



SCIENTIFIC ADVICE ON THE POLITICS OF LIFE

BY
DR. ABRAHAM CLEARQUILL

In the past weeks, I have described various teachings from the near east, and given hints for finding esoteric schools based on these teachings in the Bay Area. These traditions can be traced back to ancient times, and related to Egyptian, Essene, and Babylonian sources. But as we are interested primarily in available teachings, it is time to go on to the Far East. So now I will describe the Tibetan Way, and in particular, the Tibetan Nyingmapa Meditation Center in Berkeley.

TIBETIAN BUDDHISM

In the 8th century, Buddhism was introduced in Tibet by the Indian masters Shantirakshita and Padmasambhava. In the following centuries it was brought to China and Southeast Asia, and was destroyed in India. Only in the isolation of Tibet were Hinayana, Mahayana, and Vajrayana all preserved intact, complete with the techniques of spiritual development which are the essence of the Buddhist tradition. In modern times, reports of these techniques have come to the west from travelers such as Harrer, Blavatsky, Evans-Wents, and David-Neel. But only in the last decade, thanks to the Chinese invasion of Tibet, have authoritative Tibetan teachers reached the West.

At the present time, there are four schools of Tibetan Buddhism: Nyingmapa, Kargyudpa, Sakapa, and Gelugpa. Nyingmapa is the original sect, founded by Shantirakshita and Padmasambhava. It stresses theory and practice of all nine "yanas", or ways of liberation. The first two vehicles are Han-

ayana, (the Lesser Vehicle, the narrow path). The third is Mahayana, (the Great Vehicle, the open path). The rest comprise the Tantric teachings of Vajrayana (the Highest Vehicle). Three of these--- Kriya Tantra, Caryana Tantra, and Yoga Tantra--- are common to all four sects. The three others--- Mahayoga, Anuyoga and Atiyoga--- are found in the Nyingmapa schools only. The Tantras are more direct than the sutras, and achieve more rapid results. However, they are extremely subtle and esoteric, and must be studied under direct guidance of a competent Guru.

For an introduction to these ideas, see The Jewel Ornament of Liberation, by Guenther, The Tibetan Book of the Dead and Milarepa, by Evans-Wentz, Born in Tibet and Meditation in Action by Trungpa, The Hundred Thousand Songs of Milarepa and Teachings of Tibetan Yoga by Garma Chang, The Religions of Tibet by Hoffman, and Foundations of Tibetan Mysticism and The Way of the White Cloud by Govinda.

LAMA TARTHANG TULKU

After the death of an incarnate lama, the monks search for his reincarnation. By various means, a child is recognized as his incarnation, and trained throughout childhood by eminent tutors to take his place in the Lamaist hierarchy. This tradition is called the Tulku system. Tarchang Tulku is such an incarnate lama. Born in East Tibet, his preparatory training was interrupted by the Chinese invasion, and completed in India, where over 4,000 lamas have found sanctuary. As the incarnation of an Abbot of the Tarchang Monastery of the Nyingmapa sect, he received extensive teachings in Vajrayana meditation from Khenze Rinpoche, one of the most important masters of his generation. In 1967 endorsed by the Dalai Lama and ordained in both the Nyingmapa and Kargyudpa sects, he came to the west. He established the Tibetan Nyingmapa Meditation Center in Berkeley to preserve and transmit the Vajrayana. Here 40 practicing students study Buddhist philosophy and psychology, mantra recitation, Nyingmapa meditation, ritual, and (optionally) Tibetan language.

DHARMA PRESS

During the first centuries of Buddhism in Tibet, the basic Sanskrit texts were translated into Tibetan. These texts, together with an unbroken oral tradition of interpretation, were preserved by the Nyingmapa

school in Tibet until the invasion, and then were secretly carried to India. They are divided into Kama and Terma. The Kama consists of the Sutras, on philosophical subjects, and the Tantras, on the esoteric practices. The Termas are secret books of a mystical nature, and are revealed only to authorized initiates. The Tibetan Book of the Dead is such a Terma, and others are even more profound.

Because of the destruction of lamaseries and libraries in Tibet, and the dislocation of Lamas to India and elsewhere, these priceless books may be lost forever. Some Tantras are in immediate danger, and of some of the 'Termas, only one copy is in existence. For the preservation of these texts, and their distribution to the now widely scattered centers of Tibetan Buddhism, Lama Tarchang Tulku has established the Dharma Press in Berkeley and Benares. Twenty volumes have already been published in the original Tibetan, and are therefore saved for posterity. In addition, the Tulku has brought thirty exceptionally rare volumes to Berkeley. With the aid of his advanced students, these are being translated into English, and will be published by Dharma Press when funds are available. These deal with ritual, philosophy, history, astronomy, anatomy, medicine, herbal healing, illusion, psychology, meditation, mystic illumination, and other subjects. Also, Dharma Press will publish books on Tibetan art, mandalas and culture, original prints by contemporary Tibetan masters, and a monthly newsletter.

APPEAL

All serious students of esoteric psychology and Eastern culture will recognize and welcome the potential of the Tibetan Nyingmapa Meditation Center and the Dharma Press for making available in the Western world the tremendous store of knowledge preserved in Tibet for 1200 years and now threatened with extinction. At the moment these organizations are totally unsupported and barely surviving. When properly functioning, they will both be self-supporting and independent, and will continue to serve us for years to come. If support is not found soon, this opportunity will be lost. Donations are tax deductible. Checks may be sent to the Tibetan Nyingmapa Meditation Center, 2522 Webster Street, Berkeley, California 94705; or to the Pataal Foundation, Box 1031, Santa Cruz. At least \$1000 is needed immediately for organizational expenses and fundraising. An additional \$3000 is required to begin the publishing program.