

THE MIRROR

The International Newspaper of the Dzog-chen Community

Issue 12, November 1991

The Future of the Dzog-chen Community

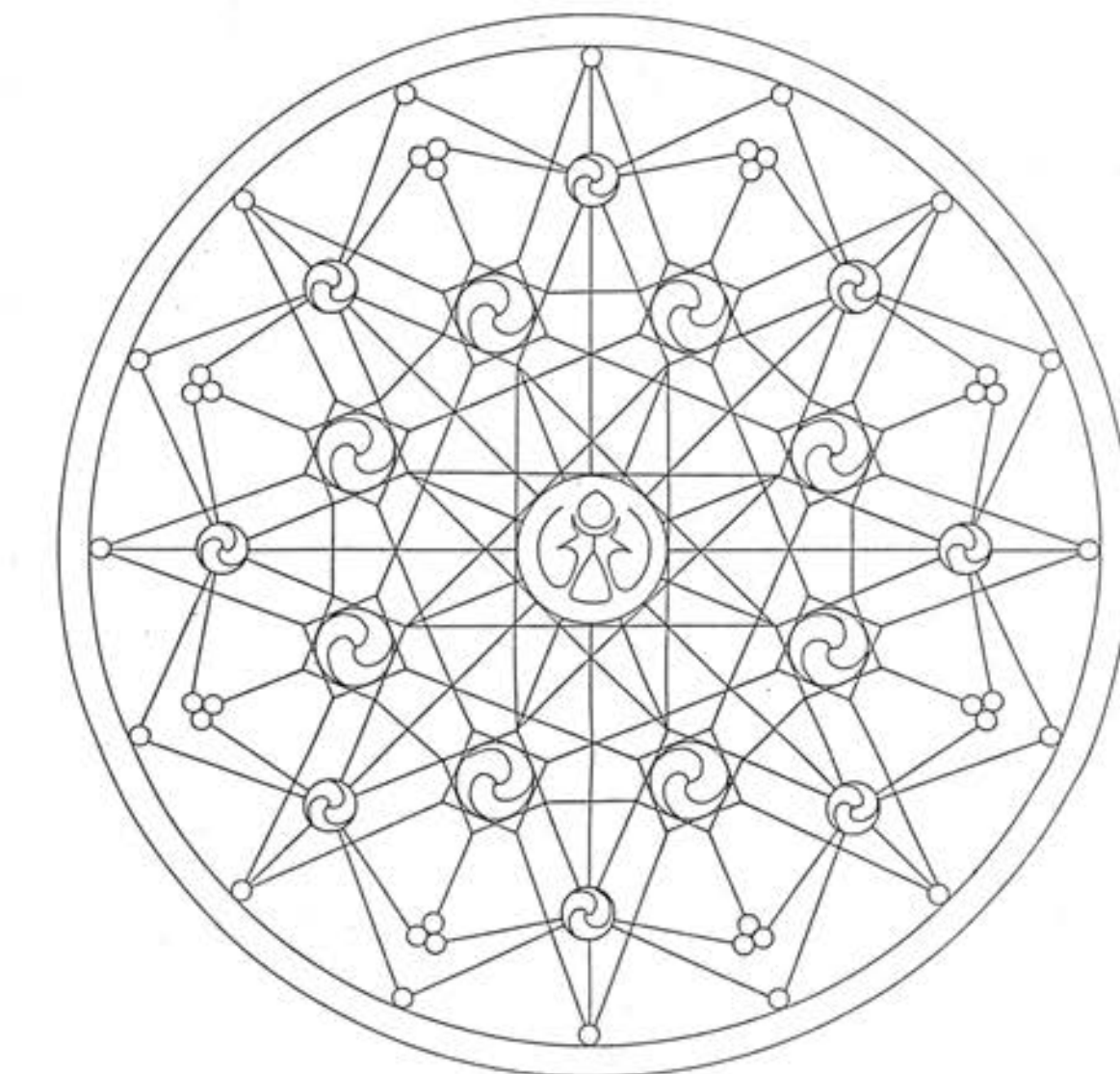
Our Community is based on the teaching and the spirit of the teaching, it's not just an ordinary organisation. This Community exists within a society which is always moving ahead and changing. The teaching tells us how to work with circumstances and that is why we always try to improve and to integrate as much as possible in society.

I've heard many people say that the Community is getting too organised, it's not like it used to be once. Certainly you may feel that it was more simple and natural but you have to understand that we are going ahead in society, we are not going backwards. Going back to the beginning means cancelling everything.

If one person thinks only about themselves and refuses to accept society, I'm not saying that couldn't be a solution. But I can say for sure that this is not a solution for society or for the majority of people. Rather we have to consider what the condition of society is and how to integrate the teaching in society. That's why we've organised the Community and we are trying to organise it better to function in society. That's true integration. That's why we need at least a minimum of organisation, not to remain behind everyone.

Up till now I've always committed myself like the father of a family. But it's not sufficient to think that I commit myself and no-one else needs to bother. There are things that have to be done, things that involve a commitment. If the Community is to continue everyone must be responsible.

Last year I wrote a letter informing people of my ideas on how the Community could continue, to ask people what they think about them. I've received a few replies to my



The symbol of the Dzog-chen Community, original design by Namkhai Norbu Rinpoche (graphics Renata Nani)

request for people's opinions. About twenty percent of the people who replied said they thought these ideas were very interesting, but about thirty percent replied with criticism. Most people kept quiet and I don't know whether or not they are in agreement with my ideas or are just too shy to say anything.

Anyway my original idea was to form a kind of commission to examine all these ideas but when I saw these kinds of criticism I thought better of it because I'm convinced

that the time is not yet ripe for it. Our Community is not yet mature so it's useless to carry out my ideas for the international Community. But Merigar, Tsegylgar and Tashigar are all concretely in existence. With all of our sacrifices we have acquired land, houses and things to maintain. The principle of this is always for the maintenance of the teaching. Therefore, I haven't the least intention of renouncing all of this. Certainly we will have to find a solution of how to do it. It's not that

I want to decide everything by myself. The people interested have to decide and take responsibility. I want very precise ideas on how we should continue the Community. Today I'm just giving information to communicate that during the Christmas retreat we want to have a meeting to decide how we can continue. So now you have time to think and to communicate this to all those who are interested.

pages 8 and 9

Book reviews

My Tibet - a text by the Dalai Lama, photographs by Galen Rowell

On a Spaceship with Beelzebub by a Grandson of Gurdjieff - David Kherdian

page 12

Tape Archive

Safeguarding the teachings for the future: information on the Audio Cassette Archive at Merigar

page 7

Feeding the Demon

More and more scientific and medical research is proving the concrete effects of negative thought patterns on our health. We all have our personal demons who undermine our positive efforts and wreak havoc in our lives. The varieties are infinite and right at this very moment as you are reading this and as I am writing it several demons are present around us, waiting for the secondary causes which will allow them to eat.

page 13

*All Best Wishes and Long Life
to Namkhai Norbu Rinpoche
on His Birthday
December 8th*

From the Dzog-chen Community

**Retreat at Merigar
with Namkhai Norbu Rinpoche
December 23 to January 5**

information page 3

USA

The Dalai Lama expresses intention to visit Tibet during talk in New York

page 4

New York hosts the Kalachakra Initiation

page 6

Tsegylgar appeals revoked building permits

page 7

USSR

The city of Ulan Ude in Buryatia welcomes the Dalai Lama

page 5

France

A tribute to the great master Dilgo Khyentse Rinpoche who passed away recently

page 5

Australia

Intensive practice retreat at the Wat

page 6

Venezuela

Merida elects new Gakyil

page 7

Spain

Experiences of the retreat at Babia

page 10

Lithuania

A letter from the Dorjeling Community in Vilnius

page 16

Poland

Increasing interest in Buddhism

page 6

Italy

Reports on the practice weekends at Merigar

pages 3 and 9

The Teaching is Beyond Cultural Limitations

Babia, Spain, September 28th 1991
Human beings in general are very limited. The knowledge of enlightened teachers such as Buddha and Christ is beyond limitations, but they transmit knowledge to people who have limitations and who therefore limit everything. So their understanding doesn't correspond to the real meaning of the teaching. That is the source of all the different traditions, schools and religions. If we exist in the real meaning of the teachings we know that the purpose and goal of all teachings is to discover our real condition. Teachers transmit in many different ways because they have to transmit according to the culture in which they are teaching. Every country has its own culture and knowledge and everyone has their own characteristic point of view and ideas. So to transmit knowledge a teacher must understand the situation of those to whom he is transmitting. For example Buddha Sakyamuni transmitted knowledge through Indian culture. Understanding this we can understand many things such as the Yogatantrastyle of teachings. For example, Vajrasattva or Avalokitesvara or Tara are said to be Sambhogakaya manifestations. Sambhogakaya means the "dimension of qualification". That means they are manifestations through the essence of the elements. But a manifestation must have a form, because if there is no form we have no idea. Look at how Dharmakaya is represented in the teaching. Dharmakaya means the "dimension of Dharma" or all phenomena, all existence. The real condition of all phenomena is emptiness, nothing. But if you talk about nothing, what idea can you convey? One couldn't convey any idea of a dimension, particularly if you talk about YOUR Dharmakaya, YOUR real condition. You are a human being so you have a human dimension. When introducing the Dharmakaya to a human it is represented as a human body. Of course that doesn't mean that the Dharmakaya has a human body, but if humans are learning about Dharmakaya, it is represented as having a human body. If an elephant is learning about Dharmakaya, the form of Dharmakaya will be represented as elephant-shaped. Sambhogakaya manifestations are even more specific in their forms and clothes and colours, etc., and so they are presented through a culture. Buddha taught to Indian people and that is why Tara, Avalokitesvara, Vajrasattva etc. are presented in the form of Indian princes or princesses. It doesn't mean that that is their form. If Buddha had lived in China instead of India, Vajrasattva would maybe have had a long beard and black clothes; if he had transmitted in the West, maybe the Sambhogakaya manifestations would have been presented like Greeks or Romans. Teachers transmitted in specific cultures and historical periods. We



Namkhai Norbu Rinpoche

(photo Uane Graf)

are still using those images today but you shouldn't think that they are the principle; they are symbols, they are secondary. If you go to a Western restaurant you will find knives and forks on the table, whereas if you go to a Chinese restaurant there will be chopsticks. If you only had chopsticks in a Western restaurant it would be very inconvenient. You need a knife and fork to eat a big beefsteak whereas you don't need a knife at all in a Chinese restaurant because the food is already chopped up. That is what is meant by using methods in accordance with the circumstances: we use the methods we need. That's why we have different teachings and methods. It doesn't matter that different methods are taught in different cultures and religions, the most important thing is to know the real meaning of what is being transmitted in the teachings. Sometimes it's not so easy to understand. In some traditions the teachings are transmitted directly and clearly, while in others in a more roundabout way. This is because many people cannot understand directly. It is better to use methods that are appropriate to the individual. A good example is how Buddha Sakyamuni taught when he explained the Four Noble Truths. The first Noble Truth explains Suffering. Suffering is not the essence of the teaching but it is very useful for the understanding of common people. Most people are very limited in their ideas. They think they know everything and that their ideas are perfect and so they cannot accept anything else or if they begin to think of accepting a new idea, they like to judge and argue. That is a characteristic manifestation of ego. We are living in our ego and manifest this aspect frequently. People also come to the teaching with their limited ideas so

if a teacher is giving a deep explanation of the Nature of the Mind most people are unable to understand and are not interested. A few people think they have very high knowledge. They think "my school is like this; I don't need that or I cannot accept that". They close themselves and remain blind. They are unable to see that anything else exists. They always have a kind of rigidity and hold onto their idea that they cannot accept anything else. That is characteristic of ego. It is not so easy to transmit to such people. Even if you want to transmit something good and useful they reject it and argue for their point of view. That is why Buddha started by teaching about Suffering, because if you explain that there is suffering, no-one will argue with you. Suffering is common to everybody. Also we all agree: we don't like it. That's why Buddha first explained Suffering and then research into what the cause of Suffering is and then how we can stop the cause. For that purpose he explained many kinds of methods and paths according to the capacity of the people he was teaching. That is the real meaning of the Four Noble Truths, the Noble Truth of Suffering, the Noble Truth of the Cause, the Noble Truth of the Cessation and the Noble Truth of the Path. That is very useful for everybody. That doesn't mean following a kind of religion or limited school. It is only a simple way of having knowledge and understanding of our condition. If I am ill, I know I am suffering and I don't like it and want to be cured. But if I am not a doctor I don't know how to cure myself. So I go to a doctor because I consider a doctor to be an expert who knows the cause of illness, and knows how to cure it. In the same way we follow the

teaching with a teacher and do a research to discover our condition. The teacher is an expert in this and has experience of the knowledge of the teaching. So the teacher does an analysis to discover the cause. Then just as a doctor gives medicine which we take and advice that we follow, when we follow a teaching we must apply the advice of our teacher. The teaching is a kind of medicine for overcoming our dualistic vision and ego, which is like our illness. We are always living in our limited dimension as if we are building a big castle of our ego and living in it, feeling very strong and safe but in reality it is not so, as we will discover one day when all our ego-building collapses. Then we get upset. That is why we need to discover the cause. That is the same as explained in the teaching the Noble Truth of the Cause and the Cessation. It's no use having medicine unless you take it. It's not sufficient just to receive a doctor's advice; you must follow it. It is only by using and applying it that you get the benefit. This is the Cessation. We stop the Cause. Finally effects manifest; we don't have any more of that suffering in our condition. In Samsara everything is the same. Sometimes we feel we have no problems, we are happy. Of course, if we have no problem that is fine, but nobody can really say they have no problems as long as they are in the limited condition of having a physical body governed by energy and mind. We are living in time, time is related to circumstances. Today I feel happy because of positive circumstances, but there is no guarantee that my circumstances will be good tomorrow. If the circumstances are negative we get upset. When we discover there is also suffering, not only happiness, we become upset. Why are we so terribly upset when we have a problem? Because we believe very

much in happiness. When we are happy, we enjoy it and feel it is very real. But if you know that happiness is unreal and is in time and related to circumstances, when you have problems you are never too upset because you know what the situation of Samsara is like. So for that reason we must understand our real condition. The teaching is only for discovering our real condition. It is transmitted and applied with many different methods, related to different cultures and attitudes, but you shouldn't be too linked to cultural behaviour or attitudes. Culture is useful for knowledge, but the culture of an individual is more important than a culture presented officially. I'll give you an example: if you go to a Tibetan monastery you will see Tibetans walking around chortens, using prayer wheels and doing prostrations. They do these things because they consider them as ways of accumulating merit. Some people interested in the teaching who visit Tibet think that that is the main point and they try to learn to do all the things Tibetan people do, and when they come back to the West they continue to do those things and claim they are following Tibetan teaching. But that is only a secondary thing related to Tibetan behaviour. Following a Tibetan teaching doesn't mean you become a Tibetan, that you throw away your own culture and accept another. Culture is like a language. I communicate knowledge of Dzog-chen to you, but you don't speak Tibetan, so I try to speak your language. It is not so easy for me but it is important for communication. I don't only have to know your language but also your culture. My knowledge of your culture is not complete but I transmit through the little I have learned about it. That's how we transmit the teachings. Also you must know how to enter into knowledge and how to apply the methods. The teachings are beyond culture, beyond form and language, but we learn and discover through culture and language. Our potentiality, our real condition is like the potentiality of a mirror which has the capacity of infinite reflections, but we cannot have the direct experience of this capacity. We can only discover it through the reflections in the mirror. Reflections are not the potentiality of the mirror, they are only manifestations of that potentiality. Similarly, our culture, our language, our attitudes, our work, everything, are like reflections. Through these relative things we discover our potentiality. That is the real purpose of the teaching. If you discover your potentiality, of course you discover all causes of all effects. If you have some problem, you can discover its cause. That is the root of everything. So that knowledge is useful for everybody. Not just for "spiritual" people who are only interested in following teachings and doing practices.

RETREAT AT MERIGAR with Namkhai Norbu Rinpoche December 23 to January 5

During the first week, there will be teachings and practice on the Dzog-chen Semde.

During the second week,
Norbu Rinpoche will give Yangti teaching.

The participation quota to cover expenses for the retreat is Lit. 220.000 for the entire retreat, or Lit. 20.000 for each day. There is a fee of Lit. 10.000 for the request to be a member of the Associazione Culturale Comunità Dzogchen. Inscription will take place an hour before the teaching starts. During the teaching sessions, children should be left with the child minders. Those who need to use this service, which is free, should make advance booking by phone to 0564-966837.

From now on you can book hotel accommodation by telephoning Merigar 0564/966837. This will give you a better service than ringing an agency and gives Merigar the opportunity to earn a percentage on the bookings.

A.S.I.A. Projects

In collaboration with the Centro per Orientamento per lo Sviluppo Volontario (C.O.S.V.), the Association for Solidarity in Asia (A.S.I.A.) is preparing the summary of the project for the village of Khamdogar which was submitted at the Italian Ministry of Foreign Affairs by the end of October for consideration and funding. During the feasibility mission undertaken in September of this year by A.S.I.A., the Tibet Developing Fund members have again expressed their agreement and intention to assist A.S.I.A. in carrying out the project.

After the summary of the project has been presented to the Ministry of Foreign Affairs, a full-fledged document will be prepared by A.S.I.A. and C.O.S.V. for the Ministry.

As to the project related to Galenteng village, during the feasibility mission undertaken by a consultant of A.S.I.A. in September, the authorities of Sichuan province have decided that they would like the project to be implemented only through the private funds of Prof. Namkhai Norbu Rinpoche.

Translators wanted

The Shang-Shung Institute in Arcidosso is looking for translators who can make simultaneous translations from Tibetan to English and English to Tibetan for the Seminar on Tibetan Language which will be held in Italy in November 1992.

All translators who would like to offer their collaboration should get in touch with: "Seminar on Tibetan Language", c/o Istituto Shang-Shung, Via degli Olmi 1, 58031 Arcidosso GR, Italy. Telephone (564) 966 940.

MERIGAR PROGRAMME

December

Dec. 1, Sunday	Morning	Karma Yoga.
	Afternoon	Karma Yoga.
Dec. 5, Thursday	18.00	New moon. Shitro practice.
Dec. 7, Saturday	Morning	Practice of Green Tara with Namkhai Norbu Rinpoche.
	Afternoon	Practice of Green Tara with Namkhai Norbu Rinpoche.
Dec. 8, Sunday	Morning	Norbu Rinpoche's birthday. Tara practice.
	Afternoon	Entertainment.
Dec. 14, Saturday	Morning	Intensive practice of Dorje Legpa dedicated to the whole Community.
	Afternoon	The same as the morning.
Dec. 15, Sunday	Morning	Intensive practice of Ekajati and Naggon for peace in the world.
	Afternoon	The same as the morning.
Dec. 16, Monday	18.00	Padmasambhava day. Ganapuja.
Dec. 21, Saturday	8.00 & 18.00	Full moon. Long Life practice C.L.V.
Dec. 23	Afternoon	Beginning of the retreat with Namkhai Norbu Rinpoche.
Jan. 5, Sunday	Morning	The retreat finishes.

Shitro and Simhamukha Teachings at Merigar

by Maria Simmons

On the morning of October 26, Namkhai Norbu Rinpoche led the practice of the Shitro which is a gongter of the great tertön Namcho Mingyur Dorje. The Shitro is part of a series of teachings belonging to the path of transformation, with explanations and introductions to the state of the Bardo and particularly to Dzog-chen. The most famous cycle of this teaching is the terma rediscovered by Karma Lingpa called *Zhi-khro dgongs-parang-grol* ("The state of self-liberation of the peaceful and wrathful manifestations"), a part of which, the *Bar-dos-grol* is generally known in the Western world as the Tibetan Book of the Dead.

The simplest and most essential way of practising this complex teaching is to use Mingyur Dorje's gongter, also known as *Nam-chos* (the teaching appearing in space) which he received directly as a mind transmission from Vajrasattva and then dictated, at the age of thirteen, to his disciple Chags-med Raga Asya. Rinpoche emphasized the fact that in order to apply this teaching, as is indeed the case with all Tantric teachings, it is indispensable to receive the three types of transmission: first of all the actual transmission or Lung, then, if possible, the initiation, and finally the instructions on how to practise, develop and realize the teaching. Rinpoche then explained the



Mandala of Samantabhadra

different ways of practising the transformation and purification for the benefit of both dead and living beings.

On Sunday afternoon, we performed Simhamukha practice for the benefit of the living.

Rinpoche explained the symbolism of wrathful manifestations in general, and their importance for realization. The manifestation itself represents clarity, and the wrathful aspect is a symbol of the movement of our mind. The supreme attainment is finally to reach total realization through the manifestation. The

ordinary attainments are the relative actions of the five Buddha families, which we can practise as necessary depending on the circumstances. The main principle of the practice is to recognise our own primordial state in that of the manifestation. Rinpoche also pointed out that a wrathful manifestation such as Simhamukha is totally beyond all concepts and that it is mistaken to equate wrathful with ordinary dualistic aggression or nervousness. Then Rinpoche gave the precise instructions necessary for this practice, which we then did together.

Purification of Sang Lungta

by Adriano Clemente

At Merigar during the second weekend in November, Namkhai Norbu Rinpoche transmitted a teaching concerning the sang practice of the great Dzog-chen master, Adzam Drugpa Grondul Pawo Dorje (1842-1924).

The very brief text encapsulates the principles and characteristics of this ancient practice which dates back to the Bon tradition as it was prior to Buddhism. From the earliest times, the "sang" rite, or the burning of aromatic plants, has been practised in order to purify all manner of impurities and contaminations contracted as a result of undesirable

actions that have provoked either the various classes of non-human beings (e.g. polluting a spring, or burning foul smelling substances) or else "the five divinities of the individual" (personifications of various types of forces or energies). When Padmasambhava came to Tibet, he appreciated the value of this native tradition and included it among the practices of Vajrayana Buddhism. Adzam Drugpa's text involves a visualisation of oneself as the peaceful form of Avalokitesvara. This provides a means of contacting the four kinds of guests (as in the Chod), to which offerings can then be made, allowing

harmony to be re-established between the practitioner and all forms of existence. Rinpoche taught three kinds of melodies for applying the practice, while on Sunday morning, he transmitted a series of essential mantras for increasing one's "lungta", or in other words the force of the elements of the luck, prosperity and health of every individual. The "lungta" can be represented by coloured flags printed with the figures of a tiger (air), an eagle (fire), a lion (earth) and a dragon (water) at the four corners, while the central figure is of "the fine horse" with the flaming wish-fulfilling jewel.

COABIT: Faggio Rosso Project

No offers were made for the Faggio Rosso at the auction held on 4th October. The date for the next auction was fixed for 14th December this year and the starting price was lowered to Lit. 2,080,000,000 (\$ 1,664,000 U.S.). This means that instead of 100 shares at 30,000,000 lire each we will now only have to find 70 to raise the necessary capital. We already have 33 people who are willing to participate in the project. We will need 45 shareholders who are Community members in order to be able to manage the project. We can sell the remaining shares to people outside the community. Remember that so far it has not yet been decided what will be done with

the Faggio Rosso if we acquire it. This will be decided in a general meeting by those who have bought shares.

We want to emphasize that although this operation is being undertaken by the housing co-operative COABIT, it is not necessary to be a member of COABIT in order to buy a share in the Faggio Rosso.

A limited real estate society will be set up ad hoc whose capital will be the hotel complex and therefore the economic risk of the members will be that of the shares they buy.

Do not forget that the value of the hotel complex has been officially estimated by the surveyor of the law courts of Grosseto at about 5 billion

lire. (4.5 million U.S.).

From that one can deduce the value of the investment of about 2 billion lire now required to purchase it. So those who consider taking part in the project should think about, how much the value of their shares will increase once we have acquired the property and begun to run the activities.

We would like to invite everyone to reflect on this new situation, also considering the possibility of a group of people buying a share together. Please don't hesitate to telephone for any information:

Giovanni Bori 0522/880803 (lunch time) or Leopoldo Sentinelli 06/3005000 (office hours).

The Dalai Lama to visit Tibet

The Tibetan language radio station in New York has confirmed the news that when the Dalai Lama visited the University of New York on 9th October, he said that he wished to visit Tibet. His fear is that new generations of Tibetans might not be able to stand the Chinese occupation and that a disaster could result.

He said that he had been in contact with the Chinese government for over eleven years, during which time he had always expressed optimism for the possibility of a peaceful solution in Tibet and had taken every opportunity to express the wishes of the Tibetan people. He recalled how, in order to resolve the difficulties of the Tibetan people, he had spoken with the Chinese government, but that, sad to say, their way of thinking of the Tibetan government was not in harmony with the thoughts of other peoples.

As a result, he had encountered many difficulties, but in the end, in 1987-88, he had made a petition designed to form the basis for an agreement with the Chinese government. Earlier on, when he had contacted Ting Shaoping, he had been told that, with the exception of the question of Tibetan independence, an agreement could be arrived at on any matter. This was the principle on which he had based his proposal, although at that time the proposal itself had certainly disappointed many Tibetans. Despite his considerable hopes for the situation, no concrete result actually came from the proposal, and as far as the Tibetan people are concerned this was a great pity.

The Dalai Lama went on to say that on 10th March, on the occasion of the anniversary of the revolt in Lhasa, he had announced that if China gave no precise reply to his second proposal then the proposal itself could no longer be considered valid.

No reply has yet arrived, he said. He also mentioned his proposition to send a group of Buddhists to Tibet to take responsibility for the search for the reincarnation of the Panchen Lama: when the reply came after three months, the answer was no. So, here again, there seemed to be



The Dalai Lama at Merigar, 1990

(Photo Modonesi Namkhai)

no hope, he concluded.

The Dalai Lama then said that in the light of the urgency of the situation, his latest idea was to see if he could make a brief visit to Tibet, and that this was now his hope.

If he could visit Tibet, he continued, firstly, his trip would certainly help draw attention around the world to the situation there and help shed light on the matter. And if Chinese leaders were to come with him, then this would be a good thing as well; in fact, this would give them the chance to understand directly what the real situation is, which would certainly be a step ahead. Secondly, expressing his concern for a possible impending disaster, the Dalai Lama said that if he had the chance to go and explain how things stand, the peril might be avoided. This is his hope.

He underlined, however, that if Tibetan people were to speak of their problems with him during the visit, then the Chinese must on no account torture them as a result of this. Furthermore, it is vital that they should be free to have direct contact with the Dalai Lama, and that

journalists from around the world should be allowed to go with him. This could bring real benefit, he added; however, even if the Chinese decided not to accept this latest proposition, the act of making the proposal had brought no displeasure to him.

On another occasion, in reply to a journalist, the Dalai Lama said that if he were not permitted to go in the way he wished to, then there would be no sense in his visiting Tibet. He also reminded journalists that he was an adult person entitled to human rights, and that wherever he went he tried to have good relations with the people.

Stressing the fact that although he had strived for many years to find a satisfactory solution to the situation, he had as yet received no reply to his earlier proposal.

The Dalai Lama said that his intention for the future was to withdraw that particular proposal and to aim for the complete independence of Tibet. When asked how long it might take to realise this objective, he said, "Maybe five years, maybe ten".

The 9th Khalkha Jetsun Dampa

In Mongolia, the spiritual leader, Khalkha Jetsun Dampa, held a position similar to the Dalai Lama in Tibet. Since the time of the Russian revolution, when Mongolia became linked to the U.S.S.R., Jetsun Dampa disappeared. Many people feared that he had been assassinated. From that time, it was forbidden to recognize the reincarnation.

With the gradual change in politics, the monasteries became interested in obtaining permission to recognize the reincarnation.

Recently, during a visit to the Prime Minister of Mongolia and representatives of the monasteries, the Prime Minister of the Tibetan government and the Secretary of State for the Office of the Dalai Lama became very interested in this issue and requested the Dalai Lama to give official recognition of the reincarnation.

The Dalai Lama has given recognition to Jampal Namdrol Choekyik Gyaltan as the 9th reincarnation of Khalkha Jetsun Dampa.

New York Impressions

by *Giacomella Orofino*

The first light of dawn slowly colored the sky of New York and the spires of the skyscrapers shone in the morning like crystals in a thousand colors. In the fresh morning air, hundreds of people rushed along the paths of Central Park from all directions. I followed the flow with great interest, everybody seemed to be pushed by a mysterious force; in the air there was a recognizable sensation of joy and excitement.

Across the "Strawberry Field", on the floor of the small square there was a mosaic mandala and the verses of John Lennon's song "Imagine all the people", but there was no time to stop. The crowd continued its rush, it was already 6.30 am.

While I was going down the street, I could hear Tibetan horns blowing with vibrant sounds that reminded me of the magic of the Himalayan monasteries. Then I arrived at Sheep Meadow, a large lawn where people were gathering. It was already day. At the four corners of the meadow, there were monks standing on enormous stones dressed in red with traditional yellow hats and blowing long horns as if inviting everybody to a solemn rite. It was not possible to count the number of the people, somebody said to me that there were about 4000. And yet there was no confusion, everything seemed to be harmonious, everybody seemed to be friends with each other. They were all there for the same reason. At a certain moment the Dalai Lama, a Buddhist monk called Tenzin Gyatso, arrived.

In total silence, he bowed to the crowd with his hands together and everybody stood up and repeated the same gesture to greet him. Then he sat down on a cushioned rock, took off his glasses, smiled and stayed in meditation for about twenty minutes. So did the people. They all stayed still sitting on the grass cross-legged, deep in silent meditation. The rays of the sun were reflected in the distant skyscrapers.

The Dalai Lama dressed in a simple red robe and sitting on the rock, resembled a stone sculpture of Buddha. At a certain point he shook his head, put on his glasses and made a gesture that seemed to say, "Here we are", and went away quickly after having affectionately bowed to the crowd. It was an important moment of collective meditation but it was also a sit-in with a significant political meaning. The peace of the world had been evoked in the most just and noble way one can think of. The Dalai Lama, like Mahatma Gandhi, like great figures in history, stands for his politics and peace, with such a great courage and dignity that public opinion cannot remain insensible. This was just one of the numerous events happening in New York this October associated with The Year of Tibet. The Kalachakra Initiation was an event of greatest importance in which more than 5000 people participated. New York pulsated with events linked with Tibet. In the city there were 15 exhibitions of art and photography, all of greatest importance.

Many activities were organized such as dance performances, theatre, poetry readings and numerous conferences in which famous scholars from all over the world participated. There was a Tibet film festival where films from Asia, Europe, and the U.S.A. were shown. There were courses of art, painting, sculpture, calligraphy, silk applique techniques and even shows and workshops for children.

The New Yorkers were notably interested and the shows and exhibitions were visited by a great number of people.

The Dalai Lama said before leaving New York that Tibetan culture belongs to everybody and that its destruction would burden the whole of mankind. I had already heard this same message from another great master who has given his life to the service of the Tibetan cause, Namkhai Norbu Rinpoche. I don't hide the fact that I felt a certain emotion when, in his final speech, the Dalai Lama declared that this event would remain in history because it was held in front of the principle lamas of the Five Tibetan Buddhist schools including the Bonpo which brings to the fore the indigenous pre-Buddhist tradition which was born in the ancient kingdom of Shang-Shung. The meaning of this is already well-known to me through Namkhai Norbu Rinpoche's work, whose political value is now very clear as the spiritual leader of Tibet has shown.

When leaving New York and seeing the skyline of Brooklyn disappear, I had a sensation of having participated in something great and important and that maybe there is still some hope for the Tibetan people.

Highlights of the Year of Tibet 1991

Wisdom and Compassion: The Sacred Art of Tibet, IBM Gallery of Science and Art, 590 Madison Ave., NY., U.S.A.

October 15 - December 28.

Sand Mandala Exhibit by monks from Namgyal Monastery, IBM Gallery of Science and Art, 590 Madison Ave., New York, NY., U.S.A.

November until December 28.

The Sacred Mountain of Tibet - On pilgrimage to Kailash: Photo exhibition by Russell Johnson and Barbara Iertelli, Nicholas Roerich Museum, New York, NY, U.S.A.

November 24 - December 15

Film Festival on Tibet: Concluding the Hamburg Tibet weeks, sponsored by the Tibet Support Group, Amnesty International and the Tibet Center, Abaton Cinema, Hamburg, Germany.

November 25 - December 8

International Tibet Conference, The Future of Tibet: The Path to Democracy: Organized by the Norwegian Tibet Committee, The Academy of Science, Oslo, Norway.

December 9 - 10.

Children, Environment, Future of Tibet:

Conference organized by the Norwegian Support Committee and the Tibet Support Committee - Denmark, Oslo, Norway.

December 9-10

90 Year Celebration of the Nobel Peace Prize: His Holiness the Dalai Lama and other Nobel Laureates will be present and taking part in the celebration, Oslo, Norway.

December 10

Tibet Weeks: Exhibits, Performances, Films and lectures on Tibet, Santiago, Chile.

December 10 - 15

Impressions on the Dalai Lama's visit to Ulan Ude

by Farida Malikova

His Holiness arrived in Ulan Ude on the sunny Sunday morning of the 14th of July. It was his fourth visit to Buryatia although the previous three were carried out under totally different circumstances.

His visits have grown into a real festival for the Buryat people and also for all Russians and people of different nationalities who consider themselves Buddhist or feel sympathy with Buddhism. In spite of the fact that the leaders of the state didn't take part in the reception of His Holiness and the central mass-media almost didn't mention this event, the local officials did their best to make arrangements for His Holiness to meet people and to ensure his personal security.

This fact is very wonderful because we have become accustomed to a negative attitude towards religion and religious people. We have experienced oppression to the full extent.

Now the 250th Anniversary of the acknowledgement of the Buddhist Church by the Russian State (under the Empress Elizabeth the II) was celebrated. And though we see that much of this is a formality and for show, nevertheless we think it is a display of positive change.

When we arrived in Ulan Ude we didn't know yet where we could meet His Holiness and as we are ordinary people we don't have access to go everywhere we want. We learned that the meeting was to take place in the stadium that afternoon. This was the first time that we had visited a stadium because we have never been sports fans, and I think it was also the

first time that booklets about Buddhism, badges with Buddha images and pictures of the Dalai Lama have been sold in such a place. The weather was hot and there was no shade, but several tens of thousands of people including children were sitting patiently.

His Holiness gave a speech filled with his great love for all beings. This lasted for an hour and a half and was translated from Tibetan into Mongolian and from Tibetan through English into Russian. In his conclusion, His Holiness bestowed his blessing and granted lungs for certain teachings. All those who attended repeated the mantras of Shakyamuni, Padmasambhava, Manjushri, Vajrapani, Avalokiteshvara, Tara, Amitayus, Hayagriva and the Migzema after His Holiness. It was like a dream. On the 15th of July, His Holiness took part in the "Maidari Khuzal", the celebration in honour of Maitreya at the Ivolga Datsan Monastery, about an hour away by bus. In the afternoon he visited the Buryat religious art exhibition and consecrated the statue of the "Zandan fuu", the "Sandal Buddha", which was displayed there. According to the legend, this statue was carved in sandalwood in the time of Buddha Shakyamuni. The statue had belonged to Tsugol Datsan and after the destruction of this datsan it was stored in a depository till now.

His Holiness spent each morning from July 15th to 19th at Ivolga Datsan. On the 17th he began to conduct the Avalokiteshvara initiation (wang). The throne for

His Holiness, the Mandala, the great thanka with the image of 11 faced Avalokiteshvara and all attributes were set on the porch of the temple. The lamas were there too. All other people remained outside. But when it started to rain, His Holiness proposed moving inside the temple. At first only the lamas and part of the Buryat population were permitted to come inside, but His Holiness insisted that Russians should be invited into the temple and Russian translation was organised.

So instead of staying out in the rain we found ourselves safe inside, where we could sit down on carpets and cushions and above all near His Holiness.

His Holiness began to give teaching. He spoke Tibetan which two of his translators rendered into Mongolian and English. In the meantime the weather became a little better and His Holiness proposed to go outside. He said with humor, "It seems we have established a new tradition now, leaving the Mandala outside the temple while we all hide inside."

We accommodated ourselves on the porch and His Holiness continued his teaching. I would like to note here the wonderful ability of His Holiness to gaze with a smile into the eyes of each person, so you cannot help feeling that he is addressing only you. (And this was even the cause of some funny arguments between certain participants of the meeting who argued that His Holiness had only smiled at him or her.)

On the morning of the 18th the second part of the Avalokiteshvara initiation was given. We sat on the

porch again and were listening to His Holiness when suddenly the electric power was cut off. First, His Holiness tried to speak without a microphone, but this was too difficult. So he began to recite the mantra, "Om Mani Peme Hum", and we all recited it together with him. Soon after the electric power was turned on.

In the afternoon His Holiness left for Atsagat village, the birth place of Agwang (Ngawang) Dorjiev, the eminent Buddhist religious figure, and Tutor of the XIII Dalai Lama. Atsagat is an hours trip by car from Ulan Ude. A small stupa in honour of Agwang Dorjiev had been erected. In connection with this stupa His Holiness said that a person such as Agwang Dorjiev was worthy of a greater memorial.

His Holiness conducted the Ganapuja ritual and then gave a speech during which he talked about the spiritual unity of the Buryat people and the Tibetans. This unity, he said, is stressed by the similarity in their mode of life. Nature in Buryatia resembles that of Tibet and our peoples are one people, "We even have the same food." His Holiness seemed to be moved when he took and broke a piece of dried milk skins. He also pointed out the similarity between the destinies of the two peoples.

The 19th of July was the last day of His Holiness' visit to Buryatia. In the morning he conducted a Ganapuja ceremony in the temple of Ivolga Datsan. There were not very many people and all of them were permitted to enter the temple. Next day His Holiness left for the

Chita region. Although we did not have an opportunity to go there, we received some information about the visit of His Holiness to Aga Buryat National District. In particular he made an ascent of the holy mountain Alkhanai and consecrated this place at the summit. They say a curious incident occurred while His Holiness was staying at Aga Datsan.

The place where the meeting with His Holiness was to take place was surrounded by guards. For entering, a special pass was needed. And quite unexpectedly a white goat appeared. He was trying to get through the guards. Of course, they didn't let him pass, but people began to laugh and advised the goat to go and get a pass. The goat walked about and found a sheet of paper. He picked it up in his mouth and came back to the guard. Everybody was laughing and the goat went through the barrier.

His Holiness tied a white kata around the goat's neck, and asked that the goat be fed till his natural death and prophecied that it would be reborn as a Lama.

On the next day the goat with the white kata round his neck joined the group of people who were going to the place where His Holiness gave teaching. He humbly lay down there and seemed to be listening attentively.

On the 22nd of July a press-conference was held in the Aga Datsan. His Holiness made a short speech in which he said that he would bring his contribution to the cause of the revival of Buddhism there with great pleasure.

The Great Master Dilgo Khyentse Rinpoche

The master Dilgo Khyentse Rinpoche passed away on the night of the 27th September in Bhutan, after a short illness. He was not only one of the leading masters able to transmit the teachings of Dzog-chen, the Great Perfection, but one of the very few remaining Lamas who had undergone the complete traditional training in study and practice actually in Tibet. He was the holder of a vast number of teachings, which he had received from Lamas of all the schools of Tibetan Buddhism, and which he had subsequently put into practise during a total of twenty-two years meditation in retreat.

As a result, he was a fully realised master, the leading exponent of the Rimé or non-sectarian movement, to whom Lamas of all schools went to receive teaching. He was equally an accomplished scholar and poet, and an important discoverer of spiritual treasures (terma) who revealed and transmitted Padmasambhava's most profound oral teachings.

Khyentse Rinpoche was born into the Dilgo family in Kham, Eastern Tibet, in 1910. He was recognised as an extraordinary incarnation by the famous Lama, Mipham Rinpoche, and later enthroned in Shechen monastery as the



incarnation of the wisdom-mind of Janyang Khyentse Wangpo. He was thus an incarnation of such key figures in Tibetan Buddhism as Vimalamitra, King Trisongdetsen, Longchenpa and Jigme Lingpa. The first part of his life was spent in study and meditation with his root

guru, Shechen Gyaltsap Rinpoche, and other great teachers. After many years in retreat, during which he stayed in isolated mountain hermitages and caves, he was asked by Khyentse Chokyi Lodro to teach and transmit what he had received and experienced. From then on he

devoted his life to working for the benefit of beings. This he did with tireless energy, filling each and every day with a constant series of activities. Anyone who had the opportunity to observe him would remark that he never wasted a moment, and this while maintaining an unhurried serenity that affected all those around him. When he was not conducting ceremonies, giving teachings and empowerments, or giving individual advice and guidance to his numerous students, he would be writing lucid commentaries on important texts or saying prayers and meditating. An important part of his activity lay in preserving and spreading the Buddha Dharma, through the construction and restoration of stupas and monasteries, and through his many visits to all parts of South Asia and the West. In France he established a centre for the traditional three-year retreat, and for many years his students there were able to benefit from his guidance.

His extraordinary presence, simplicity and humour never failed to inspire those who saw him, and he gave the same attention and caring concern to anyone who came to seek his advice and blessing. This great teacher somehow managed to relate

with each individual according to that person's needs. All who had any contact with him will feel a sense of loss at his passing, and a sense of enrichment at the example of his life and teachings. While praying for his swift return, the only way we can begin to show our gratitude is to put those teachings into practice.

S. Gethin, Editions Padmakara, Peyzac le Moustier, France

A Prayer for the Swift Rebirth of Dilgo Khyentse Rinpoche by Trulshik Rinpoche

Om swasti

Pemajungne ngonang kar kyi wong
Bimai gyurul osel do ngak ling
Trulpai dache nyur chon ten tang droi
Trinle tarchin dasok je dzin sol

Om swasti.

Lord of the dance, true manifestation of the Lotus-born, Radiant embodiment of the sutras and mantras, magical emanation of Vimalamitra,
May the moon-like face of your emanation swiftly arise;
Continue to the end your activity for the teachings and for beings, and guide us all, we pray.

Yantra Yoga at the Wat



Inside the Sala at the Wat

(photo John Orme)

by Laurence Mills

It is now six days since the Yantra Yoga retreat with Fabio Andrico ended and I have had time to reflect on what practices we learnt and performed and what benefits we received.

After leading two weekends of retreat in and around Melbourne and giving a day of Yantra Yoga teaching in Sydney, Fabio arrived at the Wat for ten days of practice. Our group was, considered over time, shaped like the traditional seed of barley, small at both ends and larger in the middle. We began with ten or twelve, swelled over the weekend to twenty-five and then decreased to five or six. Some of us had met Fabio on retreats led by Rinpoche, when he had taught Yantra Yoga but no one quite knew what to expect this time. He proved full of surprises!

On the evening of Tuesday, 8th October, we began, according to tradition, with the Tundus. Thereafter our days were divided into a period of explanation and practice after breakfast, Yantra Yoga after mid-morning break, lunch and time to settle it down with the OMA HUM Dance at three and, about 4.30 pm, more Yantra. In the evening we did the short Tun and twice did Chod.

The OMA HUM Dance was performed over and over and even my wooden legs started to get the feel of it. A complete cycle lasting one and a quarter hours was a feature of Sunday morning when Fabio decided to change the order of the practices. The mandala had been waiting for this celebration for a long time but now a few of us have some idea what to do with it.

In the various Yantra sessions, Fabio made us stretch and pull and push. Some of us suspect that he had rubber where most people have unbending bones! As a result of all this, a few of us needed massage to help various sore parts of our bodies. We were fortunate in having some skilled masseurs who managed to elicit shrieks from their patients and grins from Fabio!

The first period in the morning offered various delights such as rushen of body, speech and mind, an explanation of night practice, some semdzin as well as some of the ngondro from "The Stairway to Liberation". Combined with all the other things we learnt during the day, we found more than enough to keep us alert - but we were very tired by the end of the day.

But this was not all that was to happen. We were privileged to share in several days of Judien. Those who had received the Mandarava practice transmission got up at 4.30 in the morning and started a little later seated on the grass facing east. The 'nectar' we received at the end of the practice had the obvious result for me of quelling hunger almost completely.

When Fabio phoned Norbu Rinpoche from the Wat he received the news that the eldest daughter, Maria Soledad, of an Argentinian practitioner had died. Due to this tragedy, for four days we assembled soon after lunch and dedicated Shitro practice for her benefit. This was done in the Dzog-chen House which some are now calling Norbulingka. Also performed there was the ganapuja on the day before Fabio left, by which time we had shrunk in numbers and felt more like a family.

After the Ganapuja we took Fabio for a bushwalk, climbing Mount Stupa and admiring the retreat cave just below its summit. Maybe he fell in love with this little cave, anyway he stretched out his arms to embrace the boulder out of which it is hollowed. He would like to do a prolonged retreat there. After admiring the view from the top and circumambulating the ruined stupa there, we scrambled down to Susanya's cabin and then further down to the 'top house' and a cup of tea. Afterwards we visited another cave in the adjoining National Park and saw the site where in future there could be a Dark Retreat.

Having seen the mountain top, Fabio decided next day to make an offering to the local guardians before going, a practice which took us about two hours. Having purified the land and made all our offerings, we descended to make lunch while our visitors packed their bags. After giving and receiving gifts it was time to say goodbye and another retreat was finished. People came from far away - Melbourne (500 miles), Adelaide (800) and Mullumbimby (500), and now they were gone. Everyone had contributed so much to the retreat's success with Fabio working harder than all of us. We greatly appreciated his generosity in sharing with us so much of the precious Teaching. And we thank Namkhai Norbu Rinpoche even more for sending Fabio on this long teaching mission which reached us at the Wat.

The Dalai Lama visits Hamburg, Germany

by Caroline Heintze

On October 6th and 7th, His Holiness the Dalai Lama visited Hamburg on the invitation of Geshe Thubten Ngawang of the 'Year of Tibet' initiative.

The Dalai Lama gave talks on Tibet and on Buddhism, a Khadampa Initiation, answered journalists' questions, opened a photo exhibition and met Tibetan people who had gathered here from all over Germany and even from neighboring states.

Despite such a tight programme and being in transit from a recent visit to Mongolia and Lithuania on his way to the Kalachakra Initiation in New York, the Dalai Lama managed to infect almost everybody with his laughter, calmness and kindness.

His simple presence really caught everybody in some way, either the group of journalists and photographers at the press conference or Prof. von Weizsacker (brother of the present 'Bundespräsident') who accompanied His Holiness throughout his visit, or the

approximately 4,500 listeners in the Congress Center hall.

This building is, on other occasions, one of the most anonymous, cool places you can find, but on this foggy cloudy Sunday, even here a festive atmosphere arose as if friends had gathered on a special occasion. The warmth and kindness that were almost tangible in the Dalai Lama's presence gave me a strong feeling of blessing. And, sure enough, others had a similar experience although they might use other words to express it.

Another even more striking impression was given by his body language. In every instant his movements, gestures, the way he used his whole body were in harmony with his words and with the sound of his voice. Almost like a song, a flowing rhythm, his body was in complete accordance with his talk.

I can't imagine an expression of honesty and integrity more direct and pure.

I must admit that I enjoyed most of

his teachings but missed long passages while he talked on a general introduction into Buddhism which was very theoretical and philosophical, giving a quick glance at the profound theories of cognition in Tibetan Buddhism.

As I learned, they have a lot in common with what is taught at Western universities currently. His Holiness also mentioned the link between the Buddhist view (and experience) and the findings of recent years in the fields of neurobiology, atomic physics and psychology.

This was underlined by some explanations of Prof. v. Weizsacker who is a well-known authority on physics (and became quite popular as the organiser of an interreligious congress in Toronto once, where all of the worlds "main" religions were represented).

His Holiness has left. I still keep this blessed feeling and some of his last words in my mind, "Be more sceptical". And I will read something about modern physics.

A Polish visitor recounts

Recently, the Dzog-chen Community at Merigar has had more and more contact with practitioners in east Europe, including the U.S.S.R. During these last days, Aleksander Skwara from Poland has been visiting and working at Merigar and has given The Mirror some background information on life and spiritual groups in what has remained, until recent times, an unknown area of Communist Europe. Aleksander comes from Lodz and this is his first visit to Merigar and Italy. He has been a Dharma student for many years and says that there is a great interest in Buddhism in his country. The reason for this has been the attempt of the State to weaken a very powerful and political Catholic church. In order to do this, the government has, for many years, given free rein to other

religions and through this freedom teachers of many different traditions started to visit and teach in Poland. One of the first Buddhist teachers to visit Poland was a Zen master in 1975 and the first group formed around his teaching. In the late '70s, other groups started following other masters. Today, in every Polish city there is at least one Buddhist group. In Lodz, for example, there is a Vajrayana Karmakagyu group and a Korean Zen group.

Another reason for the increasing interest of young people in religious groups is the economic difficulties of life. There seems little chance of changing this and none of enjoying a good future. Young people find little meaning in life and this reason has given rise to an increasing interest in spiritual and religious groups.

Aleksander's first contact with the Dzog-chen teaching was through reading "The Crystal and the Way of Light", teachings of Namkhai Norbu Rinpoche. He says that many people are interested in Dzog-chen teachings but their only contact is through reading.

In Krakow, Jacek Sieradzan is translating Dzog-chen texts into Polish and to date has translated "The Crystal and the Way of Light", "The Cycle of Night and Day" and "Zen and Dzog-chen".

While other traditional Buddhist groups are established there, people interested in practising Dzog-chen have only had contact with the teaching through books and they are not clear what it really is. For this reason, they look forward to Namkhai Norbu visiting at a future date.



**Lucia from the Merigar Community
is selling the licence and equipment
for a tea room
in the centre of Arcidosso.
Large beautiful garden with fountain.**

Lucia Sblendorio, 58031 Arcidosso GR, Italy.
Tel. (0564) 966936.

**FINE QUALITY BLACK & WHITE POSTCARDS
OF TIBET AND ITS PEOPLE**



Taken by Brian Beresford of the English Dzog-chen Community. Three of these photographs appeared in the last "Mirror". They were 'Namkhai Norbu Rinpoche with the remaining residents outside the ruins of Ralung monastery, Central Tibet' (page 7). 'The hand of Padmasambhava holding a vajra in the mudra dispelling all negativities' (p10); 'Masked dancer, Ladakh' (p10). There are two series - people of Tibet (8 cards) and rituals of Tibet (8 cards). Cost is £3.00 per set of 8. For overseas orders 20% should be added for postage and packaging.

Kailash Publications

118 Haverstock Hill, London NW3 2BA
Tel: (071) 586 7372, Fax: (071) 431 0311

The Audio Cassette Archive

Enzo Terzano, who at present is responsible for the Audio Cassette Archive, answers some questions about what the Archive consists of, what its problems are and what provisions are being made to conserve the recordings of the retreats of Namkhai Norbu Rinpoche as well as possible for the future.

Q. What does the Audio Cassette Archive consist of?

A. The "Nastroteca" of Merigar is the most complete archive of originals and masters of sound recordings on magnetic tape of the Dzog-chen teachings given by Namkhai Norbu Rinpoche at retreats and conferences all over the world from 1976 until now. The Archive also contains teachings given by other Tibetan Dzog-chen and tantric masters, both Buddhist and Bon, as well as conferences and courses on Yantra Yoga and Tibetan medicine. Tsegylgar in Conway in the United States also has a very well organised tape archive but with slightly fewer recordings than Merigar. It is still not clear whether a similar institution is planned in the other gars. It would be excellent if all of the main gars in the world kept a complete Archive for the following reasons: to avoid the risk of losing recordings through demagnetisation, fire or other accidents; to provide easy access to the teachings to all practitioners; and to avoid the astronomical customs tax on sending copies of tapes abroad.

Q. How can one have access to the tape archive?

A. Any member of the Dzog-chen Community can listen to recordings by making a request to the keeper of the archive. We have made second copies for this purpose. Community members can also buy copies of recordings of retreats or parts of retreats of which they have had transmission. (Those who already possess recordings of the teachings should remember to respect and maintain their transmission by not making these recordings available to anyone who has not had the

transmission.) Namkhai Norbu Rinpoche holds the copyright to all his teachings. If copies of teachings on tape are made, they must only be sold with the knowledge of the local Gakyil and not privately. All money from their sale must be given to the Dzog-chen Community of the country.

Q. What is involved in running the tape Archive?

A. The acquisition and cataloguing of all recordings of teachings given by Rinpoche all over the world; recording retreats held at Merigar; recording practices; taking care of and, when necessary, updating recording and duplicating equipment; buying virgin tapes (about 2,000 a year), copying, packing and posting all the copies requested; managing the finances of all this and keeping the accounts.

Q. Is anything being done to conserve the recordings of the old retreats held by Rinpoche which are in danger of becoming demagnetised?

A. In recent years we have often thought about giving the tape Archive a better situation than it has at present. Magnetic tapes are rather delicate and suffer from extremes of temperature, and also especially from external strong magnetic fields and the synergic magnetism resulting from the juxtaposition of cassettes lined up on shelves. In these circumstances what is registered on the tapes is in serious danger of being lost.

At present the tape Archive is on a platform built under the roof in the Merigar house where both summer and winter the temperatures are not ideal for the conservation of tapes. This problem, together with that of the radiation emanating from the video of the computer which is under the platform and other incidental factors has already caused irreversible damage to the recordings of the precious teachings given by Rinpoche in early retreats. I recently listened to some of these in order to identify them and found that they were partly drowned in a

background noise which is a sign that some of them will soon become demagnetised and some already are. This is happening to recordings of the early retreats and it can also happen to more recent ones, especially those recorded with amateur equipment or on out-of-date or poor quality tapes (where you only need to shake the cassette to dissolve the registration).

It is painful to know all this, to know there is a magnetic wind that can blow away all the recordings of the teachings made with such equipment.

Until now no real provisions have been made for the adequate conservation of the existing material on magnetic tapes.

That is why we have been studying how to make new shelves that keep the tapes as separate as possible from each other, why we have been looking for a safer place to house the archive and why we have already started to duplicate recordings of the early retreats onto best quality tapes using good equipment.

Q. What are the future projects for the tape Archive?

A. With the kind assistance of the people of Tsegylgar, we are in the process of buying a new good quality, high speed tape duplicator from America to make copies for everyone who requests them. We are also using better quality tapes both for masters (IDU-OR) and copies (MAXWELL UR-90) instead of the old Certon tapes which have given many problems in the past. We also plan to acquire a new tape recorder and to repair and overhaul the old equipment.

I have also started to organise all the recent material and hope to make an inventory and catalogue of the whole archive as soon as possible.

Q. Do you do all this alone?

A. Not quite. I must thank various people who give me a hand in one way or another: Fabio Polvami, Pietro Aconte, Mariolina Terzano and especially Mauro Mobilini who duplicates the cassettes at the speed I still don't understand.

An Update on the Road Situation

Tsegylgar, Conway, Massachusetts

by Barbara Paparazzo

On September 16, the Buckland Zoning Board of Appeals voted to revoke Tsegylgar's building permits for the guardian cabin, gate and shed. They did this on the appeal of a Buckland resident, Linda Putnam, who is friends with our neighbors on the Mary Lyons Road in Ashfield. Our permits were denied on the grounds that we do not have 200 feet of frontage on a public way.

We are appealing this decision to the Massachusetts Land Court. We will argue 1) that it is a public way because of its public use (re: the Mary Lyons Birthplace landmark etc.) and 2) that, in any case, we do not need frontage on a public way because of our status as an educational/religious institution which exempts us from zoning.

At the same time we will ask the Buckland Planning Board to deem the road suitable for our use regardless of its status as a public way.

All of this could take at least six to nine months after we begin our appeal. It is most important to note that this decision on behalf of the ZBA is in no way a reflection of the town's feelings towards us. In fact several older long time residents of Buckland spoke on our behalf.

It is estimated that the legal costs for this appeal will be in the range of \$10,000. Any contributions would be greatly appreciated! They can be sent to the following address: Tsegylgar, P.O. Box 271, Conway, MA 01341 USA.

Geshe Tenzin Wangyal

will give a short retreat on December 6, 7 and 8 at Tsegylgar.

For information contact:

Dzog-chen Community Tsegylgar
PO Box 277, Conway, Mass. 01341, USA

Tsegylgar Gakyil Meets

At a recent meeting of the Tsegylgar Gakyil, a number of issues were discussed. The secretary, Sara Renner Handly was re-elected although the position of secretary has changed and the working hours are now fewer with additional hours of secretarial work distributed among the Gakyil members when necessary.

In the dark cabin, the wood stove is in the process of being rebuilt and once completed should be good for at least five more years.

The Gakyil is trying to find and purchase a tarpaulin on which they can paint the mandala for the Song of the Vajra Dance. There was also a discussion about the possibility of buying an old bank building consisting of three floors, first floor commercial, second floor residential, and third floor a ballroom. Since it is a major project, the Gakyil decided to gather more information and continue discussion at later meetings.

Tsegylgar has begun talks with a sanitary engineer for the design of an alternative waste water disposal system. It is a complicated issue that requires much planning and before the Gakyil can submit their plan for approval they must have a clear idea of ultimate usage and how many people and cabins they intend to service. The decision was to pursue this question at a later date.

Merida Community in Venezuela

The Merida Dzog-chen Community has elected a new gakyil, which was approved by Namkhai Norbu Rinpoche. The constitution of the new Gakyil is as follows:

Director
Blue
Blue adviser (old gakyil)
Yellow
Yellow adviser (old gakyil)
Red
Red adviser (old gakyil)

Michel Dubourdieu
Mayda Hovevar
Elias Capriles
Rafael Guis
Maria Dolores Gonzalez
Carmen Rivas Davila

(Three different Community members took turns with the red gakyil during the last period)

We have repaired the dark room that was completed in July 1990 in a private house, but which, until now, could not be used because of water and light leaks and because it was too noisy. Now the dark room is functioning and will be used for retreats beginning the last week of September.

We have other projects that will be announced as soon as they materialize.

Merida Dzog-chen Community, Apartado postal 483
Merida 5101, Venezuela

STATION HILL PRESS

The Cycle of Day and Night

An Essential Tibetan Text on the Practice of Contemplation

Namkhai Norbu Rinpoche, translated and edited by John Myrdhin Reynolds

A clear presentation of the Dzog-chen practice of being in contemplation 24 hours a day. Includes original Tibetan text with full commentary. \$10.95 paper, 128 pages, illustrated.

Self-Liberation Through Seeing with Naked Awareness

An Introduction to the Nature of One's Own Mind in the Dzog-chen Tradition

Translated and edited by John Myrdhin Reynolds Foreword by Namkhai Norbu Rinpoche

This is the first authentic translation of the core text of *The Tibetan Book of the Great Liberation*. \$14.95 paper, \$19.95 cloth, 240 pages, illustrated.

How to Love Yourself when You Don't Know How

Healing All Your Inner Children

Jackie Bishop, M.S. & Mary Grunte, R.N.

This book takes the premise that each of us carries around an inner child on a step further describing an interior model of the individual based on the metaphor of the family. \$10.95 paper.

If you order any books from Station Hill Press that are advertised in "The Mirror", a large percentage of the sale goes to "The Mirror". Just send your order directly to Station Hill Press with this advertisement. Send total cost of books in US dollars by International Money Order, credit cards, etc. plus shipping rates:

First book - UPS \$ 3.00, Book rate \$1.50, Foreign surface \$3.00, Foreign airmail \$12.00
Each add'l book - UPS \$.50, Book rate \$.50, Foreign surface \$1.50, Foreign airmail \$7.00

Station Hill Press, Barrytown, New York, 12507 U.S.A. Tel. (914) 758-5840 Fax. (914) 758-8163

The future of the Dz

If the Dzog-chen Community is to Continue, the People

Last year, Namkhai Norbu Rinpoche wrote a letter asking for people's ideas about a booklet he wrote in 1985 called "Fundamental Principles of the Dzog-chen Community" describing his proposals on how the Dzog-chen Community could continue. This message was sent to all the Gakyils around the world to be distributed to Community people.

During three days of teachings and transmission of Vajrapani from November 1st to 3rd at Merigar, Norbu Rinpoche spoke about the need for people to consider how the Community has developed and the necessity of taking responsibility for shaping the future.

are interested in the teaching have to do is to understand and discover this and know how to work it out. I know very well that many people criticise and gossip and make scenes. If I were to follow up those things we wouldn't be able to do anything. I think things are not only like this in the Community but also in society and life in general. So personally I don't get at all discouraged, even though many problems exist, because I have to make the choice: to do or not to do. To do something you have to have the courage to go ahead with it, or not do it. But if you don't do it you have to see what the consequences would be, and, therefore, what the benefits are.

it's better to have all this or not. If you think it's really of no use maybe we could in fact go back to how it was "once". Going back to the beginning means cancelling everything. I don't know whether that would be possible or not but if people really don't like the way things are becoming, we could try. But you shouldn't think it should be as it was in the sixties, with conditions and people's mentality as they were in those days. If one person thinks only about themselves and refuses to accept society, I'm not saying that couldn't be a solution. It could be a solution for one person. But I can say for sure that this is not a solution for society

where they know extremely well how to make money for their up-keep. We have studied and tried to do this but up to now we still haven't succeeded. That means we don't know how to do it, we don't have that capacity. We shouldn't be fixated only on organization and money. Money is relative. In life there are many relative things. If today I'm hungry the most urgent thing is to find a good meal. But a good meal isn't my aim in life; it's something relative related to today's situation. In the same way money is something relative in life.

Therefore our main aim is not just to make money. However we don't say we are not interested in it either, because it is useful and one needs it in society at the moment.

For example, before we had this Gonpa, when there was the same number of people present as today, there was already a problem to find a place to sit and we couldn't sit as comfortably as we do now. Now we have this comfort but certainly it also has its consequence. We have sacrificed a lot to succeed in doing this and now we have to maintain it, and we also have to finish it. We want to paint all the original tantras of Dzog-chen on the ceiling and we want to paint the walls in the characteristic Tibetan way. Not only that but we still haven't done anything to all the land around. We have to plant trees and make flowerbeds. Then in the capannone we have lots of books that have been collected over more than twelve years, mostly books on Dzog-chen teachings. We also have many precious, rare manuscripts. But if you look at how they have been left there you'll see that we haven't even managed to co-ordinate them. They

also need to be protected from being ruined, they need adequate cupboards, a wooden floor to get rid of the damp, and a place where it is possible for people to read and study them. Then we need someone to take care of the library. Otherwise why have we made all these sacrifices to collect these books.

Now we have this land and we are building the dark retreat house, and we have a program to build several cabins for personal retreats; we want to develop the Shang Shung Institute as a place to study and where many books can be translated into Western languages; and we have Shang Shung Editions which is trying fundamentally to publish as many books as possible of the teachings. We are also trying to maintain Tibetan culture as we can see how many problems and dangers there are. We are trying to do something in this respect in Eastern Tibet through our organization called A.S.I.A. All of these things are of common interest to all people. I have tried to initiate many things, but I can't realize all of them alone.

So if people are really interested, how should they participate, and how can we continue?

Up till now I've always committed myself like the father of a family. But it's not sufficient to think that I commit myself and no-one else needs to bother. These are things that have to be done, things that involve a commitment.

Then many people don't know that we've taken on Merigar Two, where we're doing a lot of work during these days. It will be mainly for the activities of the Shang Shung Institute. We have plenty of ideas and good intentions but we also have debts to pay for these things. We want to develop all these things but we don't know where the money is coming from. As long as I'm alive I will try to remedy the problems of money. But that isn't the solution, as you know. If the Community is to continue everyone must be responsible. I see many people who are interested in the teaching but not in the Community, and above all not in what the Community is doing. I'm not saying everyone isn't interested but many people don't take any interest. I think that's a mistake because if the Community no longer existed they would finally realize, "what a pity!" But as long as it does exist they take no interest in it.

There's also a group of people belonging to the Community who are not interested in taking any responsibility themselves, but are always ready to criticize those who do take on a responsibility and do something. That is very negative, because it is discouraging to those



The welcoming sign at Tsegylgar, U.S.A.

Merigar, November 2nd 1991

Our Community is based on the teaching and the spirit of the teaching; it's not just an ordinary kind of organization. This Community exists within a society which is always moving ahead and changing. The teaching tells us how to work with circumstances, it never teaches us how to be stubborn or stuck in one way of behaviour. That is why we always try to improve and to integrate as much as possible in society.

We all know very well that there are many problems, but I never get discouraged by having to deal with a few problems. I can also say that that is my nature. I'm well aware that we are living in Samsara; not living in Paradise beyond all problems. In fact if there were no problems I'd be more worried, I'd wonder what was happening. Of course problems exist but they can all be resolved; there has never been a problem that was not linked to cause and effect. What people who

I've heard many people say that the Community is getting too organized, it's not like it used to be once. But what do they mean by "once"? "Once" when we had just begun Merigar there was only the yellow house with one room to sleep in, the rest was completely uninhabitable. Downstairs had been a stall for cows and we spent many days shovelling out the manure to clean it up. This was the condition "once". But when it was like that there were very few of us.

Certainly you may feel that it was more simple and natural but you have to understand that we are going ahead in society, we are not going backwards. Now we are several thousand people, we can hardly go back to how we were "once". Merigar now has a lot of land and several buildings which have all been acquired with much sacrifice especially the Gonpa, and certainly there is a commitment and a responsibility involved. So all of you must think sincerely whether

or for the majority of people. Rather we have to consider what the condition of society is and how to integrate the teaching in society. Remember that I've explained this hundreds of times and I have not only explained but I also try to apply it. That's why we've organised the Community and we are trying to organise it better to function in society. My principle certainly isn't that I'm very attracted to organization, but nor am I anti-organization, because I know that we are living in society and one has to accept the conditions of society. That's true integration. That's why we need at least a minimum of organisation, not to remain behind everyone.

We are not saying we want to do things better than others, I really don't believe we can manage that. But at least we can try to follow the way others do things. But as you can see in certain things we don't manage it. For example there are many groups and associations and centres



A distant view of Merigar, Italy. From left: "capannone"

Dzog-chen Community

People Interested Have to Decide and Take Responsibility

who want to contribute something. If someone comes here and actively does something and criticises things that are not going well, certainly I don't mind that, in fact I'm very pleased. But if someone is not interested in doing anything but criticise, it's as if they are just trying to block everything.

Last year I wrote a letter informing people of my ideas of how the Community could continue, to ask people what they think about them. At least I have an idea. I'm sure others also have their ideas but no-one wants to reveal them. There are many reasons for this. Some don't want to say anything because they think, "I'm not the master, nor am I one of organisers of the Community". So passively they keep quiet. Others who might be interested are maybe a bit shy. Many people in the Community are like that. They are afraid to come forward and do something because they are afraid of what people might think, or that the master might not like it, or that others in the Community might criticize them.

I've received a few replies to my request for people's suggestions. About twenty percent of the people who replied said they thought these ideas were very interesting and could be useful for the future and they made suggestions for modifications. But about thirty percent replied with criticism, saying that the Community has turned into a card-carrying club, and that it is completely contrary to the teachings, and it's become a horrible organization. I don't much like this kind of reply, because I didn't ask to receive only criticism;

I asked for suggestions. If someone says I don't like it because I think it should be like this, that's fine by me. It's not that I said that the organization has to be the way I say. I simply, like anyone else, presented my opinion to ask if it was alright. But most people kept quiet and I don't know whether or not they are in agreement with my ideas or are just too shy to say anything. Anyway my original idea was to form a kind of commission to examine all these ideas to study which would be best to carry out. But when I saw these kinds of criticisms I thought better of it. Because I'm convinced that the time is not yet ripe for it. People don't understand yet. If there's no land it's useless to think of sowing seeds because nothing will grow and one will only find problems.

Our Community is not yet mature so it's useless to carry out my ideas for the international Community. But even if I don't do any of these things, Merigar, Tsegylgar and Tashigar are all concretely in existence. With all of our sacrifices we have acquired land, houses and things to maintain. The principle is always the maintenance of the teaching. Therefore I haven't the least intention of renouncing and cancelling all of this. Certainly we will have to find a solution of how to do it. It's not that I want to decide everything by myself. It depends on the people who are interested. The Community is not in my interest, it is in the interest of the people who want to realize themselves, who want to follow the teachings and practice. From the beginning I have been willing to collaborate and give



The main house at Tashigar, Argentina

guidance. The people interested have to decide and take responsibility. I want very precise ideas on how we should continue the Community. I want to know what ideas people have, and how many people are really interested in the continuation of this Community.

That's what I want to know. Today I'm just giving information to communicate that during the Christmas retreat we want to have a meeting to decide how we can continue. So now you have time to think and to communicate this to all those who are interested.

Shall we continue the Community as it is or should we do it in another way? For example, should Merigar continue as it is now or should it be modified in some way? Because at present Merigar isn't working perfectly; certainly there are many things to modify and change. But change is part of our awareness. As I said before we should work according to the circumstances.

I don't have the least idea that something unalterable has been established. We can change all the ideas and all the programs. The principle isn't to establish something; the principle of the Community is to continue the teaching and give the possibility to do retreats etc.

All of this needs money. It's not that we can say to people, "You're participating so bring some money". The principle isn't just that. The principle is to find a way of raising funds. If everyone commits themselves to finding a way to continue we won't find much difficulty. If I really feel responsible for a house, even if I don't have much money I find some way to resolve the problem of how to maintain my house. But if I don't

really feel that the house is mine or that I am responsible for it certainly I won't be interested in its maintenance. So you have to understand that the possessions of the Community belong to everyone who is interested, not just me.

Many people do things for the Community as if they were doing me a favour. But it is really in the interest of that person himself as well as of common interest. You must all remember that, otherwise there's no way to go ahead.

From now until Christmas there's time for everyone to think about it. Also you can ask other people what they want to do. When we have this meeting please bring your clear ideas. We'll continue according to the decisions made then. I don't think it's a good idea not to continue. I don't believe anyone thinks we

shouldn't continue. But if anyone does have that idea, you can say so. There are a few people who feel Merigar is a burden. Before there was nothing to be responsible for, but now they feel forced to carry this great weight on their shoulders. If you really feel Merigar is a burden, have a rest, relax. Even if you don't come and participate for a while we don't mind. So you shouldn't worry about it. But if you do want Merigar to continue, you should show your willingness by taking some responsibility otherwise it's meaningless. So I want to ask you all to commit yourselves to this and to communicate it to others.

Please send your suggestions to Namkhai Norbu Rinpoche, Merigar, 58031 Arcidosso GR, Italy



ne", main house, Gonpa, lower right Rinpoche's house.

(photo Mario Maglietti)

Vajrapani Teaching

by Adriano Clemente

During the first three days of November, Namkhai Norbu Rinpoche gave a teaching on the practice of Vajrapani related to a terma (hidden treasure) that had been rediscovered by his uncle Chokyi Wangchug (1910 - 1963), an emanation of the great tertön and Dzog-chen master, Jamyang Khenpo Wangpo (1820 - 1892). The terma had originally been concealed by Lhalung Palgyi Dorje, the celebrated yogi and disciple of Padmasambhava, on Mount Lhalung Paldo near Galen in east Tibet and was rediscovered in the early 1950s following dreams and signs which led to a small statue of Vajrapani being unearthed, which is now in the safekeeping of Namkhai Norbu Rinpoche himself. The teachings of this tantric Anuyoga cycle are divided into three series: the external, internal and secret. The external series, of which we received an informal transmission, includes a Guru Yoga with meditation on a peaceful form of Vajrapani, white in colour and identical in essence to Garab Dorje. The internal series is based on the practice of blue 'wrathful' Vajrapani, and regarding this we received an 'empowerment' through the terma's statuette. The secret series, which Rinpoche mentioned only in passing, is linked to a joyful form of Vajrapani in union with Guhya Jnana. As well as receiving specific instructions on the first two series, we had the chance to practise together with Rinpoche the essential sadhana of the peaceful and wrathful forms of Vajrapani.

Experiences of the Retreat in Spain, September 1991

The Last Day



A session of Yantra Yoga at Babia

(photo Jean Mackintosh)

by Maria Gracia Pelayo

Babia is situated in undulating hills in the south east of Spain in Andalusia on the edge of the Mediterranean. It was designed for the teaching of Gestalt Therapy. The owner, Ignacio, who designed it made a point of harmonising the comfortable living quarters with the beauty of the surrounding countryside. Claudio Naranjo, a well-known Gestalt therapist who used to work with Fritz Perls at the Esalen Institute of Big Sur, California, teaches various disciplines there. He had already met Namkhai Norbu and received Dzog-chen teachings. Ignacio had heard about Rinpoche's fame as a Dzog-chen Master and hoped he would come to teach at Babia. Their wishes came true and Rinpoche graciously accepted their invitation to hold a retreat in Spain. The fruit was a splendid experience of integration with the Teachings and the Teacher.

Rinpoche spoke on all the different paths of Buddhism, including Sutra, Tantra and the natural way of Dzog-chen. Rinpoche clearly explained the way in which Dzog-chen Teachings are connected with Tibetan culture and how they are to be found both in the Bonpo and Buddhist traditions. However their origin does not belong to any tradition but is beyond traditions, going back thousands of years, coming to the earth from other planets in the language of Oddiyana.

Many of the people at the retreat were receiving teachings from Rinpoche for the first time and were very appreciative of his teaching style. On his way to Babia, Rinpoche had stopped off in Madrid to give two public talks in the "Ateneo" a well known academic institution with a long and distinguished history. The many non-practitioners who came were highly impressed by Rinpoche's clarity and were greatly interested by the teachings. Timewise, the retreat was very nicely organised. We started the day at 6.45 with the purification practice of the Six Lokas for the first 3 days, and thereafter with Shitro practice, following Rinpoche's indications. Then at 8 o'clock, there was Yantra Yoga with Laura Evangelisti who came especially from Merigar. She is an excellent teacher with an extraordinary balance of gentleness and firmness. When the weather was fine (as it was for most of the time) we did Yantra Yoga at the top of Babia, where the view combined with the delicate fragrances of the pure air.

After Yantra Yoga, there was time for breakfast before the teachings started at 10 o'clock, beginning with the Song of the Vajra in order to listen to Rinpoche's words in the most relaxed state possible.

In the spare time around lunch some people studied the Dance of the Vajra. The mandala was laid down on a spot overlooking the mountains which form a natural wall between

Babia and the sea: although the sea is hidden behind the mountains, one could feel its presence in the softness and moisture of the air when the sun was shining.

The swimming pool was much appreciated and Rinpoche enjoyed it a lot, often swimming together with the many students from far away countries like Venezuela and the United States, as well as Germany, Holland, England, France and, of course, Italy.

After lunch there were more teachings in the big rectangular room with arches and balconies and big windows all round allowing us to see the empty sky whilst chanting the Song of the Vajra.

Every evening after the teaching session, Rinpoche led a Chod practice in a special room designed to make sound more powerful. Everyone, including the new students was totally involved and the place was full of energy.

When a group of people from Almeria asked Rinpoche's permission to open a centre, he reminded them to be open minded and to receive other lamas who might be in the area and to listen to other teachings.

Babia used to be a Sufi camp hundreds of years ago during the 8 centuries in which the Arabs stayed there. Their own guardians had a very harmonious attitude towards the Guardians of Dzog-chen, as we felt very protected. It seemed to me as if the earth was soft, magic and silky and as if celestial beings were constantly passing by, changing our gross human nature into a more subtle one.

After the retreat finished, we rested for a day with a few people. The last evening in Babia there was a magnificent sunset to be seen from the top of Babia, the purple rays changing the light of the day.

The next day we went with Rinpoche to take the train from Murcia (a trip by car of 150 km) to Barcelona.

Thank you Namkhai Norbu Rinpoche for coming to Spain and giving us the teachings, for sharing with us your wisdom, clarity and compassion. For teaching the way to integrate ordinary life and practice making every minute of our existence 'the Practice'.

by Alexander Viashkovtsev, from the Meditation Centre Vidyadhara, Padmasambhava Fraternity, Buryatia.

I had hoped to be in time for the last day of the retreat in Spain. Good fortune was with me, and some unexpected and wonderful things happened as a result of a number of coincidences. I walked into the gonpa just at the moment of the beginning of Rinpoche's concluding talk and Ganapuja. In Russian we say "off the ship and straight to the ball". The collective singing under the arches outside the gonpa was so very moving, beyond what I imagined from the tapes, and when I listened to the invocation to Guru Padmasambhava, my Slavonian soul could hardly keep back the tears. To write about Rinpoche is very difficult and may be unnecessary. We need simply to be with him, to hear and to contemplate. Each one of us either already has or will have his or her own special experience of relationship with him. It seems to me, the most subtle thing is to feel and to take in this mysterious essence of direct transmission. Maybe it is, as with so many things in the Dzog-chen teaching: on one side it seems we can return to the simplicity of the primordial state of being, so spontaneously and easily, yet from the other side it seems this awareness meets many obstacles and difficulties because of our being closed, limited or distracted. If we open, Rinpoche can enter, awakening the beginningless and innate but sleeping presence and we should try only to continue in this state, releasing or integrating any hindrances and disturbances.

In Russia we experience discomfort, in the West we experience comfort, for both the principle is not to be distracted, not to lose the presence and selfsameness in any situations, especially when "we jump from the fire through the hole in the ice", as it happened with me.

After the retreat I had some days of rest in Babia and I had a lot of new impressions from just two days with Rinpoche and the Community. Maybe later when English comes more easily I hope I can write more.

The Sand Mandala at Babia

by Naomi Zeitz

The sun poured down strong and hot as we measured and sweated and drew and dug in the sand in Babia; the place of the retreat in southern Spain. The beautiful rocky red golden hills stood like guardians against the clear blue sky, reminiscent of the landscape of the south-west of America.

As soon as we started the mandala, it began to manifest its own energy, as if we were merely the Dakini's tools to make concrete the energy needed for people to experience the Dance of the Vajra.

Our tools were two spoons, some string and a stick. We worked from early morning until the dark. Time didn't seem to exist. Our energy increased strongly. After digging small trenches that delineated the form, we filled them in with white talc. Namkhai Norbu Rinpoche visited the mandala the first evening after his arrival and viewed it by flashlight. He made some inaugural steps. Then the mandala was empowered and we were ready to dance. Two folks of Great Britain became the keepers of the mandala and were inspired by the colors of the hills to go hunting for stones and earth with which to make the colors. They found very soft and subtle colors representing the five elements and filled in the spaces. In the center, different rocks and flowers and stones in a variety of patterns evolved daily.

At first it was a bit tricky to dance on the sand with small and not so small obstacles of stones protruding here and there. After a little light rain and one or two heavier showers, the surface of the mandala became danceable and the energy more complete and inviting. People were there for instruction early in the morning and later in the afternoon, but all day long you could find small groups of people journeying to the mandala to practise the Dance of the Vajra. Like the entire retreat in Babia, the mandala also reflected the striking and powerful elements of the land of Southern Spain. It possessed the subtle beauty that at first glance appears dry and rough, and then emerges rich and soft and strong. The mandala and the Dance of the Vajra was one aspect of a very special retreat in Spain.

CAPENTI
Park Hotel

Swim & Sunbathe eat, drink and dance.
Ride on horseback
or just walk and talk
in the natural surroundings.

Park Hotel Capenti, 58031 Arcidosso, Italy
Tel. (0564) 967355

TIBETAN THANKAS



Mandarava, Vajrapani,
Guardians, Simhamukha
and other divinities.
Silk frame. We import vajras,
bells and other Tibetan articles
on request.

(Contact before February 1992)
FABIO ORESTE
Via OSTIENSE, 162, ROME 00154,
ITALY. Tel. (06) 5757571

Khyungdingar

Sunrise heats the cabin's east side
get up and open both doors to clear
away the night's air
the peregrine screeches from a nearby
tree
set some water to boil on the
campstove
sit on the lawn chair to waken
a flock of finches chitters through the
madrone
every flutter audible in the silence
yantra on the shaded deck
mockingbird swoops with the wave of
the vajra
heat swells amid the drone of insects
steaming coffee and buttered bread
over a view to the mountainous north
a jay chuckles from the feathery cedar
xitro for my first lama
expanded now to fill all the space
razor sun scrapes to its zenith
french broom pops and crackles
woodpecker taps his morse code
the air tightens
deer rustle out of sight
pasta zucchini and rest
wash a few things
hang them to dry on a bunji cord
simmering sun gone past its apex
a walk down the hill through
rattlesnake grass
ticks hitch a ride
white moths and thistle seeds waft
past
vultures wheel slowly
their blackest shadows scale the trees
slip and scramble up goat rock
a moss-hung oak, a
lightening-splintered cedar
cool current rises from the plunging
valley
oceanic sky for longde
the falcon drop from their aerie
soar and circle above me
male clockwise/ female
counterclockwise
three times shrieking
time and sound cease
pointed redwoods rise in carved rows
the very air expands
eyes bigger than my head
I turn back to the cabin
a monarch lands on the path
opens and folds himself to the closing
sun
squat and slide down the rock's back
ramble round the stony shrine
climb the hill past pulsing ants' nests
dragonflies cruise the wild grasses
stretch out on the woody-fragrant
deck
rest my head where the lama sat

the boards a pleasant ache against my
back
a lizard risks a scurry past
cooper's hawk settles on the highest
redwood
calls and falls away
crows grumble from an invisible
distance
tomato and cold chicken
the flies express an interest a little
wine in the cooling loosening air
chod to the gathering darkness scared
to death
and again and one more time
thickened night and distant suns
warm beings spinning through deep
space
pinholes through to the blazing mirror
meteors streak the milky inky way
crawl to the bed weak with
so much falling into the sky
to the land of the soaring garuda
I bow
I sing

Kathy McGrane

Poems

Look no more
only carry your gaze
profoundly to the center
where you will
rendevous the
million forms of your
humanity

I remember each poem
deeply
where you met me
by the river;
and your gifts
the greatest treasures
empty holes
filled completely
by your vision.

senseless journey
beautiful Master
ancient wisdom
growing fear
panic, crying
looking everywhere
but in your eyes
the mirror
no time
only death.

Naomi Zeitz

News from Randol Gar, Buryatia

by Nikolai Dudka

We are happy to send our greetings and best wishes to all of you, our Vajra brothers and sisters, from Buryatia in Russia, and inform you about our life, practice and, of course, our problems.

My name is Nikolai Dudka and I'm writing this article with the intention to tell you of my own experience of our meetings and practice. But first of all I want to offer an apology for the style of the article. I'm not a writer nor a journalist. I simply want to give a short outline about us.

As we reported to you in one of our last letters (published in "The Mirror" no.6, 1990), we are a group of people who live in Buryatia and study and practise the Dzog-chen teachings.

From September 3rd to 5th, we gathered together to have our first group practice and to discuss some problems. Our centre (or Gar) is located about 200 km. from the city of Ulan-Ude, where another part of the group lives. Early on Tuesday morning, we all went to Novokizhinginsk and after five hours travel by train we finally gathered together.

Here I want to describe our Gar and its inhabitants. The head and heart of the Gar is Serafim. He and his wife Farida, work very hard from early morning to deep in the night on translations, helping everybody who can't read Tibetan or English. They also have a plot of land with herbs and a vegetable-garden.

When we arrived in the village, we met two men from Novosibirsk (central Siberia), one man from Leningrad, and one from Irkutsk. Altogether we were ten people. The first night we discussed the medium Tun (Tun Drin) and the most important points of the Dzog-chen teaching. Unfortunately, not one of us has had transmission from Namkai Norbu Rinpoche yet, but we are interested and wish to practise and hear the teachings. That's why we met about two years before and at that time we called our group



Practitioners from Randol Gar

(photo Nikolai Dudka)

"Baikal-tso-Gar". The idea of our union was to practise together, study the teachings and move on the path together. And every person in the group tries to help the others as much as possible.

We had a wonderful meeting with Fabio Andrico in Leningrad in the middle of the summer. There was a practice seminar on Yantra Yoga. I tried to receive all I could from Fabio and I thought about those people who could not arrive at this seminar from our area. It's clear that in Buryatia many people expected a lot from Fabio because the best way to understand a practice is to meet a real practitioner and, on the other hand, he was the first messenger from Namkhai Norbu Rinpoche.

That's why the second point in the meeting in Novokizhinginsk was my story about the seminar and the Yantra exercises. So, next morning we started with Tun Drin. We sat in Serafim's small room in front of an altar (the letter A on the

white empty wall and upon a table an offering of incense).

After this we prepared for a short Puja and the women made a great and delicious lunch. It was a real feast!

Next day we continued and did the Tun and tried to do some Yantra movements. And all the time we have been followed by the spirit of this event and our union.

After this, we discussed very many questions. We considered another name for the Gar and we decided on "Randol Gar". We spoke about our "newsletter" in Russian and the possibility to publish and reprint material from other sources and so on.

For further contact, here is our address:

Randol Gar
c/o Nikolai Dudka
Taezhnaya Street, 26
Novokizhinginsk, 671454
Buryatia, USSR.

Tashigar pays homage to the Little Tara

Tashigar, October 17th, 1991

In Tandil, at the age of 14, Hugo and Olga Palacio's daughter, Maria Soledad Palacio, died. She was hit by a car and after a period of five days of unconsciousness, she left her body on October 5th, as the sun rose.

Her father practised Phowa for her and the Dzog-chen Community of Buenos Aires, Cordoba and Tandil are practising Shitro for her.

Maria Soledad took refuge at nine years of age during a "Tara Retreat" led by Lama Sherab from the Karma Kagyu lineage, near Bariloche. She received the name "K. Sangye Drolma" and from this moment, we met her every time the teachings were given in Argentina.

We used to see her seated in a perfect lotus position near her



father, Hugo and her little sister Guadalupe.

She was present in February, 1990 at Tashigar when we celebrated the Tibetan New Year a few days after the purchase of the land. She was present, too, with her family at Tashigar's inauguration on December 26th, 1990.

She enjoyed swimming a lot and playing with Norbu Rinpoche in the swimming pool. One day, Rinpoche lost two golden rings in the pool. She dived and found them at the bottom. She was so happy! The wind spread her laughter over the trees... She participated in all the activities during retreat. She practised Yantra Yoga with Fabio, she attended the Teachings, she painted the mandala and learnt the Vajra Dance.

On October 5th, she died. She walked

with us till here. Her Vajra brothers and sisters of the Argentine Community cry this precious loss without solace.

However, her beautiful image remains in Tashigar, in the sky, on the rocks, in the flowers.

Casually, one week after her death, we started our first work to produce an income: honey.

We set up a beehive and we gave it her name, "Little Sangye Drolma". She has gone. But we are happy because we know that, helped by her parents, she used her precious human existence in the best way possible: practising Dharma diligently from an early age. May your infinite Wisdom be manifested again among us for the benefit of all sentient beings.

BOOK REVIEW *Legendary Images of Tibet*

"My Tibet" a text by His Holiness the Fourteenth Dalai Lama of Tibet.

Photographs and introduction by Galen Rowell. Thames and Hudson, Great Britain, 1990.

This is a book of exquisite photographs, taken over the years by Galen Rowell during his travels in Tibet.

Galen Rowell has travelled widely in Tibet since 1981. He is an acclaimed photographer who in 1984 received the Ansell Adams award for his dedication to wilderness photography. He has devoted his life to wilderness exploration and photography. With a great understanding and love for wild places and wild life, Rowell sensitively portrays this in his photographs of Tibet. His motivation in producing this book is to cultivate worldwide interest in the preservation of Tibet's vast natural landscape, its wildlife and ancient culture. He states that, "the Tibetan Plateau is one of those remaining legendary wild places, such as the Serengeti Plain, the Galapagos Islands and the Yosemite Valley that must be preserved for their own sake for everyone instead of being altered for the short term benefit of a few. So, too, should the Tibetan culture be allowed to endure in its natural environment."

The beautiful photographs of Galen Rowell show the depth of colour in the landscape, the subtle moods of the high plains, the changing light over the mountains, the spacious blue skies and sunrise with its golden light falling on lakes and mountains. From the soft green of the lush pastures of Amdo and the pink and violet rhododendrons in the Kama Valley, east of Mount Everest; from



Grazing lands beside the Tsangpo (Brahmaputra) River in Western Tibet

(photo Galen Rowell)

the dark storm clouds over the high rocky Anye Mochin Range to the black, purple and golden hues of twilight at Lake Manasarovar; all the photographs show the beauty of Tibet's vast landscape. The dark sienna sky, the golden moon and different tones of blue in the photograph entitled "Moon over sacred lake Manasarovar, Western Tibet, 1987" is like an exquisite painting. Galen Rowell's photographs are works of art which bring to us all the beauty of nature in this high plateau and mountain country.

As well as photographs of natural wilderness, there are also many photographs of the people of Tibet, from different areas, involved in different occupations, nomads, pilgrims, lamas, people in towns, people in the streets, Tibetan men

and woman smiling and laughing as they go about their everyday life. And as well as people, there are also many photographs of Tibetan wildlife. There are hords of Golok horses taken in 1981 in Amdo, a group of Kiang wild asses taken in Paryang Valley, a group of Drong, wild Yaks which are only seen in West Tibet on mountain passes. There are Nawa, Tibetan blue sheep in the Rongbuk Valley, and the white lipped deer in Amdo. There are birds; the Trung Trung or black necked crane, the gho or lammergeir, the brown headed gull and the eagle owl. Galen Rowell invited His Holiness the Dalai Lama to comment on the photographs and His Holiness' comments appear underneath each photograph, bringing life and perspective to them. On seeing the photograph of the

kiang running at full speed on the plains, His Holiness with sheer joy told Galen Rowell, "We have always considered our wild animals a symbol of freedom. Nothing holds them back. They run free. So, you see, without them, something is missing from even the most beautiful landscape".

"The land becomes empty, and only with the presence of wild living things can it gain full beauty. Nature and wild animals are complementary. People who live among wildlife without harming it are in harmony with the environment. Some of that harmony remains in Tibet, and because we had this in the past, we have some genuine hope for the future. If we make an attempt we can have this again."

Throughout the book there are small chapters of talks by His Holiness the

Dalai Lama on his memories of Tibet, and his recollections of his earlier life in Lhasa. He speaks about the culture of Tibet, the people, the nature and wildlife in relation to the philosophy of the nation as a whole. He says, "As a boy studying Buddhism, I was taught the importance of a caring attitude towards the environment. Our practice of non-violence applies not just to human beings but to all sentient beings - any living thing that has a mind."

"In Buddhist practice we get so used to this idea of non-violence and the ending of all suffering that we become accustomed to not harming or destroying anything indiscriminately. Although we do not believe that trees or flowers have minds, we treat them with respect. Thus we share a sense of universal responsibility for both mankind and nature."

"In my Five Point Peace Plan, I have proposed that all of Tibet become a sanctuary, a zone of peace. Tibet was that once, but with no official designation. Peace means harmony: harmony between people, between people and animals, between sentient beings and the environment. Visitors from all over the world could come to Tibet to experience peace and harmony. Instead of building big hotels with many stories and many rooms, we would make small buildings, more like private homes, that would be in better harmony with nature." Anyone who is interested in seeing these fine photographs and reading more as His Holiness speaks clearly and simply about ecology and Tibet amongst other subjects, should obtain a copy of this book.

Jean Mackintosh

BOOK REVIEW *Experiencing the Work*

On a Spaceship with Beelzebub By a Grandson of Gurdjieff by David Kherdian.

Globe Press Books N.Y. 1991.

When I first read Mr. Kherdian's sympathetic book 'On a Spaceship with Beelzebub - By a Grandson of Gurdjieff', I was so full of enthusiasm. I wanted to tell the entire Dzog-chen Community to read it, sure that it would speak to everyone as it did to me. It is hard to imagine a more genuine account of being in "the work", and the blessings and difficulties of group life and having a teacher. I would hope it would mean something to any reader as it is so well written, thoughtful, and full of insights but judging from the dizzy review in the New York Times Book Review, in August, there are some people who won't get much out of it. It was written with those in mind who are of the third generation of the Gurdjieff work, the "grandchildren of Gurdjieff", and it may have some significance as well to the wider community.

David Kherdian and his wife, the illustrator and author of children's books, Nonny Hogrogian, did not

immediately find what they were looking for when they first began their search for a Gurdjieff group: they found groups, but not ones they felt they could work in. They visited Wim Nyland's group, and Claymont, and spent over a year in Lord Pentland's group, before finding one which was right for them in Oregon, under the direction of an elderly woman named Annie Lou Staveley.

"On the surface she appeared to be a sweet old lady," Mr. Kherdian writes. "She was even ingratiating, but without condescension or self-consciousness. She was intentional, deliberate and self-contained, and I knew this was the result of the work." Later he said, "She was everything and more than we could have hoped for in a teacher."

Mr. Kherdian was a poet and writer of some reknown when he began this particular phase of his life. The group was made up primarily of younger people, in their early twenties to thirties, most of whom were looking for a lifestyle as well as a teaching. Though he had little in

common with the majority of the group's young members, he respected them, admired their robustness and felt their enthusiasm. He sensed that they shared the most important quality, one which levelled differences, a common aim. Thus he and his wife spent seven productive years on the farm, printing books, digging holes, painting walls, building, doing exercises and Movements, reading "Beelzebub", asking questions, being with others, liking what "it" did not like - in short, doing what one does in a Gurdjieff group in order to discover one's true nature. He also continued his own writing. He mentions Mrs. Staveley's often repeated words, "Sometimes I feel like we're the only ones working," meaning that only their group was engaged in the true, unadulterated, living work. Kherdian's own belief was that this could not be true - if this group existed, and no one knew they were there, then surely others must exist as well, even if no one knew of them. This seems very reminiscent of the Conway Gurdjieff group's estimation of itself, carrying

the sacred and weighty burden of the work almost alone on the planet. There's a special flavor to his writing, which carries so well a great deal of what is unique about Gurdjieff's teachings. I had an immediate sense, when I began to read, that he knew what he was talking about, and had something valuable to communicate. There are many descriptions of the experiences of the work, what it was like, what he went through. All are beautifully articulated, and stir responses of varying degrees of intensity, as they bring forth memories of forgotten practices and exercises; some surprise me by their descriptions of what could be done within the framework of a group, other than how we did them. I suppose what is most amazing are the similarities between our group and this one, evolving separately, isolated, after their departure from the mainstream work. I appreciate Mr. Kherdian's perspective as an artist, on what the priorities of his life were in the context of the farm, neither belittling or avoiding other tasks, nor neglecting what was of

meaning to him personally. I found myself in awe of his ability to maintain contact with his own needs, while keeping his work aims foremost in his mind, for it was that very thing which I couldn't seem to do myself. I very much enjoyed his insights, hard earned as they were for him. He explains extremely well the significance of first, second, and third forces, and how energy is created in their interaction. There are some very good sections about chief feature and false personality. He does not try to get inside the feelings of anyone else but himself, allowing the other figures in his story to be somewhat shadowy. This gives a sense of the individual nature of the spiritual path, the lack of reliable reference points in others. It is the intense personal-ness of the description which gives it real impact, and allows one to contact so clearly one's own experience, while reading it. After several years on the farm, both he and his wife began to feel hampered by the form of work the group and Mrs. Staveley represented.

continued on page 15

Feeding the Demon

by Tsultrim Allione

The Chod practice was taught by Machig Lapdron, a renowned Tibetan yogini of the 11th century. In this practice, after various preliminaries, the practitioner performs the offering of the body — this is the essence of the Chod practice. "gCod" literally means "to cut," referring to cutting attachment to the body and self clinging (bdag-'dzin). First the practitioner visualizes the consciousness leaving the body, through the top of the head and transforming itself into a wrathful dakini. This wrathful dakini then takes her crescent-shaped hooked knife and cuts off the top of the head of the body of the now unconscious practitioner. This skull cup is then placed on a tripod of three skulls, over a flame. The rest of the body is chopped up and placed into the skull, which vastly expands. Then the whole cadaver is transformed from blood and entrails into nectar which is then fed to every conceivable kind of being, satisfying every kind of desire these beings might have. One of the levels of entities offered to are the demons, obstacle makers and karmic debtors. After all beings have taken their fill and have been satisfied, the practitioner reminds himself or herself that the offerer, the offering process, and those who have been offered to, are all "empty," and seeks to remain in the state of the Dzog-chen view. The ritual ends with further teachings of the true nature of mind and some ending prayers for the eventual attainment of the body of light.

Machig Lapdron's Chod practice includes all three yanas: renunciation of attachment and accumulation of merit through offering the body, the Hinayana, the compassionate selflessness of feeding the body to all beings, the Mahayana, the transformative visualization of Vajrayana, and finally the view of Dzog-chen and all this within a form descending from Bon. So in reality the entire Tibetan path is represented in this profound practice.

The drum used in the Chod practice is similar to the drum used by Siberian shamans. It has two sides and two pellets hanging down on either side which strike on opposite sides as the drum is played, symbolizing the union of opposites. The purpose of the practice is to overcome attachment and accumulate merit with the added benefit of being able to heal the sick, end epidemics, and be impervious to contagious disease. The bell represents the wisdom of Prajna, the primordial ungenerated matrix, and the thigh bone trumpet which calls the spirits echoes back to the cemeteries of India and Tibet, a reminder of impermanence.

One of the offerings which is made during the practice is to demons, obstacle makers and karmic debtors. It is this offering which I wish to talk about as I have found it very important. I feel it contains

something very pragmatic for our lives today.

When we hear about demons there's a tendency to think, "this is a primitive Tibetan belief which has nothing to do with me." Or we conceptualize something very intellectual about attachment. Then we visualize some kind of Tibetan looking demon beings coming to eat. However, as is often the case when Tibetan methods are truly understood, they reveal themselves to be a very sophisticated way of working with energy.

More and more scientific and medical research is proving the concrete effects of negative thought patterns on our health. We all have our personal demons who undermine our positive efforts and wreak havoc in our lives. We have demons telling us we aren't good enough, demons fearing death and sickness, we have the demons arising from our karmic patterns and early childhood, which plague us day and night. We have the demon of perfectionism who drives us to exhaustion and is still not happy. We have the demons of heroin, cocaine, alcohol, tobacco and all addictions and obsessions who are 'the monkey on our shoulder'. We have the demon who is always starving, driving us to obesity. The varieties are infinite, and right at this very moment as you are reading this and as I am writing it several demons are present around us, waiting for the secondary causes which will allow them to eat.

This does not mean that experience is demonic in itself, rather it is the attachment to the experience which blocks the state of awareness that is the demon. When we freeze experience out of fear of nonexistence, this blocks the natural state. Freedom from dualism doesn't mean that everything turns into a big mush of oneness. It means that we give up the manipulation of drawing towards us, pushing away from us, and ignoring that which will neither enhance us nor threaten us. Chod makes these responses conscious and leads to a state beyond dualism.

Demons feed on negative thoughts, drain our life force, and come most frequently when we are unaware, asleep. Not literally asleep, rather daydreaming or obsessing about something or someone. A sloppy negative emotional state or simple distractedness leaves us wide open for an external demon to attach itself. They begin by planting suggestions in our minds.

For example the demon of abandonment starts suggesting that the person you love is going to leave you, and that thought is held onto because of attachment, thus the demon gains a foothold and begins to eat and grow stronger. Then the demon suggests that your lover is, perhaps right at this very moment, with someone else, in fact not only are they with them, they are in bed with them having a great time and talking about your faults. At this point when you really start getting upset the demon feasts on that attachment. The demon starts making suggestions without you even noticing it, then

suddenly you start feeling very insecure, then you can't think about anything else.

Then the demon tells you things are going to follow their familiar pattern and you will be abandoned. This is a familiar experience, you've felt it all before. Your fear feeds and strengthens the demon. Sometimes this demon takes over to such an extent that murders are committed. Usually, however, we simply become obsessed with jealousy and may do crazy humiliating things because of it.

This demon assures you that he is the only one who will always be with you. He will never abandon you like everyone else will. Then you think, "Well, if I'm going to be left ultimately, let's get it over with, and at least I'll be with my familiar friend, Abandonment, instead of this

a threat that it will collapse or be taken away. There is no real relaxation here. Even if you can miraculously maintain the passion and hold the object of your love all your life, you will ultimately be separated by death.

From the point of view of Chod all samsaric existence is plagued by demons, only when we are in a state of rigpa are we free from them. The more obsessed we get, the more the demon is slurping up the energy. We can have hundreds of demons possessing us at one time, but it all gets back to the basic fixation on dualism. In the above example the basic problem is the attachment to the loved one. When there is attachment, there is inevitably suffering. What we have idealized in the West as romantic love is attachment. This grasping can take

yourself asking for a cigarette. He tells you you are strong enough to go into a smoky bar, why should you be controlled by him anyway? So you go and suddenly find yourself with a cigarette in your hand. He says how pleasurable situations become even more pleasurable because of smoking. Or the conversation is exciting and agitating and you are drinking wine and suddenly you feel you have to have a cigarette.

When we don't smoke the demon starves and becomes really clever at getting us to feed it. It starts talking to us when we are distracted enough just to have that one cigarette. The problem is, everytime we feed a demon, in this case everytime we have a cigarette, we give it life force, so the second cigarette is much harder to refuse, the demon has been fed and is stronger.

In the Chod we take the demons outside of our body, give them a clear form and feed them whatever they want, and so our life force is no longer drained. In the case of the Abandonment Demon, we could see it as a little dark blue vampire with sharp teeth. The Tobacco Demon might be seen as a thin yellow man with an evil face who is lonely and frightened under his seductive veneer. The way you see your demons is personal. It has nothing to do with how they should look, but how they look when you close your eyes and give these experiences a form. We are making them conscious and dealing with them with awareness.

Disease works the same way. When we are in a negative state everything gets muddled up. When we are in a state of marigpa, non-rigpa, then negative energies can attach themselves to us which match our energies. It is like fitting a key into a lock. There must be a receptive situation for a disease to embed itself. This can sometimes be the fear of the disease itself. So when our condition is weak or stressed, we get sick easily, we are like a magnet for the Demons of Sickness or negative spirits.

In the summer of 1988 we were travelling across Tibet with Namkhai Norbu Rinpoche and a group of more than seventy people on a pilgrimage to Mount Kailash, the most sacred and difficult to reach mountain in Tibet. During our thirty-two days on the rough tracks in uncomfortable buses I saw clearly how disease connects to mental states. It was especially clear because we were in a very isolated environment. Everything was being generated within. The people who were the most afraid of sickness, became the sickest. If someone got caught in emotional turmoil in anger, they would be sick the next day.

I experienced this myself. I had been doing my best not to get involved with all the anger and upheaval that was always going on in the buses and tried to keep my mind relaxed. I was not getting sick. Then one day we were almost at Mount Kailash

continued on page 15



Thangka representing Machig Lapdron

(photo Modonesi & Namkhai)

shaky insecure place." So then you find yourself breaking up with your loved one, or pushing them toward someone else.

All the time the demon is feeding you suggestions and you are feeling more and more drained, but there is something very attractive and familiar here too. The demon is always there for you, he is a familiar presence, the pain is a smelly nest in which you've made your home for a long time.

After the relationship ends the demon is there, telling you, "I told you so, my voice is the only one that you can really trust, the only one that tells the truth, stick with me." By this time the demon is fat and strong and you are weak and sick. This is how attachment works. Even when the relationship is working out, there is still a tension and battle to maintain the high of passion and

many forms: possessiveness, jealousy, paranoia, pride, passion or control, it does not lead to happiness as we are lead to believe. It is honey on a razor blade.

The demons connected to addiction are more and more prevalent these days. For example, the Demon of Tobacco comes at us very subtly when we try to stop smoking and tells us how one cigarette will really make us feel better, less nervous, more comfortable. The Tobacco Demon says he will always be there for us when we get angry or frustrated, and besides smoking is cool, sexy and doesn't really hurt you, on top of the power of the physical addiction there is the onslaught of advertisements. Even if you think that you do not want to smoke any longer, the Tobacco Demon takes over when you are upset or unaware and you find

Interview with Yangthang Rinpoche

Interview conducted on January 1st 1991, by Des Barry, with the very kind help of Sanjay Khadro who translated for Yangthang Rinpoche. The Palyul tradition of East Tibet is part of the Nyingmapa school of Tibetan Buddhism. Recently, Sanjay Khadro translated a book, The Garden of Precious Wish Fulfilling Trees, which gives the biographies of many masters of this tradition including the Tertön Mingyur Dorje. In the Dzog-chen Community, Namkhai Norbu Rinpoche has given many transmissions from the cycle of teachings which was revealed by this great tertön, who is also a very important figure followed by the Palyul Tradition.

In the west the Palyul tradition has been represented chiefly by Penor Rinpoche and Gyatrul Rinpoche. In Washington D.C. there is a major center of this tradition called Kunzang Osel Palyul Changchub Cho Ling. Its director is Jetsunma Akong Lhamo, who was born to an American family in Brooklyn, New York, and recognised as a tulku of the Palyul tradition by Penor Rinpoche. Recently this center was host to a Dzog-chen master called Yangthang Tulku. This master was scheduled to give a series of transmissions of the Ratnalingpa series of terma. However, when he was in California, he gave the initiations of the Nying thig Ya Shi, and this was received with such enthusiasm there, that he was requested to repeat these transmissions in Washington. Many of the Dzog-chen community of the East Coast gathered in Washington for these initiations from the Dzog-chen Upadesha.

Yangthang Tulku was born in Sikkim and was recognised as the reincarnation of Tertön Dorje Dechen Lingpa from Dhomang in Tibet. He was then taken back to Tibet by Sogtrul Rinpoche where he received many teachings from Khenpo Pema of Palyul. He eventually succeeded Sogtrul Rinpoche as the Abbot of Dhomang monastery.

The following is an interview with Yangthang Rinpoche, which he very kindly agreed to give for *The Mirror*, while in Boston, Massachusetts.

Could you say something about the tradition of which you are a lineage holder, Rinpoche?

It is very long if you were to trace it all the way back to the Buddha, which you can do. To mention the three most recent: my predecessor was Terchen Dorje Dechen Lingpa, prior to that Trakton Jigme Pawo, and before that Tertön Lhatsun Namkha Jigme who opened the hidden door of Sikkim, and first revealed the termas (hidden treasures of teachings) that were buried in Sikkim.

Were the majority of these treasures sater (teachings buried in the earth) or gongter (teachings hidden in the mind stream of the Tertön)?

They were Dag Nang (Pure Vision teachings). The Dhomang Tertön, the previous incarnation, discovered

earth treasures; and Jigme Pawo had Dag Nang - just a few termas.

Were these termas of the Dzog-chen Teaching or also of Tantrism like Anu Yoga or Maha Yoga?

The revelations of Lhatsun Namkha Jigme were all explicitly Dzog-chen, in that the Dzog-chen terminology was used predominantly throughout them. However, there was everything there: Maha, Anu and Ati Yoga cycles for Sadhana Practice, Guru Rinpoche practice, and all these different things. There was also a practice called Rigdzin Sogdrub. Even if practices were of Maha Yoga they were presented in

is that there is not necessarily any reaction to suffering or happiness. A lot of people who have no Dharma training at all find when things are bad, or something horrible happens to them, they think, "Oh no, this is the worst", and they suffer horribly from it. It isn't necessary to feel like that. Then on the other hand, if something really great happens to someone, then ordinary people with ordinary minds get all excited; and it's the same reaction, but in the opposite direction. It isn't like that either, I don't have that kind of experience of happiness. So, through the kindness of Dharma, there is an



Padmasambhava Sampa Lhundrup

(graphic by Bruno Irmici)

Dzog-chen style; likewise Anu Yoga, but the Dzog-chen terms were so predominant throughout these termas that they were even found in the Dharmapala practices. Then the termas of Dhomang Terchen are mostly Maha Yoga and Anu Yoga. There were two volumes that were all on Dzog-chen, but these are lost. *Rinpoche, as someone who aspires to the practice of Dzog-chen, I know how often I am distracted, and don't find myself in, or manage to maintain the state of Rigpa, Pure Awareness; the question comes to me and many others in the West, how do you manage to maintain your practice during times that are particularly difficult?*

For great meditation masters, there is no difference between equipoise (meditation) and the post meditation experience. It is one and the same experience. That's not what I claim to be, but in my experience one attempts to join formal meditation practice with the post meditation period. The experience that one has of Rigpa while sitting formally is meant to be maintained when one arises, and throughout the path of conduct. So, in a difficult situation, if there is no opportunity for formal sitting, then one simply maintains the awareness derived from formal sitting in whatever you are doing. The main benefit of Dharma for me

equal balance, an awareness and that state of mind is very useful in all situations.

I remember H.H. Dudjom Rinpoche always used to say that we live in the "dregs of time", and I would like to ask you, Rinpoche, to explain a little about what that means in general, and for practitioners in particular.

It is a very involved question because to understand what the "dregs of time" means, one really has to understand all of time to make a comparison. That involves how the world came into being which is a broader discussion. This world system came into being in Kalpa Dzog Den which means "All is Complete". During that time people lived three countless eons, and the size of their bodies was 12,000 arm spans. There was no sun and moon because the body had its own radiance that gave all the light. They was no separate food to eat. The merit was tremendous. It can't even be compared to what we have now. That gives you an idea how different it was.

Then in Kalpa Nyi Den ("Second Kalpa") everything went a step down. They lived for two countless aeons and everything was cut in half. Then in Kalpa Sum Den (Sum means Three in Tibetan) it went down from that, and got

progressively worse until things degenerated to the point where human life expectancy is less than a hundred years, and there is an abundance of delusion. What people do now is based on deluded perceptions entirely, and so the reason why this is called the Du Mik Ma meaning the Degenerated Time, or the time of the dregs, is because life expectancy is practically gone; pure view and clarity are gone because it is replaced by delusion; there is no radiance of the body; no awareness or anything like that. It is as if the essence has completely evaporated and there is hardly anything left, just like the bottom of the pot, the residue. It is like the very end of the times of perfection. *What does this mean for someone who is a practitioner at this particular time? Does it make it more difficult to practice or more powerful?*

The difference in this time is that to receive results from Dharma practice is very difficult; and not possible other than through the Dzog-chen teaching. No other results can be obtained before you leave your body, that is, while you are still alive. This is why Dzog-chen is different; and it is so extraordinary because of the Buddha's prayers from before. He prayed that during this time, this time that we are in, this extreme degeneracy, Dzog-chen would be very potent. It's unlike any other teaching and it does produce results while the human being is still alive, in their short little life expectancy. The results will come.

If you take the Buddha's doctrine and divide it into 5000 years, there are 1500 years after the Buddha passed into Parinirvana. The time is that of the "resultant experience". That is, during the first 1500 years, people practising the doctrine would be able to obtain results from their practice during their life, and achieve liberation. Many did, obviously; countless Arhats and realized beings were produced. Then after the 1500 years of the resultant stage, then the next 1500 years is the period of teaching and compassion. During that period very few would be able to experience the result in a lifetime, but it is still possible. Right now we are at the very end of that 1500 year period. It's practically over. Then the next 1500 year period is that of "accomplishment". The final 500 years is the time only of "signs". The only thing that will be seen of the doctrine are physical signs: like the belt of a monk, or a shaven head. This will indicate the doctrine, but that's all. In other words it will have practically vanished. From now until then, it's all the degenerate cycle, because human life expectancy is going down to ten years - only ten years, that's it - their body will be as big as a toe or a hand span.

Rinpoche, what is your impression of the West and Western Dharma practitioners?

It feels, obviously, as if worldly concern is very, very profound in Western countries. Because

worldliness is the predominant force, then it attracts even more of that. So it is a situation where it becomes more and more difficult, as it always is, for people to accomplish Dharma, and even though Dharma is available, there is no time to really practise. However, to be able to practise in the way that things were in days gone by is very difficult almost anywhere now; but in the type of an environment of these countries that are so materialistic, it is really even more difficult. I have noticed that a lot of Westerners have a really profound faith and strong aspiration which is very pure, yet probably there are very few of them who will be able to become pure practitioners. I don't see a lot, but I do see a few, and they are really faultless. So the Dharma is spreading, but I do see how difficult it is to translate into western languages, and people who cannot read the original scriptures cannot even relate to the bulk of the doctrine; they have to wait and see when it is translated into their language, and this is a process which is laborious to say the least. So it takes a lot of diligence just to be able to relate, and so that alone, because there is so much interest, shows a lot of enthusiasm, which I have seen this year and I think it will continue to spread and grow. But the practice part is difficult. There will probably be only a few pure practitioners.

One last question: what advice would you give to readers of "The Mirror", those who aspire to the practice of Dzog-chen?

My advice to the Dzog-chen Community is to guard the law of cause and result carefully; because it is in dependance on this that Dzog-chen arises; and to tame the delusions of the mind stream. In fact, not just for Dzog-chen practice, but we have to understand that on all the progressive stages of development of the different vehicles of the path, whether they are the lesser vehicles, the greater vehicles, or the ultimate vehicle, Dzog-chen, one is meant to be taming the mind: eliminating pride, eliminating aggression, eliminating attachment, eliminating the conflicting emotions. If this is occurring, then it means that one's Dharma practice is proceeding successfully.

The way to do this is to take care in the preliminary exercises which are themselves meditation, because they humble us; and they bring us around to the focus. For instance, the meditation on the four awarenesses, it is extremely important to run through them at least once every day; considering the precious human rebirth, impermanence, the infallible truth of cause and effect, and the suffering of cyclic existence. Then take refuge and generate Bodhicitta. Refuge should be very strong in our mind. We should have unfailing faith toward the three jewels, and we should have developed some sense of Bodhicitta. In fact if we're able

continued on page 15

Experiencing the Work

continued from page 12

They had gone as far as they could with it, and experienced restlessness and discomfort that was neither productive nor resolvable. Their teacher had been very ill, and didn't seem to be able to work with them any more in a real way. Group relationships had crystallized and stagnated. Their response was neither sentimental nor callous; they looked for a way to continue that didn't feel like restriction, but were unable to. At one point Mrs. Stavelly said she felt like she was standing in their way, in their light.

"It feels more like someone is sitting on my chest," his wife said. They moved back to the east coast and began to live normal lives, trying to incorporate the understanding they had gained, in an effort to carry out what Gurdjieff taught: the necessity of giving to others what has been gained. They wanted to do what they saw as the real work for them - being influences in the world through their work on themselves, not remaining isolated in a community of like-minded people.

What I thought after reading the book is complicated. It stirred many memories of a particularly vivid time in my own life. It may indeed be that certain forms of the work were only for certain times, and if this is the case, I feel glad to have been there at one of those times. I also feel lucky to be able to experience, from the armchair, a different life in the work. David Kherdian had the sense to abandon the vehicle once it had taken him where he wished to go; he was not attached. He loved the work, and honored his teacher, and in doing so saw that he had to leave something behind. His difficulties manifest the rigorousness of following the inner terrain where he found himself truly on his own. His book doesn't spell out anything for anyone else. It isn't an expose, or a self-help guide. It is a book of the work, about the work, from the work and I heartily recommend it to all who are on the path of self liberation.

Lauri Marder

Feeding the Demon

continued from page 13

and we were up very high and hadn't eaten a real meal for a while. Many people were nauseous with altitude sickness. Then some of the people on my bus insisted on opening up cans of smelly fish on the buses. That made the nauseous people feel really sick. I judged these people as being really egotistical and I got angry. I got involved in this anger, and felt really justified. The next day I was sick.

I could have manifested anger, gotten my point across, but not really hooked into it myself. I would have communicated and would not have gotten sick. I saw this many times on that pilgrimage, attachment would lead to some kind of attack. This is the principle of demons in the Chod practice and why a good practitioner of Chod can go into an area where there is an epidemic and not become infected.

For this reason it is important to do

practice when we are under stress, because once the negativity gets a foothold, it is harder. Sometimes a small flash of a negative emotion, a quick uprising can cause big problems.

Since, in the practice, our body has been cut up and has become a substance which fulfills any desire, the demons can eat and eat until they are satisfied. They are fed through visualization. By taking our obsessions and attachments outside of ourselves and seeing their form, they become conscious. It is the unconscious formlessness which is so destructive. Once we can give something a name and form, its power over us is much less, and if we can take it one step further and feed these thought forms what they want, they truly lose their hold on us. This is the relative value of the Chod practice.

When Machig Lapdrön flew into the Demon's tree and he came to kill her with his army of ferocious spirits, instead of being afraid, she offered them her whole body. They could not devour her because she was egoless. She had no fear, so there was no conflict and therefore they could not attach themselves to her. This is also a good example of how disease works. When we are afraid of a disease we draw it to us, we create a link, we visualize it coming to us. We feed the demon of disease through fear. Elizabeth Kubler-Ross, who works with the dying says she can often tell what disease a person will die of, because it's their greatest fear. If I'm terrified of cancer, I begin to visualize myself with cancer.

If the demon is fed through the Chod practice, it need not attach itself to our bodies. The monster is going to eat one way or another. If we feed it anger and frustration, it will continue to bother us; if we feed it love and compassion it will evolve. By loving the demon, it melts.

The tension is in the duality, and pushing the demons away makes more suffering, or pretending they don't exist makes a greater battle, only an underground battle which can be more insidious than a direct battle.

The demon is our creation. Its entire existence depends on the amount of energy we give it. Whenever we disconnect from our awareness, the demons begin to eat. When we are in an awake state, we dance on the demons, they are no longer a problem, the battle is over.

The dismemberment process experienced in the Chod practice, when one voluntarily gives up one's body in order to feed the demons of self clinging, karmic debtors, obstacle makers and fears, is similar to other shamanic practices where the shaman who has been dismembered by certain diseases can then heal the very diseases that have devoured him.

If we can free ourselves of the demons we have fed, we can help others possessed by those demons. We can heal the diseases that we have ourselves experienced.

Freedom from conflict feels great and also unsettlingly unfamiliar.

When we visualize feeding our demons whatever they want, invariably once the demon is fed, it disappears. There is a moment of exhilaration followed by frightened feeling. Who am I without my struggle? I have had this big problem for so long it's my occupation.

In the Chod practice after the offering is complete and everyone is satisfied, there is a poem about the nature of things as they really are. So that the empty feeling is replaced by the view. The mind is described as being like a mirror, like a clear and cloudless sky, beyond definition and explanation, beyond karma and defilements. So the temptation to fill in the space created by the absence of the demon is exchanged for an experience of pure, free awareness, the mind as a mirror. Toward the end of the practice it says that demons continue to arise, but self-clinging does not follow and in this way through love and compassion they evolve.

Even though we feed the demons consciously, that doesn't mean they won't come back. Just because we refuse a cigarette once doesn't mean that demon is gone. However eventually, through love and compassion, the demons evolve and are liberated. The shadow is brought to light through acceptance. This is real love, accepting the shadow and letting it evolve into something else. The more we deny the shadow, the more our lives are ruled by it.

The offering, the offered and the offerer are all empty. We are told that in the view there was never a problem, a problem maker or a solution to the problem. The whole thing is pierced, the bubble of illusion is popped. And at this point you are ready for it, because through the body offering you have let go of everything you are clinging to and can therefore begin to experience what it is beyond attachment. The absolute value of the Chod is that it brings us into the moment, to our true condition which is underneath the ego's battle.

Eventually this process ends in the Body of Light. When the transparency of all that arises is seen as Dharmakaya, when it is experienced with this view on all levels, the Body of Light is a natural outcome.

To me the Chod is a great practice when there are epidemics of all kinds around us, the forces of advertising, television, cinema and society's beliefs lead us toward our demons through fear and attachment. The Chod gives us a very powerful way to work with ourselves. It gives us a very concrete tool to deal with our own negativity and a way to help others.

The results of the Chod are also very real on the relative level, it is not merely a philosophical or psychological theory. Sickness can be cured and obstacles removed. This is made possible through the blessings of the guru Namkhai Norbu Rinpoche and all those who have gone before us back to Machig Lapdrön, precious mother, who gave these teachings a thousand years ago.

International Dzog-chen Contacts

ARGENTINA Buenos Aires: Comunidad Dzog-chen c/o Alejandro Chaoul Paseo Colón 1131 2°11 1426 Buenos Aires	Azangar: Aldo Oseto Via Canaletto 10 Milano	West Coast: Dzog-chen Community c/o Ruthann Corwin P.O. Box 439 Novato, California 94948
Tandil: Dzog-chen Community c/o Hugo Anibal Palacio España 883, 7000 Tandil	JAPAN Masuda Toshiaki 5-6-7 Kichijoji Kita- Machi Musashino-shi Tokyo, 180	New Mexico: Dzog-chen Community c/o Cynthia Jura Route 9, Box 65XX Santa Fe, N.M. 87505
AUSTRALIA Victoria: Patricia Chandler 471 Canning St. N. Carlton, VIC. 3054	MALAYSIA Community Dzog-chen Malaysia Tham Wye Min 8669C Klebang Kechil 75200 Melaka	Hawaii: Susan Indich 165 Kunkale Street Kailua, Hawaii 96734
New South Wales: Community Dzog-chen c/o Hamish Gregor 6 Ornat St. Woodford, NSW 2778	NEPAL Ian Baker S.I.T. Box 1373 Kathmandu	USSR Moscow: Vladimir Maikov Sovetskaya 14-7 Zheleznodorskiy Moscow region
AUSTRIA Dzog-chen Österreich Postfach 60 8200 Gleisdorf	NEW ZEALAND South Island: Liam Morell PO Little Akaloa Banks Peninsula South Island	Latvia: Istomin Sergey Mayevich Str. Plata 26, Room 31 Riga 226016 Latvia
DENMARK Community Dzog-chen c/o Jens Rasmussen Pilegaard Alle 5 2770 Kastrup	Auckland: Mario Franchini 8/148 Howe St. Freemans Bay, Auckland	Buryatia: Randol Gar c/o Farida Malikova 26, Tayozbanaya St. Novokizhinginsk Buryatia 671454
FINLAND Kaisa Liisa Puusti Visantie 19 05400 Jokela	NORWAY Community Dzog-chen Gordon Cranmer 4157 Utstein Kloster	LITHUANIA: Dorjeling c/o Antanas Danielius P.O. Box 1183 Vilnius Lithuania
FRANCE Perpignan: Isabelle Bienfait 9 Rue Jean Racine Perpignan 66000	SINGAPORE Ian Gan 585 North Bridge Road apt. 15-04 Blanco Court Singapore 0718	VENEZUELA Caracas: Ingrid Bertel Apartado 60580 Chacao A - 1060 Caracas
Flouray: Dzog-chen Association La Fontaine Neuve 56770 Flouray	SOUTH AFRICA Darryl Van Blerk 11 Upper Rose St. Newlands, 7700 Capetown	Merida: Dzog-chen Community Apartado Postal 483 Merida 5101
GERMANY Sonya Burgmeier Vorderer Loch 27 8900 Augsburg	SPAIN Esteban Curro Ronda General Mitre 162- 7E 1A 08006 Barcelona	WEST MALAYSIA Choag Kwok Kee 11-A Jalan Jujur 1/5 T. Bakti Ampang Selangor
GREAT BRITAIN Richard Eagleton 72 Woodland Gardens London, NW 10 3UA	SWITZERLAND Aline Winterberg Schwarzenburgstr. 6 3007 Bern	YUGOSLAVIA Belgrad: Jovanovic Zelika Zeleni Venac 1 Beograd
GREECE Evangelopoulos Liakos 10 Polytechniou Street 10433 Athens	TAIWAN R.O.C. Mr. C.H. Yen 4th Floor N° 333 Lung Kiang Road Taipei	SLOVENIA Chang-chub Santi Maha Sangha PO Box 19 62250 PTUJ Slovenia
HOLLAND Stichting Dzog-chen Johannes Verhulststraat 44* 1071 NE Amsterdam	USA Taegyalgar: Dzog-chen Community Taegyalgar, PO Box 277 Conway, Mass. 01341	
ITALY Merigar: Comunità Dzog-chen Arcidosso, 58031 GR		

Interview with Yangthang Rinpoche

continued from page 14

to establish awareness of the nature of emptiness, Bodhicitta spontaneously arises. Anyone who has realized emptiness possesses unobstructed compassion, unceasing compassion. The realization of emptiness is the basis for Dzog-chen practice. There is no Dzog-chen practice until one realizes emptiness. If one has realized emptiness, one has Bodhicitta. So Bodhicitta also is the basis of Dzog-chen practice. It's absolutely essential. So we should keep this in mind.

And another essential for Dzog-chen is to have accumulated merit, and to have purified obstructions, so it is important to do the Mandala practice to accumulate merit. It is important to do the Vajrasattva

practice to remove negative karma and afflictions. Finally, it is extremely important to rely upon the Lama's blessings; and so to do Guru Yoga. When you do Guru Yoga, you reach a point where you take the four empowerments, and then your mind and the Lama's mind become one. It is in that state that one enters into Dzog-chen awareness: equipose. It is through the blessing of the Lama, and at that moment of the mingling with the Lama's state of mind that Dzog-chen actually begins in the formal sense. This is how to proceed in the practice. Therefore it is important to include the outer and inner preliminaries, and to tame the mind stream. It is like preparing a field. You don't start planting seeds until the field is prepared.

O.Sel.Ling Retreat Centre

by Jean Mackintosh

The candles burn softly and their light falls on the stone walls of the cave room. Above the bed is the solid rock of the mountain and built around it are white-washed stone walls with a small window overlooking the far mountains. From outside the front door one can see the lights of two villages twinkling far below on the other side of the mountain. On a clear day you can see through a gap in the mountains to the sea and beyond to the hills of Africa. O.Sel.Ling is a retreat centre in the Alpujarra Mountains of Spain, south of Granada and very near Mount Mulhacen which is Spain's highest mountain and some days the misty clouds float across and surround the centre. The air is clear and the view is precious. The centre has stone cabins built around the mountainside. There is a central stone building that contains the kitchen, dining room, library and offices. Here baskets of food are prepared and delivered to the people doing retreats in the huts each lunch time. People come from all over the world to do retreats at O.Sel.Ling. It is open to all religions and beliefs. Anyone who wishes to do a serious retreat is welcome. People do retreats here that last from a few days to five years. There is a resident Tibetan, Geshe Tenpa Dhargye who gives teachings every day for those who wish to attend. They are translated from Tibetan by the resident interpreter, Thubten Tsering, a Nepalese Sherpa, who came to O.Sel.Ling with Geshe Tenpa Dhargye nine years ago. There are a few people who live at the centre, who do the cooking, serve meals, organise courses, drive people to buses, translate teachings, organise the library etc. Most of these people have come to the centre to give their time and energy in this way and have stayed on to support the work of O.Sel.Ling.

The centre was established when three disciples of Lama Yeshe, Paco, Maria and Francois after meeting Lama Yeshe in Ibiza, wanted to establish a retreat centre. Lama Yeshe approved of this plan, and said that the centre should be open to people of all religions who wanted time, space and peace to develop their inner life. For six years these people put all their energy into building retreat cabins, the main house and even the road up the mountain. Following this, His Holiness the Dalai Lama made an unexpected visit to the centre and named it O.Sel.Ling which means "Place of Clear Light".

Lama Yeshe belonged to the Gelupa tradition of Tibetan Buddhism. He was born in 1935 and spent his life from six years old to twenty-five years in Sera Monastery in Tibet with over 10,000 other monks. When he was 25, he left Tibet for India and soon became involved in teaching Buddhism in the West. He established a centre in Nepal called Kopan where he and Lama Zopa taught many western students.

In 1975 he and Lama Zopa organised the Foundation for the Preservation of the Mahayana Tradition. Centres in western countries then were set up to preserve the principles and teachings of Mahayana Buddhism. Lama Yeshe has a plan for city centres where people could come after work for meditation, peace and relaxation; and residential country centres for longer courses and short retreats, and where people could form a community and raise their families in a spiritually motivated environment. He also wanted monasteries to train monks and nuns and retreat centres in more remote areas where people could do longer retreats. O.Sel.Ling is one of these places. Lama Yeshe had many Western students and he saw the different places fulfilling different functions to serve the needs of different people at any one time and the individual at different times in that person's progress. He wanted to create a setting for the universal family welcome in whatever part of the world it happened to be.

Lama Yeshe died in 1984 and now Lama Zopa Rinpoche is the head of the organisation. Eleven months after Lama Yeshe died on the 12th February 1985 in Granada hospital, a fifth child was born to Maria and Paco, two of the disciples who founded O.Sel.Ling. He is now Lama Osel, and after living for some time at O.Sel.Ling centre, he went to India to begin his monastic education. The story of Lama Osel is recounted in the book "Reincarnation", by Vicki McKenzie, Bloomsbury Publishing Ltd, 2 Sobo Square, London W1V 5DE, 1989 (Paperback).

Anyone wishing to do a retreat at O.Sel.Ling should write or telephone first to make all the appropriate arrangements. The centre also holds courses in summer and holidays, for which registration is necessary. While there, one must keep the five precepts, not to kill, not to steal, not to engage in sexual misconduct, not to lie and not to take intoxicants.

A retreat will be held at Christmas from December 25th to January 5th: "Por que sufrimos y como logramos la felicidad" given by Lama Tenpa Dargye and Neil Houston, an Australian monk.

O.Sel.Ling, Centro de retiros, 18412 Bubion (Granada), Spain. Tel. (958) 763088.

PRACTICES FOR SPECIAL DAYS

It is important to try to try to communicate with all practitioners, linked to the same transmission, through entering together into the state of contemplation. In this way we all develop the potentiality of the transmission we have received, and through that we also develop our understanding and ability to integrate practice into daily life.

FULL MOON

Tibetan date: 10th Month, 15th day
Western date: Thursday November 21st
This is an important day to do the Long-life practice of the Dakini Mandarava. The best time for this is in the early morning.

Tibetan date: 10th Month, 24th day
Western date: Saturday November 30th
This is a Dakini day, and the anniversary of Tsongkhapa (1357-1491), who made a synthesis of the previous schools and founded the Gelugpa school. Try to perform a Ganapuja with your Vajra brothers and sisters or the medium Tun personally. In either case recite the heart mantra of the Dakini Simhamuka as many times as possible.

NEW MOON

Tibetan date: 10th Month, 30th day
Western date: Thursday December 5th
This is an important day to practice Namchos Shitroi Nalgyor, the Yoga of the Peaceful and Wrathful Manifestations. It is best as always to practice it collectively, but you can also do it personally.

Tibetan date: 11th Month, 10th day
Western date: Monday December 16th
This is a special day of Guru Padmasambhava. If you have the time and possibility it is good to do a Ganapuja collectively with your Vajra brothers and sisters, otherwise you can do the short or medium Tun personally.

FULL MOON

Tibetan date: 11th Month, 15th day
Western date: Saturday December 21st
This is an important day to do the Long-life practice of the Dakini Mandarava, Life's Cycle of Vajra, (L.C.V.).

Tibetan date: 11th Month, 25th day
Western date: Monday December 30th
This is a day of the Dakinis in general, so if you have the opportunity perform a collective Ganapuja, with the transformation of the Dakini Simhamukha, and recite her heart mantra as many times as possible. Otherwise you can do a medium Tun either collectively or personally.

NEW MOON

Tibetan date: 11th Month, 30th day
Western date: Saturday January 4th
This day is the anniversary of Guru Padmasambhava's

coronation as Prince of Orgyen at the invitation of King Idradholi. We can perform a Ganapuja collectively, or do the Long-life practice, Universal Wisdom Union (U.W.U.), either collectively or personally, according to circumstances.

Tibetan date: 12th Month, 10th day
Western date: Wednesday January 15th
It is in general a day for honouring the Lord Buddha, and in particular an ideal day for the Long-life practice of Guru Amitayus, Union of Primordial Essences (U.P.E.)

FULL MOON

Tibetan date: 12th Month, 15th day
Western date: Sunday January 19th
This day is the anniversary of the great Dzogchen master Longchen Rabjam Longchenpa (1386-1363). On this very important day try to do the Guruyoga A Kar Lamai Nalgyor, Guruyoga with the White A, either collectively or personally.

Tibetan date: 12th Month, 25th day
Western date: Wednesday January 29th
This is a Dakini day, so try to perform a Ganapuja with the transformation of the Dakini Simhamuka together with your Vajra brothers and sisters. Otherwise you can do a medium or short Tun in the usual way.

NEW MOON

Tibetan date: 12th Month, 30th day
Western date: Monday February 3rd
This is a good day for purification practices. Therefore try to do Purification of the Six Lokas.

Tibetan date: 12th Dble Month, 10th day
Western date: Thursday February 13th
This is Guru Padmasambhava day. If possible do a Ganapuja with a Guruyoga and the Long-life practice of Padmasambhava (U.W.U.) together with your Vajra brothers and sisters, otherwise you can do a medium Tun alone.

FULL MOON

Tibetan date: 12th Dble Month, 15th day
Western date: Tuesday February 18th
This is a good day for the Long-life practice "Cycle of Life's Vajra" (C.L.V.). The best time for this is early in the morning. In the evening you can do a Ganapuja collectively.

Tibetan date: 12th Dble Month, 25th day
Western date: Thursday February 27th
This is a Dakini day so you can do a Ganapuja collectively, transforming yourself into the Dakini Simhamukha and reciting her heart mantra as many times as possible. If this is not possible you can do a long or medium Tun either collectively or alone.

Letter from Lithuania

by Antanas Danielius

There are about twenty people in Lithuania practising Tibetan Buddhism.

A year ago we established our Institute of Buddhist Studies aiming at more fruitful collaboration and awakening public interest for Tibetan religious culture.

Last June we organized an exhibition, in which 108 objects of Buddhist art (mostly thankas) by Buryat, Mongolian and Tibetan artists were shown and seen by some three thousand people.

Recently we were happy to meet His Holiness the Fourteenth Dalai Lama during his three day stay in

Vilnius on the invitation of our President V. Landsbergis. He spoke to our Buddhist Community, held a public lecture at Vilnius University and met with representatives of various religions (not to speak about official meetings). Some of us had a rare opportunity to hear him all this time. Also His Holiness gave us a special present - two thankas with his own inscriptions.

Since the number of people who are interested in Dzog-chen and try to practise it is growing constantly, we decided that our Dzog-chen Community (Dorjeling) should be the principal organization, and our Institute, a part of it.

Now we are waiting for next summer and we hope that Namkhai Norbu Rinpoche will come to Lithuania then. We believe that we can successfully organize a retreat for all Dzog-chen followers from the former USSR as well as from other countries.

Further information can be obtained from:
Antanas Danielius (President),
Lithuanian Institute of Buddhist Studies,
P.O.Box 1183, Vilnius, Lithuania,
Phone: (0122) 771375,
(0122) 773040
Fax: (0122) 353017
Telex: (064) 261137 LUVN SU

THE MIRROR

The International Newspaper of the Dzog-chen Community
founded by Namkhai Norbu Rinpoche

Published by the Associazione Culturale Comunità Dzog-chen.
The Mirror, Merigar, P.O.Box 47, 58031 Arcidosso GR, Italy.
Tel. and fax 0564-966608.

Direttore responsabile: Raimondo Bultrini
Editorial desk: Liz Granger, Naomi Zeitz, Tiziana Gottardi, Yvonne Zuiker, Jean Mackintosh, Nina Robinson, Anna Eid
Lay out: Shang-Shung Edizioni
Printer: Tipografia 2A, Arcidosso

© 1991 Ass. Cult. Comunità Dzog-chen.
Registrato presso il Tribunale di Grosseto al n. 5/1990 del 26 Aprile 1990

This newspaper is not for sale