

# THE MIRROR

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French Community with Chögyal Namkhai Norbu

M. LAURENT

## Chögyal Namkhai Norbu in France

November 1998

The French Community had the pleasure to welcome Rinpoche in four different places in the month of November.

### MARSEILLES TEACHINGS

The first teachings took place in Marseilles, which is the third biggest town in France on the Mediterranean coast. They were nicely organized by the local practice group in two different theaters. Many new people from the Southeast of France came for this event, with their special friendly accent.

After giving a public lecture Friday evening as a general introduction to Dzogchen, Rinpoche started a very short retreat immediately the next morning in three long and intensive sessions, where he developed the fundamentals of Dzogchen practice starting from the very base. Looking at the public, one could note two groups; one rejoicing and the other under shock from the directness and intensity of the teachings. During the breaks a Dance Mandala was put out and dances performed, as well as explanations about Yantra Yoga and the Short Tun. The last session Sunday morning was dedicated to the extensive transmission of *lung*s and concluded by the gift of one of the Master's special dream teachings about the three *kayas*.

### DEJAM LING

After one day of rest, we drove two hours West to the new French land, Le Deves, in the Southern Cevennes. There the main preliminary work had been to prepare road and provisional parking places, as well as paths to make Rinpoche's exploration of the land as comfortable and safe as possible. After the first welcome and a champagne toast near the warm fireplace, Rinpoche withdrew to his rooms in a nearby house. Then the first big Ganapuja took place for Lha Bab Duchon with fifty practitioners squeezed into the living room.

Next morning, Rinpoche practiced a short Sang rite under a wonderful blue sky, and practitioners of neighboring centers, like Rigpa, Shambala, etc., came to see him. Our nearest neighbor also welcomed Rinpoche and expressed his satisfaction that people working for peace settled in this happy valley.

After this short ceremony, Rinpoche immediately visited the house, the land and indicated interesting building places. Then we went back to the main building for lunch and Rinpoche gave the name Dejam Ling ("place of infinite bliss") to the land. Two vases were put inside the house, one coming from the dark retreat house in Plouray, the second from Lama Denis in Karma Ling.

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## A Weekend Seminar at Clyro Court Wales

by Peter White

This year has been a year of fruition and energy for our UK Dzogchen Community. Earlier this year we were delighted to finally make purchase of a ready to use retreat house (ex-farm-house) in a beautifully unspoiled area of Wales (Wales is a semi-autonomous region West of England). Rinpoche advised us to name this place "KunSelLing" - place of luminosity.

In May, relatively soon afterwards, the focused intent and aspirations of our Community together with the collaboration of an efficient local planning consultant resulted in our building application for outbuilding development being granted. This was important for us, as KunSelLing needs a dedicated space for regular events in order to be complete.

At almost the same time, further news that our illustrious Master Chögyal Namkhai Norbu would visit the UK arrived. This was a wonderful surprise for everyone here, realizing how full Rinpoche's schedule is, and that a visit to our Isle was not initially planned.

Five months later and the scene is Clyro Court Hotel, Wales (just 10km down the road from KunSelLing), on the eve of the retreat. The weather is absolutely awful. The rain has been lashing down here for days turning the valley fields into vast lakes dotted with trees. The Hotel begins to feel in a very real way like a boat for people on the path to liberation! Our main worry is that many people will not be able to even get to Clyro Court; all the buses have been canceled, and many of the trains too. As the day progresses, and with the help of several cars going out to pick up stranded pilgrims, it seems that by some miracle almost all those expected have arrived.

So the next day, as the rain continued to pour down and occasionally the sun shone through, Rinpoche started teaching in a very essential, direct and vivid way. During the three days of the retreat he covered immense ground including such aspects as the difference between symbol and knowledge of one's condition, empowerment and introduction, the symbol of the vajra, *shine* and *lhagthong*, Guru Yoga and the practice of natural light.

I am sure Rinpoche's powerful exposition of the teachings touched everyone in a different profound way, like the rays of light reflected in individual crystals. For me what I feel inspired to express here is that Rinpoche seemed to sense the unique collec-

tive energy of his audience and somehow respond to that in a most flexible and appropriate way. Rinpoche made very clear to us the overwhelming importance of the Guru Yoga, and that doing this practice involves no conflicts between different schools and traditions. Indeed it automatically resolves all conflicts we have in our minds, since the enlightened knowledge of all true Masters comes from the same source. Rinpoche reminded us to put in perspective the role of technique and manifestation, and to remember the real purpose of the teachings, which is to (re)discover our real nature.

In terms of scale this retreat was a new experience for our Community. Expected on Saturday were 250+ attendees many of whom were to meet Rinpoche for the first time. In order to make the most of our short time together and to try and involve newcomers to the Community, we arranged some activities in addition to Rinpoche's teachings: Yantra Yoga, Dance of the Vajra, practice explanations and collective evening practices. Thus the schedule during our short time together here was quite full and varied from morning to night.

On Saturday night, a night known as "Halloween" here in the UK, a night in which the spirits of

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### CHÖGYAL NAMKHAİ NORBU INTERNATIONAL PROGRAM 1998-2000

#### 1998-99

##### ARGENTINA TASHIGAR

Teachings: December 26-January 4  
SMS Base level exams: January 29-31  
SMS Training 1st level: February 1-5  
SMS 1st level Exams: February 26-28  
SMS Training 2nd level: March 1-5  
Teachings: April 2-6, 1999

#### 1999

##### PERU

Teachings: April 16-18

##### VENEZUELA

Teachings: April 28-May 2

##### ITALY MERIGAR

Vesak: May 28-30

##### USA

New York City June 4-6

##### TSEGYALGAR

June 25-July 3 Teaching Retreat  
Santi Maha Sangha at Tseg্যালgar:  
June 11-13 SMS Base level exam  
June 14-18 SMS 1st level training

#### USA (continued)

July 4-6 SMS 1st level exam  
July 7-11 2nd level training  
July 13-15 2nd level exam  
July 16-20 3rd level training  
Chicago, Aug. 13-15  
Houston, Aug. 20-22  
Santa Fe, Aug. 27-29  
Santa Fe, Teaching for Tibetans, Aug. 30  
Colorado, Tara Mandala

#### MEXICO

Teaching Sept. 17-19

#### USA (again)

San Francisco Sept. 24-28  
Portland, Oct. 8-10  
Los Angeles, Oct. 15-17  
Hawaii, Oct. 27-31

#### PACIFIC RIM

New Zealand Dec. 3-5  
Australia, Sydney Dec. 10-12

#### 2000

#### AUSTRALIA

NAMGYALGAR  
Retreat, Dec. 26-Jan. 2

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(After giving the 'lung' of different practices).

These [practices] are secondary things. Sometimes they are useful and that is why we try to do them when we have the possibility. Possibility means that I am here, you are here, we are alive here together now. And even though you have no idea of doing this or that practice in this moment, you can't know because we are living in circumstances and circumstances can change every day. At some moment you may need to do one of these practices and if you have no transmission it's not so easy to get it immediately.

Some people write long letters to me when they have problems saying, "I have all these problems etc. What shall I do? What kind of practice can I do?" So then I give some advice but I don't know whether that person has not had transmission or not, and I can't send transmission in a letter.

I can't give transmission by phone. Some people call and ask me, "Hello. Can you give me transmission of this practice?" I've never tried because I'm not sure. Because if I give transmission and you receive transmission it must be 100 percent sure, otherwise when you do practice it doesn't work. So I don't know if we can give transmission through video, cassette, telephone or something like this because there was no explanation of this at the time of Padmasambhava. There was no video or phone, they never used this kind of system for teaching, so we don't know. So that is the reason why we try to do this kind of thing concretely when we are together and we have this possibility.

Some people think that they are not interested in these types of things, that they will never do these practices. But who knows? Maybe one day you will need to do them. But I'm not saying that you will definitely need them. We don't know.

Anyway, we are living in our relative condition and in any case all these are secondary things. The first indispensable thing is guru yoga. That is something very important. If you want to call it 'guru yoga' or if you want to call it 'being in the state of contemplation' or if you want to call it 'being in the state of transmission', there is no difference. In the real sense that is what we mean by guru yoga. So it is very important.

We cannot have any kind of realization if we are not working with transmission because we are living in our dualistic vision. When we say "yes", it means we consider "yes", we have already negated "no" and when we say "no", we have negated "yes". That is our mind. So when we accept, we do not reject, when we reject we do not accept. That is our mind, what we understand is that. We follow that logic and then we think, "This is this". Why? Because when we find a "because" we believe very much. But we can never reach the real sense with that. For that reason we cannot get into knowledge; understanding of Dzogchen with our judgment, our mind, our logic and analysis. We can never do it. For that reason we need transmission. Transmission is one of the most important things.

Do you remember, for example, the story of Tilopa and Naropa? Naropa was a very learned man. He knew all the tantras and sutra studies and was a very famous pandit. But he wasn't realized, which meant he hadn't gotten into the real condition and for that reason he followed a teacher for a long time. But even though he followed his teacher his understanding always remained an intellectual point of view and so he stayed a long time with his teacher. One day Tilopa hit Naropa in the face with his shoe and Naropa lost his function of mind at that moment, and when he woke up he already had this knowledge.

I am not saying that for transmitting directly we need to beat people, but this story is an example. Transmission is very important and there are many ways of transmitting. Transmission is not only explaining or giving initiations, etc.

I didn't know that when I went to my teacher, Changchub Dorje, for the first time. I had spent many years in college studying sutra philosophy and later on many higher tantras. And I really thought I was a scholar and that I knew everything. I had a lot of pride and thought I was a very studied person.

Then I went to see my teacher, Changchub Dorje, not because I didn't know teaching and I wanted to receive a teaching. I went because I had a dream and in the dream it seemed that it was very important for me to meet that teacher. When later on I discovered that this teacher and this place from my dream existed, I went to see him.

When I saw him for the first time I felt a little strange because I was very accustomed to being in a monastery, seeing very elegant teachers in silk robes, giving teachings with ceremony and wearing wonderful hats. [On those occasions] I would think, "Oh this is a fantastic teaching. This is really Buddha. This is a real teacher!" I had this kind of attitude. The teachers were also very expert in explaining tantra and sutra and I would think how fantastic the teaching was.

When I arrived at Changchub Dorje's place I found an old

## Being in the State of Transmission

Excerpt from a Teaching given by  
Chögyal Namkhai Norbu

Sunday, November 1st, 1998 Clyro Court, Wales, Great Britain



L. GRANGER

man from the village, dressed like an ordinary person sitting in the corner of his house. I thought, this is strange but he must be a very important teacher. I spent a few days there but he never taught anything. He asked me if I had studied Tibetan medicine and I said, "Yes, I studied the four tantras twice". He said, "Oh that's good. You can help me", because he was a good doctor. He said, "You can do moxabustion and blood letting".

I had studied these things but in an intellectual way. I had never actually done them. I felt a little afraid but when he asked me I tried to do these things with his students who were already expert and did them every day. After a few days I was expert too.

And also bloodletting - I didn't have much idea how to do it before but then I understood how it works because before [the treatment] he would give medicine to concentrate the illness in a particular place so that all this impure blood would come out. So I learned something interesting about Tibetan medicine. But I hadn't gone there for studying medicine. I wanted to receive some interesting teachings, but he wasn't giving any.

Then one day, the day of Padmasambhava, I asked him, "Please give me a teaching because it's a very important day". I asked him to give me an initiation because I was accustomed to receiving an initiation in tantric style and we feel very important. And he said, "But I already gave you an initiation." "When did you give it to me?" "When you arrived here, that night I had a dream and you were present and I took a crystal rock and I put it on your three places and I empowered them with the vajra of body, speech and mind. You already received empowerment". "But that is your dream, I didn't have this dream", I said. "It doesn't work for me". [Rinpoche laughs]

Then in the end he said, "OK. I'll give you an initiation." So he gave a more or less formal initiation related with the 25 'lung' of the terma teaching of 'shidro'. He gave us this teaching and transmission. But it was very difficult because he was not a scholar. He had many terms and he was a fantastic teacher but since he wasn't very studied it was very complicated for him to read books, etc. But anyway we did this initiation through the whole day and in the evening when he had finished we did a Ganapuja. My teacher, Changchub Dorje was present but he wasn't doing any particular puja, we, his students did the puja.

When we finished the puja I said to him, "Thank you very much for the teaching you gave us today. We received a wonderful initiation and we are very happy. Now I want to return to my home to rest." And I started to get up. But he said, "No, no. Sit down." I said, "Thank you but I already received teaching." And he replied, "You didn't receive any teaching." Then I felt a little strange and wondered what he was saying. I sat there together with my father who was with me.

He was eating some soup and he offered us some. When we finished the soup he started to talk about the principle of Dzogchen, the real meaning of the base, path and fruit not only in an intellectual way. And he said to me many times, "You studied for many years in college but your mouth is logic and your nose is Madhyamika. That night he repeated, "You can-

not get into knowledge that way". He explained and I observed and really followed what he was saying and after a little while I really understood. Before I hadn't understood at all what the real meaning of the teaching is. Everything was only my own construction. So then I was very surprised. I listened and he talked for hours.

At the end he talked as if he was reading a tantra, it was as if his terma teaching was coming out. Then I couldn't understand very much - it became a little difficult because it seemed as if he was reading a tantra at the end. After a little while he seemed to consider what he was doing and he said, "OK. It's better if I stop now." Then he stopped.

After that whenever I went to him to do some work for him I finally understood the many things he said and did; everything became a kind of introduction.

So that is an example. It is not so easy, we are very much concentrated on formal things. But the teaching must go to the essence and the essence is related to transmission. So transmission is really indispensable. If there is no transmission there is no realization.

For example, in some Dzogchen texts it is said that some people can have such kind of knowledge and understanding even if there is not teacher, for example in an isolated country such as Africa where there is no Buddhism, no teacher. Some people who are living in that kind of place can have such knowledge of Dzogchen naturally. That is kind of a natural quality. But of course there is no knowledge of the base, path and fruit, no knowledge of how to progress, how to integrate. If these kind of people meet Dzogchen teaching and a teacher they can wake up and easily have realization or the capacity for integration.

When we follow Dzogchen teachings we always consider that there is a connection between the teaching and transmission, something already concrete. If you have no connection with this teaching you can never have the occasion to receive teachings and transmission. In the same way, even if someone is in an isolated place such as Africa it doesn't mean that that person has always been there. They may have been in other places. They may have met the teachings and teacher, it depends on circumstances. When we are following Dzogchen teachings even if some people don't have any knowledge of the teachings, when the teacher explains, they immediately wake up. That means that they already have a connection. In this case it is still very important to have transmission, to have a teacher in order to go ahead to total realization.

You must not remain only in the idea of Dzogchen. Some people learn a little about Dzogchen and say, "Oh, Dzogchen is wonderful, Dzogchen is beyond limitations, etc.", constructing a very nice dimension. And then they also say something like, "Oh there is nothing to realize in Dzogchen". We say there is nothing to realize in Dzogchen, we are realized from the beginning if we are in that state, but we are not. Even though many people have that kind of concept, it is [only] a fantasy.

So it is essential to know that transmission is very important, that the teacher is very important. You don't necessarily always need a teacher with you, but a teacher gives transmission, gives teaching and you can learn, you can go deeper [into the teaching]. After the teacher there are also many practitioners who we call 'vajra brother and sisters'. In general, practitioners use this term like a title in order to say something nice like they do on the plane when they say, "Ladies and gentlemen". It seems to be a nice term but in the real sense it is not like that. Vajra brothers and sisters means really related with the vajra. Vajra means our real nature. When we sing the Song of the Vajra (I already explained what the Song of the Vajra is and how we sing it, how we get in the state of transmission) then we are together, teacher and student, student and student, all trying to be in that state at the same moment - that is vajra. That vajra is linked, everybody is vajra. So we must understand that. That relationship of the vajra is until total realization so we must pay respect to that, we must also collaborate. It's very very important. Not thinking only of teacher and student, but student and student, the relationship of the vajra. If you know something better than others you can inform others, you can talk and help and collaborate with each other.

It is like we are traveling together in a big boat of Dzogchen transmission. We are all in that boat and we are traveling. Where are we going? Beyond samsara. Samsara is like an ocean. So then what do we do? We do our best for traveling without confusion, without problems and we get beyond where we are going.

So this is how we do practice and how we apply transmission.

Transcribed and Edited by Liz Granger



# With Rinpoche at Karma Ling, France

by Elisa Copello

The ice and snow certainly did not discourage the numerous pilgrims from climbing the mountainous slopes along the steep and narrow road to reach Karma Ling, an old 14th century chartreuse, that during the course of the centuries, has been subject to different management and functions. In 1972 a group of practitioners bought the property and, in time, transformed it into one of the most important and best organized dharma centers in France.

The atmosphere that greeted us was almost Christmas like, with snow, tall pines framing the landscape, an imposing Stupa illuminated like a Christmas tree within which a prayer wheel of enormous proportions towered, and numerous wooden chalets scattered throughout the wood to house those practitioners wishing to do the three year retreat.

The chartreuse is enormous and has numerous spaces: a large, gaily painted shop, the offices, the Mandala room for the Vajra Dance for which Lama Denis, the Master of the center, asked transmission during one of his visits to Merigar, a well-equipped refectory, a room which serves as a Gonpa, a well furnished library, the apartment of the resident Lama and lodging for visiting Masters. A large tent had been set up for the 400 or more participants, well-heated and with plenty of seating space.

There were many practitioners from our Community present coming from Italy, Switzerland, Czechoslovakia, Germany, Spain, England and Holland to greet Rinpoche before his departure for Portugal and Latin America. But the most surprising thing was the presence of so many new people, not only French, who wished to meet



Rinpoche gives a public talk in Paris

C. BRAVO

the Master and receive his precious Teaching.

At each retreat, no matter how long or short, there are always more and more people who are meeting Dzogchen for the first time and Rinpoche always tirelessly starts again from the beginning as he did at Karma Ling where he explained the importance of discovering our real condition. He dwelt on the characteristics of Dzogchen in relationship to the vehicles of Sutra and Tantra and spoke of the transmission and the practice of Guruyoga, indispensable and essential for whoever follows this path. In particular, Rinpoche was insistent about how fundamental it is to learn to work with secondary circumstances in the awareness that in whatever condition one finds oneself, even in one which appears the least favorable for Dharma practice, one can always apply a method to discover and maintain the state of presence, dedicating oneself to the most complex and elaborate practices when the possibility arises.

The Master continued his teaching by explaining some very simple practices to apply in the four principle moments of the day (while eating, sleeping, sitting and

walking) and when one is in contact with the elements (fire, water and air) with the aim of training oneself and totally integrating ones practice in daily life.

Then Rinpoche transmitted and gave instruction on the Five Principal Points or Zer-Nga, showing how through this practice beginners can discover their real condition; stale practitioners can refresh and reawaken their state of presence and advanced practitioners can progress further along the path of knowledge.

The retreat concluded with a final Ganapuja followed by a few words by Lama Denis thanking Rinpoche for accepting to give teachings at Karma Ling. He expressed his wishes that this visit would in future strengthen the links of friendship that for more than five years have linked the two Masters and two centers.

During the retreat sessions of Yantra Yoga and Dance of the Three Vajras were organized and led respectively by Ian and Stoffelina.

The organizers at Karma Ling were highly efficient in their organization of the retreat, and did their best to make it successful even though the weather conditions made this difficult. ■

HAPPY BIRTHDAY!!!



With deep gratitude and love,  
the international Dzogchen Community  
wishes Chögyal Namkhai Norbu  
a very happy 60th birthday and  
continued good health!

May your precious human life be a long one!

## Chögyal Namkhai Norbu in France

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After lunch, Rinpoche met the Community and answered questions about how to develop the land. Three main ideas were expressed: making rooms fit for individual retreats (usable also for dark retreat) even inside the main building; developing a structure for collective Yantra and Vajra Dance courses; allowing parking places for up to twenty cars.

### PARIS TEACHINGS

After the lecture held in Paris on the following Tuesday, the week-end retreat took place in Cergy, in the green Northwest suburb of Paris on an island in the wonderfully natural two hundred and thirty hectares of the local leisure park ("Base de Loisirs"). Conditions were difficult because of icy weather and a railway strike. Moreover the room rented on the island proved too small in front of huge last minute registrations. After first stopping the registrations and opening a waiting list, it was decided two days before the retreat to allow more people to hear the teachings and therefore rent a new room with video transmission.

In spite of these uncomfortable conditions, many old and new practitioners from all over the world attended the four sessions of the teachings concluded Sunday morning by the full transmission of lungs and questions and answers. On Sunday afternoon Rinpoche presided over the general assembly of the French Community and explained that the gekod could not be part of the gakyil and should be elected afterwards. ("First you build the office, then you put the assistant inside"). An almost completely new gakyil was then elected, followed by the first gekod of Dejam Ling. To conclude, Rinpoche offered a statue of Padmasambhava for the new Dzogchen center. ■

## Contacts for schedule on page 1

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## Clyro Court

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the dark ride high, a powerful practice of the Chöd took place. This practice seemed to attract almost everyone attending, old and new, and it seemed to tap into the strong energies of the time and the place. Afterwards several people who had never done this practice before remarked on how strong the "energy" was.

On the last day, Sunday, Rinpoche, after responding with great patience and humor to our requests for transmissions of various practices, proceeded to explain the principle and true meaning of transmission as illustrated through his own meeting with the great Dzogchen Master Chang Chub Dorje. After explaining the principles of the Ganapuja we then finished the formal part of this weekend seminar by doing a Ganapuja together. On going outside after the practice many people witnessed a bright rainbow in the sky outside the hotel.

For some people this was not entirely the end of the weekend however. A visit to KunSelLing had been organized on Sunday afternoon and altogether 80 people trooped up there to see the place and be with Rinpoche crammed in the "not-so-big" front room. I understand they sang the "Song of Vajra" together.

Now looking back on Rinpoche's visit to the UK, we are many very grateful people. People who do not have the opportunity to travel, re-established contact with Rinpoche. Many people who had not met Rinpoche before made a connection. It really feels like the timing of this visit to the UK was such that it maximized the positive benefits for our Sangha.

We wish our Master Chögyal Namkhai Norbu and all the Sanghas of the world great harmony and success in the future! ■



# His Holiness The XIVth Dalai Lama and the Controversy Over Shugden

by Andy Lukianowicz

During his teachings at the Lama Tsongkapa Institute in Pomaia in Summer 1996, H.H. the 14th Dalai Lama Tenzin Gyatso took the trouble to convene the Tibetan community in Europe to deliver a lengthy talk on, or rather against, the practice of the "protector" Gyalpo Shugden. The Dalai Lama strongly criticized this cult on two counts, in terms of politics and of Dharma. Regarding the former, as we shall see below, the practice of Shugden, also known as Gyalchen and Dholgyal, has given rise to controversies and struggles within the Gelugpa school. And regarding the latter, this practice is a degeneration of the teachings of Buddhism, as it is a reversion to the propitiation and worship of a worldly deity (and, in the specific case of Gyalchen Dholgyal, a spirit devoid of any intrinsic spiritual qualities) that is contrary to the principle of taking refuge in the Three Jewels - Buddha, Dharma and Sangha. In fact, while the profound teachings of the Buddha are based on the two truths and the Four Noble Truths, the appeasement and propitiation of Gyalchen, to the extent it is performed by its practitioners, is a degeneration of Buddhist practice into a form of spirit worship. Moreover, to entrust oneself to Gyalchen instead of relying on Buddha Sakjamuni as one's refuge means that, in effect, to cease to be a Buddhist. This is one reason why the Dalai Lama asked that anyone practicing this "protector" should refrain from coming to him for teachings or initiations. But who or what is Gyalchen, and what has provoked this outspoken warning from His Holiness, and why is the spread of this cult a cause of such grave concern among the more open-minded contemporary Tibetan Lamas?

The origin of Gyalchen is recounted by Nebesky-Wojtkowitz in "Oracles and Demons of Tibet" and is also mentioned en passant as an example of the phenomenon of deification of a spirit of a well-known person, turning him into a religious protector, by Samten Karmay in "A General Introduction to the History and Doctrine of Bon". Neither of these accounts mention the emanation of Gyalchen from the Buddha Manjushri, as spuriously invented by the proponents of this cult: the most prominent proponent of this cult in the West, Geshe Kelsang Gyatso (more of this personage below) has actually gone so far as to assert that Gyalchen is a completely enlightened Buddha, of whom Manjushri is an emanation!

In fact, the making of the ghost of a suicide monk into the "religious protector" known as Shugden occurred in the early 17th century. When the Grand Abbot of Drepung, the 4th Dalai Lama Yontan Gyatso, died in 1617, two boys were put forward as candidates by the monastery: Tulku Drakpa Gyaltsen (later recognized as the 3rd in the incarnation line of Panchen Sonam Drakpa) was the candidate of the *gong-ma* (Upper Chamber, traditionally associated with the descendants of Panchen Sonam Drakpa); the candidate of the *og-ma* (Lower chamber, traditionally associated

with the Dalai Lamas) was the boy who later became the 5th Dalai Lama. On losing Drakpa Gyaltsen decided to "leave the world voluntarily", which he did by choking himself with a ceremonial scarf. When he was cremated, a cloud in the form of an open hand appeared over the funeral pyre and his followers beseeched him to remain as their protector. Some time after this event calamities began to befall the province of central Tibet, and in particular the Tibetan government and the Dalai Lama in person (who was very broad-minded and allowed, and himself had done, the practices of all the Tibetan religious traditions: hence his unpopularity among sectarians - this is a pattern that has repeated itself in the case of the 14th Dalai Lama, as we shall see below). Eventually some of the leaders of the more sectarian wing of the Gelugpa school asked the spirit of Drakpa Gyaltsen to become a protective deity of their order under the name Dorje Shugden. However, many high Lamas have proved that the Gyalchen spirit, that has a long history of antagonism towards the Dalai Lamas and the Tibetan Government they head, is the protector neither of the Gelugpa order nor of Tibetan Buddhism, and as the Dalai Lama himself has pointed out, the Gelugpa have three main protectors: Mahakala, Vaishravana and Kalarupa, so that there is no need for Gelugpas to rely on a protector other than those bound by oath by Je Tsongkapa.

In particular it was Tenzin Gyatso's predecessor, the 13th Dalai Lama (1876-1933), who suffered interference in his projects from Gyalchen and who consequently, like the 5th Dalai Lama before him, banned the consultation of the Gyalchen medium and the propitiation of Gyalchen among the Lhasa aristocracy and at Drepung, Ganden and the other big Gelugpa monasteries, where it had become widespread in the first half of the 20th century, largely due to the teachings and popularity of the charismatic but highly sectarian and intolerant fundamentalist Gelugpa Lama Phabongka, himself a practitioner of Gyalchen.

It was through some unfortunate circumstances (a journey unaccompanied by the regular Nechung and Gadong medium-oracles) in his younger years that H.H. the 14th Dalai Lama made the mistake of himself starting to propitiate Gyalchen, both in annual collective practices and in his own private practice. He continued to cultivate this relationship with this new protector, neglecting the far longer relationship between the Dalai Lamas and the traditional protectors of Tibet and the Tibetan government, Palden Lhamo and Gyalpo Kugna (the Five State Guardians), until certain omens in dreams and through oracles indicated that it was inappropriate to continue with the propitiation of Gyalchen and that he should rather return to consulting the Nechung and Gadong oracles instead. Moreover, after his arrival in India the Nechung oracle specifically advised him against propitiation of this new protector, and he

received advice along the same lines from Serkong Rinpoche and his own tutor Ling Rinpoche; however the Dalai Lama preferred to act on their advice while remaining silent about it in public, so as not to upset followers of Gyalchen within the Gelugpa order. But subsequently, with the publication in India of the polemical yellow book *Oral Transmission of the Intelligent Father* by Kushog Zemey Rinpoche (but probably written by the Dalai Lama's junior tutor Trijang Rinpoche, himself a practitioner of Gyalchen), which had caused several Tibetans to cease attending the Guru Rinpoche 100,000 *tsog* offerings for the general cause of Tibet at the TsuglagKhang patronized by the Dalai Lama, and the rejoinder by the Sakya Lama Dhondhog Tenzpai Gyaltsen (but probably authored by H.H. Dudjom Rinpoche, 1904-1987, the supreme head of the Nyingma school of Tibetan Buddhism), the Dalai Lama fell into despondency over these overt signs of division among the Tibetans. He was especially concerned that, as Zemey Rinpoche too was a disciple of the Dalai Lama's tutor Trijang Rinpoche, he himself might get tarred with the same sectarian brush. In fact Tenzin Gyatso kindly and in a non-sectarian way interpreted Zemey's text to mean, not that a practitioner could not eclectically practice rituals from other sects (termed 'corruption' in Zemey's work) but rather that one should not use the terminology of one tradition when commenting on the works of another. In order to stop the conflict spreading among the Buddhist traditions His Holiness was compelled to state, through the Council for Religious Affairs, that the root from which the poison of sectarianism had spread was Zemey Rinpoche's book, and to admonish all concerned to work for the benefit of the Buddhist teachings in general instead.

On further consulting the Nechung dharma protector Dorje Dragden, the embodiment of the Gyalpo Kugna, specifically on the issue of Gyalchen, through the oracle's mouth the protector told the Dalai Lama that more harm than good came from relying on Gyalchen and that calamities and misfortune always befall those who rely on this mischievous spirit. Moreover, reliance on Gyalchen was strongly offensive to Palden Lhamo, the principal protectress of Tibet. Later, through a divination before the "speaking *thangka*" of Palden Lhamo he received an indication to stop any sort of propitiation of Gyalchen, and subsequently also to discontinue it in the large monasteries, advising the congregations to confine themselves to the recitation of prayers to Palden Lhamo.

The Nechung oracle then went further, so that the Dalai Lama instructed the Cabinet that in future prayers would be offered only to Gyalpo Kugna and Palden Lhamo, although of course individual practitioners were free to continue relying on Gyalchen in private if they so wished. On being consulted, Trijang Rinpoche pointed out that in principle there could not be a conflict between Palden Lhamo and Gyalchen, but concurred that the present situation arose from the current spiritual and political affairs of Tibet. When the Dalai Lama received a request from the Jangtse College of Ganden Monastic University to explain a series of misfortunes they were undergoing, the answer he received from his divina-

## BOOK REVIEWS

**Simply Being: Texts in the Dzogchen Tradition**  
*Translated & Introduced by James Low*  
Vajra Press, London 1998 pp 175

"Simply Being," subtitled "Texts in the Dzogchen Tradition", is an excellent collection of Dzogchen texts, selected, translated and commented by James Low. I think practitioners and students of Dzogchen will find these teachings, collected by James while studying Buddhism in India, of great inspiration and of great use. Of great inspiration, because they present the quintessential experience of great practitioners and teachers of the past and present such as (among others) Padmasambhava, Patrul Rinpoche and C.R. Lama. Of great use because James never takes the easy way out, never surrenders to the obvious, merely "traditional" explanation, instead always delving deeper in his quest for explanations relevant to 20th century practitioners of timeless (but not time-bound) teachings.

Among the thirteen texts there are four teachings by Patrul Rinpoche. The first, "A Brief Explanation of Refuge and Bodhicitta," sets out a traditional view of the nature and process of taking refuge and developing bodhicitta: by taking refuge we no longer rely on the props of our daily existence, while developing compassion separates us from our usual self-centeredness. These practices thus form a basis for freeing ourselves from the trammels of habitual responses. The second, "Instructions in the Mahayana View which Clarifies the Two Truths," elucidates, in scholarly yet simple language, the relationship between the absolute and the relative, between nirvana and samsara. As James Low explains in the Introduction to the first edition of this book (Durtro Press, London 1994) "understanding of the two truths is very useful for the Dzogchen practitioner since it helps remove the guilt, sadness, anger, sense of failure, etc. that can arise when the state of presence is lost." Understanding the unbroken thread linking samsara and nirvana grants the practitioner more routes of access back to integration once it has been lost due to involvement in the contents of awareness, preparing the way for the ultimate goal which is the effortless integration of meditative equipoise and subsequent experience (*nyamshag* and *jethob*). The

third text, "Self-liberating Understanding," focuses on practice more than on theory as Patrul weaves statements of the concepts of the Dzogchen view into the various responses he suggests to problems in meditation. Here, however, the responses are the insightful application of one basic principle to whatever arises from the experience of fragmentation (i.e., of an inner "subject" separate from outer "objects" and not specific antidotes to different problems (that would merely serve to sustain the fragmentation). The fourth, "The Essential Point in Three Statements," is Patrul Rinpoche's famous and masterful brief expository commentary to Garab Dorje's three instructions to Manjusrimitra. James Low furnishes his own commentary on these teachings in his chapter "On the Three Statements of Garab Dorje".

"The Natural Condition and the State of Bewilderment," is a teaching by Padmasambhava found both in the transmitted lineage (*kama*) and treasure lineage (*terma*). Expressed in rather technical language, it is a series of statements by Padmasambhava based on his own personal experience and understanding of the common ground of samsara and nirvana, presenting the Dzogchen view as a practical and affective way of recognizing errancy in meditation.

"The Meditation and Recitation on Vajrasattva who Purifies Errors and Obscurations", the translation of a text written by Chimed Rigdzin Lama, James Low's own guru, deals with the relationship between fantasy and reality, between the delusory appearances formed by our projections, hopes and fears, and the purity of the underlying reality that these distort. Meditation on Vajrasattva enables us to contact and recognize this innate purity and to experience emptiness and awareness.

Another chapter, "Encouragement through Impermanence", provides a succinct expression, by Rigdzin Godem, one of the great Tertons of the Nyingmapa tradition, of one of the key concepts of Dzogchen: the need to merge knowledge and realization. Study

*continued on next page*

tion was that there was a conflict with Palden Lhamo due to excessive dependence on Gyalchen, and that the solution lay in rigorous restriction on the propitiation of the latter. To summarize the Nechung oracle's answers, one of the main reasons for Palden Lhamo's displeasure was that the Gelugpa practitioners of Gyalchen seemed not to be satisfied with their traditional protectress, Palden Lhamo, and this was the reason mishaps were occurring to those who had turned from worshipping Palden Lhamo Sri Devi to propitiating Gyalchen.

Moreover, the origin of the present Gyalchen, who has a highly aggressive nature, is suspect, and many Lamas believe he is an incarnation neither of Panchen Sonam Drakpa nor of Tulku Drakpa Gyaltsen but instead of someone who had made evil prayers, such that while

anyone who strongly relies on Gyalchen may initially be successful in obtaining what they wish for, especially in the worldly sphere (which is how people are beguiled into this baneful practice) eventually and inevitably they will be subject to various calamities, to madness and finally to death by suicide. In the Dalai Lama Tenzin Gyatso's own words, if a practitioner has already sought "Life Entrustment" with Gyalchen, there is no need to give him up, but for those who have not, "there is no point in buying a noose for your own neck." Moreover, the Dalai Lama has also asserted that the practice of Gyalchen threatens not only his own life but also the future of the Tibetan people, and at least one Lama has stated that it was Gyalchen and the Gyalpo class of

*continued on page 5*



## BOOK REVIEWS

must not lead us to posture as "someone who knows" as this self-deceit can cause damage both to others and to oneself, as it can encourage a facile belief in easy answers and ready-made solutions. Rigdzin Godem's advice to those who struggle (for a moment let's not pretend it's effortless or easy) to apply the dharma in everyday life is a reminder that such a task is not only difficult but also rewarding in itself.

Three expansive oral instructions are taken from the teachings of the precious Dharma Master Chetsangpa Ratna Sri Buddha. These treat, respectively, (1) the four contemplations; (2) the development of bodhicitta; and (3) such topics as guru yoga, introduction of the nature of mind, the threefold result and the five perfections and advice on practice for "great meditators". Taken from the notes of his teachings taken down by his students, these texts display the warmth, intensity and depth of Chetsangpa's teaching style so that we feel we are almost present as he imparts his instructions. The section on guru yoga is in many ways the most important for western students, as the relationship with the guru can lead to many expectations, self-delusions and problems (as James Low points out in his own very useful chapter on "The Transmission of the Dharma").

"The Direct Indication of Buddhahood Beyond Classification" is a treatise of Nuden Dorje, who lived in the middle of the last century and was recognized as an incarnation of Khenpo Chung Lotsawa, a direct disciple of Padmasambhava from whom he received this teaching. Here he presents Dzogchen as an approach involving individual choice and responsibility (both of the teacher and the student), directing attention to the twin tasks of entering the natural state and of learning how to cope in a non-reactive fashion to all that might take us out of that state.

The selection of texts concludes with two teachings on Mahamudra. The first, "A Brief Exposition of the Great Seal", is by the great Indian yogi Maitripa, who transmitted it to Marpa (who in his turn transmitted it to his famous disciple Milarepa). The last chapter contains "The Treasury of Songs" by Saraha. It is rather more formal in style, set out in three sections on the traditional topics of ground, path and result, on the basis of Saraha's own experience of the path of knowledge and understanding.

Last but not least, there are appended to the second edition four chapters culled from three seminars conducted by James Low himself, "offered here as attempts to convey some of the key themes of Dzogchen and of the wider field of Tibetan Buddhism in a style that might relate to the life experiences of those of us living in the west". As well as teaching dharma James Low also practices as a consultant psychotherapist and teaches in several institutions: such multifarious training and experience has given him keen insight and understanding of the mental processes of samsara both inside and outside the Buddhist tradition. He voices some of the questions that seekers naturally ask when a wisdom teaching is transposed to another cultural milieu, answering them in plain non-technical language. In fact, the

light editing echoes James's own direct, no-nonsense approach. After discussing Refuge and Bodhicitta as processes of inquiry (as the process of asking questions about oneself rather than simply adopting a pre-ordained belief system and the process of asking questions about others, respectively), James turns to the key issues of transmission and the guru. As I said above, I think the latter is important for us western practitioners who may find ourselves having to deal with the apparently paradoxical situation of perfect teachers (whom we correctly see as Buddhas) occasionally making conspicuous mistakes. In Low's own words, "a guru who presents you with contradictions you cannot solve with your own categorizing ego, is giving you a great blessing - even if it does not appear so at the time". Or, to put it another way, "having teachers who are weird is much better than having teachers who are straight. As Patrul Rinpoche has said, your own disturbances, the craziness of your own mind, is your best friend, because the more crazy your mind is, when you practice and recognize this movement as energy, the movement becomes a powerful aid to awareness". Long live gurus who don't fit in with others' expectations! The final section on the guru deals with the realization that one's own mind is the guru, giving a useful distinction between introduction in Dzogchen and initiation in Tantra.

There follow two further chapters. The last is "On the Three Statements of Garab Dorje", mentioned above, preceded by one on "The Four Qualities of Reality" (i.e., it is non-dual, it is effortlessly arising, it is pure from the very beginning and it is primordial Buddhahood). In this chapter James shares with us a challenging yet very helpful comment, one of the first things his guru C.R. Lama said to him: "The Buddha is not a nice man". In fact, Buddha's teaching subverts our world view: "To see the world with Buddha's eyes is to be very surprised".

Andrea Giorgio Lukianowicz

### The Wooden Bowl by Clark Strand (New York: Hyperion, 1998)

Some of us waste several hours a year browsing through the new arrivals on the shelves of the major booksellers. If you are one of these people, you may have noticed the arrival of a new genre in the ever growing category of "Religion, Eastern." This genre consists of books written by Westerners who have had some type of difficulty in the relationship with their teacher, and who now question not only that relationship but the validity of spiritual hierarchy as a concept. Such authors as Stephen Batchelor (Buddhism Without Beliefs) and Toni Packer (The Work of This Moment) come readily to mind.

The enthusiasm in this genre for spiritual democracy seems sincere, but also has the danger of perhaps being too palatable to the Anglo-American Protestant secular culture. I say danger because the culture's bias towards individualism makes it ever-ready to hear the highest teachings of genuine spirituality in a way that distorts them and threatens to transform them into merely an adjunct to therapy.

Granted that my judgments are provisional, and are limited by the shallowness of my own understanding, yet it does seem to me that these authors often offer genuine insights. At their best, there can be a simplicity and freshness to their writing that resonates with the essential stillness glimpsed in meditation practice.

It also feels as though they are leaving out necessary elements of the path to awakening. A recent example of this is a book I was browsing called *The Wooden Bowl*, by Clark Strand, whose project is to present meditation "outside of an ideological framework". *The Wooden Bowl* consists of fifty-four short chapters, each less than four pages in length, with titles like "No Path," "Too Easy!" and "Self-help Hell." The chapters offer pithy statements to be meditated upon, such as, "The expression 'summoning the present' . . . is actually a kind of joke. You can't summon what is already there" and, "At a certain moment we realize that we have slipped, that our awareness has faltered. . . That thought is immediately followed by another one—we must get the present back. Then the whole thing falls apart in laughter, like a joke".

Unfortunately, the value of these insights is undercut by the author's seeming rejection of any role for a teacher or for transmission: "There are no gurus. There is only the present we share. And certainly it cannot be taught", or "The whole notion of authority, . . . is only a substitute for our own immediate experience of the here and now".

However, this rejection is ambiguous. For in other parts of the book the author recalls the years he spent with an eccentric Buddhist hermit named Deh Chup, and describes what seems to be some type of non-verbal transmission he received from this master.

There is also an ambiguity in his attitude toward formal Zen teachers. Although in one passage he complains that the Zen Abbott's teaching was "limited by the very explanations he used to convey it", he acknowledges on the first page that this book "could not" have been written had it not been for the guidance of his Zen teacher Eido Roshi.

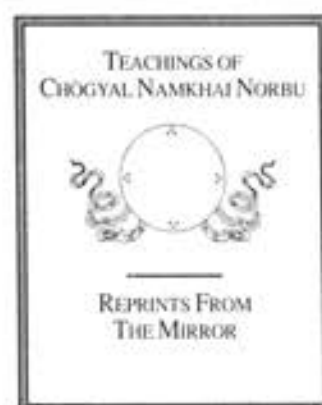
The author's life story, to the degree it can be pieced together from his book, goes something like this. While a college student he spent much of his free time with an elderly Chinese recluse named Deh Chen, a master who kept his inner light well hidden. The author, feeling he was not learning anything substantial from Deh Chen, left for a Zen monastery. As his world began to center exclusively around Zen practice his marriage foundered from neglect. After his divorce he took ordination and was next in line to be administrator of a Zen temple when he suddenly began questioning the achievement-oriented spiritual treadmill he was on. He quit the Zendo, began seeing a psychotherapist, and worked until 1996 as a senior editor for Tricycle: The Buddhist Review. It was only in retrospect that he began to understand and appreciate the unspoken transmission he received from Deh Chen. But paradoxically he interprets Deh Chen's unspoken teaching as implying a repudiation of the guru-principle. The author now lives in ultra-liberal Woodstock, New York, with his new wife and child and disseminates a kind of bare-bones meditation approach.

Written as the story of his personal quest, which involved recognizing his own compulsive "spiritual materialism," the book would have been more straightforward. Instead, the author universalizes the elements of his personal "story" to the dubious level of universally applicable "truths."

If we agree with him that in the

moment of true presence there are no experts (and also no self) that does not negate the relative truth in which experts, teachers, forms (and self) exist and serve a genuine purpose. If the author's bias on this point can be filtered out, there remain some inspiring passages about the simplicity of genuine presence.

Paul Bail



## FIRST EDITION

The Mirror is pleased to announce the first edition of a new book called *Teachings of Chogyal Namkhai Norbu, Reprints from the Mirror*. The book is a compilation of teachings from past issues of *The Mirror* available in a beautifully bound soft cover book illustrated by Glen Eddy. The book includes: The Difference between Sutra and Tantra, Dzogchen - the Path of Self-Liberation, Helping the Dead and Dying, On Working with Newcomers, Terma Teaching - Refreshing the Transmission, How to Follow a Master, The Base in Dzogchen, Yantra Yoga, Introduction and Knowledge in Tregchod, The Three Sacred Principles, Contemplation in Dzogchen, The Essential Tantra of the Six Liberations, Integrating the Teachings into Daily Life, Invocation of Samantabhadra, The Meaning of the Vajra, Discovering Our Real Nature, The Attitude of Samantabhadra, Dzogchen Longde and The Importance of the Dzogchen Community.

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## Shugden

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demonic beings that inspired the excesses of the Chinese Cultural Revolutionaries in east Tibet.

However, it has been in recent years that the controversy over Gyalchen has really gained prominence among the Tibetan community in exile and also become known among Tibetan Buddhists in the west, and eventually the world at large. The issue received wide publicity particularly during the visit of His Holiness the Dalai Lama to England in 1996, when he was faced with such a barrage of opposition, both physically and on Internet, that an article appeared on the front page of the national British newspaper *The Guardian* (Saturday July 6), there were features in the *Independent* (Monday July 15) and on the internationally broadcast BBC World News on radio and satellite TV, and, finally, questions were asked by Labor MPs in the British Parliament about the activities of Geshe Kelsang Gyatso, the leader of the New Kadampa Tradition (NKT) based in England. Most recently, *Newsweek* has covered the issue ("Cult Mystery", pp. 25-26, April 28, 1997) following the cold-blooded murder of three monks close to the Dalai Lama by Shugden activists (see below).

In fact, all of the false and factious accusations against the Dalai Lama of curtailing religious freedom came from the Shugden Supporters Community (SSC), a branch of the NKT, a sect founded by Kelsang Gyatso (whom the sect members adore as the 3rd Buddha, with

the mission to establish Buddhism in the West) in 1991 after he gained control of the Manjushri Buddhist Center at Coniston Priory in Cumbria (England). As a sign of his total control, the previously comprehensive and wide-ranging library has been sold, so that the only books available for study and consultation are those by Kelsang Gyatso himself. Members, even long-standing ones, who have questioned the total dependence on Kelsang Gyatso have been banished from the Center. Geshe Kelsang Gyatso's attacks on the Dalai Lama have been so virulent that on 22nd August 1996 he was expelled from Sera Je monastery; in the text of the Declaration of Expulsion the monastic authorities described him as "possessed by a terrible demon" (through his worship of Gyalchen) for his continued slanders of the Dalai Lama.

The NKT has become the richest and fastest-growing Buddhist, or for that matter religious, group in the UK, with about 200 centers in England and 50 more abroad, and one of its major practices is the cult of Shugden. Former members informed the newspapers that the Department of Social Security, responsible for distributing unemployment benefit and housing allowances in UK, has unwittingly played a critical role in funding the NKT's rapid expansion by granting housing benefit to a significant proportion of the 400-odd residents of their residential centers. (The money from the housing benefit is then used to service the mortgage loans on the enormous properties the NKT have bought and continue to buy; this is the scam that was the

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# Freedom of Religion and Belief in Australia

*Australian Human Rights Commission recommends change to law on autopsies.*

by Ann Pickering

*In The Mirror Issue #35 (Reform to Coronal Legislation, by Ann Pickering, April/May 1996) we carried a report by Ann Pickering on efforts in Australia to reform the law on autopsies to take into account the beliefs of non-Christian spiritual traditions such as Buddhism.*

There have been some welcome further developments. In January 1997 the Australian Human Rights Commissioner Chris Sidoti issued a discussion paper titled "Freedom to Believe? The right to freedom of religion and belief in Australia".

On November 11th, 1998, a report by the Human Rights and Equal Opportunity Commission titled Article 18 - Freedom of Religion and Belief (ISBN 0 642 26959 9) was tabled in the Australian Parliament.

On pages 46-53 there is a discussion relating to burials and autopsies. It includes a discussion of Buddhist concerns, particularly those raised in a letter coordinated by Rigpa on behalf of all the main Buddhist groups in Canberra about the events following the sudden death of Gyalsay Tulku Rinpoche

in Canberra.

The Commission found that the state has legitimate needs to carry out post mortem examinations in certain circumstances but that submissions have raised serious questions as to whether current practices achieve the appropriate balance between the interests of the state and the rights of individuals affected by autopsy procedures.

For this reason, the Commission supported reforms recently enacted or proposed in a number of Australian States and Territories. 'However there is a need for more concerted action in some jurisdictions as well as a more consistent approach across jurisdictions.'

The Commission also supported broader training and education measures to address issues of religious and cultural sensitivity on the part of professionals working in this area.

The Commission recommended that the Federal-State Standing Committee of Attorneys-General from across Australia should establish a Working Group 'to develop and encourage the adoption in State and Territory legislation of best

practice standards on the rights of family members and other persons in relation to decisions concerning autopsies. The standards should include provision for due consideration to be given to the cultural and spiritual beliefs of family members regarding autopsy decisions procedures for the deceased person's next of kin to have their wishes taken into account in matters including whether an autopsy occurs and the manner in which it is undertaken involvement where appropriate of religious or cultural organizations including indigenous organizations.'

It also recommended that 'the Department of Health or equivalent agency in each State or Territory should review training programs for health workers and other professionals involved in autopsies and other procedures relating to human bodies to ensure that issues of cultural and religious sensitivity are adequately addressed in those programs.'

When the report was tabled in the Senate, Senator Stott Despoja, the deputy leader of the Australian Democrats spoke strongly in sup-

port of these recommendations.

Copies of the report are available from the Australian Human Rights and Equal Opportunity Commission - its web address is: <http://hreoc.gov.au>

I also recently gave a talk as a private individual on this issue titled Respecting Spiritual and Cultural Beliefs about Death - an Australian Buddhist Case Study to a conference on Human Rights, Faith and Culture organized by the Association of Baha'i Studies.

I feel that these developments are very positive and that the climate is very open to and supportive of change to better reflect the vision of our masters, especially the points raised by Sogyal Rinpoche in the *Tibetan Book of Living and Dying*. It is important not to miss the opportunity while the climate is so receptive. It would be fantastic if some practitioners in positions of where they have the power to influence current law, attitudes and practice took up these issues.

For example the American Medical Association has just announced it is going to train doctors in end of life care - wouldn't it be wonderful

if there were practitioners involved in designing and delivering training of this sort in all countries and it included the provision of accurate information on Buddhist beliefs?!

And, as a conversation with a Maori woman about their death rituals powerfully reminded me yesterday, it is not only the ability of Buddhists to die in a spiritual environment in accordance with their beliefs we are seeking. This is something to which we should strongly aspire to for ALL people, especially those members of cultural and religious minorities whose beliefs are held in disregard by the unspoken assumptions of our medical and legal system.

May our efforts help change the general climate of thinking about these issues and thereby reclaim the spiritual dimension of death for all people, regardless of faith.

To obtain copies of the report 'Article 18 Freedom of religion and belief' contact the Australian Human Rights and Equal Opportunity Commission, GPO Box 5218, Sydney NSW 1042, Australia; faxes 02 9284 9751; web site <http://www.hreoc.gov.au>

Ann also recently gave a speech to a conference on Human Rights, Faith and Culture organized by the Association for Baha'i Studies, Australia titled 'Respecting Spiritual and Cultural Beliefs about Death - An Australian Buddhist Case Study'. For copies email Ann at [100253.3104@compuserve.com](mailto:100253.3104@compuserve.com) ■

## Shugden

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cause of the questions asked in Parliament by Labor MPs.) A cause of concern among British Buddhists is that those who get involved in the NKT are brainwashed and embroiled in what amounts to a Tibetan feud. And while on the surface much of what the NKT teaches appears to be truly Buddhist, anyone with knowledge of Tibetan Buddhism can easily discern and understand the basic flaw in Kelsang Gyatso's teaching and in the centrality of the worship of Gyalchen, and in the way the Buddhist ideals of compassion and tolerance are subtly distorted and subordinated to the achievement of Kelsang Gyatso's ambitions. What is disturbing is that the protests by the SSC and NKT, due to their novelty and outlandishness, have caught the attention of the media, including the Indian newspapers.

The latest, and most disturbing, unfolding of this story was the brutal murder, on 6th February of this year (1997) in Dharamsala (seat of the Dalai Lama's Government-in-Exile in India) of three Tibetans: the Venerable Lobsang Gyatso, Director of the Buddhist School of Dialectics, a supporter of the Dalai Lama and outspoken critic of the cult of Gyalchen (he had written several essays explaining and clarifying the negative consequences of worshipping Gyalchen), and two of his pupil-translators, the Bhiksus Lobsang Ngawang (from Kham; on occasions he was the Dalai Lama's translator into Chinese) and Ngawang Lodo (from Amdo). Investigations by the Indian police into the brutal murders (the victims had stab wounds all over their bodies and their throats had been slashed; the doctors who conducted the autopsy calculated that about ten assassins carried out

the murder) have led to the arrest of a young Tibetan named Kelsang allegedly in the pay of pro-Shugden activists in the Manjuskatilla area of Delhi, Indian headquarters of Jampel Yeshe, leader of the Shugden cult, and to the discovery of a murder "hit-list" with the Dalai Lama top of the list together with no less than 14 top Tibetan leaders close to him, including the Speaker of the Tibetan Assembly and two government ministers. Moreover, there has also been a request for "close and strict surveillance" of some of the Shugden followers in Delhi, Karnataka, Bangalore (where the murderers are thought to be hiding), England and Italy. (Alas, Italy is not free of this pernicious creed: the famous "Healing Lama" Ganchen Rinpoche of Milan is known to be a worshipper of Shugden, and an NKT center has recently opened in Rome.)

Before concluding, I would like to draw the reader's attention to a concisely and closely argued article on this topic in the June 1996 issue of the Tibetan Review entitled "Why the Dalai Lama rejects Shugden", in which Gareth Sparham, a Canadian Tibetan Buddhist monk, gives a political explanation of the reasons underlying the current re-emergence of the cult of Gyalchen. In brief, Sparham starts by describing the re-emergence in this century of the worship of Gyalchen among the Lhasa aristocracy and political leaders (who exalted the interests of central over east Tibet) and spreading to all classes of Tibetan society, so that many of the refugees arriving in India after 1959 had this propitiation as part of their spiritual practice, one that they were fiercely determined to maintain in the face of Chinese attempts to destroy Tibetan identity by denying the people their right to religious freedom. This situation continued until the end of the 1970s, when the Dalai Lama first

asked that anyone associated with him or with the work of the Tibetan government give up private or public propitiation of Gyalchen, as this spirit was actively harmful for the Dalai Lama personally and for the Tibetan Government. It is this prohibition which caused the SSC and NKT to claim falsely that the Dalai Lama was denying them their rights to freedom of religious practice. However, as we have seen above, His Holiness the Dalai Lama has always gone to great lengths to indicate that the choice whether or not to propitiate Gyalchen lies entirely with the individual: it is those who wish to have a spiritual relationship with the Dalai Lama himself that he enjoins to give up this particular practice (as he repeated before the Kalachakra initiation he gave in Australia in September 1996, when he asked practitioners of Gyalchen not to attend the initiation). The basic argument pivots on the issue of whether the future Tibet should be a fundamentalist religious (i.e., a particularly obscurantist version of Gelugpa) and anti-democratic state or whether it should be a secular and democratic state in which no single religious dogma predominates over the others (as is the aim of the Dalai Lama). In these terms, Shugden has become a political symbol representing for a minority of Tibetans the aspirations of an emerging reactionary political and religious party dreaming of the days when Tibet was ruled by the Ganden Phodrang, wishing the return of Tibet to religious rule under a fundamentalist version of Tibetan Buddhism, in which its own ideology would reign unchallenged while the teachings of the Nyingma, Kagyu, Sakya and Bon traditions would be regarded as discredited heterodox dogmas. Exactly the opposite of the policies of religious non-sectarianism, tolerance and freedom preached and promulgated by H.H. the Dalai

Lama: hence his unpopularity among the fundamentalist movement that has gathered around the symbol of Shugden. Basically, the practice and underlying ideology of the Shugden propitiators goes against the Dalai Lama's non-sectarian rime approach: His Holiness believes that all the religious traditions of Tibet are vehicles for achieving harmony, happiness and enlightenment, he himself studies and practices teachings from other traditions, such as Nyingma, Sakya and Kagyu, simultaneously with the Gelug tradition and he encourages others to do the same. Conversely, the practice of Gyalchen is extremely sectarian, and especially directed against the Nyingma tradition. Thus the Dalai Lama is currently obliged to oppose this specific religious practice in order to guarantee religious equality and freedom of religious practice to all Tibetans in a future Tibet! Moreover, as the practice of Gyalchen elevates this noxious spirit to higher ranks, superstitious belief takes a stronger hold over the hearts of Tibetans, and as it becomes more closely associated (as it is by its followers) with the hopes of freedom for Tibet, so does the real possibility of freedom recede further into the distance.

In conclusion, perhaps what is important is that people not be dis-

turbed by the misinformation they are being fed. In the first place, as we have seen, His Holiness the Dalai Lama has not put a ban on anybody: as he has frequently reiterated, in the final analysis people are free to make their own choice regarding this practice. So, the baseless and highly exaggerated allegations against His Holiness and the Tibetan Government in Exile by a few disgruntled proponents of this cult are entirely untrue, and anyone can visit places in India where Tibetan refugees are settled to check for themselves whether these allegations are true or false. Gyalchen is propitiated by only a minute section of the Tibetan populace, and even among these few the majority have given up this practice of their own free will after realizing the harmful effects of propitiating this evil spirit (also, it is mistaken to believe that those who give up the vow to propitiate this spirit go straight to hell, as claimed by proponents of this cult.) Instead it is important to have proper understanding of the role of spirits in the human realm, and of the nature of the Tibetan mind and culture. One can only hope that people will use their own independent minds and verify the true motivation of what some proponents of this cult are desperately propagating. ■



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## Floods

Every day late this summer in China the omnipresent TV heralded heroic People's Liberation Army soldiers in white underpants hauling around sand bags fighting the devastating floods along the lower Yangtze, which killed 3,656 people, doused 260,000km<sup>2</sup> of land and impacted 5.6 million houses. The disaster caused \$30 billion in damage and affected 230 million people according to Niu Maosheng, vice director of China's flood control bureau. While these floods in lowland China were instantaneously reported by the Chinese state news agency Xinhua, floods in Tibet Autonomous Region were reported with a delay of several weeks. In Central Tibet AR at least 53 people have been killed since mid-June in the heavy floods and mud slides that have affected more than 40 counties, and had blocked and hampered traffic on most south Tibetan roads. The floods have pushed water levels of the Tsangpo, Lhasa's Kyi Chu and other rivers up to record levels, affecting more than 80,000 people and killing more than 4,000 yaks and sheep. The most affected area has been Shigatse prefecture. Floods have increased in general in Tibetan areas in recent decades. In West Sichuan flood frequency has risen from once in 15 years to once in 5 years, which has been attributed to excessive logging (ZHAO 1992).

### The logging bans

After decades of forest over exploitation, policy changes of the last months indicate a very promising step towards forest conservation and sustainable management in the Tibetan areas. The floods triggered the reconsideration of present logging practices in the headwaters of Asia's greatest rivers, which emerge from Tibetan areas, such as the Yellow River (Tibetan: Ma Chu, Chinese: Huang He), Yangtze (Dri Chu, Jinsha Jiang), Yalong (Nya Chu), Mekong (Dza Chu, Lancang Jiang) Salween (Ngu Chu, Nu Jiang) and Tsangpo / Brahmaputra. Over a billion people depend on their waters. First in late August the Central government's State Council ordered 151 forestry enterprises to halt all logging on the upper reaches of the Yangtze and the Yellow River in Yunnan, Sichuan and Qinghai. For several months it was feared that Tibet AR forest areas along the headwaters of Mekong, Salween and Tsangpo might now face a much higher logging pressure. In the past logging companies from Yunnan had already operated in neighboring Tibet AR counties. However, on December 9th, the Tibet AR Government ordered the shut down of operations of all lumber processing mills in southeast Tibet AR and announced that reforestation projects should begin immediately by employing former loggers as tree planters. The directive applies to all of Chamdo and Nyingchi (Linzhi) Prefectures, an area of nearly 200,000km<sup>2</sup>, which contain over 85% of Tibet AR's approximately 1.5 billion m<sup>3</sup> of standing timber volume. At this point there are no more details available.

Following the central announcement from mid August the Sichuan governor Song Baorui announced a logging ban for the Yangtze and its tributaries Min Jiang (Zhong Chu), Dadu He (Gyarong Ngulchu) and Yalong (Nya Chu). The ban affects the two Tibetan Autonomous Prefectures (TAP) of Aba (Ngawa) and Ganzi (Kandze). The desperate condition of vast forest areas in West Sichuan has been reported since 1980 and had been recognized officially in 1990 (EPIGPA). Felling had already dramatically dropped in the early 1980s in the more accessible Tibetan counties due to resource exhaustion and has moved to more and more remote areas, where the cut was also reduced in recent years. With this in mind the ban is the logical consequence of decades of mismanagement.

It is interesting to note that also the Sichuan government issued a ban, since provincial authorities have been the driving force behind the irrational and irresponsible exploitation of the forests. Annually prescribed timber procurement quotas which had to be met by the state controlled county forest bureaus, for decades exceeded annual growth by a factor between 2 to 3. In addition this timber often had to be



## Logging Bans in Tibet

### Floods, Logging, Hydro-Electricity: the Impact on Tibetan Areas

Daniel Winkler

sold below production prices, forcing the forestry bureaus to cut even more, to balance the losses and secure income for active and retired employees. Also the dictated low prices commonly made reforestation impossible. Yang Yupo, a leading Sichuan forestry professor, came to the conclusion that the government policies in Aba Prefecture caused an annual timber harvest up to five times higher than natural production.

In early September at a WWF China/Tibet AR Forest bureau workshop on biodiversity management and conservation in Lhasa, I talked to Peng Jitai, Garzi TAP forest bureau deputy director. He seemed very aware of the crisis and apparently had tried to improve forestry practices in recent years. He has very mixed feelings about the centrally issued logging ban. He welcomes the recognition of the crisis and the support for solving it, but there are a lot of problematic details. In many places the main source of cash income will be lost and the local administrations as well as the forestry industry will be fully dependent on state subsidies until logging can be resumed. Hopefully sufficient funds will be allocated to ameliorate these problems. A forest bureau official from Chamdo Prefecture refuted in length the idea of conservation, based on his conviction that there is no alternative source of income. His colleagues tried to convince him that there are models which combine sustainable development and conservation, but he would not accept the idea of conservation due to the dependence of many counties on logging.

### The reforestation program and its impact on local people

In connection with the bans the government plans a gigantic forest-conservation project for all of China, which encompasses over 2.3 billion US\$ for the first-phase from 1998 to 2000. In Sichuan and Tibet AR ten thousands of former loggers are now supposed to be trained in tree planting. The efficiency of these grand projects is debatable, often they have yielded at best mixed results. Commonly central programs do not take local realities into account. There is a Chinese saying: 'The top has a policy, the bottom has a way around it'. Not too surprisingly logging was reportedly still being carried out after the ban. In Hongyuan (Mewa) County, Aba TAP, local administration defied central regulations, and kept on logging. Furthermore central and provincial environmental laws, which in general are excellent, have required for years immediate reforestation after cutting. Too often the implementation of the laws is seriously lacking.

Successful reforestation will not only depend on sufficient funds, but also on the availability of seedlings and expertise, both presently very limited in the region. There are some good nurseries, i.e. in Drango (Luhuo, Ganzi TAP), but in general the whole nursery sector needs to be developed. Riwoche County in Tibet AR for example has only several square meters of neglected spruce seedlings. Furthermore seedlings need 3-4 years before they can be planted out on the slopes, where they need initially some consistent care and protection from grazing. This issue will affect many Tibetans directly. To facilitate afforestation the Sichuan government already has announced the closing off

of nearly 90,000 km<sup>2</sup> to livestock grazing, a third of W-Sichuan, nearly the size of Austria. Pastoralism is the main subsistence economy of rural Tibetans, which still represent 85% of the population in the Tibetan Prefectures and over 95% in rural areas of Tibet AR. It is not clear yet which areas will be closed for grazing. From a locals perspective these 90,000km<sup>2</sup> hopefully include mostly areas which are not part of the 168,000 km<sup>2</sup> classified as grasslands (figures YANG 1987). For example, 'poorly stocked forests', 'brush areas', and 'potential reforestation areas' cover 76,000 km<sup>2</sup> and further 42,000km<sup>2</sup> are classified as 'well stocked forested land'. On a local level most likely many Tibetans will lose grazing grounds they have used in recent decades. There have been no announcements regarding possible compensations.

Due to the absence of real management the forest resource has already been mined for three generations to come, since forest regeneration

in Tibet takes about 70 to 100 years. Also Tibetans and other 'minority' peoples, such as the Yi and Qiang have been deprived of their traditional forest resources, which go much further than timber supply. A wide range of non timber products such as medicinal and edible plants as well as raw materials for handicrafts and daily life necessities are collected in the forests. But most importantly forests supply wood for construction and firewood, which have become very scarce in some areas where there used to be plenty. Supposedly meeting these subsistence needs is exempted from the ban. Also forest destruction causes extensive loss of wildlife habitat, a conservation issue which received international attention in Sichuan regarding giant panda habitat. Presently panda habitat is only to be found in Tibetan, Yi and Qiang areas, with one exception in Shaanxi Province's Qinling Mountains. Not too surprisingly the name 'Panda' itself is probably Tibetan, meaning striped monkey.

Over exploitation of forests inflicts a number of hardships on local people. Increased run-off can wash away fields or cover them with debris. In the dry season springs might dry up. Bridges get washed away and roads blocked. Construction wood becomes scarce and firewood collection becomes much harder. After felling there is a period of increased availability of wood debris. Once this resource is exhausted, stumps are being chopped and dug out. This practice explains often the absence of stumps, which would elsewhere indicate recent felling. However traditional firewood extraction practices cause serious damage to forests as well. There is no doubt that many traditional land use strategies are not sustainable from a forest ecosystem point of view. This negative impact has manifested itself slowly through the centuries and most commonly was perceived as pasture creation. Taken into account that forest clearing can be dated back at least 5000 years, it is not too surprising that the Tibetan landscape has been transformed extensively. Wide areas of Tibet have the character of a cultural landscape, an environment shaped by human activity, rather than a wilderness, as still many like to perceive it. In wide areas of Kham it is estimated that the forest area was reduced by half, in central Tibet nearly completely destroyed. Pollen analysis indicates that a thousand years ago juniper forests were present in the Lhasa valley (communication MIEHE), but have been destroyed by unsustainable exploitation.

### Tibetans in the timber industry

In the modern timber industry local Tibetan people are clearly underrepresented. Partially this can be attributed to a general lack of education. Often there is a language barrier, since all the state sector activities are actually carried out in Chinese. However, many Han officials simply prefer hiring Han, which have been mostly recruited from the Sichuan basin. The logging ban will most commonly affect these forest workers. Involvement of Tibetans increases in more remote areas and is more common in the forest area of Tibet AR. Some Tibetans might have found work in local forest administrations, county saw mills or in small gasoline-pow-

continued on page 19



# The Game of Bakchen

## 1. ITS ORIGIN

Bakchen is one of the oldest games played in Tibet. It derives from and was modeled after dice. According to legend, dice were devised by the Masang clan of Tibet. The Masang clan was comprised of nine tribes which dominated the Tibetan territory twenty-five centuries before the Christian era. In those ancient times, dice were not used for amusement. People threw dice to determine shares of goods, properties or inheritances. A saying still spoken among the elderly nomads says:

The shares of whatsoever wealth is gained, good or bad  
Will be decided either by the throw of dice or by draw.

In the course of time dice came to be used by the followers of Bon as a way to prognosticate the future and by children for play. Dice are still used in Bakchen play for the initial assignment of tiles among the players.

The terms still used in our days for the numbers of the dots on the sides of the dice are ancient Tibetan terms not commonly used. Two is called *pa ra*; three *suk*; four *dzik*; five *khar*; six *'druk*; seven *ri*; eighth *sha*; nine *rgur*; ten *chur*; eleven *thok* and twelve is *'bhyam*.

## 2. BAKCHEN TILES

In the game of Bakchen there are two kinds of tiles: the tiles of sky and the tiles of earth. Within the tiles of sky and tiles of earth one finds tiles of higher and lower value. The sky and earth differentiation is a distinctive feature of ancient games or play, such as the 'riddles' and the Bakchen itself.

The tiles of sky total forty-four. They are of eleven forms and have six different values.

- Variegated 12 *khar*. This is also called "bad omen" than because if one player gets all the four Variegateds it constitutes a bad omen for the adversaries.
- Flower 2 *rik* (which is an ancient term for flower)
- Red 8 *dmar*
- Bird 4 *bya*
- i. White 10 *bchu dkar*  
ii. Table 4 *cho tse*  
iii. Stick 6 *mkhrang ru* (which is an ancient Tibetan word for stick)
- i. Impotent 6 *kob drug*  
ii. Pig 7 *phak bdun*  
iii. Dew drops 10 *zil chu*  
iv. Hutuk 11 *hu thuk*

The 20 tiles of earth are of six types, divided into six levels, plus four special combinations

- 9 *Ghu*
- 8 *Pak*
- 7 *Fat Tshil*
- 6 *Mother Wolf Jangma*
- 5 *Owl Ukpa*
- 3 *Wolf Cub Jangbu* (also called "thigh bone")

## SPECIAL COMBINATIONS

- Jing* (*jing*) the combination of Mother Wolf and Cub
- Tachen* (*rtu chen*) Mare, the combination of the Mother Wolf and the bent Fat
- Shoti* (*zho rti'u*) Foal, the combination of the Wolf Cub and the upright Owl
- Tasha* (*rtu bsha'*) Kill the Horse, the combination of the Mare and the Foal

The Variegated and the Nine are also known as chiefs; the Flower and the Pak as ministers.

## 3. THE RULES OF THE GAME

3.1. Pak is played with four players. Each player is allotted six-

teen tiles, i.e., four piles (four stacked tiles equals one pile). Tiles are placed in the center of the table in a circle, separated into groups of two piles, or eight stacked tiles, each. Dice are thrown into the center of the table to determine the allotment of the piles.

## 3.2. THROWING THE DICE

The oldest player throws the dice if Pak is played in the morning, the youngest, in the evening. Prior to throwing the dice, the player who is throwing selects a pile by pointing at it with his or her finger. The distribution of the tiles will begin with this pile, which is allocated to a player determined by the throw of the dice. The number resulting from this throw of the dice is called the "Jing."

## 3.3. DISTRIBUTION OF THE TILES

When the roll of the dice produces a two, this is called *tig sngon* 'gros or "the course of the flower" and in this case, the player to the left of the one who threw the dice is allotted the two piles of tiles that were selected prior to casting the dice. If the number is three, this is called *thod len*, and the player second on the left, or opposite the thrower, receives the piles. If the number thrown is four, this is called *phyir shu* or *bya phyir shud* and the player to the right of the thrower, or

play. Thereafter, whoever won the round will be the starting player of the next round. The player in front of the winner will be the one to throw the dice for the distribution of tiles for the next round.

To begin the play, the first player places the tile or tiles on the table in the middle, and each succeeding player puts his or her challenging tiles (the same number) down, if stronger, face up and on top of the tile or tiles. If a player does not have tiles that can beat those of the first player, he or she has to give up one or more tiles putting them upside-down below the tiles of the first player. The winning player takes the pile, or piles. One can play as many tiles as one wants, as long as they are properly combined.

## 3.5. REVEALING THE VARIEGATED

Whoever has four variegated must tell the other players and cannot conceal the fact. The other players then form an alliance to try to defeat him or her. The player who still has three variegated after accumulating six sets of tiles does not need to observe the usual rules (of one who has accumulated six piles).

## 3.6. REDISTRIBUTING OF THE TILES

If one of the players does not get any of the variegated or any the Nine (chiefs) or any of the Flowers or Pak (ministers) among the six-

done if the player wishes.

## 3.8. THE DIFFERENT VALUES OF THE TILES

The tiles of Sky and Earth have six different values, as explained before. The highest tile of the Sky can win the lower tiles of sky but not those of Earth, the highest tiles of Earth, but not those of sky. There are, however, the following exceptions:

A. Flower (sky) and Pak (earth) can be played together: to win this combination, one must have the same number of Variegated and Nines (for example, if one has one Flower, and two Pak, this can be beaten by a Variegated and two Nines).

B. The Jing is the piece established by the throw of the dice at the beginning of each round. It cannot be beaten, but cannot beat anything, so it should be played first. One who plays the Jing receives one pebble for each Jing played from each player. Thus the play of the Jing is known as "begging" (*slong mo*).

The combination of the Wolf Mother and the Wolf Cub is a natural Jing. If the dice thrown at the beginning of the play (to distribute the tiles) indicate either the Wolf Mother (#6) or the Wolf Cub (#3), individually each becomes a Jing. Played together, they are reckoned as three Jings. In any form, Jing cannot be defeated by any tiles, but at the same time cannot win any other tiles.

C. The Mare (or combination of the Wolf Mother and the diagonal Fat) cannot be beaten by any combination of tiles and can win the Foal. The foal can be won only by the Mare and it cannot win any other tile.

D. The Foal (or combination Wolf Cub and the straight Owl) cannot win any other combination and in addition is won by the Mare.

E. Kill the Horse (or combination Mare Foal) cannot win any other combinations but at the same time, cannot be defeated by any other combination.

## 3.9. THE MOVE KNOWN AS

"giving the soup" is the play of a single tile done in order to help the player who is to the left of oneself. The move can be made in different ways:

A. By exposing a tile. If a sky tile is to be exposed the next player can win it with any sky tile of higher value; if it is earth with a earth tile of higher value.

B. By laying the tile (of earth or sky) upside-down. Only a tile of earth, regardless of its value can win this tile.

C. By placing the tile on the side. Any tile of sky or earth can win this tile.

Placing the tile on the side or upside down is allowed but can only at the beginning of the round, when the tiles are distributed. A single tile with the numbers exposed can be played at any time in the game. However, this cannot be done if one has gained six piles of tiles, unless one possesses one or more Variegated or Nines.

When a single tile is not placed with intention of helping the player on one's left, it is known as "the Adversary" (*dkrug*).

## 3.10. RULES TO BE FOLLOWED AFTER ONE HAS GAINED SIX PILES OF TILES

A player who has gained six piles of tiles is obliged to play a pair of sky tiles. If the player has no pairs of sky, he or she is allowed to play a pair of earth. If the player has neither a couple of sky, nor a couple of earth, then he or she is allowed to play the ministers - Flower and Pak

- of sky and earth together. If the player has no pairs whatsoever, he or she must play the tile of the highest value. Another rule prohibits from playing three tiles together. There is one exception: if the player has a pair of sky.

After a player has gained six piles of tiles, he or she is allowed to play a Pure, (i.e., an unbeatable, like a Jing or Mare or the combination of Mother and Foal) or a Temporary Pure (tiles which cannot be beaten because the tiles of superior value have already been played). One is also allowed to play a fourfold combination but not the four-fold combination of Flower and Pak (however it may be: three Flowers and one Pak, or Three Pak and one Flower, or two Pak and Two Flowers). However, one is allowed to play a fivefold combination of Flower and Pak. A three-tile combination can be played when the player will be left with only one tile (i.e., if the player has only four tiles left).

If the player is left with only two tiles, the tile to be played will be decided by the throw of the dice. If the dice are sky, one will have to play the tile of Sky. If the dice are earth, one must play the tile of Earth.

If one has a Variegated or a Nine, he or she can play whatever he likes and does not need to follow the "after six piles" rules.

## 3.11. WINNING ALL THE TILES

When a single player gains all the tiles in the course of play and he or she is left with two tiles, she or he can play one tile upside down and one exposed. If to be exposed is a tile of sky, it can be beaten only by a pair of sky, if it is of earth, by a pair of earth tile of any value. However, it cannot be won by any single tile such as Variegated or Nine or by any special combination such as the Mare.

## 3.12. VICTORY AND DEFEAT

The one who wins the last move of the game is the winner and the other player must pay him or her six pebbles. If the winner won the last throw of the game with a Jing the losers (who has no piles of tiles) must give him or her twelve pebbles each. If the winner plays two Jings at the end, others must pay him or her twenty-four, if three, thirty-six, and so on, giving an additional twelve pebbles with each Jing played. However, if the loser has accumulated six piles of tiles she or he does not need to pay the winner.

In general, each pile of tiles can prevent the loser from paying a pebble to the winner and each pile of extra (i.e., above the sixth) tiles wins/gains one pebble from the winner.

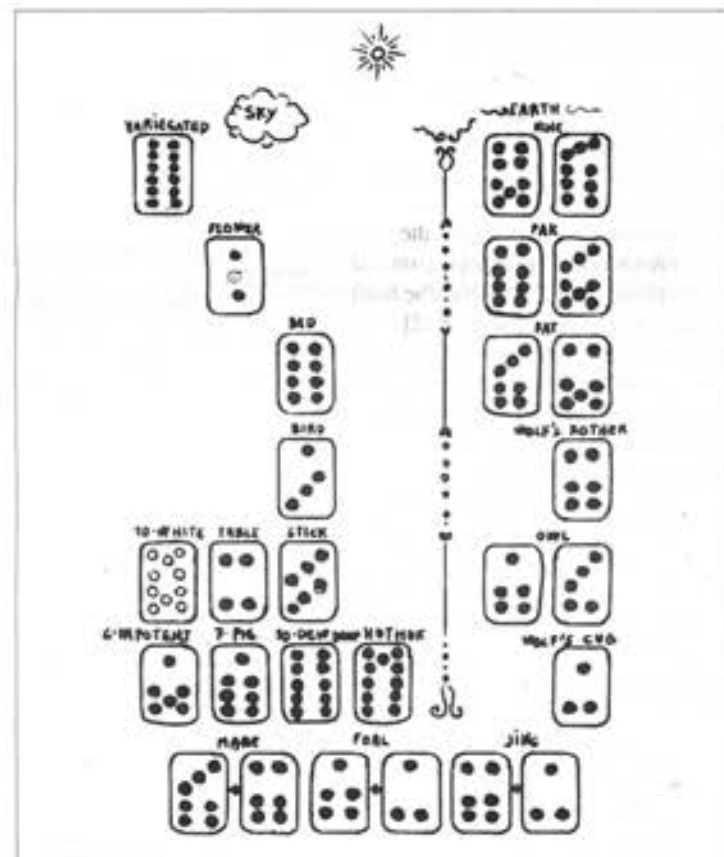
In particular, each pile of tiles exempts the loser from paying two pebbles for each of the Jing the winner has played as his or her final move.

When the winner in the final move plays the Jing, the loser who has more than six piles, get two pebbles from the winner for each of the extra piles he or she has.

## 3.13. CONCLUDING THE GAME

Before concluding the play five rounds should be played, four for the sake of the four players known as "mgo bag", and one for whoever may win it known as "auspicious round". If each of the players wins a round this is considered a good sign; if one of the players does not win a game, it is considered a bad sign for that player.

Prof. Thubten Phuntsog  
Translated from the Tibetan by  
Elio Guarisco



The playing pieces used in this illustration for are two sets of the Chinese game *Pai Gao*, available in some Chinese shops.

third player to the left, takes the previously indicated tiles.

If the number is five, this is called "the owl is on one side" (*'ug pa rang sgo*), and the thrower takes the tiles for him -or-herself. If the number is six, this is called "sixth course" and the player to the left gets the tiles. If a number seven, this is called *bdun thod* and the player opposite to the thrower gets them; if number eight, they go to the player on the right; if nine, the thrower herself gets the tiles; if a ten, they go to the player on the left; if an eleven, to the player opposite, and if a twelve, to the player on the right.

The rest of the double stacks of tiles are taken in clockwise order by the players.

Pebbles should be distributed to be used as a form of money to pay the winner and whoever play the Jing. The number of pebbles can vary from 12 to 72; increased by 12.

## 3.4. WHEN STARTING PLAY

The one who gets the first share of the tiles is the one who begins the

teen tiles, all the tiles need to be redistributed. If each of the players have at least one of the chiefs or one of the ministers, the play should be continued.

## 3.7. SELLING OF THE MOTHER AND SON

When one player has the Wolf mother, and another, the Wolf cub, one can ask for the selling of mother and son. The Wolf Mother and the Wolf cub should be put on the table. The two players then throw the dice in turn and whoever gets the highest number takes the two tiles. Whoever loses throws the dice and will get in payment for his lost tile one of the other player's tiles, corresponding to the number thrown. However, if the dice show the Jing, the player does not need to give the Jing, but can throw the dice again, to determine what tile he has to give.

When one player has two Wolf Mothers and another two Wolf cubs exchange of mother and son can be done without throwing the dice. The exchange of mother and son is not compulsory, but can be



# Tibetan Kum Nye (Chugpa) Massage

## Brief Summary and Implications

by Dr. Nida Chenagsang

From ancient times the Tibetan people have used simple methods in order to treat physical afflictions. If they had pain in the body they would press on that place or ask another person to strike them with the fist on the painful area or to knead it. They used to scratch themselves if they were itchy and would use very simple remedies such as oil and butter to try to stop pain and bleeding from wounds. When they had bruising and swelling on the skin, they would apply oil to that part of the skin without taking medicine. These simple remedies such as oil and herbs were household items used in everyday life, easy to find, and growing in the same area.

Gradually, over the years, experimenting with these type of techniques, doctors discovered various points on the body which could be treated; as well as the use of different herbs and how to use them in the treatment of different diseases. They found out about the *lung* energy and the *la* (vital) energy and how it moved and what kind of diseases should not be treated by massage. As a combination of the experience of the people and the research undertaken by doctors, the *ku nye* system of massage gradually developed.

This form of treatment dates back to the time of the Kingdom of Shang Shung which is verified by the famous Tibetan doctor, Yuthog Yonten Gonpo. In the 8th century the doctor stated in his life history that there were three kinds of therapies: *chugpa* (massage), *dugs* (applying heat) and *lums* (medicinal baths and inhalation). He wrote a famous Tibetan medical treatise entitled the "Four Tantra of Medicine", in which one chapter is devoted to massage. This chapter contains four parts:

- 1) those diseases which can be treated by massage
- 2) those diseases which cannot be treated by massage
- 3) how to do massage
- 4) the benefits of massage.

From this time on many doctors did research into massage in order to discover more massage points, how to make oils for massage, etc. so that massage became an extensive treatment.

The Tibetan word 'chugpa' means 'to apply' oil from herbs and fat from animals as well as other medicines. They are applied externally to the body. 'Ku nye' - 'ku' means 'to apply' on the skin, while 'nye' means the action of pressing and massaging the points and kneading parts of the body. *Chugpa* and *ku nye* actually have the same meaning. According to different diseases and different herbs, there are two types of *chugpa* that can be used: one type involves the use of oil or oil with herbs, while the other type uses only different herbs without oil. To prepare the *chugpa* without oil, one boils up the herbs with water and uses the decoction.

In order to do this type of massage, it does not require a great number of herbs or complicated equipment. The requirements are simple and the massage itself is easy. There are no side effects and the massage is beneficial to one's health. The massage process is very simple so in general it is useful for everyone to have a little knowledge of it.

### Diseases which can and cannot be treated by massage

In general *ku nye* helps to

unblock obstacles in the *lung* energy so that it can circulate freely. It also helps to calm a condition in which there is too much *lung* energy. It helps the blood circulation and balances the phlegm, bile and *lung* energies which is beneficial for the organs of the body. It is also helpful when the body is tired; it softens the skin and the muscles and nerves relax thus helping to make sad people happy and help people to sleep. If healthy people receive massage treatment it will give them more energy and the organs of the senses will be strengthened and it will be good for long life. It can also prevent problems with *lung* energy.

Diseases that can be treated by massage as those related to *lung* energy in which the skin has become a little hard, hemorrhaging and for after birth hemorrhaging, and excessive loss of sperm in men. *Ku nye* is indicated for very weak people, old people, those who worry too much and insomnia. It is also beneficial for eye problems connected with overwork and for problems with *lung* energy. When there is too much *lung* energy in the organs which produces different problems, massage is good. All these disturbances can be treated using oil.

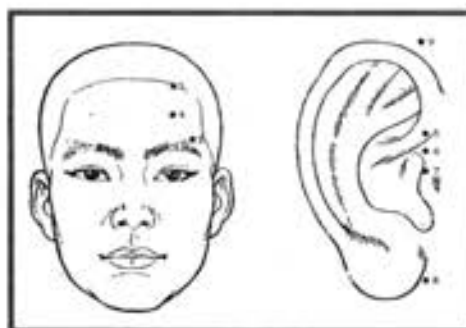
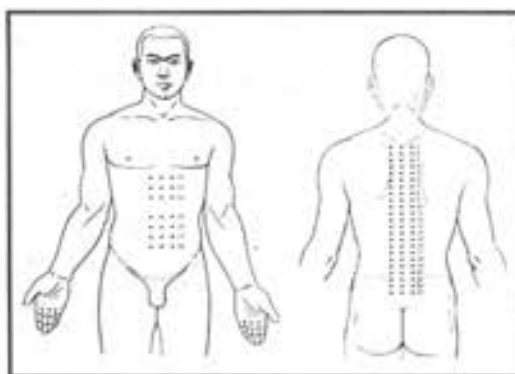
Massage with decoction (without oil) is good for the following ailments - bruising, swelling, cracked skin, infected wounds and pustules, itching, a variety of skin disorders, rheumatism, and burns.

Diseases that cannot be treated by massage are - very bad digestion, obesity, allergy to metals, problems related to taking metals as medicines, lack of appetite, problems related to the gall bladder, fever, problems from the *bad kan* (phlegm) energy and *khres pa* (bile) energy.

### The points for massage and type of disease related to points

In general the entire body of a healthy person can be massaged because massage is good for the *lung* energy which fills the body. In Tibetan medicine there are five types of *lung* energy: *srog zen lung*, which is mainly in the head, *gyen gyu lung* located in the thorax, *chub che lung* located mainly in the heart and pervading all the body up to and including the pores, *me nyam lung* in the stomach and intestinal tract and *thur sel lung* located in the lower part of the trunk. All these types of *lung* energy are interconnected.

Massage is particularly indicated for *lung* problems. In general lung disorders can cause headaches, states of coma, mental problems and hallucinations, loss of the capacity to speak, insomnia, tiredness and over anxiety. People who have these type of problems can be treated by massaging some very simple points: - one point (*tsang pug*) [1] is at the crown of the head;



- four points, one before [2], one behind [3] and one each to either side [4] [5] of *tsang pug* each at a distance of four finger widths;
- a point [6] at the base of the skull or posterior fontanel;
- two points [7] [8] each three finger spans on either side of the previous point;
- four points, one between the eyebrows [9], a second [10] on the same level at the back of the head and two points [11] [12] just above the ear (the imaginary lines connecting the opposite points should cross in the center of the head);
- a point [13] between the base of the nose and upper lip;
- a point [14] on the seventh cervical vertebrae;
- another point [15] on the 13th vertebrae and another [16] on the 14th vertebrae;
- a point [17] on the breast bone between the nipples;
- a point [18] in the hollow at the base of the throat;
- the entire surface of the palms of the hands and the soles of the feet.

### Points on the back of the body

A point on the seventh cervical vertebrae (the vertebrae on the back of the neck that protrudes when one bends the head forward) is considered as the first point for massage and the succeeding points are the vertebrae in descending order down the spine.

This first point [1] is good for respiratory problems, back pain and lung problems in the heart and most lung problems. This point is also very beneficial to massage for old people.

The second point [2] on the next vertebrae is good for tiredness in the shoulders, bile energy problems, blood circulation and goiter.

The third point [3] is good for dry tongue and blocked nose as well as phlegm problems.

The fourth point [4] is good for coughing, back pain related to lung disease and problems with taste.

The fifth point [5] is good for spitting blood related to lung disease, back pain related to lung disease, trembling limbs, vomiting, problems with *lung* energy which

cause swelling in the face and spit with lots of bubbles.

The sixth point [6] is good for heart problems related to lung disorders, palpitations of the heart, inability to taste with the tongue, weak memory.

The seventh point [7] is good for states of coma related to lung disorders, headache, forgetfulness and heaviness in the head.

The eighth point [8] is good for hiccups, problems with the diaphragm, pain in the ribs and contractions in the diaphragm.

The ninth point [9] is good for vomiting, acidity in the stomach, blood in the sperm, too much lung energy in the liver which creates intermittent pain in the liver as well as pain when one yawns, weak vision related to liver disorders.

The tenth point [10] is good for gall bladder problems creating symptoms such as yellowing of the skin, runny nose and mouth, weak vision related to brain disorders, too much *lung* energy in the gall bladder which creates intermittent pains, yellowing of the eyes due to gall bladder problems and digestive problems.

The eleventh point [11] is good for very weak digestion, a bloated abdomen after eating, too much *lung* energy in the spleen, intermittent pain in the area of the spleen, flatulence, a condition in which the body becomes obese while the face remains thin.

The twelfth point [12] is good for chronic stomach disorders, vomiting and many kinds of stomach problems as well as hiccups.

The thirteenth point [13] is good for weak ovaries, loss of sperm in men and unceasing menstruation in women, stabilizing the mind.

The fourteenth point [14] is good for kidney problems, deafness related to the kidneys, over-frequent urination, swollen penis related to lung disorders, impotence, incontinent feces.

The fifteenth point [15] is good for all the organs which have too much *lung* energy.

The sixteenth point [16] is good for too much *lung* energy in the large intestine, gas and noise in the large intestine, diarrhea and flatulence.

The seventeenth point [17] is good for too much *lung* energy in the small intestine, diarrhea with mucus.

The eighteenth point [18] is good for incontinent urination, swollen and continually erected penis, delayed menstruation, after delivery.

The nineteenth point [19] is good for pain in the lower back, dry stools, paralyzed limbs, diarrhea with blood.

The twentieth point [20] is good for incontinent urination and menstruation, stopping flatulence.

The twenty-first point [21] is good for pain in the hip joint, being

short of breath, speech difficulties related to lung disorders.

The twenty-second point [22] is good for incontinent urination and menstruation, stopping flatulence.

The twenty-third point [23] is good for pain in the lower back so that one cannot remain upright, hallucinations.

Besides these 23 points, there are 2 other points for each of the 23 points which can be massaged. Each of these two points are equidistant two finger widths on each side of every main point. This means that each of the 23 points has three places which can be massaged. The length of two finger widths refers to the measure of the fingers of the patient, not the person effecting the massage.

### Points on the front of the body

#### On the face

If there is too much *lung* energy in the eyes, the veins become red, the eyes protrude and the wind causes pain in the eyes, points 1, 2, 3 & 4 can be massaged. The same points are good for tired eyes.

If there is too much *lung* energy in the ear, pain and noise in the ear points 5 to 11 can be massaged. Also the whole ear can be massaged.

#### On the trunk:

Point 12 is good for problems with the sternum. Point 13 is good for stomach tumors. Point 14 is good for giving heat in the stomach and for digestion. Points 15, 16, 17 are good for intestinal problems. Point 18 is good for bladder and uterus problems.

As with the points on the back, points 12 to 18 each have two points, one on each side of the main point, at a distance of two finger widths, that can be massaged.

### Points for the 'la' (vital) energy

Throughout the month the 'la' energy circulates in the body and if we know which part of the body the *la* energy is in on a particular day we can apply oil and do a massage which will strengthen the body, giving long life and happiness.

For a woman the points start on the right foot, for a man the left.

On the first day of any month according to the Tibetan calendar, the *la* is on the big toe, the 2nd day in the ankle joint, the 3rd day in the calf, the 4th day in the knee cap, the 5th day in the back of the knee, the 6th day in the outer thigh, on the 7th day in the hip joint on the back, on the 8th day the lower back, the 9th day in the rib cage, the 10th day in the shoulder blade, the 11th day in the lower arm, the 12th day in the palm of the hand, the 13th day in the whole neck, the 14th day the area behind the ear and the 15th day in the middle of the brain and filling the entire body. From the 16th day up to the 29th the *la* energy moves to the other side of the body through the same points in descending order. On the 30th day the *la* is in the sole of the foot and it fills all the body.

With this knowledge of the movement of the *la* energy one can apply oil to the various points of the body during the month and do massage there which will give more energy to the patient and increase the sense of pleasure during the sexual act.

Next issue - Introduction to preparing oil and herbs for massage and how to do the massage.

Transcribed and edited by  
Liz Granger



# International Congress on Tibetan Medicine

Washington, D.C. Nov. 7-9, 1998

by Cynthia Friend

## Plenary Session

On Saturday, the Congress began with a plenary session, held at Constitution Hall. The resonant invocation from the eight powerful throats of the Gaden Jangtse Monastery monks smoothed the excited chatter of the crowd and deepened it into a calmer yet expectant atmosphere. H.H. the Dalai Lama entered and gave a brief, warm welcome. He teased the Congress organizers by pointing out that, historically, the actual First Congress of Tibetan Medicine was said to have occurred in the 7th century, during the time of King Songtsen Gampo, so that maybe this occasion should have been called the Second Congress.

Next, Dr. Wayne Jonas, Director of the Office of Alternative and Complementary Medicine, NIH, described the agency's interest in the world's traditional medical systems and its international research priorities. He called for an openness of discussion, asking "When we sit down at the table, can we dispense with our illusions of knowledge?"

Prof. Robert Thurman of Columbia University spoke about the Buddha as the discoverer of causation, and described the wonders of the Medicine Buddha's paradise in which every substance was a medicine. In his usual entertaining and provocative fashion, he postulated a situation in which every young Western physician learned a spiritual Hippocratic practice, possibly complete with a visualization and mantra.

Dr. Herbert Benson of Harvard University described and showed video footage of his groundbreaking physiological research on the effects of deep meditation and *tummo* (inner heat) practices. The scenes of *tummo* practitioners filling cold rooms with steam from the drying sheets wrapped around their bodies never fail to make a convincing case for the influence of the mind on the body.

Sogyal Rinpoche spoke movingly of the great potential of spiritual practice to relieve suffering of all sorts. In particular, he talked about his conviction that the *ton-glen* (sending and receiving) practice has profound therapeutic effects, largely unexplored in the West.

In the afternoon, His Holiness returned to present a formal address on the "Relevance of Tibetan Medicine Today" which was followed by questions from a panel of Western doctors and scholars. His Holiness' observations were, as always, both historically founded and acutely tuned to the present moment. Several of his points were the subject of much discussion in the days to follow. For example, he was very clear on the point that Tibetan

This three-day conference was planned and put together over the course of about four years, by Anna Souza of Pro-Cultura and a broad-based advisory committee. It was sponsored by Pro-Cultura and the George Washington University Medical Center with seventeen other co-sponsors, running the gamut from traditional institutes of Tibetan medicine through various research centers to pharmaceutical manufacturers.

The result was a mind-expanding mixture of topics and approaches. The program included traditional Tibetan medicine; Grand Rounds presentations on (to use Western terminology) AIDS, oncology, rheumatology, psychiatry, menopause and women's health; current clinical and scientific research; problems in translation and epistemology; the mind/body relationship and mental health in Tibetan medicine; environmental concerns in the

Himalayan region and their implications for Tibetan medicine; spiritual teachings of the Medicine Buddha; the *thankas* of the Tibetan medical atlas; and death and dying. Like many "fusion cuisine" mixtures, it was perhaps more stimulating than harmonious or easily digestible.

The more than 1500 attendees included H.H. the Dalai Lama; about 40 Tibetan doctors hailing from several countries; many Western medical professionals from different specialties; representatives of the National Institutes of Health and other governmental agencies; alternative and complementary healers; university faculty, scholars and teachers; eminent lamas and monastics from the Bon and many Buddhist lineages; Buddhists and supporters of the Tibetan cause; herbalists; pharmaceutical producers; and the merely curious.

medicine is not inseparable from Tibetan Buddhism - indeed, from any form of religious practice. While the blessings of religious practice can be highly complementary if the patient is a practitioner, the healing power should be there even if the patient has no religious convictions. His Holiness also warned of the dangers of charlatanism arising, as Tibetan medicine is "discovered" by the West. He spoke of the shortage of doctors and medicines, and of the fact that very little of the relevant Tibetan medical literature is yet available in translation.

## Breakout Sessions

On Sunday the Congress moved to the Hyatt Regency and took on much of the usual flavor of a professional meeting, western-style, with overhead projectors and standardized, timed presentations. The format suited most of the Western presenters well, but must have seemed oddly restrictive to the guests from "away" remembering that King Songtsen Gampo scheduled a leisurely two years for the first Congress. Both the opportunities and the challenges of communication between Tibetan medicine and Western medicine became evident.

Prior to the Grand Rounds sections, two or more patients selected by staff at neighboring hospitals and medical schools had been examined, separately, by both a Western specialist and a Tibetan doctor. Then these cases were presented by both. In this format, it became clear that there were only partial degrees of overlap in the two disease classification schemes being used. Tibetan medicine does not have specific terms for most of those things we are accustomed to confidently name as specific dis-

eases- diabetes, cancer, arthritis, schizophrenia. Names of diseases do not, therefore, simply translate. Instead, Tibetan medicine focuses on symptoms. Symptoms are the same around the world, so terms like diarrhea, limping, swelling, and excess urination can be translated. Thus the two sets of doctors would note many of the same symptoms, with the Western doctors relying mainly on laboratory techniques to collect their data, and the Tibetan doctors collecting theirs through examination of tongue and urine, pulse diagnosis, and questioning of the patient. Then, because the Western and the Tibetan medical systems are based on quite different approaches to what one might call physiology- the function of the body- each would render a diagnosis appropriate to his or her own system of concepts and suggest the treatment protocols that logically followed. The contrasts were quite marked.

and commitment of the large number of attendees. It was a truly extraordinary opportunity to hear the points of view of practitioners from the broadest imaginable range of viewpoints. Perhaps the greatest lasting value of the Congress will prove to be the opportunity for experts in many different areas to come together and hear each other, as well as to share a cup of tea or a meal. I probably learned more in those three days than in any other time period I can remember- most notably, how little I know about this vast and subtle subject! The medical world as a whole should express its gratitude that this Congress occurred.

Certain substantial difficulties caught my attention as well. The potential demand for Tibetan medicine is great, and at the moment there are by most estimates only 142 fully trained Tibetan doctors outside of Tibet. The number within Tibet is not known. Sadly, at the last minute, five doctors were denied visas to

these few doctors are frequently unable to obtain or produce adequate medicines for their rapidly increasing patient loads. Many of the essential herbal components are inherently rare in the alpine terrain of the Himalayas; in some regions increasing demand has rendered them endangered. Some species in which the roots are harvested are nearing extinction.

This writer and others of us were bothered by the repeated emphasis on "Westernizing" Tibetan medicine. Several of us felt that the Western speakers and listeners kept the focus too exclusively within the Western concept map, thus in a way marginalizing the Tibetan conceptual sphere. Our clinical researchers, of course, wish to pull the Tibetan medical system apart into manageable bits, then test the piecemeal approach which is unlikely to yield much useful result. Cultural appropriation is a constant temptation for us Westerners, and exploitation of Tibetan medicine for institutional and/or individual profit is clearly a threat. I repeatedly heard obviously influential Western doctors lecturing convincingly and movingly about the Mind-Body Connection and quoting various ideas from Tibetan medicine and Buddhism. They were "selling" their points of view well, but a basic familiarity with the root texts of the material they were talking about seemed to be lacking.

It is perhaps a measure of how powerful the encounter of ideas was at the Congress that both the future benefits to global medicine and the future problems inherent in the interaction of Tibetan medicine and the West snapped so sharply into focus. With this great assembly of talented persons bringing their attention to the future, this is a challenging and auspicious time for Tibetan medicine. ■

*Perhaps the greatest lasting value of the Congress will prove to be the opportunity for experts in many different areas to come together and hear each other, as well as to share a cup of tea or a meal. I probably learned more in those three days than in any other time period I can remember...*

## Impressions

Here are a few impressions collected by this writer, with input from other attendees- my classmates of the Medical Program at the Shang Shung Institute. I was greatly impressed by the interest

leave Tibet, so that we were unable to hear as much as we might about the current state of Tibetan medicine within its homeland. Supplies of authentic Tibetan medications are so short in India and overseas that even



# Questions and Answers with His Holiness the Dalai Lama, International Congress on Tibetan Medicine

Panel: Daniel Goleman, Woodsun Merrill, Dr. James Gordon, Craig Heller and Kim Jobst.

**Daniel Goleman:** Your Holiness, we're continuing the 1200 year tradition of First International Congresses on Tibetan Buddhism. Now is a time when globalization is becoming a fact of life and it seems that in one sense this dialogue between Tibetan medicine and the West is a continuation of a process that began 1200 years ago in Tibet, of trying to find the best from each medical system to create a world medicine. Not just Tibetan medicine for Tibetans and Western medicine for the West, but something that would take the best of both systems and other systems perhaps. I think the introduction of Tibetan medicine to the West introduces several challenges to Western medicine; one is that this is a fully developed living medical system which has been unknown to Western medicine until very recently and that we have to come to understand that it is an alternative model of what causes health and disease, an alternative model of physical reality, an alternative model of the possibilities of consciousness, and its role in healing.

You've surprised some of us by calling for a frank assessment by Western scientific methods of Tibetan medicine and that can also work in the other direction. There is certain value, understanding and wisdom in Tibetan medicine by which Western medicine, in turn, can be evaluated and looked at. We feel that is a very good background for dialogue which we would like to begin today. In doing so we've asked a very highly qualified panel of medical specialists who are qualified both because they have impeccable Western medicine credentials as well as credentials in openness to and understanding of alternative medical forms.

First is Dr. James Gordon, is a psychiatrist from the Georgetown University School of Medicine and Director of the Center of Mind /Body medicine there.

Next is Doctor Craig Heller who is a neurobiologist and the chair of biological sciences at Stanford University.

Dr. Kim Jobst is from the University of Medicine and Therapeutics in Glasgow, Scotland, and a specialist in neuro degenerative disease, dementia, psychiatry, neurology and gerontological medicine.

Dr. Woodsun Merrill, a professor of medicine at the College of Physicians and Surgeons at Columbia University and has initiated a program for medical students in complementary medicine.

**Daniel Goleman:** Your Holiness, please feel free to ask our specialists any questions that occur. To begin the dialogue I've asked each of them to respond to what you've and other experts on Tibetan medicine said earlier, and to pose a question to you.

**Dr. Gordon:** Your Holiness, it's wonderful to be in your presence again. I responded very much to some themes in your talk and particularly like the idea of Tibetan medicine as itself an integrative and evolving system, and the importance of prevention and the central-

ty of meditation in Tibetan Medicine.

My question has three parts and relates to one part of our work that we've been undertaking recently. I was very struck by your emphasis on a good heart in being a physician. For me it's easy, relatively speaking, when I'm working with people who are coming for help. What I would like your guidance on is keeping that good heart and wisdom in difficult situations. We've been working recently in Bosnia and Kosovo to help rebuild the health system in Bosnia, and the displaced people of Kosovo. I would like your guidance in how to keep a loving heart with people who seem like enemies, how to keep that open heart and wisdom in dealing with the struggles of trying to create an integrative medical system in this country (Ed.), and how to keep it with those who are closest to me when they challenge me in one way or another.

**HH the DL:** When we use the words compassion and sense of caring, if our compassion or sense of caring and concern is based on whether this person is very close to me or this person is very kind to me, it is not genuine compassion, it is more attachment. Genuine unbiased compassion for a person or sentient being, irrespective of whether or not they are a close personal friend or even if they are hostile, if we realize that that being is just like ourselves, from that sort of recognition or realization, we develop concern. That is genuine compassion, not attachment. Once we train and develop that, then even especially towards your enemy you can develop compassion or sense of caring. Important here is to know what is the exact meaning of the word compassion and to develop it in a genuine, unbiased way.

It is very human to feel challenged by one's own immediate family and very human to have such responses which are instinctual, but perhaps the most important thing is to understand what genuine compassion is and then once you develop that kind of compassion that is free of attachment, not based on any self referential consideration, then that type of sense of caring can be extended to one's enemies.

In addition to the compassion there is another term in Tibetan which is not simply loving kindness as some kind of abstract or general thing, but means affectionate loving kindness, where you look upon another person and they look dear to you. So that sense of loving kindness should be developed on the basis of this even mindedness. You've flattened the distinctions between the enemy, the friend and the person who is indifferent.

**DG:** What about when you're under attack and I mean that both in a physical sense with people who are quite frightening to you, how do you deal with that?

**HH the DL:** If that person is really dangerous then run away. (laughter) If real danger is coming, still if you think compassion, compassion, that's foolish. (laughter)

**Dr. Heller:** Your Holiness, I am

also honored to be with you. I was very pleased to hear you clarify this afternoon the distinction between Tibetan medical practice and spiritualism. That opens Tibetan medical practice to investigative opportunities that of course is common in Western science. The question I have has to do with the nature of challenge to traditional knowledge. Tibetan medicine has a very long tradition; to have such a sustained tradition of course means a great respect for authority and tradition. That makes it even more difficult to challenge. Our tradition is very short, but I think it is enriched because it is constantly challenged by students. I feel I've been a successful teacher when my student challenges me and proves me wrong. I'm wondering what is the attitude, the approach, the opportunity in the Tibetan tradition, in the student teacher relationship, in the approach to traditional knowledge to investigate, to challenge, to disprove.

**HH the DL:** In general in the Tibetan tradition we do observe a kind of a sanctity in the relationship between the teacher and student. Within that context there is a tremendous respect to the teacher and therefore to authority as well. However, if you look at classical forms of Tibetan education from a general point of view, particularly with respect to the Buddhist philosophical training, then we do see the tremendous importance placed on critical reasoning and analysis.

For example within the five sciences of knowledge that I spoke of earlier, one of the principal sciences is the science of logic. Within that tradition historically the two main Indian logicians that the Tibetans take as great authority, Dignaga and Dharmakirti, we find in their writings that one of the commentators or interpreters of Dhignaga had been taken to task by one of his subsequent students, and through this a tremendous generation of debate, discussion, argument, refutation, defense, battles and so on. It is possible that this practice may not be applied in an individual context, in actual practice may not be applied, but generally it does exist.

It is very important that we have the ability to distinguish between the approach in the study of Buddhist teachings on one hand, and medical sciences on the other. Within the Buddha's teachings we have certain realms of knowledge where subject matter lends itself to empirical observations and investigation within that realm and where it lends itself to critical analysis, but if we find in these realms certain teachings or statements made by the Buddha that do not stand up to empirical evidence or critical analysis, then we should have the liberty to reinterpret the actual statements of the scriptures.

However there is another realm of Buddha's teachings which pertain more to the levels of realization of the meditator, various grounds and paths, various experiences, some of which are completely inaccessible to us unless we arrive at that level of

realization. In those realms of teachings, at least at the initial stage, the only avenue or access we have to rely on is the scriptures; the text written by experienced masters who have presented these paths. However that perspective cannot be extended to the study of Tibetan medicine; Tibetan medicine is a body of knowledge acquired by ordinary human beings as a result of investigation and practice. As the knowledge develops and the body of knowledge increases we should be able to modify and add on to it.

**Dr. Jobst:** Your Holiness, it's very good to see you again and as always in your presence I find myself severely challenged. And what I thought were good questions dissolve. What surprised me today in your talk was your distinction between religion and medicine. It seems to me in my brief experience of Tibetan physicians these two are in fact inseparable. In my own work and in the work of others in the West it has become very clear that the way in which one does things has a profound impact and that the same drug or surgery performed by two people, one of whom is more compassionate and the other who is more mechanical and economically motivated will lead to two very different results. If I've understood you and some of your pupils, it seems that their religious practice is essentially important in enabling them to develop a certain kind of sensitivity. My question to you is whether or not that practice is more important than the effect that Tibetan physician may have or than the pill itself. And if that is the case, with the greatest respect, could we perhaps re-examine the distinction between religion and medicine. Taking into account our own tradition, which is in fact much older than we acknowledge, and that medicine grew out of religion and part of our desperate need now to communicate with your own tradition and others is to refine the soul of medicine.

**HH the DL:** I agree that within every human activity, in order to become helpful or positive, compassionate motivation is essential. In medicine, education, economy, even warfare, with sincere human motivation or compassionate motivation, all is much less destructive. That does not mean that warfare must go with religion or politics. No, politics carried by compassionate motivation becomes healthy politics, not dirty. In the political realm, honesty, a sense of caring, a sense of discipline, these are very important. But this does not mean politics and religion must go together.

In politics if the individual politician has a compassionate motivation and conducts politics in a way that is compassionate, of course that will have a tremendous positive impact on the political activity of that person. But that does not mean that politics and religion are inseparable. Similarly in the case of a medical practitioner or physician, if the physician is compassionate and has religious sentiments that are going to effect the person's medical profession and have a positive effect;

that too doesn't mean that they are inseparable; it's not that they shouldn't go together but at least in principle we should have the ability to recognize their distinctness. It is not that they should or should not be separate, but that they are separate and that one may benefit the other, but they are not in fact one integrated system that cannot be taken apart. They are two distinct things that can help each other. Is that clear?

**KJ:** I can't say that I entirely understand or that, from my limited understanding that I entirely agree. It seems to me that medicine grows out of an appreciation of the human being, nature and the world in which we live. In a way I am raising perhaps a question to be considered in that there is a danger in deifying science and artificially making a distinction when science itself is trying to find a way of bringing them together through its own discoveries. We are all trying to understand and come to some basic truths; for me the question is fired by wishing to develop the skills to diagnose better and be more sensitive, and to understand the causation better. It seems increasingly that the root of that is not external technology, it's the internal technology which I think is your spirituality and which I think we need more than anything else.

**HH the DL:** If your point was that the origin of religion or spirituality and medicine are fundamentally the same, then it's not really true that medicine and religion are totally distinct from the beginning. Is that a fair rephrasing?

**KJ:** Yes, partly.

**HH the DL:** I feel that every human activity should carry human feeling. If every human activity carries feeling then all human activities can be positive, constructive. Without that, if all human activity or work becomes completely mechanized, isolated or detached from human feeling, it could be very dangerous. From that viewpoint, of course, natural science cannot be isolated from human feeling.

There are certain Tibetan medicines which after they are made they make a certain recitation, so that we consider that the medicine has a certain charge, mantra or something. We believe that medicine charged with a mantra could be more effective. But that does not mean that medicine has no effect without the charge of the meditation. This means that with some spirituality it is better, but without it it is still medicine.

**WM:** I'll change the tenor for the moment and ask a practical question. You spoke earlier of holistic, integrative and preventive medicine which I think speaks to the heart of what's happening in our health care system now. I think we're in the midst of a reformation in health care that seeks to use the best of all healing traditions to achieve real health and healing. We can take the best of various traditions and integrate it into the conventional medical practice, using acupuncture or certain herbs. One of the primary goals of this Congress is to increase the awareness of Tibetan medicine. My question at the moment is about access to Tibetan medicine. When I was in Dharmasala in the Spring I was told there were 142 Tibetan doctors for the planet. So it's very difficult to apportion them among the various communities of the world. It's difficult for Westerners to be trained in it, the training is very long and the texts not translated into English. The

*continued on page 16*



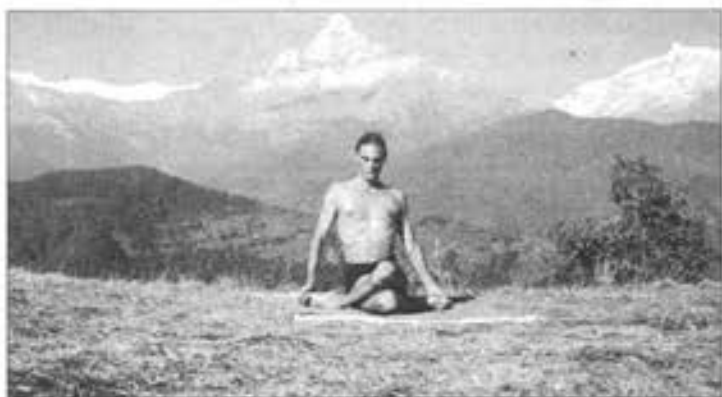


# international COMMUNITY NEWS

## Eight Ancient Tibetan Movements

*to Harmonize our Energy  
Filming in the Himalayan Kingdom of Nepal*

by Vikki Floyd with Fabio Andrico and Angelo Fontana



Fabio Andrico

During the summer retreat with Chögyal Namkhai Norbu at Merigar, a conversation took place between Fabio Andrico, Yantra Yoga teacher and Angelo Fontana, a film-maker residing in Kathmandu, Nepal. At this time, Fabio talked to Angelo of his desire to make a film on the eight ancient Tibetan movements from the practice of Yantra Yoga which are based on the text of Vairocana. Fabio said he wanted to make the film in Moscow and Angelo asked why he didn't want to make the film in Nepal and he would pay the costs involved for the filming and editing.

So, on November 2, '98, with financial assistance from the Dzogchen Community of Germany, Fabio flew into Nepal which is home to the vast snow-capped and awe-inspiring Himalayas. Nepal seemed a perfect setting for making the film and the timing seemed right. November is the time when the mountains are out with beautiful warm days and clear blue skies.

One month to film and edit the film seemed like plenty of time. So, after two days, it was time to get started. First things first. We needed to find a female for Fabio to teach the eight movements to on film. After checking out several women, Fabio announced it was not so easy because Nepali women didn't seem to have the stomach muscles necessary to do some of the movements.

Fortunately, we had already met and made the acquaintance of a Mexican woman called Karina Stewart. Karina is married to an American man called John and is currently settled in Nepal. With knowledge of yoga and strong stomach muscles, Karina was our obvious choice.

After Karina received two or three hours of instructions from Fabio, we were ready to start filming. So off we went to Nagarkot, a popular tourist hill resort situated about 30 kilometers east of Kathmandu. Nagarkot is a small place and the panoramic view of the Himalayas ranges from Daulagiri to the west to Mt. Everest in the east.

To reach Nagarkot, we drove along the Arniko Highway passing by Thimi renowned for its clay and pottery and the conch-shaped, historic and medieval city of Bhaktapur which means literally "City of Devotees." While traveling on this road, we noticed a huge tent had been set up and then we caught a glimpse of a few scruffy looking camels and elephants and funny looking painted women on the bill-boards. We soon realized the circus was in town - an Indian circus - an event surely not to be missed. We decided to definitely fit this in somewhere.

After an hour we reached Nagarkot. We got to our location and with permission and the help of a khukuri, and a few small branches were removed to reveal a spectacular view for the shooting. Karina proved to be a fast learner and Fabio was in good form and his explanations were clear. In the late afternoon, we returned to Kathmandu enlivened by the day we had just spent.

To take advantage of the sheer beauty of this country and weather and Fabio's expertise, we decided to go to Pokhara to film him doing a practice session alone. We had a day in mind when we would leave Kathmandu but due to the unexpected appointment we had with a Lama who lives near Pharping, it was necessary to leave a day earlier. Just as well, because the day we should have left turned out to be cloudy with the look of rain.

With a 6:00 a.m. start that morning and the fact that the road has been improved, it took only 4 1/2 hours to reach Pokhara including a tea stop along the way.

Pokhara is situated 200 kilometers west of Kathmandu and is one of the most picturesque spots around. Pokhara Valley has an altitude of 900 meters above sea level and boasts of a stunning view of Machhapuchhre or Fish Tail and the Annapurna range. Actually, the view from Pokhara is dramatic - it's quite incredible considering Machhapuchhre is only 28 kilometers from the hotels and lodges on Phewa Lake and not a single mountain range intervenes between the two. And all that in a subtropical setting.

It turned out to be a gorgeous day. On our arrival, we checked into a hotel and soon after we headed off to Naudanda, a vantage point where many tourists come to either see the sun rise or the sun set. After a look around, we found a beautiful place which will be confirmed when you see the video. Anyway, after filming two practice sessions and watching Fabio's tireless capacity for amusement, we returned to Pokhara and had a real pizza for din-



MIRJEN

There were thirteen participants in the first class of the Tibetan Medical Program with Dr. Thubten Phuntsog from October to November, 1998, at Shang Shung Institute in Conway, Massachusetts, USA. ■

## New Gakyils

*The Austrian Dzogchen Community now has two Gakyils:*

**Vienna:**

Elisabeth Baumgartner (blue)  
Johanna Fasching (yellow)  
Alexander Sochor (red)  
Contact: Alexander Sochor, Obere  
Weissgerberstr. 18/17, A-1030  
Tel.: 01-7129372, E-Mail:  
sochor@xpoint.at

**Styria:**

The Gakyil of Styria is:  
Gabriele Leick (blue)  
Oliver Leick (yellow)  
Claudia Kernbichler (red)  
Contact: Oliver F. Leick,  
Gschmaier 139,  
A-8265 Gr.Steinbach  
Tel.&Fax: 03386-8571, E-Mail:  
dzgstyr@htb.at

*Edition Tsaparang has changed its name to:*

Shang-Shung Edition, Austria,  
Gschmaier 139,  
A-8265 Gr.Steinbach  
Tel.&Fax: 03386-8571, E-Mail:  
dzgstyr@htb.at

**New Gakyil of "Kundrolling"**

Bair Ochirov and Alexander  
Vyaznikovtsev - Blue  
Lida Kurbatova and  
Nick Dudka - Red  
Svetlana Dimitrova - Yellow  
Director-Nick Dudka.  
Official address: Buryatian Com-  
munity "Kundrolling" 50 years of

October prs.44-26, Ulan-Ude  
670034 Buryatia, Russia.  
Tel (301-2)33-07-31  
e-mail: dudka@buriatia.ru

**Tsegvalgar, USA**

Vern Harrington, Red

**Warsaw, Poland**

Jacek Mahovski, Blue

**The new email address of the Dutch Gakyil is:**

droomnet@bart.nl

**New Gakyil of California:**

Jey Clark - President;  
Carol Fields - Vice President  
Amy Clark as - Treasurer;  
Carisa O'Kelly - Secretary.  
Red: Norman Lundell,  
Margaret Bradford, Carisa O'Kelly  
Yellow: Carol Fields, Gene Kim,  
and to be announced  
Blue: Jey Clark, Michael Hass,  
Ann Clarkson  
One Gakyil seat is as yet undecided,  
but will probably be filled by Lynn  
Weinberger, since it is uncertain  
how much time commitment Sylvia  
Nakash might be able to make.

**New Gakyil: of France**

Claude Casabianca  
(Director), yellow  
Helene Lafage (Treasurer), yellow  
Francoise Casabianca  
(Secretary), blue  
Herve Dupuy-Roudel, red  
Regina Martino, red

ner in a restaurant run by an Italian women called Monica and her Nepali husband, Basant. The following day we returned to Kathmandu and witnessed several cloudy and rainy days - brrrrrrrr.

With nine days left, work began in the studio in Kathmandu with the editing team. The work seemed never-ending and the hours and days passed without even noticing them. In between, Fabio was visiting a Pashmina factory to buy shawls and mufflers for the German community with the hope they can recoup some of the money spent for his trip. It was not until the very day Fabio and Angelo left for Italy on November 29th that the Betacam copy of the film was ready. There is still a little work to be done on the film in Italy and hopefully it will be given to Snow Lion Publications on time, as planned.

That was it and here we were all the time thinking we had plenty of time. There was no time left. No time to go to the circus. No time to reflect. No time to edit the other version. No time for a farewell dinner. No time to go to Swayambhu to see the Lama Dancing (Guru Rinpoche). No time. How quickly time goes - how quickly life passes.

However, the time spent was well spent and will become part of an indelible mark on our memory and life experience which will last countless years. The time spent will also be seen on the video "Eight Ancient Tibetan Movements" which will be on the market soon.

From the Valley of Kathmandu, we take the time now to send many Tashi Deleks to Chögyal Namkhai Norbu.

## SMS update

*Information Update on  
Santi Maha Sangha*

The new book of the Base of the Santi Maha Sangha will not be published before June, 1999, because the editing of the new version, made by Adriano Clemente, needs a lot of work. Therefore all the practitioners interested in taking the Base examination at Tsegvalgar in the summer of the next year should study the old texts.

*Igor Legati - Merigar SMS  
Coordinator*

## New Spanish Gakyil



## Kunsangar, Russia

On the auspicious day of Padmasambhava, the 10th day of the 10th month (November 29th, 1998) in the year of the Earth Tiger, Chögyal Namkhai Norbu gave the name Kunsangar to the new Gar in Russia.

## VERY IMPORTANT MESSAGE

PLEASE NOTE  
THE THE NEW  
E-MAIL ADDRESS:  
OF MERIGAR  
merigar@amiata.net





## International Gakyil Web Site Opened

by Loek Jehee

### Yellow International Gakyil

As a result of intensive collaboration of several weeks, the Yellow International Gakyil is glad to be able to present you the new International Gakyil ("IG") Internet Web Site: <http://gakyil.dzogchen.art.ru>

The web site is fully interactive and uses advanced internet scripting techniques. It is meant as an open communication platform where information can be added by everyone that has an internet www connection. It is easy to add your own articles and contributions to the web site in text or html format. It is our intention to make this site a place pulsating with Dzogchen energy and activity, vibrant with the splendor of the teaching and its practitioners. This is a web site for you, by you and about you. It can certainly not function without you!

The web site contains:

International Gakyil pages:

all recent messages of the Blue, Red and Yellow Int. Gakyil are archived here; updates on the actual situation of IG projects will be given here in the future; It has a guest book where you can add your comments, ideas, suggestions about the IG and its projects (where you can even put your picture :)

Job Center Project: a new project of the Yellow IG to help practitioners find a job <http://gakyil.dzogchen.art.ru/jobs> (see below)

Norbunet Archive: the messages that have been sent on Norbunet are archived in digest format, complete with search function and chronological listing; here you can read what has been published on Norbunet until now: <http://gakyil.dzogchen.art.ru/digest>

The web site is located at the moment on a server in Moscow. We would like to thank Vadka (<mailto:cvvs@scil.npi.msu.su>) for his enormous efforts, skills and patience with which he succeeded in programming the complex scripting for the site.

Since the speed of internet connection with Eastern European countries can be slow (depending of the location from which you are connected), we shall try to mirror the web site in future. At the moment we sometimes will have to practice patience.

#### HOW TO USE THIS SITE

It is extremely important that you read the User's Manual on this site before you add your contributions to the site! You can write just plain text messages, but also add links and even references to images etc. Yet all this is strictly connected to certain rules. So: first read, please!

#### THE YIG JOB CENTER PROJECT

The economic situation in certain countries is getting disastrous.

Practitioners are confronted more and more with economic crises that create severe problems within their private lives; they lose their jobs and sometimes even go over the edge of poverty. On the other hand, other practitioners live in rich countries, have better circumstances or are even wealthy, have even supreme conditions and live in all comfort.

It is our duty as practitioners to at least try to help each other as much as we can. As Rinpoche has explained on several occasions, we have a special samaya commitment towards each other that even goes beyond this life. Of course, each individual has also its responsibility towards itself and in a sense we all are confronted with the karma from our past lives and have

to cope with present secondary causes and conditions. Yet: whenever there is a chance to help, we always should act and try to better the conditions of another being. Such is our samaya commitment.

With this as motivation, it is the opinion of the IG that much could be improved for individual practitioners, by improving the communication within our sangha. That is why we want to try with this kind of "bulletin board" -like Job Center, to create a message platform where people that need a job can leave an announcement (preferably with detailed description of who they are, what job they are looking for and what their skills and experiences are). On the other hand, people that have some job to offer, or are looking for some assistance in their houses or on their lands, or that have some tip about a job, or have heard something, or want to share an idea etc., can also put their messages here.

Not everybody has an internet connection. That is why it is imperative for this platform to succeed, that messages that appear on these pages will also be distributed by the Gars and Gakyils to those people who do not have an internet connection. A system for this has to be figured out. And also, - the other way around - that everybody that has an internet connection helps those persons that are in poor conditions and are looking for a job by putting their message for them on the web site.

This could be an important project for those that are desperately looking for work. Even if there would not appear directly a concrete job as a result, then even the possibility to communicate to others can give some hope and can free some energy because of the mere possibility to communicate. At this moment there is already one concrete job possibility announced at the site and some suggestions and web sites..... It is up to you to add whatever you like, whatever you have to offer or to ask. Please make this site a success!

#### THE NORBUNET ARCHIVES

Since the beginning Norbunet has been a vivid communication platform within our sangha. The present opportunities offered by the Moscow web site make it now possible to have all messages archived, while the search function is a very handy tool to see what has been written by a certain person, or about a specific subject. In this way the messages that have been written are not lost but preserved for the future, and it is interesting to see how our mailing list develops and what interesting material has already been published! Some digests unfortunately are missing. So, if someone is still in the possession of those missing digest articles, please contact me.

Norbunet is not an open mailing list; it is meant for the Dzogchen Community only. For this reason, it is not our intention to broadly announce this internet site on the web, or to call the attention of the web search engines with meta tags to this site. This site is meant for ourselves, and it shall be kept by ourselves.

#### Auction of Vajrasattva Statue to Benefit the International Gakyil

Rinpoche himself suggested an auction of an exquisitely crafted, solid silver Vajrasattva statue on Norbunet. The statue was purchased in Nepal by Fabio Andrico especially for this purpose. Rinpoche liked the statue very much and it has been strongly blessed by him.

Offers should be made before the end of January to Loek Jehee in the Netherlands, and the statue will go to the highest bid. The benefits of this auction will be used to sponsor the start of an international Dzogchen Community fund.

Loek Jehee  
Yellow International Gakyil  
Bezaanijachtplein 206  
Amsterdam DC  
1034  
Netherlands  
Email: [loekjehe@xs4nll.nl](mailto:loekjehe@xs4nll.nl)

## Dzogchen Community of Italy

### Merigar 1999

#### Winter

#### January 4-5

COURSE OF MANTRA AND MEDICINE  
Held by Dr. Nida Chenagtsang

#### January 15-17

VAIRA DANCE RETREAT

#### January 30-31

RETREAT OF THE 7TH LOJONG

#### February 5-7

RETREAT OF THE 7TH SEMZIN AND VAIRA DANCE

#### February 16

5 PM PRACTICE OF THE SIX LOKAS  
6.30 pm Ganapuja

#### February 17 LOSAR

7 AM AMITAYUS LONG LIFE PRACTICE  
12 pm Ganapuja

#### February 19

9.30 AM SANG PRACTICE

#### February 13-15

RETREAT OF SHITRO AND GURUYOGA OF GARAB DORJE

#### March 5-7

RETREAT OF THE COMPLETE VAIRA DANCE

#### March 13-14

YANTRA YOGA RETREAT - FIRST LEVEL

#### March 20-21

SAMTEN RETREAT (SMS BASE LEVEL)

#### April 15-17

RETREAT OF THE COMPLETE VAIRA DANCE

#### April 24-25

TRENPA NYERSHIAG RETREAT (SMS BASE LEVEL)

#### April 30-May 2

IN DEPTH YANTRA YOGA COURSE  
with Laura Evangelisti

#### May 14-16

RETREAT OF THE COMPLETE VAIRA DANCE

#### May 28-30 VESAK

Santi Maha Sangha Kumar Kumari  
with Gino Vitiello

January 30 at 5 pm

February 27 at 5 pm

ASSOCIAZIONE CULTURALE COMUNITA DZOGCHEN MERIGAR 1-58031

ARCHIDOSSO (GR) ITALY

TEL. 39 564 966837 FAX 968110 EMAIL [MERIGAR@DUFFEL.IT](mailto:MERIGAR@DUFFEL.IT)

## Vajra Tashigar Dance & Yantra Yoga

The dates of the courses of the Vajra Dance in Tashigar have changed.

Adriana dal Borgo will teach the first part of the Dance in January, probably starting the 15th (to be confirmed).

There will be a course on the Dance of Liberation of the Six Lokas from February 7th to 11th There will be a second part of the Vajra Dance during March.

YANTRA YOGA COURSE FOR ADVANCED PRACTITIONERS AND TEACHER'S TRAINING  
From March 27th to 31th.

Taught by Fabio Andrico. People interested in attending the course should send a letter of application and a picture before February 15th to: Tashigar, CC 5155, Tanti, Pcia. de Cordoba.

The course will be suspended if less than 10 people are interested.

### NEW!



#### THE LIVES AND LIBERATION OF PRINCESS MANDARAVA

*The Indian Consort of Padmasambhava*

Translated by Larra Chonam and Sangye Khando

"...an extraordinary story from the heart of Tibetan religious culture." —from the introduction by Janet Gyata

This translation of a rare Tibetan "treasure text" makes available for the first time to Western readers the remarkable life story of Princess Mandarava. As the principle consort of the eighth-century Indian master Padmasambhava before he introduced tantric Buddhism to Tibet, Mandarava is the Indian counterpart of the Tibetan consort Yeshe Tsogyal. *Lives and Liberation* recounts her struggles and triumphs as a Buddhist adept throughout her many lives.

224 pages, 6 x 9, 0-86173-144-0, paper, \$16.95

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## Istituto Shang Shung

### Winter Program 1999

Merigar, Italy

#### THREE YEAR TIBETAN MEDICINE COURSE

First Year  
held by Dr. Nida Chenagstang

Merigar  
January 14-17 1999  
February 18-21 1999  
March 18-21 1999

The course will be held over a period of three months with a minimum of 72 hours of lessons. A series of seminars will be planned with an authorized tutor. The cost of the entire course is Lit. 1,200,000. Those interested should contact the secretary at the Istituto for a detailed program of the course and further information.

Second Year  
held by Prof. Thubten Phuntsog

Summer 1999. The dates are still to be defined.

#### COURSE ON DREAMS AND MEDICINE held by Dr. Nida Chenagstang

Pinerolo (Torino), Italy  
January 22-24  
Contact Dr. Simone Ovar, tel: 011 564 2470;  
fax 011 563 5681

Merigar  
February 27-28  
How dreams manifest and the relationship  
between their arising and the chakras and channels.

Value and meaning of dreams.  
Relationship between dreams and various  
illnesses.  
Dreams and spiritual practice.

#### COURSE ON MANTRA AND MEDICINE held by Dr. Nida Chenagstang

Merigar  
January 4-5

Origin of this spiritual practice of healing.  
Action of mantra.  
Mantra and transmission.  
Using the mala, mantra recitation;  
body position etc.

#### COURSE ON KUM NYE MASSAGE held by Dr. Nida Chenagstang

Merigar  
First seminar February 5-7  
Second seminar March 26-28  
Third seminar May 7-9

The course of three weekends will cover the same theoretical base as the course already held in August 1998 but will leave more space for practice. Those who already followed the August course will have the possibility to deepen their practice.

ISTITUTO SHANG SHUNG  
MERIGAR, 58031 ARCIDOSSO (GR), ITALY  
Tel: 0564 966941 Email ssinst@amiata.net

## Passages



#### Died:

Zoran Zagorac passed away on November 3, 12:30 AM in Belgrade, Serbia at 41 years of age. He suffered extensive complications and trauma from an automobile accident and eventually fell into a coma. Zoran, a devoted student of Norbu Rinpoche and dedicated practitioner, graduated with a degree in Medicine and studied several healing traditions in depth. He dedicated his energy to healing others. While here in the U.S., he helped people who had suffered with auto immune problems, pre-cancerous conditions, scoliosis, psychological traumas to name just a few. A gifted musician of piano and voice, he composed beautiful sacred songs, as well as other contemporary music.

What I remember about Zoran is his sharp intelligence, dedication to his practices, devotion to people and great sense of humor.

His wife Helena, (also a practitioner) and mother are living in Serbia, where the political and employment situation is very difficult. Several people have expressed an interest in sending contributions, in his memory, to his family. I am offering to collect the contributions and send them by wire to his relatives in Europe, where they will ultimately be sent to his wife, Helena. I feel this would mean a lot to Zoran, as he was very concerned about his family's welfare as his illness progressed.

(Due to the political situation, it is impossible to send these contributions directly to Serbia. However, if you would prefer to make your own wire transfer - I can provide the details).

Whatever amount that you would like to contribute, is very welcome.

Ronni Goldfarb  
45 River Drive South #2201  
Jersey City, NJ 07310  
201-626-5317  
RGGGold@aol.com

Please don't hesitate to call at any time. I will do everything I can to facilitate this process. Thank you.

#### Married:

On November 15th, 1998, we celebrated Anna Rudneva and Sergei Vsh-touni's marriage in Moscow, Russia. Sergei is the gekos of our Gar.



Vase Consecration at the Stupa on the  
Buckland land at Tsegylgar



M. HUBER

## Vase Installation at Tsegylgar Stupa

by Paula Barry

On November 21st, at 1:00pm, about thirty to forty practitioners gathered at the foundation of the Stupa that we have been building on our land in Buckland to create a powerful cause for the long life of our Master Chögyal Namkhai Norbu. This was the day we would install the treasure vases and wrathful implements, empowering the Stupa for the first time. We did the sang ritual, and as the sweet smelling smoke filled the air, disciples placed their final offerings into the green vase. We had prepared a mixture of grains to fill any empty space in the vase, but this was unnecessary as there was no emptiness in the vase at all. Wrathful implements were offered as well. There were several firearms and knives, a stone ax, as well as a large mouse trap.

When the final offerings were sealed in the vase, we covered ourselves with blankets and began the Long Tun followed by the Serkyem of the Eight Classes. We practiced from our hearts and prayed and made offerings that all Enlightened Beings - Gurus, Devas and Dakinis, all beings of the eight classes, and all powerful and meek beings, come and empower the offerings and the Stupa. We practiced and offered and invoked that they empower that place as a cause for the continued long and healthy life for our precious Master and lineage holder of the pure and priceless Dzogchen teachings.

As we sang the Song of the Vajra, first the vase that Namkhai Norbu Rinpoche had prepared and empowered was placed in the Stupa at its very foundation in the bedrock upon which it sits. In the chamber above that was placed the green vase with the offerings of the disciples, and above that the wrathful implements. After the final dedication of merit the cement mixers started up for the last time this season and the foundation of the Stupa, with the offerings in place, was sealed.

As the last of the concrete was poured and we were tidying up and preparing to leave it began to lightly snow. We all felt very happy and connected to the Teacher, the Teachings, the lineage and our own primordial state.



## DZOGCHEN EMPOWERMENTS

Konchog Chidu &  
Shitro Ngethon Nyingpo

Kyabje Kyaprok Tulku Rinpoche, Kyabje Kushok Tulku Rinpoche, and Venerable Lama Ngawang Tsultrim Rinpoche of Tolaka Tharling Monastery (Tolu Gumpa).

Nepal will be giving complete empowerments & transmissions (wang & lung) in the Ka Dzogpachenpo Konchog Chidu, Shitro Ngethon Nyingpo, and other teachings.

September & October 1999

Please call, fax, or e-mail to register and receive a brochure, before March 31, 1999, for these rare and precious teachings!

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New Orleans, LA 70119  
tel. 504-948-6721 / fax. 504-948-6720  
or e-mail us at: tharling@netcom.com

Homage to the Master,  
Kyabje Chogyal Namkhai Norbu Rinpoche.  
Let us all pray together for his long life, Lama Tsultrim.



# Tibetan Thankas at the Metropolitan Museum of Art in New York City

by David Sokol

"Sacred Visions: Early Paintings from Central Tibet" is an exhibit on display from October, 1998 - January, 1999 at the Metropolitan Museum in New York City and at the Reitburg Museum, Zurich, Switzerland from February 14th - May 16th, 1999. A catalogue, authored by the curators Singer and Kossak, accompanies the show. The show marks the recognition by the art world that thankas (devotional paintings on cloth) are a fine art. Although many fine art museums have thankas in their collections, this show makes the statement that Tibetan art is recognized along with the other high art forms of the world.

Viewing thankas in a museum, away from an altar or Gonpa, brings up mixed reactions in this practitioner of Tibetan Buddhism. It is a bit odd to see these holy objects in a secular and academic surrounding. There is, however, comfort in knowing that these particular works of art have been saved and did not perish at the hands of time or intentional destruction.

The sixty paintings in this show are from the eleventh to fifteenth centuries AD. The show illuminates the history and development of the thangka. There is not very much known about the provenance of these early thankas. Exactly where, when and who painted these pictures is still a mysterious puzzle to put together. It is known that the thangka had its earlier parallel in the small religious paintings called *patas*. No *patas* survive to this day.

Tibetans powerfully drawn to the Buddhism of India traveled there and learned the art of painting as part of their Buddhist education and practice. Indian artists traveled to Tibet to teach and fulfill commissions. Tibetans and others carried easily portable paintings to Tibet, in the form of the thankas, during a period of thriving artistic/religious exchange.

The thankas in this exhibit are almost perfectly preserved even though they are five hundred to one thousand years old. The central focus of the



11th Century Thangka, Metropolitan Museum, New York City

paintings are Mahayana and Vajrayana deities, as well as portraits of historical teachers and lamas. During the period covered in this show Tibet became a safe haven for Buddhism and for Buddhist art. It continued to be that way until the middle of the twentieth century. Stylistic influences from Nepal, Central Asia and China can be observed. By the fifteenth century a synthesis of all these influences emerged as a true Tibetan style of thangka painting. The paintings chosen for this exhibit were picked for their aesthetic beauty, not primarily their religious or meditative value. But when one beholds these masterpieces, the aesthetic and spiritual seems to melt together in the viewers experience.

The academic study of Tibetan art in the West is a relatively new area of research in art history. The catalogue does convey the excitement and mystery of a new field that is ripe for study. A unique aspect of this area of art history is that many of those interested in the history of Tibetan art are

Buddhist practitioners or have been led to the field through their interest in Eastern religion.

The Tibetan thangka tradition goes on from Tibet to the Met, from the eleventh century to the twenty first and from the Himalayas to New York. The Buddha nature is carried through the image held in the thangka. It has been passed over eons from teacher to teacher to teacher. Most thangka painters do not sign their work; in fact they may find it laughably absurd to sign their name. On a deep level this art came through by way of a teaching bigger than any individual artist's hand. As you view these paintings you can hear the chants in your mind and see the visualizations that have been performed using these pictures. The hands of these highly skilled artists have made the power of their

devotion to the Buddha nature available to all of us.

Tibetan artists could not go to the art supply store and buy tube paints. They needed to collect and process natural materials from earth into the brilliant colors still vibrant today. The catalogue to the exhibit has fifty-five high quality prints as well as pictorial details and a description of the methods used in creating thankas. It is astounding to see what artists accomplished with malachite, azurite, gold, cinnabar, insects and animal glue. ■



## The Mirror

NEWSPAPER OF THE  
INTERNATIONAL DZOGCHEN  
COMMUNITY

founded by  
Chögyal Namkhai Norbu

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Glen Eddy has been painting thankas for the past 20 years and his works have appeared in numerous publications including "Cutting Through Spiritual Materialism" and "Myth of Freedom" by Chogyam Trungpa, and in "The Mirror" the International Dzogchen Community Newspaper of Chögyal Namkhai Norbu. He is one of the few thangka painters with such extensive experience using natural minerals for pigment. This workshop is a rare opportunity to learn about the materials and techniques of this ancient art of Tibet.

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Please contact us as soon as possible as workshop size is limited. The Golden Vajra Art Guild is a division of the Shang Shung Institute which was founded by Chögyal Namkhai Norbu in Italy in 1988 to foster the knowledge and understanding of Tibetan cultural traditions, sciences and arts.



# My New Vajra Sister (Ed's mother meets the Dalai Lama)

by Ed Goldberg

On November 8th, His Holiness the Dalai Lama presented a Teaching on the "Seven Mind Trainings" to an audience at American University in Washington D.C. Knowing that my mother, Seena, would be spending some weeks with my soon-to-be-delivering sister in D.C., I took the opportunity to invite her to the Teachings. Mom accepted, and on a blue-skied Saturday morning I traveled from New York City to introduce her to the Dalai Lama and the Teachings.

E: When I called you on the phone and told you about the Teaching, what were your first thoughts? Do you remember?

S: Yes, I remember. I had always thought it would be interesting. My only negative feeling was I didn't want to take the day from Liza. I was interested because it's something that's interested you for such a long time now; you want to see what your children see in something, or what they're interested in and try to get as much information as possible.

E: When we first got there in the line, were there any other feelings you had about seeing all the people?

S: I was just amazed that there were so many different types of people; all ages, races; well-groomed, orderly, standing very patiently and very eager to get in and listen to him. That was the impression of the line. I had no idea what to expect, the kind of people that would be on line or anything. But it was certainly all types. It was very interesting to see so many people. But all of them so respectful. I think that's the main word. No rowdiness, no pushing, no shoving. Everyone taking his time. Everyone giving the next man courtesy. I guess it's a reflection of the way the Dalai Lama speaks and teaches. That that's the way you're supposed to treat your fellow human. We waited in line for over an hour and then there was very strict security; but the main thing was that with all of these people in the auditorium, the hush that fell over the room when the Dalai Lama walked in and everyone standing so respectfully was a surprise. Not that people wouldn't be respectful, but just that there was sort of an aura about him.

## Eight Verses for Training the Mind

By thinking of all sentient beings  
as even better than the wish-granting gem  
for accomplishing the highest aim  
may I always consider them precious.

Wherever I go, with whomever I go  
may I see myself as less than all others, and  
from the depth of my heart  
may I consider them supremely precious.

May I examine my mind in all actions  
and as soon as a negative state occurs,  
since it endangers myself and others,  
may I firmly face and avert it.

When I see beings of a negative disposition  
or those oppressed by negativity or pain,  
may I, as if finding a treasure,  
consider them precious, for they  
are rarely met.

Whenever others, due to their jealousy,  
revile and treat me in other unjust ways,  
may I accept this defeat myself,  
and offer the victory to others.

When someone whom I have helped  
or in whom I have placed great hope  
harms me with great injustice,  
may I see that one as a sacred friend.

In short, may I offer both directly and indirectly  
all joy and benefit to all beings, my mothers,  
and may I myself secretly take on  
all of their hurt and suffering.

May they not be defiled by the concepts  
of the eight mundane concerns,  
and aware that all things are illusory,  
may they, ungrasping, be free  
from bondage.

E: It's now about a month since the Teaching, but do you remember anything he spoke about?

S: It's really very difficult, because it's analysis. I was thinking to myself even that day, that there was analysis of every single word and phrase and meaning in every small detail. I mean you really have to be analytical. And then you lose a lot with the translation, jumping back and forth. You try to follow him so intently and then all of the sudden he's not speaking English anymore and you have to listen to the translator. It's hard to follow when you haven't really studied it. I remember listening to him speak and being impressed by his sense of humor. But of course the message, trying to absorb it all was quite difficult for a novice, I have to admit.

E: Did you look at the Mind Trainings after the Teachings?

S: I did when I got home. I looked it over and was trying to read it. Trying to go over the idea of the whole thing.

E: What did you tell Dad when you spoke to him afterwards?

S: I think most of the stuff I told Dad about were the impressions of the day; so quiet and so orderly and him sitting there like that. And everyone wanting to get close to him.

E: Had you ever experienced something like that?

S: Not with anyone of a religious nature; as far as people wanting to get close or anything. There was this Rabbi in Florida who really impressed me. When he spoke for the High Holy Days it was very moving; with a lot of truth and a lot of feeling. He just was very impressive. I don't know if I was actually as impressed by this man as the feeling of the Dalai Lama. Like I said, it was difficult to follow his words, with the interpreter and everything. At the time, I thought I was listening so intently. I mean you really have to listen to every single word and I thought I was doing that. At the time that he was explaining different things I thought I was following along with him and tried to be very tuned-in to what he was saying. I liked the humorous touch when he talked about humility and said that he had no idea how the woman who was signing for the deaf could do that. And he said he could never

understand that, or computers. So that gave everyone a laugh. And just his waving to all his friends and knowing a lot of the people. You feel like these people have followed every single thing he's done.

E: That's how it is with these Teachings. With a great Teacher, you do follow along, but there's just so much and it's so dense that you need to hear it over and over again to really understand.

S: That's right, it was very difficult. Especially when you have to analyze, I forget the words at the time when I said to you, "Now what was that?"

E: About the non-self-existent nature?

S: Yeah, there were two different ways, or no, three different ways of looking at something?

E: Was it the three things that weren't self-existent? The perceiver, the perceived and perception?

S: Yes, yes... And I turned to you and said, "Gee, somehow I lost that". I was trying very hard to listen to every word. But I was happy I stayed for the whole Teaching. It certainly only makes you feel better. ■

## Q&A with His Holiness the Dalai Lama

continued from page 11

problem we have now is the difficulty in access, so I was wondering what your thoughts are on how to get access to this care.

HH the DL: An initial step is we have set up the Tibetan Medical Institute which exists to train doctors in that knowledge of the tradition. I have suggested to the Tibetan Medical Institute that we now to look into the possibility of creating a new generation of Tibetan doctors who, after a certain stage of training in traditional Tibetan medicine, go into modern Western medical training; similarly the Tibetans who have a Western medical background go into traditional Tibetan medical training. It is very challenging and we cannot expect a large crowd of people who can pursue that kind of research to a deep level, but at least we are making the effort to try to create a new generation of Tibetan doctors who are at ease with the terminology and concepts of modern medicine.

As to the question of access to medical texts and their availability in other languages, the Tibetan Medical Institute at this point does not have a separate wing or bureau of translation, but that is something we need to look into. There is some

private translation.

Daniel Goleman: Your Holiness, I know you have a keen understanding of Western scientific methods and a long standing interest, and you've mentioned that it might be a good idea to apply some of those methods to the study of Tibetan medicine. One thing that's been mentioned is studying the medicines to see what the active ingredients are. Do you have any questions you'd like to have answered from a Western scientific point of view and what might be some of the projects that you would like to see done? And conversely, what parts of Tibetan medicine are of most value immediately to the West?

HH the DL: It would be interesting not only to do research on the very complex compounds of Tibetan medicine, but to look in the Tibetan medical texts to see what they have to say about the potencies and individual ingredients, and subject those individual ingredients to scientific research to see if the Tibetan claims are corroborated by modern empirical research.

Another point is that there's a realm of illness where the patient feels badly and goes to the doctor and the doctor says the illness is

psychosomatic and they go to a Tibetan physician and the doctor says, "Oh you have a physical problem, it's a problem of *soglung*. *Soglung* are subtle or vital energies in the body related to the mind, but it is a physical problem and here's the medication for it." Tibetan medicine may have a lot to offer in the West in this regard. I'm not speaking of straight mental disorders for which Tibetan medicine may not be helpful, but medicine that is on the

cusp between the body and mind that can be diagnosed through pulse analysis, and you can see this is a physical problem, but a physical problem of a subtle order. These are things you can't see with an xray but you can diagnose them with the pulse. Also with things like chronic disease, it seems Tibetan medicine can be quite effective.

The Tibetan medical tradition has a very sophisticated and very accurate system of diagnosis, and

also the prescriptions of the specific medications, which are very exact, corresponding with the illness. We can see through empirical evidence that it works. In the texts maybe there are no detailed explanations of how and why these drugs work with specific illnesses. And sometimes there is no explanation and we just have to accept that it works.

Transcribed and edited  
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## OPTIMISM

by Raimondo Bultrini

In the afternoon of a Saturday transformed into a special day small groups of people from every corner of Italy began to appear almost as if by magic. It was only by chance that Rosa Namkhai's birthday party was transformed into a farewell party for the Master, Chögyal Namkhai Norbu. Carrying a birthday gift, a bottle or a little food for the Ganapuja, the practitioners took their places in the Merigar Gonpa joyful for the meeting which was about to begin but also increasingly aware that Rinpoche would be leaving once again, like the birds that migrate to warmer lands, leaving behind those sadly deprived of their presence and more and more aware of the transitory nature of everything with each parting.

This time the Master's stay on the land where his teaching had first been given in the West had been particularly long. And it wasn't only the length of his stay at Merigar which made this year a special stage on his path amongst us. The three retreats of teaching attended by more than a thousand people each time physically showed that the seeds he had flung so generously in

the past had by now become large strong plants which had matured and grown even in his absence.

How did this come about? Simply thanks to the care of many people who had never stopped tending, feeding and protecting those precious buds, even on behalf of those among us who saw only thick and threatening black clouds ready to harm everything and due to their fear or simply to laziness, remained calmly without doing anything.

I believe that the hundreds of new disciples who arrived for the teaching this year, the accomplishments of A.S.I.A., the restructuring of the Istituto Shang Shung on the advice of the Master, the refund organizational harmony at Merigar as well as the birth of a Gar in the capital (not to mention what has happened in France and England - the extraordinary acquisition of the land in Russia) are the fruit of the work of these few steadfast optimists. And I also believe that this

optimism has matured within their minds due to the precise understanding of the meaning of 'awareness' and 'presence', the very foundations of Dzogchen.

I certainly don't want to make those who are already identifying with the others, those indifferent 'pessimists', feel bad. In this sam-sara each one of us passes through both conditions of 'calm and movement' and, according to circumstances, shows more or less clarity. But it is precisely for this reason that it is important to understand more and more what the sense of community is and the samaya that binds us, and stand by those who enjoy a fitting personal karmic situation and, as a consequence, are able to offer their clarity and work for the collective good.

Sometimes a positive thought during the practice of the guardians or the dedication of merit helps more than a lot of laborious attempts to help someone material-

ly even though one may not be an accomplished practitioner. The logical consideration that not everybody knows how to do everything should be enough to find the right and fitting place in the great mandala that the Master has been creating for more than twenty years. And since we have learned, at least theoretically, how to integrate even the sutra teachings, we can understand why it is sometimes better to do nothing that might disturb others who are committed to their personal realization. After all, individual capacity develops with one's clarity and clarity develops in a condition without tensions and the lack of tension is reached by presence which in its turn is the heart of our practice. It is this chain of cause and effect which has so struck our imagination as ex-Catholics or ex-atheists who in the past risked being swept away by the fascination of fatalism, that apathetic dimension which delegated to God or to others

our personal salvation, or realization, which is the only meaning of our actions.

On the birthday of his companion in this life and his first disciple, Chögyal Rinpoche offered us a new practice - and not by chance - that of the lamp in which the main aim is to develop the karmic relationship between master and student in a special way. The little sea of lights that shone during the invocation in the Merigar Gonpa seemed to represent the still small but luminous presence of so many practitioners on the path. As Rinpoche said during the August retreat, we are all going in the same direction and the Master has promised to wait until the arrival of the last of his disciples. But now we know better than before that the great compassion of our Master and bodhisattva cannot allow us to abandon ourselves to the certainty of outside help. Because to strengthen our determination for salvation is our only means of opening the door to millions of beings with whom we have a relationship, offering them what Rinpoche offers to us each day. ■

## DHARMA MOUSE

by Kathy McGrane

The mouse joined me for practice on the first run of the third day in retreat. As I moved to sit down on my practice cushion, he popped out of the blue blanket that was laying on top of it, where he must have spent the night. A baby, very tiny - not even a teaspoonful. I had to put my glasses on just to see him.

He had no fear, even seemed a little sleepy. I offered him some rice; he ate one grain and merely sniffed the rest. Then walked in circles looking for a place to climb down. The cushion was four inches high; it took a little time for him to work up his courage. Finally he found a place in the back, slid down and walked around the room quite slowly, dreamily almost - to the dresser, under the bed, in and out of the slippers. Then he found his way up on top of the bed and into a toiletry bag, where he settled in. He seemed a little dazed, as though he might not feel so well.

I wondered where his parents were; though I could hear them in the walls, they would usually only come out at night. I slipped a piece of cardboard under the toiletry bag while trying not to disturb him. Then I put everything together up in the loft hoping that his mother or father would find him there, and I sat down to begin the run.

Half an hour later, in the middle of the mantra recitation, he fell out of the loft above my head and landed in my lap! Hedewa. When I looked to see if he was all right, he was washing his face calmly - unfazed. So I continued the mantra recitation while he curled up to sleep, with his tail wrapped around his pink, bony feet and his nose

tucked between them. A heartbeat with fur and ears... trembling with mouse dreams.

When I finished, I cupped the blanket around him and put him on the bed. He woke, instantaneously alert. Thinking he might be moving slowly from not eating, I put some rice inside the blanket with him; he seemed indifferent. I added a piece

*Mid afternoon, as I was writing a letter, he came over to my chair and tried to get into my slipper - while I was wearing it. He didn't seem to notice the giant's foot inside.*

of lettuce but he only looked surprised. But oh! the goat cheese. He captured it between his paws and ate it quickly - no problem of appetite. Then, after a more energized scurry around the blanket, he burrowed into a fold of the wool for a long nap. And like most babies, he slept and slept.

After lunch, I looked in again to find him already awake. Uncertain of a good mouse diet, I offered a bottle capful of water - he dipped his paws in it and licked the water off them. The scrap of bread I added only drew momentary notice on his way back to the cheese. He then climbed down again for another look around - off the bed and across the room again, sniffing and feeling his way along the walls with his front paws. His front legs walked but his back legs could only hop - they didn't yet work independently of each other. When he

didn't find what he was looking for, he headed back to his place. He knew just where to go. After a while, I moved his blanket to the floor so he would have an easier time of it getting in and out.

Mid afternoon, as I was writing a letter, he came over to my chair and tried to get into my slipper - while I was wearing it. He didn't seem to notice the giant's foot inside. I couldn't very easily walk around, for when I did, he took to running alongside the moving slipper and I grew afraid of stepping on him. So I put my feet up on the windowsill and let him do what he liked.

At twilight, I began the final run with one candle lit against the coming darkness. The mouse was nowhere to be seen. Sometime during the

practice however, he burrowed into the yellow blanket across my lap. He was so weightless, I was unaware of him until I finally moved my legs and felt a furry nudge against my hand. So after I finished, I surrendered that blanket as well and propped him up inside it on the practice cushion.

As I got ready for bed, I put out some rice, hoping his parents would come and find him. While reading in bed, I saw him once again near the kitchen, carefully sniffing and feeling for his way home.

Much scuffling and scurrying woke me twice in the night. The rice created quite a bit of excitement, and considerable mouse traffic. In the morning, I checked both blankets, but he had gone. I felt relieved that he was safe with his family once again. And quite happy to have enjoyed such gentle company. ■



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# Confessions of a Dharma Dad

by Paul Bail

*If you live in a secularized, Judaeo-Christian society like the United States, raising young children while attempting to follow the Buddha Dharma is a bit like practicing juggling plates for the first time, on stage, using your mother's best china.*

Our modern world is fond of nicknames for social trends: Wasps, for White Anglo Saxon Protestants, Yuppies, for Young Upwardly Mobile Professionals. I propose a new breed: Spams, Single-Parent Meditation Students. As the high rate of divorce in the industrialized countries collides with the spread of the Dharma, there are bound to be more and more of us. Finally! I'm at the cutting edge of a demographic trend.

In the traditional Buddhist societies of Central and Southeast Asia there were undoubtedly many ways that the Teachings were integrated into daily life through festivals, customs, and such. In this way the Dharma could be accessible in some form to people of many different ages and social strata. Maybe this is just wishful daydreaming, but it seems it must have been so.

In Western culture the Dharma is not so integrated. It is presented mainly through formal teachings or meditation practice. There is no easy point of entry there for most children, so that Dharma practice becomes something you do away from your children. For us single parents this leads to another problem. Who will watch the kids while we are away for a weekend teaching or a longer retreat?

Even if you are lucky enough to have family members whom you can beg for the occasional weekend of child care, they may not see the importance of helping you take time off to attend Dharma

teachings. "Rampoachay who?" they may snort. Adding, "And how much is that costing you?" Or, "Are you getting involved in some kind of a cult?"

So you decide you will focus on practicing at home. You get up early on Saturday morning, figuring the children will sleep a little later than usual.

Wrong again! You are in the middle of the Tun when you hear a fight beginning to develop in the next room. Harsh words are exchanged. Voices become louder. There is some kind of scuffle. Do you practice compassion by intervening in the quarrel? Or do you practice equanimity and let them work out their karma with each other? Then you wonder, "Am I really practicing equanimity," as you notice bloodthirsty thoughts going through your head such as, "I'm going to kill those blankety-blank kids as soon as this meditation is over." Hmmm. Maybe it would be better to get up and stop the fight, then try to resume sitting.

On weekday mornings, as I am sitting on the cushion at 6:00 a.m., I hear my teenage daughter's alarm clock go off in the room above me. It is loud enough to blast her eardrums, yet she sleeps right through it for ten minutes, until her brother gets up and yells at her to turn it off. From within the depths of meditative absorption a small eddy of attention surfaces and becomes focused on the sounds coming from above. I hear her footsteps on the floor above my head, plodding toward the alarm to turn it off, then heading back toward the bed. No more footsteps. Time passes. A little voice begins whispering to me: "If you don't go wake her up she is going to miss her bus." Yes, but, on the other hand, this is the third time this week that this has happened. And there are so many more Tuns to do for the next Santi Maha Sangha level. Maybe I should try to get up even earlier? No, then I'll probably fall asleep at work.

Leaving home to go to a cave or a monastery is beginning to seem very attractive right now. Formal meditation at home seems highly problematic, as everyone else in the house has a different set of priorities. Of course, all these obstacles are due to my past karma. But without the fire of practice how am I going to burn up all these karmic seeds? Let us try another approach then. Serving all beings selflessly is the essence of the path of the bodhisattva. So, even if I cannot find as much time as I would like for meditation, rather than bemoan this and feel wretched and upset about it, I can focus on the wonderful opportunity children provide for practicing unselfish kindness.

Focusing on this practice reveals to me, under a high-powered magnifying glass, just how unkind I feel most of the time. And that makes me want to get more teachings and spend more time in meditation to purify all this. Back to regret about that again. We've already decided that leads nowhere. Okay, let's just look nakedly at the disparity between the intention to be calm and kind, and the reality, as I stomp around the kitchen muttering to myself and scrubbing the pots with a certain violent-edged ferocity. Can I stay with the texture of this without judgment, seeing it as it is without self-condemnation or self-pity, seeing this as part of the condition of sentient beings? And seeing this can I feel a compassion that encompasses all of us who are caught in the samsaric dilemma? I touch the living heart of that for one moment. One blessed moment. It is like magic. But next day it seems like I have completely forgotten how to do that.

Well, progress on the path is step by step, day by day, I remind myself. Many lifetimes even. You can't necessarily see the process of change when your nose is stuck right in it. It's like the kids. They don't seem to have grown at all, until I pull out last year's winter

clothing and see how small their sweaters seem. Ah, there's some more money out of the budget, my ordinary mind tells me.

Being a Buddhist parent is tough because your words come back to haunt you even as they are ringing in your ears. Aware of ego's tendency to project negativity onto others, every reprimand of the children seems double edged. For example, my son recently lost his brand new, just-the-right-brand, trendy sneakers. Sneakers that I had to drive him to three different stores to find. He lost them, and didn't say anything about it for two weeks. (Maybe he knows something about my habitual patterns? Perhaps, contrary to my self-image, I am more wrathful

than peaceful in my reactions?) As I began telling him that he needs to be more organized, take better care of his possessions, etc., I suddenly felt as though I were telling myself this, my mind flashing through images of the unbalanced checkbook, the unsorted laundry, and other chaotic areas of my life. How could I tell him that he needs to get organized. And yet it is true. And isn't it my role as a parent to remind him of that?

But the self-righteousness of it was punctured, and maybe that is a good thing after all, I think now. Intuitive wisdom will teach me how to correct my children without lecturing them, I hope.

But a part of me is still waiting for a manual on how to do this! ■

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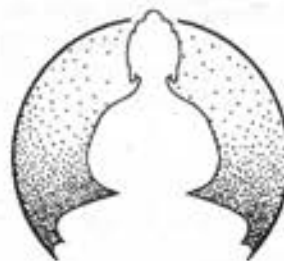
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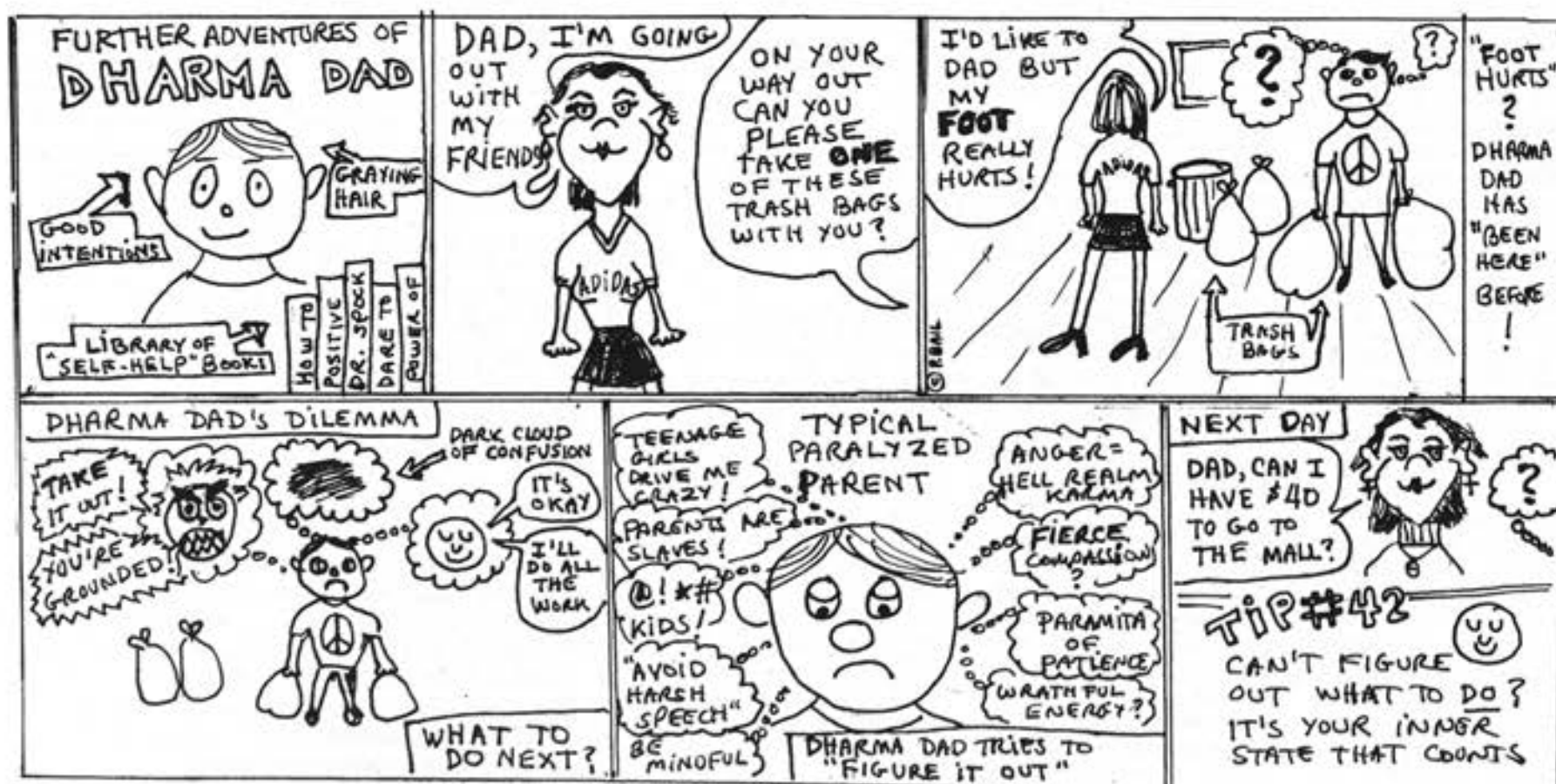
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ered mills, which follow logging activities. Yet most Tibetans are being hired on a short-term basis for logging and on site transport. Interestingly since the mid 1980s some Tibetans ventured into trucking, an booming industry. These Tibetan entrepreneurs were able to buy their own trucks, often generating their income by transporting timber to the lowland and bringing consumer goods to markets in Tibetan areas. In conjunction with the trucking industry a whole range of business opportunities mushroomed along the routes, ranging from improvised teashops, to small restaurants and lodges, not to mention prostitution. There is good reason to believe that all these small businesses will be negatively affected by the logging ban, which proclaimed the prohibition of all timber transports after October 1st, 1998. Especially the truckers, who have not paid off their huge loans might face dire times.

## Logging, run-off and hydro-electricity

The logging is being stopped due to its negative impact on water run-off schemes and to increased erosion. Clear cutting extensive areas tends to increase immediate run-off thus increasing the chances of flooding in the rainy season, which in Eastern Tibet brings over 80% of the annual precipitation between June and September. Quicker run-off in the summer monsoon also reduces run-off in the dry season, which has severe negative impact on the availability of much needed premonsoonal irrigation water. Especially for Sichuan basin's rice paddies, the loss is figured at an annual average of 160 million US\$ (EPIGPA 1990). Run-off extremes also cause great problems for hydroelectricity plants. Not surprisingly the powerful hydro-engineer community is presently one of the best allies for forest protection. Some years ago I had speculated (WINKLER 1996) that with the construction of the controversial gigantic Three Gorges Dam - which some regard as the mausoleum of Li Peng, a Russian trained hydro-engineer - the actual condition of the Tibetan forest will hopefully receive some central support. This finally came through and this summer's flood sped up the process. However, the common perception that the floods are caused in remote cloud-enshrouded 'minority' areas is a convenient assumption. This year's water peak was not much higher than in previous years, actually Chinese statistics state that the lower Yangtze flow peaked around 55,000 m<sup>3</sup>/s, a rate it had surpassed 23 times since 1949 (J.POMFRET, Washington Post, Nov. 22, 1998). This gives a clear indication that the volume was not the only problem, rather a combination of downstream land reclamation from flood plains, poor dykes and population growth.

Hydroelectricity is regarded as a key industry for the development of the mountainous Tibetan areas. After having mined the forests hydel development is supposed to guarantee a steady regional source of income. The potential is extremely high, some sources indicate 250,000 MW, 57% of PR China's exploitable hydro-electrical potential lies within the plateau region, surpassing any other country's potential. Its development faces a lot of logistic problems,

especially in more remote areas with hardly any infrastructure, where hydel plant construction has to be preceded by extensive road construction and many other infrastructural basics. Presently there is a lot of road work taking place in West Sichuan, the Dardo (Kangding) - Derge road is being paved up to Drango and shall be continued to Manigango and in Tibet AR. The availability of electric power is also a prerequisite for tapping Tibet's mineral resources. In Tibet AR mining is regarded as one of the four 'pillars' for the economic development, the others being forestry, tourism & handicrafts and agriculture & animal husbandry. For example, there are plans to build a dam in Chamdo County to generate power for the development of the Yulong mine, which is supposed to contain a deposit of 6,500,000t of copper (Xinhua Aug.1, 1997). There are several disadvantages to generating electricity with great dam projects. Local people will be displaced, fertile valley grounds flooded. Mountain rivers carry a high sediment load. Dams will cause sedi-

*Also now some administrations push harder for lifting the unpopular restrictions on foreign travel in Tibetan areas, arguing the loss of timber money should be compensated by accessing the international tourist market.*

ment accumulation filling in reservoirs and thus terminating the actual function of a dam. The 700 MW Hongzui power plant at the lower Dadu (Gyarong) River, which drains the east of the heavily deforested Ngawa (Aba) TAP, had a reservoir of 360 Mm<sup>3</sup>. After 10 years of sediment accumulation only 94 Mm<sup>3</sup> are left (EPIGPA 1990). Also much of Tibet is seismically a very active zone, endangering all people living downstream of dams. In August 1993 the breakage of a gravel dam in Qinghai (Amdo), not inflicted by earthquake, but by poor engineering, killed 1257 people according to an UN organization statement, Xinhua had reported 300 victims. Moreover, large-scale projects like dams or diversion hydel plants require new housing facilities for workers, who are usually recruited from ethnic China. Diversion hydel plants can be much less harmful to the

environment and local people assuming that they consistently leave enough water for aquatic life in the riverbed, by avoiding big dams and reservoirs. However, all of these developments put a very high burden on the environment, with very little direct benefits or added value for local people, who are usually neither included in the planning phase nor addressed as beneficiaries.

## Future outlook

The shift in policy will give the forests a badly needed break to regenerate. Perceiving the forests not solely as a timber mine but a multifunctional resource with crucial hydrological functions, is a great break-through for securing resources for local people and for forest conservation. Also now some administrations push harder for lifting the unpopular restrictions on foreign travel in Tibetan areas, arguing the loss of timber money should be compensated by accessing the international tourist market. However, official logging surely will be resumed in the not too distant future, but then hopefully based on sustainable silvicultural management principles. The reforestation program has a clear potential of long-term benefits for the Tibetan areas, provided that local people will not only lose land use rights, but will be empowered to become the forests' stewards. As pointed out Tibetans themselves will need to redefine their forest use practices. However, such a change is only possible if local people will directly benefit from forestry related activities. The minimum benefits for local Tibetans need to be guaranteed right of access to their forest resources to satisfy subsistence needs, but furthermore there need to be direct benefits from the announced investments in form of job opportunities. Presently it seems like the greatest beneficiaries of this summer's floods and the resulting programs have been for the PLA soldiers. The omnipresent reports on heroic soldiers caused a surge in requests for soldiers in Chinese marriage agencies, a segment of society which had not been sought after in recent years.


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# THE TRUTH

## (ABOUT SALMAN RUSHDIE AND ME)

by John Shane

I was standing at the back of the book shop looking at some books in the spiritual section when my wife Jo came hurrying back to find me.

The whole family was in London, staying in the city for a few days on our way down to Italy where we were going to spend the summer at our house near Merigar.

As we generally do when we pass through London, we were all going to the dentist for a general check-up, and that morning we had arrived so early for our appointment that we decided to spend the twenty minutes we would have to wait at a favorite book shop called Daunt Books, just around the corner from the dentist's office, in Marylebone Road.

As Jo came rushing up to me, I looked up from the book I was browsing into her excited face.

"John," she whispered breathlessly, "Salman Rushdie is in the store - by the cash register at the entrance." And she pointed towards the front of the shop, which I couldn't see from where I was standing.

I paused for a moment to put the book I was looking at back on the shelf.

It was a book entitled 'Think on These Things', about the Indian spiritual teacher J. Krishnamurti, and in it, a questioner is reported to have asked Krishnamurti: "Why do we seek fame?", to which Krishnamurti replied: "Because we don't really love what we are doing. If you loved to sing, or to paint, or to write poems - if you really loved it - you would not be concerned with whether you were famous or not."

That is what I was reading when my wife came to tell me that the man who is probably the most famous - and certainly the most controversial - writer in the world was not more than a few yards away from me in the same bookstore at that very moment.

But to fully appreciate the irony of the situation, you have to understand that ever since Jo and I first met I have often told her that I knew Salman Rushdie when we were both at Cambridge University together, and I think that over the years she had come to have some doubts as to whether this was strictly true or not.

Did I really know Salman, or were my stories about him a complete fabrication? Were they perhaps a fabulist metaphor for my relationship with modern literature? Had my poetic imagination been getting the better of my intention to practice Right Speech - which not only enjoins us not to lie, but also requires that we don't exaggerate - all these years?

Late at the night, as the cold north wind blew in over the Cambridgeshire Fens - I had always told Jo - Salman and I would crouch in battered armchairs beside the blue-flamed gas fire in one or other of our damp and drafty college rooms, endlessly swapping stories about our families. We took great pleasure in weaving tales within tales out of the events of our childhood, our adolescence, our lives as students and from the imagined events that we envisioned as our possible futures. But never - even in our wildest flights of imagination - did either of us ever dream that our futures would take the course that they eventually did.

A curious detail of the university saga I repeatedly told Jo had always

fascinated her: I insisted that during these story-swapping sessions Salman and I toasted crumpets - a kind of British muffin - over the gas fire as we talked and sipped tea or sherry into the early hours. We liked to eat those crumpets smothered with lots of butter, I explained, but generally without jam. Jo found that detail hard to accept, and the doubt it set up in her mind made her question the whole story.

But while she might never be able to discover if the crumpet toasting saga was fact or fiction, at least now that Salman had come into the book store she would have a chance to find out if I really knew him at all.

She looked at me expectantly as we stood amid the rows of bookshelves, from which the thousands of books looked down in silent witness, as if the writers of all these volumes, too, dead or living, were interested in the outcome of my wife's inquiry. Would I walk towards the cash register? Or would I make some excuse and back away from coming face to face with the man I claimed as my college friend?

What was the truth about Salman Rushdie and me?

I was in a quandary: even if what I had told Jo was true and I really did know Salman, would he actually recognize me after so many years? Would he remember me after all the bizarre events and traumatic situations that he had been through? As he had moved from safe house to safe house with a fatwa hanging over his head, one would imagine that he would certainly have had things on his mind other than his old college buddies.

It would be pretty embarrassing to walk up to him in front of my wife and to introduce myself only to be met with a blank stare, wouldn't it?

A lot had happened to me, too, since I had lost touch with him after we left college. After starting out on a similar path to Salman's, my life seemed to have gone in an almost opposite direction. Finally it was as if we were living in mirror worlds, with the events in my world being the reverse of his.

He was born in the east, after all, and became a champion of Western values of freedom of speech and artistic expression, a writer concerned with the political sphere, while I am, of course, from the west and became a student of eastern philosophy and religion, more interested in developing self-knowledge than in challenging governments and their leaders.

When I went with Jo to India, as an expression of our commitment to the Buddhist path, for example, the two of us made a pilgrimage to the eight places sacred to the Buddha - the places where the Buddha was born, where he attained enlightenment, where he first taught, where he died, and so on.

While we were on our pilgrim-

age Salman was in India, too. But he had by then already won the Booker Prize for his novel 'Midnight's Children', and far from traveling in ancient wrecks of buses as we were doing to visit remote Buddhist temples, he - or so we read in the newspaper - was grandly lecturing to packed halls in New Delhi on the subject of 'Politics and the Modern Novel.'

Although we were both in Delhi in the same week we didn't meet there. It was as if we were living in different universes while we were both physically in the same city.

*Even though we may understand very well at least intellectually that when we are completely caught up in a web of concepts - no matter how noble those concepts may be - the natural spaciousness of the mind is completely obscured, we still go ahead and lose ourselves in conceptual thinking.*

But now, through the mystery of the unseen patterns of our destinies, as I was on the way with my wife and children to the dentist, our paths were about to cross again in London.

With Jo following closely behind to see what would happen, I walked towards the cash register with a huge grin on my face. I couldn't help grinning. The whole situation seemed so absurd.

As I edged my way through the other shoppers in the store my mind flashed back to the time I had lain in bed with the flu at one of the several houses we rented near Merigar before we bought our own farmhouse. Dabbing at my streaming nose with a Kleenex, I had plowed through Salman's second major novel, the 'Satanic Verses', a book that was to cause Salman (and so many others) so much trouble.

I had greatly admired his first major novel, 'Midnight's Children', and felt proud of his achievement. To say that I envied him would be to put far too mean-spirited a spin on my feelings. But I certainly did feel that he had managed to live out a dream of literary success that we both had at Cambridge.

Later, though, when 'The Satanic Verses' was published, Salman was condemned to death and forced to live in continual hiding. And as the furor over the fatwa filled the world's newspapers and television screens I came to realize more clearly than ever the folly of envying anyone else's karma: you just never know what is lurking under the surface of visible events.

I identified very strongly with Salman in his dreadful dilemma, and I was furious about what was being done to him, but at the same

time it was hard not to feel that he had in part brought catastrophe down on himself. At Cambridge he had, after all, studied Islamic history - so he should have understood the nature of the powerful enemies he was so wittily mocking in his novels and realized they would not accept his writing on his terms.

The Islamic religious authorities took the poetic metaphors in his work as literally as they did the sacred texts that Salman parodied, and they saw blasphemy in his work. Since they held their truth to be absolute, they condemned him to death for violating it.

Much has been written about the potential dangers inherent in the explosive clash of realities between the modern values of Western culture and the fundamentalist world-view of militant Islam, and it is clear that Salman's predicament brought the issues of this conflict more sharply into focus in the western media.

At the time of the fatwa all my natural instincts led me to feel that I wanted to side with Salman in defense of his freedom to write as he chooses. And I still feel that the fatwa was totally wrong.

But as readers of The Mirror and subscribers to Norbu Net will know, Chögyal Namkhai Norbu has recently been at some pains to point out to his students that to be conditioned by any ideology keeps one entrapped in the cage of dualism. No matter how liberal (or conservative), no matter how apparently necessary and no matter how valuable an ideology might be at the relative level - or, indeed, no matter what claims are made about the divine inspiration of its source - attachment to an ideology keeps us in the realm of suffering.

Looking at my own assumptions in relation to Salman a little more closely in the light of Rinpoche's remarks on this topic, it's hard to escape the conclusion that I am very attached to notions of freedom of expression, and to a whole cluster of related liberal attitudes. Rinpoche has reminded me that while such a point of view may be of great value at the relative level, if I allow those liberal opinions to dominate my mind, they can hold me prisoner in dualism in as concrete a way as the fatwa and the anti-liberal ideology of the Mullahs behind it kept Salman a virtual prisoner in his hiding places for all those years.

A Zen master once shouted at one of his startled students: "Just give up all your opinions!", and the average person - like myself - would find a huge resistance coming up when confronted so forcefully with a remark like that. We are really very attached to all our precious ideas, and we don't want to let go of them. We feel as if they define us - as if without them we will have no identity.

Even though we may understand very well at least intellectual-

ly that when we are completely caught up in a web of concepts - no matter how noble those concepts may be - the natural spaciousness of the mind is completely obscured, we still go ahead and lose ourselves in conceptual thinking. On reflection, though, I think that most of us would agree that to give away the state of contemplation for a bunch of (usually) second-hand ideas would be a pretty bad bargain!

I have known enough celebrities to know that fame does strange things to people, and I didn't know what to expect on meeting my now so-very-famous university friend again in the London bookstore. Would his experience have turned him totally against all religion? Would his suffering have hardened his heart, or would it have opened his mind?

As I emerged from the back area of the book shop and walked towards the front door, I looked towards the cash register, and there indeed I could make out the owlish form of the middle-aged writer who was by now so familiar to all of us from the TV and the newspapers.

A bearded, balding Salman, with a pretty girl beside him and a huge detective at his back, was standing by the front counter.

As I drew closer I could see that, with his spectacles balanced on the ad book which had just come out in paperback.

He looked up as I approached, and the detective behind him stepped forward apprehensively. But then Jo came to stand beside me to watch what was about to happen, and seeing that she was with me, the detective relaxed.

Suddenly Salman and I were staring into each other's eyes.

It was an odd moment. He seemed to hesitate, recognizing me, but unable to put a name to my face. I said: "John Shane."

He laughed, and said: "Of course!" And then, to Jo's complete astonishment, he added: "Your parents lived at number 41 Redington Road, in Hampstead, and their phone number was 435 4997."

We all burst out laughing at this extraordinary display of memory, and we kept on laughing until I said: "I've wanted to write to you for a long time, but I didn't have an address."

"Oh," he shrugged, "You should have written to my publisher. That's what publishers are for." And he laughed again, pointing with his publishing house pen.

We talked over old times for a while, and then it was time for us to go to the dentist.

So Salman and I parted company again, promising to keep in touch, without Jo having had a chance to ask him if my story about the two of us toasting crumpets over the gas fire at Cambridge and eating them with butter but no jam was really true.

She'll just have to continue to take my word on that one. And so will you.

Napoleon Bonaparte is reputed to have once asked: "What is history but fiction agreed upon?"

And I wonder if - student of history and great proponent of fiction that he is - Salman would agree with that, especially after all that he has been through in the defense of his right to tell his own stories in his own way. ☺