic with gold spires:

9" #ENST \$165

WHITE TARA

The following statues have painted faces and gold highlights:

8" #RUWHTA

\$295



CHENREZIG

The following statue has painted face and gold highlights:

8" #RUAV9 \$295



PADMASAMBHAVA

The following is bronze w/ painted face:

9" #RUPADM \$295

COMPLETE TITLE LIST

Bold Items are published by Snow Lion. Please note that our suppliers change prices without notice and our prices must change without notice to correspond with theirs. If you would like to know other books by the same author, give us a call.

Abhidharma Studies 16.95	Breath Sweeps Mind 14.00	Complete Guide to Buddhist America 23.95	Door to Inconceivable Wisdom and Compassion 20.00	Fluent Tibetan CD-ROM 45.00
Accidental Buddhist 12.00	Bridge of Quiescence 19.95	Concealed Essence of the Hevajra Tantra, cloth 20.00	Door to Satisfaction 12.50	Foundation of Buddhist Meditation 4.95
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