

THE MIRROR

Newspaper of the International Dzogchen Community

May/June 1999 • Issue No. 49

Schedule of CHÖGYAL NAMKHAÏ NORBU for 1999-2000

1999	2000
EUROPE July 7-11 Merigar Retreat, Italy July 21-25 Kunsangar Retreat, Russia USA + MEXICO July 30 - Aug 1 New York City Retreat Aug 4-8 Tsegylgar Retreat, Conway, Massachusetts Aug 13-15 Chicago Retreat Aug 20-22 Houston, Texas Aug 27-29 Santa Fe, New Mexico Sept 9-12 Tara Mandala, Colorado Sept 17-19 Mexico Sept 23 San Francisco, California Sept 24-28 Lake Tahoe, California October 8-10 Portland, Oregon Oct 15-17 Malibu, California Oct 27-31 Hawaii NEW ZEALAND & AUSTRALIA Dec 3-5 New Zealand Dec 10-12 Sydney, Australia Dec 26-Jan 2 Namgyalgar Retreat	Jan 14-16 Brisbane Retreat Jan 21-23 Cairns Retreat Feb 4-6 Adelaide Retreat Feb 11-13 Melbourne Retreat SANTI MAHA SANGHA IN NAMGYALGAR, AUSTRALIA Mar 3-5 SMS Base level exam Mar 6-9 1st level training Mar 17-19 SMS 1st level exam Mar 20-24 SMS 1st level training Mar 25-26 SMS level II exam Mar 27-31 SMS level III training April 19-23 Easter Retreat, Namgyalgar SINGAPORE & JAPAN Apr 28-30 Singapore Retreat May 6-7 Taipei Retreat May 13-14 Kaoshiung Retreat May 19-21 Tokyo Retreat <i>Further Information see pages 3, 10-14</i>

MERIGAR HOSTS VESAK CELEBRATIONS

by Liz Granger

Over the last weekend in May, the Merigar Dzogchen Community was the venue for the Vesak celebrations held on the anniversary of the Buddha's birth, awakening and parinirvana. The event was organized in collaboration with the Italian Buddhist Union and participants included both monks and nuns, as well as lay people from the Vajrayana, Zen, Theravada and Chan traditions. The theme of the meeting was entitled, "Monks, nuns and lay people on the Buddhist Path".



Meeting at the Merigar Gonpa

L. GRANGER

The Italian Buddhist Union (U.B.I.), founded in 1985 by Buddhist centers belonging to different traditions was officially recognized as a religious organization in 1991. Associated with the European Buddhist Union, it includes thirty two Dharma centers from various Buddhist spiritual traditions such as Theravada, Zen, Chan and Vajrayana. Each year the U.B.I. organizes the Vesak celebration as an opportunity for its members to meet.

During the warm sunny May weekend The Temple of Great Liberation or the Great Flower was host to more than three hundred-fifty Buddhists, both lay people and monks from all parts of Italy, the various traditions identified by their colored robes - the Theravada monks swathed in ochre, the Zen monks and nuns in stiff gray and black, the Vajrayana monks in the more familiar maroon and yellow. After a welcome on behalf of Chögyal Namkhai Norbu and the President of the U.B.I., Elsa Bianco, on Friday afternoon, activities got under way with a roundtable discussion on the theme of the meeting. In the evening the film, "Kailash, the Sacred Mountain" was shown: a documentary of Chögyal Namkhai Norbu's pilgrimage to the sacred mountain in 1988 accompanied by a large group of his students.

On Saturday morning four sessions of teachings were given consecutively at the Gonpa by Maurizio Missimi, Prof. Corrado Pensa, Master Eugako Taino and Chögyal Namkhai Norbu. During the afternoon, a series of guided meditation sessions were held by practitioners of the various traditions at the Gonpa while the spiritual heads of the different centers had an official public meeting with the Prefect and the Mayor of Arcidosso in Arcidosso. This was a session which was open to the local public and a moment of interaction between Merigar in the person of Chögyal Namkhai Norbu along with his guests and the local authorities. After the official speeches, there was a lively question and answer session.

On Sunday morning while the guided meditation sessions continued at the Hall of the Mandala, there was an explanation given in the Gonpa of the various figures painted on the surrounding panels. At midday, the closing ceremony was held in which each spiritual tradition held prayers, in Pali, in Tibetan and in Japanese. The final dedication of the weekend in Italian was a wish for peace throughout the world and the universe.

Everyone who attended the Vesak celebration really appreciated the way in which the event was organized and would like to express their gratitude and thanks to all the people who collaborated to make this event a success.

KALIYUGA, WAR AND PRACTICE

by Slavica Voglar

Early in the morning, I take a look at the watch, eight o'clock, what kind of day is ahead of us? Three days already without water, and mostly without electricity. I spent the whole day yesterday with friends in their garden, barbecuing, trying to use up the food from our freezers fast.

Sharing it. Still, the day was ugly and rainy; luckily my friends have a nice verandah. Manly talks about the disappearance of the just, knightly fight, face to face. We are being attacked treacherously, from the sky, feeling completely helpless. One doesn't know when, where it will hit. Listening to their stories, I have understood that Kaliyuga is already quite present. It is pointless to think about the past and future time, without thought, I will relax, try to find myself in the state of contemplation, A.

I must go and buy food. I go with my dog to a shop, we have 348 stairs ahead of us, I live on 23rd floor. I think, if the war continues, I will look like Cindy Crawford. In front of the shop, there is a line of some thirty people, waiting for bread and milk. I spot a neighbor, talking over the mobile phone, the image is unreal, on the threshold of the 21st century. The neighbor starts to explain to me which buildings were destroyed in the night, how many dead, etc.

I wait for half an hour, and as soon as I decide to give up, the bread arrives. They give only two loaves each, and I go to another store to get water and minced meat; the cash box doesn't work and everything is calculated on paper. I buy newspapers, and see a big title, "Patients endangered in hospitals, machines for dialysis out of work." What is it like to watch the machine which gives you life, but doesn't work? Compassion, contemplation, A. I climb up to my flat, passing by old people who rest between the floors. My dog is exhausted, he is old, he looks up to me asking, "What is happening?" How long are we going to do it? It is too complex to explain the collective karma to him. I often talk with my dog. My daughter is expecting me, she is happy to see the warm bread. There was no bread yesterday.

I decide to go downtown to do something about the book I am writing. It is about divination using 41 symbolic pebbles; I have been working on it for years, and the main point is in the chapter which explains a possibility to see the state of death and the state of mind, the path of thoughts in that moment. Apart from my children, I consider this book an important personal act. You probably wonder whether I was able to predict war? Well, I did see it clearly two days before it happened. I was very upset, but at the same time I understood that the information couldn't be shared with anybody, because people simply wouldn't take me seriously. Now I ask people around me, whether they thought that it might really happen. Almost 99% answer, no.

On the way to the bus, I hear sirens for danger, which means we should go into the shelter, taking water and food with us. Our shelter is not functional, so we act as if we didn't have one; also, in shelters, people may panic; the dogs are not allowed, and we have decided not to leave him alone. Should I go to town or should I stay? I decide to go anyway, this is the second month of war, and somehow I cannot sit and wait for it to end. I don't have much more money, everything is more and more expensive, black market stronger.

On the bus I do the purification of the five elements. Pollution is much above the normal, oil refineries are often hit, all day I watch black smoke from my terrace. Some of the animals in the Zoo have eaten their babies, the owl, the tiger ate two, but they saved the third. The director of the Zoo is begging for donations, because nobody visits the Zoo any more, and there is not enough food for the animals.

The Danube is the most polluted river because the factories have thrown chemicals into it to avoid releasing them in the air, which would endanger the lives of all the people in Belgrade. I read in the newspapers that plutonium or uranium stays in the earth for the next 5000 years. It may be true, but I don't trust any information any more.

I understand why Dzogchen is about becoming more present - when we are bombed with different information, it is necessary to go beyond the dualistic mind. There is no truth, no lie, nothing to know.

The bus passes through the center of town, which looks unreal, like the scenery for a war movie. The building for the TV station has been hit; Ivana, a practitioner who met Rinpoche in Belgrade used to work in this building. Luckily she was fired in time. Now she has another problem. I talked with her on the phone, she has no work, no money, her washing machine and boiler are not working, and her mother called her, crying over the phone because she has no money to buy bread. She decided to ask for financial help from some friends abroad.

The bus continues. I reach a square where all four buildings have been destroyed. One of the buildings was hit 15 minutes after the others. A man lost both legs trying to help the wounded immediately after the bomb, when the next one exploded. I practice exchanging myself with him, compassion, contemplation A. I reach the square where I should meet a friend to give her the text for correction, and I

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TRAVELING ACROSS THE OCEAN OF SAMBARA

Teaching by Chögyal Namkhai Norbu

Easter Retreat, Tashigar, Argentina 1999

When we follow the teaching we become responsible for the teaching and transmission. Going to the teaching is not like going to the theater. If we are going to the theater we see and enjoy, and then maybe later we say how much we enjoyed and that is all. We don't have much responsibility.

The teacher is transmitting knowledge with the teaching, which we should apply. We call the people who are following the teachings the 'sangha'. In general in Buddhist teachings there is the Buddha, 'dharma' and 'sangha'. What does 'sangha' mean? Sangha means people who are following the teachings of the Buddha and those teachings are the 'dharma'. The teaching comes from Buddha, so we recognize Buddha, 'dharma' and 'sangha' and we apply and go ahead. To go ahead means to try to liberate from samsara. So, in any case, the 'sangha' is something like a boat. In a boat there are many people who are traveling somewhere; in a boat we travel across a lake or an ocean and arrive somewhere. So, in general, we say the ocean of samsara. In the ocean there are many boats crossing and trying to travel. The boat in which we travel is the 'sangha' of the 'dharma' and the Buddha.

When we arrive across the ocean depends on which method we use and what we are applying. Also the Dzogchen teaching is a kind of a boat. When I started to teach, a new boat was created. I was not going to a theater or public hall to give a kind of lecture, but to transmit Dzogchen teachings. So, from the first day in 1966 when I began teaching, from that moment until today I am continually teaching people who are entering this boat and trying to cross this ocean of samsara. That is called Santi Maha Sangha.

In general when we speak of Santi Maha Sangha, people think it is a training program and Namkhai Norbu prepared some books and we study and do some practice and take examinations and we proceed through the levels of Santi Maha Sangha. Santi Maha Sangha is really a preparation for people who are traveling in the boat to become more responsible for the travel and so they can collaborate with people, etc. Santi Maha Sangha is really that. In that boat there are so many kinds of beings. For example, in a boat there can be professors, engineers, very expert people, people who are doing business, and there also can be some dogs and small cats. If there are cats and dogs, they don't understand the responsibility in getting across that ocean. But all the people have an idea because they entered that boat for crossing.

Everyone does not have the same capacity and knowledge. So you see that is what Santi Maha Sangha means; people who are preparing. Also Santi Maha Sangha training doesn't mean if you don't do Santi Maha Sangha you can't be in this boat. It is sufficient you are in the boat and you don't create problems. Then the people who have more knowledge take more responsibility, help and go ahead.

If you create some problems then it becomes problems for all people because we are in the same boat. That is an example of what Santi Maha Sangha means. Santi Maha means Dzogchen; Dzogchen and Atiyoga are just the same. There is no difference; meaning our real nature and potentiality. How we discover that potentiality is the Dzogchen teaching. The teacher introduces that to the student, the student enters in that knowledge, which means that the student enters in that boat. That means 'sangha' - people who are following the teachings correctly or incorrectly - are all in the same boat.

Since the beginning when I started to teach, thousands of people have heard the teachings. I don't even remember each person. It doesn't mean all the people are perfect or good practitioners of Dzogchen. There are many people who are like cats and dogs. Maybe they follow for a few months, for example, and later they go away. They are thinking, "Oh I have no connection with this teacher or teaching. I don't care." But when you create a relationship with this teaching and you receive the transmission, you can't cancel that. If you have an idea to cancel it and go away it means you are becoming like cats and dogs on a ship. Of course, if you go away and are not in the Dzogchen Community, you can't create many problems. Also cats and dogs on a ship try and get something to eat and they sleep and that's all. The Dzogchen Community means the people who are on that ship. This is the Dzogchen Community.

In general, when we think of the Dzogchen Community we think of an organization. In the Dzogchen Community there is the Gakyil, the responsibilities of the Gakyil and many people who are not a part of the Dzogchen Community. This is a social point of view. We have a social condition but the social condition does not correspond to the real condition. Still we must accept and follow the social condition because we live in society. If we are small bird and are in a cage and one day we become aware that we are a bird and we have two wings for flying freely in space - not for living in a small cage - that is called knowledge and understanding. A small bird discovers how the situation doesn't correspond to the real condition. But it doesn't mean that when you discover that



Chögyal Namkhai Norbu in Venezuela

P. BARRY

you can immediately break that condition. If you get out and try to fly a little, immediately a hawk or cat will try to eat you because you have no capacity to defend yourself or to fly. You do not have that experience. We must accept and respect how the social conditions are.

Even if we are a small group of people meeting to do something in our society, we must legalize things or we have problems. I remember once when we were in San Francisco and we had finished the teachings we went outside on the road. The people were not leaving immediately and were talking and a little crowd formed on the road. There was no problem; they were just asking where the other lived, when they would leave, etc. Immediately two policemen arrived and when they arrived they asked, "What is the problem?" We answered, "There is no problem". And they observed us and went away. That is an example of the real condition in our society.

If you are going in any country you must be aware and respect what the rule of that country is. If you do something contrary, you may not return to your own country but may go to prison. In this kind of condition and limitation exists something concrete, but that is not the real condition; it is the relative condition. We must be aware of this relative condition and be respectful.

For that reason, in society, if we do collective practice and do something together in this boat of Santi Maha Sangha, then we do things legally and within the social conditions. These are provisional things and not given too much importance; that is not the main point of the Dzogchen Community. Even if it is not the main point, it is indispensable. Otherwise we can't do anything.

The real sense of the Dzogchen Community means the teaching, the transmission and how we relate with all the people in the world who are interested. That is the reason I am always praying that everyone collaborates with each other. Collaboration is most important for the knowledge and understanding. When we are in the same boat and don't know something we learn from someone else. She or he doesn't know something and I know, so I inform them and we collaborate and get in that knowledge. For that reason we also have meetings of practitioners together and do collective practice.

Some people have the idea that they received the teachings from the teacher and they don't like to do collective practice with many people; they like more personal practice. Many people have this idea and sometimes you can practice in this way. In history, for example, Milarepa went alone on the mountain and realized. But being like Milarepa is very difficult. We are in society, with businesses and many things to do and in this case it is very important to collaborate

together with other practitioners. It's not sufficient to do just a collective practice of the A and then go away. That is not very comfortable for everybody. Of course the main practice is Guruyoga and being in the state of white A forever. But if we are always doing that when we meet together and have more time to dedicate, and we only say A, then we don't feel well.

For example, in Tibet most everyone eats tsampa. Tsampa is the national food. In Italy most people eat spaghetti and all kinds of pasta. In India and China they eat rice. That is good for our health and attitude. But if you eat only rice or spaghetti, morning spaghetti, afternoon, spaghetti, evening spaghetti, tomorrow spaghetti, day after tomorrow spaghetti, this week spaghetti, next month spaghetti, then you don't like spaghetti anymore. You know spaghetti is the main food, it is important. But you must alternate with other foods and then you can still enjoy spaghetti. The same way also, morning A, mid day A, evening A, tomorrow A, day after tomorrow A, when we are meeting A, when we have time to do practice only A, then we become suffocated.

Our circumstances are different and the situation always changes; our humor, our feeling, everything changes. For that reason we need also different kinds of practice for strengthening the practice of white A and Guruyoga. When you meet together instead of only saying A, you can do a Tun for example. A Short, Medium, or Longer Tun. Also it's very important in general to practice according to the periods of increasing and decreasing moons; then it is good to combine with those times. In the practices of Sutra, Tantra and Dzogchen the practices we have in general in two main points. One is for increasing and one is for eliminating. What do we need to eliminate? All negative karma and potentiality. That is called purification. When we say increasing what do we increase? First we increase virtue and good actions. That means we are accumulating merit. That means we are increasing relatively prosperity and long life, all these things. It seems increasing long life is something more relative, but if we have no long life and prosperity we couldn't practice and realize.

Sometimes people have so many problems and even if they want to practice they have no time. So these two main points in the teachings we call *bsags* and *shyang*. *Tsa* means accumulating and increasing. And *shyang* means purifying. So we combine *bsags* and *shyang* in the increasing moon and the contrary period, because everything is relative and when we combine we can have more affect. For that reason in the practice of the Tun we do the long life practice of Padmasambhava during the increasing moon, and the manifestations of Vajrapani, Guru Draggur, and Guru Draggio. All this we called *thab* (methods) during increasing moon. And then with the decreasing moon we are doing practices like the Dakini Simhamukha, because the Dakini represents energy and energy is not something of the material level. We also have many practices of purification, like Vajrasattva and Shitro.

CONNECTING WITH THE TRANSMISSION

LIGHTING THE LAMP

Teaching by Chögyal Namkhai Norbu

Tashigar Easter Retreat
Easter Day, April 1999, Argentina

We already know what is most important in our practice since I've already told you. We start with A, develop Om A Hum and then we develop everything. When we are doing the visualization of the white A with the thigle of five colors, that represents our potentiality. When we are being in our potentiality in Dzogchen that means being in the state of contemplation. Maybe you are thinking "What is contemplation?" Contemplation doesn't mean you are thinking or creating anything, it means you are being in your real nature. So that is the main practice. For doing this practice, of course,

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you need to receive transmission and know the method and then can be in that state. Transmission is not sufficient if you read a book and it says there is a letter A and thigle like this, and you think of this at your heart and you are remaining in the state and that is Guruyoga. You can read and understand, but that is not transmission.

Transmission means that the teacher is transmitting first orally, then with the symbol and then with direct transmission. Then you are receiving that transmission. We have our three existences of body and speech and mind and the transmission goes along with these three aspects. Symbolic transmission is related more to our physical level, oral transmission with our energy level, and direct transmission with our mind. So you are working with the teacher and the teacher is working with you and they transmit and that means now you are connected with the transmission. If you are not connected with the transmission and even if you know everything, you read and have many ideas, you are still not connected with the transmission. If you want to light a lamp what do you do? You connect with the current. If you are not connected with the current there is no light. It is the same way with the transmission; it exists from the beginning with Samantabhadra, Vajrasattva, the five Dhyani Buddhas, and Garab Dorje until today connected the transmission. The transmission is not invented by the teacher. The teacher is following that transmission, the teacher is connected to that transmission, so then the teacher is connecting to you. This is called transmission.

Transcribed & edited by Naomi Zeitz

Working With Samaya

Chögyal Namkhai Norbu

At the end of a session of teachings on 5th February, 1999, at Tashigar, Chögyal Namkhai Norbu Rinpoche talked about the Santi Maha Sangha Program, and people's attitudes towards the transmission and teaching. This excerpt is the final section of that teaching.

“It's important that we understand the situation and work with that situation. Particularly with regard to our attitude and behavior (*chodpa*), one of the most important aspects is our samaya. I find this is one of the more complicated and difficult things for people, for example between student and student, practitioner and practitioner. They create tensions between themselves and many times develop and keep these tensions continually. We can have tensions, because we are liv-

ing in a state of dualistic vision. But we also have presence - that is one of our most important practices. If we have tensions, we must discover we have tensions. So after noticing that we have tensions, if we keep these tensions or develop them, that means we are breaking samaya.

So if we have tensions and we give importance to these tensions, it means we have not really integrated knowledge. In this case what should we do? We purify. We eliminate those tensions. Tensions are in relationships, tensions are between two people or three people, not only one. When you have tensions with someone and you are not talking, not communicating, then that person also develops tensions. Day after day the tensions continue to develop. It is important that we know the way to resolve things and that we communicate with each other, and pay respect to each other. You see, when we finish our Santi Maha Sangha examination then I speak about the samaya commitments. You must not think, “Oh I passed the examination and now it's OK.” This is related to our *chodpa*; our attitude and behavior. It's very, very important that you apply this and that you are present in that, not only for SMS, but for you, your life, for your speech, your path, everything. So you should learn many things about how you should be in the training of SMS. People who are on the boat of SMS must be aware, and must know and put everything into practice very clearly.

OK. This is all.”

Transcript by Lynne Geary,
edited by Elise Stutchbury

SUMMER - AUTUMN 1999 with CHÖGYAL NAMKHAIR NORBU

ITALY

July 7-11

MERIGAR

UPADESHA TEACHINGS

further information and contact
see Merigar Program, page 10

RUSSIA

July 21-25

KUNSANGAR

LONGDE TEACHINGS

further information and contact
see Kunsangar Program, page 12

USA

August 4-8

TSEGYALGAR

TEACHINGS ON THE PRINCIPLES OF
DZOGCHEN

further information and contact
see Tsegvalgar Program, page 13

August 13-15

Chicago, Illinois

TEACHINGS

ON GENERAL AWARENESS
AND DREAM PRACTICES

at the C. G. Jung Institute in Evanston
(conveniently located just north of Chicago)

Suggested donation: \$150

Pre-registration by July 15: \$130

Dzogchen Community Basic Members: \$105

Sustaining Members: no charge

For a registration form and more information
(how to get there, accommodations, etc.)

please visit our website listed below

Voicemail: 847-475-4948 & Fax: 847-853-1667

Email: lynnsuth@aol.com

Website: www.tashi.org/chicago

August 20-22

Houston, Texas

Dawn Mountain Temple

Tel: 713-222-2331

Email: anne@dawnmountain.org

Website: www.dawnmountain.org

August 27-29

Santa Fe, New Mexico

Tel: 505-466-4280, 505-473-7176



Email: jcasilio@ix.netcom.com

September 9-12

Pagosa Springs, Colorado

Tara Mandala

September 9: DEDICATION OF STUPA

September 10-12: TEACHINGS

Tel: 970-264-6177

Email: 75402.1127@compuserve.com

Website: www.taramandala.com

September 23

San Francisco, California

Public Talk

Location and time: To Be Announced

Tel: 510-599-9753

Fax: 510-524-0933

Email: carol.fields@ucop.edu

September 24-28

Lake Tahoe, California

Tel: 510-559-9753

Fax: 510-524-0933

Email: garuda@ix.netcom.com

Cost:

\$ 375.00US

including meals and lodging

when a non-refundable deposit of
\$125.00US

is received by July 28th,

and the balance by August 21st.

Cost after July 28th will be

\$ 425.00US.

Sustaining members only pay room and board

(\$225 for Lake Tahoe all days)

and normal members pay 30%

of the total retreat cost

or of the total for the days they are staying.

Checks should be made out

to the Dzogchen Community West Coast, Inc.

October 8-10

Portland, Oregon

World Forestry Center

Tel: 503-284-1448

Email: jayanti@hevanet.com

October 15-17

Malibu, California

Cottontail Ranch

West Coast Dzogchen Community

Contact: Stephanie Denyer

Tel: 310-397-6605

Email: chiara@melong.com

October 27-31

Hawaii

TEACHINGS ON GENERAL AWARENESS
AND DREAM PRACTICES

Tel: 808-328-2216

Email: jerene@aloha.net

Website to register:

www.hyperpress.com/cnn-tour99/hawaii

Any cooperative activity relies first of all on a professional, personal and ideological commitment, but also on a reliable method which enables the regular collection of data and information for the future enhancement and reorganization of the work. Periodic visits surveying the places where underway projects are implemented are an essential part of such activity.

After a few years of successfully running A.S.I.A.'s Long-Distance Adoptions Project, this winter we felt it necessary to make a detailed survey of the sites in India where regular sponsors donate quite an amount of money yearly (we have at present more than 500 sponsorships all over India, Nepal and Tibet).

The survey was intended both to verify the exact destination of the donations we send, and to register the possibility of starting new projects with other institutions or funding other activities being carried out by our counterparts. It was very important to see exactly how things had changed with the passing years in order to give a more adequate address to our activity.

I went to visit the institutions of the Government in Exile in McLeod Ganj and in Delhi, as well as all the Tibetan Children's Villages where we have sponsorships (i.e. Bylakuppe, Upper and Lower Dharamsala, Gopalpur, Pathlikuhl and Suja), the Tibetan Institute of Performing Arts in Dharamsala, and in Bir, the Tibetan Khampa Industrial Society, the Sherab Ling Monks Committee and the Tashi Jong Monastery. During the trip new contacts were established with the Tibetan Homes Foundation in Mussoorie, with some state schools for Tibetans funded by the Indian government, with a home for elderly



Elderly people's homes, Bylakuppe, South India

people in Bylakuppe, and with the English charity ApTibet, which has been dealing with development projects supporting Tibetan refugees since 1985.

Practically all the people I met had quite a clear idea of how much work and devotion it implies to raise funds in the West for such a different and distant reality as theirs, and they gave a lot of evidence of both their appreciation and the results of our help. But I also noticed some kind of dullness, a sort of numb feeling of taking for granted that we can, we understand, we make no efforts, we have to care, we have infinite resources, we will forever. I never missed an occasion to make clear as much as possible how many people who support the Tibetan cause really - even if happily - sacrifice something in their lives to do it. And moreover how many official rules limit our work, especially when we deal with government funds, where law and fiscal regulations rule rather than ethics or faithfulness, as in relationships with people.

Most of the children are surprisingly good at studying, and deeply eager to learn; more than ninety percent of the newcomers (those recently arrived from Tibet, who generally have none or very little previous schooling) catch up with the educational level of their age within just one transit school year. But they rarely can go on studying without economic support from outside: the Government in Exile provides for the minimum studying expenditure (the TCV network is auto-financed by international means), and the Indian Government partially finances



Newcomers from Tibet, Mussoorie, North India

many day and boarding schools for

Tibetans, even though this often creates a delicate situation of precarious balance in power sharing. For the rest, they need to rely on foreign help.

The results of this survey evidently ended up in an increased amount of work, especially for the starting of new projects, such as the "Adopt a Gran" sponsorship program, aimed at maintaining medical care for the elderly people in the homes of the Bylakuppe and Mussoorie Tibetan settlements, or the Central School for Tibetans in Chauntra, near Bir, where more than eighty children were transferred last March from a frontier settlement in Arunachal Pradesh, where there are constant problems at the borders with China. These small children don't even speak Tibetan, but only the dialect spoken in their family, and sometimes cannot understand each other.

Among the most urgent needs in the settlements were the following projects, for which we are now already about to start various fundraising initiatives:

- rebuilding the primary school in Bir: the complex is really decaying, the walls are precarious and there are no more gas cookers; when it rains the classrooms become a swimming pool (I witnessed it), and during the March prayers all the lessons are suspended for the space to be used by the community
- providing a small bus service in the southern settlement of Bylakuppe for the children to attend school each day, and for the elderly people to go to the doctor at the hospital nearby
- rebuilding the gas kitchens of the Central School for Tibetans in Bylakuppe, whose roof collapsed during a storm
- providing books for the school library in Mussoorie
- building a community hall for public meetings in the southern settlement of Bylakuppe
- providing both hardware and software material for the computer classes in Gopalpur
- building the new school for the lessons of traditional thangka painting by Master Tsering Wangchuk in Tashi Jong
- financing the new courses to train traditional Khampa dancers in the Majnu Ka Tilla school (Delhi)

Anyone who wants more details or desires to give a contribution, can either contact A.S.I.A. in Rome - I took plenty of pictures, and we have lots of slides, maps, videos, materials... also tape recordings! - or use the same, usual bank account, specifying the purpose of the donation:

Bank: Monte dei Paschi di Siena, Arcidosso branch, (Grosseto province) account 3893.50

Mail: account 78687001 (only from Italy)

A.S.I.A.

Via S. Eramo 12

00184 Rome, Italy

Tel: 06 77200880.

Fax: 06 77205944

E-mail: mc8125@mcclink.it

Dear friends,

As many of you know A.S.I.A.'s personnel is about to return to Eastern Tibet, to the village of Dangehe, for a second round of Computer and English courses to follow up on last fall's first step.

We are all very excited to have the opportunity to continue our work there, because it is proving very beneficial for the local population.

During the past few months we have been working on a list of computer equipment that will allow us to lessen some of the difficulties encountered during the fall '98 courses, difficulties primarily connected to the high number of students (about 30) and the low number of computers available (2).

In addition, our plans call for teaching the rudiments of Internet, as knowledge of it is an increasingly important skill in today's society, in China as elsewhere.

Unfortunately we find ourselves with severe budget limitations, and we would like to extend a call for help to any community member who wishes to support A.S.I.A.'s efforts in Tibet.

At the moment, we are in need of additional US\$ 5,000.00 to be able to meet our goal of purchasing four additional computers and to enable us to have an Internet course during the month of August (which would require to keep at least three computers on-line for two hours per day throughout the month, with significant phone and ISP expenditures).

If you wish to help, you can contribute either on-line or off line:

On Line Contributions:

<http://www.melong.com/asia/p-activities.cgi#qinghai>

Off Line Contributions:

A.S.I.A.

ASSOCIATION FOR INTERNATIONAL SOLIDARITY IN ASIA

VIA S. ERASMO 12

00184 ROMA

Tel: 06/77200880; Fax: 06/77205944

Italian Lire Donations:

BANK: MONTE DEI

PASCHI DI SIENA

Account # 3893.50

Arcidosso, 58031 Grosseto, Italy

US Dollars Donations:

BANK: MONTE DEI

PASCHI DI SIENA

Account # 25789

Agenzia 12, Via S.

Giovanni in Laterano 9

Roma, Italy

Thanks for any support you can give to this project, we are doing our best to make the most of our limited resources and appreciate very much any help!

Daniele Colajacomo
A.S.I.A.

THE MIRROR - CORRECTIONS

• Tregchod and Thödgäl: Sorry! On page 2 of the last issue #48, on the bottom left of the first column of Rinpoche's Teaching, in the 4th and 5th lines after "Consuming our karmic body", it should read "tregchod is related to the nature of emptiness and thödgäl means more related with our potentiality of manifestation." They are inverted.

• Their was an incorrect email address in the article on page 8 regarding the Sacred Music Festival. The correct email address is: FSWFSM Attn. Louwrien Wijers
e-mail: amsse@xs4all.nl, fax: (+31 20) 623 9969, tel: (+31 20) 622 4393

• Kunsangar Gakyil: Leonid Korolev moved to the Moscow Gakyil. Yulya Philimonova resigned from the Red Gakyil

Please note these corrections on your International Contacts page:

• The fax number for the Danish Community was incorrect in the International contacts list. It is: 4533 11 32 43

• In Austria - Tsaparang Editions is now Shang Shung Editions

• In Italy - Azamgar is now called Azamling

• In Serbia - Slavica Voglar's address is Rudo 1, Sp.23 st.232, 11000 Beograd, Yugoslavia, e-mail: voma@eunet.yu

There are some Australian contact telephone numbers which are incorrect in the international contacts page. Here are the corrections:

• Namgyalgar Dzogchen Community of Australia
Vicki Forscutt - Secretary, Tel. and Fax: 61(0)2 4476 3446
Gar (on the land), Gekos, Federica M., Tel: 61 (0)2 4473 7770

• Pamela Oldmeadow, 12 Fox Place, Lynham ACT 2602, Australia
Tel: 61 (0)2 6257 1177, Fax: 61 (0)2 6248 0335

• Amare Pearl, Tel & Fax: 61 (0)2 6684 5570

• Laurence Mills, Tel: 61(0)7 4039 0470

BOOK REVIEWS

CAREFREE DIGNITY

by Tsoknyi Rinpoche
Ranjung Yeshe Publications, 1998



Drubwang Tsoknyi Rinpoche belongs to that generation of Tibetan lamas who grew up in exile, whose ranks include such dedicated teachers as his brother Chokyi Nyima, Khandro Rinpoche, and Tulku Jigme Tromge. Tsoknyi Rinpoche is one of the four sons of the late Tulku Ugyen, a revered Dzogchen master who had strong connections to both the Kagyu and Nyingma traditions. Tulku Ugyen was noted for his open-handed transmission of Dzogchen to Western students. This style of teaching has been continued by Tulku Ugyen's sons, beginning with the eldest, Chokyi Nyima (who visited Tsegalgar in 1998, see *The Mirror* # 46) and later with Tsoknyi.

In 1991 Tsoknyi traveled to the United States with Nyoshul Khen, and soon afterwards started returning to the United States annually to lead Dzogchen retreats—first in California, and now also in Connecticut for the past two years.

• *Carefree Dignity* is a collection of Dharma teachings by Tsoknyi Rinpoche in which he approaches the Dzogchen teachings from a variety of interrelated angles. The

chapters are transcripts of actual talks which were very lightly edited, if at all. They capture the authentic flavor and style of Tsoknyi Rinpoche's oral teachings, and several of the chapters are further enlivened by transcripts of question and answer exchanges between Rinpoche and his students. Although Tsoknyi is able to speak English, these particular teachings were given in Tibetan and rendered into English by Eric Pema Kunsang and his wife Marcia Schmidt, who are known for their fresh and vibrant translations. The book is more topical, than systematic in its organization, so it is not absolutely necessary to begin with the first chapter and read them through in linear order. Rinpoche covers several topics such as the view of *shamatha* and Dzogchen, the method of meditation, Vajrasattva practice, the relationship of *yidam* practice to Dzogchen, and the importance of compassion.

Rinpoche emphasizes that the Dzogchen teachings are about becoming "totally free" not just "a little bit free." To do this, the teachings must be applied at all times. In particular, one must continually "recognize mind essence." This recognition of mind essence, or *rigpa*, is not something one achieves, but "is realized by a sense of letting go." To develop this point Rinpoche carefully distinguishes between the *shamatha* method, which involves a "meditator" concentrating on an "object" (such as the breath) and the Dzogchen method, which involves no reference point. Because it without reference point, the practice of Dzogchen cuts through the subject-object distinction: "When the mind recognizes itself there's no thing to see there. It's just wide open. All of a sudden, it's wide open" (p. 148).

Rinpoche compares the focused approach of *shamatha* to a concrete pillar reinforced with iron. Though it appears sturdy a bomb can easily destroy it. In contrast *rigpa*, is "like unformed space, not made out of anything whatsoever," so however many bombs explode in it, the space of *rigpa* will not be ruined or changed in any way.

Rinpoche points out the danger of becoming attached to the concept of emptiness due to a one-sided understanding. If we think that everything is pointless and nothing really matters to us, then we won't care about what happens to others either. We then become "very ego-oriented" and selfish thinking, "I'll just sit here and meditate because then I'm happy. I don't care about the children, my husband, or anything else" (p. 152).

Although the true, non-conceptual emptiness can be directly reached through the simplest of methods, many people need complex practices with elaborate details due to the complexity of their minds: "it's only by going through more elaborations that they become more and more simple" (p. 220). From this perspective Tsoknyi recommends the *tantric* preliminaries and *yidam* practice. He frequently stresses that we should not become dependent upon one single method for entering into *rigpa*, but should cultivate many different methods. Yet even while cultivating elaborated practices, there is a need to train in the instant recognition of *rigpa*, because when the emotions suddenly flare up in everyday life there is no time to do some kind of invocation. The practitioner must be able to penetrate to the core of the emotion in the immediate moment, before delusion can take root.

Rinpoche warns of the danger of developing inflated attitudes, thinking one is a "high" practitioner and straying into wrong view. A person with "a good heart," whether Buddhist or not, is much better situated than a "so-called Dzogchen practitioner," since the one with a good heart will "at least not harm others" (p. 164).

Referring to the rash of contemporary spiritual teachers who have proclaimed themselves to be "enlightened," Rinpoche comments: "Their understanding of enlightenment is of something very tiny" and it does not coincide with traditional Buddhist understanding of enlightenment. The Tibetan term for enlightenment is *sangye* which means "totally purified from all obscurations" (p. 228). Until a meditator has authentically reached the point where all action is a spontaneous manifestation of *bodhicitta*, he or she must make a deliberate effort to practice virtuous action, including the first five Paramitas. When meditators begin justifying questionable actions with the concept that they "transcended" the practice of relative virtue, there is a simple test: if you "no longer burn your finger when you put it in a flame" (p. 236) then you can say you have gone beyond the need to practice conventional virtue.

The instructions in this delightful book are not a substitute for direct experiential introduction to *rigpa* by a qualified master. Those who have not yet received pointing out instructions from a master may be inspired to do so by reading this book. And those who already have been fortunate enough to receive authentic transmission will experience refreshment and recognition in the contemplation of these teachings.

by Paul Bail

Mahayana Buddhism The Doctrinal Foundations

by Paul Williams
Routledge, 1996
317pp, \$17.95



We're born into a tempest, and the wind and the rain grow wilder and more savage as our days pass by. We spend our lives running from the storm, fleeing towards wherever the sky looks as if it might be blue. Sometimes we meet another person in the midst of the storm, and we grasp hands together for a moment; but the wind flings that other away, and we're alone again. We build ourselves a shelter, and crawl into it, but the storm scatters it to the four winds. There's no end to the storm.

Or so it seems. The Buddha Shakyamuni suggested that there is, in fact, a way out of the storm of samsara, and that the way begins on the spot where we stop running, and instead begin to investigate carefully just who it is that is running.

The Hinayana tradition interpreted Buddha Shakyamuni's nirvana and death to mean that he'd passed beyond this world, and no longer had any concern for it, or for the beings in it. All that remained here is his teaching. There's nothing to be done, therefore, but for separate practitioners to turn away, each one to herself, and to try to also pass beyond, using the tool of Abhidharma insight into the emptiness of the individual. And so a fleet of tiny vessels sets sail for a distant shore, their lone occupants deaf to the cries of all the other beings shipwrecked in samsara.

The Mahayana tradition (which provides a foundation for the Vajrayana) is a larger vessel than this, and appears to me to be a more complete approach to the Buddha's teaching. In this tradition, compassionate action for the sake of bringing all beings to enlightenment is considered essential to the practice of Dharma. The Mahayana teachings are as simple as the Hinayana teachings, but they are also very complex, because the Buddhas' and the Bodhisattvas' skillful means have called into being an exuberant variety of methods and presentations suited to different times and circumstances. The variety is wonderful, but it can be confusing at first.

Williams' book is not a book of teachings, but it's very useful for anyone who wants to understand something about the development of Mahayana philosophy, and about the philosophical foundations of Mahayana, Vajrayana and Dzogchen methods and practice. The book is clear, learned, well organized and good natured. I've read some scholarly surveys of Buddhist philosophy that were like a crawl through a desert of arid learning, in which the only landmarks were vastly unpronounceable Sanskrit terms. This book is wonderfully different.

The author states his intention in the preface: "This book is intended as an introduction to the ideas of Mahayana Buddhism, and also some of the recent scholarly work in the field. It presupposes that the reader already has an idea who the Buddha was, and what his basic teachings were. In writing, I have in mind university undergraduates...but I very much hope that others will be able to benefit from what I have written."

His method is to trace the development and interrelationship of the various strands of Mahayana philosophy in their cultural context—but this is no dry examination of abstract ideas. The vigor and excitement of the Mahayana attempt to understand and communicate the nature of what is, in order to free all beings from suffering, is very evident in the book.

Williams begins with the question of origins, and he makes it clear that the

'Mahayana' is not simply a late development of Buddhist thought. It represents a particular set of approaches to the Buddha Shakyamuni's teachings, and some of these were already present in early Buddhism, previous to or along side of Hinayana, before Mahayana became identified as a separate tradition.

The rest of the book is divided into two sections: Wisdom and Compassion.

The first section begins by discussing the nature of Sutra texts, then goes on to analyze the Prajnaparamita literature. Williams comments that these sutras are important to the development of the Mahayana because their "ontological message is an extension of the Buddhist teaching of no-self to equal no essence, and therefore no inherent existence, as applied to all things without exception." These sutras therefore disagree with the earlier Abhidharma Buddhist philosophy's claim to have found some things which really, ultimately exist; i.e. dharmas (that is, the 82 constituent building blocks of our existence).

A long chapter on Madhyamika philosophy describes its origins, the development of the Svatantrika and Prasangika schools, and the nature of their disagreement. There are examples of Madhyamika method, as applied to causation, to the self and to nirvana. While discussing the question of emptiness and inherent existence, Williams quotes the 8th Karmapa's identification of the two false views of emptiness: nihilism, the view that nothing exists at all on any level; and the view that emptiness is some sort of really existing ultimate reality or essence, like Brahman or the Christian Godhead.

There's a very useful discussion of the three aspects (trivabhava) in the chapter on Cittamatra/Yogacara, and also of mind in this tradition. I get the impression that Williams isn't quite clear about the implications of the two different meanings given to the term 'mind' in Yogacara, but overall, this is a very good concise explanation of Yogacara in relation to Mahayana philosophy as a whole, and may be useful to Dzogchen practitioners.

An examination of the essential doctrine

of Tathagatagarbha (Buddha essence/Buddha nature) and its place in the development of the Mahayana precedes a chapter on the Avatamsaka (Flower Garland) sutra, and early Chinese Mahayana.

The second section of the book ("Compassion") begins by presenting the Lotus sutra, which had taken shape by the 2nd century, and which was the first clear statement of the Buddha's continuing presence in the world, his skillful means, the One Vehicle and the eventual enlightenment of all beings, and the importance of faith. The later development of Tendai and Nichirenism in East Asia are also described.

Chapter 8 discusses Madhyamika and Yogacara ideas about the bodies of the Buddha (Dharmakaya, Sambhogakaya, Nirmanakaya), and chapter 9, after touching on the introduction of Mahayana to Tibet and the development of the Vajrayana, describes the path of the Bodhisattva. Williams looks in detail at the practices relating to *bodhicitta*, and at the Bodhisattva stages as they're conceived of in Kamalasila's *Bhavanakrama* and the Gelugpa tradition.

The author then examines the development of traditions about the various Bodhisattvas, Buddhas and Buddha Fields, in the context of a discussion of the nature of faith. He ends by tracing the development of East Asian schools (like Pure Land) that are based primarily on faith.

There's only one brief mention of Dzogchen—in a chapter 9 discussion of the 8th century Tibetan debate between Kamalasila and the Chinese monk Mahayana, and of Mahayana's views as preserved in the Tun Huang texts—but, well, the book doesn't claim to be a book about Dzogchen. It does provide a lot of information that could be helpful in understanding and perhaps applying the Dzogchen teachings.

The trees hold out their branches this Spring morning, with a gesture, like Tara's, that symbolizes the three jewels, with a gesture that is complete and perfect in itself. May all beings come to an end of suffering.

by Jay Callahan

Dreams and Tibetan Medicine

Part 1

A transcription from a course given at Merigar in February 1999

by Dr. Nida Chenagtsang

The study of dreams in Tibetan culture is a very ancient science. There are many different ways to analyze dreams in Tibet. The two main methods are religious analysis and medical analysis. During this course, we are going to talk about dreams from the medical perspective.

The study of dreams in Tibetan medicine is about three thousand years old. The oldest extant Tibetan medical text called the Bum Shi, or the "Four Sections of Medicine" dates from this time. Much of this material dates from earlier times but the written material has not been found. The Bum Shi was written by a very famous Tibetan doctor, Pyad bu Khri shes. There are many extant religious texts that discuss dreams which predate this text, but this is the first medical text in which dream analysis appears. Since this time many Tibetan doctors have done extensive study and research with dreams and dream analysis.

By the twelfth century, Tibetans had a well-developed understanding of the relationship between the consciousness, the subtle 'rlung' energy, the chakras, the channels and dreams.

The three main areas of research and theory center on how dreams manifest, the analysis of dreams and the meaning of different symbols in the dreams. There is also a theory about nightmares and techniques have been developed to prevent nightmares, insomnia and other problems associated with sleep and dreams.

The 'rlung' energy and consciousness

The first thing we must understand in order to interpret dreams is the function of and relationship between the 'rlung' energy, the consciousness and the chakras and channels.

According to Tibetan medicine the consciousness and the 'rlung' energy enter the mother's ovum at the moment of conception and as the fetus develops the consciousness slowly becomes aware and the chakras and the channels develop.

The three main aspects of consciousness are the 'rlung', bile and phlegm energies which are respectively linked to the three emotions of desire, anger and ignorance. Of the three energies in the human body, the 'rlung' energy is the most important for the manifestation of dreams.

There are two main divisions of 'rlung' energy - the subtle and the gross 'rlung' energy. The subtle 'rlung' energy is always present with the consciousness and the consciousness cannot experience anything without the movement of the 'rlung'. We could say that the 'rlung' is a horse and the consciousness the rider. In Tibetan medicine it is possible for the doctor to use the movement of his subtle 'rlung' energy to cure illness.

The gross 'rlung' energy is subdivided into five types, each residing in a different part of the body. Each of these 'rlung' energies has a specific color and the disturbances of these energies are associated with different illnesses. The main 'rlung', 'sron 'zin rlung' is present in the head and causes the consciousness and the six sense organs to function and can be compared to the activity of the nervous system. The 'gyen gyu rlung' resides in the chest and its function is the breath, swallowing, speaking etc. The 'me nyam rlung' is present in the stomach and its function is digestion and absorption. The 'kyab byad rlung' is found in the heart and its function is walking, the rotation of the joints and movement in general. The 'tur sel rlung' resides in the lower part of the torso and its function is elimination of all types of body fluids, e.g. urination etc.

Falling asleep

Dreams manifest through the consciousness, the 'rlung' or the 'subtle' energy and the chakras and the channels. Before we consider how dreams manifest, we need to understand the process of falling asleep because if there is no sleep there are no dreams.

When we go to sleep, as we relax, the subtle energy (the 'rlung') moves into the heart chakra. When most of the energy has entered the heart chakra, we start to sleep. Some people fall asleep very slowly which means that this energy moves very slowly in these people. Other people fall asleep quickly which means this 'rlung' energy is moving quickly.

Some people have problems falling asleep because they think a lot. The subtle 'rlung' is always united with the consciousness so when the thoughts are projected externally, so is the subtle 'rlung' with the result that it doesn't enter into the heart chakra making it difficult for the person to sleep.

When we fall asleep, these energies are in the heart chakra, and while they remain there, we do not dream. When the energy enters the heart chakra and there are no dreams this is similar to our fainting. Slowly this energy enters the central channel (dBu ma) and while it is there we are in a very deep sleep. As this 'rlung' energy is very light and always moving, it then starts to enter the left (Ro ma) and right channels (rKhang ma) moving up through the channels to enter the throat chakra. When the energy enters the throat chakra, we begin to dream.

Starting to dream

This particular 'srog dzin rlung' which enters the throat chakra is the principal part of the subtle 'rlung' energy although there are other types of subtle 'rlung' energy. When the 'srog dzin rlung' enters the central channel it doesn't mean that all the subtle energy comes together there, but only a part, because when all the energy unites in one point we lose all the other functions of the body.

When the energy enters the throat chakra, we start to dream. This energy moves from the throat chakra through small channels into the organs of the senses and the strength of our dreams will depend on the strength of this energy in each of the sense organs. For example, if the strength of the energy is situated in the eyes, our dreams will be very clear visually, or if it is in the ears, the sounds we hear in our dreams will be very strong or loud because it is through these senses that we experience our dreams.

In the dream we can have experiences of seeing, hearing, tasting, touching etc. all linked to the six senses through this energy linked to the organs of the senses.

While we are dreaming, most of this energy stays in the throat chakra, but some of it moves up and down through the subtle channels until it reaches the organs of the senses.



In this diagram we can see that the six directions, up, down, North, South, East and West start from the heart chakra. The texts explain that the consciousness moves up and down, or in the different directions, but actually the consciousness doesn't go in these directions. In reality, this energy moves up, down and in the four directions within the body and this movement affects the movement in our dreams. When the energy moves up, we dream that we are moving in an upward direction, such as climbing a mountain, flying in a plane or climbing stairs. When this energy moves down, in our dreams we move in a

downward direction. When the energies move in the four directions, we move in the corresponding direction in our dreams.

Not Dreaming

Some people say that they never have dreams. Maybe they dream but they don't remember. There is a possibility that they don't really dream but this is rare because in order not to dream the energy moves into the heart chakra and the central channel and remains there without entering the left or right channels. Sometimes when this energy enters the side channels, it is not very strong and then our dreams will be too light to remember as the energy is not sufficient enough to manifest dreams that we can remember.

Sometimes we cannot remember our dreams but we have certain feelings when we wake up. For example when I wake up I may feel good, or sad, or I have a different feeling from the night before but I don't remember my dreams. If I have this kind of feeling, it means I had a dream but I don't remember it. Dreams that make us happy or sad are our own energies working. If someone really doesn't have dreams and their energy stays in their central channel in the heart chakra, this is very good for the health because if the energy stays like this, it means you are really relaxed. When a person doesn't have dreams and the energy doesn't move from the central channel, their mind will be very clear and they will be very content and wake up with a lot of energy and courage. But this is relatively rare.

If someone takes medicines to sleep it will make their dreams very light and they will not usually remember them. Of course medicines can affect our dreams. It is better for us if we have the dreams and balance our energies in a natural way as opposed to taking medicine because it is very difficult to attain a dreamless state in a healthy way.

Color in dreams

Some people think that we dream in black and white, without color. This is not true. Dreams can have all of the colors we see when we are awake. The main colors are white, yellow, red, green and blue. We have this type of energy which is linked to the elements, the energy of the prana, and all these types of energies have their natural colors. We have these energies and their natural colors in our channels and for this reason we dream in color.

Mixtures of colors - pink etc., - come from these five main elemental colors. The color black linked to these energies is very rare. In the heart chakra there is one part that is a bit black in color. In general when we have a dream with the color black, or in the dream it gets dark, or we see black animals, in general we believe this is a negative dream because black is a very strong color and can destroy other colors. When we have the color black in our dreams it means that there is something black in our energy which usually means there is a problem. But if the black color is not predominant in the dream or there is something in the dream which is normally black, it does not indicate a problem. For instance, if I dream of a Tibetan person with black hair, this is normal.

When we fall asleep and dream we must wake up again. We cannot sleep forever. As we wake up the energy re-enters the heart chakra and then moves down. When this energy enters the navel chakra, we wake up. If this energy moves slowly, it is very difficult to wake up while if it moves swiftly, we wake up quickly. Sometimes people still feel sleepy after they get up which means the energy has not come down completely. Washing with cold water will help this situation.

Positive and negative dreams

There are three main divisions of dreams in Tibetan medicine: the dreams of healthy people, dreams related to illness and secret dreams. Secret dreams can be of different types: prophetic dreams to know about the future, dreams after which material objects actually manifest through the power of the subtle 'rlung' in the dream and dreams of poetry or art which is perfectly recalled on waking from the dream.

Within the division of the dreams of healthy people, there are three categories: positive, negative and neutral. The first way to decide whether a dream is positive or negative is this. If during the dream you are happy, this can be considered a good dream while if you feel bad, it is a negative dream. But it is also important to know how you feel with regard to the dream when you wake up. If a person has a good feeling upon waking, this means it is a positive dream. But if we feel bad during our dream and we also feel bad when we wake up, then this is a negative dream. The feeling we have when we wake up is more important than the feeling during the dream. Even if we have a bad experience or feeling during the dream, if we feel good when we wake up this means it is a good dream.

For example, during a dream we may feel very bad and have a bad experience. This means our energies or elements have a problem. But through the process of dreaming, these energies are re balanced and when we wake up we feel good. This means that the dream has re balanced the energies.

To say whether a dream is positive or negative, first you must know how the person feels when they wake up. If the per-

continued on page 7

continued from page 6

son feels good, we don't always need to analyze the dream because we already know the result of the dream which is the most important thing. If a person has a good dream and wakes up feeling bad, then we should analyze this dream to find the problem. Neutral dreams are dreams we don't remember, or we have a very general dream but we don't feel particularly different during or after the dream.

In the dreams of sick people different energy problems and different sicknesses create different kinds of dreams.

Secret dreams (gSang wai rmi lam)

One type of secret dream is the prophetic dream. Anyone can have this kind of secret dream. Also there are secret dreams that are the result of practice and medicine and through this people make prophecies.

While dreaming we all have the capacity to have prophetic dreams because the chakras, 'rlung' energy and consciousness have this capacity naturally. For example sometimes animals can feel an earthquake coming because they have this capacity. In the same way, all humans have the capacity to know the future. According to Tibetan medicine if there are no problems with the chakras, channels and 'rlung' energy and we are calm, then we have this secret capacity to know the future.

Why don't we know about the future while we are awake? Because we always use the organs of our six senses. We look, we taste, we hear, we touch. Working with the six senses means our subtle 'rlung' energy is working everywhere. For example, when I listen to music then a part of my consciousness and 'rlung' energy are concentrated on listening so the 'rlung' is not gathered together in one place in the body. During sleep we have the opportunity for all of the energies to come together. If there are no disturbances, we have the possibility to dream of the future.

Our subtle energies are like a big lake of water. If there are many streams and rivers of water going out of the lake then the movement is flowing outward. But if there is no egress, then the power of the lake is united in one place.

Part 2 in Mirror #50

Transcription and editing
by A. McGhee & L. Granger

Message from the INTERNATIONAL GAKYIL

With this message the International Gakyil (IG) wishes to explain what it has done so far. We would like to communicate the problems that have arisen in the process and try to develop a program for the continuation of our work.

The Dzogchen Community is rapidly growing. We now have five Gars and the number of people interested in the Dzogchen teachings will be increasing. Because of this, the need to improve global coordination of the activities of our Community is manifesting. To improve the efficiency in our communication and to try to positively use time, money and talent, Rinpoche founded the IG in August, 1998.

In the period that followed the IG was frequently asked to help finding answers to several questions concerning administration and coordination between the different parts of our big community. Most of these problems were related in some way to money. We believe that some of these matters can be solved by ourselves, by improving the communication and developing a sense of responsibility towards our Community. The IG wants to be the platform where this process can develop. We think that this can only succeed if the practitioners of our Community, accept the IG as a useful means and take an active part in the development of its purpose. *Our vision on function and responsibilities of the IG*

The time we spend while Rinpoche is present in our midst is very precious. This means that we have to be economic in our communication with Rinpoche and make the best use of this presence. Rinpoche founded the Dzogchen Community and personally made it into what it is now. We must prepare ourselves for a (remote!) future in which we should be able to function independent of Rinpoche's support.

For that reason the IG would like to start assisting Rinpoche now with the daily administrative problems. By providing and supporting communication, with joint efforts, we can find solutions for these problems within our Community ourselves. While Rinpoche is present to guide us, we must check continuously if our decisions are coherent with his vision.

It was Rinpoche's vision for our Community that decisions are being made using the system of the Gars and Gakyils, during Gakyil meetings in a dynamic interaction between the three colors, blue, red and yellow. This system is not bureaucratic nor authoritarian. It involves the active cooperation and responsibility of every individual. In that sense the International Gakyil is also a Gakyil but with a more global, international character. In the same way, the IG has the authority to take decisions for the benefit of our Community as a whole, on matters that are beyond the span of control of the Gars. The Gars and Gakyils should be autonomous and independent for their decisions on their field of action for their region. Yet general decisions for the global Community as a whole is the responsibility of Namkhai Norbu Rinpoche together with the IG. And common decisions that are made in the IG should be communicated to and followed by all Gars and Gakyils.

Rinpoche made us aware that through the IG we could be working more efficiently. For this we need to create structures and platforms, advisory boards and working groups and we need people willing to involve in this process.

What happened so far

The IG tries to encourage more people to become active members and to keep renewing their memberships. We help to reorganize and coordinate the existing system trying to make it more efficient and fair for people in different parts of the world. This could help to provide each of the Gars with a stronger financial base for their activities and help to sustain them throughout each year, thus creating the base for the continuation of the teachings.

The Yellow IG has already established an advisory board and a communication platform for the Gars to discuss their financial issues, since the financial problems seem to

be the most pressing. At the moment we try to work out, how matters that are of interest for the whole international community (like expenses of The Mirror, the sponsoring of important community E-mail addresses, matters related to organizing general retreats, Yantra Yoga and Vajra Dance retreats etc.) can be discussed by all the Gars, so that expenses can be shared according to their possibilities.

We learned about the importance of communications with other parts of the world first, instead of taking important financial decisions alone and asking others for help only when problems arise. We also think, that financial transparency in our Community is extremely important, in order to deal with our problems in an appropriate way.

As for the activities of the Red IG, with the help of Rosa Namkhai, Anna Eid and the Merigar Gakyil, the three IG members together wrote a paper containing standard operating procedures. This is a check list for people who organize a retreat for the first time: how to set it up and how to provide our Master with the best circumstances. It will be sent to the places who receive Rinpoche for the first time or the first time after several years and we want to provide assistance with any problem arising.

The publishing of Dzogchen Community related issues on the Internet and the providing of guidelines for this will be an issue of the Blue IG.

We also would like to assist with the training of people who are willing to accept responsibility within our Community, by working out protocols to guide people with important administrative and other tasks. We are also starting some projects designed to create some funds for the working of the IG and which hopefully in the future could be used where and when needed for the different projects of the Community.

The IG will at all times appreciate and welcome any suggestions you might have. We also invite you to communicate to us any problems you might face in your work for the community, since we only can help if we are being informed, preferably through the contact persons that are appointed by the Gakyil of your Gar.

Fabio Andrico, Christiane Fiorito
and Loek Jehee, April 1999

THE MIRROR AND ITS FUTURE

Comments from Norbunet

In the last month there was a very active discussion by Norbunet subscribers in reaction to a letter posted on Norbunet written by Namkhai Norbu Rinpoche regarding the financial situation of The Mirror. Below are some excerpts from some of the comments. We appreciate all input, discussion and suggestions regarding the publication of The Mirror and continue to do our best to provide a publication responsive to the Community.

The Editors

Cheh Goh <cng@hplb.hpl.hp.com>

- A publication can amuse, provoke, teach, inform, gossip, to entertain. I think to a large degree the Mirror does inform, but does it do the rest well?
- How can a publication compete with all other magazines if the readers want more?
- How often do people think that the Mirror does these things? Do people think that it is important to have such things?

Mary Finnigan

<mary@pema.demon.co.uk>

The reason The Mirror fails to attract subscriptions is because it is often very dull, self-righteous and lacks a coherent editorial policy. The Mirror is competing in an evolved marketplace. The Mirror needs sections and comment and opinion.

Diane Campbell <CAMP@bt.net>

I see the issue of the Mirror as quite simple: Namkai Norbu Rinpoche is our Master. He has asked us to subscribe to the Mirror. This is

not just to benefit the Mirror - it is to benefit us in practice. If anybody wants different articles they might want to get out their pen and write some.

James Tan <jamestec@cyberway.com.sg>

Advertisement Revenue - This is the lifeblood of most publications and through sponsorship, many on-line magazines sites survive in this period of high cost. The conversion of the Mirror as a free-to-download magazine may not be too bad an idea.

Mark Farrington

<Mark.Farrington@bankertrust.com.au>

I can not believe that every Dzogchen Community member in the world is not a subscriber to The Mirror. Not only is it a well written and constructed community paper, but it is obviously the thread that weaves all of the International Community together. It should be obvious to everyone how important a common news and informational source is to a Community that is spread around the world. Subscription to The Mirror should be as high a priority in the Community as membership, because, in fact, it is a form of membership.

KENBRADFORD@designlink.com

It [The Mirror] does inform well enough, and it also does some limited teaching. It is bereft of any real dialogue or substantial essays by anyone other than Rinpoche on essential or controversial concerns relevant to practice or the teachings.

"Zeljka Jovanovic" <Zeljka.J@wanadoo.fr>
[The Mirror] is the only place where non-journalists from the Vajra Family (like me), can exchange simple poems and occasional articles. We really should write more.

And, if somebody really wishes to subscribe for 100 copies for The Mirror, I am sure there are some of us who cannot afford even one subscription.

Ann Pickering

<100253.3104@compuserve.com>

Improvement: the quality of the paper the Mirror is printed on and the type size, my middle aged eyes find the print small, pale and smudgy. The tabloid format also perhaps does not help. A more spacious layout.

Daniele Colajacomo <dani@3dsite.com>

1 - The Mirror should be a little less "inbred".
2 - There's currently a stringent review of all articles...there should plenty of windows there for individuals/writers more "independent" points of view.
3 - The Mirror could benefit from a true web site. Right now the web site is up, running, but not very good. Hopefully that will change dramatically in the next few months.

"Michael Sullivan" <michael.sullivan@mix.com.com>

I have an idea about increasing subscriptions. I would recommend adding value to the subscription by putting ALL the back issues online, and make them all available to current subscribers.

Elad Ophir <achshav@yahoo.com>

The cardinal value The Mirror can have is for those less fortunate amongst us, who live in somewhat distant countries (in my case, Israel, until a few months ago), with no Dzogchen Community there yet to speak of.

The Mirror was my only window, (other than Norbunet, and a few books), prior to meeting our Master in this life. It inspired me further to do whatever possible to attend a retreat with him.

Nikos Liberopoulos libero@otenet.gr

There is no problem with the contexts of the Mirror as they are now. The paper's style of typography makes it hard to fully communicate this with the public. Though I personally like its classic lay-out, I must admit that it is neither practical nor easy to read. It requires a great amount of effort to read fonts smaller than 9 - 10pt on a yellowish paper. The layout makes the Mirror look a bit too academic, rigid and stiff. If the paper wishes to survive on its own capacities, it shall also make a minimum effort to become a little bit more "user-friendly".

Bodhi <bodhi@iquest.net>

Editorial: It is clear from many experiences that Rinpoche requires that the Mirror content reflect Dzogchen principles.

1. Buddhism and Dzogchen are not mainstream practices so there is not a wide base of support. So, activities of the Dzogchen Community are almost entirely financed by supporters of the Dzogchen Community.
2. When all of the communications, editorial, publishing, and mailing costs are counted, the Mirror has never been supported completely by subscriptions.
3. Mirror costs are significantly reduced by volunteer workers, bulk mailings, etc. The cost of Mirror production is kept very low.
4. Distributing photocopies of the Mirror, without regard to these realities, relies on continued subsidies by others. Rinpoche says if subscription support does not manifest after so many years, the subsidies must stop. The Mirror stops. The photocopies stop.

continued on page 17



Most of these books contain practices and teachings that are not intended for circulation outside of the Community. Books marked with an asterisk (*) are for public use.

WORKS OF CHÖGYAL NAMKHAÏ NORBU

SERIES OF TEACHINGS AND PRACTICES

1. Transcripts from oral teachings

Commentary on Ngndro

L. 15.000 US\$ 10

Commentary to Stairway to Liberation with explanations on Lojong, Guruyoga and Korde Rushen.

The Four Awarenesses (*)

L. 5.000 US\$ 3.50

The Three Sacred Principles

L. 8.000 US\$ 5.50

Refuge and Bodhicitta, the contemplation and the dedication of merits are the three fundamental aspects of the teaching.

Bodhicitta (*)

L. 8.000 US\$ 5.50

Chögyal Namkhai Norbu gives a detailed explanation of the real meaning of Bodhicitta and how to apply it in practice.

The Seventh Lojong

Edited by A. Clemente

L. 8.000 US\$ 5.50

The Seven Mind Trainings belong to the Dzogchen Upadesa tradition and are included in the Santi Maha Sangha Base Level. The Seventh Training includes three methods to bring the practitioner to recognition of the state of contemplation through three specific experiences. To this new revised edition was added a very clear and extended explanation on Parlung.

The practice of Rushen

L. 8.000 US\$ 5.50

Rushen practice is for entering into knowledge of the real condition through different kinds of experiences related to body, speech and mind. One of the practices for the Santi Maha Sangha Base Level training.

The External Rushen and the Practice of the Purification of the Six Lokas (Internal Rushen)

L. 8.000 US\$ 5.50

An essential explanation on the way of doing the External and Internal Rushen, two important practices included in the Base Level of Santi Maha Sangha. Transcription of teachings given in 1981-82.

The Practice of the Seven Semdzins

L. 8.000 US\$ 5.50

The explanation of the seven Semdzins in this book is essentially based on a text by Adzam Drugpa. The Semdzins are highly effective methods for distinguishing the pure presence of *rigpa* from the dualistic mind, and for removing doubts which arise during practice.

Teachings on Semde by Sodogpa Lodrö Gyaltsen

L. 16.000 US\$ 11

In 1991 Chögyal Namkhai Norbu commented on a text by the master Sodogpa Lodrö Gyaltsen entitled Instructions on the Dzogchen Semde according to the Nyang system. Besides providing methods to discover the state of contemplation, Sodogpa's text contains interesting references to the meditative experience of Mahamudra according to masters of the Drupa Kagyidpa tradition.

The Four Contemplations of Dzogchen Semde

Edited by A. Clemente

L. 8.000 US\$ 5.50

New revised edition of the four yogas or contemplations (*nepa*, *miyowa*, *nyamnyid*, *lhundrub*) briefly explained one by one.

Mi Lam, the Dream Practice

Edited by Adriano Clemente

L. 8.000 US\$ 5.50

This practice from the Upadesha series of Dzogchen allows the practitioner to recognize the state of the dream and to use it for practice thus developing clarity of the state of contemplation.

Ganapuja

Lire 15.000 US\$ 10

A long and general explanation of the real meaning of the Ganapuja followed by the ritual formalities and behavior and by the updated way of doing the practice.

Long-life Practice and Chüdlen of Nyagla Pema Dündul

L. 8.000 US\$ 5.50

Teachings on the terma of Nyagla Pema Dündul, master of Chanchub Dorje and Ayu Khandro. Contains the long-life practice Tserdrub Gongd and the Chüdlen of the three dimen-

sions.

Guru Dragpur

L. 8.000 US\$ 5.50

Method and mantra for two Guru Dragpur practices with introduction.

The Practice of Sinhamukha

L. 8.000 US\$ 5.50

Transcription of the teaching transmitted by Rinpoche at Merigar in 1991.

Green Tara

L. 8.000 US\$ 5.50

In 1991 Chögyal Namkhai Norbu taught a practice of Arya Tara which included the mantra of Green Tara and White Tara as well as invocations of important masters such as Chogyur Lingpa (*Mchog-gyur Gling-pa*), Atisha and Chögyal Namkhai Norbu himself. The book contains a detailed explanation of the practice and its finality.

Ödzer Chenma

L. 5.000 US\$ 3.50

Maritser or Ödzer Chenma (*'Od zer can ma*: She who has rays of light), a particular manifestation of Tara, is associated with the light of the sun. This teaching also includes an invocation written by Rinpoche's paternal grandmother, Lhundrub Tso (1864-1945), who was a direct disciple of Adzam Drugpa, and a short sadhana.

Thos Grol. The Practice of the Twenty-five Thigles

L. 15.000 US\$ 10

This book contains the Thödrol teaching given by Chögyal Namkhai Norbu at Namgyalgar, Australia, in December 1995 and Merigar, Italy, September 1995. Rinpoche received this teaching from his root master, Changchub Dorje.

The Four Chogshag. The practice of Tregchöd

Edited by A. Clemente

Lire 8.000 US\$ 5.50

A clear explanation of the fundamental practice of Dzogchen Upadesha.

Puja for the Nagas

L. 8.000 US\$ 5.50

The Nagas, which comprise one of the Eight Classes, while dominating the water element are also associated with the earth and the underground environment.

Lungta

L. 5.000 US\$ 3.50

Lungta is the protective force of the individual and is symbolized by a horse carrying a jewel. This image together with various mantras are represented on five colored prayer flags which are put up outside in the wind where their vital energy is developed and reinforced.

Avalokiteshvara Korwa Tongtrug

L. 8.000 US\$ 5.50

This practice is a terma discovered by the master Adzam Drugpa belonging to the cycle The secret treasure of the vajra of clear light. The lineage of this practice goes back to Vairochana, Yeshe Tsogyal and Guru Padmasambhava and was transmitted to Chögyal Namkhai Norbu by his uncle, Toden Ögyen Tenzin, a great practitioner and master of Dzogchen who manifested the body of light in the 1960s.

The Dakinis

L. 5.000 US\$ 3.50

A short explanation on Dakinis and on their prominence in the Dzogchen teaching.

The Guardians of the Teaching

L. 5.000 US\$ 3.50

Rinpoche outlines the origin of the Guardians and the way in which their images developed in the Buddhist tradition; the differences between various types of Guardians; a description of the principal classes of Guardians; the importance of the ritual of the Guardians and the Dzogchen view regarding them.

Buddhism and Psychology (*)

L. 5.000 US\$ 3.50

This book is, rather than a comparison between Buddhist philosophy and psychological theory, a frank talk about seeing oneself, conditioning, Western minds and Eastern minds, and the possible place of psychology in the life of a practitioner.

Articles (*)

L. 6.000 US\$ 4

This booklet is a collection of articles by Chögyal Namkhai Norbu published in The Mirror, the newspaper of the Dzogchen Community and contains advice on various themes such as daily practice, the relationship between "old" and "new" students, educating children and includes a talk explaining why the Dzogchen Community in different countries has been buying land and buildings in recent years.

2. Practice books

Tun book

L. 8.000 US\$ 5.50

Short, Medium and Long Tun, Chöd and Ganapuja

Collective practices

Lire 10.000 US\$ 6.50

New revised edition of the six collective practices for special days.

The Practice of Narag Tongtrug

Translated from Tibetan and edited by A. Clemente

Lire 10.000 US\$ 6.50

Instructions based on the original text of the Narag Tongtrug practice according to Anuyoga system compiled by Chögyal Namkhai Norbu.

The Book of Mudras

Edited by Paola Minelli

L. 25.000 US\$ 17

All the mudras used in the practices of the Dzogchen Community are drawn in detailed sequence. Almost two hundred drawings are accompanied by mantras and captions illustrating hand movements.

How to play the damaru in the Chöd practice

Edited by A. Clemente

L. 8.000 US\$ 5.50

This system of notation on how to play the damaru is according to the instructions transmitted by Chögyal Namkhai Norbu.

3. Yantra Yoga

Teachings on Yantra Yoga

Edited by Laura Evangelisti

L. 15.000 US\$ 10

"...This teaching of Yantra Yoga which was transmitted by Guru Padmasambhava to Vairochana is a method linked to the practice of Ngöndzong Gyalpo: "ngö ndzong" means perfection, "gyalpo" means supreme. This is a practice of non-gradual transformation in which certain practices of Yantra connected with prana, channels, chakras etc. are used..."

Yantra Yoga Manual

L. 13.000 US\$ 9

An easy to consult booklet for those who already follow and practice Yantra. It includes preparatory exercises, preliminaries and the first two groups of asanas based on the text of Vairochana up-dated according to the teachings given by Chögyal Namkhai Norbu. The booklet contains an introduction by the Master plus a series of drawings illustrating different positions.

The 25 Basic Yantras, the 7 Lotuses and the Vajra Wave

L. 10.000 US\$ 6.50

This booklet, an extract from the translation by Adriano Clemente of the original Tibetan text by Chögyal Namkhai Norbu, is restricted to those who have received instructions on Yantra Yoga from a qualified and authorized teacher.

The Eight Movements of Yantra Yoga

Lire 10.000 US\$ 6.50

Instructions on Nine Purification Breathings and on the Eight Movements: an essential preliminary practice of Yantra Yoga to strengthen and harmonize our vital energy.

Kumar Kumari Yantra Yoga for Children

Edited by Cristiana De Falco

L. 15.000 US\$ 10

Yantra Yoga for children, illustrated by Rinpoche himself with hundreds of stylized figures. Children require a particular form of Yantra Yoga because their physical constitution, their breathing and their condition are different from those of adults.

4. Vajra Dance

Steps of the Vajra Dance

L. 10.000 US\$ 6.50

This booklet is a collection of original drawings of the steps of the Dance of the Vajra drawn up by Chögyal Namkhai Norbu. It is presented separately from the original text for easy consultation.

Arm Movements and Mudras of the Vajra Dances

Edited by Prima Mai

L. 10.000 US\$ 6.50

New revised edition of the manual which mainly describes the arm movements and the mudras of the three Dances of the Vajra. This book is intended for those who have received instruction on the Dance of the Vajra from a qualified teacher.

5. Santi Maha Sangha Texts

Santi Maha Sangha

Translated from Tibetan and edited by Giacomella Orofino

L. 15.000 US\$ 10



The original root-text of the Santi Maha Sangha Training.

Santi Maha Sangha Preliminary Practices of the Base
Translated from Tibetan and edited by Adriano Clemente
L. 8.000 US\$ 5.50

This booklet contains the verses of the Four Awarenesses, Refuge, Bodhicitta and the Four Immeasurables to be used for the Base of the Santi Maha Sangha.

Santi Maha Sangha Training for Boys and Girls - Base Level

Translated from Tibetan and edited by Adriano Clemente
L. 10.000 US\$ 6.50

TRANSLATIONS FROM TIBETAN

Chögyal Namkhai Norbu

From the Depth of my Heart to my Mother (*)

Translated and edited by A. Clemente

L. 25.000 US\$ 17

Written in Lhasa at the age of 19 for his mother, this text is a clear and essential introduction to the fundamental practice of Dzogchen. Contains a photo of the Master with his family in the late 50s.

Chögyal Namkhai Norbu

Three Songs for Disciples of Chang Chub Dorje (*)

Translated and edited by Adriano Clemente

L. 8.000 US\$ 5

The three songs which have been translated in this collection were written by Chögyal Namkhai Norbu in the summer of 1988 during a visit to Khamdo Gar in east Tibet, one time residence of Changchub Dorje, his principal Dzogchen master. On the day of his departure, some of the older disciples of Changchub Dorje asked Chögyal Namkhai Norbu for advice on practice. Their requests gave rise to these three spontaneous songs which contain the essence of Dzogchen.

Nyagla Pema Dündul

The Song of Energy (*)

Translated and edited by Chögyal Namkhai Norbu with the collaboration of Enrico Dell'Angelo

L. 8.000 US\$ 5.50

The Song of Energy of the Nature of the Mind is a spiritual song, written as advice for two of the Author's disciples. It is particularly meaningful in order to have a direct understanding of Dzogchen.

Nyagla Pema Dündul

Songs of experience (*)

Translated and edited by Adriano Clemente

L. 8.000 US\$ 5.50

This brief collection aims to give a "taste" of the spontaneous wisdom of Nyagla Pema Dündul, master of Adzam Drugpa, Ayu Khandro, Changchub Dorje and other important Dzogchen masters.

Buddhagupta

The Little Hidden Harvest (*)

Translated and edited by Enrico Dell'Angelo

L. 8.000 US\$ 5.50

The Little Hidden Harvest is a version of the text *sBas pa'i rgum chung* that was used by the great master Nubchen Sangye Yeshe as support to his views on Dzogchen expounded in the text entitled *bSam-gtan mig-sgron*. This work establishes the distinction between Ch'an Buddhism from China, the transformation of Mahayoga and the way of Dzogchen.

Namch Minjyur Dorje

The Interpretation of Dreams

in a 17th Century Tibetan Text (*)

Translated and edited by Enrico Dell'Angelo

L. 8.000 US\$ 5.50

This short text belongs to a series of thirteen volumes transmitted by the tertön Master Minjyur Dorje called Namch, "The Teaching of the Sky". This brief text is not sufficient as an exhaustive study on dreams, but does provide a wide perspective enabling the reader to have a general idea of a way of interpreting dreams.

Shense Lhaje

Visionary Encounters

with Knowledge-Holders and Dakinis (*)

Translated and edited by A. Clemente

8.000 US\$ 5.50

The Golden Advice of Dran pa is a collection of Dzogchen teachings in the form of aphorisms, revealed by the tertön Shense Lhaje, a Bönpo living in the 13th century.

Lhundrup Tso

A Brief Biography of Adzam Drugpa (*)

Translated and edited by Adriano Clemente

L. 8.000 US\$ 5.50

This is a brief biography of Adzam Drugpa written in the form of an invocation by his disciple, Lhundrub Tso, paternal grandmother of Chögyal Namkhai Norbu. It may be the only biography in existence or at least the only one found up to now.

TIBETAN CULTURE

Chögyal Namkhai Norbu

The origins of Tibetan Thought and Culture (*)

L. 8.000 US\$ 5.50

"The origins of Tibetan history and culture are important not only from a strictly historical standpoint, but also to deepen our understanding of the Tibetan teachings and traditions..."

Adriano Clemente

The Sgra Bla, Gods of the Ancestors of Gshen-Rab Mi-Bo (*)

L. 8.000 US\$ 5.50

A brief analysis of the fifth chapter of the *gZi brjid*, the biography of *gShen-rab mi-bo* containing a sang rite dedicated

to various classes of *sgra bla*. Although the *gZi brjid* only dates back to the fourteenth century, it is considered characteristic of the pre-Buddhist Tibetan culture.

Mo

Edited by F. Andrico

L. 5.000 US\$ 3.50

A concise manual on a Tibetan divination method with a mala (*phreng-mo*) taught by Chögyal Namkhai Norbu in the '70s.

TIBETAN ASTROLOGY

Chögyal Namkhai Norbu

Key for Consulting the Tibetan Calendar (*)

Edited by M.R. Leti

L. 15.000 US\$ 10

Much information on Tibetan astrology and on its application to daily life. A practical and complete manual, indispensable for the consultation of the annual astrological calendar.

Calendar-agenda for the Earth Hare Year (1999-2000) (*)

Lire 15.000 US\$ 10

Pocket agenda containing concise indications of the practices recommended by Chögyal Namkhai Norbu for special days, positive and negative days for the Nagas Practice, astrological data of the Tibetan Calendar and the individual aspects for those born between 1912 and 1999. Indispensable for finding out favorable and unfavorable days for daily activities and to remember special practice days.

TEACHINGS OF OTHER MASTERS

Dugu Chögyal Rinpoche

The Layers of the Onion (*)

L. 8.000 US\$ 5.50

Presented in Dugu Chögyal Rinpoche's usual informal style, these teachings combine a freshness of spontaneity with the directness and depth arising from his vast experience of practice.

In co-production with Station Hill Openings

Chögyal Namkhai Norbu

The Mirror. Advice on the Presence of Awareness (*)

Translated from Tibetan into Italian and edited by Adriano Clemente

Translated from Italian into English by Andy Lukianowicz.

L. 15.000 US\$ 10

The Mirror aims to precisely explain the principle of presence and awareness whose continuous practice is the only real alternative to the rules and limitations characteristic of most religious traditions.

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KALIYUGA, WAR AND PRACTICE

continued from page 1

realize that she is not coming because everybody is avoiding crossing the bridge. The bridge is one of the targets.

There is a concert at the square, entitled "The Song has Supported Us". In the afternoon, a hundred meters from here there are theater shows in the open air. I sit down and drink a coffee. I listen to a conversation next to my table. "Why have they chosen us? There are other countries with similar problems, for example the Turks and Kurds." The other person answers: "We are the ideal people for fighting, the warriors. Every hundred years or so we have had a war or two. We have spent 500 years under the Turks, and won them after that."

I think, "Where have I been born?" My father is Serb, mother Macedonian, and I have two children with a Slovenian man. I am flooded by memories: two years ago I marched the streets against the political regime of Yugoslavia during the

peaceful demonstrations which lasted for three months. A few days ago I marched against the bombing; I am left with a hope that people will choose peace. I cannot have negative emotions against the killers, they do it due to deep ignorance, compassion, contemplation A.

On the way back, I drop by my sister's. She may have water! I can have a bath! There is water, great, it takes so little to be happy. I take a shower by candlelight, the pressure is very weak. Everybody is playing cards (all the games are popular ones, cards, gambling, monopoly). I join them.

After a while I hear happy screams, shouts, from the football field in front of the house. First thought, "What is this? Is the war over?" Unfortunately, only the electricity has returned, and the children are happy. We hear the sirens, for the end of danger. I go home. Streets are dark, and people are walking by torch light. I finish the necessary things in my flat, wash the dishes, laundry. Finally, I make new reserves of water.

I get ready to go to sleep, are we going to have a peaceful night? I do Guru Yoga, I hear the sirens, signaling danger. I hear airplanes, explosion, the earth trembles, alarms go off in the cars, the sky is full of fireworks. Fear manifests, excitement rises, adrenaline spreads through the body, contemplation A.

Everything is calm again.

I remember Norbu Rinpoche's look when he was in Belgrade. He was singing the Song of Vajra, and I clearly saw that he had seen something indescribably terrifying, but he was incredibly calm, and I realized that fear passes through him and cannot harm him. That moment was direct teaching for me.

I fall asleep again, not managing to do dream practice. I wake up, hearing a kind of thunder, the building starts to shake. I panic. I wake my husband, "Come on, let's run away, these are some bombs." He gets up, the building still rocks. He answers, "It's only an earthquake, it's all right, don't worry." I start to shake, my heart beats. Thoughts run wild, is it possible? Whatever else is going to happen to me here? I need only a typhoon, and I can say I have experienced it all.

I return to bed, my mind is agitated, thoughts follow. I don't want to die suddenly, I want to die slowly, but if it happens anyway, I will think of the Master and he will guide me.

As you can see, life in war circumstances is unreal, everything is uncertain, impermanence is present everywhere, the only thing that remains is to rely on the teaching and realizations you may have had. In every moment, there is the possibility to practice.



INTERNATIONAL COMMUNITY NEWS

A Treasure to be Preserved

*The Documentation Center of the
Istituto Shang Shung in Merigar*

The Documentation Center of the Istituto Shang Shung (DCISS) is located in Merigar, the Italian Gar of the Dzogchen Community. The aim of the DCISS is to collect, preserve and make available documentation regarding Tibetan culture in general, and in particular all the documentation available on the Dzogchen teaching. A certain number of documents also refer to those areas which are culturally and geographically "near" to Tibet (India, Nepal, Bhutan, Pakistan, Mongolia and China). The four sections of the Center - the Library, the Audio, the Video and the Photographic Archives - contain over 20,000 documents, many of which are unique.

The DCISS was born from the vast number of ancient manuscripts and xylographs collected by Chögyal Namkhai Norbu over more than thirty years. Among these are an important collection of Dzogchen texts, the only one of their kind, as well as other rare and hard to find collections. To this nucleus of texts many others have been added over the years, mainly thanks to individual donations, as well as texts in Western languages and documentation in audio, video and photographic form. Thus the Center has become an Oriental multimedia archive which is unique. The DCISS was officially inaugurated in 1990 by H. H. Dalai Lama as part of the Istituto Shang Shung.

The Library

The Library contains more than 9,000 documents including texts and magazines in Western languages, Tibetan texts (manuscripts, xylographs and printed matter) and texts and magazines in other Oriental languages (Sanskrit, Mongolian, Chinese) which cover subjects ranging from medicine to philosophy, art to religion, astrology to ancient history. Especially notable is the rare collection of texts on the Dzogchen teaching which is one of the most complete in the world. The collections to be found there have made the Library a reference point among Tibetologists and institutions which work on the international level for the preservation of the written heritage of Tibet.

The Tibetan section of the Library has more than 4,300 texts and magazines in Tibetan dealing with various aspects of Tibetan culture among which a unique collection of manuscripts and xylographs on Dzogchen, the complete Buddhist (about 300 volumes) and Bön canons, both in two editions, as well as other important collections on Tibetan religion. Almost half of the Tibetan texts have been catalogued and almost 5,000 pages of manuscripts and rare texts had been scanned on CD-ROM.

The Western section contains more than 4,700 volumes of books and magazines on Oriental culture, particularly Tibetan as well as Western literature about the East and a number of bilingual dictionaries. The section has already been inventoried but still has to be catalogued.

The Audio Archive

This contains about 4,000 audio recordings made from 1976 up to the present, most of which are the teachings of Chögyal Namkhai Norbu given all over the world, but there are also interviews, conferences, courses and seminars held by different personalities in the Tibetan cultural and religious

ambient. A small but relevant part concerns Tibetan medicine and astrology. Currently over 150 audio cassettes containing the teachings of Chögyal Namkhai Norbu during the 1970's have been transferred onto CDs. Work on cataloguing each cassette has started and a complete inventory of the recordings is already available.

The Video Archive

This archive contains probably one of the largest collections of videos on various aspects of the culture and history of Tibet. It holds about 1,400 documents, more than 4,000 hours of viewing, which can be subdivided into: the teachings of Chögyal Namkhai Norbu (for the most part), conferences on various aspects of Tibetan culture; original videos and copies of documentaries from around the world filmed from 1926 up to today; interviews with personalities in the field of Tibetan politics, religion and culture; and films. The digital masterising of all the teachings on video will be started by the end of the year and a complete inventory is already available.

The Photo Archive

This is a collection of a vast number of photographs both recent and historical which document the international Dzogchen Community, Tibet and Tibetan culture. The archive holds about 10,000 documents, photos and slides. Of special interest is the collection of 109 photographs belonging to the archive of Fosco Maraini who accompanied Prof. Tucci on some of his missions to Tibet. The inventory and cataloguing of the photographs is in progress.

The Documentation Center in Merigar, especially its audio and video sections, is the main archive source for a lot of practitioners all over the world who want to study or deepen their knowledge of the teachings of Chögyal Namkhai Norbu. For this reason several projects of re-editing of video and audio materials are also being made at Merigar, as well as the usual copying service of audio and videotapes.

The Digital Archive Project

At present the DCISS is involved in a vast program, the Digital Archive Project, to safeguard and utilize the precious patrimony in its archives. The project which began in 1995 has made use of both private sponsors and public resources, in particular from the Regione Toscana and the Provincia di Grosseto. Great support has been given so far by several members of the Dzogchen Community, both in terms of funding (Dzogchen Community Holland) and technical equipment and advice (German Community, individual collaboration by some members of the international Community). Experts in computer technology and Tibetologists are involved in this project at the international level, to carry on different activities.

The Digital Archive Project has three fundamental objectives:

- 1 - to preserve the documentary patrimony of the DCISS by digitalizing documents at risk and climatizing the area where they are housed;
- 2 - to improve access to that patrimony by creation of a multimedia bibliographic software that will permit setting up an integrated data base and by cataloguing the documents in each section;
- 3 - to create new services by creating an electronic digital catalogue and setting up a web site.

Although funds are short, the Project to date has scanned and put on CD-ROM almost 5,000 pages of Tibetan manuscripts and more than 1,000 photos; more than 200 hours of the teachings of Chögyal Namkhai Norbu are on CD-audio; more than 2,000 Tibetan texts have been catalogued and can be consulted by means of a bibliographic database; main bibliographical data of all the texts in Western

MERIGAR PROGRAM SUMMER 1999 DZOGCHEN COMMUNITY OF ITALY

June 7 - 28
Mandarava Practice Retreat with Chüdlen
Two Tuns of practice a day at 7 am and 7 pm.

June 27 - July 5
Dance of the Vajra Course
with **Adriana Dal Borgo**
The course is for those who already know the Dance and wish to perfect the movements

June 27 - July 5
Yantra Yoga Course for Advanced Students
with **Fabio Andrico**
The course is meant for those who wish to deepen their knowledge and practice of kumbhaka. This course will take place the same dates as the Vajra Dance course but the sessions will be organized in such a way that those who wish to participate in both courses will be able to do so.

July 7 - 11
UPADESHA TEACHINGS
Retreat with **Chögyal Namkhai Norbu**

July 12 - 17
Conferences on Buddhism
(see announcement Istituto Shang Shung)

July 16 - 21
Thangka Painting Course
(see announcement Istituto Shang Shung)

July 23 - 25
Dance of the Vajra Retreat

July 15 - 29
Tibetan Medicine Course
(see announcement Istituto Shang Shung)

August 4 - 5
Course on Dreams and Tibetan Medicine
(see announcement Istituto Shang Shung)

August 7 - 15
Practice Retreat and Yantra Yoga Course
The retreat will consist of morning sessions of *videos of teaching by Chögyal Namkhai Norbu*, in the afternoons Tuns of practice as well as sessions of Yantra Yoga and Vajra Dance. The retreat theme will probably be the 25 thigle.
Fabio Andrico will hold the Yantra Yoga course for the first four days.

August 16 - 22
Thangka Painting Course
(see announcement for Istituto Shang Shung)

September 10 - 12
Course of Dance of the Liberation of the Six Lokas
with **Margit Martinu**

Yantra Yoga Course for Beginners
with **Laura Evangelisti**
The course is divided over four weekends.
October 16 - 17 Preliminary practices (9 breathings, *cigjon, lunsan*)
November 13 - 14 Preliminary practices (*lunsan, tzadul*)
December 11 - 12 First series of Yantra
January 15 - 16 Second series of Yantra

MERIGAR
Associazione Culturale Comunita Dzogchen
I-58031 Arcidosso (GR) Italy
Tel: 39 564 966837, Fax: 968110
Email: merigar@amiata.net

On July there will be the renewal of the Gekoes position at Merigar. Whoever is interested can send his/her name and data to the Merigar secretary. A couple with their own car will be welcome.
The Merigar Gakyil

languages and in Chinese can be consulted in the bibliographical database as well as all video and audio cassettes.

Future objectives
- Creation of a multimedia consultation room for the public:

In 2000 work will begin on restructuring a
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ISTITUTO SHANG SHUNG

SUMMERCOURSES 1999

MERIGAR, ITALY



Sacred Art of Tibet

Traditional Tibetan Thangka Painting and History of Tibetan Art

Graded training course in the theory and practice of Traditional Tibetan Art

With the collaboration of specialist scholars and artists Shang Shung Institute offers a series of courses providing graded training in the different artistic disciplines of drawing, painting, sculpture and history of art and aesthetics. The first three courses programmed for this summer will be held at Merigar.

July 14 - 16

Introduction to the spiritual, historical and cultural aspects.

Prof. Heather Stoddard, Gyurmed Rabgyey

July 17 - 21

Drawing the Peaceful Buddha. Preparation of the background of the painting. Iconography, iconometry, preparation of the canvas and the frame.

Gyurmed Rabgyey, Paula Minelli.

August 16 - 22

Painting of the Peaceful Buddha. Using measurements and colors. Gyurmed Rabgyey, Paula Minelli

Gyurmed Rabgyey's studio will be open every day during the summer for students who want to practice their skill. Provided there is enough interest, the painting course could also be held in July immediately following the drawing course. If you are interested please contact us as soon as possible.

Prof. Heather Stoddard has been the head of the Tibetan Department at the Institute of Oriental Languages and Civilizations since 1978. She has been a student of Tibetan art since her apprenticeship under Champa, painter to H.H. the Dalai Lama, in Dharamsala in 1966, and Sherab Palden in Samyeeling in 1967. She is engaged in ongoing research on the history and chronology of Tibetan art. She is the author of "Early Sino-Tibetan Art" (Aris and Philips 1975) and is preparing a book on the history of early Tibetan painting (9th-15th c.). She is the president of the Shaloo Association (founded 1994) for the Tibetan Cultural Heritage.

Gyurmed Rabgyey was born on July 14th, 1969 in Lhoka, near Lhasa. His master, one of the most famous painters of Tibet, holds the sMan lugs lineage. The painter-monk is a guest of the Shang Shung Institute and currently resides in Merigar.

Paula Minelli, born 1963 in Turin, graduated from the Accademia de Belle Arti di Torino and specializes in the iconography of traditional Tibetan Buddhism. She is a student of Gega Lama, Dugu Choegyal Rinpoche and Shedrub Namgyal, all masters in the art of traditional Tibetan painting.

Costs: 14 - 16 July free
17 - 21 July Lire 330.000
16 - 21 August Lire 460.000

Most of the painting materials and Institute membership included. Limited places are available in the dormitory (accommodation and full board) for Lire 35.000 a day.

Conferences on Buddhism and Tibetan Art

July 12 - 17 Arcidosso

A series of conferences on Buddhism and an introduction to the spiritual, historical and cultural aspects of Tibetan art (see announcement at the right side).

Tibetan Medicine 3 Year Course on Tibetan Medicine

July 15 - 29

First Year Course by Dr. Nida Chenagsang

Min. 72 hours of lessons. For a detailed program and further information contact the secretary of the Institute.

Costs: Lire 800.000
Institute membership included

September - November 1999

Second Year Course by Dr. Thubten Phuntsog

The dates are still to be announced.

Born in Amdo, Tibet in 1971, Dr. Nida Chenagsang studied medicine at Lhasa Tibetan Medical College and then practiced in Lhasa and in Tsetang. He worked as a doctor for a Non-governmental Organization in Tibet. He has had a private medical practice for four years and teaches Tibetan massage and herbal medicine.

Dr. Thubten Phuntsog was born in 1955 in Dege County in Eastern Tibet. He studied traditional Tibetan medicine with Yonten Phuntsog, who was the personal doctor to the second Kongtrul. From 1975 to 1982 he practiced Tibetan medicine in Pelpung hospital. From 1982 to 1986 he deepened his knowledge at the Dege Institute of Tibetan Studies (currently situated in Darzendo). From 1986 until the present he has taught literature, philosophy, medicine, poetry and astrology at the Tibetan Department of the Central University of Nationalities in Beijing and is a professor at the medical department of the Institute of Tibetan Studies in Sichuan province. Dr. Thubten is the author of various publications in Tibetan.

Courses on Dreams and Medicine

June 12 - 13 Rome

August 4 - 5 Merigar

by Dr. Nida Chenagsang

- How dreams manifest in relation to the chakras and the channels.

- The value and the meaning of dreams during the different stages of the night.

- The connection of dreams to different illnesses

- Meaning of different symbolism in dreams

Costs: Milan Lire 130.000

Rome Lire 150.000

Merigar Lire 120.000

Institute membership included

A Week of Health & Wellbeing With the ancient techniques of Tibetan Medicine

September 25 - October 2

The Istituto Shang Shung is organizing a week's stay at the Hotel of the Terme di Bagni San Filippo under the guidance of Dr. Nida Chenagsang. The week will be dedicated to purifying and toning the body and re-balancing the energy and will give participants the possibility to learn simple therapeutic methods which can be used at home when the course is over.

The program will include daily sessions of Yantra Yoga, use of the thermal swimming pool, massages, talks on the more practical aspects and the meaning of Tibetan medicine as well as private consultations.

For the first three days of the program, participants will take a food supplement according to Tibetan medicine to purify the digestive system and increase digestive heat, a prerequisite for good health. The doctor will draw up a diet which will vary from day to day as the program progresses.

The Hotel has recently been renovated and accommodation will be in single or double rooms with bathroom and TV. The Hotel offers participants a room for yoga and massage, a conference room, a large park for walking and a thermal swimming pool. Registration for the program will be limited to 25 - 28 participants.

Cost: Lire 1.200.000

Registration no later than August 25th. Further information from the secretary.

Tibetan Language Intensive Course

August 17 - 30

Dr. Nida Chenagsang, Dr. Jacobella Gaetani

The level of the course will depend on the level of the students' knowledge of Tibetan.

Costs: Lire 220.000 for one week

Lire 420.000 for two weeks

Institute membership included

The

SHANG SHUNG INSTITUTE OF ITALY
would like to invite you to a series of
conferences:

MEETING BUDDHIST ART AND SPIRITUALITY OF TIBET

that will take place in the
TOWN HALL OF ARCIDOSSO
from the 12th to the 16th of July 1999

MONDAY, JULY 12TH

10.00

'The Noble Truths of the Buddha. Introduction to the History of Buddhism in India and Asia'

Giacomella Orefino - associate professor of Tibetan language and literature at the Oriental Institute of the University of Naples

11.30

'Love and Compassion in Mahayana Buddhism'

Jacobella Gaetani - scholar of Tibetan religious literature and translator of various Tibetan works

16.00

'The Secret Biography of the Sixth Dalai Lama, an 18th century Tibetan Master'

Enrica Rispoli - orientalist and scholar of Chinese and Tibetan literature:

17.30

'The Path of Great Perfection

according to the Ancient Wisdom of Tibet'

Namkhai Norbu Rinpoche - Dzogchen Master, founder of the Dzogchen Community of Merigar, formerly professor of Tibetan language and literature at the Oriental Institute of the University of Naples

TUESDAY, JULY 13TH

10.00

'Buddhist Medicine: Yesterday, Today and Tomorrow'

Nida Chenagsang - Tibetan doctor

11.30

'The Way of Self-liberation according to Tibetan Medicine'

Luigi Vitiello - doctor and psychotherapist

16.00

'Protective Spirits in Tibetan Esoteric Traditions'

Raimondo Bultrini - writer and journalist

17.30

'The Transformation of the Passions into Wisdom according to Tantric Buddhism'

Giacomella Orefino

WEDNESDAY, JULY 14TH

10.30

'The Meaning and Function of Tibetan Art'

Heather Stoddard - professor and head of the Tibetan department of the Institute of Oriental Languages and Civilizations in Paris

16.00

'The Pantheon of Vajrayana'

Heather Stoddard

THURSDAY, JULY 15TH

10.30

'History of Tibetan Painting - Origins and Development from the 9th to the 14th Century'

Heather Stoddard

16.00

'History of Tibetan Painting - Diffusion of Tibetan Painting Schools in More Recent Times'

Heather Stoddard

FRIDAY, JULY 16TH

17.00

'Origins and Development of the Sacred Art of Tibet'

Gyurmed Rabgyey - monk and Tibetan artist

In the evenings rare and unedited videos will be shown about the people of Tibet

FREE ENTRANCE

ISTITUTO SHANG SHUNG
Merigar, 58031 Arcidosso (GR), Italy
Tel.: 0564-966941
Email: ssinst@amiata.net



The Life in KUNSANGAR

by Oksana Ilina and Anna Rudneva.

We would like to tell you how we live and work in Kunsangar as if we were having a talk with close friends. We noticed that our communication from the Gakyils in The Mirror, particularly in Russia, is a bit too formal. What we have liked about the international Dzogchen Community newspaper in the past was the very warm and friendly tone and we are trying to maintain this tradition from Kunsangar.



Jim Valby and SMS practitioners at Kunsangar

KUNSANGAR PROGRAM SUMMER 1999

DZOGCHEN COMMUNITY OF RUSSIA

July 21 - 25

DZOGCHEN LONGDE RETREAT WITH CHÖGYAL NAMKHAÏ NORBU

Chögyal Namkhai Norbu will give teachings in English with Russian translation. Translation into other languages will be arranged if needed.

Retreat fees: 50 US dollars
(for Community members)
80 US dollars (non-members)
Sustaining members: free

Discounts:
50% - for students, retired people, handicapped people
30% - for the second family member
For people with low income Kunsangar Gakyil will consider additional discounts. For this discount one should apply to Kunsangar Gakyil during registration and should have a recommendation of his or her local Gakyil verifying that this person is eligible for this discount.
The amount of discount for people with low income should not exceed 50%. If someone is unable to pay even this fee, he or she should notify the Gekoes well in advance to get some jobs in Kunsangar.

Yantra Yoga and Vajra Dance

During and after the main retreat there will be courses on Yantra Yoga and Vajra Dance led by local instructors under the guidance of Fabio Andrico and Adriana dal Borgo.

ACCOMODATION

Kunsangar Dormitory.

For members only Very few places, contact the Gekoes well in advance.

Double room 10 - 12 US Dollars per day
Six person room 4 - 6 US Dollars per day

Lodging house:

in a pine forest at the bank of a lake. It will be possible to swim and to hire a boat. 15 minutes drive from Kunsangar. Buses will be hired to take people to the teaching and back. Best option for most people.

Cost: approx. 8 - 10 US dollars per day
3 times meals and bus commuting included.

Camping:

not allowed by local authorities.

FOOD

It's not included in the cost of the retreat. Catering will be provided during the main retreat, Yantra Yoga and Vajra Dance courses.

Cost: 3 US Dollars per day
Breakfast, lunch, and dinner, vegetarian and non vegetarian options. There are no facilities to cook your own meals. It will be possible to buy some snacks at Kunsangar.

CHILD CARE

Available during the main retreat, during teaching hours.

HOW TO GET TO KUNSANGAR

You will arrive to Sheremetyevo-2 International Airport, located outside Moscow. Don't take the taxi, because it is rather expensive and not safe. From there take the bus going to Moscow to subway (metro) station "Rechnoi Vokzal", (0.5 USD). Get to "Kurskaya" metrostation. At Kurskiy railway terminal take the train to Pavlovskiy Posad town (approximately one hour to one hour and a half ride, 0.5USD). At the Pavlovskiy Posad local railway station take the car (appr. 1 - 2 USD) and ask to give you a ride to the pioneer camp Sosnoviy Bor at Bolshiye Dvory village (pronounced "pionerskiy lager sa-sno-viy bore v posyolke bal-shiye dvory"). Please don't use the name of Kunsangar, as it is still not known to local people. Very few people speak English.

Alternatively, we can make a reservation of a car for 50 USD to give you a ride from the airport to Kunsangar directly, if you let us know your arriving time and flight No.

For more detailed info with timetables etc. contact Kunsangar secretary.

VISA

There was a posting on Norbunet on how to get Russian visa. If you don't have it, browse:

<http://www.dzogchen.art.ru>,
<http://www.melong.com>,

or ask Grisha Mokhin: mokhin@rain.bog.msu.su
to send it to you.

SURROUNDINGS AND USEFUL HINTS

Kunsangar is located in a beautiful pine-tree forest at the bank of Klyazma river. Weather in July is usually very warm with little rain, and day temperatures range from 22 to 30 Centigrade. It will be quite possible to swim in the river, bring bathing suits. The Russian currency is called "ruble", 26 rubles being equivalent to 1 US dollar for now (April 99). Check the actual rate when you leave.

CONTACTS:

Kunsangar:

Anna Rudneva and Sergei Vshtouny,

E-mail: kunsang@gar.dzogchen.art.ru

Phone (243)-21156 (sometimes not easy to get through)

Moscow:

Moscow Dzogchen Community Office

Phone (095)-9282587

Luda Kislichenko, Phone/Fax (095)-3251378

Grisha Mokhin

Phone/Fax (095)-2673484 (business hours only)

We hope everybody knows how we won the auction to buy this boy-scout camp which is now Kunsangar. It was last autumn when Fabio was in Moscow that it happened. He suggested to do the rite of Dorje Legpa, which was performed for twenty four, or maybe more, hours. There were people who didn't want to begin this project of the Gar. There were, and still are, some criminals who wanted to buy the camp as well, but everything was overcome.

The boy-scout camp in the pine forest became ours! Everyone was excited. For the first karma yoga activity almost sixty people came. Before the auction those criminals had hired local boys to break the windows of all buildings. We had to clean buildings and territory from broken glass and put new glass into windows.

The first Gekoes of the new Russian Gar, Sergey Vshtouny, was chosen right after the auction. In the beginning, he was the only person who went from Moscow to the Gar every day (it's 70km from the edge of Moscow), before some men appeared to live and work there constantly. There were five men who lived in very hard conditions. There wasn't any water and it was brought from somewhere else. There wasn't any heating system. They were fixing it. Don't forget in November we had frost 20 degrees below 0 C. When Anna Rudneva came to stay she found them staying in one room with one heater, and the smell was quite heavy (there wasn't any shower as well). There were also some tensions between people. There wasn't enough female energy. The water was and still is very bad because of too much iron in it.

Slowly, slowly everything began to change. Sergey and Sveta Runovs gave their kitchen furniture so we could make a kitchen to cook and have food in nicer conditions. The heating system was fixed and people who were working in the Gar could stay in separate rooms and have a little bit of privacy. Later we had the possibility to take a shower. Some women came to stay. Every Saturday, when it was warm, there was karma yoga. Before the New Year we had nice rooms to receive the twelve to fifteen people who came, because the Gakyil of Kunsangar which was chosen at the end of October decided to begin short retreats with karma yoga.

The first collective event was celebration of New Year, 1999. We were twenty five people all together. We had a great Ganapuja with very rich offerings just before midnight. Then we went outside to meet the New Year with champagne around the fire, which was prepared earlier. It was a lot of fun when we

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TO NOT INTERFERE WITH ONE'S OWN REALIZATION

by Roman Sukhostavskiy

In Kunsangar the first half of May was quite hot for Dzogchen volunteers. They were preparing for the retreat with Jim Valby. We were finishing the renovation of the residential building and organizing the enormous dining room. On May 15th the first Vajra brothers and sisters arrived from Ulan-Ude, St.-Petersburg, and Kharkov. They at once began to work scraping a paint and washing floors. It was interesting to observe very well known "lotzsawas" and "yantra-yogins" occupied by such business. Most of the Vajra relatives attending were from Latvia, Ukraine, Byelorussia and other Russian regions. Altogether ninety people arrived the next day. After breakfast everywhere was audible: "Jim has arrived! Jim has arrived! Where is he? Over there!"

Everyone went to greet Jim Valby - an examiner of Santi Maha Sangha. In 1998 on retreat in Moscow I managed to photograph him in two characteristic emotional states - very joyful and little bit sad. Now Jim was not as cheerful, but radiated kindness, understanding that he was very much awaited and everyone appreciated the possibility to communicate and to practice together in Kunsangar. In the evening after the first practice he had told us that recently he had had an operation and his energy wasn't completely restored yet.

With gratitude we have evaluated gift of the instructions on the Teaching Jim gave us. For the ten days he spoke about the Kunjed Gyalpo tantras and Do Chu and conducted sessions of practices. At last it became clear what a stupid Dzogchen practitioner I am. I deceive myself and invent some understanding. Also it is not at all a pejorative sight, but the real situation. "We interfere with our own realization", summarized some of my Vajra brothers and sisters. All of us were very lucky to be at this retreat and thanks to Jim, we have touched the sense of the Teaching.

The end of the retreat - Ganapuja. In the last days Jim told us about his life and how he met Rinpoche. We began to better understand one another. And now it was especially sad to part with the close people; to see how the Gar gets empty. The cold, crude spring was replaced by the hot summer.

See you in Kunsangar! Tashi Deleg!

KUNSANGAR
DZOGCHEN COMMUNITY OF RUSSIA
Phone: (095) 243-21156
E-mail: kunsang@gar.dzogchen.art.ru



TSEGYALGAR PROGRAM SUMMER 1999 DZOGCHEN COMMUNITY OF NORTH AMERICA

August 4 - 8
TEACHINGS ON THE PRINCIPLES OF DZOGCHEN
Retreat with *Chögyal Namkhai Norbu*

August 9 - 15
Advanced Yantra Yoga training
with *Laura Evangelisti*

Yantra Yoga is an integral part of the Dzogchen Tradition that uses movement and breathing and visualization to coordinate body, energy and mind. This will be a continuation of the beginning Yantra Yoga course that will be held during the main Retreat.

August 9 - 15
A Retreat of the Base practices of
Santi Maha Sangha

Santi Maha Sangha is a study and practice program taught by *chögyal Namkhai Norbu* to guide the practitioner to a thorough understanding of all facets of Buddhist teaching and a deep knowledge of the state of Dzogchen.

There will be a daily talk by *Adriano Clemente* followed by several sessions of practice throughout the day. This will run concurrently with the Yantra Yoga retreat.

August 28 - September 5
Vajra Dance Retreat
taught by *Adriana Dal Borgo*

The Vajra Dance is a Terma Teaching discovered by Namkhai Norbu Rinpoche. The purpose of the three integrated dances performed on a Mandala is to integrate the State of Contemplation with movement.

further program in USA see page 3,
Summer - Autumn 1999 with Chögyal Namkhai Norbu

Tsegyalgar Bookstore:
new email address: tsegyalgarbookstore@yahoo.com

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

The Sacred Buckland Land - The Story Retold

by Paula Barry with Des Barry, Jennifer Fox,
John Foster, Vern Harrington, Jim Smith and Joe Zurlyo

Over ten years have passed since the Dzogchen Community of Tsegyalgar purchased a one hundred sixty eight acres of land on Mary Lyons Road in the nearby town of Buckland. Many auspicious and synchronous events occurred around the discovery and purchase of that land, and it has occurred to us that there are many practitioners who have met the teachings more recently who need to have the story retold in order to understand the tremendous importance of this land, so that they too can feel a sense of connection and concern and purpose for the plans for its development. We retell the story in order to renew the vision of the Sacred Buckland Land, to make it alive so that this and the next generations of practitioners can experience the profound bodhicitta of Namkhai Norbu Rinpoche's vision.

On entering the land for the first time Rinpoche commented on the glittering stones scattered about the ground, "These rocks are all medicine" he said. We viewed the pond and what is now the hill with the Dance Mandala and the upper juniper grove. Rinpoche was very direct. He said, "This land we must have." We had a picnic and performed a fire puja the next day. The money was raised, and we knew the land would be ours. The following year we held the first of three outdoor, under-tent retreats in the middle field. These were magical retreats with the great feelings of freedom and expanse and some discomfort as well that living in nature provides. All who were there felt the powerful aura of the land.

After the second retreat, Rinpoche asked that we build a retreat cabin for him with a view of the pond. We worked hard felling trees, using one sturdy trunk for the ridge pole of the roof. Because of our permit problems it needed to be a rustic cabin, but with a very elegant wooden bridge that follows the terrain up to the simple door.

In the late summer of 1992, Rinpoche began a six week retreat of



Original Dance Mandala, Buckland Land, 1990

P. BARRY

the Dakini Mandharava and of Vajrapani in the newly finished cabin. During that retreat the extraordinary Guardians of the land protected our Master and allowed him to receive, through dream, a large part of the terma of the Vajra Dance. A terma he had already begun to receive, the year before, as he slept and dreamed in his tent on the teaching hill. In the first dreams, he dreamed that pure beings were dancing the Dance of the Vajra, in that place, on top of that very hill. During his retreat we received requests for a compass and cans of paint of the five colors. Without knowing the purpose of the paint he was brought five small cans, which were quickly consumed and replaced with larger ones. The first Dance Mandala was painted, the original measurements

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AN INVITATION TO DZOGCHEN COMMUNITIES IN NORTH AMERICA

by John LaFrance (Blue Gakyil of Tsegyalgar)

Tsegyalgar's Gakyil wants to go further in a process of establishing collaboration with other Dzogchen Communities in North America.

We are asking all the Dzogchen Communities in North America including New York, West Coast, Santa Fe, Tara Mandala, Hawaii, and other Communities such as Ohio, Chicago, Portland who may not have created a Gakyil as yet, to send representatives to Conway during the time of Rinpoche's retreat, August 4 - 8, 1999. During the retreat, a series of meetings will be held to examine the functioning of the Gar in North America and to propose suggestions for the future. This is based on the underlying assumption that the Gar is not Conway, the Gar is North America.

The discussions will be in the context of Rinpoche's "Fundamental Principles of the Dzogchen Community". Our hope is to revitalize energy in the entire Gar, to find new

ways to inform the larger community about Rinpoche's teachings, to attract newcomers, to reinvigorate the participation of existing practitioners, to share resources and to generally find ways to continue and maintain the Dzogchen Ati teachings in North America. In thinking about the future we might also consider such issues as improving communications, methods for developing additional Dzogchen Communities, and ways to coordinate resources to assist Rinpoche's projects in Tibet and elsewhere.

Tsegyalgar is hoping for participation from as many individual Communities as possible. Hence, if resources or finances are an impediment to participation, Tsegyalgar will try to be of assistance. If you would like to comment, propose issues or participate, please contact John LaFrance.

email jlafance@compuserve.com
telephone 609-854-1412

SHANG SHUNG INSTITUTE PROGRAM 1999 CONWAY, MASSACHUSETTS



July - August

Summer Program for Tibetan Children

of the Pioneer Valley at Shang Shung Institute, 18 Schoolhouse Rd., Conway. Eight weeks of classes in Tibetan language and culture for children of the local Tibetan Community taught by a volunteer staff of Tibetan educators.

August 8

Open House & Fundraising Dinner

Shang Shung Institute, Conway

October 8 - 9

5th Annual Tibet Awareness Day
and Benefit Concert

Amherst, MA

Sponsored by Shang Shung Institute

SHANG SHUNG INSTITUTE

Tsegyalgar, P.O. Box 277, Conway MA 01341, USA
Tel.: 431-369-4928, Fax: 413-369-4165
E-mail: ssiusa@compuserve.com

Karma Yoga at Tsegyalgar Help prepare for the Retreat of Chögyal Namkhai Norbu August 4 - 8, 1999

In anticipation of the summer retreat with Rinpoche, August 4 - 8, and the teachings that will occur in the following weeks, Tsegyalgar is inviting people to come one or two weeks early to participate in various work projects. Projects will involve work on Rinpoche's retreat cabin on the sacred land at Buckland and other projects at the Conway school and Gonpa.

If you're interested, please contact Glen Eddy, gekoes, by email at: 74404.1141@compuserve.com or by telephone at 413-369-4153. Glen will fill you in with details and accomodation possibilities, including the possibility of staying in the retreat cabin on the land.



Visit
the Dzogchen Community website
at
www.tashi.org

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Tara Mandala
Retreats, Summer 1999

June 30 - July 4
The Immortal Dakini Mandarava
Practice period with Tsaltrim Allione

July 7 - 12
Teen Vision Quest
(for returning questers only)
with Horse Hubbel.
For information: Dr. Hennie Fitzpatrick
(H) 505-438-6568
(W) 505-989-0491
(Pager) 505-670-0947.
To register contact Tara Mandala.

July 8 - 14
Yoga of the Peaceful
& Wrathful Manifestations (Shitro)
Practice period with Tsaltrim Allione.

July 22 - 26
Guru Yoga of the White AH
Practice period
led by an experienced practitioner

July 30 - August 8
Simhamukha, the Lion-headed Dakini
Practice period
led by an experienced practitioner

August 21 - 26
Chöd
Practice period with Tsaltrim Allione.

August 31 - Sept 7
Vajra Dance
Course with authorized teacher

September 9
Stupa Consecration
with Namkhai Norbu Rinpoche

September 11 - 12
Teachings with
Namkhai Norbu Rinpoche

October 14 - 31
Bhutan Pilgrimage
with Gangteng Tulku
and Tsaltrim Allione
Contact: 1-800-688-9851
Dianeah Wanicek at Insight Travel

June 1 - August 31
Personal Retreats in tents
Retreat cabin available
Meals not included.

For more information:
Tel: 970-264-6177
Fax: 970-264-6169
tara_mandala@compuserve.com
<http://www.taramandala.com>

**NAMGYALGAR
PROGRAM SPRING 2000**

DZOGCHEN COMMUNITY OF AUSTRALIA

CHÖGYAL NAMKHAÏ NORBU TEACHINGS
*see page 1, Schedule of Chögyal Namkhai Norbu
for 1999-2000*

April 8 - 18
Yantra Yoga Teacher Training Course
(Applications for this course are now being requested.)

January 5 - 11
Vajra Dance Course
first half of the Dance of the Song of the Vajra

Dates for the Teacher Training Course and the second half of the
Song of the Vajra are yet to be confirmed.

REGISTRATIONS
Registration for the Summer Retreat will commence on JUNE
30TH. Brochures and information on the retreat, including pricing,
will be circulated in the near future. Please indicate your interest in
the Yantra Yoga and Dance Teacher Training courses as soon as pos-
sible. Registration for SMS Exams is not urgent and may be made at
any time before March 2000.

ACCOMMODATION
FOR NAMGYALGAR RETREATS IN 2000

Camping on the land of Namgyalgar:
At Namgyalgar there will be a limit of 55 campsites.
Bookings for these will be on a first-come, first-serve basis.
So that everyone has an equal chance to reserve a campsite, book-
ings will not begin until June 30th, 1999.
Bookings - to reserve a campsite you will need to register and pay a
\$50 deposit towards the cost of the Retreat.
Cost: During retreats/courses: \$ 5 per day. \$ 35 per week.
At other times: \$ 3 per day. \$ 20 per week
Children under 16 free

Camping at a nearby camping ground:
REGATTA POINT HOLIDAY PARK
We have reserved a large camping area at this nearby park - approx.
15 mins. from Namgyalgar. The park has excellent facilities includ-
ing phone and a small shop. We will be running a bus service to and
from the park.

Cost: \$ 4 per night per person. \$ 2 for children.
Bookings: direct to Michael or Lyn Mott 02 6943 4253, and tell
them you are with the Dzogchen Community.

There are also other camping grounds in the area where you can
make your own private bookings. Note that camping grounds are
close to the beaches and national parks which can be enjoyed in
summer.

Rented Accommodation
If you plan to rent accommodation you should book as soon as pos-
sible. The area near Namgyalgar is a popular place for summer holi-
days and the added excitement of the millennium has meant heavy
bookings already. Various types of rental accommodation are avail-
able - caravans, cabins, bed & breakfast, hotel / motel, houses, etc.
Peak holiday prices apply during summer and at Easter. If you
would like to receive an ACCOMMODATION INFOSHEET which
lists most of the accommodation available please contact the Nam-
gyalgar Office (see below). Please note that it is not possible for the
Secretary to assist everyone with securing accommodation and that
people are expected to make their own arrangements.

Cabin Accommodation:
We have reserved two cabins at Hubara (to accommodate 8) for the
Dec/Jan retreat. Priority will be given to aged people and people
with poor health.
Bookings can be made from June 30th. Contact the Secretary (see
below)

TRANSPORT
There is no public transport in the vicinity of Namgyalgar. There
will be a small bus available during Rinpoche's retreats to take peo-
ple on shopping / banking / laundry trips into nearby towns but it is
worth considering renting a car, perhaps as a group. Please inquire
with your travel agent about hire cars available from the nearest
cities to Namgyalgar - Sydney, Melbourne and Canberra.

**REGISTRATIONS FOR RETREATS AND RESERVATIONS OF
CAMPSITES IN NAMGYALGAR WILL BEGIN JUNE 30TH.**
For further information on any aspects of the program please
contact the Secretary at Namgyalgar
(Please phone between 10.30am - 1.30pm / 4 - 8pm
and send Faxes between 8am - 10 pm Australian time)

NAMGYALGAR

PO Box 14, Central Tilba, NSW 2546
phone / fax : 61.2.4476 3446
e-mail: namgyalg@acr.net.au

The Sacred Buckland Land - The Story Retold

continued from page 13

being in units the size of a human foot.

During that time Rinpoche also set out to
explore the land. He asked for a machete and
was brought what looked like something from
the jungles of Vietnam. Machete in hand, he
cleared the undergrowth in order to explore
the hidden lay of the land. With five colored
string, he marked a place for a gate beyond
which would be an area for retreat with places
for six cabins. A little way inside the gate was
planned a cabin for Long Life Practice, and a
cabin for Guardian practice, where one would
prepare for a retreat by making offerings to
the Guardians, asking their protection for the
spiritual journey ahead. On the highest hill, a
place covered with fragrant juniper bushes, he
marked sites clustered fairly near each other
for three cabins to be designed for the practice
of *thödgäl*. The first site was marked with a
triangle of five colored string tied around
three trees. And the second and third as well.
A ways to the south he indicated a spot for a
cabin specifically for *yiḍam* practice. A small
cave of stones was placed near the center of
the teaching hill, marking precisely the spot
for the center of a medium sized Dance Man-
dala. And, at the juncture of the three paths;
from the pond, to the Mandala hill, and up to
the juniper grove, he indicated a place for a

Stupa, and later a *sangkhang* (an oven for
burning and creating the smoke of purifying
cypress and juniper).

At the end of his retreat, those of us in the
area were invited up to practice with Rin-
poche. He taught for the first time the initial
steps

of the Vajra Dance, and showed us the
visions he had for our land. We were moved
beyond words that this unique being had dis-
covered something so profound in this place,
and were thrilled with plans for implementing
them. Since that time we have been able to
begin construction on the Guardian cabin.
There is a Mandala at precisely the indicated
spot. (At the very center under the earth were
found, lying together, two immense boulders
in astonishing male and female shapes which
now, honor the entrance to the Mandala). A
sangkhang was built, whose purifying smoke
scents the air. And we are currently working
on a *chorten*, dedicated to the long life of
Namkhai Norbu Rinpoche. Not for the pro-
longation of life per se, but, truly, for the
extended life of the transmission, for those
practitioners who exist in a future time.

During the years that have elapsed, we
have encountered some obstacles, and have
had to take our case to court in order to win the

right to build the cabins. We have waited and
been very patient, realizing that time is not an
enemy but part of a process. We feel that soon
our way will be clear to begin to realize this
vision.

This land is a sacred place; sacred in the
sense of the transmission and the *termas* that
were discovered there and perhaps are yet to
be discovered, and in the sensation that one
feels there when trying to connect with the
State of Dzogchen. We hope to protect and
develop it so that all Dzogchen practitioners of
this world can have the opportunity to develop
their practice here. This is not just for Tseg-
yalgar. It is for keeping alive the pure transmis-
sion of the lineage of the Dzogchen teachings.
Not just for ourselves, but for all practitioners
now and those of the future as well.

We have found that through trying to
understand the meaning of transmission and
bodhicitta the work of creating material things
such as gates, *chortens*, mandalas and cabins;
that those physical actions of planning, dig-
ging, and working together, themselves
become both the path and the goal in the Great
Space of the Primordial State. We hope that
by retelling the story that you will be inspired
and encouraged to come and help these
dreams to manifest.



SMS Training I at Tashigar, Argentina



SMS Training II at Tashigar

Stupa in Argentina

by Daniel Simonelli and Hugo Palacios

In Villa del Parque, five minutes from the center of Tandil, (a city that lays 340km from Buenos Aires), the first Stupa of Argentina was built with funds collected by "Dongyuling", the Drugpa Kagyud Center of Tibetan Buddhism in Argentina.

The building of the Stupa was promoted by Hugo Palacios and his family at the end of 1992. Their intention was to have a Buddhist monument in memorial of his daughter Soledad, who died in a car accident on October 5, 1991.

It was in November of the year 1992, when Dugu Choegygal Rinpoche, from the Drugpa Kagyud Monastery of Tashi Jong, first came to Argentina and visited the place, doing propitiatory rites based on the teachings of the Konchog Chindu.

A year later, several people from Tandil began preparing the site for the building of the Stupa.

Beautiful trees-pines and blue ciders- were planted in the area where, in the next year, Dugu Choegygal Rinpoche would give blessings to the site to consecrate it. The Stupa was then built between 1993 and 1997.

Numerous practitioners from Tandil, as well as from the Dongyuling Center, worked together with practitioners of the Dzogchen Community of Buenos Aires in the preparation of tsa tsas. During these months people met at Ambrosia Reyes' house, and while eating and drinking tea in cold winter days, put their efforts to finish everything before Dugu Choegygal Rinpoche would arrive on his third visit to Argentina.

Finally, in June 1997, the Stupa was consecrated by the President of "Tara Gar" Monastery of Katmandu - Dugu Choegygal Rinpoche, in the presence of Kempo Losal Zangpo- Khempo of the Drugpa Kagyud Monastery of "Tashi Jong" in India- and Gerardo Abboud, the Director of "Dongyuling", the Drugpa Kagyud Center of Buenos Aires.

Seventy practitioners came from different parts of Argentina: Buenos Aires, Mar del Plata, Bariloche, Cordoba to such an important event. After traveling in cars and buses to Tandil, in the middle of a cold and rainy weather, on the day of the consecration of the Stupa the sky appeared immensely blue and the sun shined during the whole ceremony. Dugu Choegygal Rinpoche

said to all of us that the Stupa was not a monument only for Tandil or Argentina, but was meant to be a focus for the spreading of Buddhist blessings to all Latin America.

We hope you will be able to come someday and visit us. Tandil is only four hours from Buenos Aires and it is very easy to access. We will be very pleased to receive you and take you to visit the Stupa; and will be very glad to practice together. You are all welcome!



Rinpoche at Margarita

THE WARMTH OF MARGARITA ISLAND

The Summer Gar For Tashigar: Tashigar Del Norte

by Gilberto Parrella

Shortly after Rinpoche gave his wonderful teachings and we received his direct transmission into the state instant presence at the retreat in Caracas, Venezuela, Rinpoche mentioned how much he would like to have a place by the sea in Venezuela. So, a whole group of practitioners went with Rinpoche and Rosa to Margarita Island, known as the "Pearl of the Caribbean" after the retreat ended.

We all know how much Rinpoche and Rosa love the warm breezes and the cooling waters of the sea. It is a perfect place for them to swim, walk, relax and just enjoy...and of course the people who were fortunate enough to go along with them. We did this; we enjoyed without any guilt or shame of enjoying. It is very liberating to bear in mind the testament of Namkhai Norbu Rinpoche "io godo, noi godiammo, etc....."*, which he mentioned on several occasions while at Margarita; and to observe him in the practice of such a testament.

We had a wonderful, wonderful time with our beloved Maestro and Rosa. And then there was a miracle. The manifestation of his longing. The



Proposed Land Site

day before Rinpoche and Rosa left Margarita, a marvelous land surfaced as a real paradise and Rinpoche saw it as a perfect place to settle down right by the sea. Tashigar Del Norte was born at Playa El Cardon (Cardon Beach) along the coastal line of the town of El Tirano. This is the place on Margarita Island that they chose. All of us went to see the land, bathed altogether in its cool waters, and had a tasteful Margarita fish feast. We played the Liberation Game with Rinpoche in the ocean by holding hands and going under each others' arms, twisting into forms until each of us was free and could contemplate the beautiful paradise surrounding us. In front of us on this stretch of relatively unpopulated beach, 5 kilometers away, is the Guayamuri mountain where the ancient native aborigines lived and did their sacred rituals.

And what does Margarita have to offer us common mortals? Margarita offers the comfort of our modern times: good roads, good housing, air conditioning for those lovers of artificial coolness in most public places and homes, (Margarita is tropical, on the Equador, so the temperatures are up there) and an international airport with direct flights to Europe and North America, with all year round special airfares (and it's only 4 and 1/2 hours from New York City!). The island is not crowded and there are immense opportunities to do all kinds of businesses, there are places to work, and minimal language barriers as German, Italian and English are widely spoken. All of this makes the island easy to maneuver in and the cost of living can be as high or low as fits your budget. Also, if you maintain your instant presence, Margarita will be the paradise for us all, the union of samsara and nirvana.

With such commentary, the Community of Venezuela would like to invite all of you to join in and participate to help realize this dream of Tashigar North as quickly as a beam of light. Time passes and we all know the reality of impermanence. More details of this project will appear on Norbunet when the time comes. In the meantime it is possible to contact: Gilberto Parrella at: pratgian@telcel.net.ve

The teachings of our Master are great and free all of us from our sufferings. Through this offering of the island paradise at Margarita, we wish for the long life of chogyal Namkhai Norbu and Rosa.

* "I enjoy, we enjoy..."

NEW GAKYIL OF TASHIGAR

Blue: Sergio Oliva
Stella Maris Rodriguez
Patricia Feldman

Red: Beatriz Rossi Montes de Oca
Sergio Rosemblat
Ricardo Talone

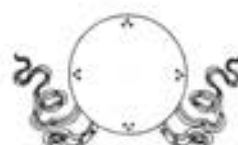
Yellow: Luisa Duri
Laura Yoffe
Ana Garcia

President: Sergio Oliva
Treasurer: Luisa Duri

Administrative Secretary from June 20th:
Adriana Bigi

GAKYIL OF BUENOS AIRES:

Blue: Marta Trillo
Red: Mariquita Rovira
Yellow: Daniel Lange



THE MIRROR

NEWSPAPER OF THE
INTERNATIONAL DZOGCHEN
COMMUNITY

founded by
Chogyal Namkhai Norbu

Main Office:
PO Box 277
Conway, Massachusetts 01341
U.S.A.
Tel 413-369-4208
Fax 413-369-4165
E Mail address: 105113.1133@compuserve.com

European Office:
The Mirror Merigar, 58031
Arcidosso GR Italy
Tel and Fax 0564-966608
E Mail address: 105113.1133@compuserve.com

EDITORS
Naomi Zeitz, Tseggyalgar
Liz Granger, Merigar

LITERARY EDITOR
John Shane

ADVISORS
Adriano Clemente
Anna Eid
Des Barry
Barbara Paparazzo
Jim Valby

DESIGN AND PRODUCTION
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A Treasure to be Preserved

continued from page 10

new room for consultation of the archives on the suggestion of Chögyal Namkhai Norbu. Situated next to the library the consultation room will allow the public to access texts, listen to audio cassettes and view films and CD-ROMs. The new multimedia room will host the entire Western section including magazines. Facilities there will include tables, a terminal for bibliographic research, a video recorder, an audio recorder and a PC.

- Funding courses to keep the library personnel up to date
- Setting up a web site containing the complete catalogue and inventory of the books, video and audio tapes, photos and digital media (CD-ROM, audio CD, etc.) of the DCISS.
- Enlarging the existing documentary patrimony through donations and/or purchases.
- Continuing the work of preserving and cataloguing documents.

For years the Istituto Shang Shung multimedia archive has been working for the preservation of a documentary patrimony of unquestionable historical and cultural value. The results which it has obtained to date would not have been possible without the support of the international Dzogchen Community and institutions such as the Regione Toscana and the Provincia di Grosseto. It should also be added that without the contribution in terms of patrimony, equipment and funds on one hand and the work of so many volunteers in the field of Tibetology as well as computer technology on the other, the DCISS would

not be what it is today - an important reference point for those who work or are interested either in the teaching or more generally in Tibetan culture. However a lot of work still needs to be done. It is indispensable, then, that the flow of collaboration and the donations continue, since they are vital for the work of the DCISS, the only specialist multimedia library in Italy devoted to safeguarding the literary and documentary patrimony of Tibet and Tibetan culture.

For donations in terms of equipment, books, as well as for technical advice and information, write to:

Istituto Shang-Shung
Loc. Podere Nuovissimo
58031 Arcidosso GR, Italy
Tel. 0564-966941, fax 0564-966846
Email: ssinst@amiata.net

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please specify "for the Digital Archive Project"

Becoming a member of the Istituto Shang-Shung you also help to support the DCISS!!!

Ordinary members 1999 Lit. 20.000
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THE THREE SOUNDS OF A BELL

The Retreat in Peru with Chögyal Namkhai Norbu

by Juan Bustamante

At the oceanside, the bell of a chapel calls thrice. People hear it and -like waking up from a strange dream- come to hear some outlandish but fascinating tale from afar. And at the same time so close to their hearts and lives that they start thinking they knew it from always. It is called the Great Perfection.

The man who tells the story is robust in body and mind, and gives a sensation of strange majesty, from inside, sometimes soft and tender and wrathful at other times. Like a musician or a magician -it's almost the same now-, he starts to weave concepts and sensations in us, which make our beings more full and at the same time transparent, transported to a dimension of so much ease that we are at peace with our own past and future.



Retreat in Peru

N. ZEITZ

He smiles like an old friend, and we feel warm and cozy, as if the hundred around us wouldn't be there. And at the same time we feel a true brotherhood with them, for we are sharing the most precious jewel in our lives with them.

Suddenly, three more sounds: long and deep, coming out from a glittering light resounding in our chests, and behold! All the space fills with rays and rainbows. We are transformed into beings of light offering light to beings of light. And lo! The light is the same! Comes from the same source, from the very beginning! This realization makes us to be "there", into a presence of pure awareness, even beyond light and shadow. Speechless, we chant a fairy song, in a language of flying beings, earthly and ethereal, arising from our own minds, like thoughts of light.

At the third day some even shed tears just from the beauty of all this. Amazing! Everything is perfect, just as it is...

Then all is over, and at the same time just starting. We are like athletes who having finished their training are now bound to manifest their art of living in the middle of the most ordinary circumstances, and in the extraordinary too. Trying to release their suffering and discovering that it was already free.

A Visit to the Slovak Republic

From Friday till Monday, March 26 - March 29, 1999 we were pleased to welcome **Oliver Leick** from Austria, who is an older disciple of **Chögyal Namkhai Norbu** and a Yantra Yoga instructor.

According to Rinpoche's advice, Oliver explained Refuge and Bodhicitta from the Base level of Santi Maha Sangha. About fifteen people had the opportunity to listen to these very useful explanations. This was the first time that a Dzogchen student came to our country to give explanations and to lead a retreat.

The first day was a Guru Padmasambhava day, so it was a good sign for spreading the Dzogchen teachings here. Along with the clear and essential explanation and practice of the Song of the Vajra and Ganpuja, we practiced the Eight Movements of Yantra Yoga.

Practitioners also had the opportunity to speak with Oliver about both samsara [daily life problems] and nirvana [teachings and practice] which was also very useful, beneficial and inspiring.

Due to this retreat, new people started to practice and older ones to take their practice more seriously - both to realize the state of Dzogpa Chenpo. We hope to meet again in future to go deeper and deeper into our understanding.

Good luck and thank you.

Passages

Three weddings and a birth

Three couples were married by Namkhai Norbu Rinpoche on the last day of the retreat at Caracas, Venezuela on May 2nd, 1999

Hugo and Ariane de Groening
Gilberto Parrella and Monica Klietman
John Nott and Anamaria Franchesci

Born to Christiane and Salvatore Fiorito

On April 5th, 1999, at 9:55am

Alexander

was born in Nelspruit, South Africa weighing in at 3200 gr. Everything went very well.

DZOGCHEN COMMUNITY TRAVEL

The International Gakyil has been researching the possibility of a travel agency which handles travel arrangements (especially flights, but not only) for members of the Dzogchen Community. Here is a proposition sent to Norbunet by Christina von Geispitzheim of Switzerland.

CAP-CTRAVEL

Mr. Christian Caprez
rue Saint Jean 92, P.O. Box 2461
CH - 1211 Geneva 2
Phone 0041 22 901 12 15, Fax 0041 22 909 83 84

Mr. Caprez will handle inquiries by persons from the Dzogchen Community personally, so it is necessary to ask for him when inquiring by phone, or by fax or letter by stating to the attention of. (Right now Mr. Caprez is preparing an offer for Moscow and interested people should form small groups and contact him.)

SINGLE TRAVELERS


Very probably for single travelers the advantage of booking with CAP-CTRAVEL will be small, if any. Anyhow CAP-CTRAVEL will try to find the best buy for any flight. Payment can be made by credit card or by bank draft.

GROUPS FOR RETREATS

The contact with CAP-CTRAVEL is better for groups. Group tariffs are lower than tariffs for single travelers. In this case one representative of the group contacts Mr. Caprez and books the number of flights necessary. It is possible to form a group, even if departure is from different cities or even countries (example: Munich-Zurich-Sydney, Madrid-Zurich-Sydney, Vienna-Zurich-Sydney, etc.) Mr. Caprez will then see if he can form a group of, let's say, Germans, English, French, Italians, etc., all departing from their own country, and through his coordination obtain the advantageous group tariff for all. The return flight can be booked with a certain degree of freedom, that is some persons of the group can fly back earlier or later.


If there are more questions on this topic please contact me and I shall be happy to give further information,

Christina von Geispitzheim
Tourist Office Zermatt
Email: press@zermatt.ch



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New York City
August 12 - 15, 1999

Training the Mind Opening the Heart

August 12 - 14
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Beacon Theatre Box Office: 212 496 7070
General Admission \$1000/ \$75 (per day)

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free and open to all

Sunday, August 15, 11:00am
Seating begins at 9:00am
East Meadow, 98th Street and 5th Avenue

For additional information
call 212 780 1999
or visit www.thetibetcenter.org

Milano, Italy
October 21 - 24, 1999

Teachings On The Path of Liberation

October 21-23, 1999
at the Palalido
9 - 11:30 am / 2:30 - 5:00 pm

Tantric initiation of Chenrezig

October 24 - 2:30 pm
Centro Rabten Ghe Pel Ling

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Via Euclide 17, 20128 Milan
0039 022 7001121, fax 0039 022 7003449
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VIEW

The Life in Kunsangar

continued from page 12

shot many fireworks at the same time. And then we were dancing, singing and playing games. I think it the first time the Moscow Dzogchen Community had such a nice time together. And it was beginning a tradition to spend time not only practicing, but having fun together.

Right after the New Year there was first collective retreat in Kunsangar; a one week retreat of practice for the first level of Santi Maha Sangha. Fifteen people came to find not very cozy rooms and to help make them more homey. It was very nice to do four tuns a day, two hours of karma yoga and then have food, interesting conversations, and dance. (We even made room for dancing, with fluorescent lights and luminescent strings which make our discotheque very bright and unreal, like a fairy-tale.)

Sometimes it was too much, because people went to bed at 2 am and in the mornings it was difficult to be wake up for the first Tun. But at the same time it's easy to understand our Vajra sisters and brothers; Moscow is so big, people are so busy, and they just don't have time to communicate deeply or to spend time together. Usually in the Moscow Community we come for practices and have time only to say hello to each other and run away. In the Gar it's different. People leave their preoccupations at home and can dedicate all their time to practice and relaxing a little bit. They have time to know each other more, to joke, have fun, and become closer. Nobody wanted to go home after that retreat. And almost all of them came for the next retreat, which began in February; it was retreat of Purification of Six Lokas. We then had another Santi Maha Sangha 1st level practice retreat.

Much work was done during the retreats; karma yoga helped a lot to clean and fix buildings. Particularly joyful after the message from Rinpoche about the Longde Retreat in Kunsangar in July, we made a much bigger effort to repair the houses and to organize the retreat. Before we had two years for this work, and now only half a year. More people came to work. The boiler had taken a lot of energy to keep buildings warm enough, it's an old kind which needs wood or coal, and our men had to fuel it

every hour. In the beginning it was very cold and it was real heroism to work there for twelve hours. When it was fixed it worked for twenty four hours and then there was time for sleeping and working in buildings.

Life in Kunsangar got a little bit more comfortable. Some people gave a refrigerator, later a TV and video, and a microwave stove. We use filters to clean the water.

Now when we are writing this narration we have just finished the retreat with Jim Valby. It's a mark of the work we did. We almost fixed one of the four two-story buildings. Maybe some little things are left unfinished, but people stayed there and enjoyed it. We fixed all the walls, ceilings, floors and bathrooms. It was typical Soviet style; very ugly and poor. By the efforts of Sergey Vshtouny, Anna Rudneva, Sergey Runov, Misha Cherepanov, Dima Miusskiy, Luda Kislichenko, Slava Belov, Tolya Bylbas, Jenya Sergun, Sasha Gubin, Vadim VVS, and many karma yoga practitioners, it became much nicer, fresh, and with a different kind of energy. We bought new beds, sheets, pillows, and mattresses. We cleaned the enormous dining room and kitchen and fixed the old kitchen equipment. Everyone worked as it was their own home. All the people who came for the retreat could appreciate the work that had been done.

The retreat with Jim Valby was a preparation for the July Longde retreat with Chögyal Namkhai Norbu. All of us think it was successful. Kunsangar is working! Kunsangar is alive despite the problems. Before July we have to repair another two-floor building and house for Rinpoche, shower rooms and sauna, and to organize and make a place for the teaching. And we are sure we'll be done on time.

Have you heard that we have an uncompleted swimming pool building? If someone could sponsor this project, it would be so great for Rinpoche and all of us.

We hope we gave you some idea what Kunsangar is. We hope you like it, and will come to see if it is really like this. You are welcome!!!

The Mirror and Its Future

continued from page 7

Suggestion: Do as many TUN of any practice as much as possible. Each time one does any TUN, spend a moment while lost in distraction to think about how to contribute articles, or value, to the Mirror. Then after the TUN, put a dime (or equivalent) in a jar. At the end of the year, or when you have \$35 in the jar, send the money in the jar to the Mirror. Do lots of TUN!

Julia Anne Donoho <jadonoho@compuserve.com>
I am a member of the community and I do not subscribe to the Mirror, though I would love to receive it and I enjoy reading it when I run across a copy. Asking people who generally have made long-term commitments and large contributions over many years and who pay dues each year to sustain the community to pay an extra fee for the Mirror seems petty to me. I like the ideas about how to attract more subscribers to the Mirror, and pray to see an end to the guilt-tripping types of arm-twisting tactics.

John B. LaFrance <JLaFrance@compuserve.com>
In the recent discussion about The Mirror a person said she felt she should get a subscription as part of her annual membership fee. This brings into focus the larger issue of responsibility for maintaining the Dzogchen Community. At Tsegylgar, based on Rinpoche's "Fundamental Principles of the Dzogchen Community", we consider our mission to be the "maintenance and continuation of the Dzogchen Ati teachings". In general we try to consider everything we do in light of this purpose. Supporting the publication of The Mirror is one of the responsibilities of Tsegylgar.

In 1998 Tsegylgar's Mirror expenses exceeded the income by more than \$11,000. So, how were those expenses paid?

Tsegylgar relies primarily on income from retreats, especially from retreats with Rinpoche, from donations and lastly from membership fees. In other words, the work of our Master continues to be a prime means of our financial survival. In 1998 only about 125 people in North America became members of the Dzogchen Community.

So, in answer to how The Mirror expenses were paid one could say they were paid in part by subscribers, but also by the work of Rinpoche (retreat income), by generous donors and by members. Certainly, if a larger percentage

of those people who consider themselves Dzogchen practitioners could find a way to become members, then it should be possible for all members to receive a subscription to the Mirror.

Editor's Reply on Norbunet:

To the Community from The Mirror:

We would like to thank you for all your ideas and input for the future of The Mirror. We have already taken some action regarding redistribution of mailing costs and lowering the cost of the layout and printing. We will continue to examine the possibilities of format changes and methods of printing and distributing as was discussed on Norbunet. As far as The Mirror being only available on line, this is not within the realm of possibility for our Community as many people do not have access to receive it and most people prefer to have the hard copy of the paper.

One point The Mirror staff would like to make is that the primary function of The Mirror is and will continue to be as an intra - Community newspaper. The Mirror is intended as a tool of communication for the Dzogchen Community of Chögyal Namkhai Norbu and as a forum for the Community members. This brings us to the topic of content which will always be reflective, as well, of the Community and its members. We are always open to considering a wide range of material, but there are some restrictions based on certain criteria. This is called editorial policy and every publication works within those parameters. The Mirror is a service for the Community and what is printed is what we receive from you.

So we hope you will continue to participate and if you would like to see other types of content, please send it to us. We are waiting.

Email: Naomi Zeitz, US Editor,
<102121.130@compuserve.com>
Liz Granger, European Editor,
<105113.1133@compuserve.com>

*Editor's note: Regarding the comments pertaining to the poor paper quality of the newsprint paper, The Mirror is recorded electronically and we have a dream to one day have CD archives of all the past issues. If there is anyone who would like to participate in helping The Mirror with this electronic recording, please inform us!

Young Man Dreaming

by Bob De Grande

Once upon a time there was a young man dreaming. He dreamed about running quickly in order to find the way of knowledge. But he found that it wasn't a quick road and he wasn't running. He tried to open his heart to the world but he wasn't able to. Each time he just collected pieces of his broken ego. One day he met the words of the Catholic philosopher, Saint Augustine: *Fecisti nos ad te deum, et inquietum est cor nostrum donec requiescat in te.* *

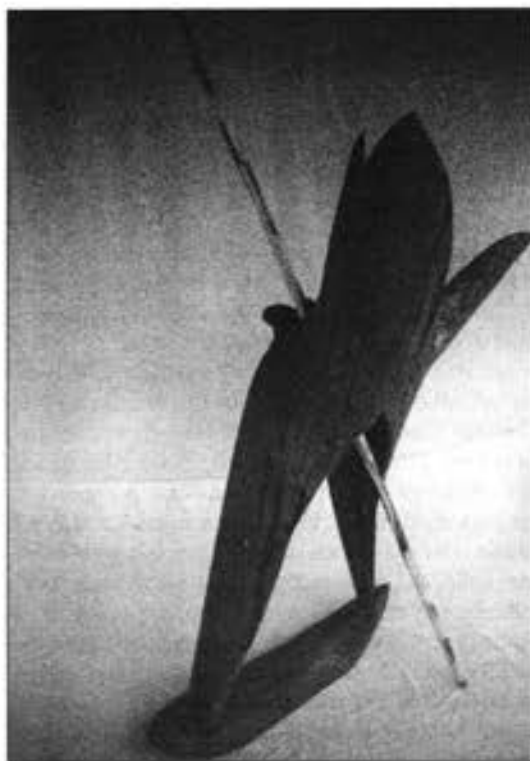
* *You create us like you, God, and our heart is restless until we rest in you.*

He explored all the possibilities within the Catholic Church. One day a Catholic Master said to him, "It is not your way."

After some years he discovered sculpture and he tried to find the answers in his heart in the shapes that he discovered while carving wood. The Master was Light, the Master was Nature, the Master was Feelings, and he discovered how hard it was to transform intuition into something understandable for other people.

One day he had the good fortune was to find the teachings of Namkhai Norbu Rinpoche. Slowly, slowly his life started to change. The sculpture became his main job. He tried to represent the image of the deity of the Tibetan teachings, by following his inspiration. One day when he asked for advice Rinpoche said to him, "You can continue in this natural way."

Slowly, slowly this job became my dream. The way I can impress my feeling into a shape in wood is my only ambition. It is my huge passion, and I am like a mother who sees her little baby for the first time when finally the work is accomplished. My dream is to dedicate my



Peaceful Warriors

B. DE GRANDE

life to wait in a clear light for a new vision about the shape of life. But more importantly to look at the sensations and perceptions, and the feelings that come to mind and to visualize the energy of the deity in my practice.

But a dream is a dream and it is developing more and more. So that now I am dreaming that someone wants to call me all over the world to discover and to perceive how different people feel the deity. My journey will never stop.

Fred, Doris, Herbert, Don and Others

by Mary Finnigan

Scene: the bulletin desk at Independent Radio News in London, early 1980s. Players: the editor of the day and me (new to the medium).

Editor: "Popular perception of Margaret Thatcher took on a new dimension today when the Prime Minister told an audience of distinguished financiers that there is no such thing as society... what is this Mary? A university lecture? Re-write it please and while you're doing so, think of Fred and Doris."

I had already been introduced to Fred and Doris, but had not yet absorbed their presence to the point where they were permanently lodged in full frontal awareness. Fred and Doris are archetypal listeners every commercial radio journalist must learn to address. If Fred and Doris can take in what you are saying while they are gardening/ironing/having a row, you have got it right.

So, in Fred and Doris-speak, my news bulletin cue should have gone like this:

"Mrs Thatcher shocked Britain today, when she told a meeting of city bosses that there's no such thing as society."

I spent ten years of my life writing for Fred and Doris. Then came a massive and extremely risky leap into new territory. I decided to write a book about the influence of Tibetan lamas in the West - and in order to accomplish this task, which became more daunting as it went along, I had to dislodge Fred and Doris. They were, of course, deeply embedded - alive and kicking hard at me every time I sat down at the PC. There was a problem involved in exorcising them and an even greater one in finding a replacement.

Who was I addressing in my book? The potential readership for a book on Tibetan Buddhism was ill-defined when measured against the tight parameters of the twenty second sound bite. It could arguably include Fred and Doris, but also an amorphous range of individuals who would not be satisfied by slick journalism.

This style, into which I had been conditioned for most of my adult life, was inappropriate to the content of my book.

The struggle to extricate myself from the clutches of Fred and Doris continued for some time and went through what must be a familiar pattern for writers making the transition from journalism to authorship.

First few chapters, too self indulgent. Re-write, too authoritarian. Slowly, painfully and under the critical scrutiny of a friend who had trodden the same path, I learned to loosen up and explain in detail, while keeping control over the large body of material I had to incorporate into my work. During this process, I discovered that I did not need to replace Fred and Doris, because I had

found my own voice. They went into retirement on one of my mental back burners, but thankfully, did not desert me.

Although I am now writing in a literary format, I am also trying to present complex ideas, issues and events in accessible language using a variety of sources which include books on Tibetan Buddhism and associated subjects written by scholars in the condensed, multi-syllabic idiom beloved by academia, but indigestible to the average reader. Here is an example from *Kindly Bent to Ease Us*, translated from Longchenpa's Tibetan and annotated by Herbert Guenther.

"The meaning of life is not discovered by thinking independently of life outside meaning, but by living the very life of meaning with its images, symbols, concepts, patternings, evanescences, and resurgences."

There are red wavy lines under the last three words of that sentence, which means that my PC spell checker cannot cope with Herbert.

But if I am to succeed in my aim of illuminating the influence of Tibetan lamas, I have to cope with Herbert and his academic colleagues. In effect, I have to translate the translators and comment on the commentators and it is at this point that I welcome Fred and Doris back into a useful role. Pass Herbert through the Fred and Doris filter and he comes out like this: "If you want to understand the meaning of life, you cannot do this by separating life from meaning. Instead you have to live with the tapestry of meaning integrated into your life — images, symbols, concepts, patterns and the rise and fall of thoughts and experience." More words but fewer multi-syllables and no wavy lines.

I have to admit that Herbert is an extreme example and that he is by no means typical among contemporary commentators on

Tibetan Buddhism. At the point where I was about to throw out my second draft, a very engaging chap called Donald S. Lopez Jr. turned up on my home patch in Bristol, having just completed his most recent book *Prisoners of Shangri-La*. I moaned profusely to Professor Don about the agonies of being forced to read, mark, inwardly digest and then regurgitate material drawn from the writings of his fellow Tibetan scholars. He had some sympathy for my plight.

Shortly after Don disappeared back to the University of Michigan, a pre-publication copy of *Prisoners of Shangri-La* dropped through my letterbox. Its arrival was a perfect excuse to abandon the PC for a while and immerse myself in a book I knew would stimulate new lines of inquiry and fresh insights. I was also curious to find out whether Don had accomplished his declared aim of writing for a general readership. Would he, I wondered, pass the Fred and Doris test?

He certainly does in his introduction, which tells the reader as much about Don the author as it does about his material. After the first few paragraphs it is clear that we are not going to be presented with a sterile analysis, but

we also get a sense of his lofty academic overview and his resistance to simplistic good-bad, right-wrong, light-dark polarities. He tells us he is going to explode the myth of Shangri-La, he does it with an enviable lightness of touch and in straightforward language. By the end of the introduction we know that *Prisoners* is going to be a quirky book, but we already respect the author.

So far so good. But then we plunge headlong into an exposition of the word Lamaism, a misnomer for Tibetan Buddhism coined by ill-informed foreigners. This is familiar territory for me, but for Fred and Doris? I think they would be bemused, if not confused, because they would know very little about Tibetan Buddhism and *Prisoners* does not help them along with a preliminary explanation. And the language?

Try this:

"The recourse to genealogy attempts to establish not only a direct historical relation, but also a hierarchy based on the chronological proximity of the influencing agent to the originary ancestor."

Not easy and impenetrably obscure when lifted out of context. A reader interested in Tibet, its culture and its religion would have little difficulty with *Prisoners*, though patience is needed to pick through the many references and detailed analyses of the roots and meanings of Tibetan words. A reader of average intellectual capacity with no prior knowledge of the subject matter, however, would need plenty of patience and determination to follow its thesis. The book is in fact, more like a collection of essays than a single narrative. When Don Lopez relaxes into being a humorous American, *Prisoners* becomes a page turner, but Fred and Doris would probably give up before this happens. This is its weakness in terms of popular appeal, and its strength as work which gives authoritative insight into the myths and misinterpretations of Tibetan Buddhism.

In many respects I have been influenced more by *Prisoners* than any other academic work on Tibetan Buddhism, with the possible exception of Geoffrey Samuel's *Civilised Shamans*. The length of this book alone would deter Fred and Doris; 619 densely packed pages but Geoffrey really has bridged the divide between scholarly integrity and the banalities of dumbing down. Glenn Mullin is good at this too, in bursts, and so too are Stephen Batchelor, Keith Dowman and George Feuerstein.

I am disappointed in members of my own sex though. Determined to get to grips with feminine perspectives, I tried really hard to plough through Miranda Shaw's *Passionate Enlightenment* and Rita Gross on *Buddhism After Patriarchy*. Here are a couple of examples of their hyper-intellectual prose from passionate Miranda:

"Tantric exegetes attempt not to settle upon a definitive meaning, but rather to accumulate and juxtapose layers of interpretation that deepen and enrich an image until every encounter with it evokes a symphonic chord of philosophical, aesthetic, and mythic overtones that are dynamically called into play in the experiential context of religious instruction...."

continued on page 20

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gau of silver & lapis

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Impermanence Can Be Positive Too

by Zeljka Jovanovic

It is difficult to write about the Dzogchen Community in Belgrade, because the story involves politics, and I have never been strong in the field, never read newspapers, never watched TV. Now is the first time that I watch TV news every evening, in a little town in France...

I have been a member of the Community in Belgrade since the very beginning in 1988. (officially, it was registered in 1990, as The Association for the Preservation of Tibetan Culture and Tradition). Last August, after seven years of war in different parts of our country, when life had become too tedious, I decided to leave with my children; now we live in a small town in France.

During the past months, I have been in contact via e-mail with some members of the Dzogchen Community in Belgrade. Officially, we have twenty members, ten of whom are serious practitioners who have attended many retreats in Belgrade, Italy, France, Greece and America, and who have been meeting regularly to do group practices on special days.

Now, being far away from Belgrade, but also very far away from the other practitioners in France (it seems that the nearest is some 500 km away!), I appreciate the warm contact, cooperation and serious practice we had together over the years.

Two months ago, for the first time after I have left my country, a few days before the onset of the official war, by coincidence, I had landed at the Belgrade airport, to spend in my hometown a week that turned out to be very intense. I have arrived on my 44th birthday (March 19), and found three practitioners, who had been invited by my husband to meet me after eight months.

We have decided to do a Ganapuja on the 23rd, because somehow, by mistake, I thought that it was Padmasambhava's day. And it's good that I made the mistake... On Tuesday, ten practitioners came to my flat, as they did so often over the years—one of them lives in Austria, but somehow she happened to be visiting her mother, and joined us for the practice. Another who has been living in Greece, was also in Belgrade, hoping to get a visa to go to France, but he didn't come that evening, and I didn't see him. Although we found out that it was in fact Ekajati day, we did a Ganapuja anyway, with lots of Ekajati mantras.

The evening was very warm, and after so many months of isolation from the Vajra Family, I felt at home. Slavica explained her plan to buy a bit of land for the Community, she has even started to collect money, and some people have made donations. I have described the town in which I live in France, and invited them to come and visit - though, of course, at the moment it was extremely difficult to obtain visa and travel. (Now it is completely impossible). We exchanged the news and stories of our lives, and decided to meet on the real Padmasambhava day, Friday, March 26th. I was going to leave next Sunday, to join my children in France.

The next day we have heard the first bombs. We spent hours listening to the radio, telephoning each other, trying to figure out who is doing what, who is hiding where... One practitioner, who had a possibility to leave, took her small son, left a dog with another practitioner, and fled to Germany.

So, the Ganapuja which was supposed to be in her flat was off. Some were hiding in the cellars whenever they heard the sirens. The others were discussing a possibility to go to a Karma Kagyu center in Hungary; during the past three or four years we had good relations with the Lama there, and have organized his teaching retreats in Belgrade. There was a possibility to stay on the Community land near Budapest, but I don't think anybody finally decided to do it.

My flight was canceled, the airport closed, and I was left without money to buy a bus ticket, not sure whether there were buses, or whether it was safe to travel. Between my quick walks through the deserted city (during the first days, the shops were closed, people were scared), in search of a safe way to get back to my children, I phoned my Vajra Family. Everything seemed unreal in the place where I was born. I was happy and sad to walk the streets I know so well, to see the houses so ruined, the poverty of people. The town was full of strange nervousness, which has somehow relaxed after the bombing has begun; as though everybody has been expecting it.

We didn't see each other before I took a bus I thought was the last one to Paris, on Padmasambhava day. I did

the Ganapuja on the bus, with a hamburger I bought in Novi Sad, already bombed, half way to the border, among the women and children who were anxious to leave. Through the deserted villages, through the suddenly lifeless fields, on the bus, my husband was the only man, and we were not sure whether he would be let out of the country. He was, after a discussion, and the next day I was safe in France, with my children.

From here, every day I am in e-mail connection with the practitioners in Belgrade. None of them are involved in any politics, and all of them are safe, so far. As we have mainly women in the Community, nobody as far as I know is forced to go and fight. There is one practitioner in Novi Sad, a woman who has two sons who are almost big enough to join the army; she is afraid for them.

The practitioners don't meet regularly, as before, to do group practices, because transport in Belgrade is not an easy affair; also, everybody feels safer at home. They are in telephone contact, though. A couple of them meet once a week to practice Yantra Yoga, and the others do occasional practice together. There is a Mandala for Vajra Dance, and for a year before I left we used to dance every Saturday; now it is impossible to find a place to put it and dance. Lots of Tara mantras are done, individually. During the past years, in Beograd, we have developed a "chain" system of doing practice together; it had started when Rinpoche was ill, when it was necessary to do Nagong as much as possible. We would choose a day, and decide to do for instance twelve hours of constant practice; then, everybody takes one hour and practices at his/her home, and thus we form a chain of continuous practice. It would probably be the only way to do practice together in Belgrade now.

During the years of war, we have kept good relations with the practitioners from Croatia (some of whom live in Italy and Switzerland now), Slovenia, Bosnia, though there were very few. The politics has influenced our relations only in terms of difficult communication on the material level (Post Office, telephone, etc.). Luckily, with Internet, there was always a possibility to continue normal communication with other practitioners even though the borders have been developing all over ex-Yugoslavia.

It is very difficult to live there now. Life is becoming very expensive, the black market very strong. There are no jobs, no way to make money. People live on reserves, and not everybody has them. The air and water are very polluted; due to the bombing and spillage of toxic substances from the destroyed factories. Not only are the fish and rare kinds of eagles disappearing, but the water is also not good for the humans. It is practically impossible to leave the country, as many embassies are closed, and everybody just somehow hopes and prays that it all stops.

Normally, when we think of impermanence, it seems a bad thing; it is usually seen as an end of happy events. Looking at the pictures on TV, every evening at 8 PM, I see real Kaliyuga. I confess I didn't take it seriously twenty years ago, when we were all so young, back in India and Nepal, and the Lamas told us all about it; I thought they made it up, or exaggerated a bit, so we would practice more. Now, it's here, developing amongst us, and there is nothing we can do about it. And, when I think of the impermanence of all things, I am almost happy, because even that situation will end, and let's hope it ends soon enough.



Carla at Margarita Island

M. RAUCH

Carla Rauch, 4 years old from Innsbruck, Austria:
"I'm just an A with two legs."

Zeljka's Songs

*Looking for a Home
(Songs of a lonely Refugee)*

HOMELESS,
SWEET HOMELESS

He* said "Leaving home
beginning of
practice"

Since I've left
what used to be home

I've never stopped
looking for it:
in wide plains
by wild ocean
in turbulent mountains

of Karmaling

Ceaselessly running

mad w. desire

for a roof

a quiet corner

a hearth of fire

Home

nowhere to be found

For a while I dreamt

of heaps of gold coins

with which to buy

a home

I dreamt of the man

with whom to build

Of plane tickets and a backpack

Of Home

nowhere to be found

Running towards it

I've run away

The only road I never remembered

is to relax

in the Nature of Mind

forget about Home

and find it again

Just

let me run

a bit longer

Let me exhaust

all desires

Before I drop down

the backpack of karma

on my own doorstep

in the dream:

A house near the forest

a cool spring

breathe in

and sleep

or

die

*Dudjom Rinpoche

The Alchemy or Realization

CHINESE BOXES

A home
within home
within home
within another
home

Slowly peeling away
layers of Chinese boxes
always to discover
another one
lurking within

I know
home is
at the very center

The form I crave so
fiercely
is to be found

At the very end of the road
where form dissolves
into formless

And finally relaxing desire
I fall into the peaceful embrace
of home

beyond walls
beyond limits
of roof
doors

& windows

A home open to visitors
to myself & the other
receiving-giving
moving endlessly
in still circles

The home of a fish
at home
but free as well**

You cannot keep a fish
in a box
no matter how big

not even endless

Better let it swim
away

A REFUGEE SONG

My mother is dead*
let me find Mother Earth

My father is dead*
let me find endless sky

My Home is no more
let me find Refuge in
Mind beyond limits

When Worldly Love is exhausted
let our Children become
the Message of Wisdom

When I have no more Country
let me sing
a Refugee Song
by the road to
Freedom of Awareness

* The worldly prophet has said
"The time will come when the living
will envy the dead".

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The Yak On The End Of Your Own Nose

By John Shane

A couple of years ago I attended a conference in Boston, Massachusetts that had the ambitious title of 'The First Conference on American Buddhism'.

Among the speakers present there was Peter Mathiesson, the anthropologist, who is the author of many books, the most famous of which is probably 'The Snow Leopard' - which gives an account of his travels in the Himalayas in search of the elusive, almost mythical mountain creature of his title.

He has also written a number of serious novels (one of which has been made into a major Hollywood motion picture - 'At Play In The Fields Of The Lord'), as well as some books on the history and present day political situation of native Americans, and two journals that record his experience as a practitioner of Zen Buddhism.

At the time that I met him at the Boston conference he had recently been ordained as a Zen priest.

Although he studied for many years under a Japanese master, his ordination and authorization to teach were received from the American Zen master Roshi Bernie Glassman, and at the time of the conference he had just returned from a pilgrimage to Europe with Roshi Glassman during which, together with a group of people from many countries, they made a ten day retreat at the site of the concentration camp at Auschwitz.

At the conference there were many workshops, lectures and seminars in various locations going on concurrently all day within the same grand but rather faded hotel, that were given by masters, teachers, scholars and practitioners of various Buddhist traditions. But each day there were two 'keynote speeches' made in front of all the participants in the conference from a formal stage at one end of a huge ballroom that was filled with rows and rows of identical chairs.

Perhaps because of his fame as a writer, perhaps for some other reason - I really don't know why - Peter Mathiesson was asked to make the keynote speech that would open the conference. And since his lyrical book 'The Snow Leopard' is his most famous work, most of the thousand or so people present were expecting a mellow, poetic and intriguing talk that would lead them gently into the conference, leaving them, perhaps, inspired that their interest and involvement with Buddhism was 'a good thing'.

But if that was our expectation we should perhaps have remembered Peter's rather more hard-hitting works that chronicle the deception and genocide carried out by the early European settlers of the US against the original inhabitants of the American continent, because his opening talk at the conference was anything but comforting: it was challenging to the point of being shocking to many of the conference participants.

Peter didn't pull any punches. He is a tall, lanky man, in his late fifties, with graying hair and a patrician demeanor, and as he stood on the stage in that huge hall filled to the roof with the public's expectation of a 'feel-good' opening talk, it was deeply moving to hear him speak so honestly and openly of the feelings that had come up in him at Auschwitz as he and a group of other practitioners sat in silence day after day inside the grim concentration camp, in freezing cold and sometimes snowy weather, watching their own minds in silent witness of all that arose in their thoughts and emotions in that terrible place.

But the provocative question that Peter left hanging in the air at the end of his talk was this: 'After thousands of years of practice of them, have all or any of the world's organized religions really made any practical difference to man's behavior towards his fellow man - which remains, by and large, far worse than the behavior of animals?'

He concluded by saying that no animal would treat their own species in the way that humankind treats its own, and he asked us to question our assumptions about ourselves and 'our' Buddhism.

In the final analysis, he asked, could we really say we were better human beings because of our involvement with Buddhism, or was it more true to say that had we all we had really done was to add a new layer of glamour and sophistication to our self-deception?

As I walked through the hotel after his speech ended I overheard many conversations about what Peter had said in the corridors and on staircases leading from one floor of the hotel to another.

'Did he have to begin the conference on such a downbeat note?' one intense dark-eyed young man standing by a water-cooler angrily asked a pretty blonde girl in a long blue woolen cape. But she just looked nervously past him down the corridor and into the distance, sipping water from a paper cup without saying a word, her eyes flitting here and there, avoiding his.

Elsewhere I joined a group of friends discussing Peter's comments in the light of teachings that they had received on several previous occasions from H.H. the Dalai Lama in which His Holiness had explained that the basic quality of

human nature is one of fundamental goodness.

These friends agreed that Peter's remarks seemed to contradict the spirit of His Holiness' presentation of Buddhist teachings, and they concluded that from the point of view of those teachings, Peter's remarks weren't very Buddhist.

But I am not convinced that what the Dalai Lama taught and what Peter was trying to say are incompatible.

If one sees human nature as fundamentally brutal and corrupt, then logically, the concentration camp and the hatred that creates such a place would be the most probable, if not the inevitable expression of human relationship. From that point of view one would also be likely to conclude that human society is inherently exploitative and that there is therefore not much basis for bringing about any significant changes within that society to improve it - other than by imposing draconian laws and filling the prisons with all who break them.

But there can be no doubt that if one is genuinely convinced that those who are violent or corrupt have a fundamentally positive nature which has only been obscured by negative conditioning, it not only becomes easier to maintain a positive attitude oneself - both in the face of personal adversity and when confronted with the continual stream of negative news that floods into our homes every day - but it also becomes easier to envisage society being improved for the better through kindness and persuasion - in short, through gentler forms of enforcement of the law, and through dialogue and reconciliation rather than through armed conflict.

This is clearly the basis of the Buddhist approach to evil: we speak about meeting hatred with love, and encountering violence with compassion. We speak about maintaining equanimity in the face of conflicting emotions and in the face of both good fortune and adversity. And we attempt to see the best in everyone we meet, bringing out the inherent good qualities in ourselves and others.

There is ample evidence that this is a practical point of view - not just an idealistic one. Many of the stories of survivors of Auschwitz, for example, show clearly that not only was being able to maintain a

compassionate and even loving attitude in the face of the utmost horror an enormous asset in enabling the camp inmates to maintain some measure of human dignity, but it was also an immensely favorable factor for survival in the terrible conditions there.

The fact remains, though, that evil is a powerful force which is very hard to resist with goodness, and it requires enormous self-discipline to meet violence with non-violence. It requires tremendous moral courage not to give in to despair when confronted with brutal, unreasoning and overwhelming force.

I am not just raising these issues here for the purpose of idle philosophical speculation.

Tonight, as I write these words in the quiet of my home, where my wife is putting our younger daughter Susannah to bed upstairs, the television is relentlessly pushing out images of war and genocide in Europe.

Video clips are playing in heavy rotation on the 24 hour news channels of bombs falling on homes where children will not - as mine will - sleep soundly in their beds tonight, and I admit that I have been struggling to explain these things to myself in a language that is adequate both to the enormity of the horror that we are witnessing and to my understanding of the spirit of the Buddha's teachings.

I am fortunate in that I can say I have never personally experienced the terrors of war or of persecution. But I am possessed of a vivid imagination, and I have no difficulty in visualizing clearly what is happening now in the Balkans.

And I find it deeply disturbing.

I had believed that we could at least say with safety that 'the Old Continent' had learned its lessons and that in Europe, despite the constant frictions of so-called 'minor conflicts', the attempt to murder whole peoples there was a thing of the past. But it is clear now that this is not so.

And when I ask myself why this should be - if, as I believe it is, human nature is fundamentally good - I cannot, after years of listening to Rinpoche's patient explanations of the various ways in which the mirror is used as a symbol in Dzogchen, avoid turning my attention to an examination of my own situation.

Is my own nature one of brutality, violence and corruption? Or can I honestly say that I can see evidence of a fundamental goodness in myself?

And if I believe this goodness really is my fundamental nature, is it actually manifest in how I live my life day by day? Or are my actions incompatible with my belief?

Of course, I like to think that I am a good man - or perhaps should I say, 'a good enough man'. I am clearly a work in progress, not a finished product, and I am engaged in the slow process of trying to bring to resolution the conflicts that I can see exist within myself.

But I can also clearly see in myself that tendency to complacency which is so dangerous to people who consider themselves to be on a spiritual path. All too easily we can come to think that we have 'settled everything' by subscribing to a particular system of belief, feeling, perhaps, relieved that we have at last been able to answer all our questions through our commitment to a particular tradition.

And then we don't bother to look closely at ourselves any more.

I think that is what Peter Mathiesson was trying to remind the participants at that Boston conference in his controversial talk there.

The truth is, there is a struggle in most of us - in me, and probably in you, too - a struggle for freedom from the tyranny of our 'deluded passions', or conflicting emotions.

And that struggle has the habit of escaping from our conscious control when we least expect it, and rewriting in blood the history of nations, redefining, in the fierce convulsions it creates, the maps of countries and the boundaries of continents.

How shall we relax it, this struggle, if we don't see it and know it, and own it for what it is? How shall we grow out of it, if we are content to hide behind the learned quotations of tradition and recite only words of wisdom belonging to others?

Where awareness is not present, there, in an instant, the passions flare up, and where there is no insight into their real nature, there, in an instant the seed of war, the seed of genocide is sown.

The struggle is not 'over there', in Kosovo, in Belgrade, or some other remote 'theater of war'. It is here, in you and me.

We cannot turn away - trying to make our peace in our little worlds - saying: 'It does not touch me here, it is far away..

Because it does touch us, it touches us intimately, right here in the midst of our lives: if we are truthful and examine ourselves deeply, we know that until we ourselves are fully free - of ignorance, of prejudice, of anger, of hatred, of jealousy, of the conditioning force of all the passions - we are not innocent, no matter what good people we like to think we might be.

We, too, are - if not actually - nevertheless potentially complicit in this tragedy.

"It's harder to see the Yak on the end of your own nose than the ant on the end of someone else's", as the words of the Tibetan proverb go.

And it is easier to point the finger at someone else than to look into the heart of the darkness in oneself.

But we will not collectively be free of this darkness until each one of us is free of it.

Fred, Doris, Herbert, Don and Others

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This is not a particularly difficult paragraph to understand, but the problem with Miranda is that the entire book is written like this. There is no relaxation, no change of mood or tempo. The material is fascinating, but the manner of its presentation is relentlessly severe.

Feminist Rita's style is even more demanding:

"As recent feminist hermeneutics have demonstrated, this choice limits, but does not cripple the contemporary scholar, if s/he wishes to do androgynous scholarship."

Passed through the Fred and Doris filter the sentence above might emerge along these lines:

"Modern feminist interpretations have shown that this choice limits, but does not cripple contemporary scholars if they want to do research combining the characteristics of both sexes."

Even a process designed to make current affairs accessible to a popular audience fails when applied to Rita. I am not suggesting that scholars should take writing lessons from Jeffrey Archer or Kitty Kelley, but I do think that the world view epitomized by Fred and Doris would be enriched if the knowledge, experience and insight gained from academic endeavor was presented in a user-friendly format. And I am not saying that I approve of dumbing down what I am getting at seems more like dumbing up...or in holistic terms, a mutually beneficial two-way flow.

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