

THE MIRROR

Newspaper of the International Dzogchen Community

May/June 2000 • Issue No. 53

LIKE CLOUDS IN AN AUTUMN SKY

Namgyalgar, 2000

by Joy Dahl



Santi Maha Sangha Level 2

N. ZIEGLER

After the festivities of Christmas and the excitement of the New Millennium celebrations with Rinpoche, we drifted into a beautiful Namgyalgar Autumn. Easter, the traditional spring time awakening, takes place in Autumn here in the Southern Hemisphere. In the International Dzogchen Community, awakening happens in every season.

THE TILBETANS

On February 22nd, Rinpoche returned to Namgyalgar following his intensive schedule of public talks and weekend Teachings around Australia. We were between retreats and preparing for the Santi Maha Sangha Exams and Trainings. Preparations for the Yantra and Vajra Dance Advanced courses and Teacher Trainings with Adriana, Fabio and Laura were also taking place. An historic event, Rinpoche's first public talk in the local area, at the Tilba Hall was to take place early in March. (see page 2) In addition, two showings of films depicting life in Tibet were presented by Federica in Tilba to give more opportunity for the local people to connect with the Dzogchen Community. The films, and especially Rinpoche's talk, drew large crowds and resulted in more local people visiting Namgyalgar and attending the retreat in April. We heard recently that the local people now refer to the Dzogchen Community fondly as the Tibetans.

A NEW GONPA

Extensive re-construction was still going on in the Gonpa. The roof was being replaced, and all the huge tree-trunk beams were being sanded. Instead of canvas curtains, we had solid mud brick walls. Instead of a bumpy dirt floor covered with old carpet, there was a wooden floor with fresh carpet squares. A beautiful slow combustion fireplace was now in one corner. Soon the windows were to be installed, including a whole wall of glass doors framed in Jarrah, a deep red native Australian hardwood. Sometimes we had to hold practice sessions in nearby Tilba. It was the only way we could meet the deadline of being ready for the Easter/Autumn retreat. Instead of being annoyed by the conditions, the tradesmen said it was their good karma to be working in such a spiritual environment.

THE SMS EXAMS and TRAININGS

Rinpoche said that finishing the Gonpa was the primary goal so the SMS examinations should take place in his house, Gawaling. If the examinees are a little nervous, the big walk up the hill will be good for them. It will balance their energy and they will become more calm, he predicted. And he was right.

Small groups rested, waiting on blankets and sipping water under the coral tree, then took turns going up to be questioned by Rinpoche and Jim Valby. The atmosphere was rich and edged with a quiet excitement. Hugs and cheers greeted those returning from the giddy heights of Gawaling and Rinpoche's own tiny study where the examinations were completed.

It was an intimate international event, with Rinpoche relaxing after the teachings and practice, hanging out with all of us (practitioners from at least twelve different countries) telling stories of his adventures around the world.

CLAIRE'S REPORT

One highlight of the Santi Maha Sangha was the Kid's SMS Study Group and Exam. Claire, one of the group members offers this report: The children met with Jan Cornall for four study sessions in the children's tent. The group ranged in age from six year old Sylvia to sixteen year old Claire. In between were: Louie, Finn, Gabriel, Anand, Ezekiel, Erin, and Nina. There was a special Children's SMS book (including ten exam questions) written by Rinpoche which they studied together, taking notes and practicing answers.

When the big day came, they all went up together to Rinpoche's house where they sat down around the table. They took turns sitting on a chair next to Rinpoche, drawing the questions from a set of ten cards. Rinpoche had prepared a special card with a smiling face, which if drawn meant that was a wild card - the question didn't need to be answered in order to be accepted as correct. Everyone passed with flying colors! Both group and individual photos were taken with Rinpoche and he handed out little Italian Chocolates - Ferrar Rocher. Before the exams everyone was nervous, pacing around, even though they all knew the questions. Now the same joy and relief experienced by the adult SMS practitioners was experienced by the children. By the time they get to the base exam they will be old hands.

THE BEACH PRACTICES

Autumn in Tilba is famous for its warm ocean currents so there were many beach outings. One day I arrived late to the party and Rinpoche was already swimming far out into the bay. I swam out to join him. He was sort of dog-paddling and with each stroke seemed to be reciting a letter of the Tibetan alphabet under his breath. I couldn't quite catch exactly what it was, so I just paddled along wondering what he was reciting and why he was swimming so slowly. Exactly as we reached the shore the recitation ended. Rinpoche laughed and said, "That was the Song of the Vajra, done very slowly. Once on the way out and once on the way in". I was so inspired I had to swim back out and try it immediately. Practice anywhere, anytime, everywhere, all the time. This same teaching came again and again during this magic time between retreats with Rinpoche.

THE KARMA YOGA WALKS

Everyday, before the SMS exams and trainings started, Rinpoche did what he called his Karma Yoga Walks. Down the mountain from Gawaling, across the saddle and up the hill through the campsites and up to the bush kitchen, gazebo and Gonpa. He made suggestions about how the work could be done, he chose trees

continued on page 9

Schedule of Chögyal Namkhai Norbu

2000 - 2002

2000

ITALY, MERIGAR
July 19th- July 23rd

Summer Retreat - Merigar

August 9th
Guru Padmasambhava

World-wide practice - Anniversary of

August 11th-13th Teaching Retreat - Singapore
August 18th-22nd Teaching Retreat - Japan
August 30th-September 3rd Teaching Retreat - Vladivostok
September 22nd-24th Nepal retreat
September 29th-October 1st Teaching retreat - Thailand
October 6th-8th Teaching retreat - Taipei - Taiwan
October 11th-15th Kaohsiung Longde Retreat - Taiwan
October 17th Leave for vacation at Taidung Island or elsewhere
October 27th Leave for Thailand

Open for vacation in Bhutan and Sri Lanka

November 17th-19th Conference on Tibetan Medicine in Rome

November 21st Day of Azom Drukpa

November 25th-29th Cape Town Teaching Retreat - South Africa

December 3rd Meeting with people of Buenos Aires, Argentina

SOUTH AMERICA, TASHIGAR

December 26th- January 1st

New Year Retreat-Tashigar

SOUTH AMERICA, PERU

February 1st

Leave for Peru

USA, WEST COAST

May 4th-8th
May 13th-16th
May 18th-20th

West Coast Retreat
H.H. the Dalai Lama's teaching, Portland
Portland Retreat

RUSSIA, KUNSANGAR

Santi Maha Sangha

May 27th-29th
May 30th-June 5th
June 6th-8th
June 9th-13th

SMS Base Level Exam
SMS I Level Training
SMS I Level Exam
SMS Level II Training

June 15th-21st

Kunsangar Retreat

Santi Maha Sangha

June 22nd-23rd
June 24th-28th

SMS II Level Exam
SMS III Level Training

ITALY, MERIGAR

July 6th-10th
July 17th-August 6th
August 10th-19th

Merigar Retreat
Personal retreat of Chögyal Namkhai Norbu
Merigar Retreat

Santi Maha Sangha

August 21st-23rd
August 24th-28th

SMS Base Level Exam
SMS I Level Training

September 7th-17th

Vacation in Sardegna

Santi Maha Sangha

September 23rd-25th
September 26th-30th
October 7th

SMS II level Exam
SMS III Level Training
Leave for Margarita Island

CONTINUED ON PAGE 11

CONTENTS

- 2 Public Talk
by Chögyal Namkhai Norbu
- 3 World Wide Transmission
- 4 Elders of Upper Tibet
by John Bellezza
- 5 Ayu Khadro Part II
Book and Film Reviews

- 8 "Art in Tibet"
by G. Vitello
- 9 World Sacred Music Festival
by S. Scott
- 10 ASIA
by G. Minuzzo
- 14-18 Community News
- 19 Reflections
- 20 International Gakyil News



Good evening everybody. I am happy that we can have this meeting, particularly for the local people. Many of my students live here, near Tilba, so you already know many people. Sometimes I come into town when I have time, and we do some courses and seminars here as well. Maybe you know that our group of people here is called the Dzogchen Community. In general, communities are groups of people living some place together, but our Community is not like that. Our Community in Tilba is a group of people who are interested in something similar, working with each other, and not only in this place, or in Australia, but we have many Communities with the same goals, ideas and principles all around the world. So I travel around a little and give lectures, teaching something called Dzogchen. For that reason we have this name, the Dzogchen Community - for people who are interested in the Dzogchen teaching. So I want to introduce you a little to what Dzogchen is. Maybe it is important that you understand that.

Many people have the idea that this Dzogchen group is Buddhist. When people hear 'Buddhist', immediately they consider it a kind of religion. Or some consider Buddhism a kind of philosophy. There are many ways of seeing it. Firstly, Dzogchen is not really a religion or a particular religious or philosophical structure. Dzogchen is knowledge or understanding; a very ancient understanding. For thousands of years people learned and applied and used that knowledge. But real Dzogchen is not only this kind of teaching or knowledge, real Dzogchen is our real condition; the real condition of all people, everyone. So, learning Dzogchen means how to discover what our real condition is. In general, we consider that very useful for everybody, not only for spiritual people but even people who don't consider themselves spiritual. It is very important, for example, if we have some problem, physical problem, that we go to a doctor because we consider a doctor is more expert than we are for discovering what the problem is or what illness we have. When we go to the doctor, the doctor asks which kind of attitude we had in these days, in the daytime, the nighttime, which kind of diet we used. These are relative. So the doctor asks everything to discover what is the cause of the problem. There always exists a cause, otherwise effect cannot manifest, and the problem is the effect. In general we don't understand things in that way. Most people, when they have some problems, immediately they think a solution exists for overcoming that problem and then try to find a solution. The solution is struggle - struggling with the problem - but that is not the solution because the problem is the effect. Through the effect we can learn what is the cause; we can discover that. There is nothing to struggle with. If we discover that, then we can try to be aware and do our best. We can help ourselves, we can collaborate with ourselves, so that means it is very important that we know what the cause and the real condition are. The teaching helps everyone to understand what their real condition is. For example, in general, when there are problems we accumulate tensions. We are agitated and feel upset and have more and more problems, but we never go searching for the cause. If we really discover what the cause is, and what our real condition is, there is a possibility to relax. It is not necessary that we are agitated. We are agitated or feel afraid when we do not know what our real condition is. So the teaching is for that.

Then, of course, there are many considerations of different methods. Someone thinks we can overcome such problems provisionally, and when we have some problems we do our best to overcome in that way. Some others know that problems always exist, because we are living in time, and time is related to circumstance; circumstances change everyday and never remain the same. For example, today we are very happy, but maybe tomorrow we don't know how we will feel because we don't know what the circumstance will be. Two days ago there was a strong rain, and at first when it rains we are happy because all the trees and leaves need water, but when it rains too much then we feel a little worried. That is an example. Today we are very happy because there is sunshine and tomorrow we don't know. So, our circumstances and conditions always change; the circumstance and how our condition is in that circumstance. We can always receive that influence.

Most people are dependent very much on circumstance. For example, there is a place where everyone is enjoying by dancing, drinking, singing, and even if you don't feel very happy when you go there, after you spend some hours and drink something and talk with your friends, then you feel more relaxed because there is that circumstance. Even if you don't have a problem and you feel very normal, but you go to a place where there are many people with many tensions, and they are struggling with each other, creating problems, etc., and you spend one or two hours there, also you become agitated, and at the end, that is your realization. That means that circumstances can really change many things. So we must be aware how the circumstance is and we must work with that.



G. JORDNER

A Group of People Called the Dzogchen Community

Public Talk in Central Tilba, Australia

March 11, 2000

by Chögyal Namkhai Norbu

We particularly need to know how the real condition is and then everything becomes acceptable, we can deal with that, we can be in that condition. If we are not being in that real condition then we are surprised and agitated.

The teaching which I teach called Dzogchen is not really something strange or an aspect of some religion or philosophy. That is how people consider it in general. But it is a knowledge, the transmission of a knowledge which we work with and use to discover our real condition. Then later we can get in our real condition. Even if we are not becoming a particular practitioner like a yogi, it is easier then to be in our normal condition. It's more easy to deal with our condition and integrate in society. We have less problems, less tensions, less fear, because we know how our real condition is. Of course, in this teaching of Dzogchen, there are many ways of seeing. In the Buddhist tradition they consider this teaching is from the Buddhist tradition. Why? Because when we observe the essence of the Buddhist teaching, what the Buddha taught, it is the teaching of Dzogchen. That is called Buddhism. For that reason many people consider that Dzogchen is Buddhism. We have an ancient pre Buddhist tradition called Bön which developed in Tibet before Buddhism. It was a very ancient religious tradition. In the Bön tradition they consider the final goal of knowledge the same as the principle of Dzogchen, so many Bön consider that Dzogchen is the teaching of the Bön tradition.

So if you learn and really understand the Dzogchen teaching, it is not necessary that you identify as this or that. In our society sometimes we must accept having some kind of structure or something, even if it doesn't correspond to the real teaching. Our society is like that. Sometimes it is limited and we must accept. If someone says, "Which school are you belonging to?", I say something. But in the real sense, the Dzogchen teaching is not related to that principle. It's a very free way. Also this teaching is very rich with methods and knowledge because for centuries and thousands and thousands of years this knowledge continued, teachers transmitted to students, students applied, and students became teachers and continued in that condition.

When I was very young in Tibet, even though I was recognized as belonging to the Kagyupa school, I went to college to study Buddhist philosophy in the Sakyapa tradition. So, if we check different traditions, I am more familiar with Sakyapa. I know that tradition much better than others because I spent many years and studied there for many years. In that period I felt like a Sakyapa, but then later I became very interested in understanding the essence of the teaching, because the teaching is not only for talking or demonstrating something, or dealing with the monasteries. The teaching is also for realizing ourselves; for having such benefit for ourselves and in that way, if we want to help others, we can.

Then I became interested to follow different kinds of teachers, and I met a teacher of Dzogchen. Before then I had met many teachers of Dzogchen and received teachings, but most teachers belonged to different schools and were presenting mainly the point of view of that school, so I did not have an experience of the knowledge of Dzogchen. Then, at last, I met one of my special teachers of Dzogchen who was not like the other teachers who lived in monasteries and dealt with monastic life, etc. He lived in a village and had children and a family, and sometimes he practiced medicine as a Tibetan physician and doctor and helped people. There were some

people following his teachings and he gave some teachings, but he was not so very famous in that period like other teachers. So I met this teacher and finally I understood the Dzogchen teachings, and since that time I am interested in Dzogchen teaching. I discovered the Dzogchen teaching is really very useful, whether we live in a modern or ancient society or in different circumstances.

For example, in China there was a very strong Cultural Revolution and it destroyed most monasteries and a lot of the Tibetan culture. They succeeded to destroy these things, but they never succeeded to destroy the knowledge of the Dzogchen teachings. There are many people who already had knowledge of Dzogchen, and during the Cultural Revolution, for example, people could not chant prayers, etc., even if they were not chanting loudly and only moving their mouths, they were accused, 'Oh you are chanting or praying, you have the faith of religion'. You couldn't even move the mouth. But in the Dzogchen teaching the principle is not chanting or praying, the principle is knowledge or understanding of how our real condition is, and that we are in that knowledge and deal

with this knowledge living in a normal way. You can notice a little. In general, when we say a teacher of Buddhism, from different schools, then we try to dress differently, have a different way of showing, seeing, and we say yes, we can understand that this is a teacher. Even in Hinduism, the teacher has something different from ordinary people. But in Dzogchen we don't have this attitude

and we learn from the beginning in the teaching how we are to be in that state. If you are a fisherman, you are a fisherman, if you are businessman you are a businessman, if you are monk you are a monk. We are not at all interested in modifying people.

So there is only knowledge and with knowledge there are no limitations. For example, when some people have some conflicts or strong feelings, then they think that this is a kind of religion, a different way of thinking and doing, etc., and then they create for themselves a kind of tension. But when people understand a little, there are no problems. For example, when I am doing retreats in Italy, many Catholic monks come to my retreats. They don't change their dress, they come as they are. We have also many nuns in my retreats. The principle is not to change, but knowledge and learning. So it means a more free way and this free way is not of my doing. I am following the teaching, that knowledge, and that knowledge teaches that. I am not trying to apply that. For example you can see, I am here in the Western world, not in Tibet. If I was in Tibet maybe I would use Tibetan dress, but when I am here I use normal Western dress, like you do, and that means integration. The principle is not dress or showing what we do. The principle is knowledge and understanding and that is useful for everybody.

It's also very important in this teaching of Dzogchen that we discover how we are limited. Which kinds of limitations we have. That is one of the roots of our problems. We are always limiting ourselves; we must be this way or that way. Also in general we have our attitude and our way of thinking, "I know everything because I learned it all my life, so this is my way of seeing". Then we construct a kind of dimension of ourselves; we must be this way, not that way. Many times it doesn't correspond to any kind of tradition. When we are following a tradition we are sometimes convinced that is the truth. It is mostly acceptable, but maybe there is something we don't accept or don't like. In that case, we construct for ourselves a kind of 'our dimension'. The conclusion is that we construct a small castle of our limitations and then we live inside that castle and we feel very strong. In the real sense, we are protecting our ego. We have a very strong ego. Everybody. For example, when we think of something, firstly we think of ourselves and then for others. But also we don't think of others in a normal way, we think of 'we'. 'We have', 'we do', 'we are', then we open up more. But when we are opening, always we are doing so as a friend or enemy or neutral. So we are always in this kind of conflict and the root is our limitations. We never observe ourselves; how we build a castle of limitations and live in it. If we discover that then of course we can help ourselves, by going beyond that and being free of these kinds of limitations. And then we know that these kinds of limitations are the source of all problems.

So the teaching, particularly the Dzogchen teaching, makes us understand how we are limited and how we are protecting our ego. We say, for example, that we want to create benefit for others and increase our compassion. Many people are always speaking of compassion or love, etc. But love and compassion are not sufficient only if we say the words, we must really feel it. To really feel it we must observe ourselves; there is no way we can really feel it if we are not knowing from our own experience. There is a saying of Buddha Shakyamuni which says: "After you take an example of your-

continued on page 3



Teaching continued

continued from page 2

self and your experience, then you help, respect and collaborate with others". That is something very concrete. If someone, for example, insults me, I don't like it. I don't feel well. Then I understand that if I insult someone, of course, they don't like it. In that way when I am being aware then I don't insult. I respect that person. If I need some help from someone and I ask, and no one helps me, if I have this experience myself, then when you see that someone needs help, you remember, "Oh this is not so good, not helping. It's necessary to help." If I have some illness, suffering, pain, and problems, then I can understand from my experience the experience of others. In this case if we are working that way, then our feelings of love and compassion become something concrete. Otherwise everything is only nice words.

For example, today many people everywhere always speak about peace. We need peace, world peace, peace of nations, peace between people, and when we speak we can speak nicely, but only by speaking there will not be peace. There will be peace if we really apply, but how can we apply by more than just speaking? We must get in that sense from our experience. And if we have that knowledge of our experience, then there are possibilities that our knowledge grows, and there is an evolution of the individual and then there really exists the possibility of peace. Otherwise it is only dry words. Sometimes we say if you do this, I do that. Then we make an agreement and this is considered peace, but it is really not.

What does evolution of the individual mean? We can learn with numbers. When we say numbers we all know what numbers are. Numbers are one, two, three, four, and thousands, millions and billions, etc. We can have infinite numbers. But even if we have many numbers, all numbers start from one. If there is not one, then two and three don't exist. Number one is ourselves. If we want evolution we don't create evolution for someone else. This is how they make revolution, in general. Revolutionaries say, "We will change our country, our people", and then they force and do something, but nothing really changes in any real sense. But if we are working within ourselves, with number one first, then there is a possibility of helping others. Before we help others, we must understand ourselves and construct a little capacity in ourselves. Otherwise it doesn't work.

If you are walking in the street and a person is falling down in the street, what do you do? You try to help them a little to get up, but if that person can't get up, what do you do? If you are a doctor maybe you do something immediately with medicine or something. But if you are not doctor, or an expert, you say, "Oh, I am sorry you are feeling that". But that doesn't help. They are only words. In this case, it is much better you go and find a doctor or call the hospital and then they come and help that person. That's an example. If we want to help others first we need to have such capacity. We are number one, and from number one develops number two and three. That is something very concrete and real.

I went to Italy many years ago, in 1960. I was quite young and arrived in Italy with a small valise. That's all. I went there because an oriental institute there invited me to translate and to work with a professor for two years. I went for that reason. I had no idea to teach Dzogchen, but I was a practitioner of Dzogchen and had already that knowledge for myself. After passing many years at the university, while I was working there, some people asked me what Dzogchen was because someone had understood a little about it in an intellectual way. Sometimes at the university I gave lectures on the principle of Buddhism. Then later, maybe six or seven years later, some people came and asked me to teach Dzogchen and I always said, "I am not a teacher of this kind of teaching. I am a university professor. If you want to learn about Tibetan culture, etc., you can come to the university. Even if you are not enrolled in the university, my lectures are always open and people can come. You are free". But then some people insisted and they wanted to know Dzogchen more concretely, so around 1976 I started to teach Dzogchen. Then it became a little heavy for me because it was not sufficient to teach just one time at one place. First I taught ten people, the next month other people discovered I was teaching and they came, and after some years there were hundreds of people. They were always asking me to come here and there and give this teaching, etc. Then later it was not only in Italy, but also they asked me to come to other countries and slowly, slowly I tried to go, but in that period I didn't have much time because I needed to teach at the university. But I tried to make people happy and go and communicate because I knew it was helping people from my own experience. I discovered by myself that Dzogchen teachings are very useful for living in society and overcoming many daily life problems. So, when people ask me why I am not giving ordinary Buddhist teachings and why I think this is better, I communicate the Dzogchen teachings a little, and then the people can have benefit in the same way I had myself. This is history, how everything developed.

Even though I arrived alone in Italy with a small valise, later hundreds of people became students and are learning and applying; many people who have problems, tensions, fears, etc. They feel more normal and live in a more relaxed way in our society. Also they feel that the Dzogchen teachings are very much connected to our modern epoch, because Dzogchen teachings are not asking you to do something in a different way, there is nothing to change, you can be how you are.

So these teachings I teach also here at Namgyalgar, in Tilba, and this is called the Dzogchen Community. Many people don't have any idea. They think, "What are they doing up there on the mountain, that group of people living there?". Many people say, "This group of Buddhists, what are they doing?". In Italy, in the beginning, we had our center of the Dzogchen Community on a hill and many local people were surprised and were thinking, "What are they

doing on the mountain?". Also they didn't come very much to visit because they felt we were strange people, and sometimes we do have strange people interested in the Community. They go to India or somewhere and put something strange on a necklace and demonstrate in a little strange way, and then ordinary people say, "Oh these are spiritual people". But Dzogchen teachings are not teaching that way. Dzogchen teachings are asking that we try to be normal people. [laughter]

But even if we learn and function in that way, the local people don't know that because most local people are not going to up to Namgyalgar. They do not visit or have contact. Then they feel that we are some group and they don't know what we were doing. In Italy, in the beginning, they called our group on the hill "Tibetans". In the real sense I was the only real Tibetan. There was not one other Tibetan person. But all my students became 'Tibetans' and they called them 'Tibetans'. But the local people didn't come to see so for many years and we remained that way. We tried to communicate and integrate as much as possible, but the people felt a little strange with us. It is also true that within our group, now there are less, but in the beginning we had many strange people, even if we asked them to act in a different way. Then slowly, slowly the people discovered. Now in our center in Italy we are very integrated with the local people, they come when we do retreats and many people participate, they feel more at home. They are no more thinking, 'Tibetans'. That is already history. That is not only in Italy, but everywhere.

When we start we have these kinds of problems, there is not very much integration, so it's very, very important that we have collaboration with the local people and the local community. In our Community there are not only Australian people. At our retreats people come from everywhere, many people. So it doesn't matter. In the teaching from the beginning people consider, "Oh this is a Tibetan teaching", but in the real sense it has no nationality. The teaching is beyond that.

When we look historically at this teaching, and where the teacher who taught this teaching was, in this epoch, it was in a place called Oddiyana. Some people consider that Oddiyana is somewhere in the North of Pakistan. Pakistan is an Islamic country. After it was converted by Islamic people, all the Buddhist teachings disappeared and nobody knew where Oddiyana was. But of course, even if Oddiyana disappeared, before it disappeared all these teachings were already translated and developed in Tibet. Tibet is a very isolated country, and that has its defects and benefits. The defects from being isolated are that Tibet is underdeveloped, and the people are living more or less like in ancient times. When I was young studying in college, we had no matches, for example, and of course we had no electricity; we didn't know what electricity was. I never saw a car, or bus, or any of these things. We only had horses. In the nighttime we studied with butter lamps and we even had no candles. We would have to study until eleven at night, and then we could sleep. Sometimes after we went to sleep, there were no more butter lamps and we if forgot some-

continued on page 7

Worldwide Transmission Practice

March 2000 Namgyalgar explanation by Chögyal Namkhai Norbu
transcribed and edited by Jim Valby

I know there are many people in different places who want to follow the teaching but are not able to attend my retreats. For example some people in the Ukraine ask me, "Please come to the Ukraine to give transmission". About thirty Ukrainians are able to attend my retreats in Kunsangar, but really there are hundreds of people in the Ukraine who are seriously interested in teaching. They read some books, and are very interested. But they say, "We cannot travel to Merigar; we cannot even travel to Kunsangar". Why? Because they do not have enough money. Even if some people have a little money, it is difficult to coordinate their families, etc. There are so many problems of this kind. Also there are many people who travel from Vladivostok to Kunsangar for my retreats, but there are many other people who cannot make this long journey. This problem exists in many different places, not only in Russia.

So there are many people interested in the teaching, but they are always waiting. They ask me to come there. And until now I have tried to go to different places for that reason. Since I know there are many people who really are interested, somehow I go and try to do something for them. But this is also difficult for me. I cannot always do that. I am getting older and older every day, not younger and younger. The situation is becoming more and more heavy. I need to relax more often for some time in different places.

But if I renounce all these people, it is not good. So I have been thinking, "What can I do for them?" Then I had an idea, "Now I want to prepare a video". So I am preparing some videos with my student Angelo Fontana. My idea is to prepare at least two very precise videos to inform interested people about transmission.

Currently we have two worldwide practices each year when we all do practice together. The first occasion is the anniversary of Garab Dorje on the fifteenth day of the first lunar month. And the second occasion is the anniversary of Guru Padmasambhava on the tenth day of the sixth lunar month. That means we communicate together; we are in the same state in the same moment. So this is just like we are transmitting. I want to add a third worldwide practice day - the anniversary of Adzam Drugpa on the twenty-fifth day of the ninth lunar month.

So on these three special days, we will do a kind of worldwide collective practice, but not only a collective practice. I want to give a kind of transmission, particularly for new people. In the first video I will explain one thing after another that we should do: how to sit, how to visualize, etc. The video will explain how to go ahead with everything. So people can listen and learn that. And in particular, old practitioners can help new people who don't understand very well what I am explaining. So people listen and learn precisely sometime before the worldwide practice day.

And when the day arrives, there is another video. On this second video I am doing this practice. But I am not only doing what I do in general, but I am also transmitting Guruyoga. So people will already know what to do because they learned from the first video. And old people are present with new people. So old and new people use the video during their practice, and in that moment when people are doing that practice with the video, I am doing the practice wherever I am - in Australia, South America, America, etc. On that day, in that precise moment, I am transmitting for people. So then transmission is alive because transmission has no distance. I am transmitting; people are working; people are being in the transmission. So people can receive transmission this way.

This is not only for new people, but old practitioners who participate can refresh transmission, be in the transmission, and increase capacity for transmission. So I think this is simple and very useful. Many people were happy with the New Year's celebration when we communicated with radio and telephone. But it is not always easy to organize that way everywhere. But videos are easy. Everywhere people can use a video on those three special days, do practice in this way, and receive transmission.

These videos will be translated into different languages, and we will ask different Gakyils to work on this. After the videos have been prepared, we can give copies to all Gakyils. So the Gakyils in different places must be responsible. Otherwise people think, "Oh, this is a video" and then they show it everywhere and some people view it like an ordinary video. That is not good. People must know that this is something related with transmission. People who are seriously interested can have the possibility to use the videos by making a request to the Gakyil. So the Gakyils will control this.

This is really important. Three times in one year people have the possibility to receive transmission. So this is something about my new idea.

Further Information from the International Gakyil:

Chögyal Namkhai Norbu recently announced that on three occasions during the year there will be an anniversary that will be celebrated with a world-wide collective practice: the anniversaries of Garab Dorje, Padmasambhava and Adzam Drukpa respectively. For each of these occasions Chögyal Namkhai Norbu has prepared a video tape. In the first part of the tape precise instructions are given on how to do the practice. This part of the tape should be used some time before the actual anniversary in order to familiarize oneself with the practice. The second part of the tape is meant to be used only at the occasion of the collective practice at the specific anniversary date. Practicing together with Chögyal Namkhai Norbu at the same precise moment in time, we will receive the transmission since this transmission is beyond distance. These videos are meant for all practitioners but especially to enable new people, who cannot travel and go where Chögyal Namkhai Norbu is, to receive the transmission.

The videos are still being edited and translated into different languages. Copies will be available for distribution through the Gakyils, who will be responsible for the correct use of these tapes. These tapes are related to the transmission so they should be kept strictly for that specific purpose only.

continued on page 7

Elders of Upper Tibet

Vital Link with a Vast Unwritten Tradition

by John Bellezza

As is so well known, in the last half century, Tibetan civilization has endured a period of intense degradation. Ancient monuments, libraries and other components of the Tibetan infrastructure were destroyed, and the very fabric of traditional society rent leading to overwhelming change. The dissolution of Tibetan culture continues unabated prompting an effort both inside and outside Tibet to chronicle as much of this unique human expression as possible before it is lost forever. As in any society, the propagation of Tibetan culture is dependent on the older generation, a vast repository of traditional lore and knowledge.

As a researcher specializing in pre-Buddhist civilization in northern and western Tibet (*Byang thang* and *Stod*), I am especially indebted to the senior citizens of Tibet for sharing what they know of archaic traditions and customs, local history, and archaeology. Without their help and guidance much of my research would not be possible because a great deal of Tibetan culture was preserved orally and not through writing. While Buddhist teachings, dynastic history and other important topics were the focus of a more than 1000 year old literary tradition, many traditions pertaining to specific locales were passed down from generation to generation in an unbroken chain of oral transmission (*kha rgyun*). Now, with the last generation reared in pre-Communist Tibet passing away, a significant portion of the nation's oral tradition is disappearing with them.

Time is of the essence if we are to prevent a further loss of our human heritage as represented by Tibetan tradition. It is, therefore, imperative that those interested in Tibetan cultural preservation respond rapidly by collecting what they can before it is too late. Like endangered animals which become extinct, this loss of traditional culture is irrevocable and an immeasurable long term loss for all of us. In most cases older Tibetans are happy to share their knowledge but the tragedy is that there are few people left willing to listen. Nowhere is this more true than in aspects of culture which fall outside the scope of mainstream religious doctrines. Glossed over as folk culture, or somehow of lesser value, a huge body of secular tradition, including that which originated in remote antiquity, languishes in obscurity.

An important link with ancient cultural traditions are the spirit-mediums (*lha ba / dpa'bo*) which have largely disappeared in the Communist period. Throughout western and northern Tibet (as well as in other regions) spirit-mediums, which primarily channeled mountain deities, were an indispensable part of the community. The acted as healers, psychological counselors, social regulators and diviners. The tradition of spirit-mediumship can be traced back to a very early stage in the development Tibetan civilization and includes diverse practices, lineages and types of deities nearly all of which are threatened with imminent extinction. Despite their social and historical value,



An 89 year old woman. The oldest person interviewed by the author.

spirit-mediums who serve as mouthpieces for the so called worldly deities (*'jig rten pa'i lha*) have been little studied.

What is not well appreciated is that the spirit-mediums frequently were also experts in local religious lore and history. For example, the well known Kha mer (of the *gZhung pa Ma mtshan* region of western Tibet), who died a generation ago, was highly respected for his knowledge of local pre-Buddhist archaeological sites and the pantheon of indigenous deities, much of which was subsequently lost. The spirit-mediums, all in their 70's and 80's, whom I have interviewed, have proven to be an extremely valuable source of information on the location and mythology of pre-Buddhist archaeological sites, a subject seldom addressed in Tibetan literature. They also have been an excellent source of information on lore surrounding mountain deities and other archaic religious traditions.

Another great repository of the oral tradition are the bards (*sgrung pa / sgrung mkhan*) who preserve localized versions of the Tibetan epic, as well as clan histories and indigenous mythologies. In the past virtually every region and encampment (*tsho ba*) had its story tellers. The bards were most active during communal assemblies such as those which took place at the New Year, horse racing festivals and harvest observances. Unfortunately, like the spirit-mediums, most of the bards have disappeared in the Communist period. Although many tales found in the *Gling Ge sar* epic have been published there are others which have not been put into book form. For example, the famous bard from *sTeng chen Sam grub* possesses many unique episodes that still have not been published. In 1997, during nine hours of interviews, *Sam grub* shared with me unusual epic stories set in northern Tibet (these are found in my new

book). Although the epic is legendary in nature, an analysis of its content demonstrates that it has retained pre-Buddhist cultural and historical elements.

Happily, as so much of the epic has been written down its future is secure, however, this cannot be said for other bardic traditions. It is believed that at one time each of the clans of the *Byang thang* and *Stod* possessed histories and lore which were passed down through the bards from one generation to the next. For the most part, this transmission is no longer active consequently, the local population is often ignorant of their genealogical history. This deficit cannot be entirely attributed to Communist rule because the attenuation of clan traditions in upper Tibet predates the modern period. A factor in this loss is that for many centuries, in the dominant central Tibet region, clan structures have held little importance for the mass of the population. The bards of Tibet (along with itinerants called *ma ni pa*) also preserved ancient hymns to the environment-based pantheon.

Recently, from an elderly *Byang thang* bard, I was able to collect hymns for *gNyan chen thang lha* and other local deities, which according to tradition, have been preserved from the time of the *Zhang zhung* adept *sTong rgyung mThu chen*. These hymns contain wonderful archaic imagery which lend credence to the tradition regarding their origin.

Each region of Tibet also possessed its own cycle of songs pertaining to marriage, local identity,



Spirit-medium

thanksgiving, festivals and other areas of everyday life. These songs are an important source of ancient culture as they often preserve language and customs which have been superseded by more modern traditions in other forms of cultural expression. Fortunately, some of these cycles are now in the process of being written down. For example, the songs of the *Rong chung* region of western Tibet have been recorded in *Karma mkhas grub* *Srih skyid's Glu gar phyogs bsgrigs* and a collection of songs recently published in Lhasa called *dMangs gZhas phyogs bsgrigs* documents a number of verses which can be attributed to pre-Buddhist religious traditions. The songs of *Ru thog* are the object of study by Lobsang

Shastri, a scholar with the Library of Tibetan Works and Archives, who is a native of the region. The repertoire of songs from *Ru thog* is

the general cultural deterioration of the region which is the most pronounced in Tibet. This downward spiral, at least in part, is due to the



Expert singer

diminishing rapidly and thus this effort to document them is especially praiseworthy. During a field trip to *Ru thog*, I was only able to locate one elderly man who still remembered a substantial portion of the songs and thus this rich source of ancient cultural traditions survives in its native land in a most tenuous manner.

Another excellent source for orally-preserved traditions are lay religious adherents (*sngags pa*) belonging to both Bön and Buddhism. In the sparsely populated areas of Northern and Western

general poverty of the region and harsh environmental conditions.

Elderly lay and ordained woman can also be excellent sources of information on local traditions. Women in particular seem to be specialists in lore connected to both wild and domesticated animals, as well as the folklore connected to artesian products. Due to social differences related to gender female researchers are best suited to work with the woman of Tibet.

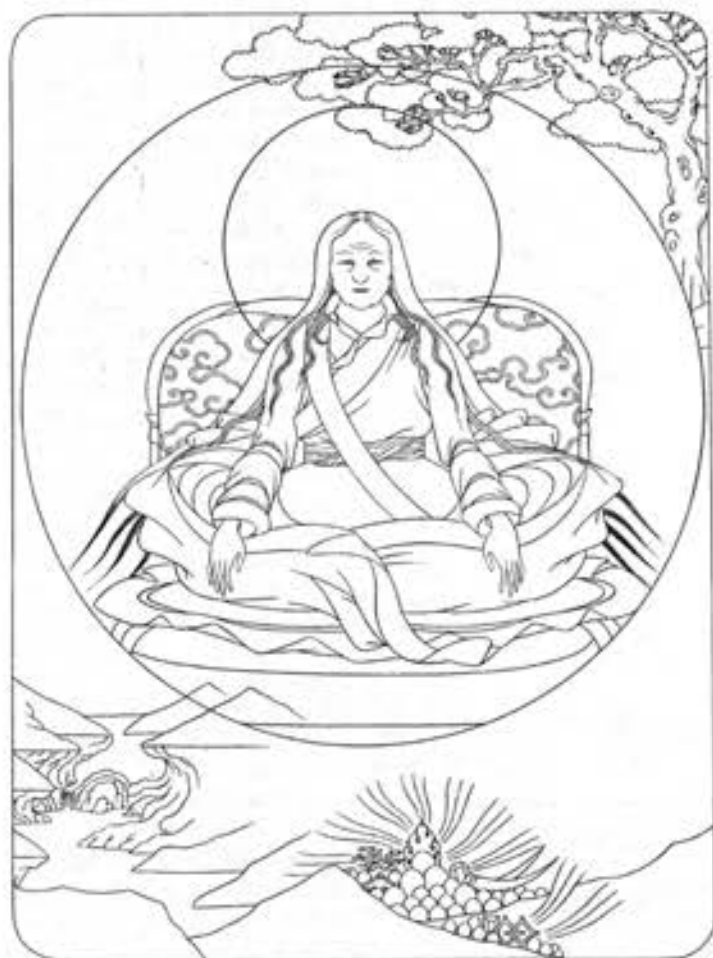
In the *Byang thang* and *Stod* people of special religious ability and status

(*rin po che / sprul sku / bla ma*) can be both fully ordained monks and laymen. They are, however, no longer well distributed in the region. These highly adept practitioners are best known for a mastery of their respective religious traditions but it is not unusual for their expertise to spill over into other areas as well. There can be no generalizations made about their supplementary knowledge as it can range from local history to craft skills. Some high status religious practitioners have devoted much time and energy to salvaging both oral and literary traditions savaged during the Cultural Revolution. At their behest, texts memorized by heart were once again written down. A number of invocational texts to the environment-based deities were restored in this manner. These senior personnel were of course also responsible for the rebuilding of the monasteries and the restoration of the monastic communities. Resurrected monasteries serve as centers for the collection and sharing of local traditions by encouraging residents to assemble and exchange information. The monasteries are the seeds from which both Tibetan secular and religious culture will again spring up.

Copyright 2000,
John Vincent Bellezza

About the author:
John Vincent Bellezza conducts ethnographic, textual and archaeological research into pre-Buddhist civilization. His forthcoming book, *Antiquities of Northern Tibet: Pre-Buddhist Archaeological Discoveries on the High Plateau*, (Adroit Publishers, Delhi) documents the findings of his 1999 Changthang Circuit Expedition.

Lives of the Great Masters



The Story of Ayu Khandro Dorje Paldrön

Part II

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

This text was written and verbally translated from Tibetan to Italian by Namkhai Norbu Rinpoche, and simultaneously translated orally into English by Barrie Simmons in Conway, Massachusetts, on the day of the Dakini, January 8, 1983. It was taped in Conway, then transcribed, edited, and footnoted by Tsaltrim Allione, finished in Rome, Italy on the day of the Dakini, February 7, 1983.

"We stayed at Maratika doing White Tara practice for long life and Pema Nying Thig of Jamyang Khenkse Wongpo. Togden Trulzhi asked Pema Yangkyi and me to give him the transmission of this, and since we had it we did our best to give it to him.

"Then we went on to Kathmandu and toured the Great Stupa and other eat Stupa and other pilgrimage places in Kathmandu valley for a month or so, practicing and making offerings. Then we did another month of Chöd, which fascinated the people, and we began to receive many invitations and became a bit better off.

"Trulzhi Garwang Rinpoche said that this fame was an obstacle to the practice, a demonic interruption. So we left for Yanglesho and visited a Vajra Yogini temple in nearby Parping. Next to this is the temple of Dakshinkali, down by the river. Here there is an important Hindu temple, and we went to the nearby cemetery, which was an excellent one for Chöd. But after a few days and nights we were disturbed by people, not spirits.

"So we went back to Yanglesho and stayed there near the cave and Togden Semnyi gave Togden Trulzhi the transmission of a particular Vajra Kilaya practice he had. We practiced it for several days and then decided to leave Nepal.

"We headed for Dolpo, and

through Purang we arrived at Kyung Lung, where there was a cave in which Togden Trulzhi had stayed before. We stayed there and in the first month of the first year we received the Kadro Nying Thig from Trulzhi Rinpoche. We received a very elaborate complete version and stayed there for more than three months. It was a beautiful retreat. At Trulzhi Rinpoche's request we did our best to give the transmission of the Khadro Sangdu we had received from Jamyang Khenkse Wongpo.

"At the beginning of the fifth month we were guided to Mount Kailash by Trulzhi Rinpoche. We stayed in many caves and sacred places around and on the mountain for over three years, always practicing everywhere.

"Then Trulzhi Rinpoche and Pema Yangkyi decided to stay on there and I decided to return to Central Tibet with Togden Semnyi. "In the second month of the Year of the Fire Bull we said good-bye and we left, making our way slowly to Maryul doing Chöd at all the interesting places along the way. We stopped at Jomo Nagpa, the former residence of Taranatha, and many other places beneficial for practice.

"In the fourth month we stopped at Tanag and Ngang Cho, where there lived a great Dzog Chen master, Gyurme Pema Tenzin, who was giving teaching on Dzog Chen Semde his specialty. We stayed there more than nine months and received complete teachings in the eighteenth series of Dzog Chen, including initiations and explanations.

"Then we met some pilgrims who had come from Kham, and they told us that, several years before, Nala Pema Dondrub had taken the Body of Light, and this had made him very famous. We were both joyful and sad on receiv-

ing this news. When I was forty, in 1878, Togden Semnyi and I left for Central Tibet. We went through Ushang, where there is a famous shrine of the Blue Vajra Sadhu, protector of Dzog Chen. We traveled all over that area on pilgrimage practicing a bit everywhere. During the fourth month we sighted Lhasa. We visited all the holy places of Lhasa and met many famous people. Then we visited the nearby monasteries of Sera, Drepung, and Trayepa, Gaden Katsal, Zvalakang. Then we went on to Yangri, Drigung, and Tigrom. We always did a bit of practice everywhere we went.

"Then we returned to Lhasa, where I became very seriously ill. For nearly two months I was severely sick with a very high fever which became paralysis. The doctors succeeded in lowering the fever but the paralysis continued to worsen. Togden Semnyi did special Chod practices to clear up the paralysis, and finally I started to get better after two months. It took another month to start moving and recuperate. In the eleventh month we decided to go to Samye for the New Year celebration. We did many days of feast offering of the Ringdzin Drupa.

"In the first month we left for Zurang and visited Gamalung, a Padma Sambhava spot, and Wongyul, and then we sighted the Red House at the Copper Mountain, and stayed in the cemetery there. This was the former residence of Machig Lapdrön. We stayed there for three months practicing the Chöd.

"After this we went to Tsethang and Tradru, and from there we went to Yarlung Shedra, another place that Padma Sambhava empowered. Then we went on to Tsering Jung, where Jigme Lingpa had had his residence. We went on up and down for more than eight months.

"When I was forty-two, in 1880, in the second month, we arrived at Mindroling. We visited Zurkar and Drayang Dzong, and the Nyingma monastery Dorje Dra, as well as Ushang Do and Nyethang and Tulang, and also Tsurpu, where the Karmapa resided. We met many teachers and received many teachings during our travels.

"In the fourth month of 1889 we arrived at Payul and Nalandara and Lang Thang, one of the residences of the Khadampa school. Then we arrived at Na Chu Ka and headed towards Eastern Tibet.

"In the seventh month we arrived at Kungpo, where Togden Semnyi had been in retreat in the region of Kari at Deyang. In those caves there was another yogi, a monk and some nuns. When they saw Togden Semnyi they were very happy. I stayed there more than a year practicing and deepened my understanding of the Zinba Rangdrol Chöd. Togden Semnyi gave me teachings in the Yang Sang Tug Thig, the most secret Dzog Chen Gongter.

"In the year of the Iron Serpent, 1881, I decided to travel on to my home country. I met some traders on their way to China who were to pass through my country, so I decided to travel with them.

"When we got to the place where I had lived when I was married I said my farewells to the traders and did some invocations to protect them on their ventures and set out in the direction of Togden Rangrig's retreat center. When I approached the spot I made some inquiries as to what had happened there, but most people had never

BOOK REVIEWS

Guru Punk by Louise Landis Levi, (ISBN: 1-887276-15-7), 154 pp., Cool Grove Press, NY, 2000.

&

Ainu Dreams by George Quasha in collaboration with Chia Hasegawa (buon) (ISBN: 1-58177-053-7), 141 pp., Station Hill Press, Barrytown, LTD, 1999.

It's inevitable practitioner poets will write and publish. Two new books by Community members dedicated to Chögyal Namkhai Norbu recently came to my attention as gifts from the authors.

In *Guru Punk*, Louise Landis Levi's newest collection of poems, *Guru Punk* is like original oxymoron with *Guru* as principle of devotion and *Punk*, total defiance, in this case, of conventional mind. Together they form a powerful link to primordial mind recording in ageless pursuit of Truth ordinary perceptions in noble lineage of poets writing their bliss found midst the *bricolage* of samasatic moments.

Personally, I love Louise's quirky humor mingled with a touch of *triste* and her signature self-deprecations (All my girlfriends are getting laid/& getting famous & I'm not getting/Enlightened. /I'm definitely not getting Enlightened? There would be signs/Smoke Signals/so to speak). Given everyday economics, her capacity as the quintessential 'bohemian' always amazes me—this specially so in the era of poetry "biz" and the proliferation of MFA academic programs holding contemporary poetics hostage to an ever growing elitism. These poems are accessible to everyone from young street-wise punks to old seasoned practitioners.

I'm not surprised *Guru Punk* was featured in this month's *Publisher's Weekly* (trade publications of new books) as a prime example of micro publishing. Once again, thanks to Cool Grove Press, after 30 years, her distinctive work is finally making its way to a broader audience and she is receiving the appreciation she deserves.

Here's a poem poet Allen Ginsberg greatly enjoyed, and one he quoted back to me after hearing her first read it at the Naropa Institute.

"13"

She
must have been
a
Dakini,
She
could not
have
been
Real,
the
blond-haired lady,
hitchhiking with her
13
valises
to
Rome.

At the center of each poem is devotion to Guru principle with characteristic centrifugal impact of lost love memories, snippets of overheard conversation, amusing commentary such as in "13," observations on the subway, at an ATM machine, from 'on the road' - a myriad luminous details revealing themselves in the force of her energetic field. "The L," (an overhead subway line in NYC) is a poem, which can be read equally by the uninitiated and initiated on many levels - an interesting play of discursive mind noticing itself moving and the moment of coming back to recognition.

The L
PERFECTION IS NOT BY ACCIDENT

& the air is better here/Queens borough
plaza / not far from "the Street
where you live"/ not R.
de Niro/ but YOU,

Gazing out
at the red, white & blue
(triangular) flags, flapping, in
the wind/symbol for me, of
the

"state,"

Manhattan in the distance,
Suddenly/ the train, arrives.

Her sense of poetics is always steeped, as it were, in a modernist brew of concrete imagist language which, when spoken from the vantage of the Dzogchen view, integrates with the vivid world of sex, rock and roll, and the urban experience much like ancient poet-practitioners of old accomplished from the brothels and beer halls of a teeming metropolis. Traditionally, such environs are antithetical to the spiritual path but for practitioners who can maintain the proper view such stimuli serves to awaken one's sensibilities and compassion. One last poem in this tradition.

Book Reviews continued on next page

continued on page 8

BOOK REVIEWS (continued from page 5)

MEDITATION

I
suppose I really
should be out defending
human rights somewhere/feeding
the hungry (apart from my
street offerings to the
homeless people),

somehow improving the
condition of the world/ but
then, it's not such a bad thing, after-
all, to take a peaceful walk down
14th Street, in NYC, listen-
ing to the way the people
talk here & looking
around,

"THIS YEAR I'M GONNA HIT
ST. VALENTINES DAY
WITH A PASSION"

he said on
Avenue

A

Just as *Guru Punk* reaches toward hinterlands of fresh perceptual field on the streets of cosmopolitan capitol - NY, Paris, Amsterdam, *Ainu Dreams* travels inwardly towards border of consciousness in diurnal states of dream imagery shared between Chia Hasegawa, known as Bunn - the "dreamer" and George Quasha, as "scribe."

While the Ainu may refer to Bunn's ancestral base, they are in themselves a symbol of wild unfettered mind - unoriginated and self-existing - a feather in the wind. Anthropologically, no one knows where they come from. The Ainu also refer to a tradition of interactive storytelling in which teller and receiver are interdependent narrators in the making of a collective mythos.

These are immensely entertaining poems given the lightness of the collaboration between dreamer and transcriber and their allegiance to riding the feather as it free falls through space without a grasping after familiar reference points of logic, syntax and meaning. Here's three poems representative of variant approaches from nonsensical to luminous moments of clarity.

PHONE CALL

It's for you

from blink your eye

Do you believe it?

I will believe! However,

If I do actually manage to talk with him
I'll have to become a bit less concrete
due to the fact he's so incredibly abstract

-that is, not so bound to the human
as I.

So, before saying hello,
I try my level best to deconcretize (not,
mind you, dematerialize,
which would be impressive but
beside the point)

and I take my effort as a sign
that I'm getting close to ready

—I mean

I can't exactly become a drop of water
just to be able to talk to him...

On the other hand, I can make believe.

FILM REVIEW

SAMSARA & NIRVANA:

Movie Reviews of Khyentse Norbu's *The Cup* and Jonathan Kaplan's *Brokedown Palace*.

The higher teachings point to samsara and nirvana being of one taste. Two recent films, coming from opposite directions, seem to both be hinting at this one taste. The

first is a low-budget film from Bhutan made by a Tibetan tulku, Khyentse Norbu, and the second is a Hollywood production starring Claire Danes, the talented young actress who starred opposite Leonardo DiCaprio in the modern version of *Romeo and Juliet*.

The Cup (www.the-cup.com) is currently being presented in select theaters in limited distribution. It is the first film written and

HUMAN PAINT

I was out and about when I found my way
into the state
of paint

like happening to cut the bounding line of
color itself, my
self exposure

panoramic
space

fills up—
color abounds,
in turn spills over—
it looks
just-painted, we
and yet more
flesh than paint, my own
color breathing body painting un-
limited landscape,
just born, bound
to claim a tincture of the
moment itself
back around to me.

WORD EXPANSE

This place is filled with words.
In the air, everywhere,
and it's physical.

The room is full.

The words themselves glow,

expand—

The view

is stunning—

and each word

is trying to find itself, reaching out
for its true place, and

at the same time all the words everywhere in the space are
moving toward realization,

then all of a sudden

clicking into place—

one by one

they settle

on their spot

where they belong

appearing to say

Words enjoy their primordial state

When George first presented me with this book, I must confess, I had a resistance to reading it thinking it a symbiotic *folie a deux* but I couldn't be further from the truth. Bunn's purity of heart and finely tuned sensibilities combined with George's ease of experimental forms (for which he is already well known among his peers) and visionary propensities makes for an extraordinary play of brilliance, charm, and wholesomeness which actually does record a narrative beyond the personal idiosyncrasies of the authors. Reading poem after poem I found myself saying yes, yes, yes, I know what they mean.

Mainly, what I so enjoyed in reading both books was the sense of humor radiating out from small epicenters of observation whether inward turned or outward - this, no doubt, a result of many years mind training and deep devotion to the Master to whom the authors gratefully acknowledge in their dedications.

by Jacqueline Gens

directed by a Tibetan lama, Khyentse Norbu, better known as tulku Dzongsar Khyentse, grandson of Dudjom Rinpoche and a protégé of Dilgo Khyentse Rinpoche. Dzongsar Khyentse's interest in film was heightened when he collaborated with director Bernardo Bertolucci as a technical advisor for the filming of *Little Buddha*.

The directors he most admires include such venerable icons of the Asian cinema as India's Satyajit Ray and Japan's (Yasujiro) Ozu. In an interview of with Terry Gross on National Public Radio, Dzongsar Khyentse said his biggest expense for *The Cup* was the filming equipment. There was no way to rent cameras in India or the surrounding countries, so he had to have leased equipment flown in from Australia.

Likewise, all the film stock had to be sent overseas to be developed. Aside from this, however, there were practically no other expenses since the cast consisted of monks in the monastery, the screenwriter was himself, and the film crew were some of his Western students. When he was perplexed about technical matters, such as which type of film to use, he consulted a widely venerated local yogi, who performed a divination. (A similar character in the movie is loosely based on this yogi.)

Unlike such glamorous epics as *Kundun*, *Seven Years in Tibet* and *Little Buddha*, Khyentse Rinpoche's modest, hand-crafted film looks at the mundane side of monastic life. As depicted by Khyentse the monastery is a multi-generational institution. Among its

ranks are many youths in their teens and early twenties who have other priorities besides reciting Buddhist texts. They write graffiti on the monastery walls and sneak glances at American body-building magazines. At morning chants some are dozing off, others are passing notes to each other, and a few are playing mischievous pranks. But they have to be careful to avoid the disciplinary vigilance of the gekoes (played by tulku Ugyen Tobgyal, who has occasionally taught in the West under the auspices of Sogyal Rinpoche's Rigpa International).

Some of the young monks are enthusiastic soccer fans, and sneak out of the monastery at night to watch the World Cup being broadcast on television in the nearby town. Their shenanigans create an uproar that eventually disrupts the whole monastery. Word of this reaches the abbot (played by the real life abbot of Monastery). The abbot has to decide how to integrate this noisy ripple of pop culture into the broader current of monastic life.

In a sense, this dilemma is really a parable about coming to terms with the modern world and bridging the duality between modern and traditional. The film pulls its punches, resolving the tensions a bit too easily. This makes the ending seem pat and sentimental, like a Buddhist version of *The Bells of St. Mary's* (1945) or *Lilies of the Field* (1963). However, the movie is elevated above mere sentimentalism by the authentic presence of Godu Lama, who as the abbot, bring a patina of tangible bodhicitta to the screen.

Dzongsar Khyentse's sympathies are clearly along the lines of applying the Dharma to the actual conditions of the twenty-first century. This is suggested by some of the images he uses. For example in an opening sequence, the young monks are shown using a Coca Cola can as a makeshift soccer ball. (Is it sacrilegious to wonder if Khyentse got a product placement kickback from Coca Cola?) Later, the local yogi is shown using the empty Coca Cola can as a butter lamp on his shrine.

Another vignette contrasting the traditional and the modern occurs when the electric power fails in the middle of the televised soccer championship. To entertain the disappointed assembly, one of the monks begins telling a story, which happens to be one of Dzongsar Khyentse's favorite parables. It is about a man having a nightmare. He asks the monster who is choking him, "What is going to happen to me?" The monster replies, "Don't ask me. It's your dream." This interlude of traditional oral storytelling is interrupted when the power suddenly returns and the assembled monks resume frantically cheering for their favorite soccer players.

Dzongsar Khyentse has a good visual aesthetic and an eye for details. The opening shot in the film is an extended sequence in which we see some newly sheared wool being painstakingly cleaned and combed. The process is visually arresting and a little mysterious. At the end we see that the wool has been formed into a wick and placed in a butter lamp, to light Buddha's shrine.

This opening sequence is a symbolic summary of the movie, which is about the gradual transformation of raw, unruly young boys into young monks alight with genuine devotion. Plot is not the strong point of this movie. It meanders its

continued on page 19

People who are seriously interested can obtain the videos by making a request to their Gakyil. Further information for the Gakyils on how to order the tapes will follow as soon as it is available.

A more complete text of Chögyal Namkhai Norbu's teaching on this topic will be printed in the coming issue of The Mirror. Attached you will find the time schedules for the three anniversaries.

Anniversary of Padmasambhava.
6th Tibetan month - 10th day
Celebration at 8 a.m. Oddiyana time.

Tuesday 8th August 2000

17:00 Hawaii
20:00 San Francisco, Los Angeles (US Pacific Time)
21:00 Denver (US Mountain Time)
22:00 Chicago, Mexico City (US Central Time)
23:00 Caracas, Santiago, New York, Havana, Montreal (US Eastern Time)
00:00 Buenos Aires, Sao Paolo

Wednesday 9th August 2000

03:00 GMT
04:00 London, Dublin, Lisbon
05:00 Rome, Berlin, Paris, Amsterdam, Stockholm, Johannesburg
06:00 Helsinki, Athens, Jerusalem
07:00 Moscow
08:00 Oddiyana (Karachi-Pakistan)
08:30 Delhi, Bombay
09:00 Dacca
10:00 Bangkok, Jakarta
11:00 Singapore, Hong Kong
12:00 Tokyo
13:00 Sydney, Melbourne

Anniversary of Adzam Drukpa
9th Tibetan month - 25th day
Celebration at 5 p.m. Oddiyana time.

Tuesday 21st November 2000

02:00 Hawaii
04:00 San Francisco, Los Angeles (US Pacific Time)
05:00 Denver (US Mountain Time)
06:00 Chicago, Mexico City (US Central Time)
07:00 Montreal, New York, Havana (US Eastern Time)
08:00 Caracas
09:00 Buenos Aires, Santiago
10:00 Sao Paolo
12:00 GMT, Dublin, London, Lisbon
13:00 Rome, Berlin, Oslo, Paris, Madrid, Amsterdam
14:00 Johannesburg, Helsinki, Athens, Jerusalem
15:00 Moscow
17:00 Oddiyana (Karachi-Pakistan)
17:30 Delhi, Bombay
17:45 Katmandu
18:00 Dacca
19:00 Bangkok
20:00 Hong Kong
21:00 Tokyo
21:30 Darwin
23:00 Sydney, Melbourne

Anniversary of Garab Dorje
1st Tibetan month - 15th day
Celebration at 8 a.m. Oddiyana time.

Thursday 8th March, 2001

17:00 Hawaii
19:00 San Francisco, Los Angeles (US Pacific Time)
20:00 Denver (US Mountain Time)
21:00 Chicago, Mexico City (US Central Time)
22:00 New York, Conway, Montreal, Atlanta, Detroit, Havana
23:00 Caracas
00:00 Buenos Aires, Sao Paolo, Santiago

Friday 9th March 2001

03:00 GMT, London, Dublin, Lisbon
04:00 Rome, Berlin, Oslo, Paris, Amsterdam, Stockholm
05:00 Helsinki, Athens, Ankara, Jerusalem
06:00 Moscow
08:00 Oddiyana (Karachi-Pakistan)
08:30 Delhi, Bombay
08:45 Katmandu
09:00 Dacca
10:00 Bangkok, Jakarta
11:00 Singapore, Hong Kong
12:00 Tokyo
14:00 Melbourne, Sydney

thing, then we had to try to light a butter lamp and it was very, very difficult. I remember. That was our life. That is a defect of an isolated country. Like matches, for example. Matches are nothing negative, they make life more comfortable.

There are also other qualities of isolated countries. Before the Chinese arrived and started the Cultural Revolution in Tibet, for centuries and centuries Tibet had Buddhist teachings, pre Buddhist teachings, and everything. There are hundreds and hundreds of volumes of teachings translated into Tibetan and we have many libraries of all these teachings. There are not only books, but people have that knowledge and there are many teachers who learned, studied and applied. So this is also a quality of isolation.

When the Chinese started the Cultural Revolution, and you remember before the Cultural Revolution in 1959 that the Dalai Lama escaped and many Tibetan lamas and important teachers who had more knowledge of Tibetan culture, almost all of these people escaped. I arrived one year before. I didn't escape. I came before, freely. My idea was to go to India to study Sanskrit for one year, and then later I would go back, but Tibet was closed and I couldn't go back.

So, fortunately, most people who had knowledge and understanding arrived in India. Also with them arrived many original and important books, and immediately the Tibetans were trying to make copies and distribute them to all the important libraries in the world. So even though the Cultural Revolution destroyed a little in Tibet, the Tibetan culture is still alive. So, that's an example of how until the Cultural Revolution in Tibet there hadn't been these kinds of confusions and problems. That is because it was an isolated country.

Today Tibet is not isolated, everyone can go there. There are roads for cars, many tourists can go to visit, and now the Chinese are opening East Tibet, the Southern part, into Central Tibet, and they are making very big roads and from the North to Lhasa they are trying to make a railway. The isolation of Tibet is now becoming history. But the knowledge and understanding of Tibet arrived in the Western world and that is really interesting.

When I went to Italy for the first time I gave some lectures and teachings about Buddhism in general, and different schools, and the teaching of Dzogchen. I was giving information in an intellectual way, but nobody knew what Dzogchen was and they asked, "What is Dzogchen? Is it Zen, the Chinese Chang tradition?". Today many people know what Dzogchen is, they not only know what it is, but they are doing practice and are integrating, so that is an example of evolution. If there is the development of the knowledge of Dzogchen, of course it helps for the peace of the world; the peace of nations, countries, because people become aware and know how they should respect the others' dimension.

If there are ten people, there are ten dimensions. Some people, when they are falling in love at the beginning, they feel they are becoming one dimension, they think, "Oh we agree, our way of seeing, feeling, everything is the same". They really feel that way. That means they are falling in love and can't see how their real condition is. But then after a few years,

they discover there is not only one dimension but two. [laughter] Then they have problems because they are not paying respect to the dimension of the other individual because they always have a very strong ego. If there are some problems, we automatically think, "Who is responsible for this problem? I am not!". That is our manifestation of ego. In the real sense, if two people have a problem, both have a relationship to this problem, not only one. So if people know this, they relax and pay respect, and no tensions develop. They disappear. But we don't do it in that way. We are always thinking that he or she told me or said this way or that way, why, because, then we find number one, number two, today I find two reasons, maybe tomorrow I find four, and we develop tensions and they develop more and more, and more and more. So this is our ego and limitations. So, the Dzogchen teachings very much help one to understand all these things.

I hope now you have a little idea of what the Dzogchen Community means. The Community means people who are interested in this knowledge, who learn and apply and collaborate with each other. This is what all the people of our Community are doing; we are not only a group of people living together somewhere. Dzogchen is that knowledge. Dzogchen means 'total perfection' and that is our potentiality. In this teaching it says that everyone has infinite potentiality. But we don't discover that; we don't know that. When we don't know this it doesn't have much benefit. So the teaching makes us understand and discover that condition. Then you can have a little idea what we do and what I teach.

Of course there are many arguments in a practical sense, because a teaching developed for thousands and thousands of years and so there are many things to learn, but the essence is very simple; to discover our real condition and to be in that condition in a relaxed way. Also, we can only have relaxation if we are being in that knowledge, otherwise we don't really know what relaxation means. For relaxing we have three existences; everybody. We have body, physical body, and in the physical body we have energy and that is related to our mind, so it is not sufficient only relaxing our body, we must also relax our energy, and our mind. It is very difficult to relax the mind in general, and we think, "Oh I want to relax, I don't want to charge myself"; that is a more intellectual understanding and it's easy to have this idea, but in the practical sense how do we do that? Some people say, like for example parents to their children, "Oh you should relax, relax", when parents say "relax" to a child the children are more nervous, because they don't like it when they are anxious and agitated, nobody likes to be that way. But there is a reason, and if you're charged already it's not so easy. Particularly the mind is dependent on energy and many times we don't know that and we are trying to relax the mind and our energy doesn't give us permission. Energy is always charged. Sometimes we want to relax our energy, but it's not so easy if we're not doing something with our physical body, because energy is dependent on our physical body. For that reason in our practice we have Yantra Yoga, movements and positions. Many people think, "Oh we do yoga, movement, etc., for having a more slim line of body, etc.", but that is a secondary benefit. The

main benefit is for coordinating our mind and energy. If we do such positions and breathing in that way, then we can coordinate our energy. We have energy like vital energy, and we have energy related to the five elements and all these things which we need to coordinate. If we don't coordinate this energy and it is disordered, then we become passive and can receive all negativities in the circumstance. So everyone has had this experience, everybody, and sometimes we are doing our best and everything goes bad. And then we say, "Why does everything go bad, I am doing my best? I am very unfortunate".

We are saying fortunate or unfortunate, but that is not the main point. The point is that our energy is disordered or some function of our energy is damaged, so in this case we need to coordinate and strengthen our energy, and there are many practices we can do to achieve that which deal with our physical body, and in that way we can coordinate. When we succeed to coordinate our energy, then we can also coordinate our mind. So, if we want to relax, there is a possibility to really relax, also the mind. Otherwise how do we relax when we are going to visit a doctor, and the doctor asks you to lay down and asks you to relax, what do you do? You try to relax your physical body, but not your energy. Particularly your mind, it's always charged.

So if you are knowing how your real condition is and you are being in that, in your real nature and condition, and you are in a relaxed state beyond agitation and problems, then you can get in that state. You can discover what total relaxation means. That is what we call meditation in the practice; meditation means we are trying to be in our real condition. We are trying to integrate our existence and circumstance in that state. And then we are being in a relaxed state.

So this is what we do for our practice. Of course we have our three existences of body, speech and mind, so we do practice to coordinate them and to get into our real nature. There are many things to do with voice, related with our energy level, and with breathing, and there are also many things to do with our physical body, particularly many things related to the mind. Our mind is generally thinking and judging always and never stops. The teaching gives an example that our mind is like a monkey. If you observe a monkey a little, the monkey never stops. If the monkey is sleeping, maybe it sleeps a little, otherwise it is always doing something, similar to our mind. Our mind is always judging and thinking. If there are some problems you are always thinking and first you ask 'why', then you look for the reason. When you find something like a 'because', a reason, then maybe you are a little satisfied and maybe not. But if you discuss with someone, then many problems arise because there are two different dimensions, two ways of seeing. Then there is what you propose, and you explain the way you see it, and that person doesn't agree, then there is an infinite discussion. You see, people are talking in general, even if it doesn't have much reason. Some people have the attitude to discuss, for hours, and that is a manifestation of our ego because if I say something then I try to convince others of what I say so they believe me, because I am thinking I believe that way, but others have a different way of see-

Lives of the Great Masters Ayu Khadro Part II

continued from page 5

heard of the place. A few remembered that a yogi had lived there years before, but, they said, he had died and the few who remained had either left or died.

"I decided to go there anyway. The place was in ruins. The wooden doors and window sills had been pulled out by the local people to be used elsewhere and I couldn't even recognize the caves of my aunt and Togden Rangrig.

"I stayed the night there. I felt very sad and did some practice. The next day I went down the mountain a bit to the cemetery to stay and do Chöd. The following morning I had a vision when I was between sleeping and waking of an egg-shaped rock in Dzongtsa, which I could enter through a cave. When I got inside there was a very intense darkness which suddenly was illuminated by multi-colored light streaming out of it. This illuminated the cave and pierced the walls so that I could see through the outside.

"Then I awoke, and seeing this as a good indication and since I'd heard there was in fact such a place, I left for Dzongtsa. When I arrived I found the place. It was near Dzongtsa, but was on the opposite side of the river from where I was. I decided to camp on a nearby hill and wait for some help or for the river to go down so I could cross. But it was autumn and the river was very high.

"I practiced day and night, and during the third night after midnight something inexplicable happened to me. I had fallen asleep and a long bridge appeared. It was white and reached the other shore near the rock I had dreamed of. I thought, 'Good, finally I can cross the river.' So I crossed, and when I awoke I was actually on the other side of the river.

"I had arrived but I did not know how.

"I put my tent on the spot where I had landed and stayed there practicing Chöd for more than a month. I was assisted by a nomad, Palden, who lived nearby. He supplied me with cheese and yogurt, etc., and from time to time people came by. But even if they had known me before they did not recognize me.

"In late autumn an epidemic broke out among the nomad's animals. I was asked to intervene, which I did with the Chöd and fire practice. The epidemic stopped and everyone began to say I was a great practitioner. As they began to honor me I was worried remembering that Trulzhi Rinpoche had said this was a demonic interruption. So I entered a stricter retreat. After a month or so my former husband arrived with his second wife and daughter. He had heard of my arrival and brought me many supplies. We had a good rapport; I gave him teachings and he asked if he might build me a house.

"I told him I would like it to be right on the same spot and explained to him how I wanted it built. They invited me to their house for the winter. As it was very cold that year and his parents had died I went to their house and meditated for the benefit of the deceased for about three months. My father

and siblings with many nieces and nephews came to see me and I helped them as much as possible by teaching them.

"When I was forty-four, in the Year of the Water Horse, 1882, in the third month my husband and others began my hut. I decided to go to see my master Khentse Rinpoche. I arrived on the tenth day of the fourth month and received many teachings and he clarified all my doubts.

"Then I left for Adzom Gar and met Adzom Drukpa and Drodul Pawo Dorje. I received his Gongter, and all the 'Nying Thig' transmissions. Adzom Drukpa asked me to stay and do a retreat at Puntsum Gatsal near Adzom Gar where he had been in retreat, which I did.

"In the second month of the Year of the Wood Monkey, 1884, Adzom Drukpa and his disciples went to see Jamyang Khentse Wongpo at Dzongsar and I went with them. Because Adzom Drukpa had requested it he gave us the Gongpa Zangthal. Both Adzom Drukpa and Khentse Wongpo told me to return to Tagzi, where I had landed after crossing the river in my dream.

"So I left immediately, stopping only to see Kongtrul Rinpoche and receive teachings on the Six Yogas of Naropa and to learn from the others who were there taking teachings. On the

eight I returned to Tagzi, and my former husband and other faithful people had built me a hut precisely according to my instructions.

"At this point I lacked nothing and decided to go into retreat. My eldest sister's daughter had become a nun a few years before and she wished to act as my assistant. As she was also very committed to practice, I accepted her offer.

"So in the Year of the Wood Bird, 1885, in the first month on the day of the dakini I began a seven-year retreat. From the beginning I spent most of my time doing the practice of the dark. At first this was sometimes difficult so I alternated the dark and light, but the majority of the time was spent in complete darkness.

"When I was fifty-three, in the year of the Iron Rabbit, 1891, in the fifth month on the day of Padma Sambhava, when I was doing practice in the dark I had a vision. I saw a very clear sphere; inside it were many dakinis carrying another sphere with the form of Jamyang Khentse Wongpo inside. I was sure this meant that he had been invited by the dakinis to leave this world of suffering.

"Although I still had seven months before the end of the seven years I had promised myself to complete, I decided it was more important to see him before he left his body. So I left my hut and a few days later went directly to him in Dzongsar, accompanied by my niece.

"We reached him without obstacles, and he was very kind and taught me a lot; most importantly, he clarified my practice by answering all of my questions. When I told him of the vision I had had of him being carried away, I requested that he remain longer. He said that all

that is born must die and that his death could not be delayed. He told me it would be best for me to return to my retreat hut and continue my practice in the dark.

"With great sadness I left him and returned to my hut. When I was fifty-four, in the Year of the Water Serpent, 1892, I received the news of his death. At that moment I decided to stay in retreat for the rest of my life. So I alternated the practice in the dark with the practice in the light. When I was fifty-six, in the Year of the Wood Horse, 1894, both my mother and the wife of the nomad Palden who had been serving me died. I did the practice of the Korwa Dongtru for them for several months. Then Palden came to serve me here.

"When I was sixty in the year of the Earth Dog, 1897, my husband Apho Wangdo died, so I did purification for him and his family for an extended period of time.

"At the end of autumn in the Year of the Iron Mouse, 1900, my old friend Pema Yangkyi appeared unexpectedly. She brought the news that in the third month of the previous year, 1899, Trulzhi Rinpoche, at the age of eighty-three, had passed away, taking the body of light and leaving no corpse. She told me the whole story of how this had happened in his cave on Mount Kailash.

"She stayed in my tiny hut with me for a year and we did retreat together. This was a big boon for me; it really helped the development of my practices.

"After a year she left for Kawa Karpo, a mountain in Southern Tibet which had been indicated by Trulzhi Rinpoche as a place she should go to. I later heard that she lived there for many years and had many students. Then in the Year of the Iron Boar, 1911, she took the body of light at the age of seventy-four.

"After her departure her students came to me for teachings and told me stories from her life and about her death. Then in the Year of the Wood Tiger at the end of the summer some of the disciples of Togden Semnyi came and told me he had sent them to me specifically. They told me that he had not remained in Chumbo but had traveled toward Amdo on pilgrimage, practicing everywhere.

"At the end of his life they went towards China to Ribotse Na. He stayed there teaching for three years and had many disciples, both Chinese and Tibetan. At the age of eighty-five he passed away and there were many auspicious signs and many ringsel in his ashes.

"Realizing that all of my friends had left the world made me very conscious of impermanence, and I was inspired to practice as much as possible with the time I had left. I taught Togden Semnyi's disciples for several months and then sent them off to various places to practice meditation."

"That is the end of what Ayu Khadro told me herself. The rest is the story of the passing away as I heard it.

"She told me these stories, gave me much wise counsel and then I returned to my master at the Sakya College. That year I finished college.

"In the Year of the Water Dragon, 1952, in the eighth month, I went to Sengchen Namdrag, where my uncle had been in retreat. I did a Simhamukha retreat and various other practices there.

I had a dream while I was there of a brilliant crystal Stupa

continued on page 12

"Art in Tibet" Exhibition

March 27 - April 2
St. Marta's Church, Rome, Italy

by Gino Vitiello

From March 27th to April 2nd, a photo exhibition and seminar on "Art in Tibet" was held at St. Marta's church in Rome. The events were part of a weekly program on culture organized by the Ministry of Culture. The two happenings were aimed at promoting knowledge of Tibetan art and culture in Italy and creating a base for collaboration to preserve the immense cultural, historical and artistic heritage of Tibet.

The exhibition, organized in collaboration with the Istituto Shang-Shung and ASIA, was set up by Alex Siedlecki and Iacobella Gaetani; Alex Siedlecki is also working on a CD-ROM which will illustrate the contents of the exhibition.

The exhibition ran through more than sixty years of the history of Tibet, from images preceding the invasion, through the ruins that followed up to the present day stage of reconstruction. The photographic material came from the archives of the Istituto Shang-Shung and ASIA, with an important contribution from ISIAO thanks to the kindness of Prof. Nioli who allowed photos from the Fondo Tucci to be shown. Thanks also go to Lottomatica who sponsored the event.

The seminar, held on March 28th, was entitled: "Art in Tibet, Knowledge, Intervention and Conservation", and managed to unite both Tibetologists and art restorers with experience of work on cooperative projects in Tibet.

Andrea Dell'Angelo gave a very interesting talk on the work of ASIA in bringing Tibetans back to the roots of their culture and the dignity of a more humane condition of life.

I had been asked to represent the Istituto Shang-Shung for the occasion and was somewhat loathe to do so since I did not feel in any way to be an expert on the topics under discussion. The only topic related to the theme on which I had some knowledge was the Blue Beryl thankas by Sangye Gyatso. At the moment, the Istituto is completing their collection of copies of these thankas based on the originals which are preserved at the Mentsikhang in Lhasa.

I did some research on the topic and found that knowledge of these works in the West is much more recent than I thought. In fact there is a story worth mentioning about them which has given me an added incentive to bring to completion the Istituto's collection.

I sincerely hope that my enthusiasm will be infectious and invite once more both the Italian and International Community to contribute towards the completion of this collection which represents a truly precious heritage for all of us. It is also an opportunity to refocus attention on and interest in the Tibetan culture and cause.

The Blue Beryl Illustrations:

A Meeting Point between Art and Medicine in 17th Century Tibet

At present the Istituto Shang-Shung is completing a collection of a documentary heritage of exceptional value: the reproduction of a series of thankas which make up the illustrations of Sangye Gyatso's Blue Beryl, a medical work of the 17th century.

The thankas - done by artists in Lhasa, measuring 86 cm x 68 cm and set in brocade frames - are a unique testimony to Tibetan art as well as having both an artistic and scientific value.

Painted in overlapping bands rather like cartoons or anatomic tables, they represent a visual documentation in the education of Tibetan doctors and illustrate the various aspects of traditional medicine: embryology, anatomy, physiology and pathology, diagnostic methods, materia medica, up to the interpretation of dreams as a prognosis of being healed or dying. The discovery of such an interesting and rich work of iconography did not follow an easy course.

The first signs of the existence of this work was in 1904 when Lieutenant Colonel Wandell, a doctor in the Younghusband mission, visited the Chagpori medical school which he named "the medicine temple". In his account he says that they taught a kind of rough anatomy not by means of dissection but by using a strange map of the body made up of tiny squares in which the position of the internal organs was shown. Wandell tried to buy the map but the head of the faculty didn't want to give it up and ordered some copies to be made.

Of course, if we compare the anatomic table seen by Colonel Wandell with that of the human body produced by Andrea Vesalio which preceded it by more than a century, the descriptive accuracy is greatly diverse. But what the English doctor probably ignored was the fact that Tibetan medicine had a far deeper knowledge of the energetic aspects of the human being rather than an anatomic description, as is evident in other thankas.

In the same period Bertold Laufer brought several anatomic designs and a painting of Tibetan medical and surgical instruments to the Chicago Field Museum. The works came from the Yonghe Gong, a famous Tibetan Buddhist temple in Peking.

The only person who showed any interest in this material was the medical historian Karl Sudhoff during his research on medieval anatomy in the West. He observed that the particular crouching position of one of the anatomical figures could also be seen in the iconography of certain Persian

continued on the next page



A. SIEDLECKI



and European medical manuscripts dating from medieval times, a fact that would give strength to the theory of contact between the two medical systems.

The surgical instruments illustrated also showed an interesting similarity with those in use during the Graeco-Roman period.

In 1947 Ferdinand Lessing had a copy made of the twelve medical paintings preserved in the Yonghe Gong for the East Asiatic Library of Berkeley University in California. In 1960 these paintings were published by Ilza Veith, professor of medical history, who concluded that it was not possible to date this iconography even though the inscription made reference to the 16th century Blue Beryl text.

This link was made only in 1964 by Kristina Lange in an article dedicated to an anatomic painting photographed in Ulan Bator. The work was identical to one of the paintings from the Yonghe Gong and on the basis of the inscriptions found in the painting showed a link to the fourth chapter of the second volume of the Blue Beryl, Sangye Gyamtso's commentary on the "Four Tantras" of medicine.

Ms. Lange was convinced that the author had produced detailed designs to illustrate certain chapters of his book and that these paintings were used in the teaching programs of the medical faculty. However she hadn't yet realized that the various medical thankas which had been discovered up to that moment were not only linked to a particular chapter of the Blue Beryl but belonged to a vast and systematic collection covering the entire work.

The existence of this collection was finally documented by L. Koundanova in a treatise which appeared in 1979 in "Le Courrier de l'Unesco". In this work the author spoke about the existence of seventy-six paintings in the Ethnographic Museum of Ulan-Ude in Buryatia illustrating the Blue Beryl which, with the exception of a few details, were identical to those from Lhasa.

The Creation of the Medical Thankas

How did this work come into being? In 1670 the 5th Dalai Lama asked his minister Sangye Gyamtso to revise the Four Tantras, the fundamental text on Tibetan medicine, and to produce a new edition.

This task took Sangye Gyamtso almost twenty-five years during which he took care of other duties as well as holding the office of regent while waiting for the enthronement of the 6th Dalai Lama. From this work the compiling of an important commentary - the Blue Beryl, written in 1687/88 - also arose.

Sangye Gyamtso believed it was important to enrich the text with illustrations which could clarify the contents and simplify the process of learning for the students. In the colophon to his work he states that the paintings of the illustrations began in 1687 and a year later, at the time the text was finished, the paintings numbered sixty-two.

Work on the paintings was completed at the latest in 1703 and in fact in that year, in another of his works, the regent lists the inscriptions that can still be seen today at the bottom of each of the seventy-nine pictures which make up the Mentsikhang collection. This collection was published for the first time in 1986 in a Tibetan-Chinese version and two years later in Tibetan-English.

Since 1988 the work has been on permanent display in a room in the Medical Center in Lhasa while a similar series which dates back to the period of the 13th Dalai Lama and already preserved at Norbulingka, the summer palace, is today in possession of the Commission for Culture of the Autonomous Region of Tibet.

There is a third collection which is in the Buryatian Historical Museum in Ulan-Ude. These paintings are copies which were commissioned from the Medical School in Lhasa by a Buryatian monk called Sonoyev who studied for seven years at that University, probably at the time of the 13th Dalai Lama. The collection is composed of seventy-six paintings and was published in London in 1992 in two volumes edited by Yuri Parfinovic, Gyurme Dorje and Fernand Meyer. There is also an Italian version of this work edited by Antonella Comba.

As I mentioned before, the Istituto Shang-Shung is completing its collection of a new series of copies of the seventy-nine thankas of the Mentsikhang which is, at the moment, the only collection of its kind in Europe.

Fifty-seven of these paintings have already been acquired and the Istituto intends to set up an exhibition at the Museo Etnologico Pigorini in Rome with the collaboration of ASIA. The exhibition will also include an exposition of surgical instruments from Norbulingka of which ASIA has a copy currently in use as the hospital at Gantong.

We believe these paintings to be of great importance for their originality of concepts as well as for their valuable content which make them a product of a unique moment in the history of both art and medicine.

Translated from Italian by Liz Granger

Clouds, continued from page 1

to be cleared and he could even be found on the side of the mountain, in denims, pruning and clearing trees himself.

With all of this, Rinpoche spent hours on the computer and completed two books well before the SMS Exams began, as well as bringing the chronological record of his extensive world wide teachings closer to completion. When asked why he didn't use a secretary, he replied, "Then what work would I do?"

GANAPUJA & THE AUCTION

The New Zealand contingent, which had taken up the task of preparing the Ganapujas during the retreat, as well as many other essential jobs, also arranged a delightful children's concert one evening, featuring wild rap dancing and jokes told with aplomb by kids of all ages.

Led by Paura, the New Zealanders performed a traditional Maori Haka greeting (an energetic stamping dance) followed by a Waitira (greeting song) giving an energetic start to our traditional end of retreat auction. When Paura explained the meaning of the greetings, "We're all the same canoe - we've got to pull together, to work together", Rinpoche, who had been obviously enjoying the performance, nodded vigorously in agreement.

There was a special visit from Ann Thomas, a local Aboriginal elder, who has developed a strong connection with Rinpoche and the Community over the years.

The auctioneering team led by Rinpoche, combined with the gen-

A FUNNY THING HAPPENED ON THE WAY TO THE FESTIVAL

by Stephanie Scott

Don't ask me how I found myself organizing a World Festival of Sacred Music when I was asked last September to help find organizers for the East coast of the U.S.A. Maybe it was because of my deep gratitude to my teacher Chögyal Namkhai

Norbu who had promised his support to Lama Doboom Tulku, the person whom His Holiness the Dalai Lama had selected to coordinate this international project. Maybe it was my connection with Lama Doboom Tulku after having met him in the summer of 1998. Or maybe it was my gratitude to my friend Lauri Marder, a member of the Dzogchen Community and designated U.S. East Coast Representative for the WFSM (while living in Italy!), who had welcomed me with open arms when I reappeared in the Community after twelve years of hibernation.

Or maybe it was all of the above. Nevertheless, after diplomatically trying to pass the project on to various organizations, I finally found myself and Mary Whelan, a member of Murray Unitarian Universalist Church (where I also am a member), as co-chairs. No problem, we thought. We'll tap prominent people in the Attleboro community (where the WFSM would be held) and some people from the church (the place it would be held) and we would be on our way.

In early October I was able to speak to Lama Doboom Tulku, the Director of Tibet House and Global Chairperson for the WFSM, via telephone since he was in Chicago for the WFSM there. I had no groups and no money - only a date, February 25th. I told him my plan for one evening of music. No, that wouldn't do according to Lama Doboom, because then it would really just be a concert. O.K., I'll do two days, I reluctantly said. Then I asked the question which Tibet House had refused to previously answer, since I had no concrete program at that point, "When will Attleboro and Murray Church be designated a World Festival of Music site?" Lama Doboom Tulku replied in effect, "Well, I know Namkhai Norbu and I trust him. You are his student; therefore I trust you. It's a designated site as of now." Gulp. Oh no, what have I gotten into, I thought. In those soft spoken kind words I heard the unspoken "you're not going to let your teacher down, are you?"

By the end of November we had enough groups and musicians for

three days, not just the two. All groups were willing to participate for free, since we still had no money. I had found out four days before I left for the Malibu retreat about a local grant, the application of which was due before I got back. I

financially break-even, I was able to detach and just do the task at hand.

The World Festival of Sacred Music in Attleboro, Massachusetts was phenomenal! There were groups from the New England



Native American Singers of the Northern Plains

area representing Native American, Christian, Hindu, Buddhist, Aboriginal, Christian Gospel, Hawaiian, Cambodian, Quaker, Unitarian. This was no talent show! Each evening had its own special energy, yet anyone who attended the three days could not pinpoint one day being better than

the rest. The church was full each evening and Sunday was standing room only. The audience was taken on an audio-visual trip via Native American drumming and flute to Zen Buddhist chanting, traditional and not-so traditional choirs and ensembles with their own sacred music, the Hula Aloha Dancers performing ancient ritual dances with their melodic chanting and percussion, string instruments indigenous to Cambodia by a performer who used to perform for his king, and, lest I forget, the musician who played the didgeridoo.

The press was most kind. The WFSM hit the front page twice along with many other articles and a major editorial on the honor bestowed upon Attleboro, a small blue-collar city, for being chosen a WFSM site. We actually did make some money - enough to give a decent donation to Tibet House for the Global Festival. But most importantly, those three days fulfilled H.H. the Dalai Lama's vision and purpose of the WFSM - to usher in the new millennium in a spirit of peace, harmony, and universal responsibility through the celebration of sacred music from diverse spiritual and cultural traditions.

I could go on and on about the WFSM. But let me just say that for those contemplating organizing one, do it! Who knows what karmic debt you may repay!

The Second Edition of The Cycle of Day and Night is Available at Amazon.com!

The Cycle of Day and Night : Where One Proceeds Along the Path of the Primordial Yoga : An Essential Tibetan Text on the Practice of Dzogchen by Namkhai Norbu, translated and edited by John Myrdhin Reynolds is available at amazon.com and the url is:

<http://www.amazon.com/exec/obid/ASIN/0882680404/qid=956400335/sr=1-1/103-6774732-2474209>

Cost: \$12.95US
Talmor Company: ISBN: 0882680404

This item will be published on April 1, 2000. You may order it now and it will be shipped to you when it arrives.

Pashmina Shawls

Large size pashmina shawls

40 colors available

Sold by the nephew of Dugu Choegyal Rinpoche

\$100 each

Contact:

Monlom

New York City, USA

Tel: 718 204 0409 (leave message)

718 693 4798

ASIA

Ongoing Projects and New Programs in East Tibet

by Giorgio Minuzzo

I have been working in East Tibet since May 1st, 1996, as the Project Coordinator of ASIA in the "COSV/ASIA/CHINA 1796" program for the development of social, economic, sanitary and educational conditions for the population of the village of Gamthog in the county of Jomda, Chamdo prefecture. The project was financed by the Italian Ministry of Foreign Affairs along

total area of the hospital is 1500 square meters.

Besides this building, ASIA has constructed lodgings for 16 local doctors, bathrooms and a sewage system for the hospital and the entire village and an aqueduct to carry potable water to the hospital, the school and the village.

The project should have been completed in the summer of 1999,

services. They initiated the operation of the Gamthog hospital even though it was still without electricity and running water; services which are now available thanks to a diesel generator bought for the project by Jomda county.

Once the hospital had been organized by the Italian doctors it began to register an increasing number of patients from different counties, often from areas several days away. Many patients came from Lhasa and Amdo to be treated by ASIA's Italian doctors.

Up to the present about 3000 patients have been treated by conventional doctors, 4000 by traditional doctors, 300 patients have been admitted, 180 major and minor operations have been done and 240 cataract operations have been done by Nepalese ophthalmologists. Besides all this, a six month training course for young nurses has been set up, as well as a practical training course for local medical staff while a study on the arterious pressure of the local population has been done.

In January, 1999, Chamdo prefecture assigned a medical director to the Gamthog hospital who works in collaboration with the Italian staff to guarantee the working of the national and regional health program, and to organize the activities of the hospital efficiently.

Unfortunately, the director was sent to Gamthog not so much for the work of the hospital but rather to create obstacles for ASIA. While the ASIA staff was intent on developing the hospital, the local director, a dedicated gambler - with the complicity of the local administrator in order to cover his own gambling debts, and without anyone being able to stop him and in spite of the repeated requests and reports of the ASIA staff to the county and prefecture authorities - took the funds for the hospital and gambled with them.

In Autumn 1999, a report was prepared together with an inspection by ASIA Italia in which the corruption of the local director and some of the medical staff was reported and a request made for their immediate removal. The document was sent to the county and prefecture authorities and the Italian Embassy, and a request for a Commission to investigate the matter was made. The document mentioned eighteen points, the causes for the malfunctioning of the hospital and in particular the dishonest behavior of the local staff, as well as the continuous thefts and shortages perpetrated by the director and his collaborators.

The director of the hospital replied with a document which he made come from the local authorities in which he accused the ASIA staff of using the Gamthog project

as an excuse to undertake unlawful activities. Obviously he circulated this document in government circles and the campaign of defamation against ASIA which followed made the situation very delicate and most of all dangerous, because East Tibet is an area which is still closed to foreigners. The few who reside there are regarded with great diffidence on the part of government officials who fear that they may be undertaking political activities.

After sending all the relative documents and informing the authorities of the TAR and the Italian Embassy in Beijing about the matter, ASIA stopped the project until an investigative commission could put some light on the situation and remove the local director, who continued to obstruct in every way possible the work of ASIA. Buying medicines for the hospital was no longer guaranteed and neither was the presence of the local staff who continually received permission to be absent. The missing information was that there was no guarantee about the shifts of hospital personnel or for the fuel for the generator which was necessary to make equipment work during operations. Obviously this situation created a lot of hardship for the local people who were in need of medical assistance.

Finally, after several months, a commission was sent by Chamdo prefecture to Gamthog. The commission discovered the truthfulness of the documents drawn up by ASIA and the groundless accusa-

room) for the students and the teachers not from the village and to equip the new school with appropriate didactic material.

An older building belonging to the school was completely restored to provide lodgings for the teachers, a kitchen and dining room for students, while a new building to accommodate 120 students is being built and should be ready by the end of July this year.

Didactic material for the natural science laboratory, a TV and video recorder, equipment for sports, music, painting and other material have been bought for the Gamthog school. Furniture has been made and the material for the offices of the director and teachers has been provided.

The Gamthog school had 140 students this year and expects more than 300 next year.

This year, with the creation of a cement canal, the land belonging to the school and hospital has been irrigated and two new toilets have been built in the nearby village of Jakardo, administrative seat of the Gamthog municipality.

As I mentioned previously, in August the project will be handed over to the local government. These final months will be used for finishing the buildings for the school, making a football field and a basketball court, a space for table tennis and other sports, while for the hospital we are looking for about 40 million lire (about \$35,000US) in funds to buy x-ray equipment. In this way we will arrive at the formal hand over in the best possible con-



Chigyal Namdral Norbu with Monks at Khorugon Gongpa

Giorgio Minuzzo

with several European Embassies (French, Finnish and Dutch).

Since then I have followed this project and all the other initiatives that ASIA has started in East Tibet (in the Autonomous Tibetan Region - T.A.R. - as well as in Sichuan province). I have been assisted by the Tibetan lady doctor Phuntsog Wangmo, some Tibetan translators, in particular Lharse gyal and the medical staff of ASIA who have taken turns over the last years (Peter and Resi Taliente, Carlo Landini and Paola Cossino, Alberto Porro and Maria Egia, Maurizio Ruscelli and Paolo Bevilacqua). I would like to give a quick update of the current situation of the ongoing projects and the future programs of ASIA in East Tibet.

Chamdo Prefecture Project COSV/ASIA/CHINA 1796

The Gamthog village project is the most important program that ASIA has in that region. It is the first project involving international cooperation in this part of Tibet and up until today ASIA is still the only international organization which is present here.

Prepared in 1993 and financed by the Italian Ministry of Foreign Affairs the project provides for:

- the construction of a primary school for 300 Tibetan children, buying teaching material and equipment and starting a regular course of studies in Tibetan for the minorities in this region;
- the construction of a medical center with 20 beds, buying medical material and equipment, activating the medical center and the training of local health personnel by Italian doctors, surgeons and laboratory workers. The hospital consists of: an operating room, 5 recovery rooms with 20 beds, a delivery room, 4 consulting rooms, a library, a sterilizing room, rooms for teaching, a pharmacy, laboratory, offices and rooms for the generator and incinerator. The

but due to some postponements it will be finished by August 2000. On that occasion we expect to organize some important festivities with the participation of the authorities of the Tibetan Autonomous Region (T.A.R.) and the Italian Embassy during which the project will be formally handed over to the government of Jomda county and Chamdo prefecture.

Gamthog is a small farming village situated on the right bank of the Yangtse river at an altitude of 3000 meters. The village enjoys a relatively mild climate even during the winter and is situated at a crossroads which makes it easily accessible to several villages and encampments of the T.A.R., and Sichuan, of which the Yangtse is the administrative border. These conditions, along with the availability of a large piece of land for the construction of the buildings of the program, determined ASIA's choice of Gamthog village as the seat of the project.

The Gamthog project was based on requests made to ASIA by the administrations of Jomda county and Chamdo prefecture to support the development of education and health of the Tibetan population aspects were greatly underdeveloped in comparison to other areas in China and Tibet. The request was for technical and financial help for the construction of the school and hospital and for the training of local people.

The local administration undertook to sustain the costs of management, taking on local people and furnishing water and electricity to the two structures.

The main buildings were built in 1997-98 and have been in regular use since the summer of 1998. The summer after, the doctors sent from Italy bought the medical equipment and material necessary for organizing the principal services of the hospital, emergency ward, pharmacy, delivery room, laboratory, operating room and other diagnostic



Galenting Monastery: In front of the temple with the French ambassador, Giorgio Minuzzo, dott Phuntsog Wangmo, Lha Tse Gyal, representative for ASIA, and Kunga Palden Rinpoche, responsible of the Monastery of Galenting.

tions made by the director who was removed from his position.

The outcome of the investigation and the removal of the director was reported in an official document sent by the investigating commission to the department of health and the foreign office of Jomda county in Chamdo prefecture, TAR and to the Italian Embassy.

With the arrival of the new director, the hospital was completely reorganized and put into operation. ASIA's new surgeon is on the point of departure for Gamthog in these days and will remain there until September, 2000.

Regarding education, this year the program was to furnish the Gamthog school with a residential complex (lodgings, kitchen, dining

conditions with a complete and functioning project.

In order to guarantee that the project can be supported more easily once ASIA has finished its mandate, it is evaluating a series of hypotheses. The first is to choose an international team of doctors (surgeons, pediatricians, opticians, lab assistants, experts in public health)- make Gamthog hospital the central point for several training courses which are provided for in the new health project discussed last winter between ASIA and the Chamdo authorities. The project was presented to the Italian Ministry of Foreign Affairs and at the moment is under technical evaluation by the Italian government

in the hopes that it will begin in the summer of 2001.

As for the Gamthog school, we are trying to make it a training center for Tibetan teachers in Chamdo prefecture, set up in the same way as ASIA set up the Dangeche school.

Starting this year, if funds allow, we hope to start a two year training course for teachers of English at the middle schools of the prefecture. Other requests for projects in Chamdo including support for Tibetan traditional medicine and for a professional school are being evaluated.

The conditions which are indispensable for further development of ASIA's work in Chamdo prefecture have matured greatly with new initiatives and projects. To this end, ASIA has sent an expert on public health to the area for six months to conduct a health study in Chamdo prefecture and Dege county (Sichuan) and an American expert for a month to conduct a feasibility study for a new project in the field of education.

Even though the Gamthog project was set up in an extremely peripheral area with organizational and communication difficulties, ASIA has made an enormous effort both technically and financially and has created an awareness of the situation among international agencies and organisms for cooperation. Western Embassies in Beijing have shown their interest and appreciation for ASIA's work by supporting many of their projects.

In particular, the French Embassy sent a delegation in March to visit the Gamthog and Galenteng projects. The result of the visit was extremely positive and the French Ambassador has guaranteed French cooperation in ASIA's initiatives in Tibet.

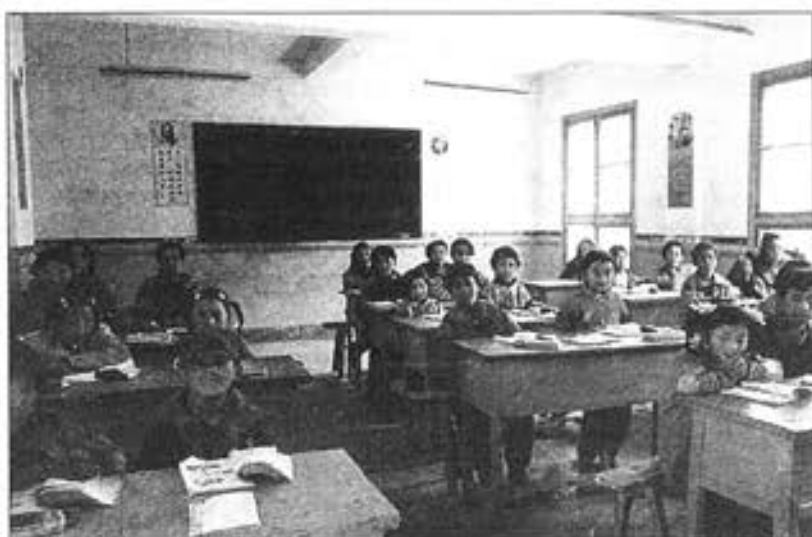
Dege county - The Scipa Aqueduct project

Dege is one of the most historically famous towns of East Tibet (nowadays in Sichuan province). It is home to the Dege Barkan, the ancient printing works, famous throughout Tibet, where tens of thousands of wood blocks are preserved, a great part of which are original blocks of texts from the Tibetan cultural tradition. Up to today, the Dege Barkan texts are produced manually according to a tradition which takes one back to an ambience belonging to a remote era.

Since ASIA's arrival in East Tibet, it has developed a very good relationship with the government of Dege, however, in spite of that, the conditions necessary to start a working collaboration never came about. Only last spring did Dege county manage to obtain all the authorizations necessary to work with international bodies and was therefore able to start the first official project of ASIA in Dege county. The project is to build an aqueduct and irrigation canals for Scipa village, a farming village with a population of 400. Scipa is an hour's drive from

Gamthog above the left bank of the Yangtse.

This area of the Yangtse valley is characterized by a shortage of potable water springs, a fact which creates serious problems for the local population for their water supply. The problem is augmented



Children in Gamthog school

ALAN DE FERRIER

in the winter months when a large number of the few existing springs ice over and become impossible to use.

Positioned on a wide loop of the river, the village has a fair amount of cultivated land which, when irrigated, can guarantee the local population a harvest superior to those which they have had up to now.

For some time the department for water resources in Dege county had planned a project for an aqueduct and irrigation system to improve the conditions at Scipa, but it has not started it due to lack of funds.

ASIA presented the project in the winter of 1998-99 and finally found financing from "Acheo Cucine", a furniture company from Friuli, Italy, which among its promotional activities, was looking for a project of development in the third world to support and was interested to realize a project in East Tibet through ASIA.

The project was started last year and is now drawing to an end. It began last Autumn with the creation of a system for potable water made up of a collection tank and a 2000 meter aqueduct. This spring work began on building 800 meters of irrigation canal in stone and cement, which will be the feeding system of a complex network of 3000 meters of irrigation canals.

The collaboration between ASIA and Dege county during the Scipa project has been excellent and thanks to this collaboration, the relationship between ASIA and the Dege county authorities has been consolidated and has opened up perspectives to begin an important health project in the county. The project concerns the development of the health structures, furnishing equipment that is lacking and training part of the health personnel. This will take place in the towns of Dege, Khorlondo and Galenteng. At the moment the project is being evaluated by the Italian Ministry of Foreign Affairs.

Still in Dege county, ASIA hopes to begin construction of a school for the nomadic community of Galenteng this year. The school will consist of six classrooms, lodgings for 90 children and 5 teachers, as well as a kitchen and bathrooms. Unfortunately ASIA's economic resources are very limited and we are trying to find at least 50,000 US dollars before the beginning of July.

One of ASIA's architects will be in Dege at the beginning of next

summer to confer with the local construction office, and prepare the definitive technical designs of the buildings to get the project going if we manage to find sponsors. This project is very special for Chögyal Namkhai Norbu because it is the place where his uncle, Kyentse

Chockyi Wangchuk, lived and meditated.

Projects for the monasteries

In April 1999, in the "Merigar Letter no.4", Chögyal Namkhai Norbu sent out an appeal to help the monasteries of Galengon, Khamdogar, Wontod, Ralung, Dzamtshokgon, Sengchen Namdrak, Dzongtsagon, Khorugon, Gramagon and Sibdagon. These projects were mainly for the buildings of colleges for the study of the Buddhist tradition and colleges where the Buddha's teaching could be practiced. At this time, the representatives of various world Gakyils have asked me for information about this.

Unfortunately the political situation in Tibet in recent times has worsened and it has become very difficult to visit these places to collect information necessary for drawing up the different projects. Finally, after almost a year of work, we have collected almost all the information and with the collaboration of ASIA in Rome, we are preparing the various documents on the projects.

In the meantime, the news that Rinpoche had launched this initiative created a lot of enthusiasm in the local Tibetan communities and people started looking for loans from private individuals and banks in order to begin the work with the hope of being able to show Rinpoche the results during his trip to Tibet this year, which was canceled.

In particular, the situation has become extremely critical for Dzolung and Galenteng monasteries because these monastic communities have got so many debts with the banks with very high interest taxes, that they don't know what to do. On top of which the situation has been further aggravated because since it is forbidden to cut wood in the forest, the cost of wood has increased greatly and hence the cost of the project, which included using mainly local wood for construction.

Up to now, in spite of the various appeals launched by ASIA, we have received: \$1,000US for Galenteng, \$1,500US for Wontod, \$1,500US for Dzongtsa. These funds have already been taken to the different areas and ASIA has advanced several thousand dollars. The average cost of each of these projects is around \$35,000US. These months are the last during which ASIA personnel will be there to follow the work and provide technical consultation, so we hope that the various world Gakyils will make an effort to realize these important projects to sustain traditional Tibetan culture.

For more detailed information, those in charge of the various Gakyils of the international

Dzogchen Community can get in touch with the office of ASIA in Rome.

We would also like to remind you that each year it is very important to renew your membership with ASIA in order to concretely maintain these activities which are so close to the heart of our Master Chögyal Namkhai Norbu.

Further information from:

ASIA
Via S.Erasmo 12,00184, Rome
Italy
Tel: 06/77200880
Fax: 06/77205944
Email: mc8125@mcclink.it

SCHEDULE OF CHINN, CONTINUED FROM PAGE 1

VENEZUELA, MARGARITA ISLAND	
December 26th-January 1st	Margarita Island Retreat
2002	
February 15th-24th	Margarita Island Teacher's Training
March 29th-April 2nd	Margarita Island Easter Retreat
April 9th-23rd	Margarita Island Longsel Teaching
USA, TSEGYALGAR	
May 3rd-7th	Dzogchen Retreat
Santi Maha Sangha	
May 10th-14th	SMS Base Level Exam
May 15th-19th	SMS I Level Training
May 21st-23rd	SMS I Level Exam
May 24th-28th	SMS II Level Training
May 30th-31st	SMS II Level Exam
June 1st-5th	SMS III Level Training
June 14th-28th	Personal Retreat of Chögyal Namkhai Norbu
July 5th-14th	Dzogchen Retreat
ITALY, MERIGAR	
July 18th	Leave for Merigar
Santi Maha Sangha	
July 23rd-25th	SMS Base Level Exam
July 26th-30th	SMS I Level Training
August 10th-18th	Dzogchen Retreat
August 22nd-23rd	SMS III Level Exam
August 24th-28th	SMS IV Level Training
August 30th-31st	SMS IV Level Exam
September 1st-5th	SMS V Level Training
September 8th-22nd	Vacation in Sardegna
AUSTRIA, KALACHAKRA	
October 10th	Leave for Austria
October 11th	H.H. the Dalai Lama arrives
October 23rd	H.H. the Dalai Lama departs
ITALY, MERIGAR	
October 28th	Return to Merigar
THAILAND	
November 4th	Leave for Thailand
November 15th-17th	Thailand Dzogchen Retreat
SINGAPORE	
November 22nd-24th	Singapore Retreat
AUSTRALIA, NAMGYALGAR	
November 25th	Leave for Brisbane
December 26th-January 1st	Namgyalgar Retreat

Clouds, continued from page 9

erosity of the International Community present there, went on to raise a large amount of money for the continued development of the Gar.

SOME SERIOUS FUN

On one of his daily walks up and down the steep hills of the Gar, just as we reached the *serkyem* on the saddle Rinpoche threw out a challenge to three of us who were walking with him. What if we were in a desert and you had to light a fire, what would you do? Thinking we were very clever we said, "First we would look for matches." We were hoping there were matches safely stored with the materials waiting to be burned at the *serkyem*, but there were none. We hoped that maybe he was only teasing us. Angie kept asking, "Do

you really want us to try to light a fire without matches?" We must have looked comical, copying what we had seen the Aboriginal experts doing. We tried rubbing a stick hard and fast between our palms so the end to create friction. We only succeeded in heating up our palms, much to Rinpoche's amusement. He chose two sticks from the small wood pile, laid one across his knee and rubbed vigorously. Soon there was the strong smell of burning wood. Who needs matches when you have Rinpoche?

Then Rinpoche laid down on his back in the grass and sang the *sang* offering in the most relaxed way. This was the reward for all our efforts, for working with conditions. Just relaxing and enjoying with Rinpoche. Exactly what he

Clouds, continued on page 15

Message of the International Gakyil and Merigar Gakyil
The Dzogchen Community Project
"The Complete Works of Chögyal Namkhai Norbu"

The International Gakyil together with Merigar Gakyil hereby announce the project "The Complete Works of Chögyal Namkhai Norbu" that will be coordinated by Adriano Clemente.

For many years Adriano Clemente as an individual has been working full time on the translation of Chögyal Namkhai Norbu's works and the supervision of the work of other translators. He has been enabled to do this work mainly because of personal efforts made by Chögyal Namkhai Norbu himself. Now the time has come to ask the International Community to take responsibility for this work which benefits the Community as a whole and which is essential for the preservation of the Teachings. For that reason a broader project under

the direct supervision of Adriano Clemente has been started under the name, "The Complete Works of Chögyal Namkhai Norbu".

This initiative is part of a wider effort to make the Community more and more self-sufficient, i.e. able to stand on its own feet without relying on funds collected by our Master alone. From now on this responsibility should be with all Gars and Gakyils, who should collect funds every year on a regular basis to finance this Project.

Please find below an overview of the work that has been done until now by Adriano Clemente. Within short we will give further details on how all Gars, Gakyils and individuals can contribute to this very important Project.

The International Gakyil
Merigar Gakyil
OVERVIEW OF THE WORK OF ADRIANO CLEMENTE

Adriano Clemente has already translated 29 of Rinpoche's books, has edited 15 practice books and

teaching transcriptions, has translated 10 works by other authors, is currently working on 8 translations of Rinpoche's works and is planning 6 more texts of teachings; in addition, he will take care of all future levels of Santi Maha Sangha and of all books the Master is writing or will write in the future.

Apart from all that, Adriano has supervised (and continues to supervise) all first editions of all books containing transcriptions of Rinpoche's teachings. From 1983, the year in which Shang-Shung Edizioni was founded, to date, 90% of all books published by Shang-Shung Edizioni have been conceived and edited by Adriano, along with many other books published by Italian or foreign houses. In the new IPC register, which to date lists 98 books published in various languages under the control of the Committee, Adriano is the sole supervisor of 95 titles and co-supervisor of 2 other titles.

Ayu Khadro continued from page 8

which appeared to be being pushed toward the West. Slowly it disappeared in space and at that moment I heard a voice saying: 'This is the tomb of Dorje Paldron.'

"The voice woke me up and I felt really very empty inside, and even doing some breathing practices did not make me feel better. I felt I had lost something very important inside myself.

"A few days later the son of Adzom Drukpa came by on his way back from Central Tibet. I told him about this dream, and he said that, in fact, he had stopped to see her on his way and she had indicated by the way she spoke of time and so on that she would not live much longer. He thought that probably my dream indicated that she would die soon. So we did some Khadro Sangdu practice for three days to try to extend her life.

"In the Year of the Water Serpent, 1953, I was with my uncle on the mountain and taking Nying Thig teachings when I received word she had left her body. I said a few prayers, as I did not know what else to do.

"In the sixth month I went to Dzongtsa, where she had died in her hut, and discovered that the servant Palden had died in the same year. They said there many auspicious signs at the time of his death.

"I met the Khenpo and the nun Zangmo who had served her, and Zangmo told me the story of her death:

"In the Year of the Water Serpent Khadro said to us: 'Now I feel really old, I think in a little while I shall go!' She was 115 at the time.

"We begged her not to go, but she said, 'Now bad times are coming and everything is going to change. There will be terrible problems and it's better I go now. In about three weeks I won't be here anymore. Start preparing for the funeral.'

"She instructed us precisely on how to conduct ourselves during the

funeral and in preparation for it. She had an important statue of Padma Sambhava which she sent to Gyur Rinpoche, son of Adzom Drukpa. She left a little statue of Jamyang Khenntse for Namkhai Norbu and various other things for Khenpo and her other disciples.

"At the end she opened herself completely to everyone who wanted to see her. During the last twenty days she stopped doing regular meditation periods and saw people, giving advice and counsel to anyone who wanted it.

"Near the twenty-fifth without any sign of illness we found that she had left her body one day at the time she would normally be finishing her meditation session. She remained in meditation posture for two weeks and when she had finished her Tugdam her body had become very small. We put some ornaments on it and many many people came to witness it.

"In the second month on the tenth day we cremated her. There were many interesting signs at the time of her death. There was a sudden thaw and everything burst into bloom. It was the middle of winter. There was much *ringel* and as she had instructed all this and her clothes were put into the stupa that she had prepared at the Sakya monastery.

"I, Namkhai Norbu, was given the little statue of Jamyang Khenntse Wongpo and a volume of the Schmukha Gongter and he writings and advice and spiritual songs. Among her disciples there were few rich and important people; her disciples were yogis and yoginis and practitioners from all over Tibet. There were many tales told about her, but I have written only what she herself told me. This is just a little biography of A-Yu Khadro written for her disciples and those who are interested."

The Spiritual Treasure of the Dzogchen Community and the Digital Archive Project At What Point are We?

by Felice Storgato

The archives at Merigar have been created, and continue to develop gratitude, to the commitment and sacrifice of the Master and those people who have, over the last years, taken care of the recording, collection and custody of different types of documentary material. The immense value of this patrimony of the Dzogchen Community which has grown through the years, lies in the fact that it allows us to preserve in their entirety the uncontaminated testimony of the transmission of the spiritual teaching in order to benefit ourselves and future generations.

The aim of the CDSS - the department of the Istituto Shang-Shung in charge of the archives - is mainly to take care of collecting the material, guaranteeing its preservation in the most secure conditions and making it available to all those who are seriously interested. This task was outlined systematically in the "Digital Archive" project. In the last four years the department has been able to create the basis for and begin work on the project thanks to the contributions of the Regione Toscana which has recognized the great documentary value and uniqueness of the archives. The Regione has donated almost 60 million lire (approx. 35,000 US dollars) which has been used to buy a large part of the equipment and technical instruments necessary (above all hardware and software) allowing work to begin on the complex activity of digitalizing and cataloguing. At the moment the archives consist of:

- an almost complete inventory of Western books and magazines;
- an inventory and genuine catalogue of more than 3000 Tibetan volumes;
- a database with 2198 entries of video and audio recordings;
- digital scanning of 4830 pages of rare manuscripts and books;
- transfer onto CD of 338 audio cassettes (from 1976 to 1980).

What is there to be done?

These results were achieved due to the commitment and collaboration of many people who, either as volunteers or receiving a modest wage, gave their work, often operating in difficult conditions. However, at this point, in the face of the need to complete the work undertaken in a short time and to finally make this patrimony available to the international community and those interested, it seems opportune to guarantee a more complete, continuous and efficient involvement in the activities of the archives, assigning the duties to competent practitioners full time and for a specific period in such a way as to be able to guarantee realization of the objectives of the department.

Accordingly the department requires three professional assistants:

- an assistant in charge of the multimedia archive who will be responsible for the video archive and for planning (in collaboration with those in charge of the Istituto), supervising and coordinating all activities related to digitalizing, cataloguing, publishing and distributing information;
- one in charge of the library whose duty will be cataloguing and a variety of responsibilities linked to all the printed material (in Tibetan and other languages) as well as programming and supervising the digitalizing of rare manuscripts and books, in collaboration with the person in charge of the multimedia archive;
- a third assistant in charge of the audio cassettes and digitalizing rare manuscripts and books. This person will work in close collaboration with the other two assistants.

In this phase the financial commitment will be considerable although it should be noted that in relation to the development of distribution services of the material at the international level, the financial aspect should be considered as a real investment in production which will contribute to an economic autonomy of the Istituto Shang-Shung in the future.

Another urgent problem is the space available for the archives. The space that is currently used in the "capanone" is by now insufficient to guarantee an adequate organization of the materials which are continually accumulating. The space is not large enough to accommodate either the working activities of the various archives or visits by the public.

Thanks to the collaboration of the architect, Claudio Galeota, we now have a project for enlarging and restructuring the space available which will redefine the area in a functional and coherent way with a possibility to develop the activities of the archives. Of course the financial commitment to this end is also considerable but absolutely necessary in order to allow the archives to function.

We will shortly publish the technical details on the time, people and relative costs involved in each particular sector. However, even now we expect that we will have to collect more than 400 million lire over three years.

In order to realize this project we are developing a program of fund raising aimed at:

- the international Dzogchen Community which is the first and most direct recipient of the services of the archives;
- individual private sponsors within and without the Community who will take on a precise commitment to a single contribution to different projects (similar to long distance adoption);
- public bodies and large institutional sponsors (such as banks) due to the cultural and social value of the patrimony of the archives.

The Voyage Has Begun!

by Elisa Copello

After a first round of getting in touch with people, one of the directors of the Istituto Shang-Shung announced that three sponsors from Milan have given a substantial contribution to the Istituto to start the first in a series of projects of vital importance to insure

the preservation of the precious teachings of Rinpoche, the saving and cataloguing of all the videos of different retreats that Rinpoche has held around the world in the last years. The project requires an archivist who will be responsible for our multimedia patrimony working full time for at least two years, as well as the acquisition of costly machinery. Preservation of

the audio material is already under way thanks to the work of Dan Zegunis and soon the Istituto will look for a full time librarian to undertake the enormous task of cataloguing the texts and organizing the library in general.

These projects go hand in hand with the enlarging of the library and multimedia archive and will require considerable expenditure in

the next three or four years. Much of the success of this work will depend on the funds that the Istituto collects through its own activities and through the help of institutional sponsors, companies, banks and universities as well as private sponsors. In particular the Istituto appeals to all those to whom the immense patrimony that the Istituto cares for is dear and who wish that

it may be preserved for the benefit of our generation and those of the future. The Istituto asks help from the other Gars through the collaboration of the International Gakyil, but counts very much on the generosity of individual practitioners who will, without doubt, not be insensitive to this appeal.

The Dzogchen Community at Tsegylgar is thrilled to announce a North American Yantra Yoga Teacher Training Course!!!!

With Fabio Andrico and Laura Evangelisti

A 10 Day Course in September, 2001

Between September 9th-21st (precise dates to follow)

This is course is for those who wish to deepen their knowledge of Yantra Yoga, as well as for those who want to learn the movements and breathings with the precision required to teach others. The coming year would be a good time to become familiar with Yantra Yoga through the first and second series as a preparation to attend the course and to sharpen your knowledge and experience.

Please make your interest known to:

Tsegylgar

PO Box 277

Conway, MA 01341 USA

Tel.: 413 369 4153

Fax: 413 369 4165

Email: 74404.1141@compuserve.com

Daka's Buddhist Astrology



www.buddhist-astrology.com

1-800-819-2288

BOOKS & PRACTICES

AVAILABLE FROM TSEGYALGAR

BOOKS

Blue Book of Transcripts, Talks in OZ, California, 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, Symbolic Languages and the Bon tradition in Ancient Tibet
by Chögyal Namkhai Norbu
\$21.95US

Dzog Chen and Zen
by Chögyal Namkhai Norbu
\$5.00US

Dzogchen: The Self Perfected State
by Chögyal Namkhai Norbu
\$13.00US

Green Book of Transcripts, Talks in Conway 1982 & 1983
by Chögyal Namkhai Norbu
\$30.00US

Meeting with the 14th Dalai Lama, Environment and Different Cultures with the Same Objective of Peace
\$5.00US

Rigba Kujiyug/The Six Vajra Verses
by Chögyal Namkhai Norbu
\$15.00US

The Crystal and the Way of Light, Sutra Tantra and Dzogchen
The Teachings of Namkhai Norbu Rinpoche
\$16.95US

The Golden Letters
The Three Statements of Garab Dorje, the 1st Teacher of Dzogchen
Translation, introduction and commentaries
by John Myrdhin Reynolds
\$19.00US

The Mirror Advice on the Presence of Awareness
by Chögyal Namkhai Norbu
\$9.95US

The Supreme Source
by Chögyal Namkhai Norbu
\$19.95US

*TRANSMISSION REQUIRED

*Direct Introduction to the State of Atiyoga
by Chögyal Namkhai Norbu
\$17.00US

*Namkha
by Chögyal Namkhai Norbu
\$17.00US

*Parting from the Four Attachments
by His Holiness Sakya Trizin
\$13.00US

Songs from the Hospital and Other Poems
by Chögyal Namkhai Norbu
\$17.00US

*The Precious Vase
by Chögyal Namkhai Norbu
\$29.00US

*The Song of the Vajra
by Chögyal Namkhai Norbu
\$15.00US

*The Stairway to Liberation, Instructions on Ngondro
by Chögyal Namkhai Norbu
\$15.00US

VIDEOS

*Demonstration of the Vajra Dance Video/ Liberation of the Six Spaces
Chögyal Namkhai Norbu
\$20.00US

The Eight Movements of Yantra Yoga Video
Chögyal Namkhai Norbu
Instructor Fabio Andrico
\$29.95US

Artwork by Glen Eddy

Proceeds from the sale of these items go to the Shang-Shung Institute, the Golden Vajra Art Guild and Glen Eddy. All deity drawings and the thankas were created during Glen's residence at Tsegylgar.

Deity cards sets of Glen's exquisite line drawings in black and white are suitable for framing. They are available in two different sets of seven different drawings including envelopes.
All prices in US dollars.

Card Set A \$14

Contains:
Ah
Tikse of the Buddha's Head
Vajrasattva Yab-Yum
Medicine Buddha
Vajrapani
Odzer Chenma
Snow Lion Holding a Butter Lamp

Card Set Endless Knot \$14

Contains:
Kun Kyed Gyalpo
Goma Devi
Simhamukha
Samantabhadra with Samantabhadri
Garab Dorje
Machig Lapdron
Eternal Knot

Posters of Thankas
Refuge Poster, Large \$21
Refuge Poster, Small \$6
Garab Dorje Poster \$6
Ekajati Poster \$6

To Order
Checks or money orders payable to The Dzogchen Community of America. Visa and Master card welcome. Out of country orders must be paid for by International Money Order, Visa, Master card or Postal Money Order in US dollars. For Overseas Surface Mail delivery, please double the shipping and handling charges. For Overseas Air Service, multiply by three. Shipping and Handling

Orders:
under \$20 \$5.00
\$20-\$40 \$6.00
\$40-\$60 \$7.00
\$60-\$80 \$8.00
\$80-\$100 \$9.00
\$100-up \$11.00

Mail orders to:

Tsegylgar Bookstore
PO Box 82
Conway, MA 01341
USA

Tel: 413 369-4473,
Fax: 413 369-4165

Email:

tsegylgarbookstore@yahoo.com

NEW BOOKS AVAILABLE

SHANG SHUNG EDIZIONI

NEW PUBLICATIONS FROM SHANG SHUNG EDIZIONI

The Garuda Practice
Lire 10.000, US\$6.50

A concise but exhaustive explanation on the origin, the meaning and the way of applying the essential Garuda practice, according to a terma of the great Dzogchen master Adzam Druppa, which is specially useful for overcoming negative provocations and diseases like cancer. Besides helping practitioners to stabilize their integration with the transformation practice, it also provides therapists with a means for protecting and strengthening their energy when curing their patients. This booklet includes the drawings of the mudras relating to the short opening invocation of the practice and the Tibetan text of Garuda's mantras.

An Oral Commentary to Longchenpa's "Precious Ship"
(edited by Gina Perini and Jim Valby)

Lire 25.000, US\$17

A wonderful and extensive explanation, given in California in 1986, on Longchenpa's "Precious Ship" dealing with all of the major subjects of Dzogchen teachings according to the famous "Kunjed Gyalpo" root-tantra of Semde. This book, containing also an appendix on Kunjed Gyalpo Guruyoga and a careful Tibetan editing of Tibetan terms made by Jim Valby, is a fundamental text for every practitioner interested in deepening their understanding of contemplation.

All the prices are in Italian Lire and US dollars. Postage and packaging: in Europe add Lire 4.000 per order; outside Europe \$3US for every three books. To order please send the list of books you require by letter or fax. Send an International Postal Money Order, Eurocheque in Italian Lire (from Europe) or a check (not less than \$30US or equivalent) to Comunità Dzogchen (Shang Shung Edizioni), 58031 Arcidosso, GR, Italy. Tel.: 0564 966039, Email: ssed@amiata.net

continued from page 13

Khampa gambling temperament and enjoyed himself. Jean and I discussed the exam questions; the last chance. It took me some time to overcome my concept, that only gambling junkies visit Casinos. But then I immediately won fifteen dollars and was in a good mood.

The examination. I was very nervous. I was not at all relaxed. But it was O.K. Everybody made it and the kitchen staff organized a feast with wine. I was very happy. I had a dream before that Rinpoche asked me one question, "Who are you?" and I answered, "I'm your student". The whole decision to do it, the practices, the study, the journey to Australia, and the examination in the presence of Rinpoche, was like taking deeper refuge.

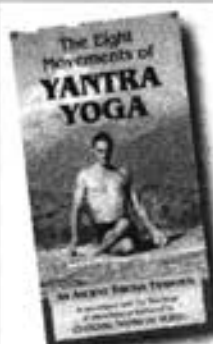
Antichi Rimedi

Natural hand-produced products.
Monte Amiata-Arcidosso, Italy.

Ointments for daily use, tinctures, oils for massage.

Prepared from wild herbs grown in ecologically clean air, in accordance with planetary cycles using galenic methods.

Azzolini Salvatore e Rasa
Giunco 68, 58031 Arcidosso.
Tel.: +39 0564 968172 or
+39 03478819044
e-mail: arimedi@tin.it



THE EIGHT MOVEMENTS OF YANTRA YOGA

An Ancient Tibetan Tradition

by Chögyal Namkhai Norbu, instructor Fabio Andrico; produced by Shang Shung Institute and Angelo Fontana
video with 32 page booklet \$29.95

The Eight Movements of Yantra Yoga video and booklet are a practical and simple guide for learning and practicing this precious discipline. These eight movements are the preparatory 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

In this book, the Dzogchen teaching is presented through one of its most ancient texts, the tantra Kunjed Gyalpo or "The King who Creates Everything"—a personification of the primordial state of enlightenment.

SNOW LION PUBLICATIONS

PO Box 6483 • Ithaca, NY 14851
800-950-0313 • 607-273-8519
tibet@snowlionpub.com
www.snowlionpub.com



Teaching ChNN
continued from page 7

ing and then many problems arise, and many discussions. So this is called the manifestation of ego.

So this is a little information about the Dzogchen teachings, what we learn and how we apply, and particularly information about this Community here. There are many other Buddhist teachings and centers, also here in Australia, which are not doing the same thing. They are doing something different and are not called the Dzogchen Community. We are the Dzogchen Community, so we function and learn in that way. We also know that this teaching of Dzogchen knowledge is the essence of all, like Buddhism, like Sutra teaching. Sutra teaching means what Buddha Shakyamuni taught physically. There are teachings called Tantric teachings and those are the teachings of Buddha Shakyamuni and other enlightened beings. They transmitted this knowledge through manifestations. The same in the Dzogchen teaching, all the essence of teachings have the same final goal of getting in our real condition and discovering how are real condition is. So this is what we do and how we work.

I would like to invite the local people of this area to please come and visit. You can have some tea, you can visit, you can spend a half hour around there in the very good air. We always we have good air here in Tilba. Then you can have some idea of what we are doing and you can also discover that we are not such strange people. [laughter]

OK? Thank you very much for your attention and it is good that we have this possibility to communicate with each other. Thank you.

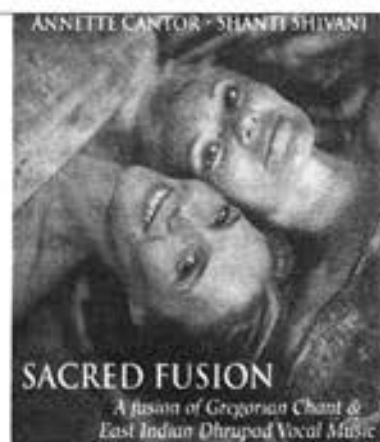
Transcribed and edited by Naomi Zeitz

Weekend Retreat Cape Town, South Africa

November 3rd - 5th, 2000
Introduction to Dzogchen

For information contact:

Darryl van Blerk:
82 New Church St.,
Tamboerskloof,
Cape Town, South Africa.
Tel: 27-21-4470129 /
4220565
Fax: 27-21-4221265
Email:
zebracross@intekom.co.za



SACRED FUSION

A fusion of Gregorian Chant & East Indian Dhrupad Vocal Music

Accompanied by sarobura, violin, sitar, shakuhachi, ruber, monochord, pakharaj drums, tabla, dholak

"...qualifies as New Mexico's Best World Music Album of the Year."—Albuquerque Journal

To order call 800 555 510 • \$11 shipping to A. Carver 35 Laughing Horse Lane, Santa Fe, NM 87505
now available: "An Evening of Sacred songs" a concert tape. \$11 • \$1 shipping.

Call toll 1 (505) 959-4807, 992-2019, www.sacredfusion.com

A portion of the proceeds go to A.S.L.A. and the Zen Peacemaker Project



INTERNATIONAL

COMMUNITY NEWS



Shang - Shung Institute

INTERNATIONAL

ITALY

Three Year Tibetan Medicine Course
Istituto Shang-Shung
Merigar

The Medical Department of the Istituto Shang-Shung is pleased to announce that the courses for the third year of the three year course on Tibetan medicine will take place on the following dates:

January 23rd - 28th 2001 and
February 23rd - 28th 2001. The courses will include morning lessons on theory held by Dr. Thubten Phuntsog, professor at the University

of Minorities in Beijing who, also led the course in past years followed by afternoon workshops held by Dr. Nida Chenagtsang, coordinator of the Istituto's Department of Medicine, known throughout Italy for the various courses he has given particularly on massage.

Further information and registration contact:

Istituto Shang-Shung, 58031

Arcidosso (GR), Italy

Tel.: 30 0564 966941

Email: ssinst@amiata.net

or

Elisa Copello

Tel.: 02 33607505/0564 968094

Email: ecop@ats.it

USA

Shang -Shung Institute of America Announcement
Projects and Fundraising

by Jacqueline Gens

The Shang -Shung Institute in America has now opened an Endowment Management Account with Merrill Lynch to accept stock donations for the Institute's projects as part of our overall Year 2000 fundraising. This was initiated to accommodate occasional requests for this form of giving, in particular, a recent donation to the Light of Kailash Translation fund. If anyone is interested in making a donation of this kind, please contact the treasurer of the Institute

The Shang Shung Institute of America has a number of long range projects which proceed year-round based on the generosity of donors and members of the Institute. All of these projects require further fundraising efforts to continue to completion:

LIGHT OF KAILASH translation project under the direction of Dr. Donatella Rossi in Portland, Oregon who is currently employed full -time by the Institute to translate the three volume history of Tibet by Chögyal Namkhai Norbu, the thirty year culmination of his research into the origins of Tibetan culture. The final publication of this history in English will add significantly to the understanding of Tibetan Civilization. The project was begun in 1997 thanks to an initial anonymous donation of \$37,000US. This year the Institute raised an additional \$15,000US in its 2000 fundraising drive which has enabled Donatella to go forward with the next phase of the project, which is finalizing and cross-checking the first Volume. We currently have funding through June 1.

VAIROCANA TRANSLATION PROJECT under the direction of Jim Valby who receives donations as they come in to help support his long term commitment to translate the entire canon of Dzogchen Tantras.

TIBETAN MEDICAL PROGRAM and translation project in support of Dr. Thubten Phuntsog and Elio Guarisco (expense budget for 1999 and 2000, \$50,000US) for curriculum development and translation of the accompanying text for the Foundation Course in Tibetan Medical Theory, the first and ONLY in-depth course for Westerners based on the Four Medical Tantras, studied in the traditional training of an Amchi (physician). The Institute now has the first two years of this curriculum (25 tapes for each year) on audio cassette and is attempting to market this as a distance learning on-line course using current available technologies. Dr. Thubten Phuntsog is negotiating with two Colleges of Tibetan Medicine in Tibet, one in Derge and the other in Lhasa, to create a clinical training program (in English with translators) for graduates of the Three-Year Foundation Course in Tibetan Medical Theory. This program is intellectually vigorous and not for the casually interested in alternative medicine. At present there is a core group of five participants who have completed the second year. Given the uniqueness of this program, as well as our already considerable investment in the translation of the text (Dr. Phuntsog's commentary on the four Tantras), we will now seek funding from foundations. Embarking on such a thorough and refined translation involves the efforts of a whole team of editors to work with the translator. Among those individuals internationally, Dr. Mary Ryan from the University of Massachusetts, has been working closely with Elio on a university research grant. There is currently no publication on Tibetan Medicine in a Western language which covers the same material in depth.

GOLDEN VAJRA ART GUILD-will hold a one week intensive program July 15-23 with visiting artists, Kelsang Lodo Osho and Glen Eddy.

NEW PROJECTS-2000

TIBETAN CHILDREN'S SUMMER CAMP - Faculty and curriculum development fund coordinated by Tom Hirschi and Jane Smilie of Boston, Massachusetts - a program designed to present Tibetan cultural and literacy training for Tibetan children being educated in the American school system in order to strengthen their knowledge and connection to Tibetan culture and to give them an opportunity to interact with other Tibetan speaking children.

This program is scheduled to begin as a pilot program July 15th-23rd at Tsegylgar to accommodate the needs of the local Tibetan community who, as part of the resettlement project, are now residents of the US or students within the five-colleges of Western Massachusetts. The idea for this program emanates from within the Tibetan community itself, which has for several summers now tried to do a cultural summer program in assorted living rooms of their homes around Amherst. This year it will be combined with the faculty of Tibetan artist Kelsang Lodo Osho, who will be in residence for the Summer adult program in Tibetan art, as well as Yonten and Chimme Choephel, husband and wife team, from the famed repertoire company, Chaksampa. We are still looking for the right Tibetan language teacher.

PILOT PROGRAM IN TIBETAN ART AND ART RESTORATION - under the direction of Glen Eddy and Constance Silver, to promote the study of Tibetan art and its traditional materials and techniques and to introduce training in conservation methods and cultural stewardship to select Tibetan artists from Tibet for placement within internships for hands on experience. Lama Gyurme, an artist from Mindroling Monastery in Tibet, has been invited to participate as an intern in a project in Madison, Wisconsin funded through Preservar, Inc.

INTERNATIONAL JOURNAL OF TIBETAN STUDIES coordinated by managing editor, Diane Sievers, who is now preparing the premier issue to include articles of scholarship by leading scholars and associates of the Shang - Shung Institutes of Italy and America in order to establish an International presence for the Institutes among their peers.

GENERAL OPERATING FUNDS

Program income, memberships and donations not designated as restricted funds are used to run the administrative functions of the Institute. The Institute simply can not function without a base of operating funds to conduct daily administrative activities such as maintaining the databases and bookkeeping systems, publicity and fundraising mailings.

The Institute also hosts a variety of regional programs, concerts, lectures, and courses.

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

The Shang - Shung Institute of Italy Organizes a Week of Health Care and Well Being According to the Principles of Tibetan Medicine

September 2nd-9th, 2000

Lucesorgente Hotel, Arcidosso, (Grosseto)

The Lucesorgente Hotel is a newly built, very comfortable hotel, surrounded by fantastic countryside at the foot of Monte Amiata, very close to Merigar. It has a fully equipped fitness and well being center and several conference halls.

The course will be limited to 20-25 people, only to give the opportunity for the doctor to see 3-4-participants every afternoon. Doctor Nida Chenagtsang, Tibetan doctor who has been collaborating with the Shang - Shung Institute for the last couple of years, since he was invited by the Institute to come to Italy, is at present actively engaged in giving teachings on specific aspects of Tibetan medicine, particularly massage, in various towns of Italy and abroad.

PURPOSE OF THE COURSE

Purification of the gastro-enteric tract, strengthening of the body, improvement of blood circulation and of energy flow, teachings on diet, behavior, massage and other very simple external therapies people can easily learn and apply when back home.

DESCRIPTION OF THE COURSE

Every day there will be Yantra Yoga sessions, steam bath and/or sauna after oiling the body with a special ointment meant to eliminate impurities from the body, lectures on the more practical and meaningful aspects of Tibetan medicine, teachings on massage techniques directed to relax energy and tonify muscles that practitioners will practice in the afternoon on one another, and private consultations with the doctor. Also, on the first three days, people will be given special herbal preparations to cleanse the gastro-enteric tract and to improve digestive health (*metog* in Tibetan), which is of vital importance to ensure good health. Then, after one day of preparation and of nearly fasting, people will be asked to start taking a *chülen* pill on the following mornings: *chülen* is particularly famous in Tibet, because it tonifies tissues and improves the functions of organs. Particular attention will be given to diet which will be personalized according to the various typologies and personalities of participants. A fully-detailed program of the week will be sent to the people who would like to receive further information.

Fees: 1.750.000 lire for accommodation in double rooms, fully equipped with bathroom, television and frigobar. (\$850US) 2.000.000 lire for accommodation in single rooms (\$1,000US)

For registration and information:

Please contact the secretary of the Shang-Shung Institute of Italy:

Tel: 0564966941, Email: ssinst@amiata.net

Registration should come by July 31st, 2000, with a down payment of 500.000 lire (\$250US) to send according to the instructions supplied by our secretary.

TIBETAN MEDICINE ON LINE

From: www.tibetanmedicine.com

Living on Earth is the weekly environmental news and information program distributed by National Public Radio. Every week over 230 National Public Radio stations broadcast Living on Earth's news, features, interviews and commentary on a broad range of ecological issues.

Tibetan medicine Part 1-Introduction

Audio*: <http://www.aad.harvard.edu/ath/video/04213of8.ram>

Transcript: <http://www.loe.org/archives/000421.htm>

Tibetan medicine Part 2- Tibetan medicine-use in the West Audio**:

<http://www.haa.harvard.edu:82/ath/video/04288of10.ram>

Transcript: <http://www.loe.org/thisweek/feature1.htm>

**For AUDIO (free) RealPlayer software is required:

<http://scopes.real.com/real/player/player.html?src=404,000420choice&dc=5251430>

The tapes can be ordered via the www.loe.org website. Otherwise one can listen via realaudio from the site download, and/or read the transcript on the site.



Shang-Shung Institute

AUSTRIA

NEW HOMEPAGE

The Shang-Shung Institute of Austria, Association for the Development of Tibetan Culture, invites you to read our new homepage of the Shang-Shung Institute Austria: www.cadmasters.at/ssi.at which you can read in English and German. We have tried to put together all the information about seminars, courses and projects of all the international Shang-Shung Institutes. If you have any suggestions of how we may improve it, please let us know.

The Shang-Shung Institute of Austria,
Gschmaier 139, A-8265
Grossteinsbach, Austria
Tel.: +43-3386-8571 or
+43-676-3221365,
Fax: +43-3386-23371
Email: ssi.at@utanet.at,
Homepage: www.cadmasters.at/ssi.at

Twenty Five Years of the Dzogchen Community

A Photo CD

Dear Members and Friends of the World-wide Dzogchen-Community,

Our Master Chögyal Namkhai Norbu started to turn the wheel of Dharma in the west in 1976 - so this means twenty-five years ago.

For the twenty-five years our Master traveled to all the continents, he continuously tried to make us understand the teachings and practice; in these twenty-five years Rinpoche has visited many, many different places and given many, many retreats.

As a little thank you to Rinpoche, and as a record of the development of the Dzogchen Communities, the Shang-Shung Institute Austria - in collaboration with the Shang-Shung Institutes of Italy and USA - is going to start a new project:

Twenty-five Years of the International Dzogchen-Community.

A Photo CD

We want to collect the many wonderful photos which were taken through all these years and want to make a very nice CD.

We would like to ask everybody to collaborate in this project. Please send us your best photos of Rinpoche and his family, of the Community, and of beautiful places or pilgrimages you have done with Rinpoche.

Please add your name, the name of the place and the date (or the year) when the photo was taken.

Please send the photos either by mail or via computer as .jpg or .gif format.

We will try to do our best to get this fine quality CD ready by 2001, and we are sure that with your collaboration we will get a nice result which we can present to our Master.

We thank you for your collaboration and send you many tashi delegs,

Oliver F. Leick
Shang-Shung Institute, Austria
Gschmaier 139
A-8265 Gr.Steinsbach, Austria
Tel.: +43-3386-8571 or Mobile:
+43-676-3221365
Fax: +43-3386-23371
Email: ssi.austria@utanet.at

USA

Foundation Course in Tibetan Medical Theory Now Available on Audio Cassette Through Shang Shung Institute in America!!!

Taught by Dr. Thubten Phuntsog, Traditional Physician (Amchi) and Professor of Tibetology at the Central University of Nationalities, Beijing.

Years 1 and 2 of a three-year training course, based on the foundational Four Medical Tantras of Tibetan Medicine (rGyud Zhi), are now available on audio cassette. Each Year contains 72 hours of textual teaching and explanation in the original Tibetan, translated into English, and accompanied by text. [This course is a prerequisite for Year Three of Dr. Phuntsog's course which is scheduled for May 2001 at Tsegalgar. Dr. Phuntsog is currently negotiating to establish a clinical training program at an institution in Tibet for participants who complete all three years of the Foundation Course at the Shang-Shung Institutes of America or Italy.

This distance learning audio course is a unique opportunity to study Tibetan Medical theory in depth. An on-line discussion is being organized to function as a study-aid for those who purchase the course under the guidance of two practitioners of traditional Asian medicine — Verena Smith (Chinese Medicine) and Eliot Tokar (Tibetan Medicine), the directors of the Shang Shung Institute in America Tibetan Medical Program.

Cost of the Audio Cassettes for Years 1 and 2:

\$800 each or \$1200 for both years
Credit card installment or full payments accepted (Master Card & Visa)

For further information and a complete prospectus on the curriculum for each year, please contact:
Shang-Shung Institute at:
ssi-usa@compuserve.com or
leave a message at 413-369-4928
or visit our web site at:
www.shangshung.org

Clouds, continued from page 11

had taught us in the Christmas retreat, relaxation with awareness is the most important thing. At that moment it was the only thing.

THE FORMAL TEACHINGS

As wonderful as the pre-retreat time with Rinpoche was, the retreat itself was even more amazing, with Rinpoche's newly published book, *Direct Introduction to the State of Atiyoga* as the core of the teachings. As it says in the preface, "it is an extraordinary Upadesha or essential teaching concerning how to find oneself in the authentic state of Atiyoga or Dzogpa Chenpo". We were very fortunate to receive these precious teachings from our precious Master. And in spite of the fact that Rinpoche had blessed us with his presence over such a long period of time, it seemed to pass so quickly, like clouds in the autumn sky.

Coming Home at the Other Side of the World

Australia

by Birgit Gewehr

As a child I dreamed of traveling to the upper side of my globe. Finally I made it. It was quite easy. Just take the airplane Hamburg-Singapore-Sydney and then the bus, Sydney-Melbourne, and half way you end up at the south west coast of Australia in Central Tilba, the nearest little village to Namgyalgar.

Central Tilba, a hundred year old pioneer settlement made up of twenty houses in Western style like in a picture book. Jean Macintosh has a house there. Liz Mac Donald, a Dutch woman, has lived there for years and rents cheap rooms. Two more Bed and Breakfasts. Very nice handicraft shops, a bakery, cafes and the Dromedary Hotel, where you can eat T-bone steaks and chips. People meet there in the night; regularly there are little concerts, Western guitar, rock'n'roll, and mambo. Sometimes our Community nearly takes over the place. One evening we were twelve people from the Community and nine nations: America, Australia, Germany, Japan, Italy, Spain, New Zealand, Tibet, and Canada. I met very nice and open local people there. They like to drink a lot of beer, smoke marijuana, listen to Crosby, Stills, Nash and Young and look like them. You see people who look like we did in the 70's get out of nearly ruined cars and have a beer; but they are normal here, not outsiders.

People are wondering about the Teacher and the Community. Rinpoche gave a public talk in a full hall of Central Tilba to introduce himself and the Community. (see page 2) He explained that Dzogchen is not a religion, but a means to discover one's condition and real nature. He spoke about suffering and tensions and how difficult but how important it is to relax. People listened with attention and in silence. Rinpoche said that maybe people wonder what is going on on the mountain up there, what this strange group is doing there. Also in other parts of the world people had kept distance when the Dzogchen community was beginning, but after some time the Community was welcomed and accepted. He invited the local people to come to the land for a tea.

It was so nice to arrive at the land of Namgyalgar, Tibetan flags, Huge Ah. I felt like I was coming home. Family. Namgyalgar is at the feet of Gulaga Mountain, a sacred place for the Aborigines. Rinpoche and a leader of a local tribe became friends and they respect our Master and the Community. Rinpoche's house is on the hill overlooking the land with view to the ocean. There is a strong energy on the land. Being there is Kriya Tantra: you get the stream of empowering energy. Kriya, Ubaya, Yoga Tantra, Maha, Anu, Ati Yoga - I was repeating my studies every day.

A camping site under big eucalyptus trees. The Gonpa still under construction, but protected from the wind by plastic covers. Entering the Mandala was coming home again. The famous Namgyalgar office; I imagined it as big and with high standard electronic equipment and several workers because every time I phoned from Germany somebody else was at the phone. In fact, it is a notebook and a phone under a provisional wooden roof beside the kitchen hut and when the phone rings someone of the kitchen crew answers. But everything goes



Bush kitchen

B. GEWEHR

very smoothly. Lee Ann, the provisional gekoes, was full of patience even with nervous exam candidates. The bush kitchen was the center of Community life; we cooked and ate together in the front or under the gazebo, an open fire place under a rain shelter. The New Zealand man cooked Indian, the Polish women cooked an Italian dish, the Italians discussed the pasta. The hot water was heated in a stone oven outside, and then taken with buckets to the bush shower between the trees.

The kitchen is visited every night by possums; sweet rat like animals as big as cats. Every night the kitchen has to be 'possum safe'. You have to put everything in cupboards or iron drawers. They even learned to open the basket for garbage. I heard the possums in the night spitting around the tent, but I did not dare to go out. Now I regret it. One night they tried to enter my tent because I had a banana; they scratched the tent walls and I clapped hands and shouted around. I liked the birds very much. There are laughing ones, aching ones, sighing ones, giggling ones and quick ones who nearly touch you. One early morning I sat still tired in a session under a tree, completely distracted in a blank state and a small bird rushed toward me and just before the tip of my nose turned off. Hedawa - I awoke. Nature comes very near.

There are all kinds of huge insects, you need cold blood in Australia. I used to examine my place under the tree: no blood suckers, no huge insects, no huge aunts...ok. But later I was told that in the hole of a tree lives a poisonous snake. They call it Monica.

I was happy in a way that we had the rainy season; the snakes and spiders don't come out. The

last week I had a room at Liz's house in Central Tilba and I saw a big spider every night sitting over the entrance of her outdoor toilet. In the light of my torch its eyes were blinking red watching me.

To go for a pee in the night at the tent site was a training in utmost awareness. In the light of my little

torch I opened the sack linen curtain in the toilet hut quickly and tried to get the situation with one look - as police do in criminal movies. One night the shock, a black dog was lying there. Then you have to knock on the toilet seat - even Australians do this - to give spiders the possibility to disappear from one of their favorite places. If there are poisonous ones, they might jump at you; if not poisonous but really huge ones, well... they don't attack, but if you don't want them to crawl over you, you lift the seat very carefully and look. Then you can relax.

You always hear stories about wild animals in Australia. They like to frighten you. The first day in Tilba I was told that early in the morning the shopkeeper found a huge python on the shelves. And recently somebody put a snake skin into the bed of a young girl and Tilba enjoyed this story for a week.

The more near we approached the date of the exam, the more strange and withdrawn some of us behaved. Two days before the exam there were some construction working on the Gonpa and the sun generator was roaring whole day. No silence under the gazebo, no silence in the tent. But sun was out and I decided to go alone to the creek to sit on the rocks to study. Andrea told me, "Make some noise, today snakes are around". I ended up learning in the cafe in Tilba. The last day before the exam I wanted to go over it again. But the day turned out quite differently. We went with Rinpoche to the ocean. Clear water, blue light and powerful waves. We enjoyed swimming in the Mystery Bay. Then we had mango ice cream. Then we went to the Casino - a big hall with a bar and blinking and beeping machines. Rinpoche was in his

continued on page 12

New from WISDOM



MIPHAM'S BEACON OF CERTAINTY

*Illuminating the View of
Dzogchen, the Great Perfection*
Studies in Indian
and Tibetan Buddhism Series
John W. Pettit

608 pp., 0-86171-157-2, 8 x 9, Paper, \$28.95

"John Pettit's masterful introduction and translation brings [Mipham's *Beacon of Certainty*] to Western readers for the first time. This is a riveting and wonderful work... Both readable and informative, Pettit's work gives the reader a real education in some of the most compelling issues of Buddhism, especially their impact on Dzogchen."
—Anne Klein, *Bice University*

"It is my earnest hope that John Pettit's translation will bring great benefit to foreign students and scholars in the study of both philosophy and meditation practice. This is a valuable work indeed."
—Pence Rinpoche

To order, call 800-272-4050
Read excerpts at www.wisdompubs.org

For a free 1999-2000 catalog, write to:
Wisdom Publications
199 Elm Street, #MIR129
Somerville, MA 02144

WISDOM PUBLICATIONS
PUBLISHER OF BUDDHIST BOOKS



Retreat in New Caledonia with Chögyal Namkhai Norbu

Merci beaucoup!

by Naomi Zeitz

"Where is New Caledonia," you might ask? So did three of us from the band of four deemed the "Four Australians" by the people attending the retreat, not one of us a native Australian, and only one by naturalization from France, who embarked on a twelve day journey to a South Pacific island paradise where we were pleasantly surprised by what we found.

What we found was a small French island territory in the South Pacific about two hours from Sydney by plane, hot and moist and full of luscious Polynesian (Kanak) people slowly sauntering through the heat and greeting us with great gentleness and warmth. We found blue sea and green lush vegetation. We also found the L'Auberge de la Jeunesse, or Youth Hotel, which was also a bit of an irony, since not one of us was under 35 and three of us a good deal more.

We had come to New Caledonia to participate in 3 day teaching retreat which Chögyal Namkhai Norbu was giving, along with some introductory courses in Yantra Yoga given by Fabio Andrico and The Dance of the Three Vajras by Adriana dal'Borgo that extended it to 5 days. We arrived in Noumea, the capital city of New Caledonia, by AOM airlines, which we felt was an auspicious beginning to our trip from Sydney. By the time we left Sydney, late autumn was beginning and temperatures dropping a bit (still very mild for someone for the Northeast of the States), so we were happy to land in a much warmer climate and looked forward to some time to heat up the bones.

The "four Australians" consisted of: Marcel, the French now Australian who was returning to New Caledonia after thirty-six years. He had served in the French military there as a young man and had also taught for some time there, so the trip for him was one filled with memories and nostalgia. There was also Griselda from Argentina and Marzia, Italian, and myself, American. We arrived a few days early to acclimate to our new surroundings and make some contact with the people interested in the teachings.

Our accommodations at the youth hotel were very comfortable and we were atop the city with a postcard view of Noumea and the port. We had easy access to transportation and the center of the town.

On our second day in Noumea I was hunting for a internet access and we discovered the public library had it for free, so we got on the local bus and went over. Everything is pretty simple and easy going on this island paradise, small and easy to maneuver and all the people pretty easy going and helpful. Luckily we had two French translators, as English is not a popular language on the island (where in any French speaking place is it?). After checking in on-line, we meandered (mostly one meanders in such a warm place) over to the postcard stand, and while there out of the corner of my eye I spotted Fabio. At first I thought maybe it was a mirage, but a second look proved me wrong.

We happily walked over to the car where we were enthusiastically greeted by Rinpoche who was sitting with Marie, the hostess cum chauffeur, Tsewang, and Adriana. Rinpoche was very happy about an excursion to Duck Island (Isle de Canard), a protected fish reserve, where he had been snorkeling and feeding bread to the fish. He said he had never seen such beautiful fish or such variety and he had fed them bread and they were very friendly and relaxed fish and that they would eat out of your hand. He invited us to meet them the next day to join them on the island, and to "bring bread!"

The next day we awoke early and prepared with our plastic bag full of bread and swimming togs to take the number 6 bus, accompanied by a rainbow, to the taxi ferry to Duck Island. After a little while on the island by ourselves, Rinpoche and group arrived. We settled into his spot under the trees and put on our gear and went in the water. Snorkeling with Rinpoche is a pretty magical experience. We fed the fish and they did eat from hands and sometimes bit fingers and even Rinpoche's ears. On a subsequent outing Fabio enjoyed throwing bread from the shore into the water near to the person of his choice to encourage large quantities of fish in one area to have a feeding frenzy and then watch the person in the middle of the frenzy scream and shout with dismay as they felt they would also be consumed by the hun-

gry fish and madly tried to swim away. I must say it was a pretty entertaining spectacle. Rinpoche

mountains and sea. The retreat was held not far from there in a small yurtlike structure in the forest.

There were about fifty people at the teachings. Most were French New Caledonians, or of European descent. There was one Kanak woman there as a representative. Her name is Marie Rose and in the days to come we had good contact with her. All the people at the retreat enjoyed getting

to know each other, and since it was such an intimate group it made it simpler to do. The people hosting the retreat were open and gracious and many people attending the retreat seemed very interested to seriously pursue the teachings. They are already forming a Gakyil! Margarita Island watch out!

Rinpoche gave very clear and concise introductory teachings of Dzogchen. The retreatants were very intent on learning and also understanding the practices and mudras. We had a final Ganapuja on Saturday night; the teaching retreat ended Sunday. For three more days in another location courses of Yantra Yoga and the Om Ah Hum Dance continued. These courses were well attended.

The New Caledonians took good care of us and showed us many wonderful sites, from the Mountain of Gold for an abundant picnic, to a late night in a remote Kanak sacred site drinking Kava which is a sacred root beverage drink originally from Fiji drunk in one gulp that makes your lips numb and relaxes you and then you sit around the fire and have quiet integration with the fire and your companions, to the Kanak Center which is a very unique architectural design and houses a museum with elegant artwork and information about the Kanak culture, including examples of their original homes and boats, etc., and the last night after the full moon Ganapuja we were swept off to a local piano bar where our new found friend Michele played saxophone in a jazz quartet.

The morning we left, Marie Rose and another new friend Ferdinand, the chief of the chiefs of the Kanak people, beseeched us to stop by a shop on our way to the airport to select a traditional Kanak dress and have flowers put in our hair (except for Marcel) - this was a gift from them and would guarantee our return. I don't think there is any worry about our desire to return, only it is matter of time and circumstance. Our journey to the once unknown-to-us New Caledonia proved to be a most rewarding and special journey !!!



Retreat Group with Chögyal Namkhai Norbu



Group at Kanak Museum

also liked to talk and sing to the fish underwater and said, "Look, they are listening to me", in the muffled voice of his snorkel equipment, so I looked and it seemed as if they were. Tsewang had a frightening experience as he called us all over to a new snorkeling territory with new fish and sea life and then discovered there was large poisonous snake down there and he had heard about these poisonous water snakes

so he started some muffled yelling from his snorkeled mouth and told us all to turn around and go back, danger!, then he panicked and just at the moment he thought was his last, he put down his feet and realized he could touch the bottom. He was a bit traumatized and valiantly returned to the sea, but never again with the same carefree pleasure.

The fish were truly spectacular; rainbow colors, red, electric blue and yellow, tiger stripes, with wonderful formations and tails and fins gliding around in this very protected dimension. Also, they had the added good fortune of contact with Rinpoche, so obviously these beings had created some good karma for themselves.

After swimming we had a barbecue. Then while waiting for the taxi boat, Rinpoche pulled out his flute and he and Tsewang played and sang some Tibetan tunes. I think at that moment we all felt we could spend our lives there on this simple warm island with our great Master playing his flute. But there was a retreat to attend to and transmission to be given to the fifty or so New Caledonians awaiting his teaching, so we returned from the Island.

The teachings were held away from the coast very high up in the mountains. It was a very moist and verdant surrounding. We stayed at a small hotel for those few days high up with a stunning view of the

P A S S A G E S

BIRTHS

Born to Damien and Andrea Schwartz of Massachusetts, USA, Ayana Sofia on tax day, April 15th, at 6:22 am. Her name means eternally blossoming (Ayana) and wisdom (Sofia).

Born to Catharine Simmonds and Bruno Irmici in Melbourne, Australia on Sunday, May 21st, at 11:10 am, was Luca Norbu, a little boy.

Born to Lindy Pulsford and Tenzin Yeshe, Kunzang Yeshe, a little girl, on April 4th, 2000, in Adelaide, Australia.

DEATHS

Died: Maria Amelia Torralba, of Buenos Aires, Argentina, died at the age of 52 years old on Easter Sunday, May 7th, 2000, at 5:45 pm. She was a journalist and painter, and met Rinpoche four years ago at the Christmas retreat at Tashigar. She followed the teachings until she passed away. She worked hard as a blue Gakyil member doing the bulletin and making the posters for the 1998 retreat. She was a lovely, friendly and very warm woman. In her last days she was in contact with Namkhai Norbu Rinpoche and was doing the practice which he suggested for her. Her loss is very sad for our Community and especially for the people who were close to her. We will never forget her smile.

Mariquita Garcia Ruvira



Ayana Schwartz

The Swiss Community News Geneva

A Three Vajra Dance Course with Margit Martinu
22nd - 24th September, 2000
Vajra Dance Practice
17th - 18th of June, 2000
Information and registration contact:
Monique Leguen
Email: leguen@infomaniak.ch
Tel: 41 22 797 37 21

New Gakyils

Dzogchen Community in Vienna, Austria:

Blue: Irmgard Gelter
Red: Petra Seibert
Yellow: Peter Sochor
The e-mail address is
dzogchen.wien@gmx.at

Dzogchen Community of Santa Fe, New Mexico, USA

Blue:
Lidian King, President
Josefa Candelaria, Secretary
Red:
Denise Coady
Ellen Halbert
Yellow:
Susie Marlow, Treasurer
Susan Harris, Vice President

Namgyalgar Gakyil, Australia

Blue:
Jan Cornall (President)
Soraya Kassim
Ellee Loudon
Red:
Malcolm Smith
Tony Laurent
Leanne Williams
Yellow:
Tony Mugg (Treasurer)
Mark Fulton
Vito Arena (Vice-President)

Secretary: Vicki Forscutt
Gekos: Jonathon Schaeffer
Public Officer: Jenny O'Donnell

Kunsangar, Russia

Yellow:
Ann Rudneva -
tubten@hotmail.com
Galina Oranskaya - gven@ccs.ru
Red:
Sergey Rounov -
runov@online.ru - President
Ludmila Kislichenko -
lalita@rain.bog.msu.ru
Blue:
Gregory Mokhin -
mokhin@rain.bog.msu.ru
Alan Nosenkis -
alan@test.kharkov.ua
Vladimir Maikov - maikov@df.ru

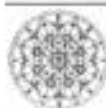
Secretary: Malvina Pokachalova

Venezuela

Blue: Hugo Groening, Ariane Groening, John Nott
Red: Delma Miralles, Manuel Barreto
Yellow: Maribel Ciales (Secretary), Ingrid Bertet, Hector Veloso
President: Iris Hoogesteijn

Germany

Yellow:
Gerd Bramkamp-Mantey
Helmut Smrcek (new director)
Samya Röder-Debus
Red:
Heike Engerer
Ilka Müller-Mennrich
Saadet Arslan
Blue:
Alexia Meyer-Kahlen
Karin Heinemann (vice director)
Pascal Schedler



The Garland of Lotus Flowers - Kumar Kumari - Yantra Yoga for Children

by Constance Soehnlen

Some years ago (can it be four to five years ago?), a summer course was held in Merigar introducing Namkhai Norbu Rinpoche's Kumar Kumari Yantra - Yantra Yoga for boys and girls. Cristiana De Falco demonstrated all the movements and explained the individual benefits of each of the fifteen exercises. I attended the weekend sessions along with a group of fifteen to twenty adults and parents from Italy, Europe and the USA. I remember a few children there as well that joined in and tried out many of the movements.

With Rinpoche's advice that it would be a good thing to do, notes from the session, and the booklet Kumar Kumari Yantra, I began to teach children three years ago. Offered as an after school activity once a week at an international school in Rome, children can follow from September to January, and then can continue with other children who start out new from February to June.

I can only say that the experience has been fun and beneficial for the children and me as well. Teaching children of different ages - the group is always of mixed ages - has been enjoyable, interesting and challenging. Sometimes though it's hard for them to link the breathing/sounds with the movements.

In adult Yantra Yoga, one breathes in and out through the nose. In Kumar Kumari, the children link breathing to sounds/ mantra that include the 6 syllables 'A, A, HA, XA, SA, MA, the three syllables, OM, A (A with long sound), HUM and the syllable HAM. Linking the breathing in and out, with these particular sounds produce a certain inhalation and exhalation. An example is the HA used in the *tsijong* movements that produces a quick, deep, and a bit ferocious exhalation; the sound A, instead, is calm, slow and long and so the inhalation would be the same. It is a very good way for children to become aware of how they breath in and out as they move through the series of movements in each exercise. As indicated by Rinpoche in the introduction of the book Kumar Kumari Yantra, "...to combine the body's movements with sound helps balance the five elements. This in turn, strengthens the child's physical condition and guarantees good health."

A number of the boys and girls that were seven and eight years old, remained for the two years in the group and were often asked to teach the younger children for *tsijong* movements, or lead the purification breath or a *lungsang*, a movement. It's not surprising to find some children extremely limber and agile, while others may be less so. Some children spend a lot of time in front of television, video games and computers; now add the sitting that is done all day in school at desks or tables - it shows on their posture and energy, sometimes even in their attitude towards physical activity. Kumar Kumari Yantra becomes all the more beneficial as an activity that helps a child become aware of his/her growing body and what is a natural way to breath and move.

In the half hour to forty minute lesson, there is time to do warm ups, the purification breathing, choosing several or all the *tsijong* movements and *lungsang*. It's helpful to show one or two new movements each time, and go over what was learned earlier. This depends, of course, on the differences in the group of children. Sometimes the smallest children might want to watch while the older children continue with Yantra movements.

I've enjoyed the insights and comments that the younger children have added about yoga. They like using the Tibetan names for each of the movements, but also invent their own as a way to remember the movement - So, you might be asked to do the 'one that is like a machine or arrow, or a clock'... or the movement of the snake (cobra), the somersault (plow) or the big bird wings (*zadul - bungor*). Many of the warm ups are remembered as animal or toy names - the butterfly, stretching like a cat, rolling like a rocking horse, or egg.

In one of the first lessons with five year old children, a little boy told me he would come only if I would show him tractor yoga. A small girl told me, "I know what yoga is here I'll show you"; she sat cross legged on the floor, put her hands, palms up on her knees, touched her thumb to the ring finger, closed her eyes and began making the sound MmmmmmmmmMmmmmmm. "How do you know what yoga is?", I asked her. "Oh", she replied, "I saw it on TV spots - commercials- there was this guy in a car doing it, and another time a man sitting on a mountain doing that, and then he ate some good yogurt."

I enjoyed another comment made by a six year old girl. When working on the first *tsijong - drinpa*, we did the movements, sitting up, of opening the legs and arms, relaxing and then bending the knees and arms close to the body tightly, closing the eyes. I used the words, open and relax, and then close and tense to describe the sequence; "Finally, I know what tense means!", shouted the girl, "That's what I hear adults say each other all the time - you're so tense. Now I know what it means".

Children may have already seen parents and friends do yoga at home. One child asked if I knew the 'salute to the sun' and could I show her the movements. Another insisted on doing the candle, an inverted position, because her mother does it at home. It was helpful for the child to know that there are differences between adult and children's yoga, simply because bodies are different. I explained to her that for a child to hold a position upside down for a long time wasn't good for a child's body that has organs that are still growing. So, she would have to wait to do the candle for a while, and instead could do a yantra like the plow, that was somewhat familiar.

I am curious to know if there is anyone else teaching Kumar Kumari Yoga in Italy, Europe, throughout the world. If you are a parent doing Yantra at home with your child, or like me, have a small group of children for weekly lessons, perhaps we can write to each other and/or plan to go over the movements together at one of the retreats in Merigar. I can be contacted by post at the following address: Via Agostino Magliani 13, Scala C, Int.7, 00148 Roma Italia or by fax at Ambrit Rome International School, 06 55 95 309.

Many Thanks to Rinpoche for this Garland of Lotus Flower, Kumar Kumari Yantra!

Jim Valby Leads Santi Maha Sangha Base Programs 2000

Tsegyalgar

July 29th - August 6th

Ukraine

September 17th - September 28th
Translation into Russian by Igor Berkhin

Poland

October 2nd - October 13th
Translation into Polish by Adam Was

Latvia

October 18th - October 29th
Translation into Russian by Igor Berkhin

Dear Vajra Family,
The Gakyil of Dzogchen Community of Latvia is very happy to announce that for the first time in Latvia the SMS Base Level Practice Retreat with Jim Valby will take place. The retreat is restricted to those practitioners who have received transmission from Chögyal Namkhai Norbu and are seriously interested in Santi Maha Sangha training. It is not necessary, though, that a practitioner has taken SMS level one training. Our retreat will take place from the October 18th to 29th, 2000. We'll have four Tuns a day. For all needed information you can contact us at:
Natasha Eddy
D. Dudaeva St. 6-13
Riga, Latvia, LV-1084
Tel.: (371)767-3486
Email: nataskin@mailbox.riga.lv

Welcome to Vladivostok!!!

A Dzogchen Upadesha Retreat in
Vladivostok (Russia) with
Chögyal Namkhai Norbu

August 30th - September 3rd, 2000

The Dzogchen Community Gakyil of Kunsan Ling is delighted to announce to you details of the retreat with Chögyal Namkhai Norbu in Vladivostok, Russia:

Place of retreat: Health camp "Yunga" situated at the seashore in the holiday area of Vladivostok.

Cost of retreat: \$50
Accommodation:
Double room in
cottage: 2x\$15=\$30
Four place room in cottage:
4x\$8=\$32
Quantity of place in cottage are limited.
Cheaper accommodation is possible, but it is necessary to have sleeping bag.
Cost of meals: about \$3 in day

Application for the retreat should be sent before August 1st.
Information is subject to change.
Email for application and information:
kunsanling@mail.primorye.ru

REGISTRATION

Name:
Address:
Accommodation:
Email:

Kalachakra in Austria

October 11th-23rd, 2002

Plans for Accommodations for the Dzogchen Community

Dear friends,

As you already know, H.H. XIV Dalai Lama will confer the Kalachakra Initiation in 2002 in Graz, Austria, and Chögyal Namkhai Norbu is planning to take part. Some time ago, Fabio Andrico suggested that I could look for a house or for a common accommodation for the members of the worldwide Dzogchen Community.

Today I inquired about the possibilities and the situation is as follows: it is possible that we rent a house with about fifty beds (double-bed with shower), and we could also rent more houses. In order to make a reservation we would need to know the planned arriving day or the planned duration of the staying and of course the number of people who are interested to stay in such a house for the Community. The minimum price per person and per day will be about Austrian Shilling 300.- (US\$ 22.-). We are still working on the possibility for staying in a kind of dormitory, which might be cheaper. There are also still a few beds in the youth hostel available - that is also not too expensive. If one wishes to stay in a better place (3,4 or 5 star hotels) there are still many possibilities, just the cheaper places are rare. In 2002 it will be quite tough with the accommodation, the earlier we make a reservation the better it might be.

Please let me know about your ideas, I will try to help to arrange things here in Graz.

Best wishes for the moment,

Oliver F. Leick

Dzogchen Community of Styria, Austria

E-Mail: dzogchen@utanet.at

Homepage: www.cadmasters.at/dzogchen

Kunsangar News

Russia

2000-2001

Chogyal Namkhai Norbu will give a retreat at Kunsangar from June 15th to June 21st, 2001. He will also give three levels of Santi Maha Sangha exams and trainings, from the Base to the Third Level Training. See the schedule on page 1.

New Gekoes

The Kunsangar Gekoes is now Dmitri Miusski from the St. Petersburg Community. He will be a Gekoes till October when a new Gekoes should be appointed (Gekoes's term in Kunsangar is from October to October).

Medical Course with Dr. Nida Chenagtsang

We welcome everybody to participate in Dr. Nida Chenagtsang's courses on Tibetan Medicine (see below) to be held from June 14th - 28th, 2000 at Kunsangar. The courses are:

Dreams and Medicine - June 14th-18th

Mantra Healing - June 19th-20th

Massage (KU NYE) first level course - June 23rd-28th.

The prices are: \$50, \$50, \$200 for Dzogchen Community members and \$60, \$60, \$230 for non-members correspondingly. The prices include lodging, food and the course fee.

Chökyi Nyima Rinpoche at Kunsangar

From July 1st - 5th, 2000, we expect Chökyi Nyima Rinpoche to give teachings at Kunsangar on Mahamudra and Dzogchen. There will be two sessions a day, a morning meditation and evening explanations given by a monk from Chökyi Nyima's monastery on the practice of Trinley Ningpo. The teaching prices are \$50 for Dzogchen Community members and \$60 for non-members. In the case of payment prior to June 1st, the price is the same for all - \$50. Boarding prices are \$5 and \$8 for six and two persons rooms correspondingly (including food).

Yantra Yoga at Kunsangar, 2001

Dear brothers and sisters!

It is expected that Rinpoche will stay in Kunsangar from May 24th - June 30th, 2001. Three levels of Santi Maha Sangha exams and trainings and a general retreat are planned.

Also, Yantra Yoga teachers training is planned in a 2001 in Kunsangar for the people who wish to become the instructors of Yantra and also do more advanced training of Yantra.

Yantra Yoga teachers training schedule:

June 29th - July 5th, 2001

The retreat will be led by Laura Evangelisti and Fabio Andrico.

There will probably be three two-hour sessions each day.

It will be very helpful for the Kunsangar Gakyil to have an estimate of the number of participants. To participate in the retreat it is necessary to be familiar with the basic course of Yantra Yoga including the Nine Breathings, Tsigjong, Eight Movements, Tsandul, two groups of Yantras and related methods of breathings.

The number of the participants will be limited, and are kindly requested to send their applications to my email.

Best wishes,

Grisha Mokhin

mokhin@rain.bog.msu.ru

New Kunsangar Gonpa needed by 2001

There are very nice sketches of the Minor Gonpa of Kunsangar prepared by architects Michael Tcherepanov and Petr Goriashko, which can now be viewed on web page <http://niir.ru/~dp/gonpa/>

The Gonpa needs to be built by the time of next Rinpoche's visit to Kunsangar in May 2001, when Rinpoche will give three levels of Santi Maha Sangha.

Sponsors are most-most-most welcome!

Contact: Grisha Mokhin

mokhin@rain.bog.msu.ru



A Dzogchen Practice Community in Santa Fe, New Mexico, USA

by Lidian King

The idea of a small community of practitioners living together in mutual cooperation with the intention of strengthening their commitment to the Dzogchen Teachings and integrating their practice into daily life took form last fall near Santa Fe, New Mexico. The three+ acre property is owned and maintained by Lidian King. It includes a large old and rambling main house "Santa Fe style" with four bedrooms/bathrooms, a separate studio apartment, Mandala, and also a swimming pool. On the North side we are adjacent to thousands of acres of national forest. On the East and West we have ordinary neighbors, and on the South the orchard separates the structures from the dirt access road, which dead-ends a few hundred yards beyond our driveway. At the end of the road one finds hiking and horse trails into the near-by mountains. It is definitely a country setting although the city of Santa Fe is just ten minutes away.

The main house living room has been a meeting place for practices of the Dzogchen Community ever since Rinpoche gave a large retreat in Santa Fe in 1989. The yurt was added in 1995 especially for the Vajra Dances, although it is occasionally used for other gatherings. We had a Yantra Yoga retreat in the yurt with Fabio the first summer. Rinpoche himself stayed in the house when he returned to Santa Fe in 1993 to look at some land that had been offered to the New Mexico community. The land offer never materialized.

Rinpoche returned to Santa Fe for a short seminar this past August. He responded positively to the idea of such a practice community when he came by for a visit. Since our vision for this practice community is connected with the transmission of Chögyal Namkhai Norbu, we collaborate with other members of the Dzogchen Community of New Mexico in scheduling a monthly calendar for group practices. We are an active local community and meet in several other members' homes as well. We usually schedule a Ganapuja for the four special days each month, do the Vajra Dance at least once a week, as well as an occasional Chöd, Guruyoga of the White A, Liberation of the Six Lokas, Shitro, and so forth. Recently a new Base level Santi Maha Sangha study/practice group was formed and we may resume a beginning Tibetan language class later this summer.

During February and March of this year Prima Mai was invited to participate in the new practice community as a "Vajra Dance teacher in residence". We scheduled the first "extended" dance course (five weeks) yet to be offered anywhere. We had a large and enthusiastic response, mostly from other communities. We had dance instruction with Prima up to three times a week in the yurt to learn all three dances. Practice and review sessions were held in between teaching sessions. Due to the success of the courses, the Santa Fe Community hopes to invite Prima back for an advanced Vajra Dance course in the near future.

Now that the summer months are here, there is plenty of work to be done outdoors to manage the flower and vegetable gardens, mow the lawn, irrigate the orchard, and manage the swimming pool. Since we are in the Sangre de Cristo mountain range, summers are pleasant and not too hot. Everyone has regular karma yoga jobs inside and outside, based on interests and needs. This summer several teenagers will join us and offer their help in an exchange for use of the retreat hut. During the winters it can be cold and snowy, but rarely do we have days with no sun in northern New Mexico.

Although we do not currently have any long-term living space available in the practice community, we have one private bedroom/bathroom in the main house that will be available off and on from June until December for personal retreats. The cost is \$25 per day or \$150 per week and includes use of the yurt and Mandala. In the fall we may have another room available for long term living. The rents will be from \$525 to \$600 per month, and include private living space, private bathroom, and shared use of kitchen/dining areas/laundry-utility room. The one-bedroom separate studio apartment is being remodeled and will be available for \$1000 per month in November. It is suitable for a single person or couple. Since maintenance costs and taxes for this older well-established area are extremely high, we would welcome more participants with general fix-it skills and/or love of outdoor work in the next year. The property is not being run as a "business", but is simply a way to bring in necessary income to meet expenses and to offer living possibilities for other practitioners connected with the same transmission. Members of our community are expected to live in peace and harmony with one another and must have serious intent to develop their spiritual practice. Jobs and mundane necessities are simply integrated as part of everyday living.

If you would like to be on a mailing list or would like more information about personal retreats or long-term living possibilities, please contact:

Lidian King
25 Big Tesuque Canyon
Santa Fe, NM 87501
USA
Tel: 505-988-5995
Email: garuda@santafe-newmexico.com

Vajra Dance in Santa Fe, New Mexico, USA

by Ellen Halbert

Twice a week for five weeks, twenty-three dancers convened in Lidian King's yurt outside Santa Fe, NM for an extraordinary Vajra Dance course with Prima Mai. Prima said she has never before taught a course with such an extended schedule or with so many participants, and initially had some concerns about how well it would work. But at the final practice and Ganapuja on March 10th, everyone agreed it was a great success.

While most participants came from surrounding areas in New Mexico, a few came from California and the East coast, and some New Mexicans drove as much as three hours each way to attend the classes. The evening and weekend class times accommodated participants' work schedules and allowed more people to attend than otherwise could. As originally planned, the five weeks was devoted to the entire Dance of the Vajra, but upon request, Prima added an optional course on alternate days to teach the Dance of the Six Lokas and the Dance of the Three Vajras. This was quite intense for everyone

involved, especially for Prima, who held the energy and intention of the group for the entire five weeks, not just on class days.

For some participants, this course was a first experience of the dances, so learning the entire Dance of the Vajra seemed a daunting and at times frustrating task. The more experienced practitioners were quite helpful, pointing out errors and refreshing our memories when overtired brains suddenly gave out. As the weeks passed, our confidence and commitment grew, and we became aware of the power of the practice and of Rinpoche's transmission. Several participants reported having dreams of the Dance and of Rinpoche, and all felt, to some degree, the transformative effects of the dance mandala.

Since the end of the course, attendance at the usual Sunday dance practice in Lidian's yurt has swelled, and at times it has been necessary to do two Tuns in order to accommodate everyone. Luckily there are now two Mandalas in Santa Fe and another planned in nearby Albuquerque. So, we hope to have many opportunities to deepen our practice as we eagerly prepare for Prima's return next year for an advanced course.

A SUMMER GAR AT MARGARITA ISLAND

At the Heart of the Caribbean Sea,
Venezuela

A new Gar is to be born in Margarita island, in the Caribbean sea in Venezuela. A beautiful land has been chosen after almost a year of searching, finding, discarding, searching and finding again, until finally, during a retreat held in the island last February, and with the energy of many practitioners from different countries that went to Margarita, the land was found and approved by Rinpoche and Rosa; also with the great help of Anna Eid, who acted as their messenger during that trip.

Now each and all of us have the opportunity to participate in this beautiful project of building the first Summer Gar. There are many ways to participate and to give your contribution, such as:

1- Being able to afford to buy a lot, will give you the right to live and have a house right where Rinpoche and Rosa will build theirs. You can have a place to grow older, retire and above all, share those months that Rinpoche will spend enjoying in the Pearl of the Caribbean, Margarita Island.

2- To contribute with any amount you can afford to develop

Urgent Appeal

Tseggyalgar's Appeal for the Preservation of the Sacred Buckland Retreat Land

by Jacqueline Gens

Over the past few months, Tseggyalgar has undertaken fundraising to raise donations to repair the pond drainage and deterioration of its dam on the Buckland retreat land maintained by Tseggyalgar. Although this is primarily the responsibility of the North American Community, it is, to some extent, the international responsibility of all Dzogchen community practitioners since this is the site where Chogyal Namkhai Norbu first received the terma of the Vajra Dance while conducting a personal retreat on the land in 1990 and therefore, a sacred site.

Tseggyalgar has to date raised approximately \$ 20,000US of the funds needed to begin this project. The current estimate for work conducted by the engineering survey firm hired by the Community is that the repairs will cost closer to \$30,000US, more than the initial \$15,000US first anticipated.

Since the work needs to commence immediately, we are asking for financial support at this time. Repair of this situation is extremely crucial immediately to protect the land itself from damage caused by the flooding and improper drainage of the pond, and the wash out of the already limited access road which would result in the halt of all further development on the land. The situation is further complicated by the fact that the Dzogchen Community of America has struggled for years to obtain the proper zoning in order to build retreat cabins and put in a leach field for sanitary facilities. Without the road, any further development would be impossible since a road is needed for the heavy equipment to dig the leach field for building. The permit for this leach field is due to expire this July.

Beyond the additional funds of \$10,000US needed to support this project, Tseggyalgar is also requesting the assistance of anyone who is available to come for a period of time for karma yoga on the land, since the process of reconstruction of the drainage system requires a lot of manual labor. We are particularly looking for individuals to come for the month of August when many local Community members will also be dedicating their energy to working on the Buckland retreat land.

Santi Maha Sangha Practice Retreat at Tseggyalgar with Jim Valby July 29th-August 6th

This Santi Maha Sangha intensive practice retreat will practice four tuns daily with explanations on the Mahayana, Mahayoga, Anuyoga, and Atiyoga practices of the Santi Maha Sangha Base according to *The Precious Vase*.*

*Transmission by Namkhai Norbu Rinpoche required.

This retreat is by donation and offers dormitory lodging for \$10/night with full kitchen facility. Child care and a catered lunch, separate fee.

Please contact the Gekoes if you want to reserve a space in the dorm at: 413-369-8073.

Contact:
Tseggyalgar
PO Box 277
Conway, MA 01341, USA
Tel: 413 369 4153
Fax: 413 269 4165
Email: 74404.1141@compuserve.com

Simple personal retreat facilities are also available on the Buckland land in Rinpoche's cabin as well as in the converted portion of the dark retreat cabin during the summer.

Shang-Shung Institute

July 15th-23rd Summer Institute in Tibetan Art and Language

Glen Eddy and Tibetan artists Kelsang Lodo Oshoe will be in residence to offer a program in Tibetan thanka painting and sculpture. Beginning and advanced students welcome. Fee: \$175 for the week

Jim Valby will conduct his Tibetan Reading and Translation course for which over the years he has developed a unique entree into learning how to read original Tibetan texts for practitioners interested in connecting with these primary sources. Utilizing recent computer dictionaries, beginners will be introduced to working with the Wylie transliteration format. Jim will also work with more advanced individuals in the evenings.

Fee: \$175 for the week

July 22nd-23rd Tibetan and Family Weekend.

Shang-Shung Institute open house and Tibetan fair with music by Chak-sampa workshops in music and art for children.

Free

Contact:
Shang-Shung Institute
PO Box 277
Conway, MA 01341, USA
Tel: 413 369 4928
Fax: 413 369 4165
Email: ssi/usa@compuserve.com

the Gar, with its Gumpa and other facilities.

3- To contribute with any offering to build Rinpoche and Rosa's house, making quite clear that they are not at all asking for it. It is just a chance for us to participate in such a way, directly "offering" to our beloved Maestro. What else we as disciples can have!!!

Please if any of you want to know more about Tashigar Del Nord, The Summer Gar Of Mar-

garita Island, please contact us at: pratgjan@telcel.net.vr

All our love,
Gilberto Parrella and
Monika Klietmann

To download photos of the land and Margarita Island go to:
<http://people.a2000.nl/ajehee/>

REFLECTIONS

The Tambura: The Melodic Mirror

by Steve Landsberg

The tambura is more than just a four-stringed instrument providing the sonorous drone and the basic environment in which the music unfolds. The tambura is the acoustic potential for the whole harmonic series; and, as such, represents the cosmic potential for all apparent phenomena. Although the tambura is tuned with three strings tuned to the tonic (in Indian music we call this tonic Sa or shadja) and one string to the fourth or fifth, we can find all twelve notes in the harmony that is created by the four strings vibrating simultaneously. This acoustical phenomena occurs because the harmonic series is activated through a process called jawari or cyclical wave formation in which the bridge upon which the strings are resting is filed into a particular curve. When this process is completed properly, the notes are no longer just blunt tones but rather rich tonal landscapes with a precise sharp center and expanding periphery.

Like a mirror, the tambura has the capacity to reflect whatever is sung or played over it. For example if you sing a note along with the tambura other than the notes that are part of the tambura, you can hear the tambura mirror that sound and sing it back to you. The tonic in this instrument has the capacity to appear in the form of whatever you place before it. It is as if you took a piece of clear glass and put it on top of a blue cloth. The glass does not become blue, but it appears blue. In this way the tambura is an acoustical symbol of total integration. When tuned properly, the tambura is a clear support for the vocalist or instrumentalist. He listens to the tonic note of the tambura, integrates with it, and adjusts his swara (a sanskrit word for tonality or pitch means "self-shining", and literally suggests the idea that a pure note can stand alone without any support), so that each note finds a perfect resonance in the vibrational

field of the tambura. Notwithstanding the great support the tambura provides to a musician, it is possible for Indian musicians to sing or play tunelessly without the support of the tambura. By tuning into the anahata (unstruck) quality of the tonic, the musician becomes his own silent drone; and as he begins to vibrate with the tonic, his tuneful precision arises. This is obviously more difficult as there is no external support for the tuning.

The tambura, as a plucked instrument, is the acoustical metaphor for all unstuck sound. It represents the empty side of clarity and the potential for all apparent phenomena. It is the feminine space to be filled by the masculine skillfulness of melodic form.

When a musician plays or sings along with the balanced stroking of the tambura, it is not the case that he hears two different sounds the droned tonic of the tambura and the sound of his voice or instrument. He plays and at the same moment releases the melodic configuration into the field of the tambura. The artist blends with the space filled by the cyclical expansion and contraction of the tambura and allows the tonal centers of his melody to spread into that edgeless expanse.

When he does this without conceptualizing either the sound of his creation or that of the tambura, there is a moment when the division between singer, song, and the act of singing dissolves. The artist, fabricator of forms, suddenly jumps the hoop of time and space and enters the dimension where pure sound becomes a vehicle to super sensory cognition and awareness. Although conventionally we say that the singer is singing a song, in this case it is as if the song is singing the singer.

Steve Landsberg, from Santa Fe, New Mexico, is a long time student of Chögyal Namkhai Norbu and a performer of Indian classical music. He has spent many years in India researching and playing both sitar and surbahar. His webpage address is www.ragascape.com

21st Century Bodhisattva Activity by Elad Ophir

"Mama Kolin Samantha..." Following the dedication of merit there was a long silence in the hall at the end of the second day's teaching of the August '99 New Mexico, USA Dzogchen retreat given by our precious Lama Chögyal Namkhai Norbu Rinpoche.

Rinpoche allowed the silence to continue, visually surveying us all with a faint smile. After a long pause he asked in a laughing chuckle: "What to do now?" Few people laughed with him. This amusing question, a symbolic teaching/transmission was/is pregnant with meaning. In a state of contemplation like the end of a dedication, what IS one to do afterwards what with an awareness of infinite potentiality? Well, ha ha, don't expect an answer from me... since it implies no less than the freedom of the Great Self-Liberation.

However we do know from all of Rinpoche's teachings and scriptures regarding Ati Yoga and Mahayana, what our commitment is to: Bodhisattvahood and Bodhisattva Activity.

We students of the Tataghat Buddha Shakyamuni can look up to our own illustrious lineage for a magnificent, yet immensely hum-

ble display of bodhisattva expression/activity in the living example of the 19th century master who recognized Paltrul Rinpoche as the Tulku of Palge Lama of Dzogchen Monastery: Dola Jigme Kalzang, whose root guru was Jigme Lingpa's magnificent disciple, the first Dordrupchen Rinpoche.

A quotation from Tulku Thondrup's book, *Masters of Lineage*: "At the end of his life, when he was walking alone on a street in a town in China, he saw a thief about to be executed by being burned upon a copper horse that was heated by fire from within. The thief was screaming for help. Feeling great compassion, Dola Jigme Kalzang told the authorities that the prisoner was not guilty and that he himself was the actual thief. When his disciples found him, it was too late. He underwent the execution in the thief's place. Thus he ended his life displaying the real practice of a bodhisattva by giving his life to ransom the life of an unknown suffering person in an unknown street."

Naturally, nobody expects such a supreme sacrifice slightest awareness/consideration of others, even common civility is lacking...

Film Review, continued from page 6

meanders along at the leisurely pace of an Ozu movie or a French art house film, so don't expect 'The Cup' to appeal to mass audiences. But those with a karmic soft spot for Tibet will find the movie interesting. To compensate for the thin plot, Khyentse Rinpoche provides a number of comical sketches in which he pokes fun at Indian merchants and taxicab drivers, Tibetans who only bathe once a year, and Americans who beef up their bodies with silicone, but lack muscle when it comes international affairs. Only the French are spared from being skewered by Khyentse's satire.

Despite its minor weaknesses, 'The Cup' is quite a respectable first movie, especially considering it was produced on a shoestring budget by a director with no formal film school training. But, as one critic mentioned, a documentary about the making of 'The Cup' could be an even more intriguing follow-up.

'Broke-down Palace', recently released on video and DVD, is about the spiritual resources it takes to survive. How does an innocent person survive in prison? I once heard a talk by a respected tulku who had been imprisoned for thirty years in a labor camp. He was such a loving, smiling, playful person, at peace with himself; it was difficult to imagine that he had been through such a protracted trauma.

Someone asked the tulku about his prison experience. He said it was hard, and sometimes one could feel like committing suicide. But there were other high lamas in the camp with him, and he received many teachings from them about karma. This is what helped him, he said.

'Broke-down Palace' is about surviving in prison. On the surface the film has nothing to do with Dharma. It is about two young American women with a strong pre-existing karmic bond; they crawled out of their backyards in early childhood to meet each other. Through their own naiveté and a series of secondary causes, they are unjustly framed for drug smuggling and jailed in Thailand.

The centerpiece of 'Broke-down Palace' is a compelling performance by Claire Danes. But the story is given added depth by very subtle and skillful allusions to Dharma. As in 'Beyond Rangoon' (1995), the film's setting is steeped in a Buddhist presence. Orange clad monks walk through the streets, Buddha images are encountered everywhere, and in the marketplace devotees buy captive birds and liberate them in order to gain

merit. The captive birds are an image for the two young American tourists who are shut up in Thai women's prison on trumped-up drug charges. To liberate them would be to gain merit. But what is liberation? The freedom of being outside of the prison walls, or the freedom of being within them.

At first glance, 'Broke-down Palace' looks like one more in a genre of films such as 'Midnight Express' (1978) and 'Not Without My Daughter' (1991) - cautionary tales about innocent Americans ensnared in corrupt third-world hell holes. That genre is disdainful of foreign countries with their presumed "inferior" way of life. Initially the characters in 'Broke-down Palace' exemplify this attitude. The father of one of the captive girls tells a government official, "I don't give a damn if this country drowns in heroin," he just wants his "little girl" released.

Alice (Claire Danes) rages as she is led to prison, calling Thailand a "shit-hole country" and her trial "a third-world joke." But her lawyer (Bill Pulman) tells her "Thailand is your country now" and things are not going to go any better for her if she keeps "pissing on it." In the Thai justice system all of her is on trial. Even seemingly trivial character flaws contribute to her imprisonment, but conversely a display of strong character can help reverse the situation.

Alice eventually learns the language of the country - not only the spoken language, but a deeper "language," which turns out not to be a foreign language after all, but the language of her own heart. The deepest truths of the existence - a sense of karmic responsibility, the value of a loving heart, insight into the illusion of self-centeredness - these are not exclusively Buddhist concepts. But for some people there is a quickening in their understanding of these truths through the presence of Buddha's compassionate gaze.

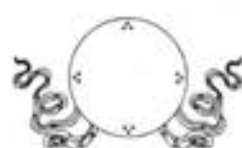
Though it is never stated explicitly, Alice seems to be such a person. In the beginning of the movie Alice states she is looking for freedom. A seemingly chance encounter sends her and her friend Darlene to Thailand, and a karmic chain reaction sends them to prison. Beginning to see through the surface of things, Alice muses bitterly on how everything is "rigged," even the birds in the market place whose freedom you purchase, are trained to fly right back to their cages. Freedom is an illusion, she concludes, meaning that the samaric notion of self-centered freedom is illusory. A Jamaican fellow prisoner tells Alice she can "check

out" of the prison anytime, because freedom is located inside her heart and mind.

The prison is shown to be a harsh place, but at times it also seems like a monastery. The novices (awaiting trial) wear brown robes, the convicts wear red. Very subtly the filmmaker introduces images of cleansing through the daily routines - the communal washing of the dishes, a prisoner hosing down the pavement, prisoners raking the sand symmetrically in the style of a Zen monastery garden. These external images of purification mirror Alice's internal process. Like someone on a prolonged retreat, Alice's avenues of escape begin to collapse bringing her to a spiritual crisis. She must pass through the eye of the needle and face what she most fears. As a result of this Alice is empowered to do the right thing: "more right than anything I've ever done before," as she puts it.

More than this, I won't tell. You'll have to see the movie yourself.

by Paul Bail



THE MIRROR

NEWSPAPER OF THE
INTERNATIONAL DZOGCHEN
COMMUNITY

founded by
Chögyal Namkhai Norbu

Main Office:
PO Box 277
Conway, Massachusetts 01341
U.S.A.
Tel 413-369-4208 and
FAX 413-369-4165
Email: NaomiMirror@compuserve.com

European Office:
The Mirror Merigar, 58031
Arcidosso GR Italy
Tel and Fax 0564-966608
Email: LizMirror@compuserve.com
Email: ssed@amiata.net

EDITORIAL STAFF
Naomi Zeitz, Tsegialgar
Liz Granger, UK
Tiziana Gottardi, Merigar

LITERARY EDITOR
John Shane

ADVISORS
Anna Eid
Des Barry
Barbara Paparazzo
Jim Valby
Adriano Clemente

DESIGN AND PRODUCTION
N. Zeitz

ILLUSTRATION
Glen Eddy

PRINTERS
Turley Publishers
Palmer, MA

DISTRIBUTION
Tsegialgar at
Conway, Massachusetts

SUBSCRIPTION RATE/6 ISSUES
\$35 available through Tsegialgar
\$5,000 lt. lire through Merigar

All material ©1998 by The Mirror.
Reprint by permission only.
We reserve the right to edit
all submissions.

TIBETAN TUKPA

in a style favored by
Chögyal Namkhai Norbu

Ingredients
3-4 marrow bones
11/2 lbs of meat (beef lamb or a mixture)
1 onion chopped
3-4 cloves of garlic chopped
1 bunch of fresh cilantro
1 inch of ginger chopped
spices (can include: coriander, cumin, a couple of cloves, car damom, black pepper corns)
daikon radish quartered and sliced
leafy greens (could be: broccoli rabe, dandelion, bok choy, mustard greens) chopped small
dumplings (or can use thin rice or bean curd noodles or barley)
whole wheat flour
a little olive oil
water
tamari
hot chili sauce

In a big pot place the bones and the meat in cold water. Bring to a boil and skim off the froth when it forms.

Add the onions, garlic, ginger and spices. Simmer for about an hour.

Meanwhile make the dumplings by making a stiff dough with the flour water and a little oil and kneading it for several minutes until smooth. Break off a hunk and form a long thin "snake". Then break of small pieces of the snake and press the piece into your palm with your thumb while drawing your thumb across your palm a little, thus forming a little shell-shaped dumpling.

When the broth is done remove the meat and cut it up into very small pieces. Discard the bunch of cilantro. Add the greens, daikon and the dumplings (if you use the noodles add them at the end). If you use barley you need to cook it for about an hour. Simmer for another hour. Add the cut up meat.

Ladle into bowls and season to your taste with tamari and chili sauce. Enjoy the marrow and bits of meat clinging to the bones.

Tashi Deleg!!!

by Paula Barry

To the Blue Gakyils of the Dzogchen Community

Registration of Activities

The International Gakyil asks the Blue Gakyils kindly to keep an updated registry of all Chögyal Namkhai Norbu's teachings, public talks, seminars, etc., that took place at your location: date, place, topic, etc. The same counts also for the Yantra Yoga and Vajra Dance seminars. Of these events also the flyers, posters, advertisements etc., should be archived and kept for future review. It is important to start collecting this information and material now, but also to try to collect this for all events that happened in the past as precisely as possible.

The reason for this request is the fact that sometimes the published information (Mirror, Norbunet etc.) about events seems to be incorrect (because of mistakes or changes in the schedule, etc.). This makes it very difficult to trace backwards exactly where and when Chögyal Namkhai Norbu gave teachings. This information is also important in order to complete the audio and video archives of Chögyal Namkhai Norbu's work as well as for research purposes.

The IG wants to bring the following 3 points to your attention:

1) Due to some recent events it seems necessary to remind the various Gakyils of the Dzogchen Community again that you, before inviting any teacher, always communicate your intention beforehand to Chögyal Namkhai Norbu directly and ask for his confirmation, even in those cases that you might think are a routine.

2) The Gars which still do not have Dzogchen Community Membership cards should get them as soon as possible. Their cards should be made to conform to the ones that already exist in Merigar, so that they all are coordinated. This is an express wish of Chögyal Namkhai Norbu and should be done quickly.

3) There is a project to realize a video history of all the Gars, therefore every Gar is naturally in charge of realizing their own video. It is not very urgent but should not be left there for years to come. In Merigar people are already working on it.

We would like to have an answer as soon as possible from all the Gars about this matter, no one excluded. Our work as IG can be effective only if we really communicate and collaborate, otherwise it cannot work. So please be present and active.

Thank you,
The IG

Yellow International Gakyil Update

Inventory of Legal Documentation

The Yellow International Gakyil requests the responsible representatives of all Gars, all Gakyils, all Institutes and organizations within the Dzogchen Community, to provide it with photocopies of all legal documents: (contracts, deeds of incorporation, articles of association, sale or lease contracts, mortgages (on buildings or land etc.), trust funds, building funds, insurance certificates, loans, any docu-

ments considering the tax (deductible) status, in general: whatever contract has been closed), as soon as possible.

The YIG wishes to obtain a complete and detailed overview of the legal form that the various groups in our Community have chosen to structure their activities. It is crucial for the YIG to obtain this documentation on the legal (and tax) status of all individual parts of our Community now, in view of: its work to try to create a global fundraising structure for the benefit of the teachings and the Dzogchen Community; its work to try to preserve the material (and intellectual) properties of the Dzogchen Community in the future; and in general the creation of a fundamental basis for all its future work.

In case your specific group has not organized itself legally yet, or is still in the process of working on a legal structure, such information is equally important for the YIG to obtain.

Although we understand that this request means some extra work for some of you, we hope that you will understand its importance and send us your material without any delay.

It goes without saying that all information will be treated as strictly confidential for IG purposes only and will not be disclosed to third parties without prior explicit permission of the senders of this information.

Please send your photocopies and information to:

Loek Jehee
C/o DBBW
P.O. Box 75084
1070 AB Amsterdam
The Netherlands

Thank you.
For the IG,
Loek Jehee
Yellow International Gakyil

Message from the International Gakyil and the International Publications Committee

Publications on Internet web sites: The International Gakyil and the International Publications Committee ("IPC") want to inform everybody in the Dzogchen Community that the content of some web-sites that you can find under the title of "Dzogchen Community", "Shang-Shung Institute" or "Namkhai Norbu Rinpoche" are not approved and some of them contain incorrect information, incorrect quotes of original texts, etc.

The following ideas and suggestions will also be a topic during the International Gakyil meeting that will take place in Merigar at July 24 - 25, 2000.

The IG and IPC agree that web sites are to be considered as just another form of publication yet with even more restrictions due to the public nature of the Internet. It is the idea to install a Committee as part of the IPC that will monitor the Internet and advise the authors of web pages and web sites about correct practices and rules, providing them with guidelines. All 'webmasters' will be requested to submit their sites to this Committee for approval before uploading. The Blue Gakyils are requested to assist the Committee by alerting them on the various web sites that exist and on new web sites that appear.

The International Gakyil Meeting Merigar, July 24th - 25th, 2000

The International Gakyil recently discussed ways to improve the participation and active involvement of all practitioners in its work and - at the same time - to make clear to everybody which are our intentions with the IG. The outcome of this discussion was an idea to organize a two-day IG meeting at the end of the coming Merigar Summer Retreat.

This IG meeting will have the style of a work conference for Gakyil members and persons who have an active (responsible) function within the international Dzogchen Community. But everybody who is interested in concretely working and thinking together with the IG to find ideas how best to preserve the life work of our Master is welcome. The working group sessions are intended mainly for Gakyil members and representatives, the general meetings will be open to everybody. It is not the idea of the IG that Gakyils should feel obliged to send a representative on Community expenses, rather they should send a representative who is intending to visit the retreat anyhow.

The main topic of the meeting will be the preservation of ("blue-red-yellow", respectively):

- the teachings, lineage, transmission and all related material that are its supports (texts, library, tapes, books etc.);
- the Dzogchen Community as an active group of practitioners (organizing events, retreats, communication etc.);
- the property and land of the Community, projects and activities to increase the prosperity the Community and of its members.

Please find below a (preliminary) program of this IG meeting as well as a short introduction. At this moment it is not yet decided who will be the chairperson for this meeting. We will keep you informed of any developments.

Program

"Turning the Wheel of Gakyil"

Monday, July 24th

10:00 - 10:15: Song of the Vajra

Opening of the meeting

10:15 - 10:45: "The work of the International Gakyil", a short overview about what has been done until now.

Apart from the above mentioned monitoring and advisory function to 'webmasters', additional functions of this Internet Committee could be (i) to coordinate, stimulate and give guidance to the Dzogchen Community on Internet related topics in general; (ii) to signal fields of (potential) problems and report these to the IPC and the IG; (iii) to keep in close contact with current developments within the Internet community and translate these developments towards the IPC and the IG; (iv) to stimulate new Internet related projects and to coordinate the various existing (web) projects so that they form a coherent whole; (v) to coordinate (together with the IG) the legal activities of the Dzogchen Community with reference to the Internet, such as the registration of domain names, copyright issues, and in specific cases legal action towards third parties. Suggestions have also been made to expand the functions of this Committee to include other

10:15 - 10:25: by Loek Jehee (Yellow IG member)

10:25 - 10:35: by Karin Eisenegger (Blue IG member)

10:35 - 10:45: by Fabio Andrico (Red IG member)

10:45 - 11:15: Questions and answers

11:15 - 11:30: Formation of small discussion groups

11:30 - 12:15: Discussion in small groups on the proposed themes

12:15 - 12:45: Report of results of discussion groups in general meeting

12:45 - 13:00: Summary by chairperson of results, afternoon break, dedication of merit.

16:00 - 16:10: Song of the Vajra.

16:10 - 16:30: Suggestions and ideas that emerged during break;

16:30 - 17:30: "Brain storming" session in small groups: "The Future of the Dzogchen Community"

17:30 - 18:00: Report of results of discussion groups in general meeting.

18:00 - 18:15: Conclusion of the day in summary by chairperson, dedication of merit.

Tuesday, July 25th

10:00 - 10:10: Song of the Vajra.

10:10 - 10:30: Introduction of discussion points by chairperson: :

10:30 - 11:30: Discussion groups meeting

11:30 - 12:00: Report of results of discussion groups in general meeting

12:00 - 12:45: Further concretization of points in working group

12:45 - 13:00: Report in general meeting; points for reflection during break, dedication of merit.

16:00 - 16:10: Song of the Vajra.

16:10 - 17:00: Conclusions of this work conference into practical suggestions and concrete points (general meeting open to everybody):

- summarizing the findings and suggestions,
 - building of new work groups and/or committees,
 - formulating final statements for publication (Norbunet-Mirror),
 - making concrete appointments for the future, etc.
- 17:00 - 18:15: Ganapuja (everybody invited to participate) and dedication of merit.

Purpose Statement of the International Gakyil:

It is important that The Dzogchen Community become aware that it is no longer possible to leave all responsibility for the continuation of the Community's work to Chögyal Namkhai Norbu alone. As Chögyal Namkhai Norbu himself stated several times, as practitioners of Dzogchen we all are personally responsible for the preservation of the teachings, whether we are older or newer practitioners, whether we are rich or poor, making ourselves responsible in every possible way. We need to learn to take responsibility ourselves and not leave all this only in the hands of our Teacher.

At this moment all Gars are financially almost fully dependent for their income on the activities of Chögyal Namkhai Norbu alone. If Chögyal Namkhai Norbu would decide not to teach at the Gars anymore, most Gars would very soon get into financial problems, trying to continue their present activities and corresponding financial obligations. Many (but not all) Gars and Gakyils have incorporated into a legal organizational structure. Yet many of these structures do not offer much protection against the possibility of abuse and capture of land and properties by people with no interests in the teachings. If we don't make a real effort now, even the audio and video collection of Chögyal Namkhai Norbu's teachings are in danger of getting destroyed by erosion. We should lay the foundations for the preservation and protection of Chögyal Namkhai Norbu's work for the future right now, while Chögyal Namkhai Norbu is still present in our midst to guide and advise us.

The International Gakyil has been founded to form a bridge between all Gars and Gakyils in the world, to improve coordination and communication. Its task is to assist the world-wide Dzogchen Community in this process, a good foundation of this hopefully will be laid during the meetings of this work conference.

ing the Dzogchen Community, the Institute, Asia or Edizioni. Personal or private sites shall put very clear links to official Community sites.

4. Unofficial sites shall avoid to implicitly present themselves as representatives of Chögyal Namkhai Norbu or the Dzogchen Community. Readers must be invited to contact the closest Gar/Gakyil for more information and full contact lists must be provided.

5. Due to the very public nature of the Internet, no restricted/internal contents can be published in pages not protected by passwords. These include practice calendars, SMS exams, teachings requiring transmission, and internal communications in general which interest only the members.

For further information about this issue before July, please contact: **Maurizio Mingotti, Blue Gaykil at Merigar,**
Email: maurizio.mingotti@iol.it