

THE MIRROR

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Welcome to the Gentleness - Welcome to Kunsangar

Some memories of the first retreat with Chögyal Namkhai Norbu
Kunsangar, Russia



N.OSTER

After two beautiful days and many interesting experiences in Moscow, we went to Kunsangar which is located about eighty kilometers from Moscow. The first impression I got was the way people drive cars in Russia. Although there are for sure the same traffic laws as we have in Europe, obviously the observance of these laws is not taken too seriously. On a two lane road four cars drive side by side, and the overtaking of the car in front of you on either the right or the left seems to be very normal. The roads are very bumpy and driving a car probably becomes a very good practice for awareness as there seems not to be the slightest chance to be distracted, if one does not want to ruin ones car or have an accident.

I was not driving so I could relax and try to get some glimpses of the landscape. First I thought that it is somehow very similar to Tibet, which I visited 1988 on the pilgrimage to Mount Kailash with Rinpoche. I still remember that Tibet seemed to be gray, gray, and gray, but when I looked closer I could see that everything here was not gray. Yes, here I saw a blue house with white window-rims, and there a green house with yellow windows, and after having discovered that there are different colors I could see also red, yellow, brown and, of course, gray houses. The beautifully ornamented window-rims were very impressive.

Along the road there were many birch trees, but many of them did not give me the impression that they are very healthy. On our way to Kunsangar the sun was shining brightly and the car was very hot, but I could hardly open the window without running the danger that the old trucks or buses would blow their sooty exhaust into my face. The traffic was very heavy and it took us more

than two hours to get to the Gar. Finally, after passing the last deep bumps, we arrived at the Gar.

The Gar is surrounded by a fancy fence and a couple of men dressed in black welcomed us in a very cool manner. Later I was told that these men were part of the security team which guarded us during the entire retreat. After a few moments I noticed a wonderful and warm feeling in myself; I felt very well and welcomed in this new place of the big Vajra Family of our Master Chögyal Namkhai Norbu.

I was touched by the gentleness of this place as I walked with open senses through the shade offering forest of stone pines, felt the warm sun rays on my back and entered the non-ending stream of people all holding pillows and blankets in their arms. In that moment we all had the same aim - we all wanted to reach that spot in the middle of the land of Kunsangar, right in the forest, where our Master will start to turn the wheel of the Dharma for the first time on this land.

The people of Kunsangar had arranged a wonderful place: a huge space outside covered with yellow, red and blue awnings which gave the impression of an enormous Vajra tent. The stage was very impressive as it was a dome shaped construction in the color yellow and from the center point there waved a beautiful green "flag" with a white A in a five colored thigle in its middle. The whole arrangement of colors was so well done so that immediately I felt very relaxed and cozy.

Then Rinpoche arrived at the teaching place. He was dressed totally in red and seemed to be very strong and in a very, very good mood. After a few warm hearted words of welcome, Rinpoche immediately taught

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Schedule of CHÖGYAL NAMKHAÏ NORBU for 1999-2000

1999 USA October 8-10 Portland, Oregon Oct 15-17 Malibu, California Oct 27-31 Hawaii	SANTI MAHA SANGHA IN NAMGYALGAR, AUSTRALIA Mar 3-5 SMS Base level exam Mar 6-9 1st level training Mar 17-19 SMS 1st level exam Mar 20-24 SMS 1st level training Mar 25-26 SMS level II exam Mar 27-31 SMS level III training
NEW ZEALAND & AUSTRALIA Dec 3-5 New Zealand Dec 10-12 Sydney, Australia Dec 26-Jan 2 Namgyalgar Retreat 2000	April 19-23 Easter Retreat, Namgyalgar
Jan 14-16 Brisbane Retreat Jan 21-23 Cairns Retreat Feb 4-6 Adelaide Retreat Feb 11-13 Melbourne Retreat	SINGAPORE & JAPAN Apr 28-30 Singapore Retreat May 6-7 Taipei Retreat May 13-14 Kaoshiung Retreat May 19-21 Tokyo Retreat

Further Information see pages 3, 14 & 17

ASIA'S DANGCHE MISSION 1999

by Des Barry

Tibetan Hospital of Dangche

On July 14th, 1999 the new Tibetan Hospital of Dangche opened amid a shower of firecrackers, a big feast and a visit from the Guide County Health Department who brought gifts of medicine. The doctors at the Dangche hospital are using Tibetan medicine and some Western medicine and the hospital is staffed by two doctors and two nurses. The village committee headed by Jia Tam Bo, Acu Xion, La Drin Bun, Tseringbhum, Hambu, and Tenzin Gyal, are very pleased that they have got the clinic to this stage and justly so.

The problem of financing the hospital through means other than patient fees has been discussed and an idea for support is to develop a small facility for the manufacture of Tibetan medicine. Given the current interest in Tibetan medicine throughout China this seems like a very useful project to develop. In early August, the village leaders went on an expedition to gather medicines from the high mountains which were then dried and categorized at the hospital.

English Courses

By Sunday, July 4th, students for the computer and English courses had already begun to arrive. Ren Zen, the Dangche Schools headmaster and Sun Nam Jia, his deputy, were charged with registration of the students on arrival and assigning living accommodation. A meeting was held with the school representatives in order to make arrangements for the cost of food and fuel for the students for the three months of the courses.

On July 5th, Mr. An Drun of the Department of Education arrived along with Mi Shu Lu of the Guide County Education Department. A meeting was held with all the students to discuss the program.

Steven Boswell and Desmond Barry interviewed each student individually after inviting them to fill out a questionnaire in order to assess their skills. The sixty or so students were split up into three groups depending on their levels and a fourth group was to be the Dangche teachers. A rudimentary language laboratory was set up with new tape recorders that were purchased in Xining. Group A and B had a number of students who went to both classes and there was also an influx of ten students who had recently graduated from Dangche School and were going on to the Tibetan National Middle School, plus two monks from Rekong and a monk and a nun from Dangche. Group C, the most basic of all the levels was augmented by a number of computer students who were unfamiliar with the roman script and therefore under extreme disadvantage in the computer course. Most of group C also were participants in the computer course.

The course for the Dangche teachers got underway on July 14th when the teachers were free of teaching commitments. Classes were held for the Dangche teachers until July 24th, when the teachers were given leave by the headmaster to return to their homes to help with the harvest or to participate in compulsory education and examination by the local authority. Their classes recommenced at the beginning of September. At the moment, the courses are all being followed for the most part quite rigorously by the students who seem highly motivated.

Many of them are teachers of other disciplines who have been told to develop their English skills in order to teach in Tibetan primary schools. It is of course impossible to learn a language in three months but at least they will have a basic foundation.

The Tibetan Course

Palchen Dorje, the very distinguished teacher of Tibetan, held courses for the Dangche Teachers throughout the year and gave a short course for the village people during the winter break. However, he has decided that he wishes to retire and to rejoin in his family in Chabcha so that ASIA will need to find a replacement to take over in September and already Tseringthar has initiated inquiries as to possible candidates.

The Computer Course

The equipment arrived safely from Beijing and the network was set up correctly by Zhang Zhe from the New Century company. Unfortunately, we cannot run the Internet part of the courses because the phone line from Guide is too poor. We will be seeking a solution to this problem for next year during September.

There are now 24 people in the Prefecture course, including 3 monks and 2 local 15-year-olds who have just graduated from the Dangche school, plus the prefecture teachers. Two of the monks are from Rekong Monastery, which has plans to publish books. None have any prior experience with Windows, a handful have experience with DOS. The students began with practical exercises inside the Word program then, as the students' skills and perception increased, Helen Williams introduced the operating system, memory, file management, etc.

Typically there are 2 hours' instruction per day with a further 4 hours hand-on practice per day, with assistance, Monday to Friday and a practical exercise is set each day.

So far the students have been introduced to parts of the PC and safe use of com-

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Today is a very important day for this retreat because tomorrow it finishes. (laughter) This time we did different kinds of empowerment of Guruyoga. When we are doing a Guruyoga empowerment, we say that you are in the state of the presence of the white A and then you continue in that instant presence. So then you must understand what instant presence means. This is something like the essence of the Dzogchen teaching. Instant presence doesn't mean ordinary presence. Ordinary presence is, for example, when we are driving a car we have the continuation of ordinary presence because we are driving, otherwise we would have an accident. That kind of presence is ordinary presence.

But if you are learning and increasing your capacity of ordinary presence it also helps a lot when you integrate in instant presence. That's why in general as ordinary advice we say - try to be aware. Don't get distracted at any moment. That means, for example, that when you are driving you are not distracted, you are present. But your mind does not remain only with the driving. When you are driving you are also thinking about and judging many other things and if you are distracted by them then you may have problems.

In general being aware means in anything that you are doing, just like driving, everything is controlled by this presence. So you learn that in daily life, this is an important part of practice.

For example, when you are walking, going somewhere, then if you are present and notice that you are walking then you will have less problems in that moment. There may be a very low door in your house and you often hit your head on it. Why? Because you are not present. Or when you are cooking, cutting meat, instead of cutting the meat you cut your finger. That is also a manifestation of distraction.

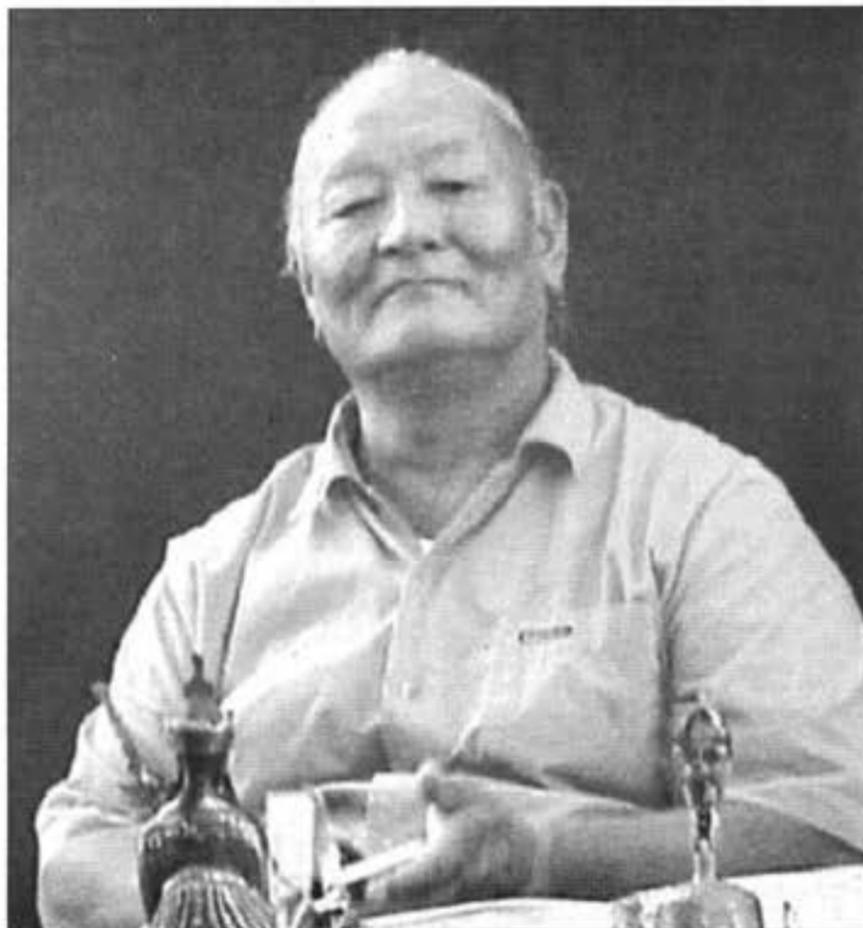
If you are present in daily life, in any circumstances, your life becomes easier. You can also have the possibility to relax in this case. So it is a very, very important practice in daily life. Of course it is not so very easy especially for people who have never tried this kind of practice. But you can learn and develop it.

For example if you want to be present in a limited period of time when you have the idea to go to the kitchen to prepare a cup of coffee if you are present in that moment you think, "Oh, I want to be present on this occasion when I go into the kitchen and prepare the coffee and return. Up to here I want to be present." Then you get up and you go to the kitchen being continually present about what you are doing. You notice. If you train yourself that way in daily life for some minutes, it helps very much and in the end you don't need much effort because this presence comes automatically. So this is really an important practice.

Practice and intention

People always consider that doing practice means sitting somewhere and doing a specific meditation, doing visualization or breathing or positions, or chanting mantras, etc., particularly people who are following the more gradual system of teaching. They are very busy doing the preliminary practices such as the Ngondro, first of all doing prostrations, purifying the body. Of course, it is true that this helps but there are many things that you can do to purify your body, not only prostrations.

In ancient times teachers introduced prostrations because it was a gesture of paying respect. Also when a person does prostrations to another person, it shows humility towards that person. But the real sense is linked to your intention. If you don't really have a correct intention, even if you do prostrations, it doesn't have much benefit. If you



Rinpoche at Tsegulgar

M.FRASER

INSTANT PRESENCE - THE ESSENCE OF THE DZOGCHEN TEACHING

An excerpt from a teaching given by Chögyal Namkhai Norbu Merigar, July 10, 1999

know that the root is your intention, then you can do any kind of thing, maybe something more useful than prostrations.

For example a few days ago we were doing karma yoga. Karma yoga means working, cleaning away the bushes near the Gonpa. Every day we worked very hard. Many people don't understand and think, "Oh, this is only ordinary work, not like purification." If you have good intentions it is just like doing prostrations; there is no difference. In fact it is even better because we need this kind of work because it has some benefit. When you are doing prostrations in your room maybe it has some benefit for you, but it has no benefit for others. That is an example. Teaching and practice must go according to sense, not only as a formality. Many people think that in the Ngondro we have the purification of Vajrasattva so that we can purify negative karma. But you can purify karma, the root of all your emotions and karma like the root of the six Lokas even more with the syllables OM A HUM. You can do the recitation of the Vajra in daily life. And for accumulating merit you can do trondue because the principle is your intention. People think that for accumulating [merits] they must do the mandala offering, cleaning a small piece of metal and putting a bit of rice and thinking that this is fantastic for accumulating. But that is nothing. You are associating your idea, you are offering all the universe, all the nice things and then you are accumulating.

For example when you do Guruyoga, in the trondue there are two aspects- 'bsags', which means accumulating merits and 'sbyang', purifying. When you do a practice like Guru Vajrasattva you radiate lights in all directions and manifest infinite offerings to all enlightened beings and then receive infinite lights from them, empowerments and wisdoms. Again you sound the seed syllable and send infinite lights in all the six Lokas which means all the dimensions of samsara. With this light you purify the cause of all negativities of all sentient beings in samsara and everything manifests in a pure dimension. When you receive lights, through those lights you purify all your negative karma,

like your karmic body and manifest the pure dimension.

You see everything is related to intention. You don't need to do things only in a traditional way such as the Ngondro practice. I'm not saying that you shouldn't do it; Ngondro practice is good but you must work with circumstances according to your situation.

Working with circumstances

Many Westerners don't have much time today because when we live in society we have to work. If you don't work, you don't earn any money and if you have no money you can't live, particularly people who have got families, a wife, husband, children, etc. When you live in the city every day you receive bills for light and telephone, etc., that have to be paid. That is the real condition. So if you don't do anything how can you live? That means that your time is committed to work. I don't really think that Westerners have time to do the practice in a traditional way so if there are no possibilities [to do that] it means that you only remain with the idea but you don't do the practice. In this case you only pass time and you don't realize anything.

So it is very important to know how the situation is concretely and to work with that. Also in the Sutra teaching, Buddha taught according to the condition and the capacity of beings, he didn't teach something like a universal law telling people they should follow it. And particularly in the Dzogchen teaching, every day we repeat that we should work with circumstances. It isn't necessary that you fix on this saying, "Oh, I should do this every day"; they have this attitude in some teachings like the Sutra or lower Tantra but it doesn't correspond with the real condition of beings. So it is very important that we work with circumstances.

Many years ago when I went to the United States, I met a gentleman in Boston. I was giving a public talk there so I was giving a little advice and an introduction to the Dzogchen teaching. The gentleman wanted to talk to me but he didn't want to come to the meeting so I told him that I had to give the talk at that moment and asked him to

come back later to talk. When I gave the talk, he wasn't present and I saw him walking outside. Then when we finished he came to me and said, "I need some advice from you because I understand that you are not only a spiritual teacher but also a Tibetan physician. For several years I have had problems" and then he asked me for advice. When I asked him he said that he had some problems with his nervous system involving a kind of paralysis. So I gave him some medical advice but I especially asked him to do some practice. Then I asked him if he did some practice or followed some spiritual teaching. He replied that he had followed his teacher and his teacher's system of practice for seven years which meant that he didn't want my teaching or my advice about practice. I told him that I thought it would be very useful for him to do Vajrapani practice and to ask his teacher to give him initiation and instructions so that he could do the practice in order to have some benefit for his illness.

One year passed and when I went to Boston the following year I gave a talk once again. Before I gave the talk, he was there but he couldn't walk very well. This time he came to my talk and I spoke a little saying that people who follow teaching must not limit themselves. After the talk he came and asked me once again for some advice. But he hadn't done any Vajrapani practice. Maybe he asked the teacher but the teacher said that he had to finish the preliminary practices of the Ngondro first. But after seven years he hadn't finished his prostrations because his health did not permit him to do them easily. But he still continued to do the Ngondro.

Then I told him, "Ngondro means preparation. You don't know how long you are going to live. If you just prepare and prepare but don't get or apply the main point then what benefit can you have? If you prepare a big banquet for many days but you never eat, what are you doing?"

Then later that time he asked me to do some practice of Vajrapani though it seemed to be very late because he was very conditioned by the paralysis. And the next year when I went to the United States and we did a retreat at Conway, finally he came to my teaching. But he arrived with a dog. He was already blind and couldn't walk very well. That is an example.

Connection with the teaching

So we must work with circumstances and not simply follow the traditional way. The traditional way is just how everything is presented in our society. For example if you want to go to university, the university asks for your high school certificate; if you don't have this certificate, you can't go to university and in order to have the certificate, you have to attend the primary school. That is called the traditional way because, for example, children cannot directly go to study at a university. In the teaching, according to the traditional way new people are always considered to be a little stupid and do not understand the dharma. For this reason they should go a step at a time.

But in the Dzogchen teaching we do not have this idea from the beginning because the ancient Dzogchen masters said that one cannot receive Dzogchen transmission or meet a Dzogchen teacher if there is no concrete connection with that teacher and that teaching. When I see a person who has never followed Buddhist teaching or Dzogchen teaching but that person is seriously interested, I immediately understand that that person has a connection with the Dzogchen teaching.

Some people have a very strong connection, some less, others just a little but if there is a connection we can increase that capacity. So there is no reason to think that this person is completely new, stupid and doesn't understand anything. For that reason the principle in the Dzogchen teaching is not following in the traditional way and that is why I don't ask people to do the Ngondro first of all and then receive the main point of the teaching.

The Three Statements of Garab Dorje Also Garab Dorje, the most important

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Dzogchen teacher, left his three statements which represent the conclusion of all the Dzogchen teachings. They also represent how you learn Dzogchen teaching, how you apply it and how you can realize it. It is enough to follow the three statements of Garab Dorje and then we apply Dzogchen teaching.

The first statement talks about direct introduction which means that the teacher directly introduces the student into discovering what instant presence is. And that instant presence represents the state of Samantabhadra, the state of all Enlightened Beings so if we are in that state forever we are totally realized. But it is not so easy to always be in that state because we have a very strong attitude having been in samsara for many lives and accumulated a lot of karma. But when we train to be in that state and to have that capacity, then one day we can be forever. This is the first statement of Garab Dorje.

So Garab Dorje did not say that first of all you should do Ngondro practice otherwise there would have been four statements instead of three. (laughter) You couldn't say that Garab Dorje forgot that because he is the number one Dzogchen Master always

fully present with instant presence. So we follow his way which is the correct way.

The second statement of Garab Dorje is not remaining in doubt. That means that even if the teacher has given an introduction and you have some experience, it is not so easy that it is all 100% perfect. And there are many methods of practice with which we train day after day to be sure so that in the end we do not remain in doubt.

When we have this capacity in a perfect way then we have the last statement: remaining in that state or integrating in that state. So this then is the practice of Dzogchen, our body, speech and mind, our daily life, everything integrated in that instant presence. In any moment, whether you are walking, eating, doing anything in a samsaric situation, you are not distracted but always governed by the presence of instant presence. So when you have this capacity of integration, then you are really a Dzogchen yogi and you also don't need so much formal practice etc. Just your life is practice.

So you can understand a little what the principle of Dzogchen is with these three statements of Garab Dorje. You see then that instant presence is the main point and you must discover that.



Outdoor Gonpa at Kunsangar

N. 20772

Wisdom Like the Shining Sun

Excerpt from a Longde Teaching by Chögyal Namkhai Norbu
Kunsangar, July, 1999, Russia

Wisdom is your qualification

There are many volumes of teaching, practice and instruction of Longde. When Vairocana gave this teaching to Pang Mipham Gonpo, an old monk, he gave him a kind of stick called a tsulshing. A tsulshing is a stick used to maintain positions. The tsulshing stick goes under the neck and has a vase-like structure, a little larger center, to put between the legs. On the vase of the tsulshing Vairocana wrote some verses which we consider the very, very important essence of Longde.

Vairocana put these verses on the tsulshing and gave it Pang Mipham Gonpo to remember the principles of this practice. So this is an explanation of wisdom, how to increase and manifest it. Wisdom is not something you can find outside. Wisdom is your qualification. When you are in a correct position and also in the correct state then the qualification of wisdom manifests. Something like today. Today there are no clouds and some rays of the sun are manifesting brightly. So really the essence of the meaning is that. Then there is an explanation of Ying. Ying means dimension. Ying, for example, is like the sky. Wisdom is something like a shining sun - which means there is nothing to construct, to search for or to find. Just to be how it is in its real nature; nature is emptiness.

The Three Experiences

If you are being in that state of the real condition, then you are no longer dependent on anything. That means you don't need to search for wisdom. But being in that state, wisdom appears as its qualification. So the manifestation of wisdom is related with sounds, like consonants. Voice represents its dimension, the emptiness state. Then, there is a presentation of bliss, because these three are the principle of Dzogchen Longde. You must go with your experiences. One experience is related with your real condition, emptiness, and another is the experience of clarity. So clarity is like wisdom manifesting. Another experience is bliss. That is very much related more with our physical body, the physical level. In Dzogchen Longde these three experiences are applied together. For example, if you are applying practice in a Sutra style, then you do practice related with the experience of emptiness. If you are doing practice in a Tantric style, the development stage is related to the clarity experience. Many parts of the accomplishing stage are related with the experience of bliss. So these are applied in a slightly separate way.

The Four Das

Dzogchen Longde is that you are being in the same moment with three experiences together. That way you discover your real condition, beyond concepts, etc. So this is principle of Dzogchen Longde. It means that you are being in that state which represents all your siddhis, attainments, realization and everything. When you are applying this method, which is the real sense of all of these called the Four Das, then you can understand what Vairocana means.

Transcribed by Oksana Ilana

Edited by Naomi Zeit

"OLD" STUDENTS AND THE SENSE OF THE TEACHING CHÖGYAL NAMKHAÏ NORBU

An excerpt from the first morning of a teaching for "old" students
Merigar, Friday, July 9th, 1999

This morning we consider that all the people here are "old" students. "Old" students doesn't mean someone who has been coming to Merigar for many years or who lives here at Merigar. "Old" students means people who have followed my teaching and who know what is the sense of the teaching which I have been transmitting for many years.

In general when I say "old" students, it doesn't mean something like Brunello wine; you seal a bottle of Brunello, many years go by and it becomes expensive. But if you don't understand what I am teaching and you haven't discovered it, then even if many years have passed, it doesn't have much value.

Many of our students have this type of problem, I am not saying everybody, but many of them. They say, "Oh, I'm a student of Namkhai Norbu", but in the real sense they have no knowledge of what I have transmitted. And this is a great pity. When we meet, when we teach, when we explain, there are many opportunities.

You see in Dzogchen first of all in the base we discover what Dzogchen is - this is the essence of all the series of Dzogchen Semde, Longde and Upadesha. The principle is not just remaining with the title of the teaching or the technique.

Many Westerners concentrate on techniques and many of my students, too, concentrate on techniques. If they hear that someone is talking about some kinds of methods such as tregchöd and thögdal of the Dzogchen Upadesha, they jump up straight away. But when you have received tregchöd and thögdal, what happens? Can you show me? This is concrete.

What you need is to really understand or discover your real nature and be in that state. When you have this base you are not dependent on techniques or titles or different kinds of teachings.

For example, if we consider our knowledge to be like a big tree, what we need is the trunk of the tree. If the tree has no trunk and you are only interested in the branch, what can do you? Even though you may know about many leaves and flowers etc., you can never have realization because you are lacking the principle. So it's very important to understand what the main point of the teaching is.

Some people say, "Oh, Namkhai Norbu is teaching Dzogchen mixed with Tantrism", etc. Some people also say that the Dzogchen teaching of Namkhai Norbu is not very valid and others are teaching Dzogchen in a perfect way. I'm not sorry if you find someone better than me, in fact, I'm very happy. If you manifest your realization I will be really happy. But if you only remain in your illusion and your fantasy then I feel sorry for you because I consider that you are my students, following my teaching. If you didn't understand, if you did not realize anything, if you are not in the real sense, of course I feel sorry. So it is very very important that you observe yourself and try to understand a little more.

I always say, first of all what we need in the Dzogchen teaching is a good introduction and really discover our real nature. That is really the base of Dzogchen. We try to do the introduction in different ways through such things as initiation, *rigpai tsal wang*, the empowerment of Guruyoga. There are many ways. And sometimes we have experiences but we are not sure if we have knowledge a hundred percent. If we follow Dzogchen teaching we must be a hundred percent sure of that.

In general I told you many times that the three series of Dzogchen is the complete Dzogchen teaching. The Dzogchen Semde is mainly working with introduction and how you can have that knowledge. Dzogchen Longde is mainly making sure a hundred percent of your knowledge. Then you have the Dzogchen Upadesha which is how you develop that just the way leaves and branches develop from the 'trunk'. That is why Manjusrimitra divided the Dzogchen teaching into three series. That is also why Garab Dorje gave Three Statements instead of one. So we should follow the teaching very seriously.

Also because, as I told you yesterday, we don't have much time. We have no guarantee of how many years we will have the possibility to apply or follow or study the teachings. Even if we only do something today, it is better we seriously do something really useful. So this is the main point or the base of our knowledge.

Now you know what I mean by "old" students. I don't want my old students to be full of confusion but rather to have a very clear understanding and knowledge of the Dzogchen I have transmitted. So the first thing is understanding or discovering our real nature. Also as I have said many times our knowledge, our understanding [of our real nature] is not something that we decide to be, either this or that. It's something that we discover. What the teacher gives is methods so that you can discover this and the teacher collaborates with you to have this concretely. That is also what I do with you. And you should also try to be that way for discovering your real nature. So this is the main point that we need.

Transcribed & edited by Liz Granger

Chögyal Namkhai Norbu

1999-2000

Schedule



1999

NEW ZEALAND & AUSTRALIA

USA

December 3-5 New Zealand
December 10-12 Sydney, Australia
December 26-January 2 Namgyalgar Retreat

October 8-10 Portland, Oregon
World Forestry Center
Tel: 503 284 1448

2000

October 15-17
Malibu, California
Cottontail Ranch
West Coast Dzogchen Community
Contact: Stephanie Denyer
Tel: 310 397 6605
Email: chiara@melong.com

January 14-16 Brisbane Retreat
January 21-23 Cairns Retreat
February 4-6 Adelaide retreat
February 11-13 Melbourne Retreat

Santi Maha Sangha (see pages 1 & 14)

April 19-23 Easter Retreat, Namgyalgar

October 27-31

SINGAPORE & JAPAN

Hawaii
Teachings on Dreams and General Awareness
Tel: 808 328 2216
Email: jerene@aloha.net
Website to register:
www.hyperpress.com/cnn-tour99/hawaii

April 28-30 Singapore Retreat
May 6-7 Taipei Retreat
May 13-14 Kaoshiung Retreat
May 19-21 Tokyo retreat

see page 17 for international contacts listing

The most Venerable Nyichang Rinpoche is one of the most eminent scholars of the Nyingma lineage of Tibetan Buddhism. Born in the Kiron area of South Tibet in 1935, he received the traditional Buddhist education and training at Shuksep Monastery and Drikung Nyima Changra Shedra (monastic college) in central Tibet. After escaping from Tibet to India in 1959, he became the religious head master at the Tibetan School in Mussorie (UP) and later worked as a professor at Varanasi Sanskrit University. In 1974, he moved to Japan at the request of H.H. Dalai Lama, and since then has been residing there, sharing his vast knowledge at universities and with his students in Japan, the U.S., Estonia, and other countries.

Mirror: We have heard that you are the student of the famous late Shuksep Jetsun Rinpoche. Can you explain a little bit about her life and your relationship with her?

Nyichang Rinpoche: Yes, I consider her to be my main teacher. She was a real living dakini and was considered to be the emanation of Machig Labdron and Vajrayogini by all the lamas regardless of their sects. For me, she was also Tara, Krodishvari, Vajravahni and everything. She was often called Shuksep Lochen (the great translator) or Ani Lochen because she started reading the Prajnaparamita for the public when she was only seven years old. There is a scholar at Norway University who is doing research into her life, and you can read the English translation of her biography.

I went to her Shuksep Monastery at Kangri Thokar at the age of seven, and stayed there for almost ten years. I had been separated from my mother, and Shuksep Jetsun Rinpoche was just like a great loving mother for me, harnessing and nursing me both physically and spiritually. She would call me "my son" and still from my childhood she requested that I should attend all her important teachings and initiations with Shuksep Trulku, another important young reincarnate lama of the monastery. She made me what I am now.

M: What was her spiritual background?

N.R.: Her main teacher was Pema Gyatsho, who was the student of the famous Shabkar Tshogdrug Rangdrol. Shabkar was a great wandering yogi from the Amdo area and became very famous for his austerity and wonderful songs of realization. His main teacher was Chögyal Ngag kyi Wangpo, the Mongolian king and siddha from the same area. Ngag kyi Wangpo was a student of Jigme Trinle Odzer, a very important figure of the Longchen Nying thig cycle. So Shuksep Jetsun Rinpoche's main lineage was Longchen Nying thig.

M: Can you explain the special characteristic of Longchen Nying thig cycle?

N.R.: Longchen Nying thig is a terma teaching discovered by Kunkhyen Jigmelingpa in the 18th century. Jigmelingpa had visions of the body of wisdom (*ye-shes kyi sKu*) of Gyelwa Longchenpa and Guru Padmasambhava and became a great tertön and scholar though he hadn't received much formal education. Through vision, Jigmelingpa became Longchenpa's student beyond time. So Longchen Nying thig is closely related with the teachings of Longchenpa, who is considered to be the greatest scholar-saint of Nyingmapa lineage during the 14th century. He had his own terma called Nying thig Yazhi. In this terma he made the great synthesis of Dzogchen Upadesha teachings coming from Guru Padmasambhava (Khadro Nying thig & Khadro Yangthig) and Vimalamitra (Bima Nying thig, Bima Yang tig & Zabmo Yang tig). All the Nyingma practitioners should study Nying thig ya bzhi, and its essence is integrated in Longchen Nying thig.

The core of Nyingma Dharma is Dzogchen and there are many wonderful Dzogchen terma teachings like Gongpa Zangthel, Taksham Dorjelingpa, Sangyelingpa, Ogyen Terdaklingpa, Duddul Dorje, Longsal



"BE KIND AND PATIENT. HAVE BODHICITTA. THAT WILL SOLVE ALL THE PROBLEMS"

An interview with Nyichang Rinpoche

etc., but Longchen Nying thig is one of the most famous and representative of them all. Until the present day, there have been many Longchen Nying thig practitioners who realized the nature of mind and the naturally-born wisdom (*sems-nyid rang-'byung gyi ye-shes*) through applying the purification practices of common preliminaries, the uncommon preliminaries of khor de rushen, chung-ne-dro-sum (*'byung-gNas-'gro gSum*) - checking where the thoughts arise, reside and vanish - and so on.

M: I read Shuksep Jetsun's biography in the magazine "Choyang", and was impressed that she had lived quite a hard life especially when she was young. Her family condition was very severe, and her relationship with her father was extremely difficult. I find similarities between her life and the problems we have in modern society. Many people, especially children, are suffering from family fights, separation, etc. Can you give some suggestions about how to deal with this kind of situation from the example of her life?

N.R.: I don't think the difficult family situation hurt the young Shuksep Jetsunma immediately. First, maybe it was due to her own karma that she was born into a troublesome family and suffered. And this suffering may have pushed her towards strong Dharma practice. But it may be also possible that she chose to be born in that kind of situation out of compassion to make an example for people of the future, foreseeing the conflicts in the modern societies. The situation of the present society is the result of our common karma, and her example gives us great encouragement that enlightenment is still possible even in difficult conditions.

M: Usually a lot of people have problems in their lives. Was there any practical advice Shuksep Jetsun Rinpoche used to give to people?

N.R.: Yes. She would say, "Be kind and patient to others and have bodhicitta. That will solve all the problems". Also she would advise people to do the practice of Tara. If you are busy and it is difficult to recite the mantra "Om Tare Tuttare Ture Svaha", she advised them to recite only "Tare". She herself would recite the short prayer of Tara quite often, which is "Jetsun Phagma Drolma Khye khen no / Jig dang dugngel kun le kyab-du sol" ("Please know me, holy Tara! / Save me from all fears and sufferings")

M: Do you have some idea where the birthplace of Shuksep Rinpoche at Tso Pema (Lake Rewalsar) in India is? Next time I visit I would like to find it.

N.R.: No. Nobody knows. But you should go and you may find it. It will happen if you pray fervently from the bottom of your heart! (laughter)

M: Did you have other teachers than Shuksep Jetsunma?

N.R.: Yes, many of them! After Shuksep Monastery, I studied at Nyima Changra Shedra, a monastic college belonging to Drikung Kagyu. I met many great teachers there and after. I was extremely lucky to receive the thirteen grantas of sutra (*zhung chen cob-gsum*) chosen by Khenpo Shenga and many other teachings and initiations from Lama Rahob Chodag Rinpoche, who was one of Khenpo Shenga's main students. He was originally from the Golok area in Eastern Tibet, and his way of life was extremely simple, just like Paltrul Rinpoche.

He was invited from the Dzogchen Monastery in Kham (Eastern Tibet) to become the abbot of the Nyima Changra shedra, but three years after he left Kham he still hadn't arrived there! He was finally found at Samye Monastery meditating as a begging yogi, living just like a dog in the garbage!!! (laughter)

As he refused to be the abbot and stayed outside the monastery, I would walk four hours back and forth everyday to receive his teaching in addition to the usual studies in the shedra.

I also studied very closely with Bodpa Trulku, who was the highest disciple of Je Mipham Rinpoche. Later in India, I had the good luck of receiving teachings from Kathok Kenpo Dorje.

M: We have heard that you are going to start a *shedra* (monastic college) in Nepal. Can you tell us about your plans and future programs?

N.R.: Yes. All my life has been related to the Buddhist teachings and education. I started to teach when I was at Nyima Changra Shedra. After I fled from Tibet to India, I continued to teach. I taught the younger generations because I thought the most important thing was education. It is said that the supreme gift you can offer is that of teaching (*rab-tu chos-pa'i sbyin-pa*). But I

couldn't do more than that.

I was served and nourished by many Nyingmapa masters, but so far I have been unable to return all the kindnesses of those great teachers. So I want to do something more before I leave. I want to dedicate the rest of my life and my money for the benefit of the teaching and others. My plan is to start an education center and train young people there. I have bought ten rupanees (approximately 5,000sq.m) of land in the Sundarjar area in Kathmandu Valley. Maybe I will have to buy more. I want to build a small monastic college and a small retreat center there. The students will be given full and strict training of all the Sutra and Tantra. As for the Sutra, mainly the thirteen grantas (*zhung-chen co-gsum*) selected by Khenpo Shenga will be taught. After completing the Sutric part, the students can proceed to study the three main exegesis of Nyingma Tantra, which are Guhyagarbatantra (Mahayoga), Dupa Do (Anuyoga), and sem Dzogpa chenpo. After finishing their studies, they can stay in personal retreat and experience what they have learned. That's my program.

When the construction is completed, I want to invite Namkhai Norbu Rinpoche to teach there also. If I can accomplish this project, maybe Shuksep Jetsun Rinpoche will laugh happily. And all my other gurus will be pleased in the pure land of Zangdog Pelri. That's my idea.

M: That sounds like a great project. How long do you think it will take to complete?

N.R.: It depends. It depends on how people can collaborate with our project. The construction will start in the coming autumn of 1999, and we hope to start educating young students once the construction of the monastic college is finished next year. All the money for the project came from my pocket so far, but it is not possible to continue to do so any more. So we want to start a foundation for fund raising. Any support will be welcomed. It may take some time to complete everything, but anyway I will continue. I won't stop.

M: Have you been to Merigar?

N.R.: Yes, I was invited to attend the International Conference of Tibetan Studies in 1992 and stayed for a week. It was wonderful and I hope to visit again. Actually Namkhai Norbu Rinpoche invited me to teach at Merigar several times before but I haven't done it. So I want to fulfill my promise to come and teach.

M: When will you come? Do you have some idea what to teach?

N.R.: Maybe I will come next year if all the arrangements can be made accordingly. In that case, I think I can teach Khadro Gegyang ("Laughter of the Dakini"), the Chod of Longchen Nying thig. Shuksep Monastery was very famous for Chod, and we would practice Khadro Gegyang. Its lineage came from Shabkar Tsogdrug Rangdrol and Chonyon Dharma Senge. Both of them were very famous wandering Chod masters. Namkhai Norbu Rinpoche requested that I should teach whatever I would like, either the preliminaries or the actual practices of Dzogchen. At first I was thinking of teaching Longchen Nying thig ngondro (preliminary practice). But someone told me that in the Santi Maha Sangha Base level it is recommended to practice Khadro Gegyang if you want to practice Chod in a more elaborate way. So I feel it will be beneficial to offer that teaching to the practitioners of the Dzogchen Community. Then more people will have the motivation to actually practice it. And this is important.

M: Thank you very much for the interview.

Interviewed in Kathmandu by Giorgio Dallorto and Tetsu Nagasawa.
Transcribed and edited by Tetsu Nagasawa.

A Call to Writers

Experienced writers familiar with Buddhism are invited to contact the following for work in innovative story telling before December 31st, 1999, with full bio data and a sample of work:

Lama Doboomb Tulku, Tibet House, 1 Institutional Area, Lod, New Delhi 3, India
Tel: 11-4611515;
Fax: 11-4625536;
Email: thouse@nde.vsnl.net.in

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us about our real nature, our real condition, our real state of being. During that teaching suddenly it started to rain - but nobody seemed to worry about the raindrops and after the teaching Rinpoche mentioned that probably it was good that we received something on our head; for me the raindrops falling on my head were like a purification and a formless initiation at the same moment.

From that moment on we only had wonderful weather. Rinpoche was teaching every day in the morning for two hours, in the afternoon one could do some Yantra Yoga with Grisha, the local Yantra Yoga instructor, or the Vajra Dance with Adriana dal'Borgo, or enjoy the time at the nearby lakes with sunbathing or swimming.

Briefly summarized, Rinpoche transmitted the teachings of Longde according to Pang Mipham Gonpo gave the empowerment of Ngondzong Gyalpo, and also explained Bönpo and Dzogchen, the three ways of liberation, the Ngondro, the three kinds of Phowa, a lot about collaboration among the practitioners and much more.

One of the most impressive moments was the collective practice together with Rinpoche at the birthday of Guru Rinpoche at 5:30 am local time. Such a precious moment and rare opportunity to be present when Rinpoche guides a practice and all the other members of the worldwide community are doing the same practice at the same moment! Nobody was tired afterwards, just very relaxed and happy. Thank you Rinpoche for all those beneficial and important teachings.

At the end of the retreat there was also an auction. Being used to Merigar I was quite astonished that not Rinpoche tried to transform the various items, which were offered from many different people into money for Kunsangar, but that Beata and Oksana, two nice ladies from the Russian Community, gave their best in Russian, English and sometimes in Italian and French, and were able to raise some good money! Although Kunsangar is a very beautiful, harmonious and wonderful place there is still a lot of money needed. Thanks to great effort, work and dedication the responsible people from the new Gar managed to rebuild a very nice house for Rinpoche and his family, and to renew one of the big houses, which is used as a guest house and dormitory - but there are still many, many things to do and for that big task Kunsangar needs the collaboration of all members of the worldwide Dzogchen Community. They will have to construct a Gonpa, reconstruct or renew the other houses, build up an office, renew the place for the Mandala for the Vajra Dance, and much more. The money raised during that retreat can only be the beginning, and more is needed if we want to have a jewel like Merigar in the future in Russia.

Kunsangar is really a wonderful place to go. Twelve hundred people came to this first retreat to follow the teachings and to practice. Among them were about seventy to eighty people from other Communities like France, Italy, USA, Germany, Australia, England, South America, Slovakia, Finland, Poland, Czech-Republic, and Austria. I really hope that I soon will be able to come back to Kunsangar - and this desire is not only based on the nice memories of the delicious vodka and caviar.

Thank you everybody for that magnificent retreat !!!

BOOK REVIEWS

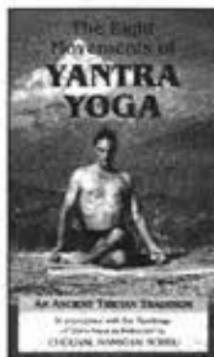


*Civilised Shamans
Buddhism in Tibetan Societies*
Geoffrey Samuels
Smithsonian Institution Press
ISBN 1- 56098 - 231- 4

Civilised Shamans is a massive tome of 725 pages, which include appendices, notes, a guide to Tibetan spelling, references and an index. The fact that so much additional data is attached to the main body of the work gives an indication of the breadth and depth of the author's undertaking. It also points up Geoffrey Samuels' meticulous scholarship. If he were anything less than a master of the material he presents, it would be impossible for the average reader to keep track of the intricate strands and developments that Samuels weaves into what he describes as his objective — "a coherent interpretation of Tibetan religion."

It is the coherence of the book that makes it accessible. At the start of each chapter, the author summarizes everything he has unpacked so far, that needs to be kept in mind in order to make sense of the next stage. Samuels writes as an academic, but manages to steer clear of the obscure linguistic contortions that characterize so many scholarly works. Getting the message from *Civilised Shamans* requires concentration and effort, but for anyone seeking detailed information on and analysis of Tibetan Buddhism, it is a page turner par excellence. So what is the message? In essence, Samuels sets out to disabuse the reader of simplistic, romanticized or one-dimensional notions about the history and development of Tibetan Buddhism. He lets you know from the start that you are entering a continuously evolving, complex landscape. He says that since he started his fieldwork with Tibetans in India and Nepal in 1971, his own interpretation has changed: "Tibetan religion now appears both more original, and more an expression of universal human processes and abilities..." he writes, "...I have tried in this book to suggest some of

VIDEO REVIEW



*The Eight Movements of Yantra Yoga
An Ancient Tibetan Tradition
In accordance with the Teachings of Vairocana as Instructed by
Chögyal Namkhai Norbu*

Copyright 1999 Shang Shung Institute
A Snow Lion Publications Video

Snow Lion Publications has just issued a wonderful new video entitled "The Eight Movements of Yantra Yoga". This video is a practical and simple guide for learning and practicing this discipline which is a very important facet of the lineage of the Dzogchen teachings of Chögyal Namkhai Norbu. Vairocana

the ways in which the history of human thought in Tibet is of value to us all."

But as his perspective expands, Samuels the anthropologist never loses his coherence. The categories he establishes at the start of the book are sustained throughout, no matter how many variations he introduces into his thematic lines. He admits his categorization of the hermit/yogi tradition as shamanic is controversial, but is there anyone in the world wide Tibetan Buddhist community who has not encountered intense controversy around one or more aspects of its past, present and even future manifestations?

Students of Chögyal Namkhai Norbu will recognize our Masters influence on Geoffrey Samuels's perspective, although to readers outside the Dzogchen Community it might well go unnoticed. Samuel belongs to the generation of Western Buddhist academics who can be described as scholar-adepts. Although he maintains an objective presentation of factual information, the mood and nuances of *Civilised Shamans* reflect the author's personal appreciation of Tibetan spiritual values.

Samuels locates his work in what he terms premodern Tibet: "roughly speaking, the period to 1950, when the status of most Tibetan societies was changed drastically as a result of Chinese military intervention and occupation." Although it is indeed a comprehensive survey of religious life in old Tibet, most of the tales it tells resonate strongly with contemporary experience of Tibetan lamas — their eccentricities and kindness, their energy and devotion, their frequently unconventional and provocative behavior. There is a whole chapter (18) devoted to Some Recent Lamas. In the section on Changchub Dorje, Samuels quotes Chogyal Namkhai Norbu's *The Little Song of "Do as you Please"* as an illustration of one of the greatest strengths of the Tibetan spiritual inheritance the mutual respect that is accorded each to the other by the clerical, monastic wing and the non-celibate yogic tradition. In Samuels' words: "This is the voice of the shamanic side of Tibetan Buddhism and it runs throughout its history to the present day."

If there is criticism to be made of *Civilised Shamans*, it would probably come from conservative traditionalists from the clerical monastic wing. They might argue that the shamans of the Tibetan tradition

received the transmission of Yantra Yoga from Guru Padmasambhava, who had received it from Mahasiddha Humkara. Vairocana, a very famous translator of that time whom Guru Padmasambhava met when he went to Tibet, preserved these teachings in the text titled Nyida Khajor, or Union of the Sun and Moon. Vairocana, in this text, calls this system Yantra Yoga.

In the practice of Yantra Yoga we learn to use our body speech and mind in a coordinated way in order to discover the real knowledge and understanding of our primordial state. Through specific positions, direction of the breath or Prana, and concentration of the mind through visualization, we can go beyond judging and thinking into the state of contemplation, which is beyond the suffering of the dualism of Sam-sara.

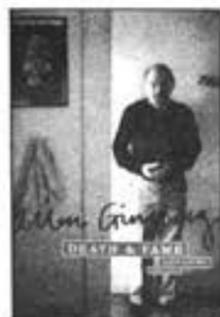
In the Yantra Yoga of Vairocana there are one hundred and eight main positions which are divided into five groups with five different techniques of breathing or Pranayama. In order to understand well how to do these main prana practices there are essential preparatory exercises, The Eight Movements, that train one in how to correctly direct the prana. The purpose of the Eight Movements is specific for coordinating our breathing and energy in daily life. Because our breathing is linked to our mind and our mind is often disordered and confused, we therefore often breathe in an incorrect and unhealthy way. By learning to coordinate our breath and our energy we can gain control of our mind and discover its true nature.

Chögyal Namkhai Norbu introduces the video in an interview, explaining the origins and purpose of the Eight Movements. It was filmed

were a tiny minority, when compared to the huge monastic institutions — and that Samuels accords the independent yogis more than their fair share of limelight and influence.

But for those of us attempting to integrate Dzogchen into our non-monastic lives, the book is an affirmation of this intent, an inspiration and a treasure store of fascinating information.

by Mary Finnigan



Death and Fame, Last Poems 1993-1997
by Allen Ginsberg (1926-1997)
HarperFlamingo, New York, 1999

Death and Fame, Last Poems continues poet, Allen Ginsberg, lifelong compassionate articulation of empathy towards mortal body and marginalized citizenry during an uncommonly fruitful literary career spanning over five decades. With this final posthumous collection of poems written largely during the months prior to his death in April 1997, the poet neither manufactures edifying thoughts nor ignores such mundane concerns as the primacy of bodily functions surrounding the onset of his illness. Instead, he records the minutiae of his experience during final days and hours with the signal candor beloved by generations, as humorous and kindly as ever, his mind crystal clear.

These last poems include childlike ditties, a hymn to the homeless of his Eastside neighborhood in New York set to the tune of Amazing Grace, familiar eagle-eyed clarity into political obscurities, affectionate recollections of decades old lovers and friends, amusing self-deprecations over a lost pen, washing machine woes and other household ruminations, and favorite food obsessions in the hilarious, *Cmon Pigs Of Western Civilization Eat More Grease*. Throughout this last testament, one sees his allegiance to the awareness training of Notice what you

continued on page 6

outdoors in Nepal with an astonishingly beautiful backdrop of Himalayan peaks. The instruction in the Nine Breathings and the Eight Movements is clearly and perfectly explained and demonstrated by Fabio Andrico. Assisting in the demonstration of the positions is Karina Stewart. It is nice to witness the unique way different practitioners can correctly practice the movements, and to have both a male and female presenting each position since males and females generally begin the movements on opposite sides. After a thorough explanation of each movement, there is a session of practice from beginning to end which will be very useful for those striving to become familiar with Yantra Yoga.

The instruction and demonstration is further enhanced by lovely flute and instrumental music by Tenzing Tsewang and Costantino Albini. Accompanying the film is a simple text that further explains and illustrates the count of the movements as well as the specific benefits of each of the eight positions.

As a practitioner of Yantra Yoga, I found this video to be very correct and precise, as well as enjoyable to watch. For those interested, it will provide an initial step toward discovering how to begin to coordinate one's three aspects of body speech and mind in order to discover the true primordial condition, the nature of mind.

by Paula Barry

IMAGINE ALL THE PEOPLE!

His Holiness the Dalai Lama in NYC (August 12-15,1999)

By Silvia Nakkach

In Central Park, August 15, 1999

"My life, when I look back, has not been easy. But one thing I learned – the compassion, the sense of caring about others' welfare, brings to me inner strength. It has defined the purpose of my life"

HH Dalai Lama

I was walking around the most powerful and intense city in the world, and I was seeing the picture of the Dalai Lama around in almost all of the twenty-four hour Delicatessens and newspaper stands. It was like being home everywhere. I remember a couple of years ago, arriving from the airport to Grand Central Station on 42nd Street, feeling tired and overwhelmed by the crowded conditions, suddenly raising my eyes to the sky and seeing a huge picture of the DALAI LAMA on a building wall with the great refrain THINK DIFFERENTLY. It felt like instant fresh air!

Encountering His Holiness again at Central Park this past summer, he spoke with a rather personal and simple tone, offering a message of tolerance and equanimity to more than 40,000 people who listened in engaged silence and with a collective mind that moved gracefully between curiosity and spiritual insight.

As part of this huge and warm crowd, I felt happy and contained within the most serene and colorful human mandala I could ever imagine, adorned by cats and birds respectfully listening from tree branches. The background of the mandala was the abundant greenery of Central Park's gorgeous vegetation. Great sound and huge video equipment completed the holy sentient beings design, making the talk nicely accessible for everybody. I am sure we didn't miss for a second the unsettling loud distortion that usually comes with rock concert sound systems and big crowds. The pulse in this case was a sweet inner vibration. I am not used to sharing this rhythmic harmony with so many people at the same time.

The purpose of his Holiness's appearance was to offer the teachings of the 11th Century Tibetan sage Langri Tangpa's Eight Verses on Training the Mind. These are ways to transform selfishness into selflessness, anger into love, suffering into happiness, and by understanding all phenomena as illusion.

His Holiness subtle integration of the basic Buddhist view, personal quotes, humor, and explanations of the text, gave us another concrete example of what can be understood as a skillful balance between the teachings and the practice of dharma in everyday life.

As we approached the Park from many blocks away, we could hear the sound of overtone chanting by a small live choir of Tibetan Monks on the main stage. The deep singing filled the space with energetic depth and mystery. Sacred music was a perfect preliminary setting to unify the mood of the audience and to relax "intense" expectations. The solid and sustained harmonic tone became the subtle tuning fork for the whole multi-cultural assembly, including the weather that magically changed from a rainy mood to being pleasantly overcast. An intense heat developed just few minutes after the event.

Just as a closing afterthought, His Holiness appreciated the timely and unexpected shift in the weather forecast as a reminder of the power of discipline and content in our ordinary lives. I thought at the time, a great lecturer is always a great improviser, always reinventing and creating sense from just being fully present.

While people were continuously flowing into the Park, His Holiness made his appearance bringing his instant charm; among yellow flowers and happy faces.

This event happened at The Central Park and was the conclusion of a series of teachings that His Holiness offered invited by The Tibet Center and the Gere Foundation.

TEACHINGS IN POETICS

Again and again:

We all have the same potential

My life, when I look back, has not been easy
I don't make miracles.

I need them as much as you do

Rich, poor, black, white, yellow people,
We all have the same potential,
The same potential for inner tranquillity

Interdependence
Is a modern concept

Interdependence
The rich giving some to the poor
The poor try to put more effort

Interdependence
Neighborhood, the concern of your neighbor
is your concern
We are closer now more than ever

Emotions are strong
Fear, suspicion, selfishness, self-hatred
Can destroy inner peace.
Interdependence
When emotions are very strong
Blood, conflicts, war happens

Non violence
The intention of not harming others

Interdependence
We are all neighbors,
If we have some problems
We have to see the situation from many
angles

Emotions are strong
Develop self-confidence
To prepare for the future
Interdependence
If great emotions arise
Analyze the situation
from many angles

Interdependence
Tolerance is a sign of strength

To develop determination for change
To have a purpose
Interdependence
A single human race in our beautiful blue
planet

No national boundaries
Interdependence

To recite together
Or just listening, together

Generating Altruism :
May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find new hope,
Constant happiness and prosperity.
May the frightened cease to be afraid
And those bound be free;
May the weak find power,
And may their hearts join in friendship.

Interdependence.
Imagine all the people reciting this dedication
together.

by Silvia Nakkach

BUTTERFLY MIND

The mind is like a butterfly
That lights upon a rose
or flutters to a stinky feces pile
swoops into smoky bus exhaust
or rests upon porch chair, a flower breathing
open & closed balancing a Tennessee breeze
Flies to Texas for a convention
spring weeds in fields of oil rigs
Some say these rainbow wings have soul
Some say empty brain
tiny automatic large-eyed wings
that settle on the page.

by Allen Ginsberg

con't. from page 5

notice as entree into sacred world, his own
maxim for pure perception.

Thirty years meditation practice brought
him to simple recognitions. Among his
final haiku, one reminiscent of the great
Japanese Zen poet ISSA, I felt a breeze
below my waist and realized that my fly was
open. In Five AM the following verse serves
well enough for a final epithet to a life time
of poesy.

*Elan that lifts me above the clouds
into pure space, timeless. Yea eternal
Breath transmitted into words
Transmuted back to breath,*

As early as 1938, the young boy, Irwin
Allen, growing up in the industrial backwaters
of New Jersey had anticipated a life of
fame in his childhood diary. For generations,
young and old alike have appreciated the
global bards' courage to speak the unspeak-
able embarrassments of human body and
self-loathing with unabashed sincerity and
original mind. More than most, these last
poems bear the mark of elegant allegiance to
what his teacher, Chogyam Trungpa, would
later call, First thought/Best thought. In
Death and Fame, the ordinary becomes
extraordinary by the mere fruition of
decades formal meditation as the poet writes
his mind precisely in final hours, uncensored
to the last. With Allen what you saw is what
you got, no hidden corners. In *Death and
Fame, Last Poems*, what we get is immense
curiosity and fresh mind towards bodily
functions disintegrating (there are no less
than five poems on the subject of excre-
ment), sexual longings unabated, nostalgia
for what can never be, indulgence of every
person's fantasy to hear eulogy at imaginary
funeral, moral imperative to unravel govern-
ment hypocrisies, and at last, no regrets. To
see Void vast infinite look out the window
into blue sky, written a few days before his
death.

It is said that a true practitioner dwells
in the midst of confusion as though there
were none. Allen lived as such in the latter
part of twentieth century chaos, and with
sympathetic loyalty amid messy personal
relationships clouded in substance abuse and
mental distress. For nearly five decades, his
wisdom voice capable of what Keats termed
negative capability, the ability to hold
contrary views in mind's eye without
succumbing to irritation. Nowhere is this
view more evident than in the stately cata-
logue poem called Richard III, as his illness
progressed.

*Toenail- thickening age on me
Sugar-coating my nerves, leg
muscles lacking blood, weak-kneed
Heart insufficient, six pounds
overweight with water
logged liver, gut & lung up at 4:00 a.m.
Reading Shakespeare.*

February 4, 1997, 4:03 A.M., NYC

Reading the last poems of *Death and
Fame*, its clear to me, that Allen embraced
the shocking indignity of his illness and
impending death with as much exuberance
as he had lived his life mindful, in good spir-
its, and courageously in the moment— *free
to Hold close the universe! In your mouth --*
as long as he had conscious breath to speak
his mind. I remember once sitting on the
steps of his Boulder residence with him one
morning, quietly drinking tea listening to a
bunch of noisy crows in the trees above his
yard. Allen started playfully "Caw" "Caw"
ing back to them loudly. Then, with
absolutely penetrating levity, he turned to
me and said that was his Bodhisattva calling.
Something about his intense combination of
seriousness and playfulness startled me.

These final poems, are a little like that
moment in time, at the threshold of death
and fame, betwixt and between, a unique
chronicle of passing from the bardo of the
living to the bardo of death by a great old
soul to remind us all, the living, of adven-
tures to come.

by Jacqueline Gens

con't. from page 1

ASIA in America

Sponsors a School in Tongde, Tibet

puters; Word: formatting, tables, headers and
footers, page setup; Chinese Star and/or
Tibkeys (a handful of students cannot write
Chinese); saving files; navigating windows;
and Excel. We will introduce Netscape, even
though we cannot access the Internet, and
also work with Paintshop Pro. The students
are enthusiastic and appear to be making
good progress.

The Dangche teachers course runs 2.00-
4.30 pm Monday to Friday, and emphasizes:
file management; Excel and Word for practi-
cal purposes around the school; Tibkeys and
Chinese Star; introduction to Internet pro-
grams (though we can't access the Internet);
formatting and designing an illustrated first
Tibetan reader for 6-year-olds in the school,
on the basis of a very rough version present-
ly being used in the absence of any alterna-
tive. This will develop many useful skills,
and could be a good project for the school -
useful for other schools etc.; and system
maintenance. Lhatsegial's assistance is very
effective, thanks to the English and comput-
ing courses he attended in Beijing.

Building Projects.

On Saturday July 4th the mission was
met by the village committee and a complete
verbal report was made by them concerning
the progress of the work on the Tibetan
Hospital, Cultural Center, School repairs
and the computer room. An inspection of the
work was carried out on Sunday July 4th and
it was found that the works in the hospital
had been completed as per contract, likewise
the work on the interior of the cultural cen-
ter where copies of the Tangyur and Kangyur
were arranged on the bookshelf cabinets
constructed for their storage and presenta-
tion. The computer room and equipment had
also been finished.

Summary

ASIA hopes to develop the Dangche
School as a training center for Tibetan
teachers. This being the second year, we
have become to overcome many of the logis-
tical problems and uncertainties and we are
actively working with the Prefecture
Department of Education to develop the
school and courses run by ASIA. Eventually,
we hope to train enough teachers and admin-
istrators so that the local people can take
over the running of Dangche School by
themselves though this will require further
investment of ASIA's time and money over
the next few years.

Mirror News

MIRROR TRIKAYA

Nina Robinson is now collaborating with
The Mirror editorial team at Merigar
which means that there are now three dif-
ferent email numbers for The Mirror.

Tsegialgar office
Naomi Zeitz at 102121.130@com-
puserve.com
Merigar office
Nina Robinson at 112576.467@com-
puserve.com and Liz Granger at
105113.1133@compuserve.com

NEW SENIOR EDITOR OF "ZERKALO", THE RUSSIAN MIRROR

Sergei Riabov is the new senior edi-
tor of Zerkalo. He is the editor of a
Russian publishing house.

On Publications in the Dzogchen Community

During the retreat with Chögyal Namkhai Norbu at Kunsangar in Russia last July, a meeting was held between Rinpoche and those in charge of publications in Russian (Shang Shung Edizioni of St. Petersburg). Since Rinpoche's words on the question of publications have a general value in that they express a non-authoritarian vision of the organization, we report a large part of his comments for the benefit of all the members of the Community.

by Tiziana Gottardi and Igor Legati

Shang Shung Edizioni of St. Petersburg: Our group has been working for three years publishing books not only for the St. Petersburg Community but for all the Russian language practitioners. We started to work using our own equipment and the first year we worked for free, without taking any money. Then when we started to publish more books we also started to take some money for translating, editing etc., just to get by on. Then the Gakyil said that if our group was financially independent, we did not have the right to publish books of your teachings.

Chögyal Namkhai Norbu: Which Gakyil told you this?

SSED: The St. Petersburg Gakyil.

CNN: I think that that is not the job of the Gakyil because if you produce publications in some way, then you have to work, take a little money and continue to finance yourselves, otherwise there is no way to develop anything. The Shang Shung books are important. The only thing that you must do is to make sure to communicate and keep in touch with Shang Shung Edizioni in Italy because I have asked them to take responsibility to coordinate publications around the world, otherwise we won't be able to follow everything.

In general, the Gakyil is in charge of the teaching and books, etc., but if there are specific structures working in a certain field, you cannot say these structures belong to the Gakyil. They must be autonomous.

SSED: Then it isn't necessary to give money to the Gakyil for publishing books? Can we use our income to develop editorial activity?

CNN: Give money to the Gakyil?

SSED: Yes, the Gakyil says that we have to give them money.

CNN: Ah, you have to pay a kind of tax! (Laughs) It has no sense. It isn't a correct system.

SSED: But they say that we have to make money for the Community.

CNN: If you get really rich you could also give money to the Community and maintain the Gakyil, but this should not be an imposition. The Gakyil should not be something like an authority. There is no authority here.

SSED: Could you say that the editorial activity is independent?

CNN: You don't need to use the word 'independent', it's too strong. In general we say autonomous. For example, you know that at Merigar there is Shang Shung Edizioni, and we always consider that Shang Shung Edizioni is part of the Community. Why? Because of those people that work there, there is nobody who is not a member of the Dzogchen Community. But for the work regarding publications and the way to do it, they are totally autonomous. There is nothing that the Community has to control in what they do.

This is also valid for other countries.

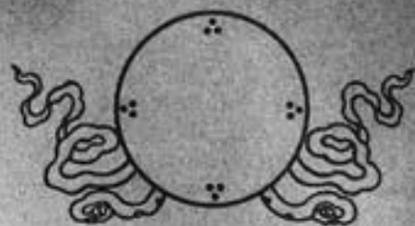
It is indispensable that the publishing houses get in touch with the Italian Shang Shung Edizioni who I have asked to coordinate all publications, in particular those dealing with teaching. But once they have been in touch with Shang Shung Edizioni, the publishing houses in different countries are autonomous and there is nothing to control.

This is not the job of the Gakyil. But if, for example, someone in a particular country makes use of teaching books without the permission of the Dzogchen Community, then it is the duty of the Community to see that this doesn't happen. It seems to be very clear to me.

Regarding all the books that belong to the Dzogchen Community, first of all people should refer to Shang Shung Edizioni, then it is indispensable to refer to the Publications Committee because the translations must be checked well. Once this is done, each publishing house can function autonomously, making money and developing their activity. We like to have lots of beautiful books and it is useful for everyone, but for this someone needs to work and make an effort to publish them.

Teachings of Chögyal Namkhai Norbu

Reprints from *The Mirror*

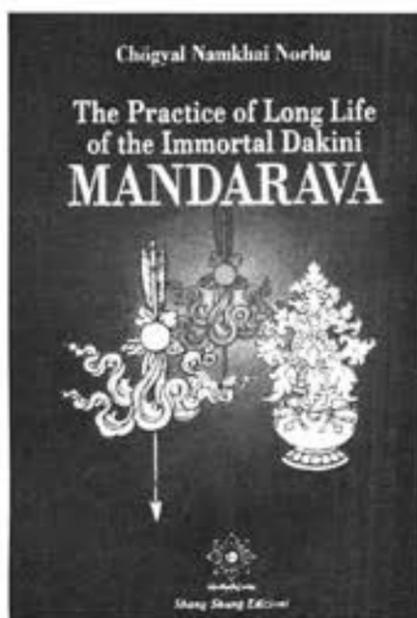


Teachings of Chögyal Namkhai Norbu Reprints from *The Mirror* First Edition

The Mirror is offering a compilation of teachings from past issues of the newspaper including: the Difference between Sutra and Tantra, Dzogchen- the Path of Self Liberation, Helping the Dead and Dying, How to Follow a Master, The Base in Dzogchen, Yantra Yoga, and many more. Cost: \$25US including shipping and handling. Send a check drawn on a US bank, an international money order or Mastercard or Visa with expiration date to:
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Liking What It Does Not Like

Memories of Beginning Gurdjieff Work in Massachusetts

by Lauri Marder

This personal account of working in the Gurdjieff group which predated the Tsegalgar Dzogchen Community in the same location was written by someone who was a part of the group and is now a member of the Dzogchen Community. While there is no longer a Gurdjieff group there, many of the original community members shared these and similar experiences, and entered the practice of Dzogchen through the Gurdjieff work.

"In this world, every man would become a ransom for his beloved; one man's beloved is a bag of blood, another's the sun in all its splendor.

Since every man has chosen a beloved, good or bad, as suits his own nature, it would be a pity if we should annihilate ourselves for the sake of nothing!"

from a poem by Jalal al-Din Rumi, translated by A J Arberry

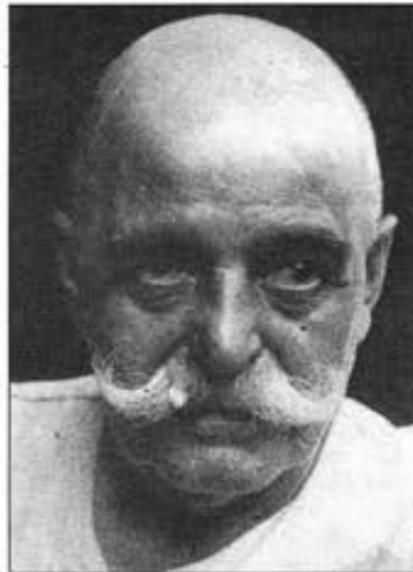
Part One: Meeting the Teachers

We had read in books about the Gurdjieff work that finding a teacher is almost impossible - a "real" teacher that is. So when my husband and I met Mr. and Mrs. Anderson, we had to assess somehow if they were real teachers. How do two people still so inexperienced in life - we were in our early twenties - and with no experience in any spiritual discipline whatsoever, do such a thing? We were meeting two elderly people who had known G. I. Gurdjieff himself, and who offered themselves to us as if on a silver platter. Could we afford to turn them down and wait light years, eons, lifetimes anyway, for other real teacher candidates to show up? We didn't think so. We had a new baby, our first, and even though it was an odd time to set out on a long and difficult inner journey, once the thought had arisen that we were going to find a way to "work on ourselves" there seemed to be no way to turn back.

Paul and Naomi Anderson lived in an small apartment in Brooklyn, N.Y. They were ordinary looking people. This was a disappointment after all we had read about Gurdjieff, and the evidence of his photo inside the cover of *All and Everything: Beelzebub's Tales to His Grandson*, which is the first of three books containing his teachings. Gurdjieff, who had in the late nineteenth century investigated many esoteric traditions and developed a spiritual discipline which contained elements of several of these, was a striking looking man with an enormous mustache, a man of great charm, described as charismatic and enigmatic. He attracted a flamboyant menagerie of students including writers, artists, architects, dancers, and his Paris apartment was a place of endless meals and intense discussions - a place where miracles seemed imminent. Mr. Anderson was a gray-haired, severe looking man with a small mustache. Something about him, perhaps his manner of speaking and holding himself, gave a sense of immediacy and importance to everything said or felt or thought in his presence. He disconcertingly seemed to be acting a part, and this too helped to create an atmosphere both of tension and attention. Mrs. Anderson was tall and full of an intense personal energy that was hard to place behind her commonplace witticisms and phrases. Naomi Anderson, it turns out, only seemed tall; she actually wasn't much taller than I was. But although they were impressive as people in their own way, they did not seem anything like descriptions of "Mr. Gurdjieff," the self-described simple "teacher of dancing." I remember being uncomfortable at that first meeting, but I thought that perhaps that was the point. In fact, for me the idea of "comfort" as I knew it had just left, not to return for many years... if in fact it ever has. And I

don't remember much else. What I was impressed by was probably that the Andersons were so different than anyone else I'd met. Usually people try to say something amusing to make you feel comfortable, to make everyone like each other, or to impress you. The Andersons didn't do any of that. They didn't do it in such a way that you could not fail to note the absence, always.

In *Beelzebub's Tales*, Gurdjieff tells



Gurdjieff

how he views the predicament of human life, among other things, and while he says that it is somewhat of a calamity, it is a calamity with great potential.

"I decided to do this without fail so that this initial chapter of mine, predetermined as

I have already said to awaken your consciousness, should fully justify its purpose and reaching not only your, in my opinion, as yet only fictitious "consciousness," but also your real consciousness, that is to say, what you call your subconscious, might, for the first time, compel you to reflect actively. In the entirety of every man, irrespective of his heredity and education, there are formed two independent consciousnesses which in their functioning as well as in their manifestations have almost nothing in common. One consciousness is formed from the perception of all kinds of mechanical impressions, among which must also be counted the "consonances" of various words which are indeed as is said, empty; and the other consciousness is formed from the so to say "already previously formed material results" transmitted to him by heredity, which have become blended with the corresponding parts of the entirety of a man, as well as from the data arising from his intentional making of the associative confrontations of these materialized data already in him."

Gurdjieff was relentless in his criticism of contemporary literature, and yet he wrote like that! One had to forget everything one had ever thought about literature - and everything else as well - in order to read Gurdjieff's major work, as he readily and cheerfully admits immediately in the first chapter. This was something I did not want to do, for I liked contemporary literature very much, and wished fervently that Gurdjieff had taken the time to consider the situation more carefully, taking in all the pros and cons, and being a bit more broad-minded. The purpose of his book is to destroy all the concepts we hold dear, and I guess he focused on my most cherished one within the first few pages.

Gurdjieff went on to say, "In my opinion the trouble with you, in the present instance, is perhaps chiefly due to the fact that while still in childhood, there was implanted in you and has now become ideally well-harmonized with your general psyche, an excellently working automatism for perceiving all kinds of new impressions, thanks to which "bless-

ing" you have now, during your responsible life, no need of making any individual effort whatsoever."

So far everything I had done in life had required quite a lot of effort it seemed; it was all an effort. That is one reason I came to look for teachings, so as to find how to find something more natural and good about life. So what kind of effort did he mean?

In *Search of the Miraculous*, by P.D. Ouspensky, explains in more ordinary language some points of the Gurdjieff work. Without conscious effort, which was not like the kind of effort we usually call effort, man cannot develop any abiding being, and will be simply a machine, driven by every force inner or external, until death, when he will "die like a dirty dog," unable to fulfill even minimally his responsibility on this planet. One of the main points in this book was that in order for a human to develop a real being, one needs a real teacher and that they are almost impossible to find. That is why when we found ours, we were happy and did not look any further, or question anything. We accepted them and they accepted us, and that was all there was to it.

Part Two: "Personality Has Scarcely Any Right To Exist Here."

(No unnecessary talking)

The Andersons sent us to their group's place in far-away Massachusetts for a Work Weekend soon after our interview. They warned us it would not be fancy, that there might not be special accommodations for us, but we could go and see.

We drove in January of 1973 to Wendell Massachusetts from New York State to find the place where students had developed a group house, or place for people to gather and work on themselves. I was worried



Mr. Anderson

about what we would find, about sleeping accommodations, about food, about taking care of the baby. And of course, about who we would meet when we got there. I was also worried about what kind of measures would be used to amputate all the undesirable aspects of me, my personality, my way of thinking, my feelings, all these things which were proving already in my life to be bothersome. How much would it hurt? How long would it take? Would I be able to do it? And again and again, who would we meet there? Who else would be interested in this strange, difficult teaching? Would they like me? Would I like them? It wasn't supposed to matter, but how could it not matter? I wanted this opportunity to become free of what I called "myself" to bear fruit, but I was terribly afraid of what it would mean to accept it.

A heightened awareness of how one

speaks manifested as self-consciousness, and we drove mostly in silence. Only Gabriel, our six month old daughter, lightened the mood in the car with her baby noises and crying. I fed her crackers and so we drove. It took us at least three and a half hours to reach the place, in the end passing through Amherst, a college town, and heading on up into dark piney woods, sprinkled with snow coming down. It was a dark and ominous afternoon, very cold.

Wendell had a tiny town center, a traditional New England town on a common, or open green, with a church, churchyard, and graveyard, a town hall or grange, a schoolhouse, and a few other buildings, all made of white-painted clapboards. The building we were looking for had once been an Inn. It had a barn behind, a long extension on it with a porch and some yard in front... it was very traditional. Only a stained-glass window of the Enneagram* on the door gave away its esoteric usage. Its pleasant and conventional appearance was in some contrast to its insides. Later on, I would look at it wistfully from the street sometimes and wish it was just an ordinary house after all, with all the usual things inside. But then, I would not have been there at all.

We knocked, and were let in by a blond woman with reserved mischief in her eyes, and soon met another woman who told us where to put our things and then told us a little about the place. Their demeanor was human and reassuring to some degree, though the atmosphere inside was not. Cleaning was underway, as we found it almost always was there. "Cleaning the Augean Stables" was an analogy for cleaning away the debris of our lives. As an old frame house can be cleaned almost indefinitely and so can a human being's mind, we began immediately, without wasting any more time.

The work on oneself involved doing all ordinary tasks as a conscious attempt to see both what unnecessary things in the form of behavior and feelings and thinking one carried around, as well as to become more aware of the sensation of the physical body, thus heightening the potential at each moment for "higher parts" of the three centers to function. One had to find a different way to experience everything, through various techniques including self-observation, a technique which is so much more than a technique. That was the main idea of working together, according to my understanding. It was all a back-breakingly, mind-bendingly serious task, and it would seemingly be a long haul.

The other people we met were about our age, and seemed reserved and fairly nice, as people tend to when all they can do is look at you and smile now and again. One had a big beard and long hair and two incredibly twinkling eyes shining out, another had a bald head and really intense eyes, and yet another seemed to be full of humor... not bad for a group of zealots!

I am from a family of artists, and my parents had a very strong influence on my life in many ways, even having provided the link to the Gurdjieff work. I always enjoyed eating with them especially, because of all the things one could talk about as one ate. I liked having a lot of unusual things around the house, paintings, objects, music, and books, and being in a stimulating environment. But it seemed that where they had led me, certainly not a bad or useless place, was only part of the way. So now as I was an adult, I had to find what to do with my life for myself.

As I looked around on that first weekend for something or someone to relate to, I found almost nothing and no one, except Barbara. How important it was to me to find someone I could - yes - talk to. I talked her ear off, all the while knowing I was sup-

continued on the next page

posed to be silent. She graciously allowed this violation to go on, and I talked all the time I was making tea, washing dishes, washing floors, any time she was nearby. She showed a lot of kindness to allow me to get my fix.

In the work, there is the idea of the lack of any real permanent "I" or identity, and the likes and dislikes of one's false personality were outer manifestations of this fictional identity, a kind of image of ourselves which we held up and held on to, something we used to separate ourselves from others, and to make ourselves important. This false personality was what was usually active when one was talking, so that is one reason we were asked not to. If one did not talk, the attention was directed to more subtle aspects of the functioning of the person, and the false personality did not have so much chance to dominate everything and solidify its stance.

To be quiet either inside or out was something I had never done, so trying to achieve that would perhaps constitute a "conscious effort" for me.



Mrs. Anderson

Part Three: Like What It Does Not Like

The house in Wendell was a simple place; there was nothing wrong with it. But it was uncomfortable in most ways. One could not say it was ugly, or too cold or that there was not enough to eat, or that one didn't like it. There just was nothing there to be fond of, to enjoy, to attach oneself to. It was impersonal. While individuals had created it, there was nothing of any of their lives in it; it was a place for emptying, not a place to fill up. That was the first reminder that we were not in an ordinary place for any ordinary reason; the place itself spoke of this, and had been created for this.

Work weekends consisted of doing ordinary tasks around the place, such as repairs, maintenance, construction, sewing, cleaning, cooking, and taking care of the garden and chickens. To this we and another couple, and then more, added the difficult task of child care, which was particularly challenging during movements' practices, meetings and morning exercises, which naturally we all wanted to attend as they gave us insights and strength for the rest of the day. John was teaching some people how to work with stained glass out in the barn. Kathy seemed to be in charge of the chickens and the garden generally.

That first weekend we learned how to do a simple breathing exercise, and some other practices which were done together and involved visualization and concentration. And then each weekend we attended thereafter, we learned more dances, exercises and techniques for maintaining some level of awareness in daily life.

The first meal that we had together was tea. There was a cold, somewhat bare dining room. We sat together for tea, which was silent except for "would you please pass the sugar..." There were tea and coffee in little white plastic cups, something someone had gotten at a discount somewhere. They were the kind you use on an airplane. These little cups were what soup, tea, and any other liq-

uid or dessert was served in, for some time to come. For me, they came to symbolize something: deprivation, giving up what I "liked" or in Gurdjieff terms, what "it" liked, or what "Lauri" liked, or giving up likes and dislikes altogether hopefully. One cannot see one's conditioning sometimes unless one is asked to give it up. That was one of the main points, seeing it - not giving it up, as I only discovered much later. Another main point was the generation of energy created by the functioning of awareness in a different way. And that too came about at least in part from all of this work on dismantling habits and personality, from paying attention to what arose as one did.

And what was in those cups at lunch time was interesting to me also. It was not exactly nourishment as I knew it. My own family was vegetarian and I had spent my recent years learning to cook abundant vegetarian meals, with as much color, taste and nutritional content as was possible on our limited income. So these little cups of lukewarm Campbell's tomato soup were really something to overcome. So was the tepid tea without milk, the smell of the pale coffee, the packaged cookies and then, eating meat. I saw raw chicken for the first time when I was cooking food for my teachers one weekend; how odd that it is so translucent, I thought, and slippery!

At tea that first day, we had a reading from Beelzebub. It seemed to go on for a long time. I wanted to fall asleep, or read something entertaining. I wanted real tea with some milk in it, and some privacy above all, just some time to be alone and think my own thoughts. But that opportunity was days and many miles away. For now, there was only this: these people, this place, this food, this practice of doing ordinary things while searching for what was completely beyond the ordinary experience, the extraordinary within the ordinary.

We stayed all the way through until Sunday evening. We got a chance to do the Gurdjieff movements in the unheated movements' room led by a student recently returned from J.G. Bennett's Sherborne House in England. The weekend ended on Sunday evening with a reading from Beelzebub. Then we bundled ourselves up, to commence the three or four hour drive home, leaving behind for the moment our



Gurdjieff Movements

new-found companions and our strange, involving new way of life. Somewhat reassured as to the issues which had most concerned me - who my fellow students would be, and whether I could bear the whole thing - going home was distinctly easier than coming. But I knew we would definitely be back, and very soon.

Thus ended our first work weekend of our next ten years' experience in this group. After coming to these weekends for about a year, twice a month, we moved into the group house, and from there into the next one. From then on, we were actively involved at least two nights a week in addition to Friday evening, Saturday and Sunday.

The group ceased to function as a Gurdjieff work group in the early 'eighties. Prior to this, over a period of several years, Mr. Anderson had both studied and introduced his students to the teachings and practice of Buddhism, including Theravada, Abhidharma studies, Tibetan Nyingma Ngondro, through teachings from several highly qualified masters. He investigated first, and then brought each master, method and teaching, one by one, to the students, seemingly to see they could further develop in us what we had begun with the Gurdjieff work. It was not until he encountered the Dzogchen teachings that he seemed to feel he had found what was needed.

Many of the groups' members subsequently joined together with others to form the Tsegylgar Dzogchen community under the direction of Namkhai Norbu Rinpoche, with the blessing and encouragement of both of the Andersons.

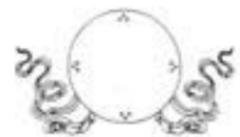
Notes on the Origins of Gurdjieff's teachings:

G.I. Gurdjieff was born in Alexandropol on the Black Sea on Jan 1 of either 1866 or 1867. His early childhood influences were from the Greek and Russian Orthodox, and Armenian churches. He spent his later childhood in Kars, which was a melting pot of the cultures of Greeks, Armenians, Russians, Turks, Tartars, and others. He had an early contact with the Essene Christians. The Armenian church has retained some ancient Chaldean traditions. There is also an influence of the Aisors which contain certain spiritual methods and exercises. Through his contact with these secret societies he was able to travel in his early years to Etchmiadzin a sacred city of Armenia, and to Kurdistan and Mosul where he was in contact with spiritual methods which reached back three or four thousand years. He was convinced that in the Middle East there was a great knowledge still alive despite the invasions from Central Asia and religious upheavals. He was influenced by a secret Persian sect called the "Brotherhood of Truth". It preserved traditions of the Nestorian Christians, Chaldeans or Zoroastrians which had come down from Babylon despite the overwhelming presence

permit that their followers go into retreat from the world. Among them there was also a strong principle of love and cooperation that impels them to help not only themselves but also their fellow men. This approach is found in what G. calls 'the Fourth way'. Naqshbandi dervishes have also a great knowledge regarding transformation of energy. It is a non-hierarchical order and their school are not 'established' in permanent places. They appear and disappear as required by times and places. This is characteristic of all Fourth way schools."

* The Enneagram is an ancient symbol for the process of life, indicating how events change and human transformation can occur through having more consciousness of the process by which they normally happen.

(Information on Gurdjieff's sources of knowledge excerpted from the writings of John G Bennett by Margit Martinu.)



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How many As in an A?

The July retreat with Rinpoche

by Paolo Pappone

Packed into the Gonpa, squeezed into the Mandala room, a thousand people in the same boat, a single great attention, a single intention.

There were a great many people at the retreat at Merigar dedicated to the Upadesha teachings. There were many new people and for a day the teachings were divided for old and new practitioners.

On the first day, Rinpoche gave an oral introduction to the teaching, dwelling on the value and the meaning of the three doors: body, voice and mind as three vehicles; three possibilities to enter into knowledge. The intrinsic value, connection and distinctiveness of all the vehicles of the Buddhist path and in particular the meaning and the value of the practice of Chögyal Namkhai Norbu's teaching introduced new practitioners to the way knowledge is transmitted in Dzogchen and helped the old practitioners to verify their own point of view.

On the second day Rinpoche transmitted the empowerment of the Guruyoga to both old and new practitioners. On the third day he transmitted to the old practitioners the essential part of a text he had received from his master Changchub Dorje in a series of dreams which started in 1972. This was a text dating back to

Vairocana in which is explained how to have perfect knowledge of Ati through the practice of the four contemplations of the Semde. The text begins with some verses which explain how those who are less fortunate remain in dualistic judgment considering knowledge as an object and thus remain far from a real understanding. Rinpoche spoke about some of his dreams in which he received transmission of this text and he also explained that this transmission is connected with the symbol on the back of the melong. This symbol frequently recurred in Rinpoche's dreams and is a letter with a special value, as if it were the source from which the dream was transmitted.

The afternoon session guided by Adriano Clemente was dedicated to a discussion between practitioners of their experiences of practice.

On the fourth day Rinpoche gave the direct introduction and then simple but profound instructions on the essential methods for having experiences of emptiness, clarity and bliss based on the white A.

Many people participated in the usual end-of-retreat Ganapuja which Rinpoche decided to bring forward a day. And in spite of the steady but not too heavy rain, those who were unable to find a place in the Gonpa were able to participate outside. Once again Rinpoche spoke about how useful the Ganapuja is for the purification of samaya, practiced collectively or alone. The day concluded with a "heated" auction with the scope, as always, of raising funds for the Gars, A.S.I.A. and the Istituto Shang-Shung.

Finally on the last day, Rinpoche gave his precious advice for integrating the practice into daily life followed by the transmission of the lung of the practices and of Garab Dorje's text "Dorje Sempa Namkha Che", translated by Adriano Clemente and recently published by Shang Shung Edizioni.



Merigar Stupa

N. ZETZ

SPECIAL ANNOUNCEMENT FROM MERIGAR

Ven. Dorzong Rinpoche will be giving teachings at Merigar, October 30 - November 1, 1999

At the end of October, the Ven. Dorzong Rinpoche and Dugu Choegyal Rinpoche, Masters of the Drukpa Kagyu lineage, will be visiting Merigar. Dorzong Rinpoche will be teaching from October 30th to November 1st. Although the topic of the teaching had not been confirmed at the time of publishing this announcement, it is hoped that the teaching will be on Bodhicitta and the four exercises of the application of presence (*dran pa nyer bzhag*).

The cost of the retreat is Lit. 150.000 with discounts for members.

MERIGAR PROGRAM AUTUMN 1999

DZOGCHEN COMMUNITY OF ITALY

October 16-17

Yantra Yoga Course for Beginners
with Laura Evangelisti

Preliminary practices - 9 breathings, *cigjon, lunsan*

The first in a series of 4 weekend teachings for beginners and for those who wish to deepen their practice with the aim of becoming local teachers of yantra. Please let the Merigar secretary know if you wish to participate since the courses will be cancelled if there are too few participants.

October 22-24

Dance of the Vajra Practice Retreat

Dance of the Three Vajras and the Six Lokas

November 13-14

Yantra Yoga Course for Beginners

with Laura Evangelisti

Preliminary practices - *lungsang, tsandul*

November 19-21

course of Dance of the Three Vajras

with Margit Martinu

November 26-28

Dance of the Vajra Practice Retreat

Dance of the Three Vajras with a special OMA HUM practice

December 11-12

Yantra Yoga Course for Beginners

with Laura Evangelisti

First series of Yantras

January 15-16, 2000

Yantra Yoga Course for Beginners

with Laura Evangelisti

Second series of Yantras

January 28-30, 2000

Dance of the Vajra Practice Retreat

Complete Dance of the Vajra with Guruyoga of the White A

COURSE ON THE BASE LEVEL OF SANTI MAHA SANGHA

The course, which consists of ten sessions, is based on the new version of "The Precious Vase - Instructions on the Base of the Santi Maha Sangha". The following program refers to the chapters of the new book:

October 2-3: Chapters I and II up to the Sixth Lojong, (Costantino Albini).

Oct.30-Nov.1: Chapter II from the Seventh Lojong to the end, (Cristina Marella).

December 5-8: Chapters III and IV up to the Four Immeasurables, (Igor Legati).

January 5-6, 2000: Chapter IV, the Six Paramitas, (Ana Maria Humeres).

February 5-6: Chapter V up to the Outer Tantras, (Elisa Copello).

March 4-5: Chapter V from the Anuttara Tantra up to Anuyoga, (Gerd Manusch).

April 1-2: Chapter V from Atiyoga to the end, (Irmgard Pemwieser).

Apr.29-May 1: Chapter VI, meditation practice, (Karin Koppensteiner).

June 3-4: Chapter VII up to and including the Chöd, (Zeljka Jovanovic).

July 1-2: Chapter VII, Yantra Yoga, Chapters VIII to IX, (Oliver Leick).

All the courses will be held under the supervision of Adriano Clemente. For each session, a practitioner will introduce the topic, coordinate the exchange of questions and answers and propose practices relative to the topic.

Participants will be asked for an offering to contribute to the organizing costs (travel, accommodation and food for the guide if necessary, heating, recording, translation, etc.) The sessions are open to both new and old practitioners.

MERIGAR

Associazione Culturale Comunità Dzogchen

I-58031 Arcidosso (GR) Italy

Tel: 39 564 966837, Fax: 968110

Email: merigar@amiata.net

Clarification about New Practitioners

by Igor Legati

More than once the "old" practitioners at Merigar have asked the secretary or the Gakyil for clarification about those people who want to learn and participate in the practices [of the Dzogchen Community], even though they haven't had the opportunity to meet the Master and receive teaching and transmission from him yet.

Recently following a similar request, I wrote to Rinpoche asking if those who had never received Tantric and Dzogchen teachings either from Rinpoche himself or other qualified masters could learn the practices that involve transformation into peaceful or wrathful divinities and the recitation of their respective mantras, offerings to the Guardians etc., as for example in the practices of Green Tara and the Ganapuja.

Rinpoche's reply was concise: if a person is serious and has a good intention, everything is fine.

I think that such a broad universal formula eliminates all doubts about this, and there only remains the need to ask those who have not received the transmission to try to receive it as soon as possible, also because the mantras which have not been transmitted by the Master have no power and thus cannot function.

With regard to this, a short time ago some people who had never met the Master asked if they could take the Base exam of the Santi Maha Sangha. Rinpoche gave them authorization saying that a person with good motivation, even if he or she had not yet received his teaching, could definitely take the Base exam because immediately after it he or she would receive the transmission that was indispensable.

I felt it would be useful to bring this information to the attention of all the practitioners of the Community.



INTERNATIONAL GAKYIL NEWS

MESSAGE OF THE INTERNATIONAL GAKYIL VIDEO AND AUDIO MATERIAL OF RETREATS WITH CHÖGYAL NAMKHAÏ NORBU

This is to remind all organizing committees of retreats with Chögyal Namkhai Norbu to send a copy of the audio cassettes of all teachings to Merigar, in Italy, for the central audio archive. It is very important that this archive is complete and kept up-to-date. The teachings should not only be registered on audio, but also on video. Please also send a copy of these tapes to the Shang Shung Institute at Merigar for the central video archive.

Furthermore, we would like to remind you that all teaching and practice material which has been taped during retreats and seminars, etc., are the (spiritual and intellectual) property of Chögyal Namkhai Norbu.

In the past some people distributed their own produced video material, yet such copying and using of this material is explicitly not allowed. The reason for this is that the process of producing a video tape is a very delicate one. All material should be checked and double checked again and again with Rinpoche and his translators in order to produce video material that consistently transmits the teachings in a correct way. In order to ensure such a process in each Gar or Gakyil, there should be only one person appointed who is allowed to shoot the video material during the teachings. No further distribution or copying of this material is allowed without explicit permission of the Shang Shung Institute.

NEW INTERNATIONAL GAKYIL MEMBER

We are very pleased to announce that Chögyal Namkhai Norbu has appointed Karin Koppensteiner-Eisenegger as the new Blue member of the International Gakyil. Before her appointment, Karin was a member of the Blue gakyil in Switzerland. Since it is not possible to be a member of both the IG and another gakyil at the same time, Karin decided to choose for the IG and was able to find a replacement for her position in the Swiss gakyil.

We welcome Karin very much in the IG and are pleased that the IG now is complete again. After a period of having only two members, the IG now again can take up its full function as a gakyil. We wish Karin much inspiration in her work and hope that this cooperation will be a very fruitful one.

The International Gakyil



The Istituto Shang Shung Merigar, Italy

Workshop on "Mantra Healing"
with Doctor Nyida Chenagstang
at Merigar, Arcidosso, Italy
November 6 & 7

The workshop will deal with the origin of mantra healing, how mantras can be beneficial and how they function, different healing methods, behavior and attitude of healers.

Registration fee: Lit. 120.000 to the secretary
Istituto Shang Shung, Merigar, 58031 Arcidosso (GR), Italy.
Tel: 0564 966941 Email: ssinst@amiata.net

Shang Shung Institute Videos Merigar, Italy

Available Videos from Shang Shung Institute
(All prices in Italian Lire unless otherwise indicated)

VIDEO TAPES

Tundrin only practice	25.000	
Kailash Italian	25.000	
With A Lama Around The World	Engl./Ital.	25.000
Yantra Yoga (old version)	Engl.	20.000
Yantra Yoga (new version)	Italian	35.000
Yantra Yoga (new version)	Engl. (SNOW LION)	US\$ 29
Ganapuja	Engl.	30.000
(with printed translation in Italian on request)		
Mandarava	Engl./Chinese	30.000
Chöd	Engl./Ital.	35.000
Vajra Dance explanation	Engl./Ital.	50.000
Vajra Dance demonstration	Engl.	40.000
Vajra Dance - Dance of the Six Spaces demonstration	Engl.	30.000
Retreat June 98	Engl./Ital.	150.000
		(170.000 incl. postage)
Retreat July 99	Engl./Ital.	150.000
		(170.000 incl. postage)
Tulku	Italian	25.000
Tibetan Medicine	Engl./Ital.	30.000
(introduction, #1,#2,#3)		

To order contact: Istituto Shang Shung, Merigar, 58031 Arcidosso (GR), Italy.
Tel: 0564 966941 Email: ssinst@amiata.net

Election of Gakyil and Gekoes at Merigar

During the annual assembly of the members of Merigar held in July after the retreat with Chögyal Namkhai Norbu, the gakyil was renewed and a new gekoes chosen. All the current members of the gakyil offered to continue their duties except for vice-director Joseph Heim who withdrew his candidature after three years of "service" as laid down in the statute of the Associazione. Between the two candidates to take his place, Maurizio Mingotti was chosen for the blue gakyil and also as vice-director.

The present gekoes, Silvia Sergio, has left her place to Marta Heinen who was chosen from among four candidates on the basis of a "psychological" test suggested by Rinpoche concerning qualities considered to be indispensable for a gekoes such as

patience, communication, tolerance, experience, ability to deal with the local authorities and knowledge of the Community.

Other requirements for the position of gekoes were having a car and being a couple in order to share the work load and give company to each other during the winter months. Marta scored the highest points in the test and will take up her responsibilities at the end of September. After her election Rinpoche once again reminded her of the importance of exercising patience in her duties.

Gakyil of Merigar, 1999

Blue - Giorgio Dallorto, Maurizio Mingotti (vice director), Marina Micelli
Red - Piero Bonacina, Spartaco Vitiello, Augustinas Maccina
Yellow - Franco Marinelli (director), Fabiana Mela, Mariagrazia Florido.

Gekoes - Marta Heinen



Lithuanian Gakyil

New Gakyils

Tsegyalgar

Yellow: Diane Sievers (Treasurer), Will Shea, Jeff Rau
Red: Vern Harrington, John Foster, Catharine Ishii
Blue: Paula Barry (President), Avadhan Larsen, Ed Goldberg

Hawaii, USA

Yellow: John Float
Red: Leilani Sim
Blue: Leila Jerene

Crimea

Yellow: Tkachenko Alexandr
Red: Shabadey jura
Blue: Fesoon Valery

Germany

Yellow: Frank Anthofer (Treasurer), Gerd Bramkamp-Mantey, Helmut Smrcek
Red: Saadet Arslan, Elke Glander, Ilka Müller-Mennrich
Blue: Jakob Winkler (Director)
Pasca Schedler, Karin Heinemann

Lithuania

Yellow: Valdas Kirsas
Red: Mantrimas Danielius
Blue: Algimantas Lukosevicius

Merigar

Yellow: Franco Marinelli (director), Fabiana Mela, Mariagrazia Florido.
Red: Piero Bonacina, Spartaco Vitiello, Augustinas Maccina
Blue: Giorgio Dallorto, Maurizio Mingotti (vice director), Marina Micelli

Finland

Yellow: Ulle Tarkiainen
Red: Ilkka Tanner
Blue: Tuula Sarikoski

United Kingdom

Yellow: Julia Lawless, Alan Hodgson
Red: Colin Ellar, Ann Barrowcliff
Blue: Judy Allan, Amely Becker



Tsegyalgar Gakyil

NAMKHA CORRECTION

Dear Vajra Sisters and Brothers,

As many of you may know, I often make Namkhas and/or draw Namkha charts for those who want to make their own.

Accidentally, I have for some time been erroneously treating the year from 15 Feb 91 to 5 March 92 as Water-Monkey, while it is actually Iron-Sheep. I am very, very sorry.

The protective color should be red all around, and yellow at the center of the life. Whoever made a Namkha for that birth year from my calculations, or for whom I made such a Namkha, should please contact me at the following address:

Wilwin Pedersen
c/o Noreger
Nissestula i Tovien
1450 Nesoddtangen,
Norway
Tel: 004766913494



The Light of the Master

Rinpoche returns to Tsegylgar

by Paul Bail

"Our Beloved Master has finally returned." Something like this flashed through my mind as Norbu Rinpoche enter the Tsegylgar shrine room to begin the five day teaching retreat at Conway, Massachusetts from August 4-8. For three long years Rinpoche had been physically (but not spiritually) absent from Tsegylgar, the main North American center for the Dzogchen Community.

In the months immediately preceding the retreat many volunteers painted and beautified the shrine room during a series of work-practice weekends. Twenty-five thousand dollars in building renovation funds had been donated by members and friends and had been matched by an anonymous benefactor. Glen Eddy had painted a huge lineage thangka as well as a giant Ekajati guardian thangka for the shrine room. The Gakyil's retreat committee had produced an excellent orientation packet for newcomers. There had been a widely attended, at times emotional, Community meeting to do some serious soul-searching about the meaning of collaboration in the context of samaya and the preservation of Rinpoche's transmission. Finally all these preparations were culminating in this moment when our cherished Teacher once again climbed up to the teaching seat to inaugurate the gathering.

Originally it was planned that Rinpoche would spend close to three months at Tsegylgar giving a long general retreat and then giving closed retreats of Santi Maha Sangha. However, events that occurred over the past year led Rinpoche to change his plans. His stay in Tsegylgar was shortened to a five day general retreat followed by an extensive itinerary of brief visits to practice communities across North America, beginning with the New York sangha.

Initially there was some disappointment over these changes, as though we would be getting "less." But there is some truth to the maxim, "Less is more." Although Rinpoche's style of transmission always focuses on the essentials, on this occasion his teaching seemed, if possible, even more condensed and thereby all the more powerful. He taught with authority, vigor, and relish, yet also very precisely, each word very deliberate, entering the mind and sinking into the heart.

Among the two hundred and fifty or so practitioners gathered for this retreat, some had recently spent time with Rinpoche in Russia or South America. Some were meeting him for the first time. Others, like myself, had not had the benefit of his physical presence since his last visit to Tsegylgar in 1996. Compared to my memories him in 1966 as if Rinpoche had physically become even more "essentialized," as though even more "light" was shining through him.

In addition to presenting the profound teaching of Guruyoga and giving the transmissions for the basic practices, Rinpoche also gave for the first time the transmission of a purification practice which was a terma of his root master Changchub Dorje. He explained the dark retreat and emphasized the importance Xitro, Zergna, and the Guruyoga of Garab Dorje. He gave a deep oral instruction concerning the practice of the night and explained the real significance of the Four Chogshag. He encouraged the practice of Guru Draggur and explained how to integrate the practices into every moment of the day through the staying aware, using the Guruyoga of the White A, and employing the Recitation of the Vajra-which Rinpoche called the most powerful mantra, and the essence of the Song of the Vajra.

Paula Barry led Yantra Yoga in the mornings before Rinpoche taught, and in the afternoons Bodhi gave an introduction to the Dance of the Three Vajras. In the evenings there were collective Tun practices. There were times devoted particularly to explaining the practices to newcomers. There was also a meeting of representatives from all the local Dzogchen Community groups in North America. There were explanations of the importance of the community's newspaper, The Mirror, and of ASIA, the Community's social action project in Tibet which has received high recognition internationally as an NGO which is able to sidestep political pitfalls in order to offer effective relief to rural Tibetans.

On Friday, after the morning teaching, there was a trip to "the land". The Community owns one hundred and sixty eight acres of forested land in Buckland which was where Namkhai Norbu Rinpoche received the transmission of the Vajra Dance through a cycle of dreams. A Stupa dedicated to Rinpoche's long life is under construction there. On this land, in a clearing at the top of a hill, Rinpoche led the Ganapuja and a sang of fragrant smoke was offered to the local guardians.

At the conclusion of the Ganapuja, as Rinpoche sat with his back against a massive boulder, holding a goblet of wine in his hand, on that piece of green land suffused with vibrant stillness, it became momentarily clear, like the sun glimpsed through parting clouds, how Rinpoche's eating of this Ganapuja with us was a profound expression of fathomless compassion. After awhile Rinpoche descended from the hilltop to the lake where several children and some adults were already swimming. Rinpoche waded into the water calling, "Come in everybody. The water is very fine!"

Several people answered his invitation including one woman who, not having a bathing suit, jumped in with all her clothes on. At one point Rinpoche grabbed a handful of mud and playfully called to a longtime member of the New York sangha, "Come here, I'll give you some new hair," referring to the bald patch developing on the crown of that gentleman's head.

On Saturday night came the drawing of the winning raffle numbers, followed by the traditional auction. During the days leading up to the raffle Rinpoche had been whetting our

The Meaning of Meditation According to Dzogchen

Chögyal Namkhai Norbu in New York City
July 30th-August 1st, 1999
by Oscar Montero

What is the meaning of meditation according to Dzogchen teaching? With this question, Chögyal Namkhai Norbu Rinpoche began his first teaching in New York City in three years. Beginning in the evening of July 30, and continuing through Sunday August 1, Norbu Rinpoche discussed the different methods available to those who wish to follow the path. As always, his remarks were illustrated with vivid examples and personal anecdotes, enthusiastically received by an appreciative audience.

Rinpoche explained that whatever forms it may take, the goal of meditation is to arrive at our real condition and to overcome the dualistic thinking that is the source of the suffering and confusion of Samsara. He went on to describe the different methods for learning to recognize our real condition, or rigpa, the state of presence in which one understands the primordial state of one's mind. Different teachings offer different methods for achieving that state. Sutra teaching offers the path of renunciation, and meditation is associated with the calm state. In Tantrism, through the richness of many practices, impure vision is transformed into pure vision. In Dzogchen, we know that we live in impure, karmic vision, but we are not conditioned by that fact. The method of Dzogchen is self-liberation, which means discovering our real condition and "being in that state forever."

Of course, Rinpoche added with a smile, there are problems along the way, but there are also solutions. Through the teachings, which Rinpoche likened to medicine given by a wise physician, the heaviness of Samsara is lifted. We learn to make the best of our circumstances and to recognize the range and the limits of our potential. Our lives become a dream reflected in a mirror, which is itself impervious to all change and is the supreme emblem of Dzogchen. In the state of rigpa, all visions are ornaments.

After this beautiful introduction to the

teachings, Rinpoche dedicated the remaining two sessions to a profound commentary on the three statements of Garab Dorje, the emanation of Buddha Shakyamuni and the source of Dzogchen teachings. One of Rinpoche's most important teachers, mkhjen rab Chos kyi zol zer (1901-1960), in Bönöd College at Derge Gönchen Monastery, left his students four verses of formal advice regarding the three statements of Garab Dorje. Although there was no written record of these four verses, Rinpoche remembered them many years later and wrote them down. As Jim Valby, a long-time student of Rinpoche, succinctly put it: the advice of Rinpoche's teacher connects the four visions with the three transmissions, three gates, three kayas, and the three statements of Garab Dorje. Rinpoche stressed that he was happy to share this teaching, for it is "especially important in the Western world."

It is impossible to attempt a brief summary of the rich details of Rinpoche's explanation of his teacher's four-line advice. One thing stands out in my mind: the significance of transmission, which is quite different from any information one might learn in a book and is more like an "electric current" between teacher and student.

Saturday's teaching concluded with a thorough explanation and an actual practice of Guru Yoga, which Rinpoche recommended as a constant practice for everyone. An especially moving part of Rinpoche's teaching was his recollection of a fundamental lesson he learned from his Root Master Byang chub rDorje (1826-1978). Rinpoche recalled how, as a young scholar, he had been very proud of all the things he had learned in many years of studying and training. When his teacher told him to stop judging and begin looking inside, rather than judge from the outside, all this acquired knowledge, "the small castle of my learning", collapsed. This proved to be a powerful moment in his path towards a deeper knowledge of Dzogchen.

Rinpoche concluded his teachings by generously offering the lung, or oral transmission, of many basic Dzogchen practices. All those fortunate enough to attend the New York teaching are surely grateful that Rinpoche's busy schedule allowed him to stop in New York City to offer us the jewel of his wisdom.

TSEGYALGAR PROGRAM 1999 - 2000

DZOGCHEN COMMUNITY OF NORTH AMERICA

October 9-10	Practice and Stupa Weekend Saturday evening there will be a Community Meeting & Dinner. Sunday will be placement of the consecrated vases in the four directions with practice.
October 23-24	Ganapuja and Medium Tun A Refresher class for older students and for newcomers. Learn to do these essential practices precisely including meaning, pronunciation, mudras, visualizations, etc. Weather permitting, we will do some work on the Stupa on Saturday afternoon.
October 24	Gakyil Meeting at noon.
November 27-28	Thanksgiving Weekend. Guru of the White A and Shitro. Preparation for Dark Retreat
December 27-31	End of Millennium Retreat with Chögyal Namkhai Norbu live via satellite from Namgyalagar ending with Ganapuja and celebration on New Year's Eve.
January 22-23	Long Life Practice of the Immortal Dakini Mandarava Retreat for those with transmission.
February 19-20	Chöd Practice with Full Moon Ganapuja
March 19-20	Guardian Practice and the Extensive Tun
April 22-23	Yantra Yoga Weekend
May 20-21	Practice & Work Weekend with an emphasis on Guru Yoga
June 17-18	Practice & Work Weekend with an emphasis on the Medium Tun

Practice schedule subject to change. Please confirm. All practice retreats at Tsegylgar are free. Dormitory accommodations are available for \$10/per day

TSEGYALGAR

PO Box 277, Conway, MA 01341, USA
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SHANG SHUNG INSTITUTE



FALL/WINTER SCHEDULE 1999/2000

CONWAY, MA, USA

October 1st

Healing Trauma with Tapas Acupressure Technique

Public lecture, 7:30pm at OPTIONS, 112 Main St, Northampton, MA FREE

Tapas is an acupressure technique, based on traditional Chinese medicine, which provides instant relief from the lasting effects of traumatic experiences. It is a technique that quickly reduces traumatic stress, allergic reactions and fixed emotional states. Easy to learn, easy to apply.

October 16 and 17

Thangka Painting with Kalsang Lodoe Oshoe

Sat. and Sun., 10am-5pm.

Kalsang Lodoe Oshoe is a Master of traditional Tibetan

arts from Dharamsala, India. The workshop offers "hands on" painting experience. Class size is limited but open to all levels of experience and interest. Preparation of painting surface, pigments, grid proportion along with shading and layering of paint will be taught. \$195.

(Early registration discount)

November 13 and 14

Traditional Tibetan Sacred Sculpture with Kalsang Lode Oshoe

2 day workshop, 10am-5pm, Sat and Sun.

\$195.00 (Early registration discount)

Kalsang Lode Oshoe will review history and styles of sculpture along with "hands on" sculpting clay objects.

(\$375.00 for both workshops or \$175.00 for registration prior to 10/5)

November 19

Jungian Psychology and Buddhism—"Integrating Self and No-Self," Public lecture, 7:30pm at OPTIONS, 112

Main St, Northampton, MA

Dr. Georgette Kelly, Ed.D, is a practicing psychologist, long time student of Namkhai Norbu Rinpoche and board member of SSI and New York Jung Institute. She will lecture on the similarities and distinctions between these two mind expanding systems.

FREE

November 20 and 21

Two Day Seminar with Dr. Georgette Kelly on "Integrating Self and No-Self"

Sat and Sunday beginning at 10am at

Shang Shung Institute in Conway, MA.

\$165.000 (\$145.00 by 11/5)

The workshop includes working with group process, interactive exercises, and discussion. Participants explore similarities and differences between Tibetan Buddhism and Jungian Psychology.

November 27

CHAKSAMPA

Traditional Dances and Songs of Tibet in Concert

Chaksampa is an internationally acclaimed dance troupe.

Benefit Concert in Amherst, MA

Location and time - To be announced.

November 27 and 28

The Three Humors in Tibetan Medicine

Two Day Seminar with Dr. Bhutti

9am-5pm at SSI in Conway, MA.

\$165. (\$145.00 by 11/15)

Examine the foundation of Tibetan Medicine: Balancing the three humors individually and environmentally.

Dr. Bhutti is a practicing Tibetan Medical doctor in Boston, MA.

NEWS FLASH

Dr. Thubten Phuntsog returns to the Institute on February 10th, 2000.

Exact times Level 1 and Level 2 training programs of the Foundations Course in Tibetan Medicine.

Dr. Phuntsog, born in Eastern Tibet, Derge, is currently professor of Tibetan History and Medicine at Central University of Nationalities in Beijing. Dr. Phuntsog has authored several books on Tibetan History, Grammar and the Six Yogas of Naropa, along with many research articles. He is one of the first Tibetan scholars to begin a Tibetan medicine training program in the West.

Specific dates to be announced.

Audio tape of Level 1 with transcript is now available at the Institute. \$800.00 (discounted for current students)

Completion of Level 1 is pre-requisite for attending the Level 2 seminar.

For all events contact:

Tel: 413-369-4928 or Email: ssiusa@compuserve.com
to register and for further information.

413-549-2830, Verena J. Smith, Director

413-369-4928, Institute Office, Conway, MA

Send fee to: SSI, PO Box 277, Conway, MA 01341 or visit our web site for more information:

<http://www.shangshung-usa.org>

Shang Shung Institute in America, Inc.

The Golden Vajra Guild of the Shang Shung Institute is pleased to present:

TIBETAN ART AND SCULPTURE WORKSHOPS

with

KALSANG LODOE OSHOE

Internationally acclaimed Master Artist

Kalsang Lodoe Oshoe, son of the Royal Artist of Bhutan, began studying Buddhist scriptures and sacred arts at a very young age. Over the past twenty years he has built statues and painted thankas for temples and shrines worldwide; Austria, Switzerland, India, Bhutan, Japan and in America for the Sakya Monastery in Seattle, WA and the Tibet House in NYC. In 1992 he was commissioned by H. H. Dalai Lama to paint the Kalachakra Prayer Hall in Dharamsala, India. Some of his sculpted structures reach over 2 stories high. He is now residing in Northampton, Massachusetts.

October 16 and 17th Thangka Painting

November 13 and 14 Sacred Sculpture

Conway, MA

\$195 per weekend

\$375 for both registration prior to 10/5

413-369-4928 fax 413-369-4165

email: ssiusa@compuserve.com

<http://www.shangshung-usa.org>

As part of the Golden Vajra Guild Tibetan Arts program, the Shang Shung Institute is pleased to announce Kalsang Lodoe Oshoe will be giving "hands on" personalized instruction during two weekend workshops, October 16th and 17th on Tibetan Thangka Painting and November 13th and 14th on Tibetan Sacred Sculpture.

These workshops will focus on the development and execution of strung canvas painting and sculpting in clay. Internationally recognized as one of the most prolific and accomplished Tibetan Art masters, Kalsang Lodoe Oshoe will also lecture on the history and evolution of these traditional art forms and his experiences as son of the Royal Artist of Bhutan and coordinator of major art installations at famous temples around the world including the Shoko-ji Institute in Japan, the Sakya Monastery in Seattle Washington, and H.H. Dalai Lama's Kalachakra Prayer Hall in Dharamsala, India, to name a few.

Students with either a casual or extensive interest in traditional arts will learn how this traditional art form has survived over centuries. Students will draw deities from a grid proportional chart.

practice techniques of color shading and layering, prepare the painting surface and experience the delicate practice of clay sculpting.

Discounts are available for early registration. Housing and meals provided at reasonable cost.

To register contact Shang Shung Institute at 413-369-4928 or fax 413-369-4165 or e-mail ssiusa@compuserve.com or view our web site <http://www.shangshung-usa.org> for further information. Mail Fee to: Shang Shung Institute, PO Box 277, Conway, MA, 0134, USA

The Shang Shung Institute is a non-profit organization founded by Chögyal Namkhai Norbu in 1994 and is dedicated to the preservation of Tibetan culture. The Golden Vajra Guild offers personalized instruction in Traditional Tibetan Arts: Painting, Sculpture and History.

North American Dzogchen Communities Meet

Focus on coordinating practice, retreats and improving communications

by John LaFrance

On the occasion of a retreat with Chögyal Namkhai Norbu on August 4 - 8, 1999 practitioners from around North America, either as representatives of Gakyils or simply as practitioners from various cities, met to discuss collaboration possibilities. Representatives came from New York City, Syracuse, Philadelphia/South Jersey, Indianapolis, Chicago, Toronto, Santa Fe, California and the Conway, Mass area.

Following a period of general discussions about dealing with tensions in Vajra relationships, the group focused on two areas for expanding collaborations: 1) Coordination of practice opportunities around the country, and 2) Communication.

Regarding coordination of practice, several possibilities were mentioned for further development, including: 1) creating a practice calendar so that there would be less lapsed time between Community retreats; 2) perhaps scheduling Community retreats every 6 months, alternating coasts; 3) use Community SMS teachers like Jim Valby and Adriano Clemente do to teachings rather than relying so much on other teachers; 4) doing more practice for preparation for dark retreat, so that more people are prepared to use dark retreat cabin; 5) perhaps using a Community retreat or other process to investigate the full meaning of "Vajra Samaya"; 6) coordination of practice in North America across time zones (similar to international practice timetable), and; 7) broadening the idea of "work weekends" as a means of creating a greater sense of ownership among Communities, including having individual Communities taking responsibility for specific projects.

To bring more substance to these ideas, a committee was formed consisting of Avadhan Larson, chairperson, Kathy O'Connor, Ed Goldberg, Ann Dankoff, Richard Banks and Carisa O'Kelly. The committee will function as an extension of the Blue Gakyils.

There were many suggestions in the area of Communications, including: 1) having greater participation on the newsletter from all North American communities; 2) sharing agendas and minutes of all Gakyil meetings among Communities as a means of creating more involvement in decisions; 3) when feasible, having representatives from other communities at the Conway Gakyil meetings or extending the telephone conference call; 4) create an internet based communication vehicle for linking Communities, something similar to Norbunet, perhaps web-based that might be expanded for ensail commerce or other activities to link communities.

Steve Gould and Malcolm Fraser indicated a willingness to participate in further development of these ideas, and it was recognized that a broader committee needed to pursue these issues.

There was a widespread feeling of openness and lightness throughout the retreat and a sense of the importance for each individual to take responsibility for maintaining and developing Rinpoche's teachings in North America.

**NAMGYALGAR
PROGRAM 2000
SANTI MAHA SANGHA**

SANTI MAHA SANGHA

BASE:
March 3rd - 5th Exam
March 6th - 10th
Level 1 Training

LEVEL 1:
March 17th - 19th Exam
March 20th - 24th
Level 2 Training

LEVEL 2:
March 25th - 26th Exam
March 27th - 31st
Level 3 Training

REGISTRATION FORMS

Registration forms to attend the SMS Exams are now available. Please contact the Secretary of Namgyalgar if you would like a form to be posted / faxed or emailed to you.

To assist with planning facilities for the SMS period, it would be appreciated if people could register in the near future. Please see the information below regarding accommodation, etc., for the SMS period.

ACCOMMODATION

A. CAMPING ON THE LAND OF NAMGYALGAR

Campsites will be available on the land of Namgyalgar during the SMS Program in March. You will need to bring your own tent, bedding, and flashlight. Cost: \$5 per day during the Exam / Training period \$3 per day or \$20 per week during times outside SMS Exams/Trainings.

For Retreats with Chögyal Namkhai Norbu and Vajra Dance and Yantra Yoga Courses, please indicate on the registration form if you would like to reserve a tent site.

B. SHARE CABINS

A few cabins have been temporarily reserved at Hubara which is located approximately 15 minutes drive from the Gar. The cabins sleep 4 single people per cabin and the cost is approximately between AUS \$170 AUSS\$200 per person for 9-10 nights (price to be confirmed). As the owner of the cabins wishes the reservation of the cabins to be confirmed before end of October, could people please indicate their interest in having a bed in a cabin, and for what dates, as soon as possible.

If there are enough people to make it necessary, a minibus may be hired to assist people to travel to and from the cabins, the Gar, and shops etc. (Note: people will be asked to make a contribution towards the cost of hiring the bus). (See more info below re Transport)

RENTAL ACCOMMODATION

If you are interested in obtaining your own accommodation, information about rental accommodations available in the area of N'Gar can be emailed / sent to you so that you may make your own arrangements. Most accommodation is suited to group / family share situations though there are some bed and breakfast places and Hotels / Motels. If someone wishes to rent a house / transport to share with others this could be advertised on Norbunet and also on Namgyalnet.

BATES HOUSE

The community will be renting a large house which is located approximately 3 kms from the Gar and approximately 2 kms from Tilba Tilba

(where there is a small shop) and 3-4 kms from the village of Central Tilba (with a shop, P.O., Cafes, Hotels, etc.).

Between mid-January and mid-April at N'Gar 1 or 2 (possibly 3) rooms will be available for rent at \$85-100. per week. It would be necessary to have your own transport. Please let me know if you are interested in this accommodation. Preference will be given to people who want to rent a room from mid January to mid April.

MEALS

To decide on what food arrangements will be suitable for the SMS period it is necessary to know how many people will be attending each level and who would like to eat catered or communally cooked meals at the Gar and who will take care of their own food arrangements. (NOTE: people who are interested in having catered meals will have to contribute towards the cost of hiring a cook.)

Please indicate your meal preferences on the Registration Form.

TRANSPORT

TRAVEL TO THE GAR

An infosheet with Bus Timetables for travel to the Gar from Sydney, Melbourne or Canberra is available from the N'Gar Office. If you would like help with booking your bus travel from Sydney you are welcome to contact Eleanor Loudon at: eardrop@kobe.org. Ellee can also provide information about accommodation, etc., and sites to see in Sydney if you are interested.

TRAVEL IN THE AREA OF THE GAR

The nearest accommodation to the Gar is located in the villages of Tilba Tilba and Central Tilba (where there are shops, Post Office, Cafes, etc.) which are approximately 5 - 10 minutes drive to the Gar. Other rental accommodation is located between 10 - 20 minutes drive to the Gar and travel to nearest towns/ villages (where there are shops, banks, etc.) is approximately 10 - 20 kilometers. The nearest largest shopping town is Narooma which is 25 minutes drive from the Gar.

Unfortunately there are no public buses or trains in the vicinity of N'Gar though it is sometimes possible to travel from Central Tilba to Narooma on the tourist bus which travels between Sydney and the South Coast (see Bus Infosheet).

There are a few taxis though these can be quite expensive unless the cost is shared by a group of people for occasional trips to towns. People could also consider hiring a car together and sharing the cost. It is possible that a minibus will be hired during the SMS period (depending on the need for this) in which case this will be used to assist people to go to towns to shop etc.

CHILD CARE

Arrangements for child care will be made according to how many children will be accompanying their parents during the SMS period. Please complete the child care section of the registration form if your children will be in attendance. Local child care centers are available in the area.

**FOR FURTHER INFORMATION
Please contact:**

Namgyalgar Dzogchen Community of Australia*
Vicki Forscutt - Secretary
PO Box 14 Central Tilba,
NSW 2546
Tel. and Fax: 61(0)2 4476 3446
Email: namgyalg@acr.net.au

Stupa Consecration at Tara Mandala

9/9/99 at 9am
by Lidian King



S. HARRIS

On the auspicious and unique occasion of 9/9/99 at 9 in the morning of the new moon, Chögyal Namkhai Norbu led a group of about one hundred people in a short practice with offering and consecration for the newly completed Stupa at Tara Mandala. This Stupa was constructed from rocks gathered on the land and carefully laid in place with all the requisite articles, dedications and ceremonies over the last four years.

The Stupa serves as a support for the lineage of Nyala Pema Duddul, who was the master of Adzom Drukpa, Rigdzin Chang Chup Dorje and Ayu Khandro. The latter transmitted all of Pema Duddul's *termas* to our master, Chögyal Namkhai Norbu when she was one hundred and thirteen years old. It is hoped that this Stupa will bring blessing and benefit to all who come in contact with it for many generations to come.

**Tara Mandala
Autumn 1999**

**Wild & Wise,
Celebrating Women in Buddhism**

with Tsultrim Allione, China Galland, Joanna Macy and Deena Metzger.
Sept. 25 9:30 am to 6:00 pm
Sept. 26 9:30 am to 6:00 pm
Held at Spirit Rock Meditation Center, 5000 Sir Francis Drake Blvd., Woodacre in West Marin, CA
Cost for non-residential weekend does not include lunch. Cost before Sept. 4 is \$120, after Sept. 4, \$150. Some partial work exchange is available.
To register send your check payable to "SRMC-WWI" to Spirit Rock, Box 169, Woodacre CA 94973.
Infoline is 415-488-0164 ext 332.

Tsultrim Allione will lead a Shitro retreat at Patricia Yenawine's house in Bolinas, CA, including transmission, teachings and practice of Shitro, Yoga of the Peaceful and Wrathful Manifestations.

Oct. 2 & 3 10:00 am to 6:00 pm
Requested donation for this non-residential retreat is \$100. Call for information on local lodging if needed.

Please bring a sack lunch or plan to walk to town for mid-day meal. Please telephone Patricia at 415-868-2005 for registration, information and directions.

Tsultrim Allione will be leading a pilgrimage to Bhutan with Ganteng Tulku Oct. 16-31. This pilgrimage will explore the magical land of Bhutan, an undisturbed Himalayan kingdom, with a focus on the powerful pilgrimage points in Bhutan.

This pilgrimage is at present fully booked. However, to inquire about waiting list or about future pilgrimages, call

Dianeah Wanicek
at Insight Travel at
800-688-9851 or 937-767-1102.

con't. from page 12
Light of the Master

appetites by teasingly holding several of these prizes up to our view, turning them around in his hand and gazing at them admiringly.

Among the prizes were some lovely crystals donated by Adriana dal'Borgo, a gau handcrafted by Anne Dankoff, and some jewelry that Rinpoche brought. The auction included several beautiful thangkas and large statues of Padmasambhava and Green Tara.

Following the conclusion of the retreat there was a potluck dinner at the home of Efreim Marder. After disposing of the food, the party became quite musical at the instigation of Adriano Clemente playing improvisational piano, accompanied by a small band of very talented people on saxophone, flute and some pretty wild drums. The partygoers were drawn into their spell and also began creating rhythms using whatever makeshift instruments were at hand—silverware, bottles, and so forth—led by Rinpoche who was beating out a lively tempo with his drinking glass against the tabletop. As the music increased in volume and tempo some participants began improvising interpretive dances. At the high point of the revelry Glenn Eddy whispered to me, "I bet they don't have parties like this where you live."

Finally it was time for Rinpoche to leave. When would we see him again? Soon, we hope. But whether sooner or later, let us always carry the transmission in our hearts.



A.S.I.A. in America

Sponsors a School in Tongde, Tibet

ASIA in America is very pleased to announce that we have been granted Federal Tax Exempt status as a non-profit organization. This is a major leap forward in the ability of ASIA to be able to continue to carry out projects that will benefit Tibetans.

A summary of the activities and goals of ASIA: ASIA promotes development projects in Tibet India and Nepal aimed at:

- building Tibetan primary and secondary schools in the most remote areas of Tibet
- building hospitals for traditional medicine
- strengthening basic health services
- improving hygiene and sanitary conditions through training and instruction
- developing systems for intelligent exploitation of natural resources
- introducing techniques for sustainable agriculture and protection of forest resources
- starting up micro-projects whose goal is to develop local economic activities at a grassroots level
- setting up a system of revolving funds in order to promote economic and social initiatives within village communities
- restoring major Tibetan monasteries and historical monuments
- promoting research initiatives about the culture and history of Tibet
- increasing long-distance adoptions of Tibetan children and monks of any age to assure their education
- implementing emergency relief actions in local populations affected by disaster

ASIA in America is very proud to be in a position, now, to sponsor the building of a school. Details are as follows:
Name of the Project: Proposal for the building of the Tanggan College in Tongde County.
Location: Tanggan Xiang, Tongde County, Hainan Prefecture: Qinghai District, Peoples Republic of China.

The Hainan Prefecture is divided into 5 counties. It's population consists mainly of Tibetans. Almost 40,000 people reside in Tongde County, divided into 6 different townships (Xiang), over, 5,011 Km. This is an area of extensive grassland at an altitude of 3,100-4,000 meters. The economy is primarily based on nomadic herding and agricultural activity.

In the entire county there are only 4 secondary schools and a high school. However nomads often cannot send their children to school because of high tuition fees and lack of guaranteed employment after school. At the moment only 247 of 487 children are attending school in Tanggan (46%). The existing school, built in 1963 was called

Tanggan Primary School was the regular full-time school of the community. At the time there were 6 rooms for 60 students. Over the years the number of students and teachers has increased. In the current situation only 91 out of 247 students can live at the school. Of 56 rooms, including 10 classrooms and 20 dormitory rooms 20 are unsafe and need to be restored.

Tanggan township (8 villages, 200 families, 1,028 inhabitants) is a farming and herding community, located in the Southwest part of Tongde County. It is one of the poorest townships in Hainan Prefecture.

Objectives of the Project: Enlargement of an existing school facility, by adding 20 more dormitory and class rooms, and the purchase of new materials to increase the capacity of the school.

Specifically:

- building 10 classrooms and 10 dormitory rooms. The buildings will be made of cement and bricks and will form a two row one-story building of 430 square meters.
- purchasing 50 tables and chairs for the school
- purchasing materials such as books and computers
- repairing a 5km water pipeline and purchasing 2,000m of plastic tubing

Costs of the Project: \$60,000.00

Time required for the realization of the Project: One Year.

-September to November 1999: field survey, elaboration of preliminary plans, agreements with local counterparts, signing of contracts, payment of the first installment, and preparation of the building site.

-December to February 1999: Winter pause.

-March 2000-September 2000: construction work.

ASIA in America has just sent \$12,000.(consisting of donations given over the years, mostly by individual members of the Dzogchen Community) to cover the starting costs of the Tongde School Project. Currently, Andrea dell'Angelo, is on a mission to Tibet, and will be finalizing the project parameters with the local authorities and contractors, as well as assessing the many requests for educational and health projects.

To complete the Tongde School Project, an additional \$48,000. is required. Every dollar of your donation goes directly to benefit the project. Please send your tax deductible donations to

ASIA, c/o Tsegylgar, POB 277, Conway, MA 01341, USA.



Rinpoche and the Tibetans of Santa Fe, New Mexico after Teachings given especially for them

J. CASIRO



Performance of Traditional Tibetan Dances Santa Fe, New Mexico

Chögyal Namkhai Norbu was an honored guest at a benefit performance of Tibetan dance and music organized by the local Tibetan resettlement community of New Mexico, which numbers nearly 200.

The event was held on the evening of August 29, 1999 in Santa Fe, to help finance a newly forming Tibetan Cultural Center to be opened there.

BAROQUE CHAMBER MUSIC QUANTZ - TELEMANN - LECLAIR - VIVALDI



The ensemble "Artis" (Moscow)
Petro Fedkiv, oboe / Sophia Protopopchik, violin / Helen Romanenko, organ

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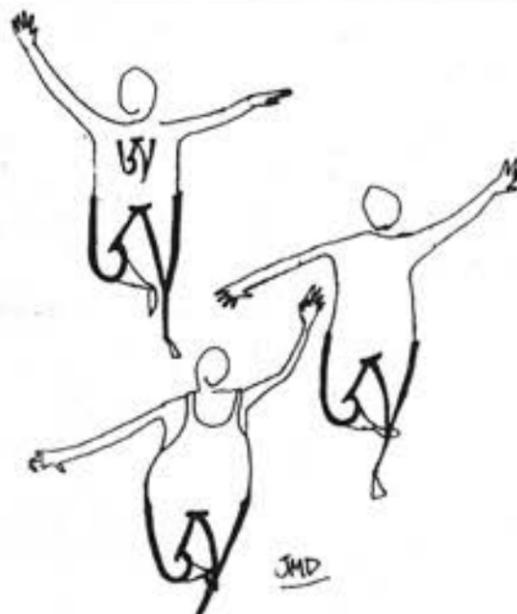
A very special and beautiful audio CD with baroque chamber music is now available from the "Artis" ensemble of Moscow made by our fellow practitioners Petro Fedkiv and his wife Helen Romanenko (US 25\$). The benefits of these sales will go to Kunsangar.

Shipping charges: \$2.00 within the US and \$4.00 outside.
To order: Send a check or international money order payable to The Mirror, PO Box 277, Conway, MA, 01341, USA.
(Please note for Baroque CD)

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Dancing A's



PASSAGES



Deaths

In the Memory of Igor Yuganov and Sveta Konakova

Early morning on July 6th, 1999 fire killed our friends Igor and Sveta. Both of them contributed so much to the development of our Community. Always joyful and encouraging, Igor became a source of inspiration for finding a place in Moscow for Dzogchen Community and purchase and establishment of Kunsangar. He considered Kunsangar to be a main deed of his life after he had got special blessing from Chögyal Namkhai Norbu for search for the place where Dzogchen Teaching would evolve and continue. Everyone who met Sveta in Merigar and Kunsangar will remember her, so gentle and cheerful, so beautiful and open, giving all her energy to renewing Kunsangar, making it comfortable and homelike for all people coming to practice and work.

They will be in our hearts forever. Let them have new favorable rebirth and meet the Teaching immediately. We ask our brothers and sisters to do Shitro practice for them.

Kunsangar Gakyil

Marriage

After being best friends for 21 years, Joe Zurylo and Kathy Smith were married on July 7th, 1999, in Brattleboro, Vermont. Jacob Smith also attended.



Jediah Evan Yeshe Katz

Births

Jediah Evan Yeshe Katz - Born 8/25 at 10:12 A.M. at home. An amazing experience!
Michael & Merrill Katz

Born to Darius Marder and Liza Cassidy; Asa Moses Marder, September 5, 1999.

*Amulets &
Talismans*

Anne Dankoff
Santa Fe, NM USA
(505) 466-4280
adankoff@nets.com



gau of silver & lapis

The Dzogchen Community in Poland

Information Sheet

The Paldenling Land

The Community center is located just under the top of the hill at 527 above sea level, near the village Lysa Gora, 25 km from the town Jaslo in the south of Poland. Apart from the house we also have 9 hectares altogether, including arable areas, a pasture, an old orchard, a creek and a forest.

The house has five rooms, the kitchen, garage, bathroom and toilet. The attic, after restoration, could be set up as a Gonpa.

A lot has been done since we bought the land: we set up a drainage system, built a large cesspool, changed and painted windows and doors, installed central heating, renovated the interior and refurbished it.

This summer ('99) we will be insulating the house to reduce energy loss in winter. The house is fully functional; several retreats have been done in summer and winter, and although in winter the external conditions are quite rough, the place is excellent for practice.

If someone is interested, Paldenling is an ideal place for doing personal retreats. It's a quiet place in the mountains far from the hassle of towns and villages, and yet equipped with all necessary facilities. Food can be bought in the village, half an hours walk from Paldenling. The fee is low (\$ 1 / 4 days) and food is cheap.

The Longde Cabin

During his visit in Poland in May, 1998, Rinpoche spent some time in Paldenling. He distinguished three places there: the place of Dharmakaya, at the top of the hill, the place of Sambhogakaya near the forest, and the place of Nirmanakaya where the house is located. Rinpoche expressed his wish to have a cabin suitable for Longde retreats constructed on the top of the hill, in the Dharmakaya place. The place itself is beautiful; the view is unobstructed in four directions.

As the local authorities will have the new development plan ready by the next year (2000), we will start construction work in the Spring, 2000. The upper part will be made of glass, thus enabling the practitioner to gaze in the sky, irrespective of weather, towards the West in the morning, towards the East in the evening. The lower part will contain all necessary facilities, toilets, etc. The cabin will be equipped with a heating system so that it will be possible to practice inside even in the winter.

A short history of the Community in Poland

- 1987 - A fragment of Crystal and the Way of Light first translated into Polish
- 1988 - the first Dzogchen retreat
- 1992 - Namkhai Norbu Rinpoche visits Poland for the first time
- 1994 - Rinpoche's second visit, the registration of Community
- 1997 - the purchase of the Paldenling land
- 1998 - Rinpoche's third visit

How to get to Paldenling?

By car: In Cracow (Krakow) take the road to Jaslo. The road from Jaslo to Dukla goes across the outskirts of the village Lysa Gora. When coming from the direction of Jaslo, you should turn left 500 meters after the bus stop in Lysa Gora. The stony road is quite steep at the beginning. You will pass a couple of houses, and - after 1.5 km - you will reach the last. This is Paldenling.

Otherwise: You can reach Jaslo by train or bus from Krakow. In Jaslo take the bus to Lysa Gora or Dukla. You should get off at the bus stop before the road leading to the village center, but walk up 500 meters and turn left, and follow the road as described above.

Contact Information

If you want to do your personal retreat at Paldenling, or are in anyway interested in the activities of the Community in Poland, please contact the Polish Gakyil:

WSPOLNOTA DZOGCZEN W POLSCE
SKR. POCZT. 331
30-950 KRAKOW 61
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tel. 0048-601 91 75 84 (from abroad)
0-601 91 75 84 (from Poland)
e-mail: awyd@awyd.com.pl
WWW: <http://www.awyd.com.pl/dzogchen>

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INTERNATIONAL DZOGCHEN CONTACTS

VISIT THE MIRROR
WEBSITE AT
WWW.MELONG.COM

The new A.S.I.A. site is now accessible
at: <http://www.melong.com/asia>

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HOW TO DISPOSE OF DHARMA ITEMS:

AN INTRODUCTION

by Paul Bail

I am a collector by nature—sometimes unflatteringly called a “pack rat.” I’m the sort of person you see haunting flea markets and antique shops, or browsing used book stores. My idea of a fun Friday night used to be hunting through dusty stacks of old books and magazines in the university library. I used to actually file alphabetically the various junk mail catalogs and circulars I would receive. Call me compulsive. At least I don’t do that anymore. I ran out of file space.

Even someone like me knows it is time for a spring cleaning when you can no longer see the furniture because the tables and chairs are heaped with books and papers. And when the piles of magazines on the windowsill are blocking most of the sunlight, it’s time for the Big Heave! Armed with several huge plastic garbage bags I begin sorting through the accumulated stuff. Mail order catalogues from 1992! Do I still need those? Heck with it, just toss ‘em! Out they go.

I am getting into a good rhythm of throwing things away. I have made a breakthrough from hoarding to discarding. Hurrah! But, just as I am congratulating myself, suddenly I am stopped dead in my tracks. In front of me is a pile of dharma items: a flyer from Wisdom publications, a newsletter from Snow Lion, an announcement for a Teaching. My hand hesitates over the trash bag. Not supposed to discard dharma items - must burn them.

But, where to burn them? I have no fire place in my living space. No place in the backyard where I am allowed to burn things. Should I continue to let them pile up until someday when I can pack them in

a car and take them out to the countryside somewhere to set them on fire? And anyhow, isn’t it pretty unecological to be burning paper instead of recycling it?

Back in Tibet, and before that in India, images and texts were scarce. Thangkas were hand made objects of ritual, and texts were hand written or laboriously printed from carved wood blocks. There was not a surfeit of dharma items to be discarded, so on the rare occasion when it was necessary, burning them was a simple matter. But here in the West, with our mass communications, we are flooded with words and images that were designed to be thrown away. Let’s face it, dharma junk mail is still junk mail.

So isn’t it irresponsible of these dharma organizations to send us throwaway items with images of deities on them. It’s kind of like leaving a sample can of nuclear material on someone’s door step with a warning - “It is a Federal crime to dispose of this in the trash.” Maybe I should solve my problem the same way. I’ll just pack up all these old dharma catalogs, dharma magazines, and dharma flyers and leave them by the literature rack in my local library, or on my friend’s doorstep. Then I won’t be the one throwing this material away. My friend, or the

librarian, will be the ones who will have to throw it away!

But I’ve always detested these kind of legalistic “solutions” to problems. Better to just take the bold way. If I’m not going to burn them, just be honest about it and throw them away. If it means going to the hell realms, I’ll just have to take my punishment like a man! Maybe if I shred the

should only be destroyed by burning. If that image on paper is shredded into a mosaic of little scraps of colored paper, doesn’t the image dissolve just like the image on the computer monitor?

And then maybe that paper could be recycled. Or else composted. After all, in Tibet it was meritorious to have a “sky burial” where your corpse was cut up and used to feed the birds. Maybe there could be a kind of sky burial for Buddhist flyers and circulars where they are shredded and recycled, or composted.

If the number of urban Buddhists continues to grow there could be a big market for a service like this. Maybe I could start a business disposing of unwanted dharma items. I’ll have my own website, “www.recycletexts.com.” I’ll become rich. I’ll be able to donate ten percent of my profits to Tibetan refugees and other worthy causes. I’ll be interviewed in *Tricycle*. Maybe even have my face on the cover of *Shambhala Sun* shaking hands with one of the Beastie Boys. I’ll be able to afford to go on pilgrimage to India and Nepal every summer. Then I’ll GONNNNNGGGGGGGG!! The sound of the bell suddenly jerks my mind back to the shrine room, where my body is sitting. Oh my! All this time I was supposed to be one-pointedly concentrating, and instead I have been daydreaming! Shhh! Don’t tell anybody. Okay? Gee, thanks!

Now remember. Do not throw this article away. Even if it is a little silly. Unless maybe you clipped it out of *The Mirror* first. Then you could maybe throw just this article in the trash. But you would still have to burn the rest of *The Mirror*, because . . .



flyers in a paper shredder, turning them into something like confetti, it won’t really be dharma items I’m throwing away. It’ll just be teeny scraps of paper.

Sure. Why not? After all, when you pull up a dharma website on your computer, and an image of Buddha appears on your monitor, that is just a momentary pattern of multicolored pixels which dissolves when you move on to the IRS website or the *Sports Illustrated* website. The fact that the Buddha image appeared for a while on your screen does not mean that suddenly your computer monitor has become a ritual object that needs to be burned rather than trashed when it breaks down. So why is it that some colored ink appearing for awhile on some paper becomes permanently a sacred image that

Echoes of War

Poems by Zeljka

I’ve seen things
you wouldn’t believe

A family of four
on the beach by the lake
so calm
father swims alone
mother carries a child of ten
puts her gently in water
she can’t swim
she can’t walk

I’ve heard things
you wouldn’t believe

two children playfully swim
Are you tired
No she says
in French
forgetting their language

I’ve felt things
you wouldn’t believe

Mother comes to me
avoiding my eyes
we discuss weather
water has never been
so warm
how beautiful
how nice

says she to me
in the language
her children speak no more
the language her children
understand no more

And I’ve cried the tears
you’ve never seen

Thru shimmering mirage
they pack their things
painfully climb the hill
mother carrying girl on her back

father can’t do it
he’s lost a leg

Avoiding all topics
we speak the same
ancestral language
she - from Bosnia
I - from Nowhere

If only she knew
the secret of mine
the miracle of A
where object & subject melt
into the lake of universe

If only she knew
that I am in fact
citizen of the Universe
one of 13 where Dzogchen exists

If only she knew
dakini language
Dance of the Vajra

We could have danced
there & then
in the lake of wisdom
under the sky of emptiness

Instead
I offer a yellow Frisbee
to Naga of the lake

for her
for her daughter
and husband
and son

(We dived and dived)

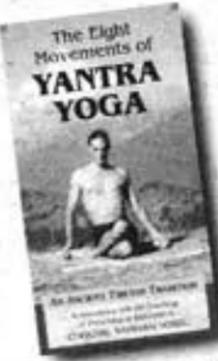
into the A
(and never found it)
in
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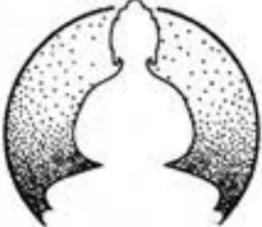
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con't. from page 20

that the theme of patricide might appeal to Bertolucci, but there is a topical element, too, in the young man's fascination with guns. Guns and American school kids have, after all, been all over the front pages of world's newspapers this summer.

But although *The Chivalry of Crime* is full of mayhem and bloodshed, violence is not glamorized in it. Rather violence is revealed for what it really is: the empty gesture of desperate men driven by desperate circumstances and conditioned by unexamined ideas.

Paulo and I fulfilled what we considered to be our 'little Samaya' with Des by presenting his book to Bertolucci. Now the causes set in motion will play out in ways that may surprise or confound us. But we did our best, and must move on to the next moment, the next challenge - relaxed, awake, aware.

I wonder what you are working on in your corner of the world? Whatever it is, I wish you 'Good Luck' with it, and hope that the secondary causes for your plans to come to fruition will multiply and expand!

(*The Chivalry of Crime* will be published in the US in February, 2000 by Little, Brown and Co., and in the UK by Jonathan Cape, Ltd.)

Breakfast With Bertolucci

(Working With Secondary Causes)

By John Shane

In our daily lives we all face the challenge of finding a balance between fulfilling our aspiration and commitment to spiritual practice and to doing what is necessary to satisfy our material needs and obligations.

As Dzogchen practitioners, of course, we try not to set up a dualistic division between 'life' and 'practice', but it's not always as easy to integrate the two as we would like.

And when we don't succeed in this integration we can find ourselves conflicted between what we see as our worldly desires and whatever we define as our spiritual goals.

If you know the work of the Nisargadatta Maharaj, a teacher of Advaita Vedanta who lived until fairly recent times in India, you may be familiar with his book *I Am That* (Acorn Press, Durham, North Carolina), which is regarded as being something of a modern spiritual classic. *I Am That* consists entirely of a record of dialogues between Nisargadatta and his students.

No one would suggest for a moment that Nisargadatta's teaching is the same as Dzogchen, and I'm not, of course, advocating mixing one teaching with another, but I think that most of us would accept that insights into human nature can be found in many places, and that we shouldn't close our minds to such insights when we come across them.

Reading Nisargadatta's book with an open mind I found one conversation that was particularly interesting. In this dialogue a student asks the teacher something like this: 'Maharaj, how can I possibly achieve realization? I can't even manage to accomplish my small worldly desires! So how can I possibly hope to realize myself?'

And Nisargadatta replies (in my paraphrase, quoting from memory): 'The problem is, you don't want enough! If you really wanted to achieve your worldly desires, you could do so! And if you really wanted realization, you would achieve that also!'

The Buddha, of course, taught in his Four Noble Truths, that it is desire that is the cause of suffering. So when somebody suggests that not wanting enough may be the cause of not realizing oneself, there may appear to be some philosophical conflict between their view and the teachings of the Buddha.

But it will be clear enough to readers of this newspaper, I think, without me having to belabor the point, that it is obvious that wanting worldly success or wanting realization in an ordinary, grasping way, will not bring one to freedom from suffering. That is not what Nisargadatta was recommending.

I would imagine that we all have probably experienced how wanting something very badly and grasping at a goal can sometimes be the very thing that holds us back from achieving it. But at the same time, most of us have probably also seen for ourselves that even though we may say we want something very much, the truth is, as Nisargadatta reminded his student, we don't really want it enough - and so we will never accomplish it.

So perhaps the question that needs to be asked at this point is this: 'Is there a way of concentrating the conscious will, of making an effort, both in our daily activities and in 'formal' practice, that doesn't involve grasping?'

Here we come face to face, once again, with the paradoxical nature of effort in the context of spiritual practice: if we don't apply effort, we will probably remain just as self-centered and unenlightened as we always were. But if we do apply effort, there needs to be the awareness of how this same effort can separate us from our natural state, and from authentic being - the goal toward which our effort is presumably being applied in the first place.

It's obvious that when our behavior is contrived - even for an allegedly spiritual purpose - we are living at one remove from a spontaneous natural state, but it's also clear at the same time that the true experience of this natural state is not the same as just living distractedly, leaving

things any old way, and calling our aimless distraction 'authentic behavior'.

I don't intend to try to present a resolution of this intricate paradox here, but I wanted to bring it into mind in this writing, so that the questions it raises will resonate through the story I want to tell, which is a story about how a good friend of mine - a long-time member of our Community - Des Barry, had a dream, a deep desire, and, with awareness, set out to fulfill that dream.

Chögyal Namkhai Norbu has often explained to his students that to achieve any goal the necessary secondary causes must be present for the goal to be accomplished.

The example he gives to illustrate this point is that of sowing a seed. The seed itself, in the example, is the primary cause, but it won't grow unless the necessary secondary causes, such as soil, light, heat and moisture are present. So when we try to bring our dreams to fruition we need to be aware of this, and if the necessary secondary causes are not present, we shouldn't despair or panic. As Rinpoche explains, we can set about creating them.

Des Barry is, like me, a writer. He met Chögyal Namkhai Norbu at the same time that I did, in London, at the first retreat there in 1979, and Des and I both later were present in Italy when a ruined farmhouse on a hillside in Tuscany was being transformed by Rinpoche's hard work and inspiration into a spiritual center. Des then became one of the early Gekoes of that center, which Rinpoche had by then named 'Merigar'.

At that time there were still no proper bathrooms on the Community's property, and every week Des, who lived up there, would come down to take a shower at the little house that Jo and I were renting in the chestnut woods just outside Arcidosso.

After Des had taken his shower we would usually have dinner together over a good bottle of wine, and Des and I would then read aloud to each other the poems and stories that we had written since we had last met.

And so things proceeded, both of us learning from each other, until time and its inevitable changes led both of us to go our different ways. Our weekly meetings came to an end, and Des married Paula and went to live in the States. I saw him a good deal less then, but we still remained close friends.

Both of us had always wanted to be writers, and both continued in our own ways to follow that dream. I continued to work to develop *The Mirror*, and to translate Rinpoche's books, writing my own stories and poetry, but not really concentrating on them as much as perhaps I would have liked.

Then, some years later, I met up with Des in the States and he told me that he had decided to go back to college. He already had a degree in History from London University, and now he wanted to do a Masters degree in Creative Writing at Columbia University in New York. I was very excited for him: here was a clear example of awareness in action. Des believed that he had talent as a writer, but he also accepted that the secondary causes for him to succeed professionally in that field were lacking. So following the advice given in Rinpoche's teachings, Des was setting about creating those causes.

I didn't guess then that I might someday play a small part in furthering those causes myself, but this summer, at our house in Tuscany near Merigar, a sudden thunder storm after days of searing heat was followed by a light shower of welcome rain, and I went out into the garden, where I kicked off my shoes and danced in the rain, letting the raindrops cool my upturned face.

Then I heard the phone ring inside the house, and came padding inside on my bare feet leaving little dabs of damp footprints across the terra-cotta floor of the living room.

'Pronto', I said into the mouthpiece. 'Hello?'

'Pronto? This is Paulo Brunatto,' replied

the familiar voice of my friend down the line, his precise Italian drawing me back from the reverie of my garden rain dance.

'How are you, John? I was wondering if you had a moment to talk? Listen, I've a favor to ask. You know that Des Barry has written a novel that's to be published in the States in February of next year? It's called *The Chivalry of Crime*. Well he's in East Tibet now, with A.S.I.A., teaching English to Tibetans, but he left a copy of the manuscript with me, and I can't get to grips with reading it in English. I was wondering if you'd read it for me. You see, Des wants me to get a copy of the manuscript to Bernardo Bertolucci, the film director, who's a friend of mine. You know, of course, that, as well as making my films of Rinpoche's travels, I've made a couple of documentaries for T.V about Bertolucci and his work? One on the making of his 'Little Buddha', and one on the making of 'The Last Emperor'? Good! Well, you see, if you would read the manuscript, I'd like to take you to meet Bernardo, whose at a farm in this area, recovering from a back injury. He's got a herniated lumbar disk. If you could explain the book to him, maybe he would consider it as a future film project. I've promised Des that I'd at least give it a try, but I can't really do it myself. My English isn't good enough to read it properly. But, listen, since Des can't be here himself, you'd be the perfect person to help: you're a literary type, you're interested in cinema, and you're an old friend of Des' too... what do you say?'

As I read the manuscript of Des' book in the following days I discovered that he had really succeeded - through wanting it enough, and through setting about creating the secondary causes - in bringing his dream into reality.

He had gone back to college, learned all he could from everyone there, and in particular had formed a relationship with Peter Carey, the Booker Prize-winning author of *Oscar* and *Lucinda* (and many other novels), who had been his tutor for a while, and whose research assistant Des had become. Peter Carey had read the manuscript of Des' novel as it had progressed, and had been a tough-love friend, insisting on re-write after re-write, until finally he was satisfied that Des had fulfilled his literary aims, at which point he had offered to show the book to his agent.

The net result was that in three weeks the book was sold to a major publisher, and Des' career as a professional writer was on its way. This was not a question of Des either just being lucky or just being talented (both of which he undoubtedly is). This is a story of someone really applying themselves. Des had spent about five months, he told me, in a cabin in retreat, writing in the mornings, and practicing Santi

Maha Sangha training in the afternoons, until he had finished the book. That kind of application, combined with luck and talent, brings results.

Just after I finished reading the manuscript, Paulo called to say that he had managed to get a firm time for a meeting the next day with Bertolucci and his producer, Jeremy Thomas. As we drove though the winding mountain roads to the farm where the great film director was staying, Paulo and his wife Pape told me a little about his life, and when we finally arrived we were shown onto a sun-drenched terrace overlooking the Val D'Orcia, with a distant view to Monte Amiata, just visible in the distance through the heat haze.

There I found Bertolucci reclining like a raja on a big Indian style bed under a canopy, wearing a wide support belt around his waist to protect his injured back, and evidently in some pain.

He greeted Paulo and Pape cordially as old friends, and then, when I was introduced, he told that we had about an hour to talk.

Watching me from across a table, was a thick-set curly haired man who smiled at me, but didn't take off his dark glasses - so I couldn't read his expression. It wasn't until he introduced himself that I realized that this was Jeremy Thomas, the President of the British Film Institute, and a film producer with two Oscars to his credit.

Bertolucci was immediately friendly and sympathetic, and perhaps because of this I didn't feel intimidated by the illustrious company I was in, but began at once to tell the story of Des' book, continually steering the conversation back to the story whenever the conversation went in another direction.

Tense, blood-soaked and written in a fine, high literary style reminiscent of the work of Cormac McCarthy, Des' novel is very good. Its intricate narrative revolves around the life story of Jessie James, which is told to Joshua Beynon, a young Welsh immigrant to the States, by Robert Ford, the man who shot the famous outlaw.

Young Joshua is in jail, awaiting trial for the supposed murder of his father, after being drawn into the world of Robert Ford through his fascination with the legend of the James gang, and more immediately, through his passionate desire to own a Colt revolver which is for sale in the store where he works on his days off from school.

When the boy finally does get his gun, no good comes of it: he ends up accidentally killing his father - though the sheriff is convinced it was no accident.

Discussing the book over the phone as I read through the manuscript, Paulo and I felt

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