

THE MIRROR

The International Newspaper of the Dzog-chen Community

Issue 13, January 1992

The Spirit of Collaboration

On January 3rd, 1992, as part of the teaching at the Christmas retreat in a tightly packed gonpa, Namkhai Norbu Rinpoche shared his ideas about the nature of the Community and his vision of the future.

He began by talking about how to continue the Community. Originally he had sent out a book, "The Fundamental Principles of the Dzog-chen Community", stating his ideas, but this book was not intended as a set of laws. Since Rinpoche initially began teaching many years ago, he has wanted to find a way of continuing the Teachings in a way that corresponds to the principle of the Teachings. To continue the Community is in our own interest, in order to preserve and continue the Teachings.

Through the Teachings a relationship is created with the people you teach, and at the same time there is a responsibility for the Teachings. Once something is created one has to be responsible for it.

According to Rinpoche, there is no universal way of seeing the Teachings, we all have our own way of seeing them. It is not that Rinpoche is applying some sort of official doctrine, but he is trying to communicate what it is that he understands as the principle of the Teachings.

continued on page 8

**Easter Retreat at Merigar
with Namkhai Norbu Rinpoche**
*Intensive Teaching on the Bases of
"Santi Maha Sangha"*
information on page 7

New Year's Greetings



Calligraphy by Namkhai Norbu Rinpoche

**TIBETAN NEW YEAR
MARCH 5th
2119 WATER MONKEY**

U.S.A.

Tibetan Resettlement
Project to go ahead
page 4

Tibet Exhibit at Amherst
College
page 6

Italy

International Seminar on
Tibetan Language in Siena
and Merigar, August 30th
to September 4th.
page 3

Yugoslavia

Messsages from the war
worn chaos
page 4

Greece

Activities of the growing
Community in Greece
page 6

Germany

The Community
investigates the possibility
of buying a house
page 6

Peace University to be
founded in Berlin
page 5

France

The story of the Yangti
House
page 5

The Light of Kailash

Namkhai Norbu
Rinpoche's latest book on
Tibetan history
page 5

Mail Order Catalogue

An idea to work together
on an international scale
page 10

Santi Maha Sangha

At the Christmas Retreat at Merigar, Namkhai Norbu Rinpoche spoke on the issue of how he intends to train people in the Dzog-chen Community who are interested in becoming teachers.

He has prepared a book called "Santi Maha Sangha" to use as a basis for this training. At the Easter retreat this year at Merigar, Rinpoche will begin to teach on this book.

Rinpoche presented his idea of three level training and said the principle of the Community is the transmission and the Teachings, so if someone sincerely wants to become a teacher, it must be done in a very precise manner. He said that it is very important that those who aspire to be teachers have the qualification that there is a correspondence between that person's knowledge and their attitude. It is not just a question of words and the ability to analyze, but the primary thing is that person's way of being and that they know how to collaborate with good intention.

Norbu Rinpoche stressed the importance of the great danger in selling the Teachings. He said that we have to be very careful because if the Teachings become some sort of business, then the value of the transmission can be lost completely.

Interview with Rinpoche on page 9

Shang Shung Institute

The Second International Seminar on Tibetan Language will be held at the University of Siena and Merigar from August 30th to September 4th 1992. More than 100 scholars replied to the first circular sent several months ago welcoming the undertaking and underlining its importance for Tibetan culture. More than 50 people have expressed their wish to participate in the Seminar and have already sent the title of their paper. This initial confirmation has been very encouraging and gives hope that the Seminar may be an effective contribution to resolving the different themes that have been proposed. We would like to remind you that the Shang Shung Institute needs capable translators able to translate from Tibetan to English and English to Tibetan.

For any further information please contact:
Istituto Shang Shung, Via degli Olmi 1. 58031 Arcidosso GR, Italy.
Tel. 0564-966940. Fax. 966846



Russian Buddhism

Writer John Snelling outlines the origins and growth of Buddhism in Russia from the 16th century, when the first Kalmyk Buddhists migrated there from Mongolia, through the period of growth under the rule of Lenin and the Bolsheviks, the attacks of Stalin and up to the present day and the new resurgence.

page 13

YANTRA YOGA COURSE IN GERMANY

near Augsburg
with Fabio Andrico
MARCH 20 - 23, 1992
Contact Gerd Manusch
Tel. 0049 821 574223

Namkhai Norbu Rinpoche Teachings in Greece

April 24 - 26 1992, near Athens

If you intend to come, please let us know as soon as possible so that we have an idea of the number of participants.

Contact: Lee Bray tel. 1 8320634
Christina Kokkinou tel. 1 9925866
Alessandra (Italian speaking) tel. 1 9305411

Working with Secondary Negative Causes through the Practice of Vajrapani

From a Teaching given by Namkhai Norbu Rinpoche on Sunday, November 17th, 1991 at Merigar

The Vajrapani practice is linked not only to the Nagas, but in general to all of the eight classes which represent all the powerful beings in the universe. The eight classes develop into thirty or thirty-two classes. And there are not only these but as many classes as there are different types of beings in the universe. In general, all these types of beings are powerful and provoke various forms of negativity and many of our problems arise from their provocations. All the rites we do to resolve and pacify these problems are fundamentally linked with Vajrapani.

There is the manifestation of the wrathful form of Vajrapani called *dregpa kundul*, which means the being who controls all the *dregpa*. So if you do the practice of Vajrapani it can work in this way. One of the principle *dregpa* is the class of the Nagas.

In the ancient Bon tradition, the whole of the universe is divided into three levels: the level of the divinities, the level of the *nyen* and the level of the Nagas. These three are considered to be like the sky, the earth and space and there are also beings who dominate these three levels. Naga is a very general name but in reality if we want to classify the Nagas, there are hundreds of different classes.

The beings who dominate space are called *nyen*. *Nyen* means powerful and wrathful. Amongst them there are all different kinds such as the *tseu* and all the beings we consider to be local guardians, peaceful or wrathful manifestations, male or female.

We have a lot of problems with this class of *nyen*. They are found in the atmosphere, but it is considered that they are sustained in mountains and rocks because this dimension is linked to the atmosphere.

We may not notice or understand all these different types of beings, but they have the ability to create provocations for all the beings in the universe, not just humans. So realized beings committed themselves to keeping them under control. In samsara we have all the problems of karma, but if in addition there are other provocations, we won't be able to purify karma. There are different secondary causes of negativities. There are secondary karmic causes which are linked to the condition of the individual and other causes which are temporary and caused by the power of various kinds of beings.

So, there are many kinds of practices. If you want to understand these various types of beings in the universe, how we receive provocations from them and the means to overcome these provocations, you have to study and deepen your knowledge of the *kagyed* teachings.

Particularly one of the three basic series is called *modpa tragnag* which is linked to wrathful mantras:



(photo Modonesi & Namkhai)

all the types of mantras which are able to control these types of powers. Another of these series is called *jigten chodlod*. *Jig* means worldly and includes all the worldly beings such as the *Devas*, the Nagas and the eight or the 32 classes. This series is to pacify all the beings which are found in these realms.

The *mamo bodong* series is linked principally to the understanding and knowledge of the *Mamos*. The type of provocation a *Mamo* creates is something like casting a bad spell or curse on somebody. There are many Tantras and histories about what type of class the *Mamos* belong to and how you can be provoked by them. Many of these are contained particularly in the last eight or nine volumes of the collection of the Nyingma *gyudbum*.

Generally there is not much interest in receiving the lung transmission of this. However I think that in this day and age it is particularly important to understand these things because everyday many problems and many different kinds of diseases develop. We do not understand why we have all these different kinds of problems, because we have never studied this subject. Whereas in the ancient Bonpo tradition of Shang-Shung, in ancient Tibet, they were very interested in these things. There were many realized Masters who were extremely expert in this, not only in Shang-Shung but also in India and Uddiyana. For instance, when Guru Padmasambhava met the master called Rongbu Guhya he was practising and was very expert in this field.

So if you study these things a little you really find that in ancient India and Uddiyana they were very developed in these matters. But Tibet, later on, came under the influence of Buddhism. Buddhism is mainly based on philosophy and the nature of mind and for this reason maybe they neglected this kind of knowledge. That is why although

there are many kinds of teachings in the Nyingmapa school of *deshe kagyed* and they hand down the transmission, they tend not to study or go into the matter deeply.

Provocations

Let us take, for example, the disease cancer. In ancient times, during the time of Padmasambhava or Yuthogpa, who was a great master of medicine, there was some sort of disease which was a bit similar to cancer although cancer itself did not exist. In general, all diseases are linked to time and circumstances. They have to mature and develop with the circumstances. Today we have many particular circumstances: all the air, all the atmosphere is polluted and many new diseases result from this. In addition we may receive negative provocations from some types of beings because we provoke them all the time in different ways. Maybe we don't think we are provoking them because we do not realize that all these beings exist and dominate different places. For instance, if we travel to some places, we may notice they have cut down the mountains, or destroyed an entire forest or they have polluted the water. Certainly polluting water provokes the Nagas. Or we can pollute the air by burning plastic and rubbish. Polluting the air provokes many classes of the *nyen* and the *tseu*. If we provoke them certainly they will also provoke us. In the human world it is normal that if I punch someone then he will punch me back. But all of these types of beings are much more ferocious than we are, so we can imagine how many different kinds of provocations we can receive. Many times when we receive provocations, we don't notice because they don't mature immediately. Everything depends on the circumstances: sometimes it is the circumstance of climate, sometimes other secondary causes are necessary.

Secondary causes

For instance, if an accident is to happen, it doesn't necessarily occur immediately after the provocation, it needs the circumstances such as travelling, the traffic or something similar. All these circumstances are linked to time, so we do not know when they will mature. To receive provocations a person must have a weak life force as a secondary cause. In order not to receive negativity we have to coordinate and reinforce our energy. But even if we haven't reinforced our energy, sometimes our condition can be perfect so in that moment the results of the provocation don't manifest. But this doesn't mean that there are no provocations. These beings cast their spell on a family, on an individual or on a nation. If there is a provocation or a spell directed at a family, generally this matures on the weakest member of the family at the most negative time.

Sometimes people get discouraged when they try their best and do their practice and instead of everything going well, a lot of negativities mature. Then they think that instead of helping, the practice is harmful. Definitely the practice itself never does any harm; but if somebody has accumulated a lot of the secondary causes, then certain very powerful negativities must mature. And so when they are doing purification, while getting better, this transforms, and this really heavy negativity manifests in a less heavy way. So this isn't negative and you must understand that there is no reason to get discouraged.

On the other hand, sometimes everything goes fine for somebody who doesn't do any practice at all, and is not interested in any kind of teaching. Such a person can be really lucky and full of protective energy. But this doesn't mean that karma is not working either; this is actually the effect of karma. Somebody who has accumulated very negative actions has to ripen their tiny bit of positive karma so that the effect of their negative actions can come out. It is very likely that up to a certain point, things will go really well for them but one mustn't think this is particularly positive in itself. Very heavy, bad consequences can happen later. So you don't have to get encouraged or discouraged by life, instead you have to respect what there is and understand and collaborate to remove negativities and coordinate our condition. It is important to understand the different types of provocations.

Disease

Generally, we have a lot of faith in medicine and consider that it can provide a cure for any disease. This may be possible and good but it's not sufficient today. Perhaps we will manage to solve the problem of cancer. One day there may even be a vaccination for it. But even before the solution is discovered, A.I.D.S.

has developed. Many people are now worried about this disease but certainly this problem will be solved one day too, because when there is a provocation, the end of it also exists. Whatever is purified comes to an end, because in this case it is very likely that the secondary causes will manifest to resolve it. But that doesn't mean another disease won't crop up.

Now we don't know what disease will come after A.I.D.S. It hasn't manifested yet but I'm sure that in our life time another disease will come up, we just don't know about it yet. This will continue not only in our lifetime but in future generations. The only way to avoid this is to know how to work with our condition so as not to create problems. And this is impossible in the world. It is impossible because first of all people don't believe this, and secondly, there are a very limited number of people who do believe and such a small proportion of people cannot solve the situation in the world. Thus it is not easy to solve the world condition. But the principle is that evolution starts with the individual. Every individual person who is interested should try to understand, and when he has understood then he should apply his knowledge and transmit it. In this way perhaps we can have certain benefits.

Unifying the lineage

So the practice of Vajrapani is very important. As I have always said, you shouldn't give too much importance to the way of doing the practice. You can find hundreds of different practices of Vajrapani alone. The important thing is to receive the transmission of different types of Vajrapani practice because they are linked with different lineages and different masters. For somebody who is interested, it is very important to link the different lineages and then to unify them when doing the practice.

As you know, when you do the Dzog-chen practices, all the lineages of the *semde*, *longde* and *upadesa* are unified. In the *upadesa* alone, there are many different titles of teachings transmitted through Padmasambhava, Vimalamitra and other masters. Also in the *upadesa* terma, there are many different tertons who have discovered termas. If somebody studies them it will seem that each is better and more profound than the other. It is very important to receive these types of teachings because it means receiving these transmissions. But what is the essence of the practice? Many people chase after the words or the visualizations, but these are not so important. The important thing is to find the essence, the principle. The principle is to find oneself in the state of contemplation. All of these practices communicate this.

So to apply this, all you need to do

continued on page 15

To Be or Not To Be



Perhaps rather a dramatic title for a few words from the editorial staff of The Mirror but the most appropriate to encapsulate the present and somewhat tenuous existence of the newspaper. The Mirror has been published for almost two years now. During that time it has undergone many changes in its form and content. The editorial staff has, unsuccessfully, tried to publish an issue each month but up to the present this has not been possible due to reasons including the smallness of the staff and the fact that much of the work is voluntary and is done when people have enough time. On some occasions there has been little news to publish simply because people have not sent

any. In many ways The Mirror has limped its way through these first two years. However, its aim has always been to provide a means of communication for practitioners all around the world.

At present, the most threatening problem to the continuing existence of The Mirror is financial. From its first issue, the newspaper has been partially supported by Merigar. This, however, is a situation that cannot continue. The Mirror must find the way to exist financially independent from Merigar.

In its present printed form, the cost to produce and send an issue of the newspaper is substantial and in proportion to the number of subscribers, is almost ridiculous. One of the highest costs is printing which must be done at a print shop. Here, for example, there is a negligible difference in cost between printing 500 copies or a few thousand. Another of the extremely high costs is postage. In the budget for producing a single issue of the paper, printing costs are about a third, and postage costs are another third. In all, the cost of a contribution covers about 60% of the total cost. That leaves Merigar footing 40% of the bill.

The problem is many faceted, but remains thus - what can be done to put The Mirror financially on its own feet? Should there be a campaign to get more contributors, perhaps some serious advertisers in order to cover costs? Should The Mirror become a newsletter that is photocopied here in Merigar thus avoiding high printing costs? Is there a way to print it and send it from outside Italy in a country where these costs are substantially lower and more efficient? Or should we simply close down and call it a day?

The editorial staff are doing their best to continue publishing, but the existence of The Mirror is not dependent on their decision and participation only. This uncertain continuation is an issue for everyone who wishes to read The Mirror in the future. If you feel the newspaper's threatened existence to be of importance, please communicate your ideas to us by letter, phone or fax. If you would like to have a more precise breakdown of our budget, ask us to send it.

Otherwise, if a solution cannot be found, the stark realities of publication costs may be the finality of our Mirror.

Editorial Decisions

Part of the job of a newspaper, even a small one like ours, is choosing the material that comes from the centers and collaborators.

In our case, the readers are, for the most part, the Community itself. Apart from some exceptions, we are willing to publish contributions from the people of the Community. There are times, though, when we decide that something is inappropriate for publication and may be more suited to a local newsletter.

Nevertheless, for this issue we did decide to include some material that is not really suitable for an international newspaper. Some of these pieces may bring life to our paper, more heart, more vitality, so

we don't want to completely discourage more "personal expression".

On the other hand, we do want to encourage a certain standard of written material that is in keeping with universal standards of international publications.

The Mirror is not intended to substitute local newsletters.

It is a delicate balance, for The Mirror, to be a major source of intercommunity communication and to develop as a more professional newspaper that can appeal to a broader audience.

Every newspaper has to maintain its editorial function of selection and editing. This is the nature of a

newspaper. Unfortunately, some pieces that are submitted after much thoughtful labor may not be published.

The Mirror is growing and changing, as we are as individuals and is the Community as a whole. As we grow, we may experience some discomfort and insecurity.

We are trying to keep people up to date with our activities and ideas as they reflect the general changes in the Community.

Once again, we are doing our best to glean the most appropriate material from what we receive and to continue to be sensitive to the more "personal" expressions that convey the unique flavor of our Community.

Namkhai Norbu Rinpoche Teaching Schedule 1992-'93

A= travel by Air T=travel by train

23 April Thurs.	Departure for Athens	A
24 - 26 April	Teaching	
Panayotis Stambolis. Tel. 0030 1 8971752		
29 April Wed.	Departure for Germany	A
1 - 3 May	Teaching	
Martha Heinen. Tel. 0049 7723 5362		
6 May Wed.	Departure for Switzerland	A
8 - 10 May	Teaching	
Aline Winterburg. Tel. 0041 31 460 651		
12 May Tues.	Departure for Poland	
15 - 17 Teaching		
Alekander Skwara. Tel. 0048 42 516080		
19 May Tues.	Departure for Vilnius, Lithuania	
22 - 24 May	Teaching	
Antanas Danielius, Baltupio 47 69, Lithuania 232057. Tel. 771375		
27 May Wed.	Departure for Riga, Latvia	T
29 - 31 May	Teaching	
3 June	Teaching	
5 - 7 June	Teaching	
Jgors Lazareus, Str. Lenina 62/3, Riga, Latvia. Tel. 280910		
Jelena Kovaleva, Lepju 5/4, Riga 226016, Latvia. Tel. 437343		
10 June Wed.	Departure for Saint Petersburg	
11 - 23 June	Teaching dates to be announced	
Vladimir Montlevich, Severni Prospekt, House 6 Kor. Apt. 168, Saint Petersburg 194354. Tel. 812/5531718		
24 June Wed.	Departure for Moscow	T
25 June - 7 July	Teaching dates to be announced	
Vladimir Maikov, Str. Sovetskaya 14/7, Zheleznodorozhny, Moscow Region 143980. Tel. home 095 5527052, off. 2039196. Fax 9382077		
8 July Wed.	Departure for Buryatia	A
10 - 16 July	Teaching	
Alexander Viaznikovtsev. Tel. 30122 3 09 02		
19 July Sun.	Departure for Moscow	A
20 July Mon.	Departure for Paris	
23 - 26 July	Teaching	
Peter Silverman. Tel. 1 455 33468		
29 July Wed.	Departure for New York, USA	A
3 August	Departure for Tsogyalgar, Conway	
7 - 16 August	Teaching	
21 August Fri.	Return to Italy	A
9 October	Departure for Vancouver, Canada	
23 - 25 October	Teaching	
27 October	Departure for Santa Fe, N. Mexico	
30 October - 1 November	Teaching	
3 November	Departure for San Francisco, CA	
5 - 9 November	Teaching	
12 November	Departure for Hawaii	
14 - 19 November	Teaching	
22 November	Departure for Tokyo, Japan	
26 - 28 November	Teaching	
30 November	Departure for Sydney, Australia	
4 - 13 November	Teaching	
16 December	Departure for Singapore	
18 - 19 December	Teaching	
21 December	Dep. for Buenos Aires, Argentina	
24 December	Departure for Cordova, Tashigar	
26 Dec '92 - 5 Jan '93	Teaching	
25 January	Departure for Lima, Peru	
29 - 31 January	Teaching	
3 February	Departure for Caracas, Venezuela	
6 - 13 February	Teaching	
16 February	Departure for Merida	
19 - 23 February	Teaching	
28 February	Departure for Cumana	
7 March	Departure for Caracas	
8 March	Return to Rome, Italy	

It is obvious this is a very strenuous itinerary so nothing should be programmed for Rinpoche on the days when he is not teaching, because he will need to rest on those days.

People who are interested in attending any of these retreats should contact the organisers for further information and to confirm dates and locations etc. as well as to let them know how many people to expect. For those wishing to go to countries that are in the ex Soviet Union, it is essential to contact Vladimir Maikov in Moscow in order to request the invitation that is necessary to apply for a visa. We will let you know the names of the organisers of the second part of Rinpoche's itinerary as soon as possible.

A.S.I.A.

At a meeting held on Sunday, January 26th, the people involved in the running of A.S.I.A. discussed the following matters:

1) The public relations activities of A.S.I.A.

A.S.I.A. has printed the talks from the conference of His Holiness the Dalai Lama in the Senate of the Italian Republic in May 1990. These have already been sent out to the mailing list of A.S.I.A., the Shang Shung Institute and Tecnagro. The talks will be translated into English by Andrew Lukianowicz.

2) According to the Italian law we presented the documentation requested by the Italian Ministry of Foreign Affairs to recognize A.S.I.A. as a non governmental organization.

a) The Italian Ministry of Foreign

Affairs has pointed out that our budget is too limited and (b) if the organization is not autonomously financed, it is not possible to receive public funds.

c) At least 50 members must be regular subscribers to the organization and must pay their membership fees regularly, which we do not have at present.

To this purpose, we should like to request all interested people to participate by becoming regular members and paying Lit. 100.000 (approximately \$90 US) per year. Please contact us at Merigar or in Rome at this number: Fax 06 66161749 or telephone 06 6866442. d) Waiting the approval of the Ministry of Foreign Affairs for the project of the Autonomous Region, we are trying with the help of the

Tibetan government in exile and with the Tibetan NGO (Tibetan Development Fund), to identify small projects in India and Tibet, for which the Ministry of Foreign Affairs will give 50 to 100 million Lire.

e) The Ministry of Foreign Affairs has asked A.S.I.A. to open an office in Rome where they could carry on technical and administrative surveys which are linked to, and upon which, the approval of the Ministry of Foreign Affairs will depend for our projects.

We are therefore looking for a suitable place in Rome so that we can comply with the Ministry's requirements and also have the possibility to train people in relevant activities to the management of the organization.

Tibet Alive



H.H. the Dalai Lama and John Cleese

Tibet Alive Ltd. will present concerts at the Hammersmith Odeon in London on March 5th, 6th, and 7th. Work is going ahead to produce a programme for television after filming a Tibet Alive festival at the Tibetan Children's Village in Dharamsala on November 9th, 1991, and interviews with His Holiness the Dalai Lama and John Cleese. Many prominent celebrities have agreed to participate in the film, which should be completed by September, 1992.

For further information contact:

Richard Eagleton, 77a Hartlam Rd., London, N.7 UJ
Telephone: 071 700 5572. Fax: 071 607 3464

Communication from Belgrade

by Sanja Trpkovic

You all know what is happening in Yugoslavia. The war goes on, we don't see the end of it. Now we realize how short physical life is, and how peace can be turned into a war in a short time.

It is hard to integrate into such a chaos, but it is also useful. We are learning every day about ourselves, and we wish to practice more.

At the beginning, we had some difficulties to meet each other, but now we have found a way.

On the 14th and 15th of December, we did a Long Tun practice - especially Ekajati and Dorje Legpa - from 7am Saturday till 7am Monday. We organised it like a chain - everybody did the practice when it was possible, twice each during the weekend, so that the chain was never broken and that there was always one or more people practising. There were 10 of us.

After that we organised a Mandarava Long Life practice on the 21st of December.

Now we are communicating better than ever. In the future we are going to organise more simple practices, because we have difficulties to meet in one place at the same time.

A member of the Dzog-chen Community in Belgrade

Zeljka Jovanovic writes:

At first, the situation in Yugoslavia seemed unreal. The country was at war and life appeared quite normal. That was only on the surface. But, if you look a bit inside, you discover shortages of all sorts of things, especially food, and even if there are supplies in the shops, most people don't have the money to buy. Because life is so complicated, there is a lot of aggression and I also feel that energies are not functioning properly, so that everything you do goes wrong for some reason. Not enough electricity at times, then machines stop working and since there is no money to repair them, life becomes increasingly difficult. Of course, some people manage at difficult times by smuggling all sorts of things, making a lot of money, but by doing that, they make an even heavier atmosphere.

So fear spreads everywhere and sometimes it's enough to just talk with somebody to get into an extremely nervous state, making frantic plans to buy all the food for the next months, in case they come and start bombing Belgrade which was relatively safe till now. (Of course, I am writing only about people in Belgrade, not about places where they actually fight.) So panic spreads and people do all sorts of things without control.

At a time like this, members of the Dzog-chen Community still try to meet and practice together and sometimes it works. A few practitioners are doing Yantra Yoga twice a week and others meet on special days. We pray to female deities to restore peace and hope for the best. Female deities, because they should be against war and for preserving life and nature.

As far as I know, none of the Community here has been forced to join the army and all members are in good health.

It is difficult to make distant phone calls, so I don't have news from practitioners in Slovenia and Croatia. So, I would like to use this opportunity to tell them that we are always one family, and I really wish there were no borders between us.

I would like to thank everybody who called or wrote to us, showing that you all care and worry. I hope this heavy cloud passes quickly, and leaves more space and energy to practise.

I pray that all borders disappear quickly.

Lopon Tenzin Namdak at Tsegylgar

by Des Barry

On the weekend of October 29th the Tsegylgar Community was happy to host teachings by Lopon Tenzin Namdak. He was accompanied by Geshe Nyima Wangyal.

Lopon Namdak had been in New York for the Kalachakra Initiation and he was the representative of the Bon tradition invited by H.H. the Dalai Lama to give teachings on the Nature of the Mind.

For many it was the first contact they had had with the Bon tradition, and the Bon view of Tibetan history. Lopon's explanation of the Nature of the Mind from the Dzog-chen point of view made a very strong impression on those students who heard it.

Members of the Dzog-chen Community, in New York for the Kalachakra initiation, were also

fortunate to hear Lopon teach on Dzog-chen at the houses of Michael Katz and Jennifer Fox.

Lopon Namdak's visit attracted many new faces to the Tsegylgar Community, and we were happy to welcome people who had heard Lopon teach in New York and who wanted to hear more; many people from the Healing Light Foundation; and local people who had heard about Lopon through word of mouth. Many Dzog-chen Community people travelled to Tsegylgar to renew their acquaintance with this very great Master.

We were very happy that representatives of the Argentinian and Australian Communities were also present.

The teachings were held in the Babbot Room at Amherst College. This had been very kindly provided

by faculty member Janet Gyatso. The room was formerly an observatory, which had been converted into a seminar room.

Its octagonal space provided a perfect mandala for the teachings. The old building has a beautiful wooden gallery around the walls, and is furnished with comfortable red carpets to sit on.

Lopon Namdak said that it had been suggested that he teach on the Bardo, but firstly he wished to give an overview of the Dzog-chen tradition. For the next few days his explanations began with the Ngondro preparatory practices, continued with an explanation and practice of the "Natural State" of Dzog-chen, Powa (transference practice), sleep practice, dream practice, and finally the Bardo teachings.

A Fresh Tibetan Breeze Close to Tsegylgar

The Tibetan U.S. Resettlement Project



Widower with daughter. Ralung monastery, Tibet (photo B. Beresford)

by Jim and Verena Smith

Following the good efforts of many committed people, in association with the Central Tibet Administration of His Holiness the Dalai Lama, the American Government has consented to a Tibetan Resettlement for approximately 1000 Tibetans within the next year.

About 10 different cluster sites were chosen; Amherst, Massachusetts being one of them. "Clustering" refers to a process of "resettling members of the same ethnic group in close proximity, uniting friends and families whenever possible". While the U.S. Government felt it could support the cause by offering the entry into the country, it could not offer any financial support to the newcomers, i.e. financial aid for the first year. So the whole undertaking works on the basis of collaboration of the people who are in favour of the project.

For each of the first Tibetans a sponsor was sought who would take responsibility for housing the Tibetan guest. Each visa application

had to be accompanied by a job offer and the sponsor takes responsibility to provide temporary housing, a job and also community orientation.

There will be centralized resettlement services which may include free dental care, generalized health screening and care and possibly language classes. The complexity of the aspect of the health care alone should not be underestimated.

With the government not providing financial aid, it also means that if any of the newcomers need to be hospitalized, it would fall financially on the shoulders of the sponsor. That could signify a tall bill. Health is private and very expensive in America.

After some months or a year the newcomers may well be self sufficient, provided the job market can actually absorb them.

At present, the state of Massachusetts is facing strong effects of the recession that has permeated the whole country for the last two years.

There are discussions about Tibetans working together within craft work groups, such as carpet making, masonry or applying other skills they may have. There is also discussion about joint housing.

The underlying intent is not to swallow up the few people coming and Americanize them, but to support and encourage the upholding of the Tibetans' original culture.

We understand that there was a total of twenty-four thousand applicants for the one thousand places offered in the US.

In India and Nepal 100,000 refugees live in 47 Tibetan settlements.

Dharamsala was the first site offered to the Dalai Lama by the Indian Government back in 1960.

Dharamsala lies at the foothills of the Himalayas and the climate is agreeable to adaptation by the Tibetans; yet there are many sites in Southern and Central India where the unrelenting heat, aside from the hazards of absence of hygiene and clean drinking water, is demanding more lives than hunger.

Tibetans could do well in our colder New England climate. Our summers are short and hot but definitely short and our winters feel very comfortable to people who like it cool....

Once the fifty Tibetans are settled, each of them may bring over their family members, according to speculations about how large the average Tibetan family may be, we might be looking forward to a sizeable Buddhist community as friendly neighbors.

There are a number of Dzog-chen practitioners who live close to or in Amherst and Tsegylgar and the community land itself is a 45 minutes drive away.

There may be a fresh Tibetan breeze within our Dzog-Chen Community. We are excited and welcome our friends-to-be.

The Birth of the Yangti Retreat House in France

by Laurent Soen

During the trip to Mount Kailash in 1988, Namkhai Norbu Rinpoche told some French people travelling with him how astonished and disappointed he was in the passive application of the Dzog-chen teaching in France.

When he visited Marcevol in May 1989, we had just started a newsletter called the "Le Chant du Coucou". We had translated a few texts, but most of them still had to be published.

During the retreat Rinpoche spoke of Ayu Khadro and Yangti. He gave us precise indications on how to build a yangti retreat house, as well as how it should function.

The first Gakyil was formed at that retreat, and Rinpoche came to visit six months later. During that time we were able to make the project and build the Yangti retreat house. This was a very big programme for the new Gakyil. We had to find a place and people interested in the project and people who could take care of it. Most of all we had to find money.

However, quickly enough, everything came together and we found a place, Plouray in Brittany. We chose the place especially for its calm quality and also because there was a group living there ready to assume the responsibilities. These people were used to working together as a community as they had created a Drukpa Kagyu Centre in the past, and were responsible for it for several years. When we went back to Marcevol for the second retreat, many texts had been translated.

We accomplished an enormous job within those six months, as well as making plans for the house and finding the building we made up a financing plan consisting of an individual participation fee of 500 French francs needed for the construction.

In March 1990, the building started

and we opened a road through the forest. This very hard job demanded a lot of energy and time, the weather was terrible and we didn't quite have the appropriate equipment for this type of work.

After this was done, many problems started arising because of our obvious lack of maturity and our desire to do things very quickly. We also started having serious financial problems because the money was not manifesting as quickly as we had thought. We had just enough to buy the building materials.

After many phone calls and different "financial appeals" in the Coucou, we received enough money to start the building process. This all happened in early June. The project was eating up the French Community's energy.

Each of us really had to face his own motivation and how deep the implications of this project were. We also had to deal with a lot of problems of working together. This happened both on the work site at the physical level, as well as on the financial side. The whole of this project was not only resting on a few responsible people anymore.

After quite a lot of difficult working conditions, the house was built with a tight budget and a few loans. The total cost of the land and the building was not more than 760,000 FF.

In March, 1991, Rinpoche arrived for the inauguration of the yangti retreat house. He also gave us a week of Yangtig teachings. Many people were there, around 350. It was surprising to see so many people coming from all over, especially since there hadn't been any particular collaboration between different countries. Maybe this is because disciples are more interested in Rinpoche personally than they are in collaborating through the teaching and its application.

Now it's about a year since the house has been ready, and not that many people have come to do a retreat.

To try and develop collaboration, the people in charge of Plouray are thinking of putting together a work cooperative based on an exchange system of work in exchange for a retreat.

This could create a structure and a dynamic that would make the retreat place autonomous.

The project also includes organic crops. The sale of these products could be used to maintain the Community's land to build a guest house. First we would need to buy the material, and offerings are welcome.

When building Rinpoche's personal Yangti retreat cabin, the project of building a small Yangti retreat house in Merigar started to take form. This house will be to train practitioners for longer retreats in Plouray.

An agreement has been made to give part of the profits of this project to help pay back the loans on the French house. This is a very good example of collaboration.

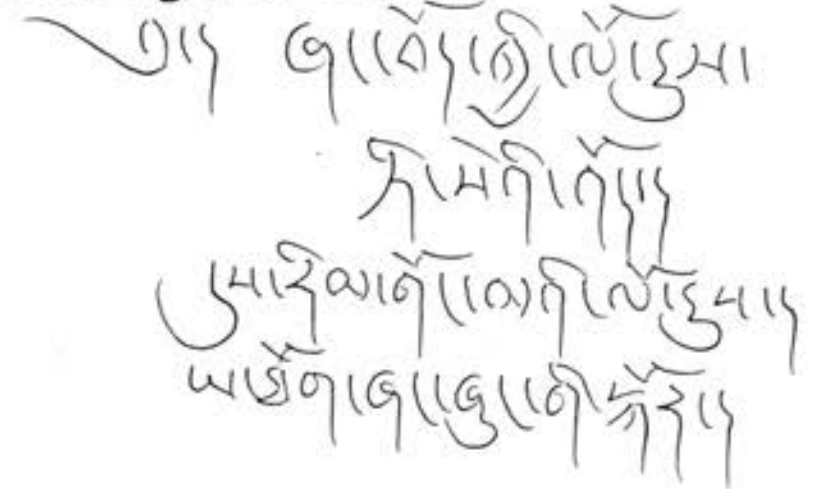
Over these two years as a builder being in charge of carrying out this project, I have a few ideas of what the specific needs of this type of structure are. The project should be self financed. It is very important to communicate thoroughly with whoever is associated with a project, because problems grow big mainly because communication is lacking. Through common practice we can make our relationships more harmonious. Always remain responsible in regards to the teaching whatever the circumstances are.

We have just started a new French Gakyil and we are trying to integrate and understand what has happened here.

We wish to make communication flow better within the Community to make collaboration really workable and efficient.

We would like to do this by solidifying the basis for the projects in printing, collective practice and building a guest house in Plouray.

The Light of Kailash



"The Light of Kailash". Calligraphy by Namkhai Norbu Rinpoche

by Yuchen Namkhai

During his personal retreat, Namkhai Norbu Rinpoche wrote a text on the ancient history of Tibet, or more precisely, an account of the study of Tibetan history.

This account has already been presented in the last text of Namkhai Norbu Rinpoche which was entitled, "The Necklace of Jewels". This text represents a scholarly introduction in which the author explains a new way to interpret Tibetan history addressed principally to scholars of Tibetan culture. The material that is presented in "The Necklace of Jewels" is presented extensively in the three volumes which comprise this recent text, "The Light of Kailash".

In "The Necklace of Jewels", Namkhai Norbu Rinpoche suggests dividing the ancient history of Tibet into three periods or fundamental stages consisting of the period of the Kingdom of Shang Shung which existed before the kingdom of Tibet and of which Tibet was a part, the period of the kingdoms of Shang Shung and Tibet which existed in separate territories and the third period when Buddhism was diffused in Tibet during the reign of King Sontsan Gampo and Shang Shung was conquered and became part of Tibet.

"The Necklace of Jewels" was published in Tibetan in 1990 in West Tibet. "The Light of Kailash" will be published in both Tibetan and Chinese at the Chinese Centre for Tibetan Studies in Beijing.

Yangti Retreat in France

The Yangti retreat house in Plouray, Bretagne, has seven rooms with central heating and is open all year long. If you are doing a first retreat of 24 hours, the cost is 100 French Francs and you must bring your own food. For longer retreats the cost is 150 FF a day for 1 to 10 days and 120 FF per day for longer than 10 days. Food is provided.

It is important to book one month in advance.

For a first retreat you are asked to contribute 500 FF to help cover the building costs of the retreat cabin.

For all information contact Margaret or Laurent at (33) 97.34.85.27, Thursday to Sunday at Dekikha, Bel Avenir, 56770 Plouray, France.

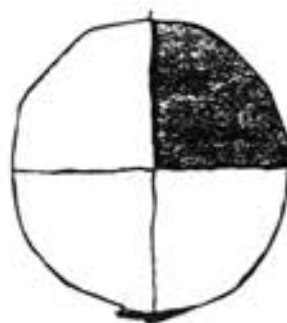
Berlin Peace Academy Founded

by Mona Gwinner

You might have heard that there is a lot of tension and nationalism in Germany after the reunion and the falling of the Iron Curtain.

At the same time, there are many intercultural, interreligious, interdisciplinary activities growing within the peace movement.

For instance, after the festival "The Power of Vision", that was held in Berlin Potsdam in May 1991, with the participation of many spiritual teachers, scientists, healers, therapists and artists (see Mirror issue 8), a peace university is now being founded in Berlin Potsdam. This university is supported by the University and city of Potsdam, the local government of the Province of Brandenburg, the Senate of Berlin, the Goethe Institute, the Max Planck Institute for Educational Research, the U.N., U.N.E.S.C.O. and the World Health Organization.



At this university, which unifies Nobel peace prize winners, leading scientists, philosophers, peace pedagogues, artists and students from all over the world, solutions for the problems of the earth and that humanity faces according to a wholistic, ecological world view will be investigated. People involved in politics, economics and industry are encouraged to attend.

Among many prominent supporters are Petra Kelly from the Green Party, Michael Ende, filmmaker, and Peter Gabriel, musician.

I am happy to say that on October 3, 1992, the anniversary of the reunion, there will be a Benefit Gala for the opening of the peace academy and His Holiness the Dalai Lama will be given an honorary patronage of the Peace Academy of Potsdam.

There will also be another festival "The Spirit of Peace" from May 28-31, 1993. For information on all the above activities, contact:

Netzwerk der Kulturen e.V.
Postfach 620409
Akazienstrasse 27
1000 Berlin 62
Tel: 030 782 6924
Fax: 030 782 6308

It is possible to order a video cassette in VHS of the May 1991 festival from: Visions in Motion, Postfach 620520, D-1000, Berlin 62.

Spring in the Dark

by the French Gakyil

Next summer, Laurent Soen, Nima and Pascal will go to Merigar to build a Yangti retreat cabin with 3 rooms. From now to July, Laurent is working for free in Bretagne to make facilities for the dark retreat house (electricity, water, gas), to protect the wood of the house, paint windows, build fences, add more insulation, and plant trees. The cost of the materials: 20,000 FF.

If we get enough money, Laurent will build a small guest house. The cost of the materials for this will be 40,000 FF.

We hope to receive financial help in the form of gifts, loans or a promise to lend some money in the future in order to realize these projects. Laurent will tell you personally through letters how your donations are used. Please don't wait too long, or we won't be able to start.

1992 Singapore Gakyil

Please note that the following have been unanimously elected as Gakyil Committee members for 1992.

Daniel Suen
Tan Keng Leck
Goh Tong
Chin Kit Sen

Ian Gan
Apt. 15-04 Blanco Court
585 North Bridge Road
Singapore 0718

The Community in Greece



Group gathering

(photo by Panayiotis Stambolis)

Namkhai Norbu Rinpoche visited Greece for the first time in spring in 1985, at which time the first retreat also took place. Three more retreats followed: October '86; December '86 - January '87 (many people from all over the world came to participate); and April '89. From Rinpoche's first visit till today the Greek Dzog-chen Community has gradually grown.

It is a small community consisting of about 25 people in the capital of Athens and seven in Thessaloniki (the second largest city in Greece) among whom there is considerable collaboration despite the distance (600 km). Practitioners meet at least once a week for group practice either on a day which is convenient or a special day for practice. We also get together periodically for all-day practice, Yantra Yoga, etc. In Thessaloniki amongst other activities there is a group studying Tibetan on a regular basis. A fair amount of transcribing and translating has been done of recorded teachings given by Namkhai Norbu Rinpoche both here and abroad, thus making helpful material available for those who have the relative transmission and wish to practise. Translations of a few of Rinpoche's books have also been completed but so far publishing difficulties have not been overcome. Through the collaboration of some of the practitioners, a monthly journal is available called "Triskelion" (an ancient Greek word corresponding to the Tibetan "gakyil") containing extracts of Rinpoche's teachings, articles on Tibetan Medicine, Astrology and Culture in general, notice of special practice days and other useful information concerning practice and retreats (both in Greece and abroad).

As for the Community's future plans, we wish to:

1. Collaborate more both amongst ourselves as well as with the other communities of the world;
2. Buy land and build retreat huts so as to enable practitioners to do short or long retreats under more favourable and suitable conditions, and;
3. Solve the problem of publishing.

Year of Tibet

by Mona Gwinner

A Tree Ritual Happening for a Free Tibet took place in Berlin in several public places last year with artists, Shangpa Rinpoche, Lama Tachi Dondub, the "art-ginko trees" of Ben Wargin, and many passersby. The "Artists for a Free Tibet", (S.M. Kantig, Berlin), invited everyone to participate by performing or writing a plea on the prayer flags in support of Tibet and world peace. The tree ritual ornamentation, a tree with colored banners blowing prayers in the wind, is an old Tibetan tradition. It connects us to the old deep-rooted knowledge of all cultures and the ecological value of the tree, as well as its symbolic meaning for life and natural laws.

Like a link in the chain, everyone can participate and perform a tree ritual happening supporting Tibetan culture. We are all invited to carry on the symbolic ritual like a "rlun rta" - a wind horse.

As this tree lives
as all that is alive has its place
so the Tibetan people
have the right to go on living.

Washington Practice

by Tom Garnett

In Washington, D.C. we practice together every other Sunday. For now we are reviewing each of the practices in Norbu Rinpoche's book, "The Stairway to Liberation". First we do a short run together, then people share their experiences and thoughts of the practice they have been working with during the past two week period. Then we review the next two weeks to practise it. Lately, we have decided to add a much longer silent contemplation after the Song of the Vajra.

On alternative Sundays, we have a Yantra Yoga class. Occasionally, as people's schedules allow, we have a Ganapuja or other practice.

I feel we are trying to find a way to integrate our way with the broken bits and pieces of post modern, urban life. Very slowly, among friction and friendship, mistakes and harmony, jobs, classes, parents and children we are discovering what a Dzog-chen community is. It is not so easy.

Shang Shung at Amherst

by Des Barry

Amherst College has been favourable towards Tibetan Buddhism and culture for many years. This year it has hosted and presented a number of events to participate in the celebration of the International Year of Tibet.

On November 14th, 1991, the Mead Art Museum of Amherst College, Massachusetts, opened the curtain to an exhibit called "In Tibet", photographs by Kevin Bubriski and Fosco Maraini.

Half of the exhibit was inspired by some members of the Dzog-chen Community. The images by Fosco Maraini - Prima Della Tempesta, Tibet 1937 and 1948 as published in his book, published by Shang Shung Edizioni, Italy. The exhibit of the photographs of Kevin Bubriski, American photographer, was

proposed to the museum by another source. So the work of both artists was combined. The black and white photographs looked stark against the white matted frames on the wood panelled walls of the halls of Mead Art Museum, a handsome frame to the images. Each artist had a room to himself to show his view of Tibet. Fosco Maraini had travelled to Tibet in 1937 at age 25 and 1948, eleven years later; both times he followed Giuseppe Tucci, professor of Oriental Studies, on his expeditions. His pictures show Tibet "before the storm"; deities, landscapes, monks, lay people, children and animals. Powerful glimpses into a distant culture before its disruption; awesome gods and landscapes and very strong people, rooted in their culture.

Kevin Bubriski travelled the same

road many years and historic events later. In 1987 the changes show; powerful gods and landscapes, still very strong people, some sadness and often someone else watching. Like the photographs of the four practitioners involved in the Chod practice while the Chinese guards are looking on. Kevin Bubriski got into trouble when he handed out pictures of His Holiness the Dalai Lama to monks and lay people alike. Apparently he was arrested and had to undergo hours of interrogation and ended up actually smuggling the photographs out of the country. Exhibits like this are extremely supportive in raising people's awareness of the Tibetan wealth and plight. One can wander through such an exhibit and pause with the images and take time to absorb them to deepen one's understanding.

German Gakyil Meeting

**Namkhai Norbu Rinpoche
will give Teachings
from May 1-3 1992
at Kamalashila - Institut
Schloss Wachendorf,
5353 Mechernich
Tel. 02256-850**

by Marion Lindlar

Fifteen people of the German Dzog-chen Community met from November 29th to December 1st in Waldorf, Germany to practise together and bring themselves up to date on the general situation. The principle reason for the meeting was

to see a house on the outskirts of Frankfurt that could be used for long retreats.

There were different ideas about how the house could be used. Some people feel that it should only be used for retreats while others visualized a type of center like Azangar or Merigar, but smaller. Some people questioned the need to have a place of our own, saying that it could take too much energy that could be used for other Community activities. In order not to block this idea completely we asked Matthias Winter and Martha Heinen to make inquiries about a house they know of in an isolated area near

Furtwangen.

Other brief news items of interest: Marion Lindlar will be the correspondent for The Mirror. The address is Gartnerweg 9, 6000 Frankfurt/Main 1.

Bianca Telle-Luttge has completed a transcription of the retreat in Schlempen, Black Forest in 1989. The first copies will be ready in a few days, cost 30 DM and will be available from Odiyana-Verlag c/o Stephanie Wagner, Gartenstr. 70, 6000 Frankfurt/Main 70. The retreat with Geshe Tenzin Wangyal planned for August 1992 will be held at the Seminarhaus "Kapellenhof" in Hirzbach.

News from New Zealand

Melong Project

We have decided to fund production of 100 melongs as previously requested by Merigar.

We therefore request urgent donations and/or ask you all to assume responsibility with fundraising activities and ideas.

Gakyil Report

A new South Island gakyil was formed during Fabio Andrico's visit. Blue: Ron Brooks, c/o P.O. Little Akaloa, Banks Peninsula, via Christchurch. Tel. 03 3048730 Red: Jeremiah Bassi, 32 Leckhampton Court, Dunedin. Tel. 03 4556462

Yellow: Rosemary Friend (Director), 32 Leckhampton Court, Dunedin Tel: 03 4556462

We met in Christchurch after the Dance of the Vajra retreat with Liza Morell accompanying us as representative of the old gakyil and decided to meet once every two months.

**ANTIQUES
RESTORED**



Steve Luchini
Via della Croce
Castel del Piano GR
Italy
Tel. 955293



Macrobiotic restaurant



J. CROW CO.

NEW IPSWICH, NEW HAMPSHIRE 03071

HELP FREE
TIBETUSE THESE
STAMPS**TIBET STAMPS**Approved by The Office of
HIS HOLINESS THE 14th DALAI LAMATibet Stamps Genuine Sheets-color reprint set of Tibet's first
stamp issue. 60 stamps per set.
Sheet 1-5 \$5 ea set 35/12

Language of Ravens and Crows (Booklet) \$3.00 ea

Nirvana Incense Aroma Therapeutic \$5 ea 35/12

Tibet Incense I with Medicinal Herbs \$7 ea 35/18

Tibet Incense II with Medicinal Herbs \$6 ea 35/15

Tibet Incense III with Medicinal Herbs \$5 ea 35/12

FREE PRICE LIST UPON REQUEST

Claire's Wonderful "Healing Weekend"

At Beech House, Crediton, Devon

Compiled by Mary Finnigan from her writing workshop on Sunday, at the end of the weekend.

The sceptics said it would not work, the cynics said it should not happen, but quite a few of us thought it was a bloody good idea, so we turned up at Beech Hill in Devon for the weekend of 26 and 27 October.

We were not disappointed. Billed as a healing weekend and orchestrated by the indomitable Claire Sharkey, it turned out to be a time when we behaved pretty much as we always do, but with an under-current of goodwill that made us feel a lot more comfortable with and positive towards each other.

I think it also smoothed over some of the passions that made it difficult in the past for us to function as a community.

The workshops were hugely entertaining and instructive. Best for me were painting with Penny Sumerfield and Mind Mirror with Geoff Blundell. I also got a delightful buzz doing Qi Gong with Caroline Merry. Many thanks to all concerned and let's do it again soon.

Mary Finnigan

Falling attendance at practice sessions and dwindling subscriptions to the national newsletter had brought to a head the crisis that had caused our Master Namkhai Norbu to criticise the lack of direction of the UK Dzog-chen Community.

Twenty Dzog-Chenpas and mas gathered in Devon to discuss the situation and share our thoughts on the way ahead. As it turned out, most of our time was spent in

workshops given by individual members. They were geared to sharing skills and insights into the practice of Dzog-chen and the nature of mind. The weekend was deemed by all who attended to have been a successful first step.

John Rowley

Was I at boarding school again? No, but sometimes I wondered. The group meals, inexhaustible giggling in the dorm, echoing voices down the long passages, open log fires in oak-pannelled rooms.

The first night I cried in bed, almost suffocating in the struggle to be silent. Claire calls it snivelling. Feeling a part of the Dzog-chen Community after so long.... it's like being a log suddenly split open by an axe.... hence the tears of joy and relief. Joy too in Penny's painting workshop - each one and the whole so clearly revealed and celebrated. Ourselves as slurry pits, flowers, Mary's garden path heavily overgrown by her neighbour's shrubbery. Francis's sunflower.

What happened to my midnight feast? Geoffrey sat in it - bum in the crumple - so that was that. Would his barometer have swung to the right, I asked myself, during his biofeedback workshop the next day. "Tamba naye", I said to myself; which means go well in Zimbabwe. We sang and danced African-style, a glorious Methodist funeral song. Will we all be around to sing it at each other's funerals? I hope so. I know that I feel encouraged and inspired and want to move around in the Community. Thanks Claire. Thanks everyone.

Erin MacDonnell

Arriving back in autumnal England after five weeks in Spain (where I attended Rinpoche's teachings in the desert and practised Yantra Yoga in a tipi on the side of a mountain), I was delighted when the first letter I opened was from the Dzog-chen Community informing me of a Healing Weekend in Devon, where I live. Not knowing quite what to expect, I packed up my truck and set off across Dartmoor on a foggy Friday afternoon.

After supper on Friday we planned the programme. On Saturday an Art Workshop with Penny Sumerfield, Qi Gong with Caroline Merry, followed by African drumming with Erin MacDonnell. A planned party didn't quite materialise - we drank some wine and did a Medium Tun instead. Then some of us danced ourselves to exhaustion.

On Sunday we experimented with Geoff Blundell's bio-feedback machines - very illuminating as they record your mental state right before your eyes. We finished with a Gana Puja before lunch, then most of us had to leave.

The time seemed too short really, to do so much. Each of the activities were fascinating and it was lovely to meet old friends and get to know new people. Everyone I spoke to agreed we must do something similar again, but longer next time. Barbara Terris said she left feeling "released and energised.... it's been like a holiday."

My only regret is that as Peri Eagleton couldn't come, she and Carola didn't do their "Family, Biting for Beginners" workshop: Next time maybe.

Rowan Wylie

Merigar Programme Winter - Spring 1992

Tues. 18th Feb.		Full moon Practice of Long Life of Amitayus
Sat. 22nd Feb.	afternoon	Xitro Practice
Thur. 27th Feb.		Dakini Day. Ganapuja
Sat. 29th Feb.	afternoon	Xitro Practice
Wed. 4th March		Last day of the Tibetan Year. Trus: purification with water. First day of the Tibetan Year.
Thur. 5th March		Long Life Practice of Mandarava.
Sun. 8th March	morning	Special Day of Ekajati. Long Tun.
Thur. 12th March		Padmasambhava day. Long Life Practice of Guru Padmasambhava
Sat. 14th March	morning	Anniversary of Garab Dorje and Shenrab Miwoche; special day of Buddha Shakyamuni. Guruyoga with White A, at the same time all over the world.
Wed. 18th March	see universal timetable	Rinpoche will give transmission of Odser Janma
Sat. 21st March	afternoon	Application of the Practice of Odser Janma
Sun. 22nd March	morning	Dakini day and anniversary of Ayu Kadro. Guruyoga with White A
Sat. 28th March	morning	Intensive Practice of Naggon
	afternoon	New moon. Xitro Practice
Frid. 3rd April		Long Life of Amitayus
Sat. 4th April	morning	Long Life of Amitayus
Sun. 5th April	morning	Intensive Ganapuja
Sat. 11th April	afternoon	Guruyoga of Padmasambhava
Sun. 12th April	morning	

Karma Yoga every weekend depending on the weather.
Dance of the Vajra every Sunday at 3pm.

Yantra Yoga every Thursday at 6pm.

Namkhai Norbu Rinpoche who is continuing his personal retreat will probably be present at the group practices.

Wednesday 15th April, afternoon Beginning of the Retreat with Namkhai Norbu Rinpoche

"Intensive Teaching
on the Bases of Santi Maha Sangha"

Wednesday 22nd April, morning
End of the Retreat

The participation quota to cover expenses for the retreat has not yet been made final but will probably be based on the price of Lit. 20.000 per day. During the teaching sessions, children should be left with the childminders. Those who need to use this service, which is free, should make advance booking by phone to 0564-966837. You can book hotel accommodation by telephoning Merigar at 0564-966608.

New Merigar Gakyil

Recently at the Christmas retreat in Merigar a new Gakyil was formed. The members are:

Yellow	Blue	Red	Director:
Rita Bizzotto	Otello Balducci	Michel Bricaire	Clara Juliano
Antonio Di Gianmarco	Nina Robinson	Clara Juliano	Vice Director:
Leena Larjanko	Adriana Dal Borgo	Wilvin Pedersen	Michel Bricaire

STATION HILL PRESS

Dragon Rises, Red Bird Flies. Psychology and Chinese Medicine
Leon Hammer, M.D.

This book examines the natural energy functions of the human organism as a key to mental, emotional and spiritual health.

\$19.95 paper, 400 pages, charts, illustrations, bibliography, index.

The Golden Letters. The Tibetan Teachings of Garab Dorje, First Dzogchen Master
Foreword by Namkhai Norbu Rinpoche, translated and edited by John Myrdhin Reynolds
One of the core texts of Tibetan Buddhism is Garab Dorje's famous "Three Statements That Strike the Essential Path."

\$14.95 paper, 150 pages, , notes, bibliography, glossary of Tibetan terms.

Job's Body. A Handbook for Bodywork
Deane Juhan, foreword by Ken Dychtwald

Job's Body is the first book to give a detailed picture of how and why the body responds to therapeutic touch.

\$24.95 paper, \$49.95 cloth, 400 pages, over 200 illustrations of anatomy, notes, bibliography.
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. 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 \$5.00, Book rate \$5.00, Foreign surface \$1.50, Foreign airmail \$7.00
Station Hill Press, Barrytown, New York, 12057 U.S.A. Tel (914) 758-5840, Fax. (914) 758-8163

Universal Timetable

Wednesday 18 March 1992	16.30 Fairbanks, Alaska 17.30 Dawso 18.30 San Francisco, L.A., Vancouver 19.30 Denver 20.30 Chicago, Mexico 21.30 New York, Montreal, Lima 22.30 Caracas, Buenos Aires 23.30 Rio de Janeiro
Thursday 19 March 1992	01.30 Reykjavic, Capo Verde 02.30 London 03.30 Rome, Berlin, Oslo, Paris, Madrid 04.30 Moscow, Nicosia, Helsinki, Athens 06.00 Teheran 08.00* UDDIYANA, Delhi 08.30 Rangoon 10.00 Ulan Bator, Djakarta, Singapore 10.30 Peking, Lhasa, Manila, Hong Kong 11.30 Tokyo, Seoul 12.30 Sydney 14.30 Wellington, Marshal

The Spirit of Collaboration

Edited from a series of talks given by Namkhai Norbu Rinpoche at the beginning of January, 1992.
by Naomi Zeitz

continued from page 1

Rinpoche sees the Community as a group of people interested in acquiring this knowledge and continuing it. These people will certainly have to collaborate with him, if they are really interested, and he with them. The birth of the Dzog-chen Community is based on this, and it is to this that he has been dedicated for many years. The Teaching must continue until all of samsara is dried up, and we have no idea when it will come to an end, so it is important that we face this and take responsibility for it.

The reason that Rinpoche has worked so hard and made such great effort for the Community is because the Community is not just a group of people or an organization, but the principle of the Community is the Teaching, and if people complain that they have difficulty with the Community then essentially they do not understand the Teachings. It is very important to eliminate this kind of confusion and to realize that the life of the Community is linked with the transmission and the Teachings. The Teaching has its goal and it is important not to lose sight of this. You need to know what route to take to reach it. This is introduced in the Teaching as the base, the path and the fruit. With this goal you can integrate anything you like.

We live in society and we really cannot sit by passively and not take action. When the Community was first formed, Rinpoche established several gakyils in places where people were interested in the Teachings. His idea was that the gakyil could represent human existence, just as a person has body, voice and mind, and that is why the functions of the gakyils are represented by the three colors. The principle is to avoid bureaucracy, but that doesn't mean that Dzog-chen has to be anti-bureaucratic. It also doesn't imply that one should follow bureaucracy blindly. Bureaucracy exists in this world, and there is a



During a retreat at the Merigar Gorpa

(photo Modonesi & Namkhai)

reason for it. It is better to understand why it exists than to be conditioned by it. It is possible to integrate everything and not to throw anything out.

There have been some proposals to lengthen a term in the gakyil. It could be more useful for members to remain for a longer time, but that does not seem terribly realistic. The gakyil is entirely voluntary, and people may not have that kind of time available, or may not be willing to work for three years in an unpaid position. Those who are willing to stay on the gakyil for a longer time are welcome to, and people can renew after a year or two, instead of deciding from the beginning the gakyils will last for three years.

It is very useful to have the old and the new gakyils working together. Unfortunately, the gakyils in many countries are not functioning as they were intended to. They seem to have become small organizations doing things locally, without regard to the relationship to the Teachings or the Teacher.

It would not be very positive if the Community broke up into many

fragments with a lot of friction and divisive activity. This situation has manifested between many schools and traditions, and if the Community would end up at this level, maybe it is better that it wouldn't exist at all. This would mean the end of the world for the transmission and the ruin of everyone in this 'spiritual' boat.

There has also been a proposal for a 'wise man's council'. This is not very easy to establish. We are still in the beginning stages of a kind of preparation of some minimal qualifications for people who are interested in teaching. The book "Santi Maha Sangha" will be used as a basis for this training. Possibly this 'council' could come from those who are trained in the first, second and third levels in a few years time. Some of the other proposals that Rinpoche spoke about in "The Fundamental Principles of the Dzog-chen Community" were the question of cooperatives and internal initiatives of the Community such as the Shang Shung Institute, Shang Shung Editions and The Mirror etc. It is important that if there are

projects, that they are concretised with their own finances. For example, the Yangti retreat house in Merigar has its own funding that is being provided through offerings. When Rinpoche first presented this program of the possibilities for organization of the Community, he introduced the idea of an international membership card by which people could be recognized around the world. It was not an idea that just arose without careful consideration and thought. Rinpoche examined and reasoned, comparing the structure of the organization and the Teaching and tried to work out the best way of continuing. Now Rinpoche feels that the Community is not ready for this idea, and has reconsidered this proposal for the time being. However, there will be membership cards on the basis of the three main gars, Merigar, Tsegylgar and Tashigar. (The final decision on this issue is discussed in the following article, "Dealing With Dualism"). Primarily now we need to concentrate on the maintenance of the main places such as Merigar, Tsegylgar

and Tashigar, and if people have the intention to collaborate and don't feel too conditioned by the membership cards, everyone is welcome to do so.

Some people feel the Community is getting too big and complicated, but if someone really seriously follows the Teachings, it doesn't matter if there are millions of beings, there is always a way to follow the Teachings. It doesn't make something more genuine if there are fewer people. It depends on us and our understanding. When there are a lot of people, though, there are a lot of critics, but this should not be discouraging. This is very normal. Nagarjuna said, "Where there are the deepest spiritual Teachings, there will also be the deepest devil". Where there is good, evil is never lacking, and this is normal in samsara.

Finally, the intention of the Community is not to create a lot of gakyils and bureaucratic activity. What is more important is the principle of the Teachings and that people have a spirit of exchange and collaboration.

We must integrate all things in the Teachings. This is the principle from the beginning for the Teaching and for the Community. When the Community first began it was intended to be characteristic of Namkhai Norbu Rinpoche's understanding of the Teachings. For those who want to stay on this 'spiritual' boat, they are free to do so. No one is forcing them. They can choose any boat they like. But, once they have chosen it, they need to follow the advice of the Master. If they make holes in the boat, they create problems for themselves. It is very simple. If they don't behave in the correct way, they can make problems for the samaya and the transmission. This is something that is important to understand and needs to be made very clear.

We were unable to print Rinpoche's talk in its entirety. If you are interested in receiving a transcript, please send the equivalent of \$10 US to The Mirror, c/o Merigar, Arcidosso, 58031, (GR), Italy

Yantra Yoga Meeting at Merigar

On Saturday, February 1st, there was the first in a series of meetings of Yantra Yoga instructors teaching in Italy. The meeting was held in the Gorpa at Merigar.

The main topics that the group would like to focus on are:

- 1) Practising all five groups of movements together with related breathings to help clarify any questions or doubts.
- 2) Developing methods of instruction of Yantra Yoga.
- 3) Working together on the transcription of the Yantra Yoga teachings by Namkhai Norbu Rinpoche.
- 4) Working on a Yantra Yoga text by Rinpoche and producing smaller manuals.

The group will meet regularly and are discussing the possibility of a Yantra Yoga retreat at Merigar in the summer.

The group wants to have contact with all the Yantra Yoga instructors worldwide, and hopes to have gatherings at large retreats at Merigar or other Gars in the world to collaborate.

All people who teach Yantra Yoga should send their addresses to:
Laura Evangelisti, Loc. Bugnanino 17A 58038, Seggiano, GR, Italy.

New Mirror Representatives

At the Christmas Retreat in Merigar the following people agreed to act as representatives for the Mirror:

United Kingdom: Richard Dixey
Department Medical Electronics,
St Bartholomews Hospital
London EC1A 7BE
Fax 0044716018171

Argentina: Ricardo Sued
Araujo 1271-Bo Urca
(5000) Cordoba
Republica Argentina

Austria: Stephan Peddi
Frank Keingasse 8
2345 Brunn
02236/34746

Finland: Janne Vainid
Isomittynkatu 9 C D
00520 Helsinki, Finland

Spain: Maria Gracia
Pelayo
Marcelrmo Santa Maria 11
Madrid 28014, Spain

The Netherlands:
Florens van Canstein
Volta plein 11
1098 NN Amsterdam
3120-6923779

Slovenia: Alenka de Bonne
c/o Changchub Santi Maha Sangha
PO Box 19
62250 Ptuj, Slovenia

United States:
Amy Clark
3230 Churnside Ln
Santa Cruz, Ca
95062 California
Tel: (408) 462 4761

Patricia Shahan
505 Anne Street
Falls Church, Virginia 22046
Tel: (703) 241-7568

Greece:
Christina Kokkinos
c/o Martha Souli
Omirou 24
16451 Argypopolis
Athens, Greece
Tel: 0039-1-8320634

Santi Maha Sangha

The following is an interview with Namkhai Norbu Rinpoche made on February 6, 1992 on the topic of his book "Santi Maha Sangha".

Q. Rinpoche, could you tell us a little about the first brief commentary on Santi Maha Sangha?

A. I wrote this first commentary of Santi Maha Sangha in poetic style which was difficult to understand. This short text indicates the key to the introduction to the real Santi Maha Sangha and all the programme that develops from this. It is rather difficult to understand the real meaning because it is not necessary that everyone understands it. Many people may not understand it perhaps, but they can appreciate the rhythm of the poetic verse. If somebody understands the real significance of the whole text, he will discover that it contains a training that will enable one to reach the qualifications that are required to obtain realization through the Dzog-chen Teaching. Moreover, one also learns how to communicate this to other beings.

Q. Is there another connection between this text and the most recent text on the preparation of the basis of Santi Maha Sangha?

A. Last year at Tashigar in Argentina, I wrote a small commentary on the Santi Maha Sangha text, which is called Kunsal Dronma, in which the principle meaning of Santi Maha Sangha was made clear in a brief form. But this is not enough to apply on all the levels that are spoken of in the original text. Therefore, I have started to write a third book which explains the preparation of the basis for the practice and how to achieve the qualifications described in the book, Santi Maha Sangha.

In this text, there are four verses which are explained by the preparation of the basis. This text is called, "The Vase of Precious Jewels": Instructions on the Basis of Santi Maha Sangha (rin chen bum bzang). We know that in Buddhist symbology there is the vase that contains the substance which is able to grant all wishes. In the same way as the vase contains this substance, so does the book contain the substance which is required for proceeding along the path. I have finished writing the book and now it must be published.

Q. Rinpoche, are there going to be other publications on the fundamental principles of Santi Maha Sangha?

A. At the moment I am working on another text in which I discuss the first level to be reached after the preparation of the basis. This text enables someone who has completed the preparation to pass on to this first level. My hope is to be able to write other texts on the other levels.

It is necessary to do this because both intellectual study which brings knowledge of the Teaching and the direct path of practice are two very vast and difficult routes. Therefore, if these two routes, the intellectual path and the path of practice are not prepared well following a book which contains the concentrated fundamental concepts of each level, it is very difficult to realize either theoretical knowledge or practical knowledge of the Teaching in order to obtain realization. This text will be ready for the Tibetan New Year. The latest text is called "Ati Samten Gong-Dzod", "The Treasure of the State of Contemplation". I hope that everything progresses well.

Christmas Retreat at Merigar

by Adriano Clemente

During the Christmas retreat at Merigar, December 23rd to January 5th, Namkhai Norbu Rinpoche gave two principle teachings. During the first week he transmitted the lung and gave a detailed explanation of a Dzog-chen semde text (*rdogs chen sems sde'i khrid yig*) written by the Master Sadogpa Lodro Gyaltsen (Sog bzlog pa blo gros rgyal mtshan) in the 16th century. This text contains oral instructions on the semde which date back to the period of Vairocana when these Teachings were first introduced into Tibet from Uddiyana.

This text describes the method for recognizing the state of contemplation and for the following stages of integration according to the different capacities of practitioners: greater, medium and lesser capacity.

It is written in a simple and basic language and contains quotations from teachings of Masters of different traditions. The text clarifies the different aspects related to a practitioner's initial contact with the observation of one's own mind and eliminates most ordinary doubts that can arise during practice.

Namkhai Norbu Rinpoche's teaching was a precious advice of immense benefit for those who would like to dedicate a personal retreat to deepening or refreshing their knowledge.

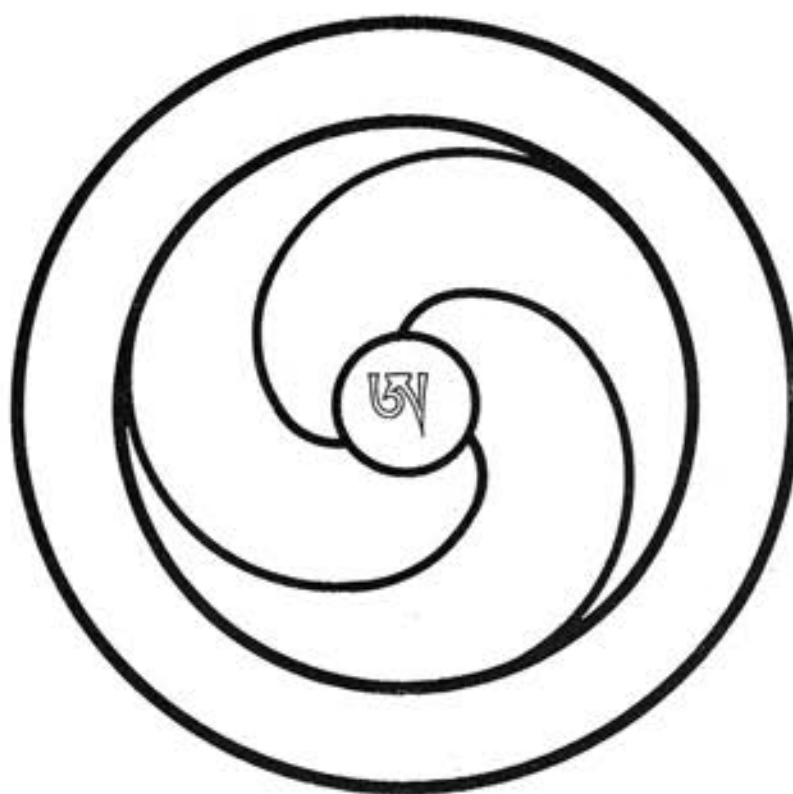
During the second week, Rinpoche transmitted the lung and the Teachings of the fundamental text *yang ti nagpo*. This text was a terma rediscovered by Tunzo Repa (dung mtsho ras pa), a 13th century tertön. In this text, in the form of answers given by Samantabhadra to Padmasambhava, there are instructions on the essential methods to apply the yangti teaching, the aim of which is to develop the natural light.

Besides the root text, Rinpoche gave an explanation of the oral Teachings (*snyans brgyud*) of this series, clarifying many points based on his own personal experience.

Before giving this Teaching, Norbu Rinpoche transmitted an "initiation of the senses" (*don dbang*) of the shütro which gives the possibility to manifest self-perfection.

Dealing With Dualism

From a Meeting Held at Merigar on February 2nd, 1992



Suggested design for membership card for 'aspiring' member

by Nina Robinson

At the Christmas retreat we were all asked a very simple question by Namkhai Norbu Rinpoche, "Do you want the Dzog-chen Community to continue?"

Of course the emphatic and overwhelming reply was YES.

So on the second of February a meeting was held to discuss how it could continue.

It was only after long thought and thorough enquiry into the legal possibilities of ways of maintaining the Community that its President, Namkhai Norbu Rinpoche, put forward the idea of having membership cards.

A few people objected to this system, but the majority agreed that it is essential that at least the main gars should be maintained by responsible members. So, we met to discuss how to prepare the cards so that they are ready for the Easter retreat at Merigar. A similar system will be used at Tsegylgar and Tashigar.

Annual or monthly contribution rates will be decided according to the conditions of the country in which each gar is situated; but the benefits of membership will be the same everywhere.

Contributions can be in the form of money or the equivalent in work.

It was decided to have two different cards for active members and ordinary members.

Since there is also a three year period that has to be completed from the time of application for membership before one can become a full member, these two categories will also be divided in two: aspiring and full members. Rinpoche laughed and said, "Well, we are dealing with dualism."

For the moment, Rinpoche has shelved the idea of international collaboration between the gars and gakyils because it met with the criticism that it was just a beautiful,

utopian idea.

So then contributions people may be making to the gakyils of their own countries cannot yet be taken into account. But anyone can contribute to any of the main gars. Many people also misunderstood what Rinpoche had said about co-operatives.

His idea was to help members of the Community to have work and good living conditions, not to make a system of taxing people or putting them under the control of the gakyils. Their contact with the gakyils should serve to benefit them, by making helpful contacts and possibly loans, to be repaid once they are on their feet.

Fabio Andrico put forward the idea of looking into other ways of maintaining the gars.

The legal and tax position of

non-profit making associations is complex but does not exclude all possibilities of raising funds for their maintenance. We will consult an accountant who is expert in this field as well as the lawyers of the Community.

It was suggested that subscription to the Merigar Letter and/or The Mirror should be included in the monthly contributions to regularize their tax position.

Rinpoche said that the gakyil is only responsible for the maintenance of the gar itself. Funds for all other projects such as the completion of the gonpa, retreat cabins, etc., are the responsibility of separate commissions.

The Shang Shung Institute, Shang Shung Editions and The Mirror, all have to become self-supporting and not be a burden on Merigar or under their control. However, there should always be communication between them.

Gakyil members should have the courage to stick by their decisions even in the face of criticism, but not remain inflexible in the face of other opinions.

It is also important that they communicate with and listen to the people they represent and in case of insoluble difficulty they should make contact with Rinpoche himself.

The blue gakyil decided to make "outer, inner and secret" levels of communication: "outer" between gakyils and gars, "inner" between representatives of the cities in Italy, "secret" between the various institutions connected with Merigar.

When members of the Community visit one of the gars, they should be given hospitality and made to feel welcome by being given work to do, so that they feel like a responsible member of the family.



Possible design for membership card of a 'full' member

The Mandala of the Community Project for a Mail Order Catalogue



Reprinted from "The Fundamental Principles of the Dzog-chen Community" by Namkhai Norbu Rinpoche.

This is the diagram which represents all of the Dzog-chen Communities in the world. At the centre of the mandala, inside a tiglio of five colours there is the letter "the unique golden syllable", which symbolizes the absolute condition. It radiates light. It represents the rigzin master of Dzog-chen of all of the communities of the world, where ever one lives.

The eight gakyils in the eight (compass) directions, each decorated with eight points, represent all of the gars in all of the countries and zones of the world.

The fact that there are eight gakyils decorated with eight points does not mean that the number of gars should necessarily be eight; there could be more or less than eight gars of the Community, depending on the different times and circumstances in the countries. Here eight gars have been drawn to symbolize all of the infinite directions, starting with the four main directions (N.S.E.W.) and the four intermediate directions (NE. NW. SE. SW.).

The eight precious points that have been added to the gakyil to make a symbol of a gar, symbolize that a gar, being a centre of the precious Dzog-chen teaching, is precious, and that the basis of the teaching found in a gar spreads into all of the gakyils of the surrounding places and countries, and that all possible benefits to the gakyils of the countries and the single individuals belonging to them derive from the different gars.

Around these, in the different directions, there are gakyils of three colours, representing all of the gakyils of the countries, regions and cities, found in all directions around the gars of the Community. These gakyils are indispensable to members of the Community who live scattered in the countryside or in regions or cities far away from a gar, so that they can collaborate together to develop their knowledge and experience of Dzog-chen, or to give birth to such knowledge, and to integrate it with their own three doors (body, voice and mind), in a relaxed way so that each person really becomes Dzog-chen, and to cultivate the enthusiasm and capacity to practise.

Around these in the different directions there are sixteen little five - coloured tigles, representing the self-perfected state of Dzog-chen of each single member of the Community, conducting his particular kind of life according to his place and time.

The way the single practitioners are linked to the gakyils of the different countries and the way the work co-operatives of the people of the Community are linked to the gakyils or to the gars of the different countries are represented by lines joining them together.

by Fabio Andrico

Last year, I travelled around the world quite a lot teaching Yantra Yoga. During my travels, I realized that our Community has great trouble raising money and, even more so, doing it collaborating among ourselves. This is a fact we all know well. It's not that I think that we should necessarily become fund raisers but there is no real reason why we shouldn't.

Personally, I think that it would be very useful and also a sign of maturity if Community people could manage to create a common project that would work and at the same time make some money and participate in the project as individuals and as a Community. At present there are some ideas and projects in the making, and my idea is one that could function without creating enormous problems for the people involved.

On the other hand, I think we all realize that it is impossible for the Community to go ahead economically the way it is now. If, one day, Namkhai Norbu Rinpoche would no longer support the Community economically, (and this is the real situation because Rinpoche even creates the conditions for financial support) the Community would probably continue only for a few months. If each of us reflects a moment, I think we will understand this straight away. So, what should we do? Shall we try to do something or just wait passively until the condition gets desperate and then start complaining? There's always enough energy for complaining and criticizing but it's difficult to find the energy to overcome our personal limits and collaborate constructively. It seems that we think we have unlimited time at our disposition. That's not true and we all know it. Instead let's find a way to do things together, in the right spirit, understanding that we are among friends not enemies, that we are among our Vajra brothers and sisters. We should be an example of compassion, creating a capacity to collaborate, being open and creative while overcoming our own egoism. Then why is it so difficult to do something together and take some responsibility for the teaching and the Community?

If we don't try to put into practice this spirit of collaboration, we won't even be able to observe our defects and try to better ourselves. Working together is an opportunity to practise and apply the teaching. If it is difficult to be patient, it means that we are more limited than we thought. If one has a sickness, perhaps serious, it's better to be aware of it instead of dying without ever having tried to find a cure.

My proposal is to create a mail order catalogue. Actually it's not my own idea because many other people have already considered it but I want to explain my ideas for organizing this proposal which are, of course, ready to be modified if we think that we can concretize this proposal.

My idea is to create a network of people who are interested in the project and who want to take responsibility for it. Without this base we can't do anything. At the beginning there should be one person for each country or two if the country is large. Each person should find two or three products that are characteristic of the country and that he or she feels is worth including in the catalogue. Ideally, these products should be of good quality, not easily found abroad, exportable and of good value - between \$30 and \$50 US (in my opinion). The people involved in the project should find the companies that produce these articles and see if they are willing to do direct mailing and give the Community wholesale prices. These should be the basic conditions because it would probably be too complicated to get licenses, warehouses etc. Those involved in the project should get in touch with the various companies and explain that we are a cultural association with about 8,000 members and that we intend to promote this catalogue within the association at the beginning, and then to expand later on. Of course, at the beginning there will be a limited number of orders. The representative should also get hold of photographs and information related to the product that can be used in the catalogue including postal rates by air and by sea and the length of time required for the product to reach its destination both by air and sea. If the companies accept this offer, the representative

should have little else to do apart from receiving the order and passing it on to the company.

Another duty of the representative would be to find out which articles in the catalogue could be subject to customs problems and in the case that someone orders these articles, the representative would be an advisor for the orders and should study all the legal aspects.

When all this information has been collected, it should be sent to "The Mirror" which would produce the catalogue as a supplement to the newspaper in a normal edition. In this way, there would be a saving on posting the catalogue.

We could ask the graphic artists of the Community to do the artwork of the catalogue, each taking responsibility for five products and a single person would do the final work on the catalogue. I don't think that it would matter if the styles were different, in fact this could be a point of interest. At the beginning, the catalogue would be designed in black and white.

Then "The Mirror" could insert the catalogue in a normal edition as a supplement. In the catalogue itself, there would be a notice asking people to photocopy it and distribute the photocopies. In this way, the catalogue could reach a greater number of people.

To conclude, the profits should be divided the following way: 70% to the representative, 20% to the Community and 10% to "The Mirror" for producing the catalogue. Needless to say, the articles offered in the catalogue should be of good quality and offered at a competitive price. The representatives should be serious and precise.

Of course, we cannot wait indefinitely to get the project going and there should be a deadline in order to produce the first catalogue. Whether the articles are few or many, I propose that the material for publication should be ready at the end of April 1992 so that the catalogue can be published in May. Therefore, whoever is interested in the project can contact:

The Mirror,
Mail Order Catalogue Project,
Merigar
58031 Arcidosso (GR). Italy.
Telephone and fax 0564 966608.

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.

FABIO ORESTE
Via OSTIENSE, 162, ROME 00154,
ITALY. Tel. (06) 5757571

New York Dream



New York skyline

by Des Barry

Sometimes it is easy to feel that life is a dream: driving into New York alone at night in the spaghetti swirl of intersecting roadways, overpasses, parkways and expressways, scanning the exits for the bridge onto Long Island. Roads crumble tarmac and swing around potholes, that belies the image of the Big Apple as the glamorous world leader of Metropolitan development. I crash through the chaos of factories and tumbling tenements filled with the decent, the poor and the desperate, and bump over the Whitestone Bridge, its spindly cables suspending the roadway above the wide, cold waters of the Long Island Sound. In the distance Manhattan shimmers spectral, the city that never sleeps.

The car dips and bobs through the traffic. Concentrated, I let it run past the unknown exits, eyes peeled for the magic words 'Jewel Avenue', the one that will fulfill my wish for escape from the tangled highway, and it slips into sight.

Flushing, Queens: I cruise the quiet streets, and search through the numbers, that shuffle into place around me, to select my street destination. I pull into a welcome of love, wine and pizza. Tonight we sleep in suburbia.

Morning- crosstown city traffic, the Brooklyn Queens Expressway, past the gas tanks that stand like gargantuan drums against the suburbansky. We are edging forward in a long line of traffic. Lights flash red and blue, reflecting on the shattered glass of a multi-vehicle accident, slowing everything down as "rubber neckers" stretch out of car windows to catch a glimpse of destruction, that belongs to another, and not to them - this time. We grind onto the 59th Street bridge, to crawl across its metal grids into Uptown Manhattan. We dodge taxis onto 2nd Avenue and make each green light by the skin of our tires, and 83rd St.

The apartment we seek is in a high rise. The doorman checks our credentials and telephones ahead to our destination. The sleek lift slips up the unseen shaft to stop on the 44th floor. New York is made up of numbers. The long corridor leads to the door. Wering, and to our surprise, Lopen Tenzin Namdak, himself,

opens the door. A kadag flutters in Paula's fingers, white silk lifted in offering into the Master's hands, and he flips it over her head, and draws it down to knock forehead to forehead. Easy in a plush apartment, hung with photographs in sharp black and white; and soft focused, airbrushed color of a Tibetan temple interior. Our conversation catches up with time passed by: Nepal, U.S.A., Italy and India. We look down from the vertiginous heights, through crystal clear tempered glass, into canyons of concrete and steel. Tiny cars are crawling along the streets below; people scurry ant-like; and barges float like toy boats on the East River. Is this natural?

This room is a haven of tranquility, warm in the shivering heights above the city. Preliminary Kalachakra teachings and Bodhisattva vows await Downtown, and once more we must enter the New York traffic. Lights, roadworks, diversions, swirls and eddies of bodies and machines, and machinations through one way systems, brings us finally to Madison Square Garden. Lopen Tenzin Namdak and assistants disappear from view, and we are swallowed up by the City. Free fall through Greenwich Village. We await the night and wander through the living city, which is permeated by the presence of the Wheel of Time. And we step into the loft. The whirling movement of a birthday party in full swing assaults our senses. Groups of monks, young Gyoto Tantric choir, sip seltzer water, and take in the New York scene. Practitioners from California, Massachusetts, New York, Washington, Australia, Argentina and Italy meet, reunite, and mill around in what Jorge calls "the party at the end of the world". The gathering grows, peaks and thins into the night, and we step out onto the streets of Tribeca. Up through Chinatown and Soho we go, heading for Bleeker Street, which is packed with people and cars at 2 am. "Mondo Perso" awaits us, where one of our number plays bass with the Frankie Paris Blues Band. Young bodies move on the dance floor, reminding us how our own time passes. And the night passes. Barry packs up his bass, and we all go together to a nearby diner: formica, chrome and plastic Americana, at 4 am. Sleek shiny counter and vinyl

stools are perched upon by night people, sipping coffee, and eating a timeless breakfast.

Back on the streets, cars are grid locked with homeward bound activity as the clubs finally close. We walk back to Jennifer's to rest before our uptown trip. Then it's over the potholed Manhattan roads once more, passing taxis and delivery trucks which are taking advantage of the predawn lull in other activities. We pull up close to an entrance to Central Park. Police in black uniforms and orange bibs, direct the gathering people toward Sheep Meadow. It is still dark. The unknown denizens of Central Park have disappeared along with their dangerous reputations, and they are as invisible as trolls. We sit quietly beneath a rocky knoll, waiting.

As dawn suffuses the sky with reds, salmon pinks and the blue of profound space, the deep tones of the giant Tibetan horns reverberate from the four directions, accompanied by the rumbling drums and the crash of symbols. As the light takes us into day, His Holiness, Tenzin Gyatso, dressed as usual in the simple robes of a monk, takes his seat with the representatives of the Five Schools of the Tibetan Spiritual Tradition and silence descends on the meadow. The quiet is broken only by the click of cameras as the press seeks a sensational shot of a tranquil mind deep in meditation. The Dalai Lama, the five representatives, monks and nuns, and the lay practitioners sit in each others' presence in the heart of New York City, whose buildings rise to shape the skyline around those of us seated in this temporary garden of tranquility.

Our karmic links with the teachings of our Masters, and the Embodiment of Chenrezig, have created a circumstance for the experience of integration while we are deep in the illusory heart of samsara and suffused with a fleeting nuance of nirvana. Manhattan becomes a mandala of integration, and the meditation for world peace begins within each individual, suffusing and transforming each one's vision with the possibility and potentiality of a Citadel of Purity, a World of Peace. His Holiness rises, and we all make our way into the reality of a transformed city vision.

"Presence" and "Awareness" And a few words on "Integration"

by Elias Capriles

In this letter I intend to add some relevant information to the points I made in the letter about "Presence and awareness" that was published in issue 10 of The Mirror.

In the article in question, I noted that in the first Italian version of the book "The Mirror", the word "consapevolezza" referred to the relative, dualistic awareness that Namkai Norbu Rinpoche illustrated with the example of a cup of poison: if one is "consapevole" (aware), one will know that the poison would kill one and thus that one should not drink it. In turn - as noted by Rinpoche in the forementioned book - if one is "presente" (present) one will not become distracted and thus will not drink it inadvertently.

Although I had not seen the Tibetan original, in 1986 I told Enrico Dell'Angelo that I had the impression that in the mentioned text the word "consapevolezza" was being used for rendering both the Tibetan word "rig-pa" which in the Dzog-chen teachings indicates the state of non-dual, undeluded, absolute Awareness - and another term referring to an attitude or mental event within the realm of duality and delusion. Enrico answered that the term was indeed being used in "The Mirror" to render both the Tibetan word "rig-pa" and the Tibetan term "brten-shes". No doubt, the example of the glass of poison illustrates the meaning of "brten-shes", which indicates a dualistic, relative awareness that entails a responsible attitude in facing life situations: a mental event pertaining to the realm of delusion. Therefore, the translation of awareness as "consapevolezza" in Merigar Letter (Il Bollettino) does not contradict the usage of Italian terms established in the first Italian version of "The Mirror".

Nevertheless, I think that a single Italian or English word should not be used for translating two Tibetan terms having totally different, almost opposite meanings. In my opinion, one term should be used for rendering Tibetan words such as "rig-pa" or "ye-shes", which refer to the state of nondual, undeluded, absolute Awareness that is beyond the subject object duality and which is therefore free from attention, and another term should be used for rendering the word "brten-shes", which refers to a specific, responsible attitude within the state of dualism overvaluation and delusion.

In Italian, the word "consapevolezza" could aptly render the meaning of the term "brten-shes", whereas words such as "rig-pa" and "ye-shes" would be better rendered by other words having no relative meanings in common language, or else by capitalized common words accompanied by an explanation of the way in which the meanings they are being given when capitalized differ from what they mean in the common language. The terms "rig-pa" and "ye-shes" could perhaps be rendered by the word "Conoscenza", provided that it is explained that, when capitalized, the word in question does not have the usual meaning of "recognition and comprehension of the object in terms of a familiar concept or idea", which is the common meaning of the Italian term and its equivalents in other Western languages. In fact, recognizing a fact that has always been stressed by Madhyamika philosophy, Paul Claudel noted that "connaissance" (knowledge; conoscenza) is the "connaissance" (co-emergent or interdependent arising) of the subject and the object. No doubt, knowledge as such implies duality and delusion; therefore, if we wish to use the word knowledge for rendering a term that indicates the state beyond duality and delusion, we should capitalize the word knowledge and explain that we do so in order to refer to the state in question rather, than to indicate what is usually named by the term.

Tara's Perfume

by Annalen Gall

About two years ago, I had a dream about Tara. In the dream a voice said to me, "Tara's perfume is called 'Vent...' (I didn't hear the second word) and it is from Balmain." I woke up and felt happy and a bit excited and decided to go to a perfume shop the next morning. So I did, and I asked the lady in the shop if she knew a perfume from Balmain, which was called "Vent" something. "Yes," she said, "It is called Vent Vert". In French vent means wind and vert means green. But the lady said it isn't on the market anymore. A bit disappointed I left the shop, and wondered why I had the dream, if it wasn't produced anymore. In September of that same year, I was again at Merigar, but this time to do a retreat with Namkhai Norbu Rinpoche. On the morning of one of the last days the dream of Tara kept coming back in my meditation, and it finally became clear to me that I had to share this dream with all the people present at that moment in Merigar. So, I told everyone about the dream, and asked them to go to the perfume shop and ask for this perfume so that perhaps Balmain would put it on the market again. At the beginning of December, the same year, on my way to Argentina, I flew over Paris and went to the perfume desk at the airport, because I wanted to take some eau de toilette to Argentina to give as a present. To my surprise, the lady at the desk asked me if I wanted the perfume or the eau de toilette? Of course, I bought the perfume. It was in a square bottle, the perfume was a green color, and the top of the bottle looked like a breeze of wind, caught in a piece of glass. It was wrapped in a round green box. When I arrived in Rome, a friend of mine told me that she had just read in a magazine that the house of Balmain had decided to put the perfume "Vent Vert" back on the market again.

The Dzogchen Ritual Practices

by Namkhai Norbu Rinpoche.
Edited and translated by Brian Beresford
with the assistance of Judith Allan and Lindsay Young.
Published by Kailash Editions,
London 1991, 222 pages.



Kailash Editions is a new publishing company, formed by some members of the Dzog-chen Community in London, independent of the Community but working in collaboration with it. It is a not-for-profit company whose aim is to produce books on the Buddhist teachings and related topics. They have already produced a series of postcards in black and white of a number of Brian Beresford's beautiful photographs of Tibet and its people, but 'The Dzogchen Ritual Practices' by Namkhai Norbu Rinpoche is their first book.

It is beautifully produced, in regular paperback format, 222 pages long, perfectly bound, and is subtitled: '... being the complete liturgy, rituals and meditation for some of the secondary practices of Dzog-chen Communities throughout the world, together with original Tibetan text, phonetics, translation and commentaries, based on teachings given between 1978 and 1991.', which gives you a good general description of its contents.

It has been printed in an initial limited edition of 2000 copies to date, and as is clearly stated on one of its first pages: 'This book is intended solely for distribution within the worldwide Dzog-chen Community. The meditations and ritual practices explained here should only be practised by those who have received transmission from the master.'

The book will thus not be available from bookshops.

The practices it contains are those found in most of the ten books Dzog-chen Community members will be familiar with, ie: 1. The Extremely Short Practice; 2. The Short Practice; 3. The Medium Practice; 4. The Extensive Practice; 5. The Short Ganapuja; 6. The Medium and Extensive Ganapuja. There are two Appendices, containing the Practice of Jod (Chod), and the Guru Yoga of Garab Dorje.

Namkhai Norbu Rinpoche's selection and presentation of this material, which forms the principal

focus of the ritual aspect of the Dzog-chen Community's collective spiritual practice, represents a concentration into an extremely essential form of the vast and profound wisdom of the Dzog-chen teachings and of the whole panorama of Buddhist culture, both sutra and tantra. One important aspect of his approach is to emphasise that the more concentrated the practice is in terms of the reduction of the number of words, the more essential the message of the practice is in terms of its pure spiritual content: the transmission of the state of contemplation itself; thus the pointing finger is never mistaken for the moon.

The shortest and most essential version of a practice is therefore presented first, with the more elaborate versions coming after it in order of increasing length.

The Tibetan text of the practice is in each case followed by a transliteration in the by now familiar Namkhai system, which was devised as an aid to the pronunciation and recitation of Tibetan for those who don't read Tibetan, while an English translation runs below each line of the transliteration. This is then in turn followed by a commentary on the practice taken from transcripts of relevant teachings by the master. A description of the book's content gives a clear idea of the purpose and value of the project: the materials needed to familiarise oneself with these practices and to deepen one's understanding of them are all gathered together in one volume. The texts at the same time point beyond themselves, redirecting the practitioner to the heart of the matter: undistracted attention and uncluttered perception; the naked reality of the present moment in all situations with no separation of experience into 'practice' and 'post-practice'.

The patient research done by the editor and his collaborators will save the newcomer to the Dzog-chen Community many hours of searching through pages and pages of transcripts of various retreats to assemble for themselves a collection of notes on these practices; and those who have already been following the teachings for some time will be able to further consolidate and deepen their understanding.

The book is illustrated with line drawings by the illustrious thangka painters Oleshey, Robert Beer, and Nigel Wellings, which show all the various meditational divinities for the practices. There are also line drawings showing the mudras of offering, etc. The centre pages contain Brian Beresford's photographs, reproduced on glossy paper, of the following: 1. Ekajati, the Queen of the Dakinis (statue made for the 6th Dalai Lama); 2. The Dzog-chen master Namkhai Norbu; 3. A statue of Ngawang Namgyal (1594-1651), Dharmaraja of Bhutan, a previous incarnation of Namkhai Norbu Rinpoche; 4. 2 clay figurines (known as ku-tsab) of Guru

Padmasambhava, made by one of the main 25 disciples of Padmasambhava; 5. a small figurine of Vajrapani; 6. Dzog-chen yogis (details from the Lukhang murals); 7. Namkhai Norbu practising the Jod; 8. Simhamukha - a bronze statue; 9. a painting of Prajnaparamita, female embodiment of transcendent wisdom. Congratulations to all at Kailash Editions on the successful completion of this project.

John Shane

Dragon Rises, Red Bird Flies

by Dr. Leon Hammer
Published by Station Hill Press,
Barrytown, N. Y., U.S.A.
400 pages.

When I met Dr. Leon Hammer in a seminar on Chinese pulse diagnosis, I was particularly impressed with his centered, calm and thorough way of being which he maintained over eight hours of straight teaching. Dr. Leon Hammer's book 'Dragon Rises, Red Bird Flies, Psychology and Chinese Medicine', recently released by Station Hill Press, reflects the quality of thoroughness. It is an in-depth analysis of the ancient principles of traditional Chinese medicine applied here as a key to the understanding of human psychology.

Dr. Hammer, as a practitioner of Chinese medicine comes from a Western medical background that suits the endeavour; as a psychiatrist he spent many years observing human emotion, mind and spirit. In 1971 he began his study of Chinese medicine in the U.K. and Beijing, China. Then he proceeded to study and work under Dr. John F. Shen, a master of Chinese medicine. Dr. Hammer draws from his rich experience as he unfolds psychology through a Chinese window.

There are detailed accounts of how disharmony within the five elements influences the psychology of man. The five element theory represents the very core understanding of emotions in relationship to organ systems: emotions influencing the health of organ systems (such as liver, heart, spleen, lung and kidneys) or the health of these organ systems influencing the emotions; a person's psychology and spirit.

Within this interdependence lies the foundation of harmony as a quality of health. There are interesting observations drawn from case histories to better elucidate the various scenarios of interconnectedness. While 'Dragon Rises, Red Bird Flies' offers a deepening of one's understanding of the Traditional Five Element System, reading it can result in a time of self-recognition and reflection.

Dr. Hammer describes in detail how deficiencies or excesses within the energies of the different organ systems make us manifest

psychologically, spiritually and emotionally. Reading the text may, in fact, offer readers a more compassionate view of our fellow men and the world.

After all, that which manifests as aggressive, provocative, disturbing or at any rate out of harmony behaviour, does essentially reflect energetic, i.e. medical deficiency or excess. This realization alone may not affect the condition of the person suffering from the disharmony, but it may affect a person's response and reaction to the sufferer, even if it is oneself. Already this different angle can deepen understanding and compassion and therefore make life a lot more bearable, indeed.

A very useful book, and beautifully done!

Verena Smith

A Common Prayer

By Michael Leunig.
Published by Collins Dove, A
division of Harper Collins
Publishers (Australia) Pty Ltd.
25-37 Huntindale Road, Burwood,
Victoria 3125, Australia. 1990.



God give us rain when we expect sun.

God give us music when we expect trouble.

God give us tears when we expect breakfast.

God give us dreams when we expect a storm.

God give us a stray dog when we expect congratulations.

God play with us, turn us sideways and around.

Amen.

Many Australians know and love the cartoons of Leunig which have appeared regularly over many years in the 'Age', Melbourne's morning newspaper. Collections of these cartoons, wonderful commentaries on the strange mysteries of life and

love, fortune and misfortune, happiness and despair have also appeared in book form. This small book, 'A Common Prayer', contains some of Leunig's unique drawings as they comment upon and illustrate the messages in each of the common prayers.

This book shows a different aspect of Leunig's creativity. He writes that the idea and spirit of the book were born out of a difficult personal situation. The prayers were originally created for publication in Melbourne's 'Sunday Age' newspaper. Leunig writes in the preface that it seemed to him that newspapers might carry some small spiritual message of consolation as a tiny reparation for the enormous anxiety and distress that they create. He chose to write public prayers to be printed in the newspaper. Prayer, he says, is an ancient free-form, a ritual of connection, of love and transformation and a very stabilising idea.

"God give us strength. Strength to hold on and strength to let go. Amen."

The cartoon on the cover is of a person kneeling before a duck. This symbolises the author's feelings about prayer. "The kneeling man knows, as everybody does that a proud and upright man does not and cannot talk with a duck. The man kneels. He humbles himself. He comes closer to the duck. He does these things to improve his chances of communicating with it." The duck is a symbol of the human spirit. The man is searching for his soul. How does a person search for his soul or inner voice? It seems as difficult as talking to a bird. One way is an acknowledgement of the soul's existence and integrity, in a ritualistic gesture of acknowledgement.

The little ritual which recognises the inner life and attempts to connect with it, the "do-it yourself ceremony" where the mind which is on its knees is simply prayer. A person kneels before a duck and speaks to it with sincerity. The person is praying.

"God be amongst us and within us. Earth is our mother and nature's law is our father, our protector. Thus we pray. Father do not forgive them for they know precisely what they do. These destroyers of earth's beauty and goodness, those killers of nature, do not forgive them.

Those betrayers of nature's love.

continued on page 15

The Dzogchen Ritual Practices

by Namkhai Norbu



An invaluable compilation of supplementary practices for Dzogchen Communities throughout the world. Includes recitations and mantras in Tibetan, phonetics and English as well as commentaries, explanations and descriptions of meditations and mudras. Edited and translated by Brian Beresford under Norbu Rinpoche's guidance. Only for sale to Community members. £15 sterling. Postage and packing 15% UK, 20% abroad. Payment by Eurocheque, postal order or international money order to

Kailash Publications

118 Haverstock Hill, London NW4 2BA, GB.

'What is Nature of Relationship!'

by John Shane

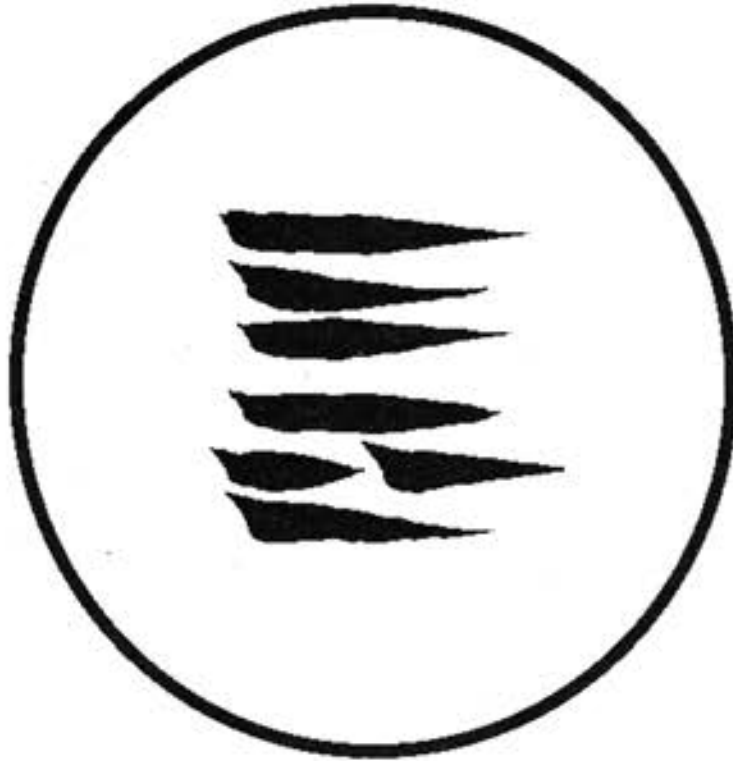
I. Jo, who is now my wife, and I, at that time as yet unmarried, were travelling on one of those interminable train journeys in India. We had been living together for several years already, and were by then regarded by many of our friends as a long-married couple. Rattling through the drab and dusty countryside of Himal Pradesh, in an ancient Indian railway carriage that stank of curry and stale piss, we were alone together for once, with the whole compartment to ourselves, on the way to the border between India and Nepal, hoping to reach Lumbini, the birthplace of the Buddha, the next day.

We had been slowly visiting the eight places of pilgrimage associated with Buddha Shakyamuni, and, after several months in India, we were crossing into Nepal to see the birthplace of the Buddha. We had come to the Buddha's birthplace last because we had wanted to finish up in Nepal: we intended later to join up with Namkhai Norbu Rinpoche in Kathmandu to accompany him on a trek into the Himalayas to go to Tolu Gompa, in Sherpa country on the border with Tibet, and to the cave of Padmasambhava at Maratika.

As the sun set on yet another of the small stations at which this slow train continually stopped, a stout middle-aged Sikh gentleman with the usual turban and beard entered our compartment and sat down opposite Jo and myself. The train's whistle blasted, and amid a welter of the shouts and cries of the vendors of chai and chipatis and rice and dal, we pulled laboriously out of the station. The Sikh gentleman sucked his teeth in silence and contemplated Jo and I with a gaze of complete

frankness for a long time. We were used to being an object of curiosity to the local populations of the out of the way villages to which we travelled, where Jo's red hair was always the object of great wonderment. They had just never seen anything like us before, and travel-weary as we were in the train

turning this way and that; he sighed once or twice, rather too heavily, and pulled at his beard with the heavily ringed fingers of his plump righthand. He fidgeted, and tweaked his nose between forefinger and thumb. He rubbed his eyes and opened his mouth to speak, then closing it again without saying



13: COMMUNITY.

JS

that night, we simply looked back at our Sikh companion, who continued to appraise us with his shrewd and not unfriendly eyes; for perhaps an hour nobody spoke.

But we had been travelling in India long enough to have some idea of what was going on in his mind. We could almost see the internal effort going on within him: he moved slightly on his hard bench seat,

anything. He settled into silence once again.

We had seen this process in other people we had met often enough to know what was happening: he was summoning every ounce of will-power to muster his small knowledge of English to be able to ask us a question. We watched enraptured: what on earth was it that he wanted to know so badly? Perhaps we might

have imagined that he had a deep philosophical or metaphysical message to convey to us; but experience led us to expect that it was rather more likely that we would be asked if we knew his second cousin twice removed who worked in a restaurant in Bradford, in the north of England. But one never knew; each encounter on our journey had its special flavour, and no matter how certain types of meeting tended to repeat themselves over and over again in India, one of the constants of our journeys there had been the element of surprise. Nothing much happened (for long periods) when you expected it, but anything could happen when you least expected it (much as in the average session of sitting meditation perhaps).

The train rattled on and on; it grew dark outside the smeared windows, and two dirty electric bulbs came on to light up the carriage. The tension in our compartment grew and grew until it was almost tangible. Then the shadow of the Sikh gentleman drooped across the aisle as if reaching out from him to touch us, and finally he spoke.

His words fell like pebbles dropped into a still pool, sending endless ripples of speculation expanding across the surface of our minds.

'What is... nature... of... relationship?' he said in a rich plummy voice, at first pitched a little high in his nervousness, but then settling on the word relationship into a tone of triumphant self-congratulation. His thought burst from his mouth into the silence between us, and remained echoing off our bewilderment.

What could he mean? We continued staring at him, while he now smiled at us with an evident self-satisfied expectancy. Was this the opening

gambit of a philosophical debate? Were we to be privileged to have confided to us the secrets of his lifelong spiritual search? Was this a koan-like question of paradoxical complexity designed to crack the tight grip of our logical minds? WHAT IS, after all, he had demanded of us, THE NATURE, cutting to the heart of things, OF RELATIONSHIP, the very nub of inter-connectedness, of non-separation, of non-duality!

The train rattled on in silence towards an uncertain future, a destination ultimately as uncertain as the meaning of his question; who knows, after all, if trains go where they say they will go, above all in India, land of many languages, land of myth and splendour, continent of indescribable beauty and at the same time place of pitiful poverty and terrifying squalor? Perhaps with the entry of the Sikh gentleman into our compartment our train had moved onto a parallel track, running into a parallel universe, in which we were no longer who we were when we boarded.

WHAT IS, then, he might well ask, pointing to the is-ness of the here and now, that which is manifest, then referring to the unmanifest THE NATURE - the very innate essence of the manifest, and finally bringing the two together as the undivided one they were from the beginning in RELATIONSHIP.

Anything is possible, particularly on a train, particularly on a train approaching a border, and particularly on the border of India and Nepal, crossing the febrile plains of fantasy and imagination moving through the changing landscape of present time and recollection, the hypnotic clatter of the wheels on the rails, and the slight swaying of the

continued on page 15

Buddhism and the Bear

by John Snelling

Most practitioners of Tibetan Buddhism know that Mongol khans established the line of the Dalai Lamas and this paved the way for the temporal and spiritual ascendancy of the Gelug school in Tibet. What perhaps is less well known is that far-flung Mongol tribes were in recent centuries brought within the ambit of the expanding Russian Empire, and it is for this reason that today we not only find three pockets of ethnic Buddhists within the confines of the USSR, but also traditions of Buddhist scholarship and practice in a few major European Russian cities, notably Leningrad/St. Petersburg.

The first Buddhists to enter the Russian Empire were the Kalmyks, who migrated from their homelands in Dzungaria in western Mongolia and eventually settled in the lawless Cossack zone between the Volga and Don rivers in the 16th century.

Here, technically in Europe rather than Asia, they pursued their traditional Mongol lifestyle of nomadic pastoralism and maintained spiritual connections with Lhasa - at least during the early days of their exile.

On the other hand, the Buryat-Mongols of the Lake Baikal region of eastern Siberia were devoted to ecstatic shamanism rather than to Buddhism when the Russian Empire engulfed them. But they were converted by lamas from Mongolia and Tibet in the early 18th century, and then their spiritually adventurous young men also began to go to Lhasa. Like most Mongols, they gravitated to Gomang college at Drepung monastic university, where they would have been schooled in tseniy (tshan nyid): the classical dialectical programme of Buddhist doctrinal studies based on the systematic logic and epistemology of the Sautrantika philosophers Dharmakirti and

Dignaga.

Finally, when in 1944 the USSR annexed Tannu-Tuva, a remote enclave sandwiched between Russia and Outer Mongolia, it gained its third pocket of Buddhists - but Buddhists of a distinctive sort, for here a unique syncretism of Buddhism and the ecstatic shamanism had been forged. In one part of Tannu-Tuva, for instance, the chief tantric lama was married to the great shamaness.

Perhaps because their administration was somewhat precarious in the peripheral parts of their empire, the Tsarist authorities were relatively tolerant towards Buddhism, though they attempted to control and regulate it.

Also, towards the end of the 19th century they became attracted by the notion of using members of their Buddhist communities to spread their political influence into Mongolia and Tibet. The Younghusband Expedition to Lhasa

of 1904 was in fact sparked off by British fears that the Russians were up to something in the Land of Snows, and particular concern was caused by the closeness to the XIIIth Dalai Lama of a Buryat lama named Agvan Dorzhiev (1854-1938). Dorzhiev urged His Holiness to look to Russia for support against the encroachments of the British and the Manchus, and between 1898 and 1901 he undertook a series of diplomatic missions to Russia, when he several times met the last Tsar, Nicholas II, and requested Russian support for Tibet.

He also gained permission to build a Buddhist temple in St. Petersburg, which was constructed between 1909 and 1915, and still stands today, though it has only recently been returned to Buddhist hands after being put to secular uses for over 50 years.

The presence of Buddhists within the Russian empire also stimulated scholarship. Indeed, Russian

scholars were pioneers in the translation and study of Mahayana texts.

The greatest Russian Buddhologist was F.I. Stcherbatsky (1866-1942), a professor at St. Petersburg (later Leningrad) university and an intellectual giant who wrote a number of classic works in English, notably "Buddhist Logic", which is still in print today. Stcherbatsky was also one of the co-founders of the Biblioteca Buddhica and for a couple of years in the late 1920's directed the Institute of Buddhist Culture in Leningrad; he was also a great teacher and trained a whole generation of Buddhist scholars - Y.Y. Obermiller, B.Y. Vladimirtsov, A.I. Vostrikov et al.

Lenin and the Bolsheviks were of course ideologically hostile to religion, but after they gained power in 1917 the brunt of their destructive venom fell upon the Orthodox Church, which they considered a

continued on page 14

continued from page 13

close ally of the old regime. They were far less clear about what to do about Buddhism, and indeed in the 1920's there was a movement that attempted to prove the consonance of Buddhism and Communism. Buddhism, it was argued, did not advocate belief in God and so was a "religion of atheism"; it was not founded on blind faith but upon "scientific principles"; like Communism, it was concerned that kindness be shown to the weak and disadvantaged; it was also an authentic cultural expression of national minority groups. Some enthusiasts went as far as to declare that Buddha, not Lenin, was the true founder of Bolshevism. At the same time there were moves within the local church to reform monastic life so as to bring it more in line with the new society that was being forged: lamas should be prepared to renounce privilege, fine robes and private property and return to the simplicity of a kind of idealized early Buddhism.

The net result was that Buddhism blossomed for a few years: large numbers of new monks were ordained, new monasteries were built and old ones renovated. All that changed during Stalin's reign of terror. Like so much else that in the prevailing paranoia could be stigmatized as ideologically unsound or subversive, Buddhism was subjected to a virulent attack that, in a few short years, resulted in its virtual destruction in the Soviet Union. In response to the "popular demand of the toiling masses", monasteries were initially subjected to heavy taxation and collectivization; later they were closed and finally destroyed. Lamas, meanwhile, were pressured to return to lay life; later they were sent to labour camps and finally many were simply shot in the cellars of the NKVD, by Stalin's security police. This in fact was the fate of the last few lamas residing at the Leningrad Temple in 1937, also of a number of Buddhist scholars, notably Vostrikov.

Agvan Dorzhiev was also arrested and died in a prison hospital in Ulan-Ude, the Buryat capital, early in 1938. During the Great Patriotic War with Germany (1941-45), the need to draw all Russians into the war effort prompted Stalin to relax his hard line on religion. This new policy continued after victory, so, during the 1940s and 1950s, Buddhism was again tolerated in the USSR and a couple of monasteries were allowed to reopen in Buryatia - though at the same time a vigorous anti-religious propaganda was kept up to make sure that it did not do too well.

What the authorities particularly did not want, however, was for European Russians to become involved in Buddhism again, so when in the late 1960s it became known that a married Buryat lama named Bidya Dandaron (1914-74) had gathered around himself a group that included



Minarets of Moscow

(photo Carol Zeitz)

scholars and intellectuals from Leningrad, the Baltic States and the Ukraine, there was alarm in official circles that resulted in Dandaron being arrested in 1972, tried on the charge of organizing an illegal religious group and sent to prison camp, where he died of mistreatment a couple of years later.

Despite this blow, underground groups continued to meet furtively in Leningrad and a few other European Russian centres during the 1970s and early '80s, and to circulate study materials in samizdat form. Useful connections were also made with scholars, for the great Russian tradition of Buddhology had in the meantime been somewhat revived by Yuri Nikolaievich Roerich (1902-60), the son of the famous painter, who had returned from exile to his homeland in the late 1950s. Happily Mikhail Gorbachev's liberal era of glasnost relaxed things very considerably and it became possible for groups to be officially registered, thus removing the old stigma of illegality. In 1990, furthermore, Agvan Dorzhiev's temple in Leningrad was restored to Buddhist hands. Though like so much else in that great but much-abused city, it is in a very bare and dilapidated state, it is again functioning as a working monastery with a complement of lamas and novices training under the abbot, Ven. Tenzin Khetsun Samayev. Buddhist groups are also meeting in Riga (Latvia), Tallinn and Tartu (Estonia), Novosibirsk, Tashkent and also probably in Kiev, Kharkov and Moscow.

A resurgence is also reported to be under way in Buryatia, where a few old monasteries have been renovated and reopened and a number of new ones built.

Even among the Kalmyks, who were

decimated by Stalin - during World War II the whole nation was deported to the Arctic wastes of Siberia, where many perished; those who survived were allowed to return to their old homelands in 1953, but many had by then gone into foreign exile - a lama holds Buddhist meetings and ceremonies in a modern house in the town of Elista.

In the summer of 1991 the power of the Communist Party collapsed and we have since seen the beginnings of the break-up of the Soviet Union. Certainly the long-suffering Soviet people, who are now in something of a spiritual and ideological vacuum, are going to have to face hard and confusing times ahead. Of course they may in the long run opt for the plastic consolations of Western consumerism; but they are traditionally a very religious people, so one would hope that a significant proportion will move in a spiritually more fulfilling direction.

If that in fact happens, then many may find that Buddhism has something especially valuable to offer them as they grope for new orientations in this world of change and suffering.

This is not perhaps such a far-fetched hope. Buddhism is attracting increasing numbers of followers in many parts of the contemporary world, and Russia enjoys the distinct advantage of already having a 250-year old tradition to revive and develop. In fact, the auguries for the future of Buddhism in this battered geographic colossus look very good. John Snelling, author of *"The Buddhist Handbook"*, *"The Sacred Mountain"* and *"The Elements of Buddhism"*, is at the moment finishing a book, *"Agvan Dorzhiev and the Saga of Buddhism in Russia"*, which will be published by Element Books this year.

International Dzog-chen Contacts

ARGENTINA Buenos Aires: Comunidad Dzog-chen c/o Alejandro Chaoul Paseo Colón 1131 2º11 1426 Buenos Aires	Azangar: Aldo Oneto 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 Jurs 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 Kochil 75200 Melaka	Hawaii: Susan Indich 165 Kurehale Street Kailua, Hawaii 96734
New South Wales: Community Dzog-chen c/o Hamish Gregor 6 Grant St. Woodford, NSW 2778	NEPAL Ian Baker S.L.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: Lize Morell PO Little Akaloa Banks Peninsula South Island	Latvia: Istomir 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, Tayozhansaya St. Novokizhinginsk Buryatia 671454
FINLAND Kaisa Liisa Puonti Visantie 19 05400 Jokela	NORWAY Community Dzog-chen Gordon Cranmer 4157 Utstein Kloster	LITHUANIA: Dorjeling 2001 P.O. Box 1183 Vilnius Lithuania
FRANCE Perpignan: Isabelle Bienfait 9 Rue Jean Racine Perpignan 66000	SINGAPORE Ian Gao 585 North Bridge Road apt. 15-04 Blanco Court Singapore 0718	VENEZUELA Caracas: Ingrid Bertet Apartado 60580 Chacao A - 1060 Caracas
Plouay: Dzog-chen Association Dekikha, Bel Avenir 56770 Plouay	SOUTH AFRICA Darryl Van Blerk 11 Upper Rose St. Newlands, 7700 Capetown	Merida: Dzog-chen Community Apartado Postal 483 Merida 5101
GERMANY Sonja Burgmeier Vorderer Lech 27 8900 Augsburg	SPAIN Estabanel Curro Ronda General Mitre 162- 7E 1A 08006 Barcelona	WEST MALAYSIA Chong Kwok Kee 11-A Jalan Jujur 1/5 T. Bakti Ampang Selaigor
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 Polytechnion 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 Tseggyalgar: Dzog-chen Community Tseggyalgar, PO Box 277 Conway, Mass. 01341	
ITALY Merigar: Comunità Dzog-chen Arcidosso, 58031 GR		

IMPERMANENCE

Departures

We sadly announce the deaths of the following people of the Dzog-chen Community.

Antonio Festa who passed away on December 2nd, 1991 in Cuneo, Italy.

Alain Lottmann who passed away on December 1st in Paris, France.

Sergei Diakoff who passed away on October 23rd, 1991 in Switzerland.

The child of Monica and Claudio Maritano who passed away at birth on December 1st, 1991 in Catania.

We extend our condolences to the families of these people.

"In the delicious flame I feel in myself I go, without hurry and without any reserve consuming myself without ceasing", Sergei Diakoff, a few minutes before passing away.

Arrivals

We are happy to announce the arrival of the lovely Susannah Valentina Juno, Born November 21st, 1991 at Poggibonsi, Siena, Italy to Jo and John Shane of Seggiano, Italy.

Secondary Negative Causes

continued from page 2

is guruyoga. If you apply this and unify these transmissions, then you have an advantage to have a reawakening.

Transmission

Transmission is one of the principal means for reawakening. When our condition is a bit dark, even if we have many qualifications, we cannot see them and so we need a lamp to discover them. A transmission is like a lamp which is linked to a lineage. This clarifies something in our condition, if we add another lamp, then things get even clearer, it's not that things get worse.

For example to light up this gonpa, we need many lamps. If you have hundreds of lights then they will light things up even more, consequently if you have many transmissions linked together then it is always better, it's not that it makes problems. That is why in the tradition of the teachings, there are many different collections of initiations and transmissions. The original idea is that they serve to reawaken one. Often, however, those who receive the transmissions don't understand how to go to the level of this principle. People always go out hunting for different types of teachings and then make a list of them. They consider the teachings to be like objects in a shop window and that they are all different. They don't know how to concentrate on the principle of the practice and so it certainly won't work for them in this case.

In a practice such as that of Vajrapani, for example, it is not important that there are many different types of transmission. The important thing is to have received them.

A Common Prayer

continued from page 12

Those exploiters of nature's innocence. Those poisoners. Do not forgive them.

Those greedy, pompous people. That greed and pomposity within us all. The sum total of that petty greed and pomposity within us all. We now know precisely what these things are doing to this earth. So Father, do not forgive us for we now understand what it is that we do. Amen."

The prayers speak for themselves and the cartoons are, as usual, wonderfully whimsical and expressive. Anyone who can obtain a copy of this book will treasure it. And finally one we are all familiar with:

"Dear God,
These circumstances will change.
This situation shall pass. Amen."

Jean Mackintosh

'What is nature?'

continued from page 13

carriage lending credence to any and every possibility.

We remained suspended from time, the impossible question hanging

between us in the air, blank expressions on our faces, and an exalted smile of quizzical and almost idiotic innocence on his, for an incalculable period, before he finally spoke again, bringing us to earth with a crash.

'You..', he asked, pointing to each of us in turn, 'have...love marriage...your country?! Here we have only arranged marriage! Mother...father...they arrange.'

Ah, but the subtlety of conceit! What delusions tiredness will not bring to the travel-weary mind! He wanted to know if we were married! That was his burning interest: our relationship! The nature of our relationship!

II.

Sitting now in the sun-filled veranda of our farmhouse, here in Seggiano amid the hilly olive groves of southern Tuscany, twenty minutes or so from Merigar, shortly after the end of the Christmas retreat. Jo, now my fully married wife, is still asleep upstairs.

We have a new baby, Susannah Valentina, not quite six weeks old, and I have just returned from taking our elder daughter, Jessie, now six years old, to school.

I have a few moments to write, and approach the blank computer screen as usual as much to discover what it is that I am thinking as with the idea that I have a precise and clear cut message to convey.

There is a mystery to our being that lies behind and often beyond words, and when I write I am always attempting to point towards that, with only words to do the pointing. The mystery of our connectedness - with ourselves (past, future, and the eternal now), with our environment, with each other, - and our nonsensical but persistent sense of separation and dividedness, of isolation, of angst, of anxiety, of fear and pain, reminded me of this question, a question we have been asking a great deal in the last year (the year of the uncertainties of the Gulf War and the beginnings of the dissolution of the Soviet Union) a year in which my father died after we had helped him through a long illness, a year in which a new daughter was growing in my wife's belly, a year in which our spiritual community has been questioning itself quite deeply: all this intense (and healthy) enquiry fundamentally posing the same question as our Sikh friend on the train: 'What...is...the...nature...of relationship?'

We were to have a meeting during the Christmas retreat, at which this question would be discussed, Rinpoche having asked for letters commenting on his proposals for the future of our community. A friend coming to the retreat from the United States brought me some programs for my Macintosh computer, and as is usual among computer users, he asked me if I had any interesting new programs he might like to see. I showed him a program I had bought in New York the year before, in a music store. It's called 'Synchronicity', and its

function is to enable one to consult the I Ching, or Book of Changes, on the computer. It contains a version of the complete book of changes, which is consulted, in this case, by a process that generates the hexagrams for the reading by means of three random pressings of the keys of the keyboard, instead of the traditional process of shuffling yarrow stalks or throwing coins. If this dry description of the method of using the program on the computer makes the process seem over mechanical, I should point out that the random selection of keys is preceded by a slow 'focussing ritual' with delightful and amusing graphics and sound.

One sees a screen which encourages one to imagine oneself sitting in a Japanese style tea house, listening to the sound of a running stream while one meditates to compose one's question, the words of which then appear circling round a candle flame while one performs the random selection of keys.

The synchronistic philosophy behind the ancient I Ching, in common with that behind many other methods of divination, holds that any event that takes place in a given moment of time will share common qualities with any other event evolving from the latent matrix of causes existing in that same moment; and it seems to me that whether one proceeds by means of allowing coins to fall at random or through allowing a computer to extrapolate random numbers from random key presses makes little substantial difference: the moment is the moment, after all, and the qualities arising from its mystery are neither enhanced nor diminished by the use of a mechanical computation device. Much that takes place in any act of divination is of its very nature subjective, and the only possible 'proof' (for no such proof truly exists) of the effectiveness of such a procedure is to be found in the satisfaction or otherwise of the one performing the act, or the one for whom it is performed. Which is a long-winded way, perhaps, of saying that the proof of the pudding is in the eating.

A test of this particular program might, after all, reveal the absurdity of using a computer for such a purpose.

I wanted to demonstrate the program to my friend who had just arrived from America for the retreat at Merigar.

I might have asked the I Ching the question: 'What is the nature of relationship', given the upcoming meeting at the retreat, about which everyone was talking. But instead I asked: 'Please advise about the coming meeting.' The I Ching replied with two hexagrams joined by one changing line: No. 37. Family, and No. 13. Community ('Fellowship with Men', in the classic Richard Wilhelm translation).

The contents of the hexagrams were so relevant that I wanted to read them at the meeting, but time did not permit. So I would like to present them here instead, craving your

indulgence for being perhaps so presumptuous as to think my own small adventures of interest. But then we who share in these teachings are after all linked, where words end, by something other than the smiles and frowns of our common activities.

III.

This is how the print-out from the 'Synchronicity' programme came out of my computer:

Question: "Please advise about the coming meeting."

Reply: "37. Family."

"The ideal family creates an environment where healthy ways of relating to and working with others can be nurtured and practiced. Even though strong leadership is essential, a strong family (or team) is not totally dependent upon the father or mother, but upon every member. Trust, shared responsibilities, and good communication within the family is essential. Each family member must be encouraged to be able to find his or her appropriate expression and contribution."

"The family group provides a firm foundation for a society. This symbolizes appropriate, workable relationships between people and among human groups in general. The healthy family is a microcosm of society - and the native soil in which ethical values grow. Fertilize this soil, and the whole of society benefits."

"The power which bonds a family together is the feminine principle - gentleness and receptivity. Relationships of all kinds are improved through cultivation of this principle. Learn to accept both advice and aid from others, and be willing to assume the proper role in any group. In this way you can become a good team player, and a more successful person."

"There's an element of transformation about this situation. (This is the changing line of hexagram 37, through which it becomes hexagram 13 Community):

"The successful family is aided by the moderating influences inside the home. Balancing income and expenditure brings good fortune." 13. Community.

"This represents the quality of likely opportunities and challenges arising from the Changes that are in process now:

"When communal bonds unite a group, great success is possible. But such bonds can develop only when personal interests are subjugated to the goals which carry in them the essential values of humanity. The broader the basis for action, the greater the good which can be achieved. And conversely, the greater the potential good, the more powerful the support behind it. A spirit of cooperation steadies the boat, but it helps to have a beautiful island to row towards."

"Learn to respect the strength in diversity, for a community's true power lies not in its numbers, but in the diverse skills and resources of its members. Just as the stoutest

walls are reinforced with many different materials, so the strongest groups allow differences to co-exist inside the whole."

"With a unified group solidly behind you, difficult enterprises can be attempted without great risk."

When I repeated the process of asking the same question a second time for further clarification, the I Ching replied with the same hexagram 13: Community again, but this time joined by a changing line with hexagram 53, A Steady Pace. (It is rare to find a hexagram repeating in this way.)

The changing line read: "Quarrels and misunderstanding among friends and allies often have a way of settling themselves, for fighting openly is out of the question. Often this brings good fortune. The image is of the man who, through a small mistake, comes to see the error of his ways before it is too late. Only by allowing for open disagreement can a community find its way: similarly, each of us must be willing to make a few missteps in order to triumph in the end."

53: A Steady Pace.

"Like an ancient forest most things of lasting value develop gradually, at their own pace. The ability to learn from experience - one of humanity's greatest treasures - also implies constant yet gradual progress. The combination of stillness within and determination without are the essence of this condition."

"The principle of gradual development applies to any social matter which requires skill in cooperative relationship. Love, marriage, and business partnerships are all examples. For the relationship to endure, progress must be slow but steady: slow enough to allow for the bonds to knit properly; steady enough to hold promise for a rich future."

IV.

An Indian train rattling through the night towards the Nepalese border; on board: a Sikh gentleman, with upraised finger and eyebrows, asking a pertinent but enigmatic question of two fatigued young western travellers who are, however, in search of the birthplace of the Buddha. Years later, a computer in a farmhouse in Tuscany prints out the I Ching's response to the same question, in relation to the future of a spiritual community. That same question hanging over you too, somewhere far away perhaps in space and time, as you read these words, where I can't see you. And there it is; that which connects us, that through which we relate and are related, the very nature of our relatedness, the nature of relationship: now we have come to the birthplace of the Buddha.

It's to be found in the here and now, right here in the beating heart of each moment, if we will only not allow ourselves to be distracted from it.

(The Synchronicity program is published by Visionary Software, P.O. Box 69191, Portland, OR 97201, USA.)

The Title "Rinpoche"

by Fabio Andrico

Recently there has been quite a strange phenomena. Many Tibetans, both monks and lay people, have started to teach the Dharma, and in a short space of time, thanks to their Western disciples, have become Lamas even though this doesn't correspond with the pure tradition. Basically, what it means is that the Sacred Dharma is not necessarily taught by realized masters.

It seems to me that Rinpoche is a title that can be given as recognition only to a Trulku. It is a title which is given at the beginning of life and not something which is acquired when one creates a position. I am not an expert, but it seems to me that the title Rinpoche, only in some rare cases, can be bestowed on a master after a life passed in transmitting the Teaching in an indubitable spiritual structure.

These days the title has almost no meaning and has become, by now, a means to confirm a position that is more social than spiritual. A teacher creates a position of prestige for himself perhaps in a monastery or other structure and straightaway becomes a Rinpoche. I really don't understand why this should be necessary?

If one is a real master and transmits pure knowledge, why should he feel the necessity for all this?

And if the disciples have understood the sense and value of the Teaching of the master, what need have they for these titles?

Why do they need to create these presumed credentials?

Does calling someone Rinpoche who is not, make his Teaching more precious?

Namkhai Norbu Rinpoche replied:

Rinpoche is a title which is given to important reincarnated Masters and it means "precious". Only important Masters who have a position and title can recognize and give this title to a reincarnation. It is common knowledge that such people are recognized at the beginning of their existence, or at least that was the system originally.

In rare cases a very important and old Master, after giving Teaching for many years, may be called Rinpoche. But this doesn't happen very often because people recognize a Rinpoche as a reincarnation.

Recently I have even seen some Tibetan doctors being called Rinpoche. Perhaps people do this because they don't know how to address them or what title to give them. The truth is that for a Tibetan, the title Rinpoche is something traditional which has been used for centuries to distinguish a person who has particular qualities.

A young reincarnation may not always show qualities that are very "precious", but for Tibetans, however, he is not considered to be a normal person and they call him Rinpoche.

The Merigar Magazine

by Cesare Spada, editor in chief

Readers outside Italy may not have known about the magazine called "Merigar", a magazine on Tibetan and western culture which has been produced at Merigar quarterly for the last few years and printed in Italian. Unfortunately, in the last year many of the editorial staff have not been able to contribute fully to the work of the editorial board due to various commitments. In Rome, Sergio Quaranta has made enquiries within the Community to see if people would like to assume some responsibility for the magazine. Sadly, he did not find any replies.

Since subscriptions by post have finished, the activity of the magazine will now cease.

Thanks to Fabio

by Paula Barry

I would like to say a little about our visit from Fabio Andrico. We at Tsegylgar were the last stop on his world wide Yantra Yoga tour. We had asked that he return to Conway to continue the Yantra lessons as we had merely scratched the surface last summer during our practice retreat.

The time was Thanksgiving weekend which is celebrated in America to remind us of the time in our history when the new settlers, grateful for surviving the first hard year in this land, feasted with the Indian natives who had given hospitality to these strange foreigners. In these modern times we don't think very much about the irony of that first Thanksgiving. We began our little retreat with a

talk about Yantra Yoga, its lineage and its importance as an integral part of the practice. Over the next two days we learned in fine detail how to experience the practice of Yantra Yoga. Fabio is an excellent teacher. Because of his years of experience with different types of yoga he was able to guide our movements with a skillful choice of words and demonstration so that we could discover the experience of the positions easily for ourselves. There were several people present from other Buddhist groups in the area who were participating as well. We hope to organize an ongoing group to help each other keep the practice alive.

There was another aspect of having Fabio here that was very meaningful. As a close student of Norbu

It is important 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.

LOSAR - TIBETAN NEW YEAR

WATER MONKEY YEAR 2119

Tibetan date:	Western date:
1st month, 1st day	Thurs. March 5th

Tibetan date:	Western date:
1st month, 4th day	Sun. March 8th

This is a special day for doing the Long-life practice with Dakini Mandharava. It is also a very special day for doing the practice of Ekajati. Therefore, try to do the Long-life practice (LCV) in the morning and the longer Tun practice in the evening. If you do not have the possibility to do this, you can do the Long-life practice with the rite of Ekajati and the heart mantra of Ekajati which is connected to the practice of Ekajati.

Tibetan date:	Western date:
1st month, 8th day	Thurs., March 12th

Important day for doing the practice of Ekajati, so try to do the Longer Tun repeating the heart mantra of Ekajati as many times as possible either collectively or personally. If you don't have that possibility then try to do the Medium Tun and recite Ekajati's heart mantra as many times as possible.

Tibetan date:	Western date:
1st month, 10th day	Sat. March 14th

This is the day of Padmasambhava so you can try to do a Ganapuja with an intensive practice of the Long-life mantra connected with the Guruyoga of Padmasambhava. Usually it is best to try to do this together with your Vajra brothers and sisters. If it is not possible, you can try to do a medium or short Tun, reciting the Long-life mantra as many times as possible.

FULL MOON

Tibetan date:	Western date:
1st month, 15th day	Wed. March 18th

The first full moon of the Tibetan New Year is the very important anniversary of the Great Dzog-Chen Master Garab Dorje. It is also a special day of the Buddha Shakyamuni: the day he performed many miracles, and is the anniversary of the Master Marpa as well as that of Shenrab Miwoche, the founder of Bon. Therefore, on this day when it is 8 o'clock in Uddiyana, it is good for all practitioners to practice at the same time, practicing the "A Kar Lamai Nalgyor", Guruyoga with the White A. You can do this practice collectively or alone.

PRACTICES FOR SPECIAL DAYS

Tibetan date:	Western date:
1st month, 25th day	Sat. March 28th

This is the anniversary of the lady Master Ayu Kadro, so it is good to do "A Kar Lama Nalgyor" and in general this is a Dakini day and a good day to reinforce our energy.

Try to do a Ganapuja with the transformation into the Dakini Simhamukha.

NEW MOON

Tibetan date:	Western date:
1st month, 30th day	Friday April 3rd

This is a good day to do a purification practices. Therefore try to do "Namchos Shitro Nalgyor", the practice of the Peaceful and Wrathful Manifestations, either collectively or personally.

Tibetan date:	Western date:
2nd month, 10th day	Sunday April 12th

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

Tibetan date:	Western date:
2nd month, 12th day	Tuesday April 14th

This is the anniversary of Dragpa Gyaltsen (1147 - 1216), one of the first great Masters of the Sakyapa tradition, so try to do the Guruyoga "A Kar Lamai Nalgyor", the Guruyoga of the White A.

FULL MOON

Tibetan date:	Western date:
2nd Month, 15th day	Friday, 17th April

This is one of the best days for Long - life practices and in particular the practice of "Union of Primordial Essences".

The best time for this practice is from 7 to 8 o'clock in the morning.

Tibetan date:	Western date:
2nd Month, 20th day	Wednesday April 22nd

This is the anniversary of the great Dzog - chen Master Do Gyaltsen Yeshe Dorje (born 1800), disciple of the first Do Drub Chan Rinpoche, who was a master of Nyagla Padma Duddul. It is therefore a good day to do the "A Kar Lamai Nalgyor", the Guruyoga with the White A.

Tibetan date:	Western date:
2nd Month, 25th day	Monday April 27th

This is a Dakini day as well as the anniversary of the fifth Dalai Lama, a great tertön and practitioner of Dzog-chen. So try to do a Ganapuja.

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, 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