

THE MIRROR

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Towards the New Millennium with Rinpoche in Australia

by Elisa Copello



RINPOCHE TEACHING AT NAMGYALGAR

G. Horner

It is always a wonderful feeling to meet Rinpoche once again, but to meet him in such a place as Australia was a special experience. Gathered together in a group dwarfed by the gigantic eucalyptus trees at Namgyalgar, we saw a red car approaching and heard a familiar voice calling out, "Italians!!". A sun-tanned and smiling Rinpoche kindly asked how our trip went and then told us to come in the afternoon to the warm atmosphere of his house, perched like an eagle's nest in the woods, with a distant view of the ocean glimpsed through the woods and green hills.

There were still a few days before the retreat and we had the luck to spend a few hours at the sea with Rinpoche who joyfully swam in an ocean brisk enough to discourage many of us from getting wet. Those who were a little braver followed Rinpoche and splashed around happily.

Christmas arrived and near the *chorten* under the enormous coral trees, home to a large snake which Rinpoche has named "Maria", we all gathered for an abundant picnic with Rinpoche during which he gave much of his precious time to telling tales and playful jokes. In the meantime all around feverish preparations were being made for the retreat. In record time the excellent Australian practitioners assisted by Luciano Rizzetto and other Italian volunteers, transformed a simple barn into a Gonpa complete with a carpeted floor.

The retreat began under a leaden sky with around two hundred forty people, almost half of them new people. The Master arrived smiling as the rain started to fall. The weather would be like that for almost all the retreat, and even though the Master explained that it could be a sign of purification, he still invited us to do the *serkyem* practice to pacify the energy of the place and attempt to stop the bad weather which was very persistent and troublesome.

Rinpoche unexpectedly developed a fever and was unable to give teachings on the third day of the retreat. The Gakyil immediately tried to make the place as dry as possible using plastic sheets and insulating panels.

Rinpoche had begun the teachings talking about various types of transmission and the importance of Guruyoga. After what was fortunately only a brief absence, he explained the Mandarava practice that all the practitioners had done during the time he was unwell. Then he announced that he would give teachings on how to discover one's real condition by means of essential instructions on the inner and outer *rushen*, the practice of the *semsin* in general and the seven mind trainings. After this he spoke about the *dragyon* practice, on how to integrate various sounds, in particular those related to the three active elements of fire, air and water, into the state of contemplation. He went on the talk about the *zenga* practice and gave advice on how to integrate practice into daily life.

On New Year's day Rinpoche gave an interesting talk on the Community explaining, among other things, the importance of the responsibility of all practitioners to protect the precious Dzogchen teaching. At least twenty nine Gars and Gakyils throughout the world were able to follow this teachings on audio on the first day of the year at 10 am local time. The passage into the new millennium was festive after a very long sumptuous Ganapuja and an auction in which Rinpoche patiently assisted in order to raise funds for Namgyalgar, ASIA and the Istituto Shang Shung. The New Year was calm but intense: a toast with the Master and then the A and the Song of the Vajra solemnly sung by Rinpoche to underline that the best way to face the future is always and only to find oneself in one's own real condition; in the state of unification with the Master who guides us and who shows us the path with patience, dedication and love.

A heartfelt thanks to all the Australian practitioners at the Gar who greeted us with open arms and made us feel at home. All best wishes that Namgyalgar may grow and develop for the benefit of those who already practice and for those fortunate people in Australia and in the world who in the future will meet the precious Dzogchen teaching.

Schedule of Chögyal Namkhai Norbu

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SANTI MAHA SANGHA

AUSTRALIA

March 3rd - 5th	SMS Base exam
March 6th - 10th	SMS I level Training
March 17th - 19th	SMS I level exam
March 20th - 24th	SMS II level Training
March 25th - 26th	SMS II Level exam
March 27th - 31st	SMS III level Training
April 19th - 23rd	Namgyalgar Easter retreat
May 12th-16th	Teaching for New Caledonia Island people
July 19th- July 23rd	Summer Retreat - Merigar
August 11th -13th	Teaching Retreat - Singapore
August 18th - 22nd	Teaching Retreat - Japan
August 30th - September 3rd	Teaching Retreat - Vladivostok
September 22nd-24th	Thailand retreat
September 29th - October 1st	Teaching retreat - Singapore
October 6th - 8th	Teaching retreat - Taipei, Taiwan
October 11th -15th	Kaohsiung Longde Retreat - Taiwan
November 1st-5th	Cape Town Teaching Retreat - South Africa
November 10th -12th	Teaching Seminar - Buenos Aires
November 18th	A public talk in Cordoba city
December 5th - December 10th	Klongsal Teaching - Tashigar
December 26th - January 1st	Tashigar, New Year Retreat

SPECIAL PRACTICES & INTERNATIONAL COMMUNITY CONTACTS

C O N T E N T S

2	MILLENNIUM ADDRESS	Chögyal Namkhai Norbu
4	MILLENNIUM ADDRESS	His Holiness the Dalai Lama
5	STORY OF AYU KHANDRO	Tsadzin Allione
5	BOOK REVIEWS	
7	ART AND ARCHAEOLOGY TOUR OF TIBET	
10 & 11	SPECIAL PRACTICES CALENDAR	
13	INTERNATIONAL COMMUNITY CONTACTS	
15	COMMUNITY NEWS	
19	REFLECTIONS	

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Happy New Year everybody, to the people here and also at a distance! This is a very important starting moment because it means we have lived another thousand years. We are saying good bye to the century, to the old year, to what we did - good or bad. But then we are always hoping for something new; particularly as practitioners - people who are following spiritual teachings - which means that we have more understanding or awareness of all sentient beings, not only human beings. We know the nature of our real condition. We try to do our best; how we have done until now, and we still try to do better for the future. In this case, it is very important how we start this millennium, century or new year. In the teachings it says in general that there are periods of continued teachings of Buddha; in the teaching we have mainly lung and togpa. Lung means how Buddha taught, how he explained so people could learn and continue in that sense and try to integrate. That is considered the time of Buddha and then later for many centuries.

In such circumstances, conditions, because the teaching depends on circumstance, we pass into the period of teaching called togpa; togpa means understanding the sense of the teaching. Of course, in general, understanding the real sense of the teaching is more important than words. But when there is the possibility to learn and develop the teaching of Buddha with words, that means we have more possibility within circumstance. And if we are getting more into the essence of the teachings, it means we have less possibility on the outside. That's why people have concentrated more in the essence of the teaching.

The period, for example, when Guru Padmasambhava arrived in Tibet, he increased the teaching of Dharma, like Tantrism, Sutra, and Dzogchen. That period is considered more the period of *togpa*, understanding, but it didn't always continue in that way. Then we have also the famous Kaligyu-ga. How did that happen or manifest? The teaching is also manifesting with more form. When we remain mainly in form, it means that *lung* and *togpa* are missing, even if there are some places of essence - but not the normal way for all the aspects of Buddhist teaching. In our epoch we find mostly that condition. For that purpose, people are very concentrated on building a nice temple, having a big group of monks, a monastery, some ceremony, nice dress, nice performance; people feel that is Dharma. Of course if we observe well, it doesn't correspond, even if that is the situation. So it's very important we know how it is.

In this case, many practitioners who are more concentrated in the essence of teaching, like Dzogchen teachers and practitioners, are not associated with ordinary form very much. For that reason we find many teachers of Dzogchen and Mahamudra practitioners, yogis, mahasiddhas, on a mountain or in a village, among farmers, among nomads, instead of in a monastery. In this case, most people don't consider these are really mahasiddhas or practitioners because ordinary people are more interested in dress, form, and presentation. Why? Because we are in that kind of condition and epoch. That's the reason. It's a pity. Not so nice. But that is the situation of samsara.

When we are a Dzogchen practitioner, it is very important that we go mainly into the essence of the teaching, not the form. That is what I always ask our practitioners; I am asking that you please try to learn what the essence of the teaching is. Without limiting, without saying we need to have only Dzogchen teaching; it doesn't matter if it has the title of Dzogchen or not. Even if we just call it Dharma, that is fine. If we understand the real sense of Dharma - Dharma meaning all phenomena - it doesn't mean we are learning all phenomena only, but we are learning the real condition or real nature of all phenomena. We can understand that through the teaching of Buddha. If we want to learn the condition of all phenomena we need many lives, but even if we spend many lives we wouldn't finish learning. But we don't need that; it is sufficient we go to the essence of the teaching of Buddha. That is like a key; if you have a key you can open the door and discover what is inside. It is the same way if we go into the essence of the teaching of Buddha, that is what we mean, the teaching of Buddha Dharma. Then we can discover all.

So we don't need to call it Dzogchen particularly. The name is relative. Sometimes we go too much after names and forms and we create so many limitations. Instead of developing our knowledge of the sense of the teaching, we always develop limitations. We should understand that limitation is the root of samsara. We try not to create samsara, increase samsara, but try to understand how the situation or condition of samsara is; to liberate samsara not only for ourselves, but for all sentient beings.

How should we work in this case? When we increase limitations it doesn't correspond. We develop samsara in the con-



BY G. ROSEN

Welcome to the Millennium!

Millennium message from Chögyal Namkhai Norbu

January 1, 2000

Namgyalgar, Australia

rary way if we discover that it is the root of *samsara*, and we liberate these kinds of limitations and really have benefit. So in the Dzogchen teaching we start at the beginning, not only judging and looking at an object. The principle is not looking in an intellectual way by doing analysis, but observing ourselves and knowing what the difference is between the function of eyeglass and the mirror. I remember very well when my teacher Changchub Dorje gave me this example. Even if we have very good eyeglasses, the function of eyeglasses are to look at an object. If we can't see tiny things and we have good eyeglasses, we can see better. If we can see better, we can do better analysis. Even if we succeed to do a very detailed analysis, we are always in dualistic vision, so it never becomes the cause of liberation. We are always judging.

So this is how we do with our intellectual study in general, way of seeing and intellectual analysis. If we are looking in the mirror we can see our face, our existence, how it looks. That means we are discovering how our face looks. If someone says your face is very ugly, we are offended because we don't feel we are very ugly. Even if we are not so very beautiful, but we look in the mirror and it appears that our face is very ugly or there are some defects, we don't have that problem, because WE are discovering it. We accept it more easily. That is an example. It is most important that we observe ourselves, turn inward to look out ourselves; not by looking at objects, judging, thinking and doing analysis.

Through the Dzogchen teaching we learn in that way. On the path of Dzogchen teaching we have *tawa*, *gampa* and *chödpä*. These three things are most important. *Tawa* means point of view. *Gampa* means application; application depends very much on our way of seeing. *Chödpä* means our attitude. Our attitude is related to our point of view. So, in general, we are learning in different traditions the different points of view. Particularly we say, "This point of view belongs to the Sakya-pa, Nyingmapa, Gelugpa, or Kagyu-pa tradition." For example, "I am Gelugpa, so I try to learn what Tsongkhapa and his most important disciples said". We consider that is the correct way of understanding the words of Buddha. Of course, the Sakya-pa point of view is a little different from Gelugpa, and then conflicts arise. What do I do if I'm Gelugpa? I defend the point of view of Tsongkhapa and negate the point of view of the Sakya-pa.

In ancient times there were very heavy problems related to this. For example, in the Sakya-pa school there had been two very famous scholars called Sangiunpa and Gorampa. They negated Tsongkhapa. So all the Gelugpas became enemies of the Sakyapas. Then they wrote books to negate each other. Kurampa, in particular, wrote so many books. I studied many of these for many years. When we studied the Prajnaparamita Alamkara, in the commentary of Gorampa from number one to something like sixty; in this commentary Gorampa states how Tsongkhapa explained in the wrong way. So when I studied Gorampa, I felt he was really correct, and that Tsongkhapa was really wrong. That is an example.

Not only Sakya-pa and Gelugpa, also Sakya-pa and Kagyu-pa, Gelugpa and Kagyu-pa, with Nyingmapa, etc., each school has so many of these kinds of problems. For example, in Central Tibet, the most powerful tradition is the Gelugpa, and that is natural because they represent the government. So, all books of Gorampa and Sangiunpa were completely forbidden. At the residence of Sangiunpa there is a monastery where all of his writings were printed; they were forbidden to print them [Ed. note: by the Gelugpas] and the government sealed them away. The same for Gorampa, but in my country of East-

ern Tibet, Derge, which is not under the Central Government, they made new block printings of all the works of Gorampa. That is why we had the occasion to study them. But Sangiunpa's books all disappeared. Later the Chinese Communists arrived and the central Government had not much power, and people wanted to print the blocks again, but the blocks were gone and they couldn't be printed anymore. So, people believed Sangiunpa's work had disappeared, but recently somewhere in Bhutan they found a handwritten copy of all the complete works of Sangiunpa and now they are published.

The Dalai Lama is very supportive of these kinds of things. He doesn't want this kind of attitude because it doesn't correspond with the teaching. That is an example; it is important we know how to learn and understand point of view. I believe in point of view in that way also, studying Karumpa, for example. When I was young, I wrote an article negating some points of Tsongkhampa. Later I burned it in the fire. [laughter]

In that period I believed point of view is something like this, but then I discovered what point of view means really, concretely. Finally when I met my teacher, Changchub Dorje, and received the Dzogchen teaching, he told me, "Point of view doesn't mean you are looking at an object and doing analysis. If you have that point of view you can't have any benefit". Maybe to show that

you are a scholar, you say, "In the point of view of this tradition they are saying like this and this; a famous teacher said like this and this; another scholar replied that way, etc.". You can enjoy, it's interesting also, but that has nothing to do with realization and going into the essence of the teaching.

Then my teacher Changchub Dorje finally gave me the example of the difference between the eyeglass and mirror. Observing - when we are observing what do we discover? The first thing is our limitations. We have many kinds of limitations; sometimes when you really dedicate and you really feel the Dzogchen teaching is the very essence, very important, then immediately you create a limitation for yourself and you are starting to build a small castle of 'Dzogchen' and then you are living in it. That is also the wrong way. That is also a limitation. So, it is important that the teaching is used to discover that.

Many people belong to different Dharma centers and different teachers, and there are different kinds of practices. When they follow the Dzogchen teaching and we say, "You integrate; don't limit", then some people feel uncomfortable. There are also some teachers who remain in a limited way and say, "You should practice this way, have this way of seeing", and then you become a student of that and try to follow that way. But we can't say that these teachers are wrong. Otherwise why would we have so many traditions. We already have many traditions because those who started the different traditions from their human condition, human dualistic vision, they think, "Oh this way is correct, that way is not". Then there will be a new tradition. We don't need a particular tradition. You can use the name of the teaching Dzogchen by saying the Dzogchen Community, but you must not consider that Dzogchen is a tradition and we belong to this tradition. Dzogchen is transmission; transmission for discovering these kinds of limitations.

If you work basically that way, the teaching will really help you. Firstly, living in society, you will have less confusion, less problems, because not only in the teaching but also in daily life, almost all our problems arise with our limitations. For example we are thinking, "Oh I belong to this nation, this country, this political party. Our way of seeing is different from others". You increase more and more separation and then we have more and more conflicts. Sometimes we say we are sharing, we are opening, we are collaborating with people. That is good. But it is not sufficient. The best way is we are learning and definitively trying to be beyond or outside of any kind of limitation. Of course, we live in a limited society. There exist many things and we must follow limitations. But that is part of our awareness. Not necessarily that we believe 100% that that limitation is the correct way. We know that this is a limitation, but it is necessary to apply and accept. When you are observing yourself, your body, speech, and mind, and see it is very conditioned, you discover you are just like a small bird in a cage. You live and grow up in limitation. Because we are in this society, society has limitation, limited situations. If we don't learn and follow that, there is no way to live in society.

Maybe I have told you already about how when I went to the reincarnation's meeting in Varanasi, I arrived and didn't know where to go because I was a guest. There must be a place to live. I asked some monks and they said, "Oh there is an office". Then we went to the office and it was an office of the Gelugpa tradition, because many there were Gelugpas. I told them I was an invited guest from Italy and asked where I

continued on page 3



Teaching continued

continued from page 2

should go to live. "Oh we don't know", they said, "but which tradition do you belong to?" "Really I don't know", I said. "Maybe I should be Kagyupa, maybe Nyingmapa, one of these maybe". Then they went to the Kagyupa office and Nyingmapa office and they discovered I am Nyingmapa. When they discovered this, then finally I had a house, food, service, and everything. Why? Because in Tibet, in the time of Padmasambhava, there were no different kinds of schools. Later the Kagyupa and Sakyapa schools, etc., started, so before these new schools began all was called Nyingmapa. So, the Dzogchen teaching continued mainly in the Nyingmapa tradition and that's why they called me a Nyingmapa. But I am not sure if I am Nyingmapa or not, because I have a name as a reincarnation recognized by the Gyalwa Karmapa and that reincarnation belongs to the Kagyupa tradition. So then I was thinking maybe I am Kagyupa. Then the next day when we started our meeting with our name tags, and mine said "Namkhai Norbu, Nyingmapa", I was going to the meeting and I met Chime Rinpoche from England, who knows my situation very well, and he looked at my name tag and he said, "What happened?, [laughter]. You are Kagyupa!". I said, "I am innocent." [laughter]

That is an example of how in this world, in this society, if you don't accept limitations there is no way you can live. For that reason we must accept, even if we know limitations are obstacles and the root of problems and *samsara*. We need to accept. When we accept and apply limitations in that way, then we are working with circumstances with awareness and are not conditioned by that. We are not convinced really that we are doing in the correct way, but we know it is necessary. For example if there is a small bird in a cage, we say, "Oh this bird is like a normal bird, it has two wings for flying in space and it doesn't correspond that it is in a cage", and you free that bird. That bird won't live very long, because there is a hawk, cat, many beings that will immediately eat that small bird. That small bird has no capacity to protect itself because it doesn't know that experience of being free. In the same way, when we know everything is a limitation and we break all limitations - we do something strange going in the contrary way of the situation in society - then we have really serious problems. That's why we need to accept.

Particularly with the teachings, if you feel uncomfortable with different traditions, etc., you must understand that is your problem and your limitation, not the problem of the schools and traditions and transmission. Even if some teachers teach you limitations and you can understand that doesn't correspond with teaching then you don't follow. You don't need to learn limitations, we have that experience sufficiently in *samsara*. When you are doing Guruyoga, for example, and you can unify teachers, even teachers belonging to different traditions, it doesn't matter. We must think the teachers are enlightened beings, otherwise doing Guruyoga has no benefit. If they are enlightened beings they

cannot remain in a limited way. If someone is still living in limitation that is a manifestation; they are not realized, it is a *samsaric* situation. So at least in our idea, we consider the teacher to be an enlightened being. Then how can we have problems between teacher and teacher, tradition and tradition? That idea that we have is our problem, so we free that.

We must learn the teaching and apply it in that way. Already we are in a situation, condition and epoch, where mainly form is considered important, and knowing that, of course sometimes it is necessary in a circumstance that we accept. It is not necessary that we reject anything, but we know that it is very important that we try to get into the essence of the teaching. Many teachers have explained what the essence of teachings is, like Hinayana for example. In Hinayana Buddha explained that you don't create problems for others, that is the main point, and that you control your mind and your existence. That is the practice and the principle; the essence of the teaching. In Mahayana the essence of practice is not only not creating problems for others, but particularly how we can help them if there are some problems, without limitations, without remaining in control of our body, speech and mind, like Hinayana. So that is the principle and why we call it Mahayana. Sometimes people explain the difference between Mahayana and Hinayana is that Mahayana has compassion. Or higher compassion, bigger compassion. I don't think that is the main point. Also Hinayana has compassion. If people follow the teaching of Buddha, how can we say that someone has no compassion. They know how the suffering of sentient beings is and have started by learning the Four Noble Truths of Buddha. The First Noble Truth is suffering, so we couldn't say they have less compassion. That is not the main point. The main point is the way of working.

In Mahayana practitioners are mainly working with their intention. There are very famous verses of the Dzogchen Master Jigmed Lingpa, "If our thoughts and intentions are good, then the path and fruit is also good. If we act in the contrary way, then the path and fruit are also not good." So it is most important is that we cultivate good intention in any circumstance. That is characteristic of Mahayana practice, the very essence.

When we say we are integrating or learning the essence of all different kinds of traditions, it doesn't mean we are studying everything and doing practice one by one. It's not possible. But we are looking for the main points that many teachers have already explained. For example, the very famous Atisha in his teaching already said not creating problems for the others is the essence of Hinayana, and training to make benefit for others in any circumstance is Mahayana. There are already these kinds of teachings, so it is not difficult.

In Tantrism there are hundreds and hundreds of different kinds of mandalas, deities, etc., and when we are learning the development and accomplishing stages, there so many things to learn and apply. But when we are going into the

essence, why do we do all these visualizations? What is the purpose? We discover, for having pure vision definitively, that is all. When we have impure vision, that represents *samsaric* vision. When we have suffering, we have so many problems, so to liberate that we transfer and transform everything into pure vision. Once you know how to transform you can use the method of Kalachakra, Yamantaka, Hevajra, or Chakrasambhava, it doesn't matter. But always we are transforming into pure vision, that's all. So the essence is being in pure vision. You maintain pure vision in any circumstance, and then liberate all confusions and problems, all emotions of *samsara*. That is the example and essence.

In the Dzogchen teachings we always try to be aware, and particularly if you have such knowledge and understanding of instant presence, then you try to integrate your body, speech and mind in that dimension, in any circumstance. That is the practice. In this case, we don't need many things. If we do a Kriya Tantra style of puja, and we do a puja of Tara what we do? First of all we prepare altar. Then there are offerings which we say in the mantra, also corresponding with our enjoyment of senses. We are not only saying and doing visualizations, but we are attached to objects, in general. We prepare the altar with objects and put many waters, rice, flowers, candles, etc. Then they explain what these offerings mean: *argham*, drinking water, and why do we use it? Because we need to drink water very often, otherwise we feel thirsty. We also think that Buddha is thirsty, so when we invite Tara from the pure dimension she arrived here thirsty so we offer fresh water, *argham*. Then we say *padmam*, another water for what? Maybe Tara feels very tired from the distance and needs to wash her feet. *Padmam* is water for washing feet. Then later she feels fresh. In the real sense it is not for Tara, it is our desire. We have that kind of desire. Then *pushpe*, *dhupe*, *pushpe* means flowers, in the circumstance we make a nice looking atmosphere, and we put flowers. Then *dhupe* is smell, incense, also if there are bad smells, already Tara has arrived tired and there is bad smell, not so nice, so we make a very nice smell. Then *naividya*, food, maybe Tara is hungry, then we offer her nice food, and when Tara is eating maybe she likes to have some nice music, *shapta*. We have prepared all these kinds of objects. We consider this important.

If you observe really well, does Tara or Buddha really need that or not? Because they are enlightened beings, they are beyond all these kinds of desires, definitely. But we have that kind of attachment so for satisfying ourselves we use these offerings for Tara and Buddha. That is the example. When we know the real sense like a Dzogchen practitioner, even if we make someone happy in a circumstance, we do, but not for me. If there are very nice offerings everywhere, alters, etc., then of course there is a nice atmosphere sometimes, that is all, for a Dzogchen practitioner. If you are not a Dzogchen practitioner then you have this idea, "Oh I did offerings to Buddha and Dharma and Sangha, now I receive wisdom", something like that. You are doing an exchange. I give you this and you give me your wisdom.

continued on page 7

Practice of the Night Part II

Continued from Issue 51

Teaching by Chögyal Namkhai Norbu
Hawaii, October 30, 1999

Karmic Dreams

Somehow you can coordinate, practice and remember your dreams. When you are doing a practice, first of all you notice that you have two kinds of dreams. One is called a karmic dream and the other is dream of clarity. Karmic dreams can be related to your karma, but mainly related to tensions. If you have had some very strong and deep tensions in your life, then you remember them in your dreams and repeat that dream because you were touched deeply by those tensions. Sometimes we have also karmic dreams of past lives. For example, we dream a kind of dream which is the same place, same situation, same people, but we never had that experience in our life and then some bad things happened, and we have this dream many times and didn't have that experience in this life; that indicates past life. You were touched very deeply. These are all called karmic dreams.

In general if we have many karmic dreams very often, and if you want to train your dreams to change them, it's more difficult. If you don't have many karmic dreams, but manifest mostly the present situation, like what happened today, that is not a karmic dream. If you have more of these dreams in general, then it is easier later to train with these kinds of dreams. Karmic dreams are related to very deep sleep, for example, if you go to bed and after a little while you fall asleep and at that moment you have a very heavy sleep because in the daytime you did many things and you are tired and finally you fall asleep very deeply; in that moment it's difficult to have dreams of presence, most of those dreams are karmic dreams. The reason is because you have a very heavy sleep and only something that has touched you very deeply can manifest. Then when you are sleeping a little more, at four or five am, then you can have dreams which are dreams with more presence.

Dreams of Clarity

Then we can have dreams of clarity, which are very much related to dreams of presence because presence and clarity increase very much with practice. What does it mean, a dream of clarity? It can mean dreams related with practice or dreams related to something we are going to do, for example, we have some project and in a dream we can have such clarity - some information. This is called a dream of clarity. Why do we have this dream in this moment? Because even if we have a project we are applying next year, and we prepared something already and therefore some secondary causes are present, in this case it's easy to manifest that kind of dream. So if you have these kinds of dreams very often, dreams of presence and clarity, then you should do practice and training of dreams, like changing your dreams, and it becomes very easy. The training of dreams can become very easy. First of all, you need to have awareness of dreams. If you are doing Guruyoga and continuing in that state, and you are a good practitioner, maybe the dream becomes awareness. But if you are not really sure if there is a continuation of presence, then it is a little difficult that the dream becomes awareness. In this case what should you do? In daily life you need to have intention, "Oh tonight I want to have awareness of dreams", and you remain in this intention strongly it helps very much, because the dream is very much related to the daytime, what is happening, everything. Also you are training and it is easier to change the dream; then also you should do practice in the daytime, thinking everything which is happening, our circumstance, is a dream. That is another method.

We are thinking 'dream'. In the morning when you wake up and are eating breakfast you think, "Oh this is a dream. I am eating now, now I am dreaming I'm going in the office, now I am dreaming I am working, having contact with people". You try to remember to do this kind of practice, for two or three days, and you will notice that it really helps very much; firstly for your dreams, secondly it helps to diminish your tensions and your attachments. You see, Buddha is always explaining and saying, "Life is a big dream". Everything is unreal. The dream is unreal. So we need this kind of practice also. And then in the daytime you can train your mind. There are many things you can do. For example, you look at the ocean and think that is not the ocean, it's the sky, and you know it's the ocean and not the sky. Then you see a tree and think, this is not a tree, it is a rock, the contrary way. We call this *milam trug*; *trug* means agitated, it doesn't mean the ocean becomes the sky and the tree becomes a rock, it's impossible, but you train your mind in disordering, and then in the dream it is very easy to change things. But if you have sufficient awareness in the dream, then changing is not so difficult. It becomes very easy.

Dream Awareness

Dream awareness is very important for practitioners. Not only having such kind of clarity of dream, that is a secondary thing. But most important is for practitioners to use dream awareness, since we don't have much time to do practice in the daily life. Maybe we know many methods, we have learned many methods, but we are always thinking, "One day I will do this practice". And that famous one day never arrives. We always do that. So if you are aware in your dream, you can use practice in the dream. And also you can have more affect then if you do practice in the daytime, because in the daytime we are dependent on the physical body. We are dependent on our senses with our organs of senses. If we close our eyes we can't see anything; so what we close is not our consciousness of sight or eyes, but we are closing the organ of the eye, so our consciousness of senses is dependent on the organ. If we close our ears we can't hear anything.

But in a dream we are no more dependent on the organs of senses. In a dream, all the senses of consciousness, the senses associated are composed with mind; that is called the mental body. So the mental body is dreaming,

continued on page 7

Millennium Address

by

His Holiness the Dalai Lama

January 1, 2000
Dharamsala, India

Many people ask me what I feel about the new millennium. People seem to be excited about the millennium, but the new millennium in itself will be nothing special. As we enter the new millennium, things will be the same. There will be nothing unusual. Many people ask about my feelings about the millennium. Sometimes I told them, "Oh, the first night we should not sleep. Just wait, wait, wait for the new millennium. And when the sun comes and there is nothing unusual, we go to sleep [laughing]. I'm only worrying whether my flight to Delhi can take place or not. That's my most worry today, nothing special."

Time always moves. No one can stop the movement of time. That is out of our control. But one thing is certain, we can use time in our life constructively or destructively, or we can waste our time. That is up to us.

So people who are going into the new millennium can be happy or miserable. It is entirely up to us. So that is the point. If we are really looking forward to a new millennium, or next century that will be a happy one, then we must make effort, we must work hard for it. That is my message for today. We should have awareness of the problem without losing hope and determination. Then not just through despair, but through action, things can change. These negative things, unhappy situations, can work.

Now, if we really want the next millennium to be happier, more peaceful and more harmonious for humankind, we will have to make the effort to make it so. This is in our hands, but especially in the hands of this younger generation. The elder generation, like myself, now, mainly, I think, the main part of my life was spent or belongs to the previous century. So the previous century is the century of my generation. Anyway, the elder people are eventually going to say goodbye to this world [laughing]. The younger generation are the people who really have the main responsibility to shape the twenty-first century. So as human beings with marvelous human intelligence, the first [necessity] is education, proper education; and then determination, self confidence, and a courageous attitude. With these fundamental potentialities, then we can change the situation. So the younger generation, please study well and meantime keep a warm heart. This is the most important thing I want to share with you.

We have had many experiences during this century, constructive as well as extremely destructive ones. We must learn from these experiences. We need to approach the next millennium more holistically, with more openness and farsightedness. If we are going to make these right kinds of efforts to make the future of the world better, I believe the following matters are of great importance:

Number one, while engaging in material progress and taking care of physical well-being, we need to



R. JAVANON

pay equal attention to developing peace of mind and thus take care of the internal aspect of our being.

Secondly, along with education which generally deals with only academic accomplishments, we need to develop more altruism and a sense of caring and responsibility for others in the minds of this younger generation studying in various educational institutions. This can be done without necessarily involving religion. One could therefore call this 'secular ethics', as it in fact it consists of basic human qualities such as kindness, compassion, sincerity and honesty.

Thirdly, this past century in some ways has been a century of war and bloodshed. It has seen a year by year increase in defense spending for most countries in the world. If we are to change this trend, we must seriously consider the concept of non-violence, which is the physical expression of compassion. In order to make non-violence a reality, we must first work on internal disarmament, and then proceed to work on external disarmament. By internal disarmament I mean ridding ourselves of all the negative emotions that result in violence. External disarmament will also have to be done gradually, step by step. We must first work on the total abolishment of nuclear weapons and gradually work up to total demilitarization throughout the world. In the process of doing this, we also need to work towards stopping the arms trade, which is currently widely practiced because it is so lucrative.

When we do all these things we can then hope to see in the next millennium a year-by-year decrease in the military expenditure of the various nations and a greater working towards demilitarization. Similar problems will, of course, always remain. I believe, one of the sources of trouble is human intelligence. Because with human intelligence we always find different ideas, different ideologies. And also, I think, [because of our] unlimited desire, conflict and division usually happen.

Therefore, so long as human beings are living, on this small blue

planet, some form of problem [is] always there. If we pray, or express, or hope for a world without problems - that, I think, is hypocrisy, not realistic. So, problems always remain. We need some method, some technique to deal with the problems without violence. That is very important. So, similar problems will always remain, but the way to resolve them should be dialogue and discussion.

In fact, I feel that the concept of war is very much based on a concept of "we and they", my interest [and] their interest [as] something totally separate, unrelated. Under such circumstances, [there is] the concept of war which means 100% victory [on] our side, 100% defeat of other, the so-called enemy. Now, today, reality is not that. My interests are very much linked with others' interests; others' interests are linked with my interests. So that's the reality. So, therefore, according to that reality, destruction of your neighbor, even who you call enemy, but in reality, destruction of your enemy is actually destruction of yourself.

So in that circumstances the concept of one side 100% victory, one side 100% defeat is outdated. So, [laughing], I love this [more laughing], the next century should be a century of dialogue and discussion rather than one of war and bloodshed.

Fourth, we need to address the issue of the gap between the rich and poor, both globally and nationally. This inequality, with some sections of the human community having abundance, and others on the same planet going hungry, or even dying of starvation, is not only morally wrong, but practically also a source of problems. Here, I want to make a small suggestion. If you agree, then practice it.

The first week of this 21st century, those middle-class people, and certainly those rich people, rich families, I think one day, should remain [with just] one meal. Some form of a fast. So that could be a reminder that while we are enjoying meals without any difficulties, that there are millions of people who are with just one meal, some even without that. On an individual basis, if they agree, as a reminder, fasting with just one meal.

Equally important is the issue of freedom. As long as there is no freedom in many parts of the world, there can be no real peace, and in a sense no real freedom for this effort to work.

Fifth, for the sake of our future generations, we need to take care of our earth and of our environment. Environmental damage is often gradual and not easily apparent and by the time we become aware of it, it is generally too late. Since most of the major rivers flowing into many parts of the Southeast Asia originate from the Tibetan plateau, it will not be out of place to mention here the crucial importance of taking care of the environment in that area.

Lastly, one of the greatest challenges today is the population explosion,

His Holiness the Dalai Lama

Talk at Sinai Temple,
Wilshire Blvd., Los Angeles,

October 11, 1999

as part of the Sacred Music Festival
Los Angeles, California

Good morning. I'm Rabbi Wolpe and on behalf of the membership of the Sinai Temple, of our President Jimmy Delshad and Cantor David Silverstein, who has done so much to make this morning possible, it is my pleasure and my honor to welcome all of you.

When several months ago we talked with the World Festival of Sacred Music, about the possibility of bringing several of the events to Sinai Temple and when we spoke in particular, of course, of the possibility of bringing His Holiness the Dalai Lama here, we had to decide as a synagogue what was our hope for this remarkable occasion. And I can summarize it, the discussions that we had, the thoughts and aspirations that we shared, by telling you three simple stories.

The first is of a friend, a Rabbi in Jerusalem, who went to visit the class of a famous mystic. And the class was an already constituted class and everyone had already taken lessons except for he, and he, he was the newcomer, and he walked into the class and the teacher, the sage, held out an apple. And he beckoned to him and he went to grab the apple and the sage drew it back and everyone said, "No". And he tried again and the sage held out the apple and he went to grab it and

Unless we are able to tackle this issue effectively, we will be confronted with problem of natural resources being inadequate for all the human beings of this earth. We need to seriously look into these matters that concern us all if we are to look forward to the future with some hope.

So, lastly, I just want to share one of my fundamental beliefs, that despite many difficulties and what in some cases seems like horrible or hopeless sorts of appearances, we should not lose our determination. It is very, very important, to keep optimism so that, eventually, we can overcome all these painful experiences or troubles. Right from the beginning, if we remain with hopelessness or disgust, then even small things, which we can easily achieve, even that we can never achieve. So, therefore it is very important to keep self-confidence and determination. For that, an altruistic mind is the most effective element in order to keep determination. So whether believers or non-believers, please try keep a warm heart inside. Then you, yourself, will be a happier person, and through that way your family will be happier, and through that way a happier, more peaceful community can be built.

So according to my experience, or view, in order to create a happy humanity, a happy world, and also to include a safer world for millions of these small little animals or birds, and other sentient beings, we human beings, with the help of human intelligence and a wider perspective, we must keep a warm heart, a compassionate heart inside.

Transcribed by Paul Bail
Edited by Naomi Zeitz

the sage drew it back and everyone shook their heads, "No". And finally he got the message and he went up and underneath the apple he opened his hands and the sage dropped it into his hands.

We are here this morning to receive. Every human being is both a fountain and a vessel, but this morning we are here to be vessels. To learn, to receive, to imbibe, to take the wisdom that is given.

And what is it we are here to receive? That is the subject of the second story. This is the story about one of the greatest Rabbis of the Hassidic tradition, Menachem Mendel of Kotsk who lived about 170 years ago and in his small town someone came to him, a prospective disciple who wanted to study with the Master, and the Rabbi said "Why have you come?" And he said, "I have come to learn Torah, to learn the sacred books, and the Rabbi said, "No, you can learn anywhere, why have you come here?" And he said "Well if I haven't come to find learning then obviously I have come to find God." The Rabbi said "No, God is the same everywhere. Why have you come here?" And he said, "Rabbi, I don't know. Tell me. Why have I come here?" And the Rabbi said "You have come here to find yourself."

Part of what we discover when we hear the wisdom of great teachers is who we are. We find pieces of ourselves that we have lost, or that dwell in recesses and corners of our souls that we often don't explore, in the shadows of ourselves and we are here this morning so that we can know better not only the traditions of others, but so that we can know our own souls.

And how should it change us when we leave? That is the subject of the third story, one of the most famous in the Jewish tradition. Told of the ancient sage Hillel who lived more than 2000 years ago, some 100 years before the founding of Christianity and he was once approached by a man who said to him, "I want you to tell me the essence of your tradition while standing on one foot." And while raising one leg in the air, Hillel said "That which is hurtful to you, that which disturbs and violates your soul, you must never do to another."

So, why are we here? We are here in the hope that we will leave kinder, better, with more goodness. We are here because we pray that listening to this gentle and holy man, will make us a little more gentle, a little more good and a little more holy.

We welcome you all and we pray that some of the aspirations and hopes that we had when we opened ourselves to this wonderful opportunity, will not only be realized this morning, but in all of your lives and the many, many years that God may grant you.

Amen.
Address from HH the Dalai Lama

It's a great pleasure and also a great honor for me to have this opportunity to participate in this ceremony here today, and also to speak in this Mount Sinai Temple.

continued on page 6

Lives of the Great Masters



The Story of Ayu Khandro Dorje Paldron

(Edited by Lidian King from part six of *Women of Wisdom*)

by Tsultrim Allione

Homage to Dorje Paldron and
Vajra Yogini!

When Chögyal Namkhai Norbu was 14 years old, his teacher from the Shakya College, Kenrab Odzer, instructed him to go to the region of Tagzi, where he would find an accomplished woman and great dakini named Ayu Khandro. From her he was to request Vajra Yogini initiation. After a 3 days journey, accompanied by his mother and sister, he found her living by a river in a small stone hut. She was 113 at the time. At first their request for teachings was in vain, as she insisted she was just a simple old woman. But finally, after an auspicious dream, she consented. Preparations were begun for what turned out to be two months of extraordinary teachings and initiations from such cycles as the gongter of Jamyang Khyentse Wangpo, Khandro Sangwa Kundu; the Chod of Machig Lapdrön; the Yang Thig from the Upadesha; Longchen Nying Thig; the Sharpa Vajra Yogini linked to the Kha Khyab Rangdrol of Nyala Pema Dundul; her own gongter of Simhamukha; and at the end, the long life White Tara practice. During the afternoons after the teachings she would sometimes answer questions about her life, and from the notes taken at the time and saved for many years, comes the following life story:

"I was born in the Fourteenth Rabjung in the Year of the Earth Boar, 1839, during the winter, on the day of the dakini. The Togden who lived on the nearby mountain, Togden Rangrig, named me Dechen Khadro, which means Great Bliss Dakini. Some people also reported some auspicious signs on the day of my birth. I was born in Tagzi in the village of Dzong Trang in the family of Ah-

Tu Tahang. In ancient times this had been a very rich family, but when I was born we were neither rich nor miserably poor. My father's name was Tamdrin Gon, but he was called Arta. My mother's name was Tsokyi, but she was called Atso, and they had three sons and four daughters. All the sons became traders and all the daughters did nomad's work. Since I was the youngest and the weakest I was sent to look after the small animals and given the worst clothes.

"My aunt Dronkyi was a strong practitioner and lived at Drag ka Yang Dzong near the cave of Togden Rangrig, in another cave. From childhood she had been interested in meditation, and I, too, was strongly drawn to the teachings. I went to this place when I was seven and stayed there until I was eighteen. I assisted my aunt, bringing her water and fire wood. I also assisted a disciple of the Togden, Kunzang Longyang, and he taught me and his nephew Rinchen Namgyal to read and write Tibetan. When I was thirteen I received initiation and teaching on the Longsal Dorje Nyingpo. Although I had no understanding of the teaching really, I had much faith.

"A man called Apho Tsenga came to receive this teaching. He was from the rich family of Gara Tsong in the region of Nya Shi. They were friends of my aunt. My parents also attended the teachings. By the end of the teaching I had been betrothed against my will to Apho Tsenga's son. I had no idea, really, what it meant, but I understood an interruption to my practice was being planned. My aunt did her best to intervene but my parents were interested in the wealth of the Gara Tsong family.

"When I was fourteen I went on a seven day's journey with my aunt and Togden Rangrig to see

Jamyang Khyentse Wangpo, Jamyang Kongtrul, and ChoGyur Lingpa, three great lamas, gathered together to consecrate a special place. There we also met a lot of other teachers and great masters and received much instruction. When we returned to the Togden's retreat place, he and my aunt went into strict retreat. I began doing the preliminary practices of the Longchen Nying Thig in my spare time, instructed by Kunzang Longyang.

"When I was sixteen, in the Year of the Wood Tiger, 1854, my aunt and I went to see Jamyang Khyentse Wangpo. When we arrived, we heard that he was in very strict retreat, but since we had come from so far away with great self-sacrifice he agreed to see us. When we met him, he told us that the preceding night he had had a dream which indicated he should teach us. He had decided to initiate us into the Pema Nying Thig, his White Tara Gongter. During the initiation he gave me the name Tsewang Paldron. For more than a month every time he finished a session he gave us teachings. I began to get some idea of the meaning of the teachings at this time and when we returned to Togden's place I made a White Tara retreat.

"When I was nineteen, in the Year of the Fire Serpent, 1857, my parents and my brothers and sisters all decided it was high time I got married. My aunt pleaded that I should be left to do what I wanted and that my practice should not be interrupted. But my parents insisted on marriage—not for my happiness, rather for their gain.

"Towards the middle of the summer the wedding took place. It was a very happy occasion: even Togden Rangrig came to the wedding and showered blessings on us. It seemed as if we would be happy.

"I stayed for three years with the Gara Tsong family, and my husband, Apho Wangdo, was very kind and generous. Then I fell ill and slowly weakened for two years. The sickness could not even be diagnosed. Sometimes it seemed like a prana disease, at other times I had convulsions like epilepsy; sometimes it seemed like a circulation problem. In short none of the doctors could help or even distinguish what the problem was. I was near to death when they finally asked Togden Rangrig to come to see me.

"He gave me a long-life initiation and performed a ceremony to call the spirit back into the body and many other rituals. Both he and my aunt insisted that the real cause was that I was being forced to lead a worldly life. They told my husband his family that I must be allowed to leave and follow my heart. My husband was a very kind man and agreed that if married life was endangering my life, it must be stopped.

"As soon as I was strong enough, he accompanied me to the caves of the Togden and my aunt. It took me a year to recuperate. I was helped very much because he made offerings to a nun there with the understanding that she would help me with necessities. He and his sister also brought me food and supplies, acting as my patrons. During this time I had a dream indicating that the passing away of Togden Rangrig was imminent. I asked him to give me a practice to extend his life; I did this and he lived another three years. I received teaching from him of Guru Nyang Ralpa on the Dzog Chen of Nyima Dragpa and many

continued on page 8

BOOK REVIEWS

As It Is

Volume 1.

by Tulku Urgyen Rinpoche,
Ranjung Yeshe Publications 1999.
Paperbound, 224 pages, \$20.
ISBN 962-7341-35-5



Tulku Urgyen Rinpoche was a great non-sectarian teacher who had a very close relationship with His Holiness 16th Karmapa. Although well versed in Mahamudra, the Six Yogas of Naropa, and the Tantras, his main emphasis was Dzogchen. He was among the first great lamas to openly teach Dzogchen to Westerners, and was highly regarded by many distinguished Nyingma and Rime teachers active in the West, such as Dudjom Rinpoche, Nyoshul Khen, Dilgo Kheytse, and Chögyal Namkhai Norbu.

This new collection of Tulku Urgyen's talks, *As It Is*, would definitely be one of the books I would want to have if shipwrecked on a desert island. The material in *As It Is* was culled from teachings Tulku Urgyen gave from 1994 to 1995, during the final two years of his life. Lovingly compiled by his student Marcia Schmidt, this is the first of a planned two-volume set. As usual, the talks benefit from the crisp, fresh translations of Erik Pema Kusang. The simple but elegant cover is a metallic reddish-brown, suggesting Padmasambhava's copper colored mountain pure land, and is adorned with a mandala of five thigles. A beautiful informal photograph of a smiling Tulku Urgyen graces the frontispiece. The introduction contains reminiscences by all four of Tulku Urgyen's talented sons, the brothers Rinpoche Chokyi Nyima, Tsikey Chokling. There is no waste in *As It Is*. Every page is filled with heart advice, pith instructions, and direct pointing at reality. I read through the book making check marks next to paragraphs I wanted to refer back to. In several of the chapters I found I had put check marks next to nearly all the paragraphs! Since this book is so filled with essential teachings, I won't even attempt to summarize it. But I will sketch out a few of the main themes just to whet your appetite.

Tulku Urgyen stresses that the ultimate fruit of Dzogchen, Mahamudra, and Madhyamika is the same. He emphasizes that there is no essential difference between the schools of Tibetan Buddhism. However, he does concede there are differences in emphasis. For example the Sarma, or "New Schools," particularly the Sakya, stress keeping one's *samaya* links by daily recitation of the *sadhanas* of all the deities one has received empowerment for, whereas in the Nyingma and Kagyu there is more appreciation for "condensing all into one" in which the *samaya* of all the deities one has received empowerment for is automatically included within the main *sadhana* one is practicing (p. 116).

Regarding Tantric sadhana practice, Tulku Urgyen repeatedly stresses the primary importance of the completion stage. He says it is possible to gain enlightenment solely from the completion stage, but not solely from the development stage, although this is not to say that the development stage is unimportant (p. 121). In the ideal practice the completion stage is present from the very beginning. He states that the visualization of the deity in the development stage should spontaneously unfold, like a rainbow, "without leaving the empty suchness *samadhi* of *rigpa* behind" (p. 191). He contrasts this to a fabricated visualization in which the deity is constructed "one brick at a time" (p. 85) or is regarded with a concrete understanding, like the meditator who grew horns from visualizing Yamantaka, and then became trapped in his cave because the horns wouldn't fit through the doorway.

Tulku Urgyen stresses the essential unity of all the deity forms, in that each of them is a manifestation of the unity of primordial purity and spontaneous presence, basic space and original wakefulness. By realizing this essential principle we can "capture the life force of all the deities" (Chapter 7). He emphasizes the three kaya principle and the primary importance of "original wakefulness." Original wakefulness is yeshe, non-dual wisdom, primordial knowing, or "mind essence," as opposed to *namshay*, which is knowing within the structure of subject and object. Emptiness does not eclipse original wakefulness. "Everything is of course empty, but not empty of the *kayas* and wisdoms" (p. 197). Recognizing mind essence is extremely powerful. In the moment that it is recognized, all karma and obscurations are totally interrupted "for that moment" (p. 207). This is the fastest route, faster even than the Vajrayana practice of mantra, deity, and *samadhi*. However, Tulku Urgyen does not dismiss the importance and value of Vajrayana deity practice. In fact, he regards it as essential, while stressing the primacy of Dzogchen. The recognition of mind essence is "not an act of meditation, because it is already naturally present" (p. 210). In the beginning the moments of wakefulness do not last long, but slip away, due to distraction. A real yogi is one who continues to recognize original wakefulness, again and again. Tulku Urgyen's pithy instructions and exhortations concerning this in Chapter 13 are worth reading through again.

As It Is concludes in Chapter 14 with a discussion of "involvement" and how to act in the world from a Dzogchen perspective. Tulku Urgyen compares the way of *rigpa* to mercury, since a drop of mercury does not become contaminated even if dropped in the dust. Nothing sticks to it. Conceptual mind, on the other hand, is like water, which combines with dust to make mud. Obviously when one brings *rigpa* into one's actions, things are less messy. But, there is a trap. If the meditator develops aversion to dualistic mind and fixation on *rigpa*, then he or she has once again fallen into the duality of hope and fear. However, that should not be a big worry, Tulku Urgyen says,

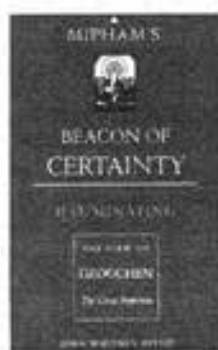
Book Reviews continued on next page

BOOK REVIEWS (continued from page 5)

since in the moment of again recognizing mind essence the hope and fear dissolves. Based on these principles, the yogi practices compassionate action. These honey-like teachings from Tulku Urgyen are truly inspiring. But the best thing is that we can look forward to a second volume in the near future.

by Paul Bail

Mipham's Beacon of Certainty: Illustrating the View of Dzogchen, the Great Perfection
by John W. Pettit
Wisdom Publications, Boston,
1999, 573 pp



This is an enormously helpful book for students of Dzogchen, or at least for me, anyway, who is a beginning student. It is an edition of a text by Mipham (1846-1912), who was a teacher from *sDe dge* in Kham, a student of *'Jam dbyangs mkhën brtse dbang po*, and who was associated with the Rismed movement. The text, "The Beacon of Certainty", is, as the editor states, "an exploration of the critical philosophical approach of Tibetan scholasticism, especially in its traditions of interpretation of Madhyamika (Middle Way) philosophy, and the relationship of Madhyamika to Dzogchen" (p.1).

It is not a teaching text, per se. Why, then, might a student of Dzogchen study it? John Pettit, the editor, provides one good reason. "Texts," he points out, "are raw material for conversation, with oneself and others. Studying a text can compel us to reassess unquestioned assumptions, and in so doing, come to a better understanding of others and ourselves." (p. 182) I don't know about you, but I've got more gross and subtle unquestioned assumptions than I can count.

And there is another reason to study this book. "In 'The Beacon,'" Pettit comments, "ultimate reality is approached through the theoretical and practical convergence of the rational and analytical methods of dialectical philosophy and the meditative practices of the Vajrayana. The path to this convergence is summed up by a single word, 'certainty', which characterizes definitive understanding gained through dialectical philosophical analysis, and definitive experience cultivated in meditation. The content of certainty is expressed in coalescence, which, means philosophical insight beyond the distinction of 'knower' and 'known', or where the knowing and being are realized as an identity. 'The Beacon', then, is a text that explicitly concerns the nature of ultimate reality, which is beyond concepts, while also specifying the ways in which rational analysis and experiential cultivation are used to facilitate realization

of the ultimate." (p. 186)

In the contemporary Nyingmapa tradition, the main purpose of the Beacon is the elucidation of the teaching of Dzogchen. Pettit's translation and extensive commentaries provide an opportunity for Western students to benefit in the same way in which Tibetan students have, and perhaps in another way, as well. The book provides sixty pages of clear and readable explication of the development of Indo-Tibetan Buddhist thought. This is useful for students of Dzogchen, because, as the editor states, "Considered historically, Great Perfection texts should be understood in the context of Indian Mahayana philosophy and other forms of Vajrayana practice."

The Madhyamika school of Indian Buddhist thought is a rigorous critique of the metaphysical categories of Buddhist and other schools, which states that all phenomena ultimately have no intrinsic reality, no status as things-in-themselves. Conventionally, they are dependently originated and conceptually designated. The school employs critical analysis to induce rational certainty, which, combined with meditation, leads to enlightenment.

Prasangika Madhyamika, as interpreted by Tsongkhapa (founder of the Gelugpa school), has long been the dominant scholastic tradition in the majority of schools of Tibetan Buddhism, and these schools generally see a vital relationship between analysis and wisdom based upon philosophical study and reflection. The Nyingmapa school, and Rismed, on the other hand, often emphasize an organic connection between wisdom (the direct awareness of one's true nature), and enlightenment, in accordance with systems of meditation taught in the Anuttarayoga Tantras. Some Madhyamika proponents have criticized this second orientation, and Dzogchen in particular, because, by advocating non conceptual mediation, they appear to contradict the Madhyamika method.

Mipham's text is an attempt to demonstrate that there is, in fact, no contradiction between Dzogchen and Madhyamika, and it sets out to establish the philosophical coherence of Dzogchen meditation in the context of Madhyamika. His success in demonstrating this coherence is meaningful not only in the context of the ongoing debate between the schools of Tibetan Buddhism. Madhyamika can be a powerful tool for the practitioner of Dzogchen to use in his/her attempt to understand his/her true nature, and Pettit's triumph here is making this tool accessible to the Western student.

The text of the Beacon is dense with meaning, but Pettit's clear and accessible commentaries, and careful establishment of precise English equivalents to Tibetan terms, is a tremendous help. His explication of the differences between Tsongkhapa's and Mipham's interpretations of Madhyamika is, in itself, an excellent entry point for Western students into Indo-Tibetan Buddhist philosophical thought, and is free of sectarianism.

He has also translated and included a previous Tibetan commentary on "The Beacon", *Khro shul 'Jam rdor's* "Stainless Light", as well as a shorter text by Mipham, "The Lion's Roar Proclaiming

Extrinsic Emptiness".

I told Naomi that I would finish this review for her three weeks ago. It is a measure of the richness of Mipham's work, and of Pettit's commentary, that it has taken me this long to put the book down. I think the Beacon of Certainty will be useful for a long time to come.

by Jay Callahan

An Extract from Mipham's text

"Therefore, even if one has rationally determined the character of the two realities, the fruition is the establishment of the inseparability of the two realities. This is the quintessence of all vehicles.

Like fire stirred up by a fire-stick, the fire of coalescent gnosis induced by the stainless analytical wisdom of the two realities pacifies all elaborations of the four extremes, such as existence, nonexistence, both, and neither. This is the gnosis of supreme equipoise, and is considered the fruitional Madhyamika of coalescence.

Not falling into the extremes of the two realities-for the analytical wisdom of the meditative after-math, this may be considered the "coalescence of appearance and emptiness."

But for the great gnosis of equipoise, appearance, emptiness and coalescence are not reified as having some essence. Appearance is the object of conventional valid recognition, emptiness is the object of ultimate analysis, and coalescence combines the two components.

Thus, as long as one meditates on the two realities alternately, this is analytical wisdom, and when there is no such alternation, one attains the coalescent gnosis. Then one transcends bare emptiness that is the absolute negation that is the analytical exclusion of the aggregates. Negation and negandum no longer appear separately. The great unelaborated emptiness that is consummately endowed with the aspect of appearance as method, Mahamudra of coemergence, and so forth, have many synonyms. Because these are all the gnosis that transcends mind, they are inconceivable by any other concepts.

Thus, the ultimate meaning, free of reification and negation, that is beyond all positions, the state of awareness and the expanse inseparable is held to be without any expression or indication of "this" or "that". However, unlike the "thoughtless agent", it is not something that cannot be known by anyone, because the Dharma lamp of certainty is the consummate gnosis attained subsequent to the individually cognized gnosis induced by the analysis of stainless reasoning, what appears directly to those (yogis) who are free of the darkness of doubt.

In the Sutra path, both method and wisdom are considered in light of each other, but here both method and wisdom are realized and cultivated inseparably.

Both the Great Madhyamika of coalescence and the Great Perfection of luminosity have the same meaning, and their names are synonymous." (pp235-37)

The White Dolphin
by Michael Katz
Psychology Help Publications,
New York
1999



The White Dolphin, by Michael Katz, is an adventure story, a fairy tale, and an environmental awareness story.

Is there highly intelligent life on our planet? Not us, but maybe the dolphins.

In his story, *The White Dolphin*, Dr. Katz portrays the dolphins as a highly intelligent, spiritually developed community. This is the story of Merlux the Prince of Dolphins from birth to his coming of age.

Instead of utilizing a typical chapter format, the book artfully switches back and forth between three different scenes representing three story lines.

We are introduced to an environmental group concentrating on protecting the marine environment. We are even given a glimpse into the personal and professional lives of two main characters as their lives become intertwined.

HH the DL, continued from page 4

I would also like to express my appreciation of the warm words of welcome by both the president of the Sinai Temple and the Rabbi. I would especially like to express my appreciation of the vocal performance by the lady (Meredith Monk) who gave us a wonderful performance without using any complicated instruments, but using rather the gift of voice that we all have. Especially when you performed the last piece without using any kind of instrument you created certain sounds, like clicking; at that moment I felt if you use your teeth that can represent an instrument. (laughter) Anyway, I really enjoyed it. Thank you very much.

In the Rabbi's address he referred to a story of a prospective student who approached one of the masters, and the master insisted on asking "Why did you come here exactly?", and finally the answer was he came to find himself, to understand himself, and that is a very poignant point and something that we all ought to reflect on. And then the second point that the Rabbi raised was again illustrated in a story, where the ultimate message was that whatever is harmful or disturbing to you, you should not do to others.

Wherever I go, all day my talk touches these two points. Search yourself and be aware and develop potential - and with that self confidence with awareness or self confidence with wisdom. Then one should have compassion or a sense of caring for others. These are two basic things, not only as the essence of all major world religious traditions, but also in our daily life. These two things are fundamental things in order to be a happy person. So, I feel there is no need for proof or reasoning that we want happiness. It is just our own experience. It is very clear that we want

The ship Shiva. Here the evil Captain and crew of a fishing vessel relentlessly pursue tuna ignoring all international fishing laws. Their evil and inhumane methods trap and kill helpless dolphins in the pursuit of catching tuna. But that's not all!!! this boat owned by an evil conglomerate uses tuna fishing as a cover for a narcotics smuggling operation. Here we meet arch villains.

The dolphin world - here we are introduced to the spiritual world of the dolphins, the unique power of their leaders and the coming of age of Merlux, the Prince of the dolphins.

As one might expect, these worlds collide, and an unusual connection unfolds between Merlux and the environmental activist heroine as the activists attempt to intervene into the activities of the evil ship.

This book will appeal to those concerned about the destruction of the world's natural resources and its spiritual fate; as well as fans of action adventure as science fiction. I found this book enjoyable and entertaining.

by Gerald Steinberg

About the author: Michael Katz is a long time member of the Dzogchen Community, a Yantra Yoga instructor, and editor of the book, "Dream Yoga". The book is available through amazon.com

happiness and a happy life. We can say that the very purpose of our existence is for happiness. I think according to those traditions whose fundamental belief is faith and the creator, the very purpose of creation, I feel, is happiness and joyfulness. So for that, according to my experience, and I learned not only from my own tradition but also some other traditions, I think the fundamental thing is self confidence, determination and will, and then a sense of caring of others. These two things are really very important. So, wherever I talk, I always emphasize these two things. Firstly, in order to develop self confidence, I think it is important to know that we are all human beings, whether rich or poor or belonging to this race or that race, educated or uneducated, with physical deformations or not, basically we all have the same potential. The Buddhists don't believe in a creator, but it is clear we have all been created with equal opportunity. That is clear. So therefore we all have the same potential. But sometimes, unfortunately due to circumstances, especially for people of the weaker segments, sometimes they have a feeling of inferiority. That is very unfortunate. Once you have some kind of feeling that you are weaker, you can't imagine that you are not, then, often that feeling develops a frustration deep inside and we have a more agitated mind. And also because of lack of self confidence, it often becomes a great obstacle for determination and will power. Then after a lifetime of failures, lack of the meaningful direction, lack of self confidence, and because of the frustration that arises from all this, there is a trouble source and even sometimes violence. Therefore it is extremely important that since we have the same potential, that we all have the same rights. We need full confidence that we can change our

continued on the next page

the mental body is working, that is called a dream, until we wake up. Then we know when we become aware in the dream, and we know some important things we can get through that method, for example, that we can enter in this practice and have this experience. If we have a really fantastic experience in the dream, when we wake up we have that influence. We already have that experience, we can receive that influence, we can develop our practice, so it's very, very important for practitioners.

No Indifference

When you sleep you remember your practice of night and when you wake up you remember Guruyoga. This is more or less is how we do the practice of dreams.

If you don't have much clarity of dreams, or you don't remember, or the dream is not very clear, in this case, you should do practice. If you have a problem of sleeping too heavily - some people when they arrive on the bed immediately they fall asleep - if you have this kind of problem where after falling asleep, you have a very deep sleep and it is difficult to have dream of clarity; if you have this problem you should do another practice. And being in that state, you relax and fall asleep. That helps these kinds of people. If certain practices damage your sleep and even if you're relaxed, the visualization here can disturb your sleep, in this case then you alter the visualization and that also helps with having clarity of dreams. So you should do dream practice like this. It's very important in daily life because half of our life is night and knowing that, we don't sleep in indifference. If you don't succeed in this practice and forget some nights, you don't worry. We can forget always. But we shouldn't be indifferent.

Transcribed and edited by Naomi Zeitz

So it's very important we understand all these things. If you are really a good practitioner you don't need anything. Maybe you need a white A and thigle if you are not very often in presence, maybe it helps. Maybe you have something like a crystal ball in your house and when you see that, you remember the state of Dharmakaya, you remember your state of potentiality, your energy manifestation, of *tsal*, *dang*, *rolpa*, etc. Some symbols like mirror etc., also it helps for being in your knowledge and understanding, that is all. Once I went to visit an old practitioner of Dzogchen with my uncle in the forest. He was quite famous and my uncle said, "He is a very good practitioner, he spent many years in retreat, personal retreat in the forest. We will go to visit". At that period I didn't have much knowledge of Dzogchen teachings. Then I went to see him and in his cave there was his place where he sat and slept and nearby there was a table with some books, small books, that's all. There was nothing there and I was very surprised. Then I told my uncle, "It's strange, this Lama is doing retreat and when people do retreat they need torpa, a painting of Tara, or a statue of Tara. Then we need some offerings, at least, then it seems that person is doing some practice. But there is nothing.", and I said, "Strange, is this Lama really doing some practice?", and he said, "Yes, he is a Dzogchen practitioner". That is an example.

Also one of my teachers who was very famous and did a retreat on a rock, in a cave, for eighteen years, when I went to see him he had spent eighteen years in this cave and in this cave there was only a statue of Guru Padmasambhava and some books, plates for eating, etc., nothing like alters, etc. So for ordinary people that's not so easy to understand, because when we think of teachers, practitioners, at least they should show something, some objects, so we can tell that person is doing some practice.

But in the Dzogchen teaching we don't need very much. In the teaching it says we don't need a temple where we do practice with an altar and preparations like Tantrism, it says we already have the Vajra body; we have the Vajra

body and that is a temple. That's true. For that reason the Dzogchen teaching is very, very much the essence; not very connected with the outside. We can also do many formal practices relative to the circumstance. We can do. But that is not the main point of the Dzogchen teaching. So it is very, very important that Dzogchen practitioners distinguish that, and not think that creating something on the outside is the most important. It is relative. Of course if there is a Gonpa for doing retreat, for doing collective practices, it should be comfortable. When there is nothing there, if many practitioners want to do collective practice it is not so easy. So that means 'related to circumstance'.

I remember when we arrived in India in 1959, I heard some talks of the Dalai Lama. The Dalai Lama gave a talk at a meeting of all traditions, all lamas, in particular big Gelugpa lamas. I still have a copy of the talk which they published in that period. He said and explained first, and then was asking all the Khenpos of all important monasteries like Drepung, Sera, particularly these two monasteries, and said, "You have been very worried, for years, about constructing gold and silver ornaments and ornaments of silks in the temple. You are going to China and India, sacrificing a lot, and sometimes you succeed. Where are they now? What kind of benefit do you have?" The Dalai Lama tried to make them understand, instead of increasing the teaching of *lung* and *torpa*, they were going too much after the material level.

Of course that is not the teaching, but it becomes like a target when there are some problems, like during the Cultural Revolution. Then they are saying what the lamas did; that they collected money from people and created everything in luxury, so there is no correspondence to the essence of teaching. If you have not too much to do outside, you're not engaged too much outside but more in the essence of teaching, like practice, knowledge, developing knowledge, to all people interested in the teaching, that can really have benefit. And also if the times are changing and there are some problems, there is no target. They couldn't destroy anything. Maybe they are catching some-

society, change the future, develop better humanity, without that then I think much of our energy and much of our mental ability of vision cannot develop properly; therefore confidence is important. Sometimes there are cases of over self confidence. Over self confidence, blind self confidence, that is also dangerous.

So as I mentioned earlier, we need confidence with wisdom or awareness, that is important. So in order to have better awareness then it is very useful to have a holistic view. Sometimes one individual in one particular field has a lot of knowledge, but then due to a lack of holistic view can't see repercussions or implications because the reality is such that everything is interdependent, not only the past sort of events causing today's events, even today, there is something happening here and the effects reach far away. So that's the reality, everything is heavily interdependent, interconnected. Under those circumstances if we just focus on one particular point and tried now to, for example, to focus on one unhappy situation to develop and we just pick one out of many hundreds causes and conditions and factors, if we just pick one, and then address that, it can't be solved. Reality is much wider, more complex. With awareness there is a more holistic, wider perspective. That is important. So, judging from that window, we can see our own interest and other's interest very much linked. There is no independent self interest. The very existence of my life depends on many factors. It depends on others. In daily life in order to develop and sustain happy moods, you need smiles from others. Clear, simple, I mean if you remain in a dark room, everything closed, no meeting with other people, that is also not a happy experience. It is much better to go outside and take the fresh air and see the different environments, the birds, sometimes even insects, mosquitoes even, bed bugs - sometimes they bring more discomfort - some small insects, when we see their movements, their behavior, it's very interesting, isn't it? Particularly, we are human beings, we are a social animal, we need human companionship and if that human companion smiles, it really brings us inner peace or satisfaction and a happy mood.

I think through money, trying to bring some smile, that smile is usually an artificial smile. Not genuine. The worst thing is showing some force, the attitude of the bully; you may get some smile but that smile is out of fear. So the genuine smile, if you extend your warmth to others, your sense of caring, compassionate attitude and feeling, then others really respond with genuine human feeling and warmth. That really gives us inner satisfaction or inner peace. With peace of mind all other troubles, we cannot avoid troubles, but those problems we can handle more efficiently, properly. Otherwise if our mental state remains very agitated, then these problems which we can't avoid - in any case we have to deal with them - because of our agitated mental level it sometimes creates more unnecessary problems. So, therefore, in order to have more peace, more calm, a more happy mood, we need human compassion and a sense of caring for others. That really brings immense benefit to oneself, so therefore my happiness very much depends on others' happiness.

Art and Archaeology Tour to Tibet

Coordinated by Shang-Shung Institute of America and Select Italy

Shang-Shung Institute in America and Select Italy, operated by Andrea Sertoli in Chicago have joined forces to coordinate an art and archaeology tour to Tibet this summer. Such is the miracle of email that in a matter of days we were able to finalize an itinerary between tour leader, John Bellezza in Kathmandu, Rinpoche in New Zealand, Enrico Dell'Angelo in Lhasa, Andrea in Chicago and Shang-Shung Institute in Conway, Massachusetts with everyone offering advice and suggestions.

The emphasis of the tour will be to experience first hand significant remaining art in and around Lhasa and the Yarlung valley of Southern Tibet along with some of the archaeological sites and cave art John Bellezza has researched in Northern Tibet for over a decade. These sites have been carefully selected. Tour leaders, John Bellezza and Glen Eddy, will be on hand to offer their expertise through informal lectures and discussions. Out of the twenty-one day tour, at least seven days will involve camping around the region of Lake Namtso, where the archaeological sites are located which is considered among the most beautiful landscape in all of Tibet. For many years, John has visited this region where he has established friendships among the local nomadic population. As a cultural historian, his work in archaeological survey and interviewing local elders about the region has resulted in important scholarship about the history of Tibet hitherto unrecorded.



The tour is also, in part, a research mission to gain perspective on the condition of the art by some of the tour participants. Following the tour to Tibet, Glen Eddy will be in residence at the Golden Vajra Art Guild with visiting Tibetan artist, Kelsang Lodo Oshoe, a Tibetan master artist currently in residence at the University of Massachusetts along with art conservator, Constance Silver for the Shang-Shung Summer Institute Art Program.

The tour is priced at \$3,600 (excluding R/T fare to Hong Kong) and includes key insurance. This competitive price is possible because the tour will originate in Hong Kong rather than in Kathmandu and thus save travelers approximately \$800. The tour is limited to ten to twenty participants. For complete itinerary with detailed information and to receive a color PDF brochure through email, please contact either Jacqueline Gens (802-254-9114 and jgens@sover.net) or Andrea Sertoli of Select Italy (selectitaly@compuserve.com).

In modern reality, the economy, is heavily interdependent. Like the environment, if we just consider that the environment is something to be used by human beings, nature is also limited, and one day will be exhausted because of our behavior; water becomes scarce, the vegetation becomes dry, then ultimately we suffer, our humanity, ourselves. Sometimes I think some people feel, maybe I'm wrong, I'm not really sure, but I feel that we feel that we have the capacity through science and technology to control everything. Yes, to some extent, we can change and control nature, but ultimately we ourselves are part of nature, so ultimately we are at the mercy of nature. If the climate conditions drastically change, we can't survive, then all six billion human beings have to die, there is no future, that's clear. That's the reality, so my interest and others' interest are very much linked, and my future very much depends on others, so therefore taking care of others' interest is ultimately taking care of myself.

Showing genuine sympathy or affection to others, you will receive positive similar responses. That's the proper way to develop a happy human society, human family, happy individual. So, sometimes we have some kind of illusion or false perceptions. 'I'm independent, I can manage myself, I don't need others', so therefore whenever we have the possibility to exploit others, we forget about others. The worst thing is that you believe that if you have money, if you have material things, then all your prob-

lems can be solved and everything you want you can achieve. That I think is a mistake; that's wrong.

If we examine the nature of our experience, of pain and pleasure, of happiness and unhappiness, we will see that there are two principal categories. One level of pain and pleasure or suffering and happiness. We notice that they derive primarily from our interaction with sensory objects, such as visual objects and so on, and then also we see another level of experience of pain and pleasure which has more to do with our thoughts and emotions and so on, and of these two the first category that has mainly to do with our sensory field; that level of experience is something that we human beings share in common with other species of animals. I think one big demarcation between human beings and other species of animals is human intellect, so therefore as a human being it is something really important to utilize the human intellect. Therefore I believe to be a human being, the peace of mind or satisfaction is brought about by human thought. That is most important. Because if you have certain thoughts or beliefs or a certain purpose, to fulfill that purpose, even if we have some physical pain, we can bare it and feel proud. So the pleasure and pain on physical level is not important...that is secondary. The pleasure, satisfaction and joy on the mental level is superior. The reason is quite simple; the physical pain can be overcome by mental peace and physical pleasure cannot subdue mental suffering.

other teachings. When I was twenty-seven in the year of the Iron Bull, 1865, and Togden Rangrig was twenty-seven, he fell ill, and one morning we found he had left his body.

"After the seventh day we found that his body had shrunk to the size of an eight-year-old child. As we were making the funeral pyre and preparing the body to be burned everyone heard a loud noise, like a thunderclap. A strange half-snow half-rain fell. During the cremation we sat around the fire chanting and doing the One 'A' Guru Yoga practice from the Yang-ti teachings. At the end there is a long period of unification with the state.

When this was over we discovered that my aunt had left her body. She was sixty-two at the time, and when everyone else got up she didn't, she was dead. She was in perfect position and remained in the seated posture more than three days.

"Everyone was saying what an important Yogini she was. Previously no one had said this. After three days she was cremated on the same spot where Togden had been cremated. I felt so lonely after the death of both the Togden and my aunt, even though it was a good lesson in transience and the suffering of transmigration. Many people continued to hear sounds from the funeral pyre for



many nights. I decided to do a three-year retreat in my aunt's cave. I was assisted by the Togden's disciples and had good results.

"When I was thirty, in the Year of the Earth Dragon, Kunzang Longyang and the nun that had been serving me and I began to travel around practicing Chöd. We decided to visit Nyala Pema Dundul, also called Chang Chub Lingpa as had been indicated by Togden Rangrig.

"We visited many sacred places and various monasteries on the way. When we arrived at Adzom Gar his uncle Namkhai Dorje was giving teachings on Longde to Adzom Drukpa and a group of about thirty of his disciples. We joined the group and received the teachings.

"Toward the beginning of the sixth month Nyala Pema Dundul arrived. When he gave the great initiation on the Tshog Chen Dupa, we were about one thousand people. He also gave teachings on Tara Gonpa Rangdrol the root text about the practice at the time of death, and finally the Kha Khyab Rangdrol his own Gongter. Namkhai Dorje and Adzom Drukpa gave more detailed explanations of the essential teachings of Dzog Chen.

"Kunzang Longyang and the nun I had come with decided to return to Togden Rangrig's place and I decided to go visit Dzog Chen monastery with some of Adzom Drukpa's disciples. When we arrived at Dzog Chen monastery, winter was approaching and it was becoming colder every day. A traveling companion, Lhawang Gonpo, taught me the inner heat practice, and the practice of living on air and mineral substances, and so, thanks to his skillful instructions, I was able to live there quite comfortably

in bitter cold winter. It was during this winter that I met my friend who was the same age as me, a nun called Pema Yangkyi. We became close friends and traveled together for years.

"When we were thirty-one, in 1869, Lhawang Gonpo, Pema Yangkyi and I went to try to see Dzongsar Khentse Rinpoche with a Khenpo of Dzog Chen monastery called Jigme and ten of his disciples. Along the way we visited Dege Gonchen monastery and other interesting places. When we arrived, we found he was, in fact, in strict seclusion. We could not even send him a message, so we camped among some rocks below his retreat and began to do some intensive practice.

"We were there for more than a month before a monk called Sonam Wongpo came by one day to see what we were doing. We told him where we were from and what we had been doing and that we hoped to see Khentse Rinpoche. One day a while later, that monk came back and told us that Khentse Rinpoche would see us following his meditation period that morning. We were

elated and when we entered his room he called me by the name Tsewang Paldron that he had given me. He had decided to give us teachings on the Khadro Sangdu between his meditation sessions, but we were not to utter a word of this to anyone or it would become an obstacle for us.

"Since in two day's time it would be the anniversary of Jomo Memo's entrance into 'the body of light,' he thought that that day we should begin the teachings. So in the meantime we went out begging to get enough supplies for ourselves and to offer feasts when it was appropriate.

"We took much teaching from him and still had plenty of time to practice. Then we returned with him to Dzongsar, and along with hundreds of other monks, nuns and yogis we received the Nying Thig Yabzhi, which took more than three months. It seemed to me that during that period I really understood something about Dzog Chen.

"When we were thirty-two, in 1870, we went to see Nyala Pema Dundul in Nyarong, where he was giving the Longsal Dorje Nyingpo initiation and the Yang-ti Nagpo in a town called Karko. We were there more than three months.

"After this we went with Nyala Pema Dundul to Nying Lung to the area of Tsela Wongdo, where he gave the Kha Khyab Rangdrol. When this teaching had come to an end he called for Pema Yangkyi and me. He had named my friend Osel Palkyi, 'Glorious Clear Light,' and me Dorje Paldron, 'Glorious Indestructible Vajra.' During this teaching, and addressing us with these names, he said: 'Go to practice in cemeteries and sacred places. Follow the method of Machig Lapdron and overcome hope and fear. If you do this you will attain stable realization. During your travel you will encounter two yogis who will be important for you. One will be met in the country of Tsawa and the other in Loka, Southern Tibet. If you meet them it will definitely help

your development. So go now and practice as I have instructed.'

"He presented each of us with a Chöd drum, and after further advice and encouragement we saw no reason to delay and set off like two beggar girls. Our only possessions were our drum and a stick. We visited many sacred places, encountering many teachers. Eventually we arrived at the caves of Togden Rangrig, where I had lived as a girl. We found only an old disciple, Togden Pagpa, an old nun, and Chang Chub, a younger nun that I'd known, and Kunzang Longyang. It made me very sad to be there. When we said we were going to Central Tibet, Kunzang Longyang decided to come with us. "It was the third month on the tenth day of the Year of the Iron Sheep that we made a fire puja and set off for Central Tibet. We traveled with about twenty other people. One day we arrived at a big plateau called Gurchen Thang. We approached a large encampment of nomads to ask them for food. We stood at the edge of the camp and began to sing Chöd. A young robust woman approached us and we could see she was crying.

"She said: 'Thank goodness you Chödpas have come! Please help me! The day before yesterday my husband was killed for revenge in a feud. He is still lying in the tent. It is not easy to find a Chödpa in this part of the country. Please help me to take care of his body.' We were rather at a loss as none of us were really experts at funerals, but she was so desperate we agreed to do our best.

"We asked her: 'Is there a good cemetery around here?' She replied: 'Toward the south, about a half day's journey from here, there is an important cemetery. If that is too far there are other, smaller ones closer.'

"We decided to go to the larger one, and the next day in the morning we set off with someone carrying the corpse. As we were approaching the cemetery we heard the sound of a beautiful voice singing the Chöd. As we entered we saw a Chödpa at the center of the cemetery. He was quite young, with a dark complexion and a big turban of matted hair, wrapped around his head. He wore a dark-red robe and was singing the feast offering of the Chöd. At that moment we were reminded of Nyala Pema Dundul's prophecy that we would meet a Chödpa who would help us in Tsawa.

"He asked us: 'Who among you is Dorje Paldron? Where have you come from? What are you doing here?' I said: 'I am called Dorje Paldron. These are my friends, Osel Wongmo (previously called Pema Yangkyi) and Kunzang Longyang. We are disciples of Nyala Pema Dundul. We are going to Central Tibet practicing the Chöd in various charnel grounds on the way. We happened upon this situation and the family requested that we take care of this murdered man, so we brought him here. Who are you?' He replied: 'I am a disciple of Khentse Yeshe Dorje, my name is Semnyi Dorje and I was born in Kungpo. I have no fixed abode. Several days ago when I was between sleeping and waking I received a communication that someone called Dorje Paldron was coming. Since then I have been waiting for you. Welcome! But a

continued on page 12

Tsegyalgar's Entry into the New Millennium or never under estimate the power of practice.

by Kathy O'Connor

"If any problems should arise, you should do Tara practice."

It was 6:05 on New Year's Eve and the group of practitioners gathered at Tsegyalgar eagerly awaiting the New Year's message from our precious teacher had yet to receive the call from conference call central. As everyone settled in, we began to become aware that without this call, (and the number we were meant to receive), we would not be able to connect to the conference call and would not be hearing Rinpoche's teachings with the rest of the International Dzogchen Community. By 6:15, excitement was giving way to anxiety. Everyone was talking; some joking, some wondering, others conferring, trying to figure out what might have happened and what could be done to get us connected.

As a few people left the room and headed to the office phone to see what they might be able to do, Paula mentioned to the group that we had been advised in the email that had been sent to all participating centers, that if for some reason the connection wasn't working, we should all do Tara practice. It took a few minutes before everyone quieted. Paula suggested that we should recite the Tara mantra. We all began and did so for a bit but slowly, worried people began talking again and soon the recitation began to dissolve into conversation once more. I remember thinking it was a shame that we stopped, but continued reciting myself, internally, as I'm sure many others did.

Kyu, who had been sitting quite near to me, suddenly stood up, saying quietly, almost to herself, "We really need to practice.", then made her way out of the room. (I later discovered she'd gone off to gather up copies of the Tara practice for everyone.) I got up a few minutes later and made my way to the office to see how things were going there. When I arrived, Ed was on the phone, very patiently explaining (it's seemed for the umpteenth time) what the problem was and how he hoped the person on the other line might be able to help us. At a table nearby sat Verena and her young daughter Nyima, cutting paper and creating beautiful spiral and floral decorations for some collages they were making. I sat with them for a moment helping Nyima untangle a complicated spiral she had cut. From the other room I could hear the agitated voice of man relating the apparent mishap of the evening to whomever was on the other line stating, "Nothing's happening here. I'll be heading home soon."

A few people were standing nearby Ed, lending moral support, as he continued his conversation. He was speaking to an operator at the company that was responsible for linking us to the conference call. This was apparently the second or third time he'd been transferred to yet another person, all of whom had been unable to help. This time Ed was trying to see if this woman could give him the number of a manager who might know a bit more and be able to assist us. The operator gave him another number.

I heard Ed say to her, "Before I hang up, I just want to be sure that there will be someone at this number." Apparently he received that reassurance because he hung up the phone and began dialing again.

As Verena and Nyima continued their work, the few of us gathered nearby Ed, stood still; listening, hoping and holding our breath. Then I saw Ed shake his head slowly and lower the receiver to the cradle. "Just what I thought", he said quietly, "No one's there." I wondered if this was our last chance. Then Ed calmly picked up the receiver and, with a renewed but quiet determination, began dialing another number. As he was dialing, I heard him state, very simply, "If I just get us connected for five minutes, I'll be happy."

I was amazed by his grace under such pressure, dealing with what seemed to be a very frustrating situation. I walked back over to the table and sat down again with Verena and Nyima. At this moment, from the other room, rose up the first notes of our practice, "OM EH HO, SHUDDE, SHUDDE...". Verena began singing along, faintly, under her breath. I could hear Ed, speaking to yet another operator. Des stood nearby. The Tara invocation began. I got up to go join the practice. As I passed by the desk, I heard Des ask Ed what was happening. He looked up at him and replied, "I'm not sure, but I'm finally speaking to someone who thinks she can do what everyone else, so far, has told me it is impossible to do."

Elated, I returned, quietly slipped back into my place, and joined in with the practice. There was no distraction now. Everyone was completely given over to the practice. We sang the mantras in unison. Less than five minutes and three mantras later the door opened. In came Des, followed by Ed. The phone rang. Ed snatched it up and through the speakers we heard the beautiful sound of a woman's voice saying, "Your conference call is now being connected." Then, Rinpoche's voice filled the room and he was teaching on the overcoming of obstacles.

As I was writing this, I remembered the first time I met Nyoshul Kenpo Rinpoche. He had given the most amazing talk. As he finished, he told the audience that he would be happy to answer some questions for them, but that after that, he was most happy that we would be able sit and practice together. People began asking questions. One, then another, then another. He answered them all, patiently and profoundly. He gave of himself completely to them and when it was ascertained that all questions of the moment had been asked and answered, he then stated, ever so kindly, "Here we are. We have spent so much time talking and what do we have to show for it but a lot of air. And, sadly, we've cut into the time we had set aside for the most important thing, which is our practice."



Tara J. Kikanorev

Merigar retreat on the Seven Lojong

by Bob De Grandi

The long awaited retreat on the practice of the Seven Lojong took place at Merigar from December 29th, 1999 to January 2nd, 2000. Before it began one could sense a feeling of excitement on the part of all those who had come to participate.

The initial impact was remarkable - in fact as an introduction to the video of Rinpoche's explanations in Italian and English, Adriano Clemente gave an explanation from a text by Adzom Dragpa (which up to now has not been translated) containing very precise step by step details on how to follow the visualization for the first training of the Seven Lojong related to the experience of sensation (Detong). For those who had already practiced this training, which is included in the Base Level of the Santi Maha Sangha, the explanation was really helpful in regard to deepening one's experience. Of course for the novices not everything turned out to be so simple straight away ... but the atmosphere in the Gonpa at Merigar always brings about progress.

In the days that followed, we started the "real" work under the patient guidance of Laura Evangelisti and Sergio Quaranta. First of all an hour of Yantra Yoga, indispensable in order to start to correctly practice the kumbhaka or retention of breath necessary in the Seven Lojong. Then step by step, we put into practice the specific instructions of the practices related to the three experiences of sensation, clarity and emptiness.

The arrival of the New Year brought a little more movement and merriment, but above all was the message of Chögyal Namkhai Norbu in a telephone conference direct from Namgyalgar in Australia. With his usual clarity he went over the history of the Dharma from the time of the Buddha up to today reminding us about the conflicts that had arisen among the various Buddhist sects. He underlined the importance of knowing how to see things with honesty and explained that this famous "third millennium" is something relative. In conclusion he gave an explanation of the fundamental principles of the Teachings saying that knowledge of Dzogchen is beyond any type of sectarian point of view or limited concept to the point of being independent of the very name "Dzogchen" or any other type of title or definition. It is really this nature beyond limits which makes it such a suitable vehicle for this era to come, the "millennium" which has just begun.

Advice from a Dharma Friend

by Lauri Denyer

Jim Valby passed through Italy early in the year, remaining for a little over a week in Merigar to work on his translations of the Semde Tantras with Adriano Clemente. This fortunate occasion for Jim turned out to be fortunate also for others, when the blue Gakyil asked Jim if he'd give a little talk on Santi Maha Sangha before the Ganapuja on Guru Rinpoche day, and he accepted.

Although many people have met Jim as the able assistant for Santi Maha Sangha exams, or have even had exams from him, far fewer people have heard him speak. It was a rare pleasure for all those assembled.

From the moment Jim said we could do "Three purification breaths, three A's, and three minutes of something (or nothing)," it was clear he was speaking our language. How well he put it, when he described what taking refuge

means, how one must make effort in order to be able to practice Dzogchen, how we develop our capacity, and the function of the Santi Maha Sangha training!

It was always clear that he spoke from knowledge and experience, and he did it in a friendly and natural way. He ended his talk with a brief question and answer period, responding to questions about something he said, in reference to being in the state of primordial knowledge, "Maybe it means, if we hear a sound, we don't say, 'Oh, that sound is bothering me; why did that mother bring her child here?' Maybe we recognize the sound as part of our mandala, it is not something outside of our state, it's an ornament of our presence. Maybe we have a pain in our knee, but just for five minutes while we practice Anyoga, we don't say, 'Oh, I have a pain in my knee, this is really bad, it's bothering me!' Instead we just feel the pain and it's just part of our mandala." People asked how to integrate this type of sound, and if it

would not be better to train children not to make noise during practices. He said, in answer to the first, that we must try to develop our capacity, and to the second, that if they were going around pushing us, maybe it's too much, but otherwise, "If we are really trying to understand integration, we don't need total silence, and sometimes if there is some noise we can notice if we are distracted or not."

It was very encouraging to hear Jim's talk, and demonstrated clearly that what he said in the beginning, when speaking of the value of Santi Maha Sangha, that the second most important reason for this training, the first being that it is a way Chögyal Namkhai Norbu has designed to help us realize ourselves totally, is that "if some practitioners develop some capacity and have some realization; then the practitioners also have some capacity to talk and think and explain to other people."

is your digestion suffers, sleep suffers, and eventually your life is also shortened. Therefore, I think peace of mind and happy mood are very positive factors for the body.

Even non believers, if they have the sense of caring of others and sense of self confidence - I think these are very important for a good life, a happy life. This is what I call secular ethics. Very important.

In order to develop these good qualities various major world religious traditions have very important rules. Through different faiths and concepts, such as a creator, or the Buddhist concept of liberation, or emptiness; this philosophy is really forceful to create these positive human thoughts. For example, using the image of God, in Jerusalem one day this year I had a short visit there, and after a seminar about people dealing with students and a discussion about tolerance; after the seminar a student from Palestine talked about how he was passing through a street and there was some policeman there and he tried to develop and visualize that person, who he usually felt anger towards, as the image of God. No anger, no hatred; it was wonderful. That is a the real practice of a wonderful tradition. When we face some disagreement or negative feeling towards someone, try to imagine or think that the other person or other group of people, try to visualize them as the image of God. That brings immense benefit when

we make a correction of this false emotion. This is a method to develop tolerance. Tolerance is not a sign of weakness, but of strength.

So, all major world religious traditions bring out the importance of compassion, love, forgiveness, a sense of brotherhood, sisterhood; they all teach these subjects in different ways, using different presentations, different philosophies, but the essence is the same, so there is common ground. And also there is in this ground a way to develop mutual respect for one another. On that basis there is mutual learning. Wonderful.

I am Buddhist, but as a result of more acquaintance with other religious traditions, I have learned many things. So, the harmony that arises from the contact of different religious traditions is really useful, I think. There is immense benefit. This certainly helps to reduce religious intolerance, religious conflict. And secondly, more important, you can enrich one's own experience, one's own practice.

There is also this fundamental factor which is due to lack of awareness of the value of other traditions, due to lack of contact, so therefore the closer contact and exchange between different religious traditions is extremely useful. In that spirit in this temple of Jewish people, I am Buddhist sharing some of my own experience with you, here it is mainly on the basis of human value. I am extremely hap-

MERIGAR, ITALY

RETREAT PROGRAM

SUMMER RETREAT WITH CHOEGYAL NAMKHA NORBU

July 19 - 23, 2000

Teaching retreat on "Dzogchen Ati and the Three Contemplations". Further details in the next issue of The Mirror

April 21 - 25, 2000

Retreat with practice and explanations by Adriano Clemente. The retreat will be based on the Phowa of Changchub Dorje and some of the Semzin.

During the same period there will also be a course on the Dance of the Three Vajras (including the 'irregular method') with Margit Martinu.

The practice retreat with Adriano Clemente is free for up-to-date sustaining members, otherwise Lit.120.000 with a 30% discount for ordinary members.

The cost of the Dance Course is Lit. 100.000 with a 30% discount for all up-to-date members.

July 3 - 10, 2000

NYICHANG KHENTRUL RINPOCHE

a Nyingma Master and disciple of the great yogini Shuksep Jetsun Rinpoche will give teachings on "The Chöd of Longchen Nyinthing, Kadro Gegyang - Laughter of the Dakini". Nyichang Rinpoche will give the lung, teach the melodies, demonstrate the practice and give explanations.

August 12 - 18, 2000

DUGU CHEOGYAL RINPOCHE

will give a teaching retreat on "Mahamudra and Ati-Yoga teachings in connection with Maha Siddhas and Khadro Yeshe Tsogyal".

Further information on all these retreats will be given as soon as possible.

Merigar, 58031, Arcidosso (GR), Italy.

Tel: 0564-966837.

Email: merigar@amiata.net

HH the DL, continued from page 7

If we examine our own experiences, even some undesirable experiences at the level of our physical reality such as pain and so on, these can be overwhelmed by certain thoughts and attitudes and ways of thinking, however, the experience of painful emotions and the inner disturbances at the level of thought cannot be overwhelmed by pleasurable experiences at the physical level. Another way to explain is very obvious; someone's mental state is at peace, happy, satisfied, and then physical discomfort doesn't matter. It's not important. The other way, if someone is mentally very unhappy, then the physical level, even with all the material comforts, that person can't be a happy person. So, therefore, here generally, the sense of compassion, simply the sense of caring for others, that brings some inner strength. The result is less fear, less doubt, more self confidence, and more inner strength.

I also believe that the basic human nature is gentleness. Someone could argue that. The very nature of the physical and peace of mind goes very well together, we have a more happy mood and it brings all this body element into more balance. More natural. The result means good health. On the other side - fear, strong anger, strong emotions create imbalance of our body element and the result

tual Jewish Community. And that is wonderful. So, that is my talk. OK.

(Applause)

If we discuss the complicated philosophy then we need a lot of effort and a lot the thinking process. That way it is very useful to develop a firm conviction, but that is an intellectual level and in our daily life maybe is not so very relevant. So I prefer to exchange some of our common experiences, it is better, isn't it?

So, thank you, that's all, now some questions.

Question: Last night at the Hollywood bowl you spoke about your own homelessness since leaving Tibet. Could you explain whether this homelessness has benefited you spiritually?

HH the DL: Oh yes, No doubt. Sometimes I feel that if I had remained inside Tibet with old traditions and complicated protocol, I could be a person more ignorant about reality, more distant from reality. Being a

continued on page 12

ANNETTE CANTOR - SHANTI SHIVANI



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"...IT IS BEST TO DO THESE practices collectively with your Vajra Brothers and Sisters (at the recommended times), but if this is not possible

you can do them personally whenever you have free time. The important thing is to try to communicate with all practitioners linked with the same transmission. In this way you develop the potentiality of your transmission and your understanding and capacity to integrate your daily life into practice ..."

Chögyal Namkhai Norbu

The most important thing we can do to help maintain the good health of our precious master, Chögyal Namkhai Norbu, is to keep our samaya as pure as possible and to correct all errors by performing Ganapuja with our Vajra Brothers and Sisters.

GLOBAL TIMETABLE

World Time Table v2.0

1. ODDIYANA time set to equal Islamabad standard time (+5 UTC offset)

2. All times are calculated according to UTC offsets. Daylight savings times (DLS) are considered in the calculation.

For example: Sydney Australia has an offset of +10 in the summer (March 13) and an offset of +9 in the winter (July 4). The summer offset of +10 represents DLS. Locations that implement DLS have +1 hour added to their UTC offsets during the summer months. Northern hemisphere locations in red Italics use DLS. Southern hemisphere locations in green Italics use DLS.

ANNIVERSARY OF PADMASAMBHAVA

Tuesday 8th August 2000

16:00 (-11)
17:00 (-10) Hawaii
18:00 (-9)
19:00 (-8) Fairbanks
20:00 (-7) San Francisco, Los Angeles, Vancouver
21:00 (-6) Denver, Salt Lake City, Pagosa Springs, Edmonton
22:00 (-5) Lima, Quito, Chicago, Mexico City
23:00 (-4) Caracas, San Juan, Santiago, New York, Conway, Montreal, Atlanta, Detroit, Havana, Kingston, Indianapolis, Ottawa
00:00 (-3) Buenos Aires, Sao Paulo, Rio de Janeiro, Bermuda

Wednesday 9th August 2000

00:30 (-2.5) Newfoundland
01:00 (-2)
02:00 (-1)
03:00 (0) GMT, Reykjavic,
04:00 (+1) London, Dublin, Lisbon
05:00 (+2) Johannesburg, Rome, Berlin, Oslo, Paris, Madrid, Amsterdam, Copenhagen, Brussels,



Geneva, Prague, Salzburg, Stockholm, Budapest, Vienna, Warsaw
06:00 (+3) Kuwait City, Riyadh, Tashkent, Helsinki, Athens, Ankara, Beirut, Jerusalem, Tallinn, Vilnius, Istanbul
06:30 (+3.5) Tehran
07:00 (+4) Moscow, Murmansk, Baghdad
07:30 (+4.5) Kabul
08:00 (+5) ODDIYANA, Islamabad
08:30 (+5.5) New Delhi, Bombay
08:45 (+5.45) Katmandu
09:00 (+6) Dhaka
09:30 (+6.5) Rangoon
10:00 (+7) Bangkok, Jakarta, Saigon
11:00 (+8) Singapore, Beijing, Lhasa, Manila, Hong Kong, Kuala Lumpur, Taipei, Perth
12:00 (+9) Tokyo, Seoul,
12:30 (+9.5) Darwin, Adelaide
13:00 (+10) Brisbane, Melbourne, Sydney
14:00 (+11) Vladivostok
15:00 (+12) Fiji, Wellington, Auckland, Kamchatka

*The time in Vilnius, Lithuania is considered to be the same as Tallinn, Estonia

*It is considered that Katmandu does not use DLS.

*If a location implements DLS but it does not fall on either of the anniversary days, the DLS designation will not show on the time table.

*This chart was composed with the help of various members of the world wide Dzogchen Community and with information from the web site

<<http://www.stud.unit.no/USERBIN/steffent/verdensur.pl>

1st Month, 25th day Tue. 29th Feb. 2000

This is the day of the Dakini and in particular the anniversary of the lady Master Ayu Kadro, so it is good to do the Agar Lama'i Nalgyor or a Ganapuja with transformation into the Dakini Simhamukha.

1st Month, 30th day Sun. 5th March 2000

DARK MOON. This day is suitable for purification practice so try to do purification with the Nam-chos Shitroi Nalgyor, the practice of the peaceful and wrathful manifestations, either collectively or alone.

THIS YEAR THE FIRST MONTH IS DOUBLED

Double 1st Month, 3rd day Thu. 9th March. 2000

There is no 4th day in this double month so the third day is a special day for doing the Long-life practice of the Dakini Mandarava. It is also a very special day for doing the

practice of Ekajati so today try to do the Long-life practice "Cycle of Life's Vajra" in the morning and the Long Tun in the evening. If you don't have this possibility, you can try to do the Long-life practice included in the Medium or Long Tun, with the rite of Ekajati, reciting the heart mantra of Ekajati as much as possible.

Double 1st Month, 8th day Mon. 13th March 2000

This is an important day for doing the practice of Ekajati, so try to do the Long Tun either collectively or personally. If you don't have that possibility then try to do the Medium Tun and in either case recite the heart mantra of Ekajati as many times as possible.

Double 1st Month, 10th day Wed. 15th March 2000

This is the day on which Padmasambhava was ordained by Ananta, or, according to Jigmed Lingpa ('Jigs med gLing pa), the day on which he left the kingdom of Oddiyana to go to the cemetery at Maghadha called Citavana. You can do a Ganapuja in the usual way or if you do not have the possibility you can try to do the long-life practice linked to the Guruyoga of Guru Rinpoche (Universal Wisdom Union) either collectively or alone. Otherwise you can do a Medium Tun (Tundrin) with an intense practice of the Guruyoga of Padmasambhava.

Double 1st Month, 15th day Mon. 20th March 2000

FULL MOON. This is an important day to do the Amitayus long life practice, Union of Primordial Essences. If possible you should do it in the morning and a Ganapuja in the evening.

Double 1st Month, 25th day Thu. 30th March 2000

This is the day of the Dakini and in particular the anniversary of the lady Master Ayu Khandro, so it is good to do the Agar Lama'i Nalgyor or a Ganapuja with transformation into the Dakini Simhamukha.

Double 1st Month, 30th day Tue. 4th April 2000

DARK MOON. This day is suitable for purification practice so try to do purification with the Nam-chos Shitroi Nalgyor, the practice of the peaceful and wrathful manifestations, either collectively or alone.

2nd Month, 6th day Mon. 10th April 2000

This is an important day for the practice of Ekajati, so try to do a Long or Medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible.

2nd Month, 10th day Thu. 13th April 2000

This is a special day of Guru Padmasambhava, the day on which the King Sahora tried to burn him alive and when he transformed the fire into a lake, so try to perform a Ganapuja collectively, but if that is not possible do the Long-life practice Universal Wisdom Union.

2nd Month, 12th day Sat. 15th April 2000

This is the anniversary of Jetsun Draga Gyaltsen (1147-1216), one of the first great Masters of the Sakyapa tradition, so try to do the Guruyoga Agar Lama'i Nalgyor, the Guruyoga of the White A.

2nd Month, 15th day Tue. 18th

April 2000

FULL MOON. This is one of the best days for doing the long-life practice of Guru Amitayus, with a Ganapuja if possible. Try to do it collectively or, if that is not possible, alone.

2nd Month, 20th day Sun. 23rd April 2000

This is the anniversary of the great Dzogchen Master Do Gyaltsen Yeshe Dorje (born 1800), a disciple of the first Do Drub Chen Rinpoche and a master of Nyagla Padma Duddul. It is therefore a good day to do Agar Lama'i Nalgyor, the Guruyoga with the White A.

2nd Month, 25th day Sat. 29th April 2000

This is a Dakini day so try to do a Ganapuja with your Vajra Brothers and Sisters or if that is not possible, a Medium Tun, either collectively or alone.

2nd Month, 30th day Thu. 4th May 2000

DARK MOON. On this day, which is the birthday of the great Terton Loter Wangpo, try to do the Agar Lama'i Nalgyor, Guruyoga of the White A either collectively or alone, with a Ganapuja if possible.

3rd Month, 4th day Sun. 7th May 2000

This is an important day for the practice of Ekajati, so try to do a long or medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible.

3rd Month, 10th day Sat. 13th May 2000

This is a special day of Guru Padmasambhava so try to do the Long-life practice "Universal Wisdom Union" early in the morning or at sunset. If you have the possibility it is beneficial to combine this with a practice of Ganapuja collectively.

3rd month, 15th day Thu. 18th May 2000

FULL MOON. This is one of the best days for Long-life practices, and in particular for the practice of the "Union of Primordial Essences". It is best to do it early in the morning if you can. This is also the anniversary of the day when Buddha Shakyamuni first gave the teaching of Kalachakra so it is good to do a Ganapuja or Long Tun in the evening.

3rd Month, 25th day Sun. 28th May 2000

This is a Dakini day as well as the anniversary of the fifth Dalai Lama, a great Terton and practitioner of Dzogchen, so it is a good day to practice Agar Lama'i Nalgyor, Guru Yoga with White A in the morning and Ganapuja with an intensive practice of Ekajati in the evening.

3rd Month, 30th day Fri. 2nd June 2000

DARK MOON. This is a particularly good day for practicing the Purification of the Six Lokas. As it is also the anniversary of the great Terton and Dzogchen Master Sangyas Lingpa, try to do the Agar Lama'i Nalgyor.

4th month, 7th day Thu. 8th June 2000

This is the anniversary of the birth of Buddha Shakyamuni, an important day for all Buddhists, so try to do a Ganapuja with your Vajra brothers and sisters.

4th Month, 8th day Fri. 9th June

2000

These are important days for the practice of Ekajati, so try to do a Long or Medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible.

4th Month, 10th day Sun. 11th June 2000

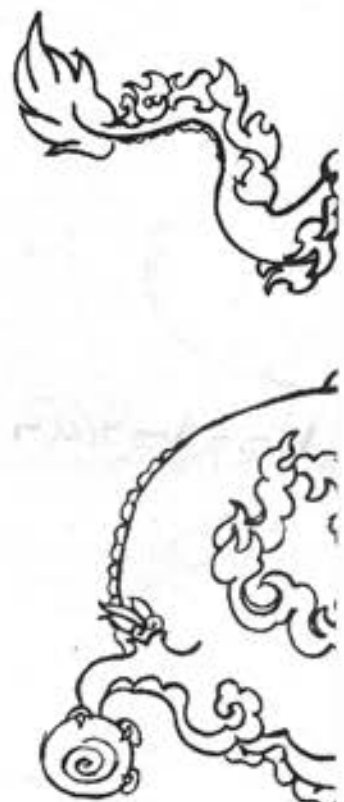
This is a special day of Guru Padmasambhava. If you can, try to do a Ganapuja, otherwise you can do the Long-life practice "Universal Wisdom Union".

4th Month, 15th day Fri. 16th June 2000

FULL MOON. This is the anniversary of the Parinirvana of Buddha Shakyamuni, as well as an important day for the Long-life practice "Cycle of Life's Vajra". Therefore try to do this practice early in the morning, and in the afternoon or evening do a Ganapuja.

4th Month, 25th day Tue. 27th June 2000

Dakini day. This is the anniversary of Ngor Chen (a great Master of the Sakyapa tradition and initiator of the Ngor lineage), therefore it is a good day to do the Guruyoga Agar



Lama'i Nalgyor, collectively if possible or otherwise alone.

4th Month, 30th day Sat. 1st July 2000

DARK MOON. This day is the anniversary of Nyag-la Pema Dud-'dul (1816-1872). He was one of the Masters of Changchub Dorje, the main Master of Namkhai Norbu Rinpoche. He discovered the Terma "Tsedrub Gongdus" which two of his disciples, Ayu Khandro and Changchub Dorje, transmitted to Namkhai Norbu Rinpoche. Therefore you should try to do this Long-life practice, "Tsedrub Gongdus", "Union of Primordial Essences". The time to do it is the early morning. Later in the day or in the evening you can do the Guruyoga of the White A, Agar Lama'i Nalgyor".

5th Month, 1st day Sun. 2nd July 2000

This is the anniversary of mChog-gyur gLing-pa (1829-1870) a Nyingmapa Master of Dzogchen, one of the most important Rimed masters of the XIX Century. Try to do a practice of Agar Lama'i Nalgyor.

5th Month, 10th day Tue. 11th July 2000

This is a special day of Guru Padmasambhava. If you can, try to do a Ganapuja, otherwise you can do

the Long-life practice "Universal Wisdom Union".

5th Month, 14th day Sat. 15th July 2000

This is an important day for the practice of Ekajati, so try to do a Long or Medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible.

5th Month, 15th day Sun. 16th July 2000

FULL MOON. This is a special day for the Long-life practice of Amitayus, so you can do the Long-life practice "Union of Primordial Essences" early in the morning. If you cannot do it at that time, it is still good to do it later in the day. It is also the 'Dzam-gling spyi-bsang' (Lit. smoke puja of the world in general) so if you know how to do it, you can do the Sanqod (*bsang-mchod*) in the morning.

5th Month, 25th day Wed. 26th July 2000

This is Dakini day as well as an important day for the practice of Ekajati, so try to do a Long or Medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible. If you have the possibility



it is beneficial to add the Ganapuja.

5th Month, 30th day Mon. 31st July 2000

DARK MOON. This is a day for purification practices. It is best to do the Purification of the Six Lokas either collectively or alone, preferably in the early morning. Otherwise you can do a Medium or Short Tun.

6th Month, 4th day Thu. 3rd August 2000

This is the anniversary of the Dharmachakra (the first turning of the Wheel of the Dharma): the first time that Buddha Shakyamuni gave the teaching of the Four Noble Truths to his disciples at Sarnath, after his illumination. To honor the Lord Buddha on this special day you can do a Ganapuja with your Vajra brothers and sisters.

6th Month, 10th day Wed. 9th August 2000

The tenth day of the sixth month is considered to be the anniversary of the 'birth' of Padmasambhava by many masters. This year, when it is 8.00 am in Oddiyana, on Wednesday 9th August, we Dzogchen practitioners all over the world will perform the practice of Guruyoga with Tundrin or Tungyas, according to our opportunities, and those who have the possibility can also

add Ganapuja.

It is also the anniversary of Yeshe Tsogyal the main consort and disciple of Padmasambhava so if you have the possibility, it is beneficial to do a Ganapuja together with your Vajra Brothers and Sisters, if not you can practice Guruyoga with Padmasambhava and the Long-life practice "Universal Wisdom Union".

SEE THE GLOBAL TIMETABLE

6th Month, 14th day Sun. 13th August 2000

This is the anniversary of the third Karmapa, Rangjung Dorje (1284-1339), a famous master of Dzogchen Upadesa. On this day it is good to do Agar Lama'i Naljyor, Guruyoga with the White A.

6th Month, 15th day Tue. 15th August 2000

FULL MOON. This is the anniversary of Gampopa, the main disciple of Milarepa. Therefore it is an excellent day to do Agar Lama'i Naljyor, Guruyoga with the White A. It is also a good day to do the Long-life practice of Amitayus, "Union of Primordial Essences".

6th Month, 25th day Thu. 24th August 2000

This is a Dakini day, so it is a positive day for reinforcing the function of our energy and creating a vital contact with the energy of the universe by doing a Ganapuja with our Vajra sisters and brothers. If there are no other practitioners nearby you can do a medium Tun on your own. In either case, when you transform into the Dakini Simhamuka, recite her heart mantra as many times as possible.

6th Month, 30th day Tue. 29th August 2000

DARK MOON. This is a very important day to do purification practices, especially the "Purification of the Six Lokas".

If you have the chance, you can also do a Short, Medium or Long Tun.

7th Month, 9th day Thu. 7th Sept. 2000

This is an important day for the practice of Ekajati, so try to do a Long or Medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible.

7th Month, 10th day Fri. 8th Sept. 2000

This is the anniversary of Jomo Menmo (1248-1283), a very famous woman Tertön, reincarnation of Yeshe Tsogyal. She was the consort of the great Tertön Guru Chowang. It is also a very special day of Guru Padmasambhava. Therefore it is an ideal day to do Agar Lama'i Naljyor in the morning and a Ganapuja and Long-life practice associated with Padmasambhava, "Universal Wisdom Union" later in the day.

7th Month, 15th day Wed. 13th Sept. 2000

FULL MOON. This is the anniversary of Tsarchen Losal Gyatso and Padma Karpo, a famous 17th century Drugpa Kargyupa Master. Therefore it is an excellent day to practice Agar Lama'i Naljyor, the Guruyoga with the White A early in the morning if possible, or later in the evening when you are free. It is also an excellent day for the Long-life practice of the Dakini Mandarava, with a Ganapuja if you have the possibility.

7th Month 19th day Sun. 17th Sept. 2000

This is an important day for the practice of Ekajati, so try to do a Long or Medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible.

7th Month, 25th day Sat. 23rd Sept. 2000

This is a Dakini day and also the anniversary of Pagmo Drugpa (1110-1170), the chief disciple of Gampopa. Try to do a Ganapuja together with your Vajra sisters and brothers. If there are no other practitioners nearby, you can do a Medium Tun on your own.

In either case, when you transform yourself into the Dakini Simhamuka, recite her heart mantra as much as possible and then do an intensive practice of Ekajati.

7th Month, 30th day Wed. 27th Sept. 2000

DARK MOON. This day is ideal for purification practices. Try to do either the "Purification of the Six Lokas" or the "Namchos Shitroi Naljyor", the Yoga of the Peaceful and Wrathful Manifestations, either collectively or on your own.

8th Month, 10th day Sat. 7th Oct. 2000

This is a very special day of Guru Padmasambhava, therefore do a Ganapuja with the Guruyoga and the Long-life practice of Guru Padmasambhava "Universal Wisdom Union" collectively. Otherwise you can do a Medium Tun on your own.

8th Month, 15th day Fri. 13th Oct. 2000

FULL MOON. This is an important day to do the Long-life practice of Amitayus, "Union of Primordial Essences". It is best to do it early in the morning and a Ganapuja in the evening.

8th Month, 19th day Tue. 17th Oct. 2000

This is an important day for the practice of Ekajati, so try to do a Long or Medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible.

8th Month, 25th day Sun. 22nd Oct. 2000

This is a Dakini day, and also the anniversary of two great Dzogchen masters, Rigzin Kumaraja, who transmitted the Dzogchen teachings to Longchenpa and to the third Karmapa, and of Rigzin Tsewang Norbu (1698-1755), a great Dzogchen master of the Nyingma school. It is therefore an excellent day to do Agar Lama'i Naljyor, the Guruyoga with the White A. If you can do it in the morning, that is best. Then, if you have the time, you can do a Medium or Long Tun later in the day, with an intense practice of Simhamuka, or a Ganapuja, if you have the possibility.

8th Month, 27th day Tue. 24th Oct. 2000

This is an important day for the practice of Ekajati, so try to do a Long or Medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible.

8th Month, 30th day Fri. 27th Oct. 2000

DARK MOON. This day is excellent for practicing the "Purification of the Six Lokas". Otherwise you can do the Medium or Long Tun or a Ganapuja.

9th Month, 3rd day Mon. 30th Oct. 2000

This is the anniversary of Rigzin Jigmed Lingpa (1729-1798), a great Dzogchen master who was the author of many books, among which is the Longchen Nyingthig, which he wrote after having contact with Longchenpa through visions. Therefore, on this important day, you should try to do Agar Lama'i Naljyor, the Guruyoga with the White A.

9th Month, 10th day Mon. 6th Nov. 2000

This is a special day of Guru Padmasambhava. It is also the anniversary of the 16th Gyalwang Karmapa and of Tertön Tsogyal, a previous reincarnation of Sogyal Rinpoche and discoverer of many Termas. It is therefore a good day to do the Long-life practice of Guru Padmasambhava "Universal Wisdom Union", which is included in the Medium or Long Tun. You can do this in the usual way or, if you have the possibility, you can do a Ganapuja.

9th Month, 15th day Sat. 11th Nov. 2000

FULL MOON. This is a good day to do the Long-life practice of Amitayus, "Union of Primordial Essences", either collectively or personally according to your possibilities, early in the morning and in the evening a Ganapuja.

9th Month, 22nd day Sat. 18th Nov. 2000

This day is the important celebration of Buddha Shakyamuni's descent to earth from the realms of the Divinities. It is called "*Lha bab dus chen*", the Great Time of the Descent of the Divinities. It is an ideal day to do a Ganapuja with your Vajra brothers and sisters. If there are none nearby, you can do a Short or Medium Tun on your own.

9th Month, 26th day Tue. 21st Nov. 2000

There is no 25th day this month so the 26th is a Dakini day and the anniversary of the very important Dzogchen master Adzom Drugpa (1842-1924), a previous incarnation of Namkhai Norbu Rinpoche. He was a disciple of Jamyang Kyentse Wangpo and a master of some of Namkhai Norbu Rinpoche's masters, including Changchub Dorje and Ayu Kadro.

It is therefore a very important day to practice Agar Lama'i Naljyor, the Guruyoga with the White A, according to your possibilities and a Ganapuja.

9th Month, 30th day Sat. 25th Nov. 2000

DARK MOON. This is a good day to do "Namchos Shitroi Naljyor", the Yoga of the Peaceful and Wrathful Manifestations, in the morning. It is also an important day for the practice of Ekajati, so try to do a Long or Medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible. The best time for this practice is around eight o'clock in the evening.

10th Month, 10th day Wed. 6th Dec. 2000

This is a special day of Guru Padmasambhava, the day on which he arrived in central Tibet. It is considered that on this day, at the end of the 8th century, that King Sonzan Gampo dissolved himself into the



statue of Avalokiteshvara. Therefore it is good to do a Ganapuja with the Guruyoga and the Long-life practice of Guru Padmasambhava "Universal Wisdom Union" collectively. Otherwise you can do a Medium Tun on your own.

10th Month 11th day Thu. 7th Nov. 2000

This is an important day for the practice of Ekajati so try to do a Long or Medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible.

10th Month, 15th day Mon. 11th Dec. 2000

FULL MOON. This day is considered to be the day to honor the Lord Buddha in general, and it is one of the best days to do the Long-life Practice with the Dakini Mandarava particularly. Therefore try to do the Long-life Practice, "Cycle of Life's Vajra". Generally the best moment to do this kind of practice is at 7-8 o'clock in the morning. But if you don't have this possibility, then do it in the afternoon or later in the evening when you are free. It is also a good day to do a Ganapuja.

10th Month, 25th day Wed. 20th Dec. 2000

This is a Dakini day, and the anniversary of Tsongkhapa (1357-1491), who made a synthesis of the previous schools and founded the Gelugpa school. Try to perform a Ganapuja with your Vajra brothers and sisters or the Medium Tun personally. In either case recite the heart mantra of the Dakini Simhamuka as many times as possible.

10th Month, 30th day Mon. 25th Dec. 2000

DARK MOON. This is an excellent day to practice Purification of the Six Lokas and a Ganapuja in the evening.

11th Month, 8th day Tue. 2nd Jan. 2001

This is a particular day for the practice of Ekajati so try to do a Long or Medium Tun with intensive practice of the mantra of Ekajati.

11th Month, 10th day Fri. 5th Jan. 2001

This is a special day of Guru Padmasambhava manifesting in the form called Padma Gyalpo and is the day on which he arrived in the capital of Oddiyana and became the prince of King Indrabhuti. If you have the time and possibility it is good to do a Ganapuja collectively

continued on next page



with your Vajra brothers and sisters, otherwise you can do the Long-life practice of "Union of Primordial Essences".

11th Month, 15th day Tue. 9th Jan. 2001

FULL MOON. Today it is important to try to do the long-life practice of Guru Amitayus "Union of Primordial Essences" in the usual way, and if you have the possibility, a Ganapuja.

11th Month, 25th day Fri. 19th Jan. 2001

This is a day of the Dakinis in general, so if you have the opportunity practice a collective Ganapuja, with the transformation of the Dakini Simhamuka, and recite her heart mantra as many times as possible. Otherwise you can do a Medium Tun either collectively or personally.

11th Month, 30th day Wed. 24th Jan. 2001

DARK MOON. This is a special day for purification practices so try to do "Purification of the Six Lokas" and a Ganapuja if possible.

12th Month, 10th day Sat. 3rd Feb. 2001

This day is the anniversary of Guru Padmasambhava's coronation as Prince of Orgyen at the invitation of King Idrabodhi. We can perform a Ganapuja collectively or do the Long-life practice, "Universal Wisdom Union" either collectively or personally, according to circumstances.

12th Month, 11th day Sun. 4th Feb. 2001

Today it is good to do a Medium or Long Tun with intensive practice of the mantra of Ekajati.

12th Month, 15th day Thu. 8th Feb. 2001

FULL MOON. This is in general a day for honouring the Lord Buddha, and in particular an ideal day for the Long-life practice of Guru Amitayus, "Union of Primordial Essences". If possible try to do a Ganapuja in the evening.

12th Month, 17th day Sat. 10th Feb. 2001

There is no 18th day this month so the 17th is the anniversary of the great Dzogchen master Longchen Rabjam Longchenpa (1386-1363). On this very important day try to do the Guruyoga Agar Lama'i Nalji-or, Guruyoga with the White A, either collectively or personally.

12th Month, 25th day Sat. 17th Feb. 2001

This is a Dakini day, so try to perform a Ganapuja with the transformation of the Dakini Simhamuka together with your Vajra brothers and sisters. Otherwise you can do a Medium or Short Tun in the usual way.

12th Month, 30th day Fri. 23rd Feb. 2001

DARK MOON. This is a good day for purification practices. Therefore try to do "Purification of the Six Lokas". If possible try to do a Ganapuja with your Vajra brothers and sisters.

LOSAR METAL SNAKE YEAR
SATURDAY 24TH FEBRUARY
2001



JIM AND PRACTITIONERS IN AUSTRIA

B. Debarge

THE PERFECT COLLABORATION
Santi Maha Sangha Base Level Retreat
Weiz, Austria
December 29, 99 - January 1, 2000
by Beata Debarge of Moscow

"The essence, the starting point of Dzogchen teaching is the transmission from the Master. Our Master Chögyal Namkhai Norbu lives in the primordial knowledge. Through the practice of Guruyoga we connect with the transmission of the primordial body, voice and mind of the Master. Therefore, Guruyoga is the main Dzogchen practice." Thus Jim Valby began the twelve day retreat of the SMS Base Level in Austria.

Thanks to the precious teaching of our Master, everything manifested in perfect harmony to enable 23 adults and 3 children to study and practice together. Oliver and Gabriele Leick from the Austrian Dzogchen Community turned out to be perfect organizers. The retreat took place at the new school building for mentally handicapped children in the peaceful town of Weiz in Styria. Most people were "indoor camping" at the school. In this region of soft rolling hills known as the "Austrian Tuscany", the Styrian people are smiling and friendly.

Peaceful energy truly permeated our retreat as all of us from 10 different countries (Austria, Czech Republic, Estonia, France, Germany, Lithuania, Russia, Slovakia, Switzerland and the USA), were unified in our Master's transmission.

Jim Valby kindly agreed to come all the way from America to share with us, with his

usual skillful patience and warm sense of humor. Oliver Leick held a Yantra Yoga class.

There were five daily sessions starting at 8:30am and finishing at 9pm. Focusing on Guruyoga as the starting point, we had the opportunity to practice, under Jim's guidance, many of the SMS Base Level methods: *semzin*, *nashen*, mind trainings, and Mahayana meditations. Jim repeatedly pointed out that our primordial state is the same as the primordial state of our Master, but we are totally distracted and conditioned and therefore unable to be in this knowledge. We need to apply effort and methods in order to develop our capacity. He spoke about the view, path and fruit of different Yaras, and explained in detail the SMS Base Level practices. Oliver taught a complete Yantra Yoga course.

Oliver and Gabriele Leick invited us all to their beautiful house in the countryside for the New Year's celebration. We were very moved to participate in the conference call from Namgyalgar and to sing the Song of the Vajra with our Master and many other practitioners around the world.

This retreat, where so many circumstances manifested in a perfect way to enable us to study and practice together, was a wonderful example of understanding how to realize our Master's wish for collaboration between old and new students. I would like to express our deepest gratitude to our Master Chögyal Namkhai Norbu for his precious teachings, which made this perfect experience of collaboration possible.

refugee under difficult circumstances, there is no time to pretend things are good or normal. You have to accept the reality; you have to tackle or handle the reality. So, on that basis in my life, the difficult periods are the best periods to have a deeper experience. And very useful.

And another thing. Living the last forty years as a refugee there have been more opportunities to meet with people from different fields, scientists and different religious traditions, so I have learned a lot. For me, personally, tragedy also brings benefit and new opportunity. So, looking from that angle it doesn't matter and looking from the negative angle it brings more and more worry, and that's useless.

Question: How do you set intentions, motivations, proper motivations? Please give us steps on achieving and setting those intentions.

HH the DL: Generally, once we realize that our future very much depends on others, then the interest of the society, humanity, is my interest. If humanity is more peaceful and has more tolerance and humanity, more spiritual brotherhood and sisterhood, then I will get benefit. So once we realize that, whether directly or indirectly, regarding the benefit or improvement of humanity and the society, then that is one way to develop proper motivation.

It is also very important to realize the limitation of the material benefit and the limitation of the self centered motivation. Then it automatically brings some more positive motivation. Then, of course, those people who have deeper religious thoughts or beliefs, then of course there are different ways to develop the positive motivations.

Question: Could His Holiness explain to us what is Buddhism? (laughter)

HH the DL: (While I'm standing on one foot like our sage Hillel did.) The most simple answer is Buddhism is Buddhism. (laughter) Usually I describe Buddhism like this. The essence is if you can help others, and if not, at least restrain from harming others. Of course, all major religious traditions are the same. The further clarification and unique thing about Buddhism is the reason for compassion; why we need the sense of caring for others. Then the Buddhist philosophy is involved. All things are interdependent. Things are dependent in arising. Things are complex. The theory of interdependence or interconnectedness is really helpful to broaden our mind. That is about Buddhism.

Question: What can I do as young person to overcome racism in the world and in America being a young African American woman?

HH the DL: Firstly as I mentioned before, to develop the realization that we are all the same. Whether black or white or yellow or if there is another race of people called blue, all the same. Physically there are little minor things, the size of the nose, color of the hair, little differences, that's minor, but physically we are all the same. Then mentally and emotionally we are the same. No differences. So differences based on color are totally out of ignorance or prejudice.

Here I want to share my firm belief about people from the weaker section, that firstly the transformation must be initiated by the people from the weaker section them-

selves. That's important. When I visited some countries in Africa I shared this. Now I think I want to tell one incident. When I was in South Africa, in the town of Soweto, I visited one ordinary family, and I asked about their way of earning and livelihood. So the constitution there has changed, the system has changed, but emotionally it may take a longer time to change, to transform. I expressed that self confidence on the side of the black people is really very, very important. Then one African who introduced me as a teacher at one school, he very sadly expressed to me, 'In brain we are inferior, we can't catch the white people' and I really felt very sad and I argued with him and I said, 'NO, this is wrong. I also had the same experience. We Tibetans, unfortunately some of the Chinese inside Tibet consider the Tibetans barbaric and backward. But then we, at least those Tibetans who are outside Tibet for the last forty years, we proved that if we have the opportunity we can stand on our own feet, we can study, we can do all sorts of work.' I explained all these experiences and then at last with tears in his eyes and with a low voice he responded, 'Now I believe we are the same.' During that moment I was relieved and felt immense joy. I felt I had made one small contribution for one person's mental attitude. So, this is the case, for those people who come from the weaker section the economics are poor, health is poor, and then there is less opportunity. What is even worse is that some richer people may exploit you, this is really unfortunate. That kind of inequality is really the tragic thing.

We have to change that, so long as this gap between rich and poor remains. On a global level or national level, this is not only morally wrong but practically the source of trouble. But how to change that? How to transform that? Not through hatred and slogans; it cannot be solved that way. Through hard work, through education, through self determination, self confidence and then here, in this country, the constitution provides same sort of opportunity, same sort of equal rights, so I think you should use that.

With more peaceful and proper methods we can overcome these racial problems. Not only is this racial, it is between rich and poor, and these divisions are very unfortunate. The care from the white people's side, or the richer families and communities, that side also has a responsibility to help and bring the weaker segment into a more equality. It is of interest for everyone.

In American society there is quite significant violence, even with young children, young students. I think this is also related to the very unequal economic situation and some kind of frustration, deep inside, and it creates a certain kind of atmosphere in the society that I think impacts or influences some of these young students. So a peaceful society, a friendly society, is of interest for everyone.

*Transcribed and edited
by Naomi Zeitz*

murdered corpse is not a simple matter to offer to the vultures. If you are not sure how to do it, maybe we can do it together. We were very happy and set to work immediately on the funeral. We practiced together for seven days, and the relatives of the dead man brought us food.

Togden Semnyi gave us teachings on the Zinba Rangdrol Chöd and we became a party of four. We traveled in a relaxed pace, stopping a few days here and there to practice at special cemeteries. We traveled up and down in the area of Chicha for a year and three months. In the sixth month of the Monkey Year, 1872, Kunzang Longyang fell ill with a terrible fever. We called the doctors and did many practices, but he did not get better and towards the end of the sixth month he left his body. He was fifty-six years old. When we performed the funeral there were many interesting signs, like a huge rainbow so large everyone for many miles around saw it. The local people were convinced a Maha Siddha had died. They honored us very much and we stayed there doing practice for Kunzang Longyang.

"After this we went to Jar and then on to Lodrag. On the tenth day of the tenth month we reached Pema Ling and did a feast offering. There is a huge lake at Pema Ling and many saints and yogis have lived around it, including Guru Chowang. That night we decided each to practice separately on different places around the lake. Pema Yangkyi went to a place called Rona and when she arrived she saw a yogi practicing there.

"He said to her: 'Three months ago I was practicing in Ralung, the original seat of the Drukpa Kagyu lineage, and I had a vision of Dorje Yudronma. She gave me a little roll of paper about as long as my finger. I quickly unrolled it and it said 'In the tenth month of the tenth day go in practice at a place called Rona.' She realized this was the yogi Nyala Pema Dundul had predicted we would meet in Southern Tibet. After the evening practice he came back to the main temple with her and thus we became four again. This yogi's name was Gargyi Wanchug, but he was called Trulzhi Garwang Rinpoche and he was a disciple of the famous woman Mindroling Jetsun Rinpoche who taught on the Dzog Chen Terma of Mindroling. He had a large following around Pema Ling. His disciples requested Chöd teachings and so we also became his disciples.

"We decided to go with Trulzhi Garwang to Western Tibet. We stayed at Ralung more than a month while he gave some of his disciples teaching in the Ati Zaden in the tradition of Mindroling. We were happy to receive such a precise explanation and were treated very well.

"Then we set out for all the principal places in Tsang. We did purification and Chöd practice and then in the summer arrived in Tingri where Phadampa Sangye had lived. After staying there for a while we went to a place called Nyalam and then with great difficulty we went into Nepal.

*Part Two of the Story of Aya Khandro
will appear in the next issue of The Mirror*



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Updated information about any events
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<http://sci.lnpi.msu.su/pub/religion/dzogchen>
<Moscow Dharma Pages>
(dzogchen) site.

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Dzogchen Community:
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INTERNATIONAL WEBSITES
collected by James Tan

The Mirror
<http://www.mclong.com/>

ASJA
<http://www.mclong.com/asja>

International Dzogchen Community
<http://www.tashi.org/>

Dzogchen Community of Italy
http://web.tiscali.net/merigar/

Dzogchen Community UK
<http://www.conventry.demon.co.uk/tbec/tbc1.html>

Dzogchen Community, Russia
<http://scholarship.su.su/pub/religion/dzogchen/index.html>

Dzogchen Community, USA
<http://www.tashi.org/tsegyalgar/>

International Gakyil Homepage
<http://gakyil.dzogchen.art.nu/>

Dzogchen Community in Denmark
<http://www.tibet.dk/dzogchen/>

Dzogchen Community in Norway
<http://home.c2i.net/torkild/>

Shang Shung - U.S.A.
<http://hyperpress.com/shangshung-usa/>

Loek Jehes' homepage
<http://www.xs4all.nl/~loekjehes/>

CommunitatE Dzogchen
<http://fourworld.compuserve.com/homepages/DzogchenFr/>

Dzogchen Community Southern California
<http://www.tashi.org/socal/>

Australian Community
<http://www.magnus.com.au/~browl/dzogchen/>

Tara Mandala
<http://www.taramandala.com/>

Dutch Community
<http://www.xs4all.nl/~loekjehes/>

Austrian Community
<http://www.admteiler.at/dzogchen/>

BOOKS & PRACTICES

AVAILABLE FROM TSEGYALGAR

BOOKS

Blue Book of Transcripts, Talks in OZ,
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1982
by Chögyal Namkhai Norbu
\$30.00US

Dream Yoga and the Practice of Natural
Light
by Chögyal Namkhai Norbu
\$12.95US

Drung, Deu and Bon, Narrations, Sym-
bolic Languages and
the Bon tradition in Ancient Tibet
by Chögyal Namkhai Norbu
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Dzog Chen and Zen
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\$5.00US

Dzogchen: The Self Perfected State
by Chögyal Namkhai Norbu
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Green Book of Transcripts, Talks in Con-
way 1982 & 1983
by Chögyal Namkhai Norbu
\$30.00US

Meeting with the 14th Dalai Lama, Envi-
ronment and
Different Cultures with the Same Objec-
tive of Peace
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Rigzhai Kujyug/The Six Vajra Verses
by Chögyal Namkhai Norbu
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The Crystal and the Way of Light, Sutra
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Dzogchen
The Teachings of Namkhai Norbu Rin-
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The Golden Letters
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the 1st Teacher of Dzogchen
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Awareness
by Chögyal Namkhai Norbu
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*Direct Introduction to the State of Atiyoga
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*Namkha
by Chögyal Namkhai Norbu
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*Parting from the Four Attachments
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*The Precious Vase
by Chögyal Namkhai Norbu
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*The Song of the Vajra
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*The Stairway to Liberation, Instructions on Ngondro
by Chögyal Namkhai Norbu
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AUDIO

*Sitra: Yoga of the Peaceful and Wrathful Deities
Audio practice packet w/text, explanation
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CD's

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Chögyal Namkhai Norbu
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Secret World An Introduction of Amata's
Secret World

17 Selections of World Music
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*Chöd Video, Explanation and Practice
Chögyal Namkhai Norbu
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*Garapuja Video, Explanation and Practice
Chögyal Namkhai Norbu
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*Mandarava Video, Explanation and Practice
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Demonstration of the Vajra Dance of the
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Teachings on the Vajra Dance Video
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Instructor Fabio Andrico
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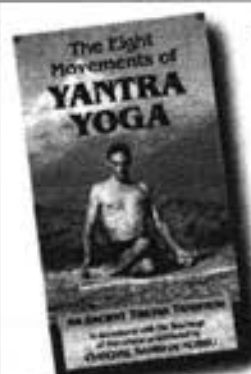
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more on page 19



THE EIGHT MOVEMENTS OF YANTRA YOGA

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by Chögyal Namkhai Norbu; instruc-
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this precious discipline. These eight movements are the prepa-
ratory part of the more complex teaching of Yantra Yoga. (PAL
available from Merigar).

THE SUPREME SOURCE

The Fundamental Tantra of Dzogchen Semde

by Chögyal Namkhai Norbu & Adriano Clemente. 325 pp. \$19.95

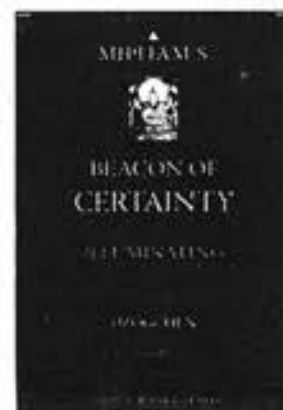
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**A Proposal for Collaboration to All Gakyils of the International Dzogchen Community**

This is a letter from the International Blue Gakyil (BIG) to all Gakyils

Hello everybody!

It is Namkhai Norbu Rinpoche's explicit wish that there should be only one archive, where his complete teachings are stored, safeguarded and made available from that archive to all practitioners. It is the Shang-Shung Institute's important task to maintain an international archive for all audio and video material of Chögyal Namkhai Norbu Rinpoche's teachings world-wide.

To fulfill this big task, the Istituto Shang-Shung is dependent upon the collaboration of the International Dzogchen Community, and especially of all Blue Gakyils world-wide. What you can do to help is the following:

Please send copies immediately of all available audio and video material of the teachings of Namkhai Norbu Rinpoche in your country which has not yet been sent to Merigar. Please try to send these copies in the very best quality and with a detailed description of the content of each of the tapes to the Istituto Shang-Shung in Merigar. Please distribute this message, as any other official message of the International Gaykil (IG), to as many practitioners in your country as possible, so that this communication reaches widely. Please forward this message to any member of your Gakyil who is not connected to the Internet.

The Blue International Gakyil wants to remind everybody in the International Dzogchen Community and especially the blue Gakyils, that all teachings given by Chögyal Namkhai Norbu Rinpoche are his legal property and that copyright laws are applicable. It is important that we all do not ignore our precious Teacher's wish to have one big archive where all his Teachings are stored and redistributed from. Every Gakyil which is not sure whether previous Gakyils have indeed been sending audio or video material to the Shang-Shung Institute, can contact the secretary of the audio/video archives at the Istituto Shang-Shung, who will then look up your request in the huge database that has been created by now. If you want to send audio or video copies to the archive of the Shang Shung Institute, please do so **ONLY WITH AN INDEX!** It is very important, that you read the instructions and use the index sheet (example below) created by the Istituto Shang-Shung.

Further information can be received from the secretary of the Istituto Shang-Shung:
Rita Renzi
Email: ssinst@amiata.net

Regarding the help needed with the indexing of the material already existing in the archives, the Shang-Shung Institute, together with the International Blue Gakyil, has worked out a project which will be presented soon to all Gakyils.

Please follow the instructions as

listed below and send all available copies of audio and video material which you have not sent yet (including its Index) by registered mail to the following address:

Address:
Istituto Shang Shung
Podere Nuovissimo 58031 Arcidosso (Gr)
Italy
Tel 0039-0564-966941
Fax: 0039-0564-968110
Email: ssinst@amiata.net
Istituto Shang Shung

Audio-Video Dept. Email:
ssinst09128aaa@amiata.net
Merigar Email: merigar-library@amiata.net

I would be happy to receive feedback and proposals from all (Blue) Gaykils in the world!
With very best wishes to all,

The Blue International Gakyil (BIG)
Karin Eisenegger

INDEXING INSTRUCTIONS

For indexing the teachings of Chögyal Namkhai Norbu

Date copies were given to indexer:

Tape code number
Location of Retreat
Date of Retreat
Language
Translation

Indexer Information:

Name
Address
City, Country, ZIP
Email address
Phone number

Thank you for indexing these precious Teachings. This work will be of benefit to many people, and will help to maintain the Teachings not only in the Archives at Merigar, but also for the Community world-wide, as they will make the archives accessible.

To index: As you listen to the tapes, use the following example of an "Index Sheet" to note the Teaching Topics.

First, write the number and side of the tape you are listening to.

Then, as you listen, write down the key words that describe the teachings. It is important that you only list those topics which Rinpoche explains in some detail. This should be between one to five topics per side. Please do not list topics that are just mentioned without any explanation.

Thank you again for your collaboration in this project.

TO THOSE INTERESTED IN PROTECTING TIBETAN CULTURE

We would like to give you some information about the activities of the Shang-Shung Institute in Italy up to now, and about our future programs.

During last year we organized courses and lectures on Tibetan medicine and massage, thangka painting and Tibetan language and culture, which were held in Merigar and various Italian cities.

It was possible to realize these courses thanks to the presence in Merigar of two Tibetan guests invited and supported by the Shang-Shung Institute: Lama Gyurmed Rabgyus, a painter and sculptor; and Dr. Nida Chenagtsang. The participation of Prof. Thubten Phuntsog, lecturer at the Peking University of Minorities, was also very important. He taught the second year of our three year course in Tibetan medicine.

The success of these projects is also due to all of those who generously offered their collaboration in various ways in the organization of the workshops and so on.

In the archives, work is continuing on the cataloguing and preservation of about ten thousand books in the library, four thousand audio tapes and about four thousand video tapes. Many of these are rare or unique examples, and so we are trying to put them into digital form to preserve them and to make them easier to use.

Another task requiring a great deal of time and effort is the copying and postage of the audio and video tapes of Rinpoche's Merigar teachings to those who request them. Unfortunately our equipment is old and so the quality of the copies is not very satisfactory.

Finally, we are collaborating with A.S.I.A. to mount an exhibition of Tibetan medicine thangka commissioned and owned by the Institute. It is the only collection of its kind in Europe. There are copies of the original set of thangka preserved in the Mentsikang of Lhasa. This collection of thangka is not yet complete. Nineteen more are needed to complete the set, most of which are already finished but have not yet been consigned because we lack the funds to pay for them.

This year we plan to proceed with all of these projects and it is important to add new ones, but good intentions are not enough, especially as we want to give further boost to the Institute's activities.

This is why we need more availability of funds to add to those already at our disposition.

One way to contribute is to become a member or renew your membership of the Shang-Shung Institute after which you will receive communication about all of our activities and will have the possibility to participate in them. The minimum ordinary membership fee is only L. 20.000 (\$12). For a minimum of L. 300.000 (\$158) you can become a sustaining member, which gives you the right to a 25% discount on all our courses. You are of course welcome to offer more for both kinds of membership.

PROJECT A**THE ACQUISITION OF ELECTRONIC EQUIPMENT FOR DIGITAL REPRODUCTION OF AUDIO AND VISUAL MATERIAL.**

For a relatively modest outlay it would be possible to renew the outdated technical equipment of the Audio and Visual sector of the Shang-Shung Institute, making it possible to offer a quicker and higher quality copying service. This would also make it possible to record the teachings held at Merigar directly in digital form, thereby guaranteeing better preservation and duplication.

Estimated cost: 15.000.000 lire (\$ 7900).

PROJECT B**COMPLETION OF THE COLLECTION OF TIBETAN MEDICAL THANGKAS**

So far the Institute has collected sixty copies, painted by local Tibetan artists, of the set of medical thangka in the Mentsikang in Lhasa. The acquisition of the remaining nineteen will complete the collection which is of great artistic and scientific value. Being a precious cultural heritage, it could be shown in exhibitions not only in Italy but all over the world.

Estimated cost: 25.000.000 lire (\$13.200).

PROJECT C**CATALOGUING AND PRESERVING THE CONTENTS OF THE ARCHIVES OF THE DOCUMENTATION CENTER OF THE SHANG-SHUNG INSTITUTE (CDISS)**

We need to complete the cataloguing of the library and the audio and video tape archives. It is also necessary to increase the work being done to scan into digital form the most precious texts and those audio tapes that are fading with the passing of time, with the risk of losing some of the recordings of the earlier retreats of the Dzogchen Community.

To continue this work we need more up to date equipment and people with the necessary expertise.

Minimum estimated cost: 30.000.000 lire (\$15.800).

If you wish, you may indicate to which of these programs you would like your contributions to be destined. Please inform anyone you know who might be interested to contribute to our activities.

It is only with these voluntary contributions that it will be possible to develop the projects for which the Shang-Shung Institute was created, among which are the preservation and documentation of the teachings transmitted by Chögyal Namkhai Norbu and the testimony of cultures which are risking extinction like that of Tibet.

Even small contributions are important. At the end of the year we will publish a summary of funds received and the way in which they have been used.

THANK YOU!!! Contributions can be sent by bank transfer to:

c/o 5764-48 Istituto Shang Shung
Bank: Monte dei Paschi di Siena, 58031 Arcidosso GR, Italy
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INTERNATIONAL GAKYIL ORGANIZES CONFERENCE

Merigar, July 24 - 25, 2000

Recently the IG discussed ways to improve participation and active involvement of people in its work and to make clear which are our intentions with the IG. The outcome of our discussion was the idea to organize an International Conference. The IG will organize a two-day International Conference at the end of the Merigar summer retreat, on July 24th and 25th, 2000 (pending final confirmation of Merigar Gakyil).

- Place: Merigar (in the Gonpa or the Capanone).

- Topic: "The Preservation of the Work of Chogyal Namkhai Norbu for the Future".

- Participants: Representatives of the Gakyils of all Gars and other Gakyils, of the Institutions and Groups (Shang - Shung Institutes, Edizioni, the Mirror, ASIA etc.) and all people committed to actively work for this goal.

The theme of the Conference can be divided into the Blue, Red and Yellow issues: **Blue** - the preservation of the teachings, the lineage and transmission in future and of all transmission material (texts, library, tapes, books etc.)

Red - the preservation of the Dzogchen Community as an active group of practitioners (organizing events, retreats, communication etc.).

Yellow - the preservation of the property and land of the Community (Community projects and activities to increase the prosperity of the Community and its members).

The first day we wish to evaluate the present situation together, involved in the Conference as much as possible. The Conference should have the atmosphere of a "work group" event. We should work and think together on finding ideas and suggestions on the issues mentioned above as well as finding solutions for the bottlenecks we encounter in our work.

The second day we should draw conclusions, build teams that will work together in future and plan future activities. The exact program will be worked out in further detail by the IG.

Further details about this Conference will be published in the Mirror and on Norbunet as soon as they are available.

With warm greetings, The IG

Vajra Dance Retreat
Tsegylgar, January 2000
by Jay Callahan

The Month of January is usually cold in New England, and it's dark by 4:30pm. The roads are often covered in snow. Most people rush home after work. They retreat into the warmth of their houses, and go to bed early. Flowers and leaves are long gone, and life waits underground, in seeds and roots. Spring is a distant country, far, far away.

Prima Mai taught a retreat of the second half of the Dance of the Vajra here at Tsegylgar this year, from January 22nd to 27th. The students arrived in the hall outside the Gonpa every morning, took off their heavy coats and boots, and entered the Mandala. At first, I spent most of my time there worrying about the cold, about the next step, about where my feet should be. As the days went by, though, I noticed that something new was dawning.

Prima's patience, clarity, and kind smile, helped me step outside of my worry and my other hindrances. Her own dancing seemed a manifestation of some beautiful dimension which is ordinarily hidden to me; and inspired by her, I began to see that I may someday be able to move in the true nature of the dance.

On the last day of the retreat, we danced the Dance of the Vajra six times in a row. There's nothing to say about that experience, except that I will not forget it. There is, it seems, a vast flower of compassion and light that blooms in silence always—even in the depths of winter.

Thank you, Prima, for your teaching. Tsegylgar is a better place for your having been here, and we hope that you will return soon.

Tara Mandala Programs 2000

Saturday, March 18 Full Moon
10am - 12:30pm and 4 pm

Bhakra Tulku teaching on the Outer, Inner and Secret Meanings of the Seven Line Prayer of Guru Rinpoche, Padmasambhava.

April 29 - 30 Tree Planting and Garden Preparation Weekend

May 3 - May 7 Jetsun Nyintig Teachings with Tulku Sangnag

May 17 - May 21 Chöd with Tsultrim Allione

May 27 - 28 Set up and Gardening Weekend

June 2
Public Lecture in Pagosa Springs by Tsultrim Allione:
Introduction to The Mandala Principle

June 3
Tara Mandala Open House: 10am to lunch: Exploration of The Mandala. Bring a picnic lunch. 3 pm tour, and introduction to the land, our practice and our plans for the future: late afternoon evening barbecue. Free and Open to the Public.

June 4 One Day Retreat on Ton-

glen: "The Practice of Turning the Mind to Compassion: Giving and Receiving" with Tsultrim Allione

June 11, 2:30pm
Guru Rinpoche 'Gana Puja' Feast Offering with Bhakra Tulku and Lama Sonam June 12-16)

June 12-17 Vajra Kilaya Drub Chöd Practice Intensive with Bhakra Tulku

June 21 afternoon - June 25 morning
Yantra Yoga Retreat with Anne Dankoff

June 22-25
Khandro Ties Tig: The Heart Essence of the Dakini, Yeshe Tsögyal Sadhana, initiation, oral transmission and explanation (*wongjung and tri*) with Bhakra Tulku

June 18-24 Permaculture Workshop with Joel Glanzberg

4th of July
Join Grandmother Bertha and Grandfather Vincent Grove in The Stone People's Lodge commonly called 'Sweet Lodge'

July 5 - July 16
Family Retreat and Vision Quest for Teenagers

Vajra Dance Courses with Prima Mai

San Francisco

Vajra Dance Course - Song of the Vajra - Part II

Taught by Prima Mai

Dates: March 17th-22nd, 2000

Location: San Francisco Bay Area
For confirming dates and registration:

Contact: Carisa O'Kelly

Email: cariokey@slip.net

Hawaii/ Big Island - Palaku Garden:

April 6th - 12th, 2000

There will be an advanced course of the Vajra Dance of the Song of the Vajra. It is required to know the female or the male part to further deepen and correct one's movements, steps, and mudras, etc. This course contains a lot of practice as well.

For confirming dates and registration contact: Jerene

Email: jerene@aloha.net

California Community News

Audio Tapes from the Lake Tahoe Retreat:

Tapes from the Lake Tahoe retreat are now ready. There were many people who wished to pay by credit card, but this is not an option for us at this time, so we are asking people to send a check in payment for the tapes.

Payment should be made to: Dzogchen Community West Coast and sent to the Treasurer: Amy Beddoe, 219 Appleton Drive, Aptos, CA 95003

Video Tapes

The video copying is also underway, but not yet completed.

For Los Angeles videos contact Dani Colajic: dani@3dite.com

For Lake Tahoe: Jey Clark at: 4winds@4windsmusic.com

Dzogchen Community West Coast Practice Schedule:

The Community here gets together each month at someone's home to practice together for a few days. The schedule is decided ahead of time with SMS practices

Tara Mandala.com?

July 28 - August 24

Retreat with Adzom Rinpoche (Those not staying for the whole month must come the first week)

For Details: Check our web site : tara-mandala.com or receive the newsletter by sending \$10 to:

Tara Mandala
P.O. Box 3040 Pagosa Springs
Colorado, 81147, USA
Tel: 970-264-6177, Fax: 970-264-6169
Email: tara_mandala@compuserve.com

Tsegylgar Program
Spring/Summer 2000

TSEGYALGAR PRACTICE PROGRAMS

March 19-20 Guardian Practice and Long Tun

April 2-23 Yantra Yoga Weekend led by Paula Barry

May 20-21 Mandarava Week-end will be held on the Buckland Retreat land in Rinpoche's cabin

June 17-18 Community Practice & Work Week-end with an emphasis on the Medium Tun

July 29-August 6

Santi Maha Sangha Base Practice retreat with Jim Valby

Transmission from Chögyal Namkhai Norbu required to attend this retreat. Emphasis will to explain and do the Mahayana, Mahayoga, Anuyoga, and Atiyoga practices for the purpose of understanding and practicing Guruyoga as presented in the base text, The Precious Vase. Four practice Tuns daily with each evening ending with Chöd practice.

Tantra Club Dates: Monday evenings

(except on Ganapuja night at 7:30 PM: April 10, 17, 24; May 1, 8, 15, 22, 29)

All Practice Retreats are free of charge. Dormitory accommodations available for \$10/night. Please contact the Gekoes, Jay Callahan, at 413-369-8073

Personal Retreat at Tsegylgar:

During the winter months, practitioners are invited to do personal retreats at Tsegylgar, staying either in the dormitory or in the practice cabin. Please contact the Secretary to discuss your schedule. Fee: \$5/night in the dorm when there are no practice week-ends and \$15-\$25/night in the cabin.

Tsegylgar

PO Box 277

Conway, MA 01341

USA

Tel: 413 360 4153

Fax: 413 369 4165

Email: 74404.1141@compuserve.com

and Tuns forming the basis. Depending on the weather and the location sometimes we bring the Mandala for the opportunity to dance. We cook and eat as a group and the cost is usually \$20-25 (this pays for food and some basic expenses). Attendance varies from three to twenty nine people.

Weekend practices:

March (will most likely be) 17-19 weekend.

April - Easter w/e 21-23

May - Memorial Day

Locations to be announced.

Other good intentions which we have include:

Painting a portable Mandala in the coming months. Research is Does anyone have suggestions on this matter? Our current Mandala is on canvas and so is quite heavy which is fantastic as it takes a very strong wind to budge it; on the other side it can hardly be considered portable. But it is the one we trans-

port around the place.

Our Santi Maha Sangha study group continues at the home of Steven Goodman and is well attended. It has been threatening to outgrow his living room for some time now.

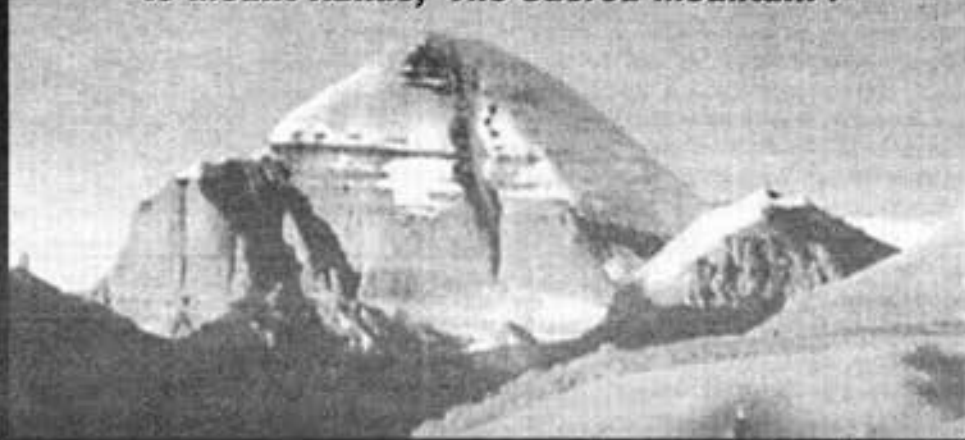
The Gakyil continues to put energy into both of our real estate projects:

1. Locating a site, which would function for the West Coast half of the North American Gar and
2. Finding a place for local practice which we could call home. This latter will be the focal point for practice and study for the Community here and we envision it to be in the Bay Area.

The Bay Area is quite large and many people commute around the bay for group practice. Those who live further afield to the North and South (Santa Cruz area and Sonoma area) also get together locally for group practices.

KARMA TIBET TOURS

Discover the magic and beauty of Tibet
with an experienced guide, featuring a pilgrimage
to Mount Kailas, 'The Sacred Mountain'.



Tours led by Sean Jameson departing April, May, June & July 2000

Write — P.O. Box 12714, A'beckett Street Melbourne 8006 Australia

or Ph/Fax — 03 9329 5401 — or Email — joannet@smart.net.au



Shang-Shung Institute of America Spring Schedule 2000

March 6-18
Foundation Course in Tibetan Medical Theory: Level 2
Daily seminar taught by Dr. Thubten Phuntsog.
72 CEU credits in ancient medical system with useful applications for health practitioners and individuals seeking a balance of subtle body, mind, spiritual energies.
Audio tapes also available.
Contact:
Shang-Shung Institute of America
PO Box 277
Conway, MA 01341, USA
Tel: 413-369-4928
Email: ssiusa@compuserve.com, www.shangshung-usa.org for further details.
(Also being offered March 25-April 17 weekends only)

March 17, 7:30 pm
Tibetan Medicine in Our Time
A talk by Dr. Thubten Phuntsog
Lotus Center, Hadley MA

March 19
One-day Seminar in Tibetan Medicine with Dr. Thubten Phuntsog and Eliot Tokar
Morning session on Tibetan Medicine and Mental Illness
Afternoon session on Diet and Health

Thursday, March 23
4:00pm, Amherst College Campus, Tibetan Medicine, History and Astrology: Part 1
by Dr. Thubten Phuntsog, visiting scholar from Beijing, China. Sponsored by Amherst College Department of Religion
Tel: 413-542-2181 or
Shang-Shung Institute
Tel: 413-369-4928
Call for further details.

Thursday, March 30
4:00pm, Amherst College Campus
Tibetan Medicine, History and Astrology: Part 2,
by Dr. Thubten Phuntsog
Sponsored by Amherst College Department of Religion
Tel: 413-542-2181 or
Shang-Shung Institute
Tel: 413-369-4928
Call for further details.

Thursday, April 13, 4:00pm, Amherst College Campus
Tibetan Medicine, History and Astrology: Part 3
by Dr. Thubten Phuntsog
Sponsored by Amherst College Department of Religion
Tel: 413-542-2181 or
Shang Shung Institute,
Tel: 413-369-4928
Call for further details

Spring Weekend Series:
Integrative Modalities

Friday, April 28, 7:30pm
Tapas Acupressure Technique,
FREE at the Lotus Center, Hadley MA,
Public lecture/demonstration on simple acupressure technique for lasting relief from mental, physical and emotional trauma.
Contact Shang-Shung Institute:
Tel: 413-369-4928
Email: ssiusa@compuserve.com,
www.shangshung-usa.org for further details.

April 29-30
Tapas Acupressure Technique: Training Program
\$195.00US (prior to 4/10/00 \$185.00US)
Two day "hands-on" training program taught by Tapas Fleming in an acupressure technique that instantly relieves accumulated stress residing in the depth of the body cell memory without re-experiencing trauma.
Contact:
Shang-Shung Institute in Conway, MA for registration
Tel: 413-369-4928
Email: ssiusa@compuserve.com
www.shangshung-usa.org

Friday, May 19, 7:30pm
The Bliss Queen
with Dr. Georgette Kelly
FREE at the Lotus Center, Hadley MA
Public lecture on Tibetan Buddhism and Jungian Psychology as seen through the lens of the female deity, Yeshe Tsogyal, whose image hints at possibilities for our own radically energized passion and bliss.
Dr. Georgette Kelly is a faculty member of both the New York and Philadelphia Jung Institutes, and long time student of Namkhai Norbu Rinpoche.

Saturday, May 20
Radical Interdependence: The Bliss Queen
with Dr. Georgette Kelly
\$95.00 at Shang-Shung Institute, Conway, MA,
(\$85.00 prior to 5/1/00)
A one day interactive seminar experiencing the potent imagery of Yeshe Tsogyal, a Tibetan Buddhist deity whose image points beyond dualities leading to embodied passion and bliss which is non-oppositional and non-

heirachial. Buddhist "No-Self" and Jungian "Self" will also be examined.
Contact Shang-Shung Institute to register:
Tel: 413-369-4928
Email: ssiusa@compuserve.com
www.shangshung-usa.org

Friday, June 16, 7:30pm
Subtle Body Energies in Tibetan Medicine
FREE at the Lotus Center, Hadley MA
A public lecture by Tibetan Doctor Kezum Bhutti, on the subtle life forces evidenced in our material, spiritual and mental worlds. Also learn about various ancient healing methods using oils, herbs, massage and meditation.
Contact Shang-Shung Institute for further information:
Tel: 413-369-4928
Email: ssiusa@compuserve.com
www.shangshung-usa.org

June 16-July 8
Art & Archaeology Tour to Tibet with John Bellezza and Glen Eddy
in collaboration with Select Italy.
21 days, \$3,600 excluding R/T airfare to Hong Kong. The tour will focus on significant artistic sites in the area surrounding Lhasa, the Yarlung Valley, and key archaeological sites in Northern Tibet and the region of Lake Namtso, considered by many to be the most magnificent region of natural beauty in all of Tibet.
Contact the Institute for a color PDF brochure,
or Andrea Sertoli at Select Italy
Tel: 847-853-1661
Email: selectitaly@compuserve.com

Drawing the Bow: A Writing Workshop for Practitioners.
July 14, 15, and 16
An introduction to classic forms of sloka, doha, haiku, haibun, twilight songs of realization - among methods of writing wisdom mind for practitioners. Participants will experiment with exercises in attention and fresh perception as: entree into poetry mind drawing on inspirations of ancient and contemporary masters with special attention to the Tibetan lineages and their Indian Tantric precursors. No previous writing experience required.
Taught by Louise Landes Levi and Jacqueline Gens

July 16
Reading and Performance by Louise Landes Levi

Saturday, June 17
Wind, Bile and Phlegm: Subtle Forces in Tibetan Medicine
\$95.00 at Shang Shung Institute, Conway, MA.
(\$85.00 prior to 6/1/00)
Identify and examine subtle life forces existing in nature and the body according to this ancient Asian theory of medicine. Helpful overview course for healers and those interested in an integrated healing system.
To register contact:
Shang-Shung Institute
Tel: 413-369-4928
Email: ssiusa@compuserve.com
www.shangshung-usa.org

July 9-15
Week I of Shang Shung Summer Institute
Tibet Awareness Festival and Tibetan Children's Camp
Public exhibitions, lectures and film

July 9-22
Shang Shung Summer Institute
Exciting, interactive programs in Tibetan Language, Culture, Art, Food, Medicine and Dance

July 15
Outdoor Festival in Conway Massachusetts

July 15-22
Week II of Shang Shung Summer Institute
The following courses will take place:

Golden Vajra Art Guild
Art Program with Glen Eddy & Kelsang Lodo Oshoe
Beginner-Advanced intensive in the Golden Vajra Art Guild studio. Individual and group instruction.
Morning class: Materials & Techniques
Afternoon class: Open studio with visiting Tibetan artists

Art Restoration Program with Constance Silver:
An Introduction to the Conservation of Cultural Property and Tibetan Artistic Heritage. This lecture series will cover the international code of ethics for protection of cultural property, a survey of Tibetan artistic and architectural heritage, and a summary of conservation efforts to date in Tibet.
Cost for art and art restoration program: \$175/week

Tibetan Language Reading Course taught by Jim Valby:
Jim Valby will offer an introductory week-long version of his unique "Tantra Club" for serious practitioners interested in reading original texts related to the Dzogchen tradition. Using a variety of computer dictionary programs, Jim has developed over the years, a lively and direct entre for accessing relevant teachings in their primary language.
No previous knowledge of Tibetan required.
Cost for Tibetan language course: \$175/week

Contact Shang Shung Institute for further information:

Shang-Shung Institute of America
PO Box 277
Conway, MA 01341, USA
Tel: 413-369-4928
Email: ssiusa@compuserve.com, www.shangshung-usa.org

Istituto Shang-Shung Courses Italy

Dr. Nida Chenagtsang will be giving a series of courses in the following cities:

ROME
Dreams and Medicine
February 12 - 13, 2000
The course is organized in collaboration with the Gakyil of Rome.
Participation quota: 150.000 lire
Venue: to be decided
Enrollment and further information from:
Massimo Facchini, Tel: 06-5885142

Tibetan Massage
The first level course is subdivided into three levels to be held on:
February 19-20
March 18-19
May 13-14
Participation quota: 150.000 lire each week-end
Venue: Galleria Bonomo, Via S. Apollonia 3, Rome
Enrollment and further information from:
Lucia Antonelli, Tel: 06-6892916 or Istituto Shang Shung, Tel: 0564-966940, Email: ssinst@amiata.net

MILAN
There has been considerable interest in the course in Tibetan massage and the Istituto has decided to repeat it in order to give a possibility to attend to those who have expressed an interest.
Dates:
February 26-27
March 25-26
May 6-7
Participation quota: 180.000 lire for each week-end
Venue: La Giocoteca, Via Bramante 29, Milan
Enrollment and information from:
Elisa Copello
Tel: 02-33607505
Email: ecop@ats.it

Dreams and Medicine
March 4-5
Venue: Centro il Mandala, Milan
Participation quota: 150.000 lire
Enrollment and information from:
Email: tretti@iol.it

Mantra Healing
April 15-16
Venue: Centro Natarajy, Firenze
Participation quota: 200.000 lire
Enrollment and information from:
Tel: 055-482804
Email: tatippo@user.ats.it

Milan
Mantra Healing
Venue: to be decided
Participation quota: Lit. 200.000
Enrollment and information:
Elisa Copello
Tel: 02-33607505
Email: ecop@ats.it

SUMMER AT MERIGAR

Dreams and Medicine, Level 2
July 15 - 16

Mantra Healing
July 29 - 30
Participation quota: Lit. 150.000

Geomancy According to the Principles of Tibetan Medicine
August 5 - 6
Participation quota: Lit. 150.000

A Week of Health and Well-being
According to the Methods of Tibetan Medicine at the Terme di San Filippo
August 26 - September 2

Istituto Shang-Shung
Merigar, 58031 Arcidosso (GR),
Italy. Tel: 0564-966941;
Fax: 0564-968110;
Email: ssinst@amiata.net

Dzogchen Community of
Czechia and Slovakia
by Lukas Chmelik

For many of us the first contact with the teachings of Chögyal Namkhai Norbu was the encounter with his book "Mirror - Advice for Presence and Awareness", which was translated by Margit Martinu, followed by "Crystal and the Way of Light" one year later.

Reading these books generated a strong impulse for some practitioners to go and meet Rinpoche during his retreats at Merigar, Easter, 1998 and particularly in Cracow, Poland, in May of the same year. From that time on we did practice regularly once a week in Prague.

In November, 1998, in Paris, Cergy, we asked Rinpoche if we could become a part of International Dzogchen Community and if we could form a Gakyil. Rinpoche was very happy and agreed and told us to be in contact with Merigar.

We did our first weekend retreat during Christmas '98 - on the days of Padmasambhava and Ekajati - and four people participated. We did the seven line prayer of Guru Rinpoche one hundred times.

In March 1999 an important event happened; a new Dharma center called Lotus was opened in Prague. At that time Oliver Leick came from Austria and gave a public talk for the Buddhists who gathered from all traditions. He spoke about the Santi Maha Sangha base level, the importance of Dzogchen Community and particularly about the essential practice of Guruyoga and Song of the Vajra.

In June, we asked Rinpoche to send us somebody who would be able to give some public talks about Dzogchen teachings in various towns in Czechia and Slovakia. Rinpoche was again very kind and asked Oliver Leick to come again. Oliver spoke mainly about the precious opportunity of meeting such a Master like Chögyal Namkhai Norbu, about the value of human life, spiritual teachings, practice and about the possibility of achieving total realization through the authentic Dzogchen teachings.

On the last weekend in June we did a retreat with Margit Martinu. She talked about the Seven Mind Trainings of the Santi Maha Sangha base level. Besides learning the Ganapuja and the Song of Vajra in a precise way, this retreat was a kind of preparation for the July teaching in Merigar. Knowing that this was

"the only" opportunity to receive the transmission in the next two years, at the end forty people managed to come to the Merigar retreat. About ten people went later to Kun-sangar also.

At the end of summer the idea of doing collective practice with practitioners from Austria was finally realized. A retreat was held in Prague, in the Lotus center, led by Imgard Pemwieser from Austria. She spoke about integration of presence in daily life through the practice of Vajra breathing and through the practice of the night. She asked us to do the Vajra breathing for the whole weekend in any activity we were engaged in. She said this practice could help us very much to overcome usual distraction, increase our presence and help to develop clarity.

In October we did a five day Yantra Yoga seminar with Oliver Leick. This was a first task for our Gakyil, consisting of Lukas Chmelik (blue), Jiri Mravec (red) and Jiri Kucmas (yellow) guided by Margit Martinu as director. We translated and prepared booklets of Yantra Yoga, made publicity, etc. About forty people came and attended the first part of the retreat (for people without transmission); about thirty received further instruction on *tsadul*, rhythmic breathing, yantras, etc. We started every session with a Tun, followed by two Yantra Yoga sessions, and in the evening we had explanation and again a Tun.

Our last retreat of 1999 was with Margit Martinu at the beginning of December. We learned the practice of the Purification of Six Lokas followed by talk on Bodhicitta from the Santi Maha Sangha base.

We also had Gakyil meeting where we discussed many points. We talked about the function of Gakyil and the importance of communication with other members of the Community. The idea of a Newsletter came about to inform people in other cities throughout the Czech and Slovak Republics about various events and activities. We also talked about forming a Santi Maha Sangha study group. There are various translation projects under way, and we talked about the importance of unifying Dzogchen terminology and about organizing future retreats.

We would like to thank all the older students who dedicated their time and helped us not only through formal explanations, but also through their humor, advice and inspiration.

News from Latvia

On the night of the Millennium all of our people gathered together and after the telephone conference with the marvelous and treasure of all existences and so much dear to our hearts, Namkhai Norbu Rinpoche, we practiced Guruyoga and then a collective Rushen practice. We were very relaxed, and together invented a lot of new methods of peaceful entertainment.

Galina - the one who always has the magic capacity to join all members of Padma Ling on the Vajra Dance Mandala - became a grandmother on January 24th to a baby girl called Ksenya, and now Ksenya's grandmother is really dancing well.

Victor Matveev has begun negotiations with the government to have them grant us a little house with just enough space to put the Mandala inside and not one inch more.

That is our news!

News from Tashigar

Tashigar has organized a variety of different activities during the summer such as: the Practice of the Seven Lojong, the Dance of the Vajra and Yantra Yoga retreats, collective daily practice, a course of thanka painting and karma yoga.

Michel Bricaire is the new Gekoes of Tashigar and was received very warmly by all the members of the Dzogchen Community of Argentina. He has been organizing Community work with the neighbors of the Tashigar and karma yoga with Community members. The neighbors prepared an asado, a typical Argentine barbecue, with much work and collaboration. These neighbors also asked for information about the Teachings and the activity of the Gar, some Community members informed them about the Master and the Community and this was very positive. We feel that Tashigar is integrating with the people of the surrounding area in a spontaneous and friendly way.

News From Greece

The First Greek Book of Chögyal Namkhai Norbu
Dzogchen, the Self-Perfected State
Now in Print!

The first Greek book of Rinpoche is now ready and in print and will be available by March, 2000. The book is *Dzogchen, the Self-Perfected State*. This work on this book was done by Thanos (Thanasis) Svoronos and Panayotis Stambolis. The publishing house is Somanous (lit.: Bodymind), a new, small publishing house publishing only Dharma publications. The translation of another Chögyal Namkhai Norbu's classic, *The Mirror*, is also ready and we hope will be published before the end of the year 2000.

New Greek Gakyil

Panayotis Stambolis: Blue
Elpida Kokkinidou: Red
Stamatia Rori: Yellow.
Rena Moulaki: assistant Red
Fany Xenou: assistant Yellow

Triskelion, New Greek Community Newsletter

After several months of preparations, the Dzogchen Newsletter is printed and on its way to its recipients! In 1994, Triskelion (Gakyil in Greek.) - a small photocopied publication made with a lot of heart - finished publication. The first issue of the new Triskelion is a forty-eight page/A4 format magazine, covering a variety of subjects. A minimum subscription of (the equivalent of) US\$15 per year, which will make the publication feasible.

The editing team plans and hopes to have three to four DN issues per year.

Editorial team:

Svoronou Sandra,
Stambolis Panayiotis,
Liberopoulos Nikos.

Editor in chief, co-ordination, magazine design and lay-out, production:
Liberopoulos Nikos

Yantra Yoga in Athens with Laura Evangelisti

by Nikos Liberopoulos

For the first time after several years, the Greek practitioners had the opportunity to receive Yantra Yoga instructions in the convenience of their home town, from one of the very few official Yantra Yoga teachers of Dzogchen Community, Laura Evangelisti.

The event took place from Monday, 24th to Sunday, 29th of January, 2000, in downtown Athens, in a spacious sixth floor art gallery - the room of which was generously sponsored to our Community by the Gallery owner for this purpose.

Though Greeks, in general (and in particular), are not very famous for our exhaustingly detailed organizing skills in advanced planning, the seminar shaped itself and was executed in a smoothly natural and self-perfected way - as it was more or less expected. Laura's gentle presence was definitely a strong inspiration for everyone - and a living connection with the Yantra Yoga teachings and the Master himself.

Though the publicity policies of the seminar/workshop was kept very low-profile, some twenty-five to thirty people participated. Not only members of our local Dzogchen Community, but also some practitioners from other Buddhist groups; and even three or four from outside any organized group or formal system of practice. Surprisingly enough, most of them were also able to pay the fees, so our Gakyil managed to effortlessly fulfill all the basic guidelines in regard with the organizing of such events (as they had been lined-up and announced last July by the International Gakyil on Norbunet). In addition, our organizing Gakyil made a very small profit (of rather symbolic nature). Given the circumstances, this is not only very much okay, but is also offers enough encouragement for more such events to be scheduled in the near future.

Yet, the most important outcome of this workshop was that a number of practitioners had the chance to establish a good connection with Laura Evangelisti. So, a small Yantra Yoga practicing group has already started to meet regularly, revising and training the Eight Movements, and getting prepared for Laura's next visit to Greece - which shall hopefully take place on the second half of September 2000, as planned.

In general, there is the intention and the will to have Laura Evangelisti visit here once every six or eight months in order for the local group to progress. If this is made possible, then some kind of practice continuity is going to be developed and that's for sure going to be a very auspicious practicing factor - and an important asset for all practitioners, especially the ones who can not get the opportunity to travel abroad very often.

We also had karma yoga tasks of working in the vegetable garden, collecting fruit, making marmalade, etc. We have finally finished with an old problem of garbage storage in the Gar. We also made an agreement with neighbors Mr. Viano and Mario to adjust the main road to Tashigar and their property very soon; just after the rainy season.

All this activity was enjoyable and gave life to Tashigar. We are still trying to rebuild the *samayas* and apply with presence the Sacred Teaching of our Precious Master.

Practice Evenings in Amsterdam

Our practice evenings are on the following dates:
10th and 24th April
8th and 22nd May

Location: Maytreya Institute on the Brouwersgracht 157 - 159.
The evenings begin at 20.00h.
Please be there in time so as not to disturb the practicing people.

There is an optional explanation of the practice for new people at 19.15. To make an appointment for this please contact Annalen:
(020) 64 24 325



Volunteers for Audio-Video Archive Needed!

Dear Gakyils of the World,
We have recently informed the Community about the Audio-Video Archive of the Istituto Shang-Shung and its big task to be the only archive where tapes of Namkhai Norbu Rinpoche's teachings are stored and safeguarded.

To fulfill this big task, the Istituto Shang-Shung is dependent on the collaboration of the International Dzogchen Community and especially of the Blue Gakyils around the world.

The Istituto Shang-Shung in Merigar can provide all Gakyils of the world with a list of available audio and video material, if the material has been put into the database. Much work has been done. But much more needs to be done NOW.

FOR THIS MANY HOURS OF WORK VOLUNTEERS ARE NEEDED! The Istituto Shang-Shung has created an Index-Sheet which will be supplied to volunteers who are willing to help index the tapes that already exist in the archive. For your information you can receive instructions and the index sheet from the Istituto Shang-Shung in Italy.

- Volunteers for indexing tapes need to have very good English or Italian

- They have to be familiar with more or less all teachings of Namkhai Norbu Rinpoche, which means that beginners unfortunately must be excluded. We think volunteers should have an approximate experience of five years of practice in the Dzogchen Community.

- They need to have time and skills to listen to one set of teachings of Chögyal Namkhai Norbu, create a short index and type the index into the index-sheet.

The volunteer can keep the set of audio-tapes at the end of the work as a "thank-you" for the collaboration.

As a Blue member of your Gakyil you could start a very concrete collaboration with the Shang-Shung Institute right now. If there is any national Shang-Shung Institute in your country emphasis should be put on collaboration with it.

Take into consideration any practitioner in your country or Gar who could work on a set of audio or video tapes of teachings and bring the work to a good result within two months time. Please contact the practitioners who you think could be interested and make sure they are willing to collaborate. The person can then order a set of tapes and keep it at the end of the work.

Before sending the index back to the Istituto Shang-Shung at Merigar, it should be handed back to the Blue Gakyil for a last check of the work done. If you feel the result is not satisfying, please collaborate with the person who did the indexing for a better result.

This whole procedure may sound a little bureaucratic to you, but it is necessary as there are very few people working at the Shang-Shung Institute at Merigar and as much burden as possible should be taken from their shoulders and put on the shoulders of the Blue Gakyils of the world.

If you need further information please contact:
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I wish us all the very best collaboration and hope to receive feedback and proposals from the Blue Gakyils all over this world.

The blue International Gakyil
(biG)
Karin Eisenegger

Meditation on Death

by Paul Bail

My first taste of death was as a preschooler when my dog, Dutchie, died. Besides my own sadness about this, the house would periodically be filled with an atmosphere of gloom when my mother would reminisce about my brother Vincent who died at age four, before I was born. When she got into these melancholy moods my mother would sit at the piano and play an Al Jolson song called Sonny Boy. This sentimental ballad, about the death of a young boy, ended with this refrain: "And then the angels got lonely, took you 'cause they're lonely, now I'm lonely too, sonny boy." By the time she sang these lines she would invariably be in tears.

After my pet Dutchie's death, my parents found me another dog. One day that dog got sick. We drove to the veterinarian's office - my parents, myself, and my dog. They walked into the building with my dog and came back without him. I sat alone in the car - an apprehensive little boy - while they took the dog inside. I don't remember feeling anything - just an emptiness. On the ride home my parents told me the veterinarian had "put my dog to sleep." I don't think I made a fuss. But a few nights later I woke out of my own sleep, crying. I was still young, an only child, living in a deserted rural area. The dog had been my only playmate. Even so, I never got another pet dog.

Flash forward forty years to the 1990's. Six years ago my father died at age ninety. Then, over this past year I watched the gradual decline of my mother, who was approaching age eighty-nine. She began to move more slowly, doze

off more, was going deaf. Eventually she became too weak to go out and sometimes became confused about things. Then episodes of sudden weakness and disorientation led to a couple of hospitalizations. A mini-stroke was suspected but couldn't be confirmed. My mother began to require nearly round-the-clock assistance at home. The new millennium arrived and on January 22nd, two weeks after a big birthday celebration for her, my mother was hospitalized again without definite diagnosis.

The following weekend, while my mother was still in the hospital, I received an email from a friend recommending that I go hear her Guru, Garchen Rinpoche, a very loving Drikung Kagyu Tulku, who was going to giving teachings briefly my area. I attended his Saturday morning teaching, at the end of which a woman in the audience asked him a question. She wanted to know how she could help a dying friend who had never had a meditation practice. Rinpoche suggested giving the person a "precious pill" (*chulen*) empowered by mantra. Shortly after this talk I received a message that my mother was not doing well. When I arrived at her bedside I found her to be asleep. Periodically she would wake up for a few moments and ask for water. I dissolved a "precious pill" in a spoonful of water and gave it to her. I spent the evening there, alternating silent mantra and visualization with periods of contemplation. When I returned in the morning she was completely unconscious, unable to take even water. Over the course of the morning she seemed to open her eyes once, but I could not tell if she could see me or recognize me.

That afternoon Garchen Rinpoche was concluding his teachings with a Milarepa *tsok* (Ganapuja). I decided to attend the *tsok* and dedicate the merit to my mother.

Without any intention of doing so, I found myself sitting next to the woman who had asked the question about how to help her dying friend. "Coincidence." I later learned that in the middle of celebrating the *tsok*, just before the first of the three feast offerings, my mother had died. She had stopped breathing. As we consumed the *tsok* food I heard a cracking sound, and large chunk of one of my teeth came out. Another reminder of impermanence. By coincidence one my mother's nieces, who was very close to her, also cracked a tooth that afternoon.

The teachings on impermanence tell us that we are dying every moment. Over the past year I had watched my mother dying by degrees. She had not become ill up until recently, but the inexorable process of aging had caused a gradual erosion in her vigor, clarity of mind, and memory. In addition her hearing worsened considerably, so that over the last few months it became very difficult to talk to her. Conversations were clumsy and had to be kept brief and simple, like talking to a foreigner when you have only a rudimentary grasp of their language. In the summer of 1999 I had to begin managing all my mother's bills and finances. Forced to begin making decisions for her, the reversal of our roles became stunningly concrete. I realized that in some dimly lit corner of my mind I had enshrined the illusion of a permanently solid and real "parent," an external being whom I could always rely upon for advice and help. Now this illusion could no longer be maintained.

So, I had been prepared for this death. The sense of loss, the foreseeing of what was to come, had occurred in stages. I had minutely observed the daily fluctuations in my mother's physical and mental powers with a keen interest similar to when my children were little. In those years there was excitement

about the first words, the transition to solid foods, the first attempts to walk. With my mother, the periods of hopefulness over signs of improvement, were quickly replaced by disappointment at the next reversal. Since I had been prepared, I did not feel any sudden stab of grief when I first learned of my mother's death. It seemed like a continuation of everything that had gone on before, even though a certain landmark had definitely been reached with the cessation of the life functions of her physical body.

But, as I was preparing for the funeral, I observed a sign that my mother's physical death was becoming real to me. When I paid attention to what was running through the back of my mind, I noticed I was remembering an earlier death and the grief it had caused. I had mourned at the death of my maternal grandmother, my father, and several of my aunts. But it was not their deaths I found myself remembering. In high school a good friend had been killed in an automobile accident, and in my early twenties a very close friend, Yvonne, had been tragically murdered. The shocking, sudden deaths of these two young people had grieved me very deeply, but it was not those deaths either that crossed my mind.

The death I found myself thinking of was that of my dog, when I was just a little boy. That was my first experience of death, and it had apparently become the symbol, the template, the harbinger for all future deaths and losses. It seems strange to my adult logic to equate the death of a dog to the death of a parent, but the teachings say all beings were our parents in past lives. Perhaps we'd had a special karmic bond from the past. Or maybe it was just that a dog meant a lot to a lonely child.

Coincidentally, in going through my mother's belongings the night before the funeral, among them I found a notebook that I had written in as a young child. Opening it, I found the following words written in a clumsy, childish hand, with lots of spelling errors: "My real dog Dutchie, he died. I could ride on him. He was a good dog. He is dead now but I will not forget him. I will always like him and love him. Don't you too?" Apparently I had been true to my word. Now that my last parent lay dead, I was thinking again of my beloved dog.

We buried my mother the next day. In her coffin I put the *tagdrol* I had been wearing for several years. I had wondered whether to put that one in her coffin, or a fresh one. When I examined the one around my neck I found the cord had become frayed and it was literally "hanging by a thread." The poetic irony of that seemed to suggest this was the one that should go in the coffin.

A few days after my mother's burial one more symbol of impermanence manifested. We had taken a number of photographs at the wake, the funeral, and the meal afterward. Due to a camera malfunction, not a single one of these photographs had registered on the film. All of those moments that we thought we had captured permanently with the click of the shutter had escaped, and had turned out to be as ungraspable as a dream.

P A S S A G E S

Born

Benedetto Kunsan (boy) was born to Cristina Leonardo and Paolo Simona to on December 24, 1999. They are very happy and the baby is very nice and calm.

Montana Jade Sim Godbehere was born to Leilani and Brent Godbehere on February 4th, 2000 in Honolulu, Hawaii. She weighs 6lbs., 8.5 ozs.

Marriage

Maria Yiakoumakou and Haris Panteidis were married on Sunday, October 3rd, 1999, in Thessaloniki, Greece.

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continued from page 14

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one and putting them in prison. That is all.

Some people have the idea that once there were problems like the Cultural Revolution, but that is history. Now there are no problems, we can go ahead comfortably how we like. But that is not true. We are always in time, time is related to circumstance, circumstances always change with the ideas of people, people can always change their ideas, people believe, they are thinking, "Oh this is not the correct way, not the best way, but I have some idea better than that". Then they are creating something, but to discover that that is an illusion takes a long time. And then in that period they are fighting and creating problems, etc. That is the circumstance, the situation. So we know, *samsara* is always *samsara*. We don't need very much illusion. We only need to know the condition of illusion and do our best in any circumstance.

So it's very, very important that people who are following Dzogchen teaching learn and apply that way. Practitioners always have a responsibility of maintaining that knowledge and tradition. The Dzogchen teaching taught by Garab Dorje from the time of Garab Dorje until today, the teachers, practitioners are doing practice, and are also teaching and continuing that knowledge until today. That means not only did they realize, but they also took their responsibility. We can see, for example, some important teachers in the lineage, we are not only saying, "Oh that teacher practiced Dzogchen and realized", not only that, but they left their teaching and method and their writings and instructions. That means that they took their responsibility for maintaining the teaching. And particularly in the instructions or explanations, they go more and more to make us understand how we should follow the teaching, and how we can overcome limitations and problems.

In the Dzogchen teaching in learning *tawa*, point of view, and only doing analysis, details, that is not important. But what is important is knowing that we have responsibility, and we continue that and continue doing practice, and also according to circumstance, which kind of activity we need to do. So that means practitioners are not only thinking, "I am a practitioner and I am doing practice for my realization", but at the same time remember this is a very precious teaching, knowledge and understanding, and that understanding we need to protect. We need to take that responsibility. I feel that is really very important. Some people have the idea that that is the responsibility of Tibetan lamas. The Dzogchen teaching is not Tibetan. Dzogchen teaching has no passport, not even of Oddiyana. It is knowledge and understanding; understanding has no particular shape, color or nationality. If you are learning and have such knowledge of Dzogchen, and a Tibetan is learning and also having that knowledge, there is no difference. It is universal.

So we are trying to be in that spirit and go beyond those kinds of limitations. With Dzogchen people's limitations and problems disappear a little; people are a little calmer, they have more space, there are not so many problems, and then problems develop. That is the human condition.

I remember very clearly when I arrived in India, after one year I arrived and many Tibetans came out of Tibet, including Gyalwa Karmapa and later the Dalai lama, then many Tibetan lamas, and Tibetan people who had more Tibetan knowledge. That period continued maybe for three or four years; fantastic Tibetans arrived, all Tibetans fantastic, why? Because everybody was really following body, speech, mind in a one pointed way; following the Dalai Lama. There were no problems. There had been some meetings of different schools and that was fantastic. That had never been in Tibet.

That was the fruit of having the problems of escaping from Tibet and now arriving in India. There was nothing. So in that period the Dalai Lama performed many good actions, for all Tibetans. But then later - five, six, and seven years - the Tibetans who arrived in India relaxed already, rested already, and everybody had a small nest, house, and had jobs, and lamas built small monasteries, increasing year after year; lamas were traveling around also and then they remembered and woke up, "Oh, I was a Sakayapa, I was a Kagyupa, Nyingmapa", and then the conflicts developed.

Now this period is very sad. It is very sad because we also have many problems with Chinese authorities. They don't accept how the Dalai Lama wanted Tibet, as an autonomous region. They won't accept that, so we have many difficulties, but even if there are difficulties I am thinking personally, "We have many problems but we are fortunate because we have really a fantastic Dalai Lama". I have great confidence in the Dalai Lama, not only as the head of Tibetans, but also spiritually. It is very difficult to find this kind of Dalai Lama; one who is not falling into limitations and has really the same spirit of all the teachings and is integrated. But even if we have this kind of Dalai Lama, in front of the Tibetans and the Dalai Lama we also have powerful Chinese authority. Then the Tibetans form some small groups and they are against the Dalai Lama. For me it's impossible. I couldn't believe it. In general, there are some Tibetans against the Dalai Lama, particularly in this situation. But all this is some developed limitations, that is all.

There is a group of people doing the practice of Gyalbo Shuden, and the Dalai Lama asks people not to do that because we don't need to do a practice of this kind of spirit. We have many, many manifestations of wisdom, even guardians, so we don't need this practice. But then these people are saying that the Dalai Lama is not giving them freedom to do practice. And some people, particularly in America, are doing a kind of demonstration saying these things and that they feel something real. But the Dalai Lama never said you couldn't do this practice, that is his opinion, he is asking; when people are not are not listening he is asking: IF you still that practice please don't come in my teaching. That is normal. He also has his human right. You couldn't say the Dalai Lama is not giving freedom of applying teaching.

So you see how limitations manifest. Limitations create problems with the political and spiritual aspect, so we Dzogchen practitioners know we don't need to struggle, or criticize, that is not our job. But we know and are aware of how the global situation of teaching and

particularly Dzogchen teaching is. And what our duty is, everybody. For many years I tried to guide the spiritual practice of Dzogchen and I hope very much many people have also understood something and apply. If they apply, firstly they can have benefit for themselves, and secondly there can be benefit for the Dzogchen Community and that means practitioners of Dzogchen to whom I transmitted the transmission. And through that we can also bring such kind of benefit in society. We are not going to change society, we are not doing anything like political activity, but evolution exists and evolution means some-

*We only need to know the
condition of illusion and
do our best in any
circumstance.*

thing related to our knowledge and understanding. It is not impossible.

In 1959-60, Christmas time, I arrived in Italy with a small suitcase, nothing else. I had not a single student and no single friend in the Western world. Today you see how many people are in the Dzogchen Community everywhere. That is called evolution. That is not only my history, it can be your story for the future, everybody. For example, I believe that among my students today, at least two thirds have knowledge of the Dzogchen teaching even though they don't have a high level of knowledge, but they know what it means, the human condition, and how we must be in the society. What the relationship of individual in society means. When we have this kind of knowledge then that dimension, where that person lives, can develop. And one day society will go better because society is guided by human beings. You see, for example, when there is a good president it can change many things in a country. If there is a bad person it can create many problems in that country. That is an example.

I don't believe very much in revolution, for example, or in the idea that people have of changing society, etc., I don't believe in that really. But I believe very much in the evolution of mind, knowledge; that is something real. When there is some valuable knowledge, it always increases, even if we are not making publicity or not doing a political movement.

You remember Milarepa, a Tibetan yogi, who lived alone all his life, didn't go anywhere for teaching and spreading his knowledge. Today not only in Tibet, but also in the West, everywhere, most people know Milarepa and something about his teachings, spirit, and knowledge. That is an example of how when there is something valuable, somehow it manifests. If there is gold under the earth very deep, one day it will come out, someone brings out. Why? Because it has value. It is the same thing if we are becoming perfect, our knowledge and application is in the correct way, then we become like gold. Our spirit, our knowledge, everything, Shining, manifest. We don't need to force anything.

I had no idea when I arrived in Italy for the first time that I would teach and have students. Only in a very simple way I came there to work, but then later people came to me. I was not asking them to; they

wanted the teachings and to learn something. So this is the best way to develop the teaching and knowledge, by all our practitioners. When you are forcing and saying, "I am a practitioner, I am student of this teacher", and you ask the teacher to please give you a letter so you can teach, etc., then that means you are no more gold. You are something like brass but you want to be gold. Then I must say this person is not brass, but is really gold. So it has no value. Also some teachers are actually going around with letters saying, "This is a qualified teacher".

When some of my friends, Tibetan lamas, who I have had such confidence in, thinking that he is good practitioner, has such knowledge etc., but then they show me some kinds of letters saying they received this letter from this lama and that lama, saying that they are a qualified teacher etc., it makes me nervous. Before I had a little confidence, but it disappeared. Really. So we must not force. It is really important that we go into the essence of the teaching and live with that essential teaching of Dzogchen.

We know how important in the different places we have in the world, Gars and Communities, practitioners, and we can't practice in the same place because there are so many of us. But we are always in the same boat. We are in the big boat and we are traveling to the final realization, so it is very, very important that we are collaborate. The way of collaborating is to recognize that we have individual dimensions; this is very, very important and not to create political power in a group. We have that attitude. If there is a group, for example, forming a Gakyil, then someone says, "I am the president of the Gakyil", and they feel they are something important. But it doesn't mean we have a position for commanding like a chief of the military. It is very important that we pay respect to each other and know that each person has their dimension and we pay respect. If you are going with this principle then really you won't have any problems. All people.

I hope very much that this New Year, this century, this millennium, we start with the principle of the Dzogchen teaching and also I hope very much with our next generations start again with the spirit and knowledge of Dzogchen. That is what I need. The Dzogchen teaching is not saying, like the Sutra teaching of Buddha says, that it has limited time, because circumstance is not always the same. But in the Dzogchen teaching there are some Tantras saying that this knowledge already exists, develops and continues until people are living to a medium age of only ten years and that means before this time our globe was destroyed. Why do only Dzogchen teachings remain and others disappear? Because if we are going into the essence of Dzogchen teaching, it has nothing to do with the outside. That is really Dzogchen.

If you have this dress, that is sacred dress of Dzogchen for me. If you have another dress, that is your Dzogchen dress. You don't need another dress for showing we belong to this group or that, or that we are monks and nuns shaving our heads. So in that way we can go ahead in society and not have any problems. But our knowledge, the essence of body, speech and mind which we call the three Vajras, having that

knowledge, being in that knowledge, dealing with that knowledge, that is the continuation of the teaching, the essence.

I really hope very much that the Dzogchen teaching is something automatically spread in the future, more and more. In Tibet, for example, since Tibet is a Buddhist country, there are many teachers and students, but never in the history of Tibet have Dzogchen teachings spread like today in the Western world. Never. Sometimes some monasteries invited some lamas, Dzogchen teachers, and they gave formal teachings, but there have never been people learning Dzogchen teachings or applying or integrating. So that means that the Dzogchen teachings are manifesting and spreading more and more. I hope very much that they manifest still more in this millennium, much more. So the continuation of our teaching is related to you. Particularly young people. It doesn't mean that immediately after you have received the Dzogchen teaching you go somewhere and say, "I am teaching Dzogchen". That is not good, because there is no qualification. But if we are becoming good practitioners, perfect practitioners, the qualification manifests itself.

Also there are many ways to learn better, apply better, today with the program of Santi Maha Sangha, for example. So I hope very much people all over the world, our Dzogchen Community people, do in the correct way and go more into the essence of the teaching. Always.

Our teaching has less form. Once I said that when my students use only the letter A and *thigle*, using the visualization and chanting only A, then I will be very satisfied. Instead of chanting the Long Tun, Medium Tun, Short Tun, and this practice and that practice, all these are relative in the circumstance, but what I need is really that people integrate in the essence. This is my hope. For as long as I am alive I don't feel there will be a problem, the way of continuing the Dzogchen teaching and knowledge, because I am strong enough for protecting my transmission and teaching. But when I am not with you, then I don't know. So it depends on you. Even though our samsaric vision, this *samsara* is unreal, like a big dream, but this dimension always continues for other human beings. So we must not plant a bad seed and always cultivate good seeds. Good seeds are related to circumstance and then grow up. If we put only one wrong seed, that one can become two and two becomes four, eight, and sixteen. This is how it develops. Because time doesn't stop and always goes ahead and becomes negative for many sentient beings. So for that reason it is very, very important to keep the teaching in a qualified way. Also, our practice done in a qualified way is very important.

So it is very important that we are being in the essence even if we have learned many methods, many things, but always not losing that essence. That is very important. Then we can have much benefit. So this is our first day of practice or application of the Dzogchen teaching in this millennium, in this century, so I think it is very important. Now we dedicate a very good Guruyoga and dedicate merits.

Transcribed & edited by Naomi Zeitz