

# VISION AND WORK



*"I feel that Tibetan culture with its unique heritage - born of the efforts of many human beings of good spirit, of its contacts with Mongolian, Chinese, Indian, Nepalese, and Persian culture, and of its natural environment - has developed a kind of energy which is very helpful for cultivating peace of mind and a joyful life. I feel that there is a potential for Tibet to help humanity, particularly our Eastern neighbor, where millions of young Chinese have lost their spiritual values. In this way, I feel strongly that Tibetan culture will have a role to play in the future of humanity."*

His Holiness the Great Fourteenth Dalai Lama, Nobel Peace Laureate

H. H. the Dalai Lama asked His friends to establish a Tibet House US (THUS), as a Cultural Center, during His first US visit in 1979. His Holiness' long term, unwavering focus on Tibet Houses around the world fulfills his expressed wish for people to discover the evident fruits of the wisdom and compassion principles central to Tibetan culture, also found in all world religions. Now, Tibet's mainstream, buddhistic yet pluralistic culture of ecological wisdom, social compassion, and international peace is on the brink of extinction. Preserving, promoting, and presenting that culture, we encourage all planetary fellow citizens to love Tibet and join the effort to protect it.

In the decades since then, THUS does the work in its Cultural Embassy in New York City, in its Menla Tibetan medicine healing center in the Catskill mountains, and through its online global outreach to all those interested in Tibet. THUS shines a bright light on Tibet's culture, showing its orientation toward enlightenment's sciences and arts, which delivered to the good people of that land meaningful and cheerful lives for over a thousand years. Though it took them fifty generations, the Tibetans transformed their nation from a conquering empire into a largely demilitarized country, valuing learning, self-realization, kindness, and creativity. Tibet's vast high plateau is as big as the US west of the Mississippi. Its snow-fed glaciers give rise to Asia's greatest rivers, sustaining billions of people and animals. During the millenniums of imperialist invasions all around it, its remote land was a secure treasury for Asia's most sophisticated spiritual arts and sciences. Today, with its unique culture mostly suppressed on its own soil, its key people in exile display their extraordinary qualities as models for others. We all together are enduring this chaotic era, all being deeply troubled by our short-sighted leaders, by their wars, interior violence, their ruin of land and sea, climate and atmosphere, and their reckless devastation of our planetary home. We find encouragement by learning how Tibetans were happy in balance on their high plateau.

THUS' City Center is a cultural embassy in 7,000 square feet, with gallery and lecture space, a shrine room, photographic archives, audio-visual resources, a 1,000+-volume lending library, and offices. THUS also was given and has developed the beautiful 330 forest acre Menla Spa Resort and Conference Center in a Catskill hidden valley near Phoenicia, New York. The Menla ("Medicine Buddha") Center serves as THUS' transmitter of Tibetan healing arts and enlightening sciences, Tibetan Medicine wisdom being a most important offering of Tibetan culture to a world filled with suffering beings. From these two Centers, THUS reaches out to the world through our websites, [www.thus.org](http://www.thus.org) and [www.menla.org](http://www.menla.org), offering extensive learning programs, conferences, exhibits, print publications and media productions, all to help people cultivate a better quality of life within the frameworks of their own cultures and spiritualities.. THUS works with the Tibetan diaspora institutions in India—Norbulingka Institute, the Tibetan Institute of Performing Arts, Tibetan Medicine Institute, and the Library of Tibetan Works and Archives—and with the Tibet Houses in New Delhi (the original), and, in their various stages of development, Tibet Houses in Frankfurt, Mexico City, London, Moscow, Zurich, Milano, Barcelona, Tokyo, and Taipei, to promote Tibetan culture worldwide, helping more people to learn to love Tibet.



# ANNUAL BENEFITS



THUS Vice President Philip Glass, the benefit's esteemed Artistic Director.



Moby, Nawang Khechog, David Bowie, & Dave Matthews, 2001.  
Photo by Danny Clinch

## CONCERT

Since 1989, Tibet House US has held an annual benefit concert and gala dinner on the Tibetan Lunar New Year. Traditionally celebrated since 1409 with two weeks of festivities in Lhasa, Monlam Chenmo, the Great Prayer Festival, as it was known, has often been prohibited in Tibet by the Chinese Communists since 1959. The world-wide Tibetan exile community still continues to observe the Festival every year, and Tibet House US honors this tradition by holding its annual fundraising event at this time. Filling the legendary Carnegie Hall since 1993, THUS Vice President Philip Glass, the benefit's esteemed Artistic Director, creates an exceptional show every year, highlighted by unique collaborations between the artists. The consistently sold-out concert features up and coming musicians and world artists, together with some of the music industry's biggest legends. Previous artists include: David Bowie, Iggy Pop, Patti Smith, Keanu Reeves, Stephen Colbert, Jon Batiste, Sandra Oh, Laurie Anderson, New Order, Tenzin Choegyal, David Byrne, Phoebe Bridgers, The National, Brittany Howard, Nathaniel Rateliff, Sufjan Stevens, Dave Matthews, Nawang Khechog, and many others. For a full list of previous performers please visit [www.thus.org](http://www.thus.org).

## ART OF FREEDOM AWARD

Tibet House US established the Art of Freedom Award in 1998 to recognize individuals for their outstanding contribution towards the Tibetan cause. Previous recipients include: Melissa Mathison Ford, Patti Smith, Philip Glass, Marilyn Rhie, Roy Lichtenstein, Elliott Pattison, Trudie Styler, Martin Scorsese, and Thupten Jinpa, among others.



Betty LaVette, Iggy Pop & Patti Smith, 2020.  
Photo by Tracy Ketcher.

## AUCTION

In 1995, Tibet House US began holding bi-annual benefit auctions attracting the support of world renowned artists and high-end retailers whose generous support has made this event an enormous success. The auction has been held at Christie's, Sotheby's, and online on CharityBuzz. Donors have included John Avedon, Donald Baechler, Mel Bochner, Louise Bourgeois, Francesco Clemente, Danny Clinch, Chuck Close, Lynn Davis, Milton Glaser, Bob Gruen, Annie Leibovitz, Roy Lichtenstein, Brice Marden, Yoko Ono, Richard Prince, Robert Rauschenberg, Edward Ruscha, Julian Schnabel, Arlene Shechet, Kiki Smith, Doug and Mike Starn, Pat Steir and Dustin Yellin, among many others.



## REPATRIATION COLLECTION

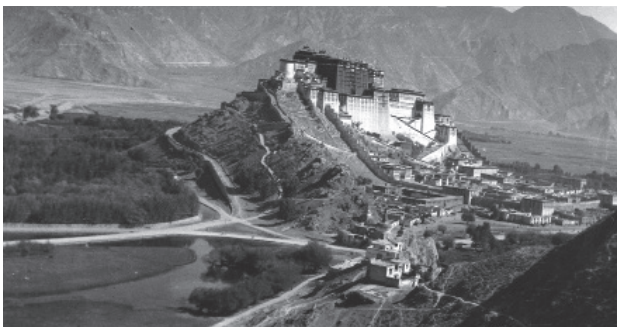
An important aspect of the Tibet House US mandate is to collect and hold in trust donated Tibetan art and artifacts, for eventual return to a National Museum in a free Tibet. Beginning in 1992, this growing Repatriation Collection of fine art contains over 1,000 paintings, sculptures, ritual objects, and cultural artifacts dating from the 13th through the 20th centuries. Generous collectors who love Tibetan art and are deeply concerned about the ultimate disposition of the cultural heritage of the Tibetan people are the donors to the collection. A number of original loans to the Wisdom and Compassion: Sacred Art of Tibet exhibition, have been given to the Collection.



Donations are cataloged, and examples are displayed in Tibet House US on a rotating basis. They are also available for traveling exhibitions. Art for the Tibetans is well accepted as a precious window into an alternative reality, into the enlightened dimension. In a special sense, it is not human-made, but is a gift of enlightened beings themselves. Every Tibetan was quite aware of the difference between an icon and a real Buddha or Bodhisattva, and many experienced frequent visions of them. Still, due to the sense that even icons are by extension part of the actual Body of the Buddha, Tibetans feel that icons transmit a living presence.

*"Today since the sacred precinct of Tibet has been shattered, the fact that there are things of great beauty is an important sign of the importance of Tibetan culture and civilization. These creations represent the Tibetan people and gain them respect in the world's mind."*

Robert A. F. Thurman (Oriental Art, 1998/1999)



## OLD TIBET PHOTOGRAPHIC ARCHIVE

The Archive was initiated in 1992 with the gift of the photographic collection and journal writings of missionary Marion Grant Gribbenow, Sr. A substantial grant from the Henry R. Luce Foundation was awarded to restore the core of the Old Tibet Archive with some 3,000 images from Tibet (1928-1949). The collection includes a vast number of slides and images, many of which have been beautifully hand tinted.

The Archive has continued to develop thanks to funding to identify and obtain other photographic collections in private holdings and museums throughout the world. Subsequently, selected works by photographers

Hugh Richardson, Fosco Maraini, David MacDonald, and J.R. Weir have been integrated, making the Archive an even richer resource. Another acquisition consists of an important selection of photographs from the Tokan Tada collection from the Toyo Bunko Library in Tokyo, Japan, which were taken in Central Tibet, Amdo & Sikkim, ca. 1920s and a selection of images from the R. Steele Collection.

*Potala Palace Lhasa, Tibet © Joan Weir. Above: Buddha, bronze 15th century.*



# TIBET—HISTORY & FACTS

## HISTORICAL SUMMARY

The Tibetan people are uniquely adapted to live on the one million square mile Tibetan plateau, the highest land mass in the world, averaging 14,000 feet in altitude. Politically, Tibet is an ancient nation with a recorded history dating back to 127 B.C.E. The Tibetan Empire reached its peak during the 7th and 8th centuries, uniting the plateau into a single country and conquering parts of Nepal and India, the Silk Route states, and even T'ang China.

The Tibetan kings imported Buddhism from India from the 6th to the 9th century and became so devoted to its teachings of nonviolence and enlightenment that they neglected their military empire. In the 13th century, Tibet surrendered to the Mongols to avoid an invasion and became a tributary to the Mongol Empire until 1368. During China's Ming Dynasty (1368-1644), Tibet was completely independent under three Tibetan ruling houses.

In 1642, the Great Fifth Dalai Lama created the Ganden government, with a unique monastic/secular-coordinated administration. This government demilitarized Tibet and officially formed it into a spiritual nation that supported Buddhist education above all, and was economically self-sufficient. In foreign affairs, the Dalai Lama became the mentor of many Mongol Khans and the new Manchu Emperor of Manchuria and China, and received worldly protection for Tibet in exchange for his giving spiritual teachings to the Manchurians and maintaining peace with the Mongolians and Uighurs. In 1904, the British invaded Tibet to impose a trade agreement upon the Tibetan government and also to prevent Tibet's coming under the protection of Russia.

In 1949 and 1950, the People's Liberation Army of the People's Republic of China invaded the Eastern provinces of Amdo and Kham. In 1951, when world governments, including India, England, and the US, declined to confirm Tibet's inviolate national status, the Chinese government imposed the so-called "17-point Agreement for the Peaceful

Liberation of Tibet" on the Tibetan government and soon after marched unopposed into the Tibetan capital of Lhasa. Resistance to the Chinese occupation escalated, particularly in eastern Tibet, and Chinese repression increased dramatically. By 1959, popular uprisings led to a massacre of Tibetans in Lhasa; His Holiness the XIV Dalai Lama was forced to flee to India for his safety, where he has lived in exile ever since with around 100,000 of his people.

Since the invasion, an estimated 1.2 million Tibetans were killed as a result of the Chinese occupation. After escaping from Tibet in 1959, H.H. the Dalai Lama established a democratic government-in-exile in Dharamsala, India. In 1989, he received the Nobel Peace Prize for his long-term efforts to resolve the Tibetan issue peacefully. Since then he has worked to engage the Chinese leadership in a constructive dialogue offering a win-win resolution to the China-Tibet conflict. He is celebrated worldwide as the living exemplar of the nonviolent approach to peace.

## THE CONTEMPORARY SITUATION

Historical Tibet consisted of three provinces, U-Tsang, Kham and Amdo, filling the one million square miles of the Tibetan plateau. The Chinese annexed the whole of Amdo and most of Kham, incorporating the land into bordering Chinese provinces. The remaining area, the Tibetan U-Tsang province and part of Kham, has been renamed the "Tibet Autonomous Region." About one-third the size of the original Tibet, it is this area alone that China officially refers to as "Tibet." This explains why, although Tibetans count themselves as 6 million people, the Chinese often set the number at 2 million.

## CULTURAL DESTRUCTION

By 1969, approximately 6,250 monasteries, the cultural centers of Tibetan life, had been destroyed. In the 1980s, some were rebuilt and reopened, but the Chinese authorities tightly control activities in these monasteries, forcing individual monks and nuns to apply for a permit in order to join. Strict

regulations require an oath of allegiance to communist ideals. Devotion to H.H. the Dalai Lama is banned both inside and outside the monasteries. Prisons and labor camps are among the most common methods of persecution. Numerous Tibetans have perished from starvation and hard labor while in captivity.

## ENVIRONMENTAL DEVASTATION

Tibet's high plains, forests, and mountains form a unique high altitude ecosystem. The Chinese authorities have systematically exploited Tibet's natural resources: devastating Tibet's ancient forests and unique wildlife, mining minerals and precious herbs, and using the Tibetan plateau as a nuclear dump site. Construction of the railway into Lhasa further compromises this naturally fragile ecosystem. The rapid influx of tourists and Chinese immigrants that the train enables has continued the trend of environmental destruction.

## MILITARY INSTALLATIONS

Construction by the Chinese of military installations throughout Tibet, especially in border areas, is increasing. Both a symptom and a facilitator of the expanding influence of China on Tibetan life, these military bases wreak havoc on the delicate mountain and high plateau ecosystems. But their impact on Tibetans attempting to flee to safety outside Tibet or to visit their spiritual leader, H.H. the Dalai Lama, in India, is even more profound. Chinese border patrols stationed at these military bases routinely shoot at Tibetan refugees or arrest them for trying to leave the country, making the naturally arduous passage over high mountains to Nepal even more dangerous.

## POPULATION TRANSFER

The most serious threat facing Tibetans is the systematic transfer of Chinese colonists into Tibet. Prior to 1949, there were very few Chinese in Tibet, and the ones who were there were merchants. More than 8 million Chinese have settled in Tibet, a population transfer that threatens to overwhelm the remaining 6 million Tibetans and their distinctive ancient Buddhist culture.



# CONFERENCES & EVENTS WITH H.H. DALAI LAMA

## WORLD SCIENCES IN DIALOGUE I, II, & III

(Amherst, Massachusetts, 1984,  
Harvard/MIT, 1991,  
Columbia University, New York, 1994)

A continuing east-west symposium on science and philosophy with particular emphasis on the points of mutual interest to "Eastern" philosophy and science (as well as religion in general) - called the "Inner Sciences" - on the one hand, and to the "Western" "hard" sciences on the other. These small conferences - the first held at Amherst College in 1984, the second at Harvard in 1991, and the third at Columbia University in 1995 - brought together such pundits as H.H. the Dalai Lama, Robert Nozick, the late Father Thomas Berry, Daniel Goleman, Richard Feynman, etc...

## DEMOCRACY AND DIVERSITY

(New York City, 1992)

A conference to explore the possibilities for nurturing democratic institutions and practices in the Asia-Pacific region, with specific focus on the current China-Tibet situation, was held at the Columbia University International Affairs building including, among others, H.H. the Dalai Lama, Winston and Bette Bao Lord, Wei Ming Du, and Fang Lizhu. Bringing together members of the Chinese Democracy movement, the Tibetan Government in exile, Western activists, Human Rights advocates, and scholars, the conference examined the likely causes and consequences of encouraging and then strengthening burgeoning democratic movements among the peoples of Asia.

## PEACEMAKING: THE POWER OF NONVIOLENCE

(Bill Graham Civic Auditorium, San Francisco, CA, June 8-11, 1997)  
Bringing together scores of educators, policy makers, community activists, Nobel Peace Laureates, youth activists and advocates, as well as meditators to discuss the practical application of the

theories and principles of nonviolent opposition to abuse and injustice on a number of different levels ranging from the individual to the international and with particular reference to tried and true methods.

## IN THE SPIRIT OF MANJUSHRI: THE WISDOM TEACHINGS OF BUDDHISM

(Roseland Ballroom, New York City  
May 1-3, 1998)

A three-day Dharma teaching co-sponsored by the Dharma Drum Mountain Buddhist Association for a mixed audience of overseas Chinese (from Taiwan) and Westerners. The main discourse on the topic of the Wisdom of Emptiness as it is characterized in Tibetan Buddhist philosophy and practice was originally given to the 5th Dalai Lama by the Bodhisattva of Wisdom, Manjushri, and then handed down through successive incarnations and teachers to the present day.

## RESEARCHING THE HEALTH BENEFITS OF ADVANCED MEDITATION

(New York City, May 4 & 5, 1998)  
Organized jointly by Tibet House US, The INN Institute of Neuroscience and Neurosurgery) at Beth Israel Hospital, and the Columbia-Presbyterian Center for Meditation and Healing, the conference consisted of a two-day presentation and examination of the state of scientific research into the effects of the mind on the body, measured in temperature changes, chemical balances, perception of and tolerance for physical phenomena such as pain, and the like. In tandem with this purely scientific evaluation, consideration was given to practical issues such as the viability of improving patients' care and ameliorating doctors' and nurses' chronic stress through the application of appropriate meditation practices and "mind-training" drawn from the Buddhist and medical traditions.

## ETHICAL REVOLUTION & THE WORLD CRISIS

(Town Hall, New York City  
September 23, 2003)

Dialogue on the "Ethical Revolution" which H.H. the Dalai Lama called for in His book, *Ethics for the New Millennium*. He met with leading activist figures in environmentalism: David Crow, Randall Hayes; media: Amy Goodman, Katrina vanden Heuvel, Susan Sarandon; economics: Ben Cohen, Amy Domini, Paul Hawken, Russell Simmons; and politics: Dr. Helen Caldicott, Con. Dennis Kucinich, Rev. Al Sharpton to discuss how to further such a critically needed transformation of the codes of conduct that govern individual and national actions. President Robert Thurman served as moderator, and there was audience participation in a "Town Meeting" format.

## LONGEVITY AND OPTIMAL HEALTH: INTEGRATING EASTERN & WESTERN PERSPECTIVES

(Menla, Phoenicia, New York  
September 18-21, 2006)

Menla was the site of a groundbreaking, perhaps even historic, Conference, with H.H. the Dalai Lama, Tibetan doctors and yogis, and a group of leading Western scientists. The Conference was convened by co-hosts Robert A.F. Thurman of Tibet House US and Dr. Mehmet Oz of the Columbia Integrative Medicine Program to discuss recent revolutionary discoveries in the Western life sciences of longevity, regeneration, immunology, and neuroscience, and their potential common ground with the ancient Indo-Tibetan tradition of yogic science.

## BLADE WHEEL OF MIND TRANSFORMATION

(Beacon Theatre, New York City,  
September 23-25, 2006)

Over the course of this three-day teaching, His Holiness transmitted and explained the seminal Buddhist text

known as the Blade Wheel of Mind Transformation. This teaching is characterized by its focus on practical advice for turning adversity into advantage on the spiritual path from ignorance and suffering to enlightenment and freedom.

## CHANDRAKIRTI'S ENTERING THE MIDDLE WAY

(New York City, May 4-6, 2009)

*The Quintessence of Compassion: His Holiness gave a discourse on universal compassion, sNying-rje Chen-po, Universal Great Heart, the essence of the Buddha's teaching. He based this teaching on Master Chandrakirti's (7th century) famous opening verses of his Introduction to the Middle Way, where the great sage of Nalanda University pays homage to compassion above all, and gives a beautiful simile about the three types of great compassion, using the image of the moon reflected in the water of a pond.*

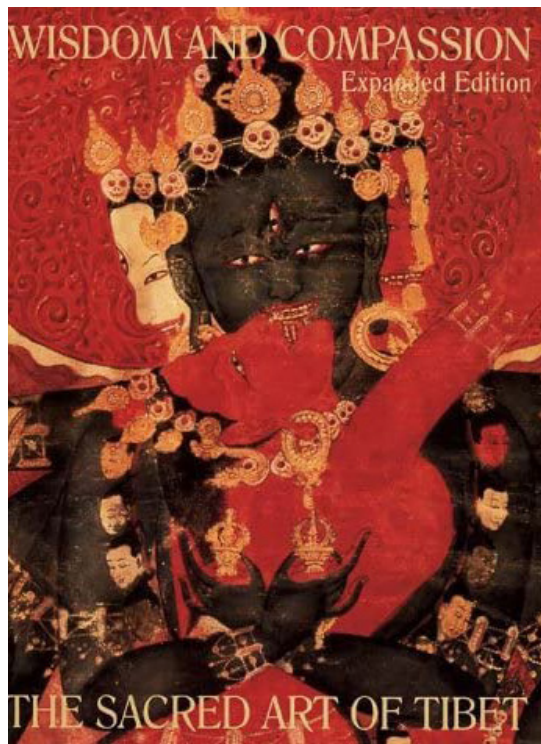
## THE NEWARK PEACE EDUCATION SUMMIT

(Newark, New Jersey May 13-15, 2011)  
Co-sponsored by Tibet House US and the Drew A. Katz Foundation, The Newark Peace Education Summit featured H. H. The Dalai Lama, and fellow Nobel Peace Laureates Sharin Ebadi and Jody Williams. The objective of the Summit was to illustrate the importance of nonviolence problem solving in today's world. The Summit engaged our potential to solve problems faced by individuals, families, communities, nations, and ultimately all beings in the world. We shared and brought together inspiring and instructive people, institutions, groups, and movements whose creative solutions to real problems have fostered peace, dignity, community, and progress on a variety of levels. In the afternoon conclusion, H.H. the Dalai Lama taught the meaning of Avalokiteshvara and Tara, the angelic emanations of all Buddhas' universal compassion and miraculous activities, and gave permission for their mantras.





# LANDMARK EXHIBITION WISDOM AND COMPASSION



*"Wisdom and Compassion is surely the greatest show to date for the art of Tibet as Westerners know it; but it also has been a powerful vehicle toward winning converts to the beauty of Tibetan religion and culture. It is certain that the exhibition has had a major impact on the field, creating new audiences and collectors and a greater awareness of both the spiritual and the aesthetic richness of Tibetan art."*

- Orientations Magazine,  
October 1998

The ground-breaking exhibition *Wisdom and Compassion: The Sacred Art of Tibet* presented approximately 190 masterworks of Tibetan art from the 9th to the 19th centuries. It was curated by Robert A.F. Thurman, Jey Tsong Khapa Professor of Indo-Tibetan Studies at Columbia University, and Marilyn M. Rhie, Jessie Wells Post Professor of Art and East Asian Studies at Smith College. The exhibition was organized in three main sections: Tibetan Sacred History, Tibetan Buddhist Orders, and Tibetan Perfected Worlds.

Originally co-sponsored with the Asian Art Museum of San Francisco, the exhibition opened in 1991 at the Asian Art Museum of San Francisco and the IBM Gallery in New York and later traveled to the Royal Academy of Art in London in 1992. The pieces were assembled from approximately 34 private and museum collections in the U.S., Canada, Europe, Russia, and Asia. From 1995-1998 Tibet House US toured the exhibit world-wide to some of the world's most prestigious museums in Germany, Spain, Japan, and Taiwan. It concluded its second tour in the fall of 1998 with its eleventh venue in Taichung, Taiwan. A new incarnation of this landmark exhibition is currently in the planning stage. The 480 page catalogue includes 338 full-color plates. As a trade book, published by Harry N. Abrams, Inc., (1991; expanded edition 1996), it has become a standard reference book for Asian art scholars and connoisseurs worldwide and has been translated into German, Spanish, Catalan, Japanese and Chinese. It is available through Tibet House and fine arts book sellers.

## EXHIBITION VENUES

### **Asian Art Museum of San Francisco**

San Francisco, California  
April 17 - August 18, 1991

### **IBM Gallery of Science and Art**

New York, New York  
October 15 - December 28, 1991

### **Royal Academy of Art**

London, England  
September 18 - December 13, 1992

### **Bundesrepublik Ausstellungshalle**

Bonn, Germany  
May 9 - August 25, 1996

### **Fundacio "la Caixa"**

Barcelona, Spain  
October 1, 1996 - January 14, 1997

### **Tobu Museum of Art**

Tokyo, Japan  
February 22 - April 13, 1997

### **The Yamaguchi Prefectural Museum of Art**

Yamaguchi City, Japan  
April 25 - June 15, 1997

### **Chiba City Museum of Art**

Chiba City, Japan  
July 1 - August 31, 1997

### **Sun Yat-sen Memorial Hall**

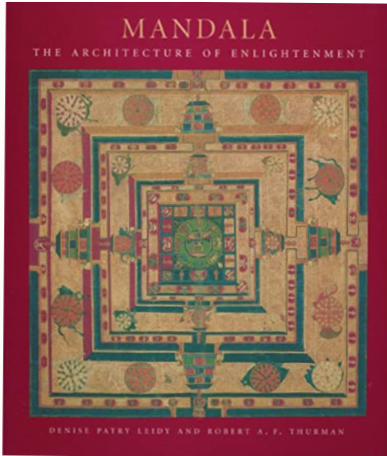
Taipei, Taiwan  
January 16 - March 16, 1998

### **Kaohsiung Museum of Fine Arts**

Kaohsiung, Taiwan  
March 29 - May 31, 1998

### **Taiwan Museum of Art**

Taichung, Taiwan  
June 12 - August 2, 1998



## MANDALA: THE ARCHITECTURE OF ENLIGHTENMENT

“Even in the city vaunted as the art world’s capital, it’s not often that in one year there are two shows of religious art so dazzling that attendance is compulsory. *Mandala: The Architecture of Enlightenment*, [Tibet House US] and the Asia Society’s new exhibition devoted to the ancient Hindu and Buddhist icon called the mandala, can be compared to the Metropolitan Museum of Art’s recent *Glory of Byzantium*... Billed as the first exhibition of the cosmic diagrams that depict the multiple universes of Buddhism, the show presents more than 50 mandalas and related objects, including sculptures and models of sacred spaces from Tibet, Nepal, China, Japan, Bhutan, India and Indonesia. The show’s curators, Robert A.F. Thurman, professor of religion at Columbia University, and Denise Patry Leidy, associate curator in the Department of Asian Art at the Metropolitan Museum, have invitingly orchestrated this dizzying parade of otherworldly visions. Part of the exhibition is designed as a 3-D mandala structure with four gateways through which visitors enter.”

–Grace Glueck, *The New York Times*,  
October 3, 1997

Asia Society Galleries, NY: September 24, 1997–January 4, 1998  
Berkeley Art Museum, University of California: July 19–September 17, 2000

## WORLDS OF TRANSFORMATION: TIBETAN ART OF WISDOM AND COMPASSION

A survey of Tibetan Buddhist art from the 12th through the 20th centuries, this exhibition presents a selection of impressive tangkas from the Shelley and Donald Rubin Foundation Collection. Co-authored by the exhibition craters, Marylin M. Rhie and Robert A.F. Thurman, the accompanying catalogue features over 300 full-color illustrations and in-depth analyses of the works of art. The catalogue is co-published by Abrams and Tibet House US and is available through Tibet House US and through the Rubin Museum, which has continued to show the masterpieces of the Rubin Collection, and has also produced numerous further catalogues and ongoing traveling exhibitions.

Tibet House US (exhibited in two parts)

Part I: April 27–August 28, 1999

Part II: September 9–25, 1999

Asian Arts & Cultural Center, Towson, MD

November 5–December 10, 1999

Kimbell Art Museum, Fort Worth, TX

January 16–March 26, 2000

Dimock Gallery, George Washington University, Washington, D.C.

June 6–July 7, 2000

Herbert F. Johnson Museum of Art, Cornell University, Ithaca, NY

November 4, 2000–January 7, 2001

Memphis Brooks Museum of Art, Memphis, TN

July–August, 2001

Knoxville Museum of Art, Knoxville, TN

September 28, 2001–January 6, 2002







# GALLERY EXHIBITIONS

*"...It might be wise to end up in a place where quiet prevails and contemplation is invited, and the Tibet House US comes as the answer to a prayer."*

- Holland Cotter, The New York Times, May 15, 1998.



*Saraswati's Gift: The Art & Life of a Modern Buddhist Revolutionary, Mayumi Oda, 2023*



## **SAND MANDALA**—Here a variation on the ancient mandala pattern

Sand mandalas are considered to be both a ritual recreating of the universe and one of the fine arts of Tibetan culture. It is an honor to host the creation of sand mandalas.

## **ART GALLERY**

Since opening in 1998, the Tibet House US Gallery has featured exhibitions of classical and contemporary Tibetan art, as well as modern and contemporary art inspired by Tibetan culture, Buddhism and Tibetan aesthetics. Exhibitions have included artworks from private collections, commissioned works as well as selections from Tibet House US's own Repatriation Collection. The 2,000 square foot Gallery is open to the public free of charge and includes a traditional Tibetan shrine room, which is available to visitors for quiet contemplation and meditation.

## **SELECTED SHOWS**

**Vajra Art;** Nechung Monastery  
**Twenty One Taras;** Alex Grey  
**Photographs** by Steve McCurry  
**Transcending Duality;** Sohan Qadri  
**Masterpieces of Contemporary Buddhist & Hindu Tantric Art** Newar and Tibetan Paintings; Robert Beer  
**Dark Heavens: Hunters and Shamans of Mongolia;** Hamid Sardar  
**Mongol Visions: Winged Horses and Shamanic Skies;** Gankhuyag Natsag, D. Soyolmaa, T. Nurmaa, D. Bulgantuya, Ts. Bolor  
**Essence;** Yasuka Ota, Gyatso Chuteng  
**Mantra in Motion;** Jamyang Dorjee Chakrishar  
**Body of Light;** Romio Shrestha  
**My World Is in Your Blind Spot;** Tenzing Rigdol  
**Transforming Minds;** Photographs by Allen Ginsberg 1989-1997  
**Sarasvati's Gift:** The Art & Life of a Modern Buddhist Revolutionary; Mayumi





# EDUCATIONAL PROGRAMS & CONFERENCES



## PROGRAMS & INTERDISCIPLINARY CONFERENCES

Since its founding in 1987, Tibet House US has organized educational programs on diverse aspects of Tibetan culture. Evening lectures, weekend workshops, and conferences have allowed Tibet House US to provide the public with direct access to leading scholars and exemplars of various Tibetan Buddhist traditions. Through these programs we are able to share Tibet's profound systems of spiritual philosophy and mind sciences, and its arts of human development, specifically on nonviolence and peacemaking. We also offer meditation instruction based in Tibetan traditions.

We have collaborated on conferences and projects with many museums, universities, and institutions including the The American Museum of Natural History, Harvard University, Asia Society, Columbia University, and the New York Open Center, among others. Through these collaborations Tibet House US seeks to reveal the utility of the Tibetan and Buddhist "Inner Sciences" of psychology, philosophy, ethics, and meditation within the context of established Western scientific and social disciplines. We feel that the value of Tibetan Buddhist culture is most clearly demonstrated in the practical application of its time-honed practices and principles. Consequently, our conferences, programs, and workshops are based on relevant current issues and draw from many different cultural and scientific traditions, in addition to the Tibetan ones.

## HYBRID & ONLINE CONFERENCES, PROGRAMS & EVENTS

THUS and our upstate facility, Menla, dramatically increased and upgraded our hybrid and online programs, conferences, and events amidst the COVID-19 pandemic to continue the work of presenting the best of Tibetan culture, supporting our mission, and engaging a broader audience. The growing archives of previous programs remain available for purchase by the public and accessible to our membership.

## GRANTS TO CULTURAL & EDUCATIONAL INSTITUTIONS

Since 1994, Tibet House US has awarded modest seed grants to conservation research and projects within and outside Tibet. We are also working to support Tibetan Studies programs at other institutions, beginning with contributions to the Smithsonian Institution, the UCAL Santa Barbara, the California Institute of Integral Studies, the Norbulingka Institute in Dharamsala and the Columbia University Center for Buddhist Studies. We have also supported the local Tibetan community's center in Queens, NY. We have additionally given grants on a discretionary basis to numerous Tibetan organizations and projects over the years.

## SOME OF OUR FACULTY:

H.H. the Dalai Lama  
Deepak Chopra  
Krishna Das  
Jai Dev Singh  
Geshe Pema Dorjee  
Mark Epstein  
Tara & Daniel Goleman  
Allyson & Alex Grey  
Joan Halifax  
Andrew Holecek  
Thubten Jinpa  
Kyabje Gehlek Rimpoche  
H.H. XVII Karmapa  
David Kittay  
Ling Rinpoche  
Michele Loew  
Joseph Loizzo  
Lisa Miller  
Nechung Oracle  
Dr. Nida Chenagsang  
Venerable Tenzin Priadarshi  
Dr. Choyang Phuntsok  
Nina Rao  
Sharon Salzberg  
Robert Svoboda  
Alice Walker  
Alberto Villoldo  
Robert A.F. Thurman  
Marianne Williamson  
Thomas F. Yarnall  
Master Zhou, Ting-Jue  
Jon Kabat Zinn

## SELECT ONLINE EVENTS:

**Lhakar** - A virtual concert  
featuring top Tibetan artists from  
across the world and musical genres.  
July, 2022

**Tibet House US Annual Benefit Concerts**  
2021, 2022 - Virtual Editions

**Dalai Lama Global Vision Summit**  
I (2021) II (2022), & III (2023)  
Co-sponsored with Lion's Roar.

**Art of Dying** 2021, 2023 - Virtual Editions



# CULTURAL CENTER



## TIBET HOUSE US

22 West 15th Street, New York, NY 10011

## GALLERY HOURS

Wednesday-Saturday 11am-4pm

On evenings when there is a program, the Gallery will remain open until the start of the program.

Admission: \$5 suggested donation

## GALLERY TOURS

By appointment; please contact Tibet House US for Gallery Tours.

## GALLERY SHOP HOURS

Wednesday-Saturday 11am-4pm

Rare and unique items, many made by Tibetan artists.

Books on Buddhism, Tibetan art, history, and culture.

## ACCESSIBILITY

Tibet House US is wheelchair accessible.

## MUSEUM GIFT SHOP

Tibet House US has been providing books, gifts, music and other inspirational items at our Museum Gift Shop in New York for many years. Now our members and friends can browse or buy online anytime at [thus.org](http://thus.org)



## REFERENCE LIBRARY

Books, journals, magazines, newsletters, and audiovisual materials on many facets of Tibetan and Buddhist culture are available to the general public in the library.

Members have borrowing privileges.

## SHRINE ROOM

At the heart of Tibet House US is the Lhakang Shrine, designed by Tibetan artists, working with traditional methods and materials, open for public use.

## HOW TO GET TO TIBET HOUSE US

Bus: M1, 2, 3, 4; 6th Ave. M 4, 5, & 6 all to 14th St. stop

Subway: Lexington Ave. lines 4, 5, 6; F train to 14th St &

6th Ave.; 7th Ave Line: 1,2,3,9 to 14th St. and 7th Ave. all to the Union Square stop.





# THE THIRD POLE



*The glacier landscape at the Third Pole of the Earth, by WPDS via Shutterstock*

*Human beings are the only creatures with the power to destroy the Earth,  
but we are also the species with the greatest capacity to protect it.*  
—H.H. the Dalai Lama

THE THIRD POLE encompasses the Tibetan Plateau and surrounding Hindu Kush–Karakoram–Himalayan mountain ranges with the world's eight highest peaks. Its vast ice fields and over 46,000 glaciers contain the world's third largest reserve of freshwater after the Arctic polar regions, giving it its name.

This crucial ecological zone is the source of ten major river systems that provide water, irrigation, and hydropower to over 1.9 billion people in Asia—over 24 percent of the world's population.

Central to Tibet House US's mission is preserving and raising awareness of Tibetan culture, which expresses itself not only through art, language, and wisdom traditions, but also through the historical stewardship of its natural resources.

H. H. the Dalai Lama has been a vocal advocate for the preservation of the Third Pole and its pivotal role as a natural resource base for billions of sentient beings. We join him in raising awareness of this critical component of the climate crisis and its impacts on human civilizations.

## BOOKS OF GENERAL INTEREST ABOUT TIBET

IN ADDITION to the Treasury of the Buddhist Sciences, with its scholarly program of translations from the Sanskrit and Tibetan of ancient Buddhist texts, Tibet House US also supports the publication of new books about Tibet and Tibetan culture. Just as Buddhist philosophy at its metaphysical peak in India was saved for future generations by being brought across the Himalayas and translated into Tibetan, books in English by and about our Tibetan contemporaries help to preserve the deeply Buddhist culture of Tibet today.

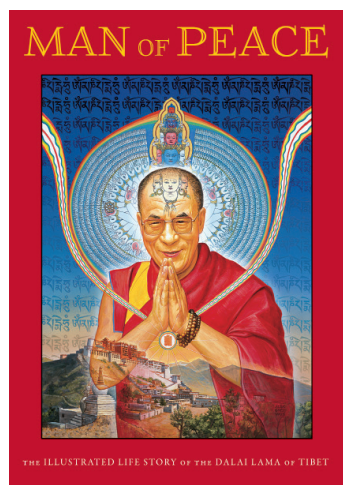
Today's elderly Fourteenth Dalai Lama of Tibet was only a youth in his teens when the Red armies of the revolution in China invaded Tibet with the intention of replacing its religious tradition and its highly developed arts and literature with a secular politics of extreme authoritarianism, violently enforced. Brought up to be a man of peace, with a dedication to the practice of nonviolent pacifism through moral force (or *Satyagraha*), as taught by his Indian mentor Mahatma Gandhi,

the Dalai Lama decided he had no choice but to flee to the south, along with a large following—to India.

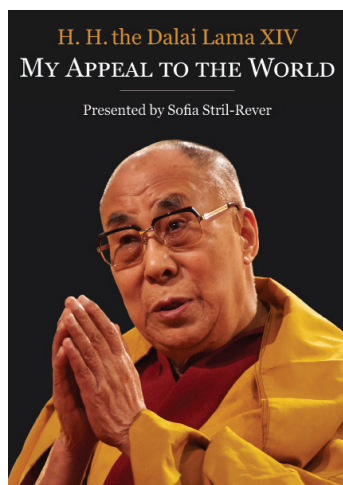
He was honored and welcomed there, and given the means to reestablish his monastic residence amidst a growing population of Tibetan exiles whose new home in the Himalayan foothills of northern India came to be known as a Little Tibet. The practice of peace and compassion, and a life of great determination to avoid all violence to sentient beings, still characterizes the Dalai Lama and his followers.

At the same time, the Land of Tibet still exists, occupied and under the rule of an autocratic culture that tests the patience and the faith of all native Tibetans every moment of their lives. It is out of these ongoing tensions that a literature of and about today's Tibet flourishes, including both the personal conflicts of the fiercely dedicated Tibetan exiles and the joyful celebration of their cultural survival.

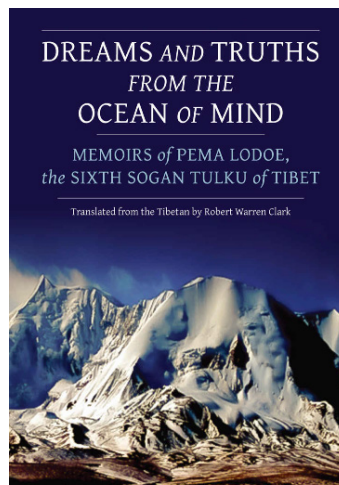
Thirteen other titles are available upon request—  
or at [www.thus.org](http://www.thus.org).



*Man of Peace* is an illustrated biography, in full color, of His Holiness the Dalai Lama, from the life and career of his reincarnational progenitor, the Thirteenth Dalai Lama, to the current Fourteenth's wisdom teachings and visionary outlook on the state of the world today.



*My Appeal to the World* is a collection of "annual statements" to the Tibetan people—and the world, from 1960 to 2010—on the current state of Tibet in exile and its collective hopes for the future. These historical accounts, perceptive insights, and appeals for truth, justice and compassion apply as forcefully as ever to the present day.



In *Dreams and Truths*, after a young monk's nomadic family is devastated by the military occupation of Tibet, he leaves home for Lhasa and beyond, finding joy in the wisdom of the Dharma, the teachings of the Dalai Lama, and his own fulfillment as a teacher.



In *Undeclared*, Paljor Thondup tells of growing up in a family of yak-herders in Tibet's eastern province of Kham; of rising up against the Chinese invasion by joining the Khampas, Tibet's army of resistance fighters; of losing his entire family in the slaughter of war, before escaping to Nepal and finally finding peace in the Dalai Lama's commitment to nonviolence.

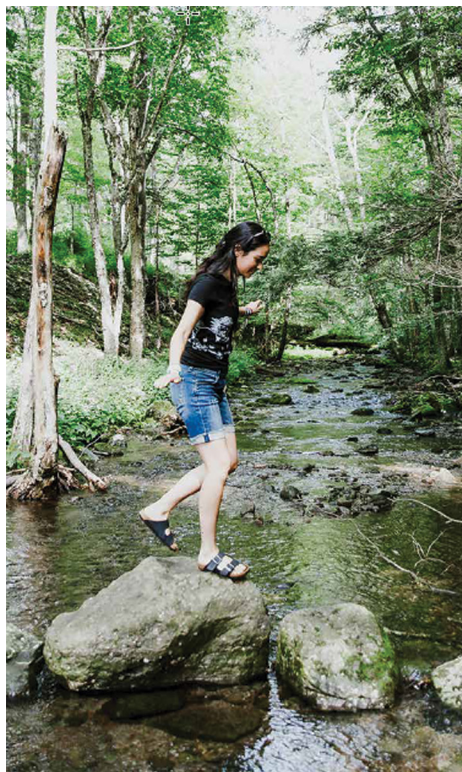




# MENLA MOUNTAIN RETREAT



**Breathe and Awaken**



## **MENLA**

Named for the Tibetan Medicine Buddha, Menla was founded in 2002 to present and preserve the healing arts and sciences of Tibet's ancient Buddhist culture in conjunction with related contemporary disciplines. Every time you visit, you are encountering living traditions handed down for centuries. In the cheerful Tibetan aesthetic created here, you will be immersed in the peaceful, vitalizing nature of the Catskill Mountain state forest that envelops you.

Both in-person and online, our retreats are designed to deliver authentic teachings on spirituality and wellness, with the aim of helping people to heal and grow individually while accessing meaningful community together. Our expert faculty bring you timely and insightful teachings on inner science, meditation, wellness, and yoga, among many other subjects.

Able to host up to 150 people, our facilities include one of the biggest conference spaces in the region, a world-class destination spa, a yoga studio, a meditation sanctuary, swimming pool, fitness room, organic gardens, sweat lodge and fire pits, and mountain hiking trails for forest bathing. Nourish your body with healthy organic farm-to-table cuisine and drink pure artisanal spring water right from the source.

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# DEWA SPA AT MENLA



## DEWA SPA

8,000+ square feet of bliss. Dewa means happiness in Tibetan, and the spa's unique architecture and Tibetan decor are designed to evoke peace and tranquility. Feel tension slowly fade away with a massage or a variety of specialized treatments, such as Tibetan herbal baths, oxygen therapy, detox program, sound healing, Shiatsu, and Ayurvedic Shirodhara.

Our signature Tibetan KuNye massage, rarely found in the U.S., restores balance with a warm oil press and techniques like cupping, tapping, and hot stones. Herbs and florals such as bee balm, calendula, and dandelion are harvested from our garden and used in spa treatments. Tibetan and Ayurvedic custom blends are created by hand from organic essential oils, then infused with herbs and spices. Triphala Oil, a traditional oil from the Himalayas, is rich in antioxidants and is a staple of Ayurvedic and other therapies. Arnica oil soothes joint and muscle pain, while craniosacral therapy can help relieve migraines and chronic exhaustion. Swedish, hot stone, and shiatsu massages are also available. When paired with our medicinal garden and clean sweet water, all of these natural curative elements instill a sense of profound wellbeing.

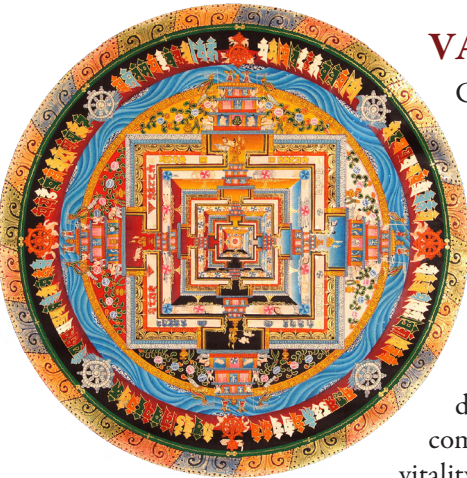
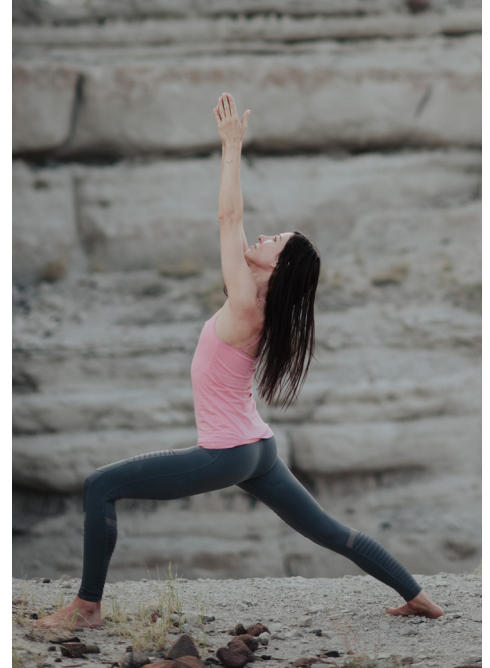
Savor the invigorating sensations of our steam rooms, Finnish and far-infrared saunas—practices used to detoxify and boost immunity for thousands of years. Choose from group packages, signature packages that include lunch or dinner, day passes, or design your own experience.







# VAJRA YOGA



## VAJRA YOGA

Created by Tenzin Robert Thurman and yogini Michele Loew, Vajra Yoga is THUS/MENLA's School for the study and practice of the Indian Yogic Inner Sciences in the Buddhist clearlight reality context. Educating teachers and today's yogis in the mental and physical discipline that allows us to directly experience reality with mind and body as an infinite force of goodness, ever-uncreated relative illusory clearlight of the all-void.

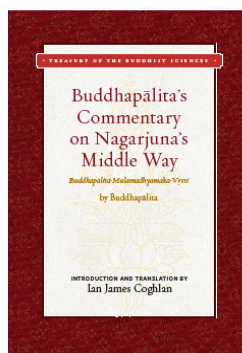
The Vajra Yoga School is a part of H. H. the Dalai Lama's "Third Aim in Life," which is to bring back into Indian civilization the treasures of their own Mahayana curriculum, which flourished for a thousand years in India's world-famous Nalanda University, maintained in Tibet after its destruction in the 12th century. This curriculum teaches the physical and meditative practices common to both Hatha Yoga and Vajrayana traditions designed to open the body to ultimate health, vitality, and inner freedom. It sets yogic practices within the context of the deeply spiritual principles of enlightenment, cultivating the understanding of the scientific basis of evolutionary ethics, helping one to become more realistically wise, skillfully compassionate, and joyously creative.

We offer a 300 hour certification course for yoga teachers designed as a comprehensive, ethically based program grounding graduates in the preliminary LamRim teachings of Buddhism, Tibetan Vajra Yoga and Indian Hatha Yoga practices, and Western anatomy and physiology applied yoga therapeutics. Graduates of our program share Vajra Yoga in studios around the world and form a community of refuge for those on the Vajra path. You can find continuing education courses, retreats at Menla and abroad, Vajra journeys to pilgrimage sites, and daily classes in yoga, meditation, and sleep and dream yogas.

For more info: [www.menla.org](http://www.menla.org) and [info@theyogospace.com](mailto:info@theyogospace.com)

## The Treasury of the Buddhist Sciences

Tibet House US (THUS) is proud to be affiliated with the American Institute of Buddhist Studies (AIBS), the Columbia University Center for Buddhist Studies (CUCBS), and Wisdom Publications (WP) in an historic initiative to support, create, and publish authoritative English translations, studies, and editions of the texts of the Tibetan Tengyur (*bstan 'gyur*) and its associated literature. The Tengyur is a vast collection of over 4,000 classical Indian Buddhist scientific treatises (*śāstra*) written mostly in Sanskrit by over 700 authors from the first millennium CE, compiled at the great Indian universities such as Nālandā, now preserved mainly in systematic 7th–12th century Tibetan translation. This essential collection represents the distillation of the arts and sciences of the renaissance culture of early Indian Buddhist civilization, preserved and further developed over the last seven centuries in Tibet. Authoritative, annotated translations from this initiative are being copublished by THUS-AIBS-CUCBS-WP in The Treasury of the Buddhist Sciences series, distributed by Wisdom Publications in their Academic Series (<https://wisdomexperience.org/wisdom-academics/>).



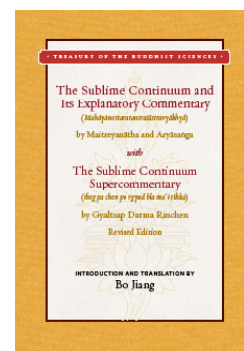
*The “Buddhapālita” commentary has been considered for over a thousand years by Indian and Tibetan philosophers to be the special key that best unlocks the deep philosophical freedom from confusions and perplexities that the*

*Middle Way (or Centrist) school seeks to provide for its students....*

**“The Treasury of the Buddhist Sciences series stands out as one of the most important translation projects of the immense heritage of Indic religions and philosophies.”**

—GIACOMELLA OROFINO,  
University of Naples

*This Supercommentary is contained in a subseries comprising the Collected Works of Tsong Khapa Losang Drakpa (1357–1419) and His Spiritual Sons, Gyaltsap Darma Rinchen and Khedrup Gelek Pelsang. This Tibetan collection is an extensive, 27-volume set of independent treatises and supercommentaries, based on the thousands of works contained in the Kangyur and Tengyur Collections.*



“The Buddhist culture that flourished in Tibet can rightly be seen to derive from the pure tradition of Nālandā, which comprises the most complete presentation of the Buddhist teachings. As for me personally, I consider myself a practitioner of the Nālandā tradition of wisdom.

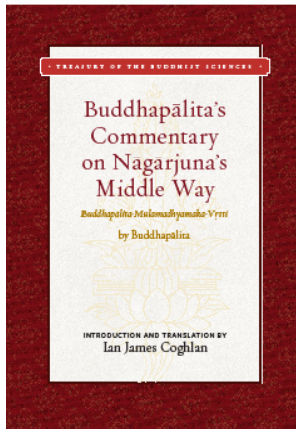
The works of these Nālandā masters are presently preserved in the collection of their writings that in Tibetan translation we call the Tengyur (*bstan 'gyur*).... The Tengyur is truly one of Tibet’s most precious treasures, a mine of understanding that we have preserved in Tibet for the benefit of the whole world.

I am very happy to encourage a long-term project...to translate the Tengyur into English and other modern languages, and to publish the many works in a collection called *The Treasury of the Buddhist Sciences*.... As it grows, the *Treasury* series will serve as an invaluable reference library of the Buddhist Sciences and Arts.”

—HH the DALAI LAMA



## The Treasury of the Buddhist Sciences (Select Titles)



THIS *Buddhapālita Commentary* on Nāgārjuna's famous first-century text *Wisdom: Fundamental Middle Way Verses* has been considered for over a thousand years by Indian and Tibetan philosophers to be the special key that best unlocks the deep philosophical freedom from confusions and perplexities that the Middle Way (or Centrist) school seeks to provide for its students.

Chandrakīrti (seventh century) defended Buddhapālita's elegant approach as most effective in opening the Middle Way for the inquiring mind to find the liberating experience of reality. Atisha (eleventh century) brought Buddhapālita's and Chandrakīrti's transformative critical method to spread widely in Tibet, and Tsongkhapa (fifteenth century) provided a clarification of this philosophical work that was so rigorous and crystal clear that it opened the minds of Tibetan philosopher scientists of all schools until today.

Ian Coghlan's masterful translation makes Buddhapālita's breakthrough elucidation of the *Wisdom Verses* clearly accessible. The translator's unique education combines the Indo-Tibetan *geshé* curriculum with the modern doctoral training that adds comparative text-critical analysis and comparative language research in Sanskrit as well as Tibetan. This intellectual and experiential education enabled him to produce this reliable translation for the philosophical seeker to fully engage with Buddhapālita's richly transformative, liberating work.

"Buddhapālita's commentary on Nāgārjuna's *Mūlamadhyamakakārikā* is of the first importance among Indian Madhyamaka texts. It is not only the earliest detailed treatment of Nāgārjuna's masterpiece, but it is the foundation of the entire Prāsaṅgika tradition that represents the pinnacle of Indian and Tibetan Buddhist philosophical thought. Buddhapālita opens the structure of Nāgārjuna's arguments and shows us just how to read this difficult verse treatise. Dr. Coghlan offers this Indian classic to the contemporary Western reader through an elegant translation, at once lexically precise, philosophically sensitive, and immediately accessible."

—JAY GARFIELD, *Smith College*

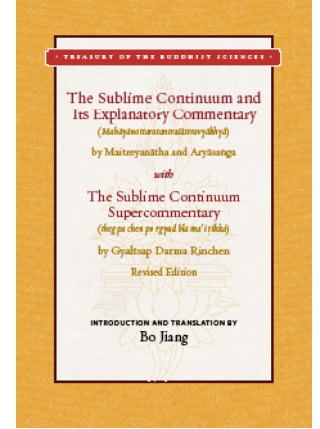
"The Indian commentarial literature is an indispensable key to Nāgārjuna's masterpiece, the *Fundamental Verses on the Middle Way*. Buddhapālita's commentary occupies a central place amongst the early works on this foundational Madhyamaka text. I am delighted to see that Ian Coghlan's lucid translation opens a door to the entirety of Buddhapālita's profound explanations of the intricacies of Nāgārjuna's thought to an English-speaking audience for the first time. This is a major milestone in the Western study of Madhyamaka and will be an essential resource for students of the Asian philosophical tradition." —JAN WESTERHOFF, *University of Oxford*

"Ian Coghlan provides a welcome introduction to Buddhapālita, an important Buddhist philosopher whose work influenced the much better known Madhyamaka commentator, Chandrakīrti. Coghlan's work, *Buddhapālita's Commentary on Nāgārjuna's Middle Way*, delivers a clear, concise, and accessible English translation of Buddhapālita's interpretive commentary on Nāgārjuna's terse and sometimes enigmatic verses. This book is essential reading for anyone interested in Madhyamaka arguments against Nāgārjuna's Abhidharma opponents' views and interested in these Madhyamaka proponents' persuasive arguments for cultivating insight into emptiness." —KAREN LANG, *University of Virginia (emeritus)*

## The Treasury of the Buddhist Sciences (Select Titles)

THE ORIGINAL *Sublime Continuum Explanatory Commentary* was written by Noble Asaṅga to explain the verses received from the bodhisattva Maitreya-nātha in the late 4th century CE in North India. Here it is introduced and presented in an original translation from Sanskrit and Tibetan, along with a translation of the extensive Tibetan *Supercommentary* by Gyaltsap Darma Rinchen (1364–1432 CE), whose work closely followed the view of his teacher, Tsong Khapa (1357–1419 CE).

Contemporary scholars have widely misunderstood the Buddhist Centrist (*mādhyamika*) teaching of emptiness, or selflessness, as either a form of nihilism or a radical skepticism. Yet Buddhist philosophers from Nāgārjuna on have shown that the negation of *intrinsic* reality, when accurately understood, affirms the supreme value of *relative* realities. Gyaltsap Darma Rinchen, in his *Supercommentary*, elucidates a highly positive theory of the “buddha-nature,” showing how the wisdom of emptiness empowers the compassionate life of the enlightened, as it is touched by its oneness with the truth body of all buddhas. With his clear study of Gyaltsap’s insight and his original English translation, Bo Jiang, Ph.D., completes his historic project of studying and presenting these works from Sanskrit and Tibetan in both Chinese and now, English translations, in linked publications.



“By presenting a clear translation of Maitreya-nātha’s *Sublime Continuum* together with the masterful commentaries by Asaṅga and Gyaltsap Darma Rinchen, Bo Jiang does the world of Buddhist Studies and the community of Buddhist practitioners a great service. We should all be grateful.”

—JAY GARFIELD, Smith College

“We are fortunate to be the recipients of Marty Bo Jiang’s masterful English and Chinese translations of Maitreya-nātha’s *Sublime Continuum* along with the commentaries by Asaṅga and Gyaltsap. His excellent scholarship and translation work have made these texts available to billions of Anglophone and Sinophone readers.”

—DAVID B. GRAY, Santa Clara University

“Gyaltsap’s Tibetan commentary is a comprehensive fifteenth-century commentarial work on the *Uttaratantra* and its commentary by Asaṅga that offers a Geluk interpretation of the Indic treatises. Bo Jiang makes Gyaltsap’s commentary available in English for the first time thereby making a valuable contribution to the study of the Tibetan commentarial literature on the *Uttaratantra*.”

—TSERING WANGCHUK, University of San Francisco

“This volume is a testament to the richness and creativity of Buddhist traditions in India and Tibet and expands our appreciation not only of the import of the Tathāgata Essence (*tathāgatagarbha*), but also of the dialecticist Centrist (*prāsaṅgika-madhyamaka*) view.”

—DOUGLAS DUCKWORTH, Temple University





# SCHOLARLY PUBLICATIONS

## *The Treasury of the Buddhist Sciences (2004–2027)*

**Editor-in-Chief:** Robert A.F. Thurman | **Executive Editor:** Thomas F. Yarnall

**Series Committee:** Daniel Aitken, David Kittelstrom, Tim McNeill, Robert A.F. Thurman, Christian K. Wedemeyer, Thomas F. Yarnall

- The Universal Vehicle Discourse Literature (Mahāyānasūtrālamkāra), by Maitreya-nātha/ Āryasaṅga; Together with its Commentary (bhāṣya) by Vasubandhu.* Trans. and ed. by L. Jamspal, R. Thurman, T. Yarnall, et al. 2004.
- The Kālacakratāntra: The Chapter on the Individual together with the Vimalaprabhā.* By Vesna Wallace. 2004.
- Epistemology of Perception: Gaṅgeśa's Tattvacintāmaṇi: Jewel of Reflection on the Truth (About Epistemology), The Perception Chapter (Pratyakṣa-khaṇḍa).* By Stephen H. Phillips and N.S. Ramanuja Tatacharya. 2004.
- A Catalogue of the Sanskrit Manuscripts at Columbia University.* By David Pingree. 2007.
- Nāgārjuna's Reason Sixty with Chandrakīrti's Reason Sixty Commentary (Yuktiṣaṣṭikā and Yuktiṣaṣṭikāvṛtti).* By Joseph Loizzo and the AIBS Translation Team. Ed. by R. Thurman, T. Yarnall, and P. Hackett. 2007.
- The Cakrasamvara Tantra (The Discourse of Śrī Heruka; Śrīherukābhīdhāna): A Study and Annotated Translation.* By David B. Gray. Ed. and design by T. Yarnall. 2007.
- Kālacakra and the Tibetan Calendar.* By Edward Henning. 2007.
- Scholastic Sanskrit: A Handbook for Students.* By Gary A. Tubb and Emery R. Boose. 2007.
- Āryadeva's Lamp that Integrates the Practices (Caryāmelāpakapradīpa): The Gradual Path of Vajrayāna Buddhism According to the Esoteric Community Noble Tradition.* By Christian Wedemeyer. 2007.
- The Range of the Bodhisattva (Ārya-bodhisattva-gocara): A Mahāyānā Sūtra.* Trans. Lozang Jamspal. 2010.
- The Range of the Bodhisattva (Ārya-bodhisattva-gocara): A Mahāyānā Sūtra.* Critical Tibetan Edition by Lozang Jamspal. 2010.
- Brilliant Illumination of the Lamp of the Five Stages (Rim lnga rab tu gsal ba'i sgron me); Practical Instructions in the King of Tantras, The Glorious Esoteric Community, by Tsong Khapa Losang Drakpa.* By Robert A.F. Thurman. 2010.
- The Kālacakratāntra: The Chapter on the Sādhana Together with the Vimalaprabhā.* By Vesna Wallace. 2010.
- Ratnakīrti's Proof of Momentariness by Positive Correlation (Kṣaṇabhaṅgasiddhi Anvayātmikā).* By Joel Feldman and Stephen Phillips. 2011.
- Consciousness, Knowledge, and Ignorance; Prakāśātman's Pañcapādikāvivarāṇa, "Elucidation of Five Parts"; Section on Inquiry (Jijñāsādhikaraṇa), First Part (Prathama Varṇaka).* By Bina Gupta. 2011.
- Maitreya's Distinguishing the Middle from the Extremes (Madhyāntavibhāga), Along with Vasubandhu's Commentary (Madhyāntavibhāga-bhāṣya).* By Mario D'Amato. 2012.
- The Cakrasamvara Tantra (The Discourse of Śrī Heruka): Editions of the Sanskrit and Tibetan Texts.* By David B. Gray. 2012.
- A Catalogue of the Comparative Kangyur (bka' gyur dpe bsdur ma).* By Paul G. Hackett. 2013.
- Great Treatise on the Stages of Mantra (Sngags rim chen mo) Chapters XI–XII, The Creation Stage, by Tsong Khapa Losang Drakpa.* By Thomas F. Yarnall. 2013.
- The Adamantine Songs (Vājragīti), by Saraha.* By Lara Braitstein. 2014. (French translation: *Les Chants Adamantins (Vajragīti), par Saraha.* Étude, traduction et édition critique tibétaine par Lara Braitstein. Traduit de l'Anglais par Audrey Desserrières. La Remuée, France: Rabse Editions, 2017.)
- In Vimalakīrti's House: A Festschrift in Honor of Robert A. F. Thurman on the Occasion of his 70th Birthday.* Ed. by Christian K. Wedemeyer, John D. Dunne, and Thomas F. Yarnall. 2015.
- Illumination of the Hidden Meaning (sbas don kun gsal), Part I: Maṇḍala, Mantra, and the Cult of the Yoginīs, by Tsong Khapa Losang Drakpa.* By David B. Gray. 2017. (Rejacketed and re-released 2019).
- The Sublime Continuum and Its Explanatory Commentary (Mahāyānottaratantraśāstravyākhyā; theg pa chen po rgyud bla ma'i bstan bcos dang de'i rnam par bshad pa) by Maitreya-nātha and Noble Asaṅga, with The Sublime Continuum Supercommentary (theg pa chen po rgyud bla ma'i ṭikka) by Gyaltsap Darma Rinchen.* By Bo Jiang. 2017.
- Crushing the Categories (Vaidalyaprakaraṇa), by Nāgārjuna.* By Jan Westerhoff. 2018.
- The Cakrasamvara Tantra (The Discourse of Śrī Heruka; Śrīherukābhīdhāna): A Study and Annotated Translation.* Second Edition. By David B. Gray. Ed. and design by T. Yarnall. 2007, 2019.



# SCHOLARLY PUBLICATIONS

*The Treasury of the Buddhist Sciences (2004–2027)*

- Illumination of the Hidden Meaning (sbas don kun gsal), Part I: Maṇḍala, Mantra, and the Cult of the Yoginīs*, by Tsong Khapa Losang Drakpa. By David B. Gray. 2017. (Rejacketed and re-released 2019).
- Illumination of the Hidden Meaning (sbas don kun gsal), Part II: Yogic Vows, Conduct, and Ritual Praxis*, by Tsong Khapa Losang Drakpa. By David B. Gray. 2019.
- Brilliantly Illuminating Lamp of the Five Stages (Rim lnga rab tu gsal ba'i sgron me); Practical Instructions in the King of Tantras, The Glorious Esoteric Community*, by Tsong Khapa Losang Drakpa. Second Edition. By Robert A.F. Thurman. 2010, 2019.
- The Vajra Rosary Tantra (Śrī Vajramālā Tantra) by Vajradhara, with Commentary by Alamkarakalasha*. By David R. Kittay. 2020.
- The Tārā Tantra: Tārā's Fundamental Ritual Text (Tārā-mūla-kalpa)*. Part I: The Root Tantra. By Susan A. Landesman. 2020.
- The Esoteric Community Tantra, The All-Tathāgata Body-Speech-Mind Secret, The Great Tantra King (Sarvatathāgatakāyavācittarahasya-guhyasamāja-nāma-mahātantrarāja)*, by Great Vajradhara; with *The Illuminating Lamp: An Extensive Six-Parameter Explanation (Ṣaṭkotivyākhyā-Pradīpoddhotana-nāma-ṭīkā)* by Master Chandrakīrti. Volume I: Chapters 1–12. By John R. Campbell, Robert A.F. Thurman, and the AIBS Translation Team. 2020.
- The Lamp For Integrating the Practices (Caryāmelāpakapradīpa)*, by Āryadeva: *The Gradual Path of Vajrayāna Buddhism*. Second Edition. By Christian K. Wedemeyer. 2007, 2021.
- Buddhapālita's Commentary on Nāgārjuna's Middle Way (Buddhapālita-Mūlamadhyamaka-Vṛtti)*, by Buddhapālita. By Ian James Coghlan. 2022.
- The Sublime Continuum and Its Explanatory Commentary (Mahāyānottaratantraśāstravyākhyā)* by Maitreyanātha and Āryaśaṅga, with *The Sublime Continuum Supercommentary (theg pa chen po rgyud bla ma'i ṭikka)* by Gyaltsap Darma Rinchen. By Bo Jiang. 2023.
- The Kālachakra Mandala: The Jonang Tradition*. By Edward Henning. 2023 (forthcoming).
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