

THE MIRROR

The International Newspaper of the Dzog-chen Community

Issue 14, March-April 1992

Around the World

After a seven day retreat at Merigar from April 15 to 22, Norbu Rinpoche will start on the first leg of an international teaching tour that will continue for almost a year and take him across the world.

After teaching engagements in Athens, Germany and Switzerland at the end of April and beginning of May, he will depart for Russia where he will be teaching for about two months.

From the middle of the summer, he will be visiting the U.S.A., Canada, Japan, Singapore, Australia and South America. Details on the place and time of the April and May teachings are given in greater detail.

pages 3 and 4

Practice Calendar

A complete calendar of practices for special days for the year of the Water Monkey, 1992 - 1993.

The calendar is printed on the centre pages and thus easy to remove and keep for reference.

pages 8 and 9

Kumar-Kumari

Namkhai Norbu Rinpoche talks about his new Yantra Yoga text for children called "Kumar-Kumari". He has developed this special form of Yantra Yoga adapted to the physical constitution of children and based on movement and sound.

The text, in Tibetan, will soon be available in translation and in the meantime, Rinpoche will hold a course on Kumar-Kumari at Merigar before leaving on his international teaching tour.

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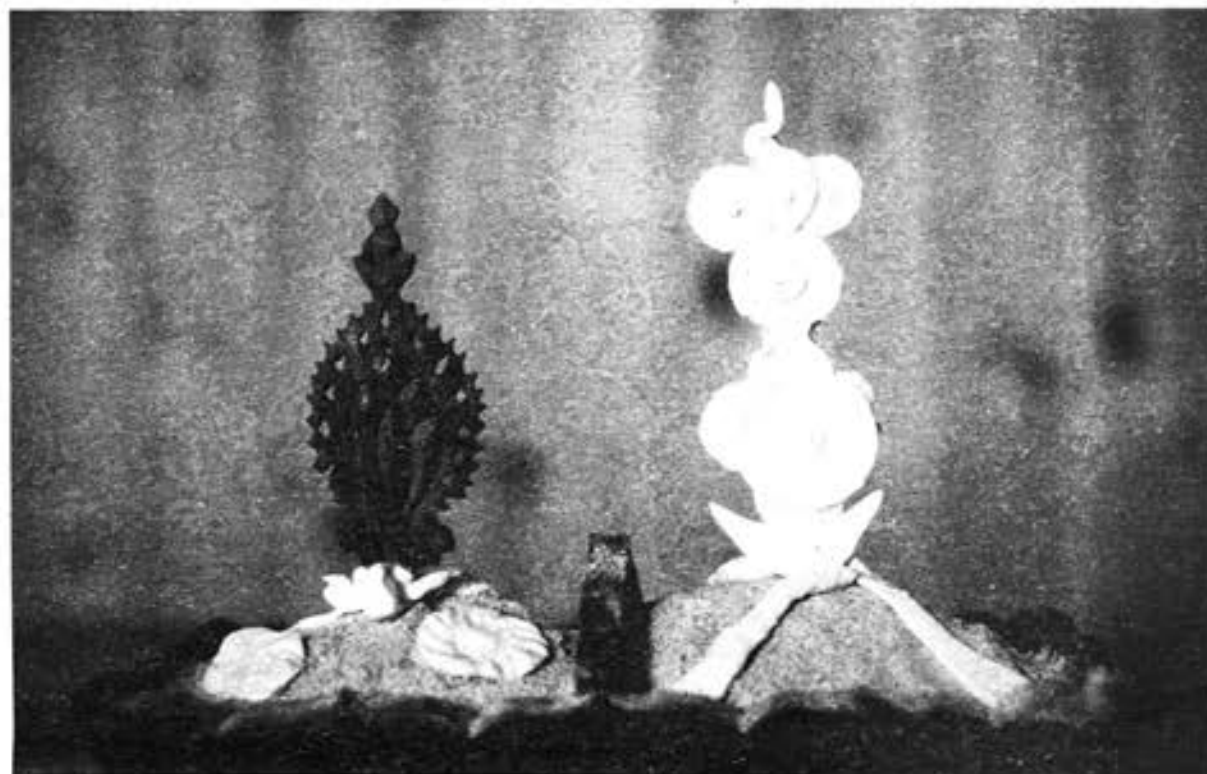
A.S.I.A.

The Association for Solidarity in Asia (A.S.I.A.) based in Rome is launching an appeal to people of the Dzog-chen Community to become subscriber members of A.S.I.A. in order that the Association can be approved as a non-governmental organization by the Italian Ministry of Foreign Affairs.

Without this recognition, A.S.I.A. will not be able to receive public funds necessary to carry forward the projects for schools and a hospital in Khamdagar and Galenteng.

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Losar at Merigar Welcoming the Year of the Water Monkey



Torma prepared by Namkhai Norbu Rinpoche for Losar

(photo L. Graf)

by W. Pedersen & E. Copello
Losar began with the traditional flurry of activity a few weeks prior to the actual day with the preparation of the prayer flags. As the day drew nearer, activities like a good cleaning of the house and Gonpa manifested and the day before we had a challenging lesson in making khazas, the Tibetan fried dough formed into elegant shapes. Rinpoche demonstrated the technique and made it appear to be effortless, but for those of us with less skilled hands, the forming of these beautiful shapes was not quite as proficient.

On the Wednesday night before Losar we had a practice of the Long Tun and Naggon with Rinpoche. On the morning of Losar we all made our way to the Gonpa at around 6 a.m. to wash our feet and faces with the water that had been collecting starlight during the night. We then had a practice of Sanqod (a purification with cyprus smoke) and Lunta (a ritual to promote fortune and prosperity and used to bless the prayer flags) and the authentication of the Namkhas. At 11 a.m. we had a Ganapuja.

After the Ganapuja, Rinpoche told us about the traditional way Losar is celebrated in Tibet. There was a feeling of being transported to this distant land, and having the sensation of the activities of the horse races, games, and intimate family times that are characteristic of the New

Year in Tibet. Losar lasts from the new moon to the full moon. The first three days are spent with the close family, where the young people serve the elders specially prepared food, including a sheep head that is

decorated manes and tails.

For us back in Merigar, after the Ganapuja and the stories of Tibet, we hung the prayer flags and passed a joyful afternoon with Rinpoche playing a rope game in the Gonpa



Hanging the prayer flags

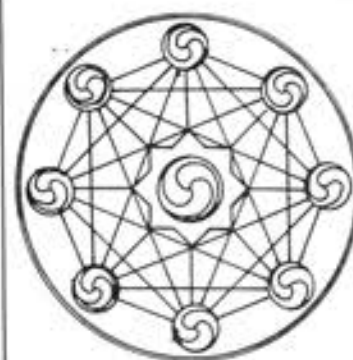
(photo L. Graf)

a symbol of good fortune. Rinpoche stressed a bit the importance of this relationship of the young to the older members of the family. On the first day of Losar it is considered important to wear new clothing. Chang (barley beer) is served. The prayer flags are hung.

Then the festivities move out to include friends and community and there are games and horse races and socialising. Rinpoche painted a vibrant picture with his description of the horses and their brightly

and just being together. Around 5 in the afternoon we went to the Capanne for an evening of the Vajra Dance.

On Friday and Saturday morning we again did the practices of Sanqod and Lunta. Rinpoche very patiently taught us a somewhat difficult melody for these practices. On Sunday morning we met again in the Gonpa for a practice of Mandarava. Now everywhere in Merigar the colorful prayer flags fly sending blessings through the air.



Bhutan

Course in traditional Tibetan medicine offered in Thimpu in September

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Six thousand treasure vases pacifying disease, famine and war to be placed in strategic points around the world

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Great Britain

"Wisdom and Compassion" exhibition to be held from September to December 1992

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Russia

The problems and practice of a Russian Buddhist

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Tashigar reports on their projects for the new year

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Kalachakra Initiation to be given in August by the 12th Tai Situ Rinpoche

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An invitation to visit the remote podocarp forest land of the Community

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A Bulletin Board computer system to promote international communication between the Communities

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Some ideas for continuing to publish The Mirror

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The Dance of the Vajra

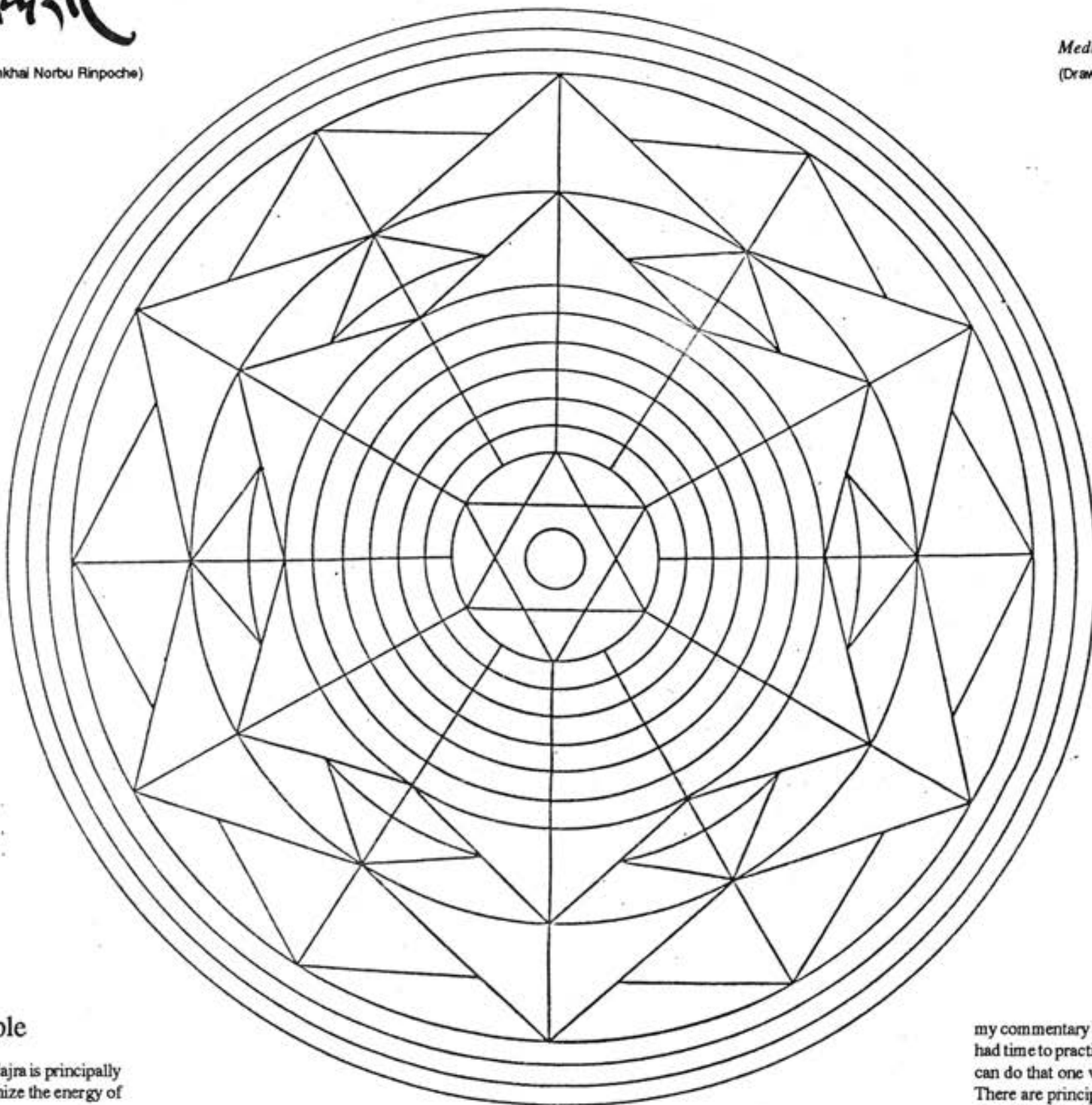
by Chögyal Namkhai Norbu Rinpoche

ཡེ་ཤེས་ཀྱི་རྒྱལ་ཁབ་

(Calligraphy by Namkhai Norbu Rinpoche)

Medium Mandala.

(Drawing by Renata Nani)



The Principle

The Dance of the Vajra is principally a means to harmonize the energy of each individual.

The nature of our energy is perfect from the beginning but with the passage of time and diverse and often adverse circumstances it can create disorders and disharmony and, on the physical level, may bring sickness and mental unbalance. In order to avoid this, it is very important to be able to coordinate and harmonize this energy.

In the Song and the Dance of the Vajra, everything is important because the sounds produced by each syllable represent the principal centres of our Vajra body.

In the Song of the Vajra some syllables are related to other similar syllables or different syllables and thus serve as a link in harmonizing the sounds. When we emit the sound of the syllables, we are putting into effect a way of harmonizing the vital energy which is connected to our breathing. Some functions of the Dance of the Vajra are the same as those of Yantra Yoga but many

aspects of the Dance provide greater benefits than Yantra Yoga.

These benefits can be developed by all those who do the Dance.

Obviously if someone is able to add a profounder knowledge to the meaning of the Dance of the Vajra, then it will become the best means for integrating knowledge of the state of contemplation.

With this method it is possible to integrate our three existences of body, voice and mind. This integration is one of the most important aims that a Dzog-chen practitioner should reach.

The History

In the Dzog-chen Teaching sound and movement are very important because they are the means to integrate oneself into the state of contemplation.

In the original tantra of the Dzog-chen Teaching there is an explanation that the Song of the Vajra is the best way to find oneself in the state of contemplation.

This is very useful for someone who has difficulties overcoming obstacles. In fact the aim is always that of reaching the state of total contemplation.

Thus with the Song and Dance of the Vajra, the practitioner integrates the voice in the Song, the body in the Dance and the mind in the state of contemplation.

In this way each individual integrates his three existences in contemplation.

Thus it is explained in the tantra of the Dzog-chen Teaching by various Masters who have applied the method of the Song and the Dance. This particular dance was created from some of the dreams I have had at different times.

These dreams and these Teachings can be found in the introduction to the explanation of the Dance of the Vajra in my book, "The Precious Light", a commentary on the tantra, "The Dance of Liberation of the Beings of the Six Lokas into the Six Pure Dimensions." My text has been translated orally and recorded on cassettes and is available to those who are interested in transcribing it.

The Mandala

There are several people who can already dance not only the complete form of the Dance of the Vajra quite well, but also the Dance of the Three Vajras: Om A Hum.

The Dance of Liberation of the Six Lokas which contains the six syllables Ah A Ha Sha Sa Ma is yet to be completed.

This dance is already explained in

my commentary but we have not yet had time to practise it. I hope that we can do that one very soon.

There are principally three sizes of the Mandala - large, medium and small. In the small Mandala twelve people can dance. In the medium, there can be twenty-four people and the large one thirty-six people who dance, plus the musicians.

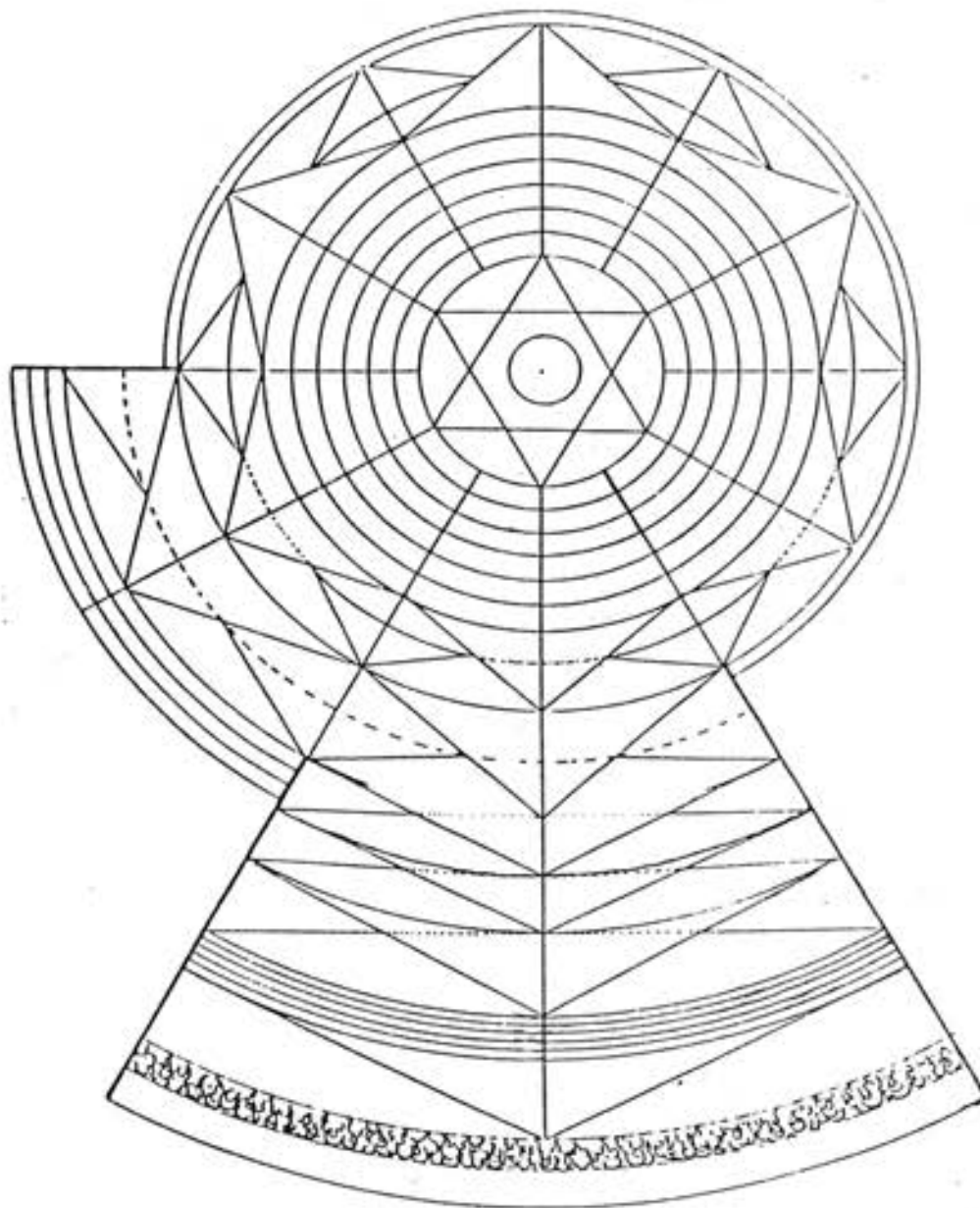
The musicians have their own way to make music and dance at the same time.

Unfortunately it is not easy at present to construct a large Mandala because of the lack of space.

At the moment, we have a small Mandala for the Dance of the Vajra in the Library at Merigar.

We also hope to paint a medium Mandala on the floor of the Gonpa. Then there is a small Mandala, out of doors, on the grounds of the Dzog-chen Community, Tashigar, Argentina.

People are also making a small Mandala at Tsegylgar in the U.S.A. The Dzog-chen Community in Milan is also trying to make a small Mandala on plastic or material that can be folded and is portable.



The Three Mandalas

This drawing shows the relative dimensions of all three sizes of the Mandala for the Vajra Dance superimposed one on another.

There are three sizes: small, medium and large. All the Mandalas are painted in the colours of the five elements, green, red, yellow, white and blue.

In the small Mandala it is possible for twelve people to dance, in the medium twenty-four and in the large thirty-six. Both the Dance of the Vajra and the Dance of the Three Vajras may be practised on these Mandalas.

(Drawing by Renata Nani)

Harmony Between Body, Speech and Mind

by Prima Mai

In September 1990, Namkhai Norbu Rinpoche began to teach the Vajra Dance at Merigar.

He taught the dance until the line "Sambarata" of the Song of the Vajra and we were able to practise now and again on the Mandala in the Capannone.

Since the beginning of February, 1992, Namkhai Norbu Rinpoche has come every afternoon to the Capannone, where the Mandala is slowly disappearing after so much use. Now he has taught the last remaining steps

from "Surya...Ra Ra Ra".

From around 4 in the afternoon until late in the evening, 10 to 20 practitioners daily exercised their steps.

As people became more familiar with the steps, Rinpoche taught more of the details, such as the body movements in connection to the precise details of each step, the movements of the arms and the mudras.

Yeshe Namkhai composed and recorded the music of the Song of the Vajra so that it corresponds to a

precise tempo and tone. We often danced six to eight times repeatedly and one of the first experiences for many people was a stronger feeling of harmony between body, speech and mind.

One version of the Vajra Dance is the Om Ah Hum dance, a very short form of the Dance of the Vajra which is easier to learn because of the often repeated steps around the Mandala. Many people who were only here for a short time were easily able to remember and experience this practice.

A.S.I.A. Needs Your Support

Representatives from the Shang Shung Institute and A.S.I.A. together with Namkhai Norbu Rinpoche met the Cultural Advisor at the Chinese Embassy in Rome to discuss the projects in Tibet. Their talks were successful and paved the way for fruitful communication in the future.

In the last edition of The Mirror, it was reported that in order for A.S.I.A. to be approved as a non-governmental organization by the Italian Ministry of Foreign Affairs, there must be at least 50 regular subscriber members. The annual fee is Lit. 100.000 per year (approximately \$90 U.S.). A.S.I.A. asked all people interested in the work of A.S.I.A. and the Tibetan projects to become members. There were only a few replies to this appeal.

A.S.I.A. wishes to launch this appeal again and asks those wishing to become members to contact Merigar, 58031 GR, Italy, telephone 0564 966837 or A.S.I.A., Via della Nocetta, 65, Rome, Italy, telephone 06 626 1749.

Please respond to this appeal. Without your participation, the efforts and hard work of those working for A.S.I.A. will be useless and the projects cannot be carried out. These are projects to maintain and support Tibetan culture and much dedication and sacrifice on the part of many people have already been given to bring the projects to the point at which they are now. Contribute your participation as a member to help realize the aims of A.S.I.A.

The particular works that should be

done before the summer of 1992 are:

- preparing the data bank of all the addresses of the people interested in A.S.I.A. activities. In order to accomplish this we need some people who are able to work with EPC IBM compatible computer equipment.

We also need people to cooperate in the following fields:

- A person who knows of an office for rent in Rome consisting of two rooms.
- Someone who is able to prepare a masterplan for our project in India, as we did for Tibet.
- An expert in fundraising activities.
- A person in Rome to do the secretarial activities in the future office.

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 2779112		
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		
Aleksander 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	
29 - 31 May	Teaching	
3 June	Teaching	
5 - 7 June	Teaching	
Jgors Lazareus, Str. Lenina 62/3, Riga, Latvia. Tel. 280910		
Jelena Kovalyeva, 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 5227052, 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
19 October	Departure for Vancouver, Canada	
23 - 25 October	Teaching	
Peter Dimitrov, 305-11806 88th Avenue, Delta, B.C. V4C 3C5		
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	
Susan Indich, 129 Kaelepulu Drive, Kailua, Hawaii 96734		
23 November	Departure for Tokyo, Japan	
27 - 29 November	Teaching	
1 December	Departure for Singapore	
4 - 6 December	Teaching	
7 December	Departure for Sydney, Australia	
11 - 20 December	Teaching	
23 December	Dep. for Buenos Aires, Argentina	
25 December	Departure for Cordoba, Tashigar	
27 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. Obviously 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.

Namkhai Norbu Rinpoche Teaching Venues

Greece April 24th - 26th



Namkhai Norbu Rinpoche will begin his teaching programme abroad for 1992 in Greece. During the retreat, lessons on the Vajra Dance and, if time permits, Yantra Yoga sessions for beginners will be given by Fabio Andrico.

The location, Sounio, is 60 km from Athens and 48 km from Athens airport. The "Belvedere Park Bungalow Hotel" where the retreat is taking place, is 1000m from the famous temple of Neptune. The complex offers 90 bungalows, each with a private bathroom, refrigerators and veranda with a wonderful view. Among other facilities, the Belvedere complex offers a sea-water swimming pool.

Prices per day are per person:

\$22 U.S. or Lit. 30.000 for double rooms, breakfast included.

\$32 U.S. or Lit. 40.000 for single rooms, breakfast included.

Full board can be arranged on request at a cost of \$19 U.S. or Lit. 25.000.

Please let us know in advance. Half board is \$11 U.S. or Lit. 15.000 per day.

A participation fee in order to cover organisational costs has been set at \$16 U.S. or Lit. 20.000 per day.

Sounio is very well-known and easy to find. From the airport one can take an orange bus there which stops across the coast avenue, Paraliaki leoforos. Paraliaki leoforos is quite close to the airport. Buses start early in the morning and go until about 6 in the evening, every hour. You can obtain a ticket in the bus for a small amount.

For additional information contact:

Panayiotis Stambolis (English, Italian, French) tel. 0030 1 2779112

Lee Bray (English) tel. 0030 1 8320634

Cristina Kokkinos (English) tel. 0030 1 9925866

Alessandra (Italian) tel. 0030 1 9305411

Please let us know if you are coming as soon as possible.

Germany May 1st - 3rd

The German Dzog-chen Community is happy to communicate that Namkhai Norbu Rinpoche will be visiting Germany. Teaching will begin at 15.00 on May 1. The place is the Kamalashila-Institut, Schloss Wachendorf, D-5353 Mechernich/Eifel, tel. 02256-850.

Further information from Martha Heinen, tel. 07723-5362 or Stephanie Wagner, tel. 069-618721.

Switzerland May 8th - 10th

The retreat of Namkhai Norbu Rinpoche will take place at the Congress Hall of the Municipality in Kandersteg.

Kandersteg is a famous resort in the heart of the Bernese Alps and is easy to reach from all parts of Switzerland and Europe, just 24 km from the big motor-highway, yet quiet at this period of the early season. It lies on the north-south railway Hamburg-Rome (trains stop there).

Lodging can be provided on request (first come, first serve) in double rooms or dormitories.

Immediately after the retreat there will be a Yantra Yoga seminar from May 11th-12th given by Fabio Andrico.

Further information: Aline Winterberg, Schwarzenburgstrasse 6, CH - 3007 Bern. Telephone: 0041 31 46 06 51.

Date	Hour	
May 8th	14,00	Teaching in Tibetan language
	19,30	Teaching
May 9th	10,00	Teaching
	16,00	Teaching
May 10th	10,00	Teaching
	16,00	Teaching
May 12th		Departure for Poland

Yantra Yoga "Union of the Sun and Moon"

by Chögyal Namkhai Norbu Rinpoche

Yantra Yoga is a very general name for a practice combining breathing and physical movement. This teaching can be found in all the principal Anuttara or superior tantras in the path of transformation. The principle of Yantra Yoga is to harmonize the energy of the individual, in particular, the relationship between body, mind and energy. For this reason, this practice has become an important part of the path of transformation. Quite often we find different types of Yantra Yoga. The Yantra which we apply in the Dzog-chen Teachings means movement. Sometimes Yantra can mean a geometric form and in this sense it means obtaining knowledge and in this way Yantra Yoga becomes a means to be in the state.

When I first arrived in Italy, there was no knowledge of Yantra Yoga and so I started to teach the form of Yantra Yoga which we practise today.

The origins of this Yantra go back

to the text entitled, "Union of the Sun and Moon" written by the great Master and translator, Vairocana. This text is about the teaching of Yantra Yoga and how Vairocana received its transmission directly from Guru Padmasambhava.

Vairocana's text is made up of three volumes. One of them discusses the benefits derived from the practice of Yantra Yoga. This text is called "Aphrang-sel", which means overcoming obstacles.

The type of Yantra that we apply includes breathing techniques which are divided into five fundamental groups. Each method of breathing is subdivided into five principal positions accompanied by a movement which helps to develop the breathing.

There are also seven positions or movements of the lotus which assist the capacity of the breathing (prana yama). Then there is the preparation before doing the movements: five loosening up movements of the Zandul and the five of the Zig yon, then the eight movements which are fundamental in order to learn the

breathing of Yantra. Finally there is the Wave of the Vajra. Altogether there are a hundred and eight movements and positions.

This kind of Yantra Yoga comes from a very important and very old tradition. Many years ago I had the possibility to learn this practice directly from my uncle Toden and from Gyurmed Gyatsen, son of the Master Chanchub Dorje. Consequently, I have written a commentary on this Teaching based on the notes I made during those years.

This commentary in Tibetan has been published by Shang-Shung Edizioni. However, the text does not present all the explanations of the benefits one may receive through the practice of Yantra Yoga.

This year I rewrote the commentary on Yantra Yoga to include the explanation of all the benefits derived from Yantra. This text, which Adriano Clemente is translating into Italian, has already been published in the Tibetan version in China, by a publishing house in Sichuan.

Kumar - Kumari Yantra Yoga



From the book "Kumar-Kumari"

(Drawing by Namkhai Norbu Rinpoche)

by Chögyal Namkhai Norbu Rinpoche

"Kumar- Kumari Yantra Yoga", Yantra Yoga for children is a new Yantra Yoga text which I wrote this year to help children apply Yantra Yoga. The reason is not easy to understand but traditional Yantra Yoga cannot be done by children from 5-6 up to 12-13 years because their breathing and physical

constitution is different to that of an adult's. But during growth, it is very important that children coordinate their energy because this can help to reinforce growth. For this reason I have thought of a way of doing Yantra based on the principles of Yantra Yoga of the Master Vairocana.

In this form of Yantra Yoga, there are no explanations on the breathing,

but instead the breathing exercises are replaced by sound. We already know that sound is the basis of energy which has to be produced through breathing. Thus, by studying the characteristics of sound, we can invent a different way of breathing automatically, according to needs.

The sounds that I have used are syllables that bring benefit and possess a certain power. When these sounds are combined with rapid movements, because children have to move more quickly than normal, the children can receive an enormous benefit.

This text has not been translated yet. However, before I leave (for an international teaching program), I will hold a course of Kumar-Kumari Yantra Yoga for those people interested. The course will also be recorded on video and very soon will appear in a complete translation.

Greek Community Prepares

The Dzog-chen Community of Greece has elected a new gakyil:

Blue

Christine Kokkinos

Omerou 24, Argypoulis, 16454.

Telephone: (01) 9925866

Stamatis Politis

Same as above

Red

Panayiotis Stambolis

Marinou Antypa 38, Neo Iraklio

14121, Greece

Telephone: (01) 2779112

Sandra Svoronou

Koumanoudi 1, Athens 11474.

Telephone: (01) 6437004

Yellow

Margarita Charalambaki

Pondrosou 7, Amifitheia 17564.

Telephone: (01) 9848488

Katia Litridou

Kidonion 75, Vironas 16231.

Telephone: (01) 7651153

Most of the people in the Community are busy helping in the necessary preparations for the visit of Namkhai Norbu Rinpoche and the three day retreat in late April.

Special groups have been formed and each is responsible for a specific activity or project, for example, we want to organize the retreat in the best possible way by painting a mandala for the Vajra Dance on a special type of canvas, and to also engage in some publishing activity. Practitioners are making lists of all the material in their possession

related to the Teachings, and the ones that are necessary for practice in order to help make an archive for the Community. We want to have audio and video tapes, books, magazines, newsletters, photographs, etc. available to all the practitioners interested who have received the transmission.

A book with Greek phonetics as well as a book of Collective Practices for Special Days in Greek are now ready to be printed. During our meetings, always held after a group practice, lots of very beautiful ideas manifest concerning projects old and new, and we shall send news as soon as they start to materialize.

Traditional Medicine in Thimpu, Bhutan

by Barbara van Schalk

In April 1989 my husband, an architect, and I came to work in Thimpu.

Shortly after we arrived I became interested in Traditional (Tibetan) medicine and I began reading all I could from the books at the National Institute of Traditional Medicine, then only two buildings. I also learned a little Dzongka to enable me to understand the Dungshtos diagnosis.

Last year I started working with the Co-ordinator, Dr. Paolo Morisco on the proposal for setting up a three month course in Traditional Medicine for non-Bhutanese, to be based at the N.I.T.M. in Thimpu.

The Institute, which has been treating the local people for many years has enormous potential for developing and spreading the knowledge of traditional medicine. The recently completed building complex, built in traditional 'Bhutanese' style, houses consulting rooms for Dungshtos, dispensing rooms, bathrooms, bathrooms for medicinal

baths and a massage room.

The work in the original buildings, devoted to the collection and preparation of local plants, etc., continues.

Unfortunately as this was the first such proposal made to the Ministry, much scepticism was shown.

Dr. Morisco now feels that with the completion of the building complex it is time to try again to obtain Ministry approval. We feel that in order to convince them there needs to be sufficient interest from foreigners to justify the launching of this course. I am therefore writing to ask for your help in reaching people interested in this subject, and to ask them to write to me at this address, expressing their interest:

Barbara van Schalk

FCO Calcutta (Bhutan), King Charles Street, London SW1A 2AH, G.B. or DHSP PO Box 448 (Education), Thimpu, Bhutan.

The course would probably run from early September for about 12 weeks, and the cost would be approximately \$4500 US, but all this will depend

on the response and content of the programme.

The course would probably include the following:

1. Introduction to Himalayan Buddhism
2. History of gso-ba Rigpa (principle Medicine text)
3. Embryology and Physiology
4. Diagnosis and Treatment
5. Materia Medica
6. Meditation
7. Astrology and Rigpa
8. Acupuncture
9. Yoga and Massage

It is anticipated that we will be running fieldwork trips into the mountains for plant identification and collection.

The above costs cover the course and accommodation with breakfast and lunch. Airfares and evening meals are not included.

We would be most grateful for any help. I feel this is a wonderful opportunity to disseminate the Medicine teachings in a culture where traditional medicine is seen as the accepted means of treatment.

Tashigar's Projects for the Year

We would like to inform you about our work of the last year, our projects for the coming year and the composition of the new gakyil.

On February 7th, the anniversary of the purchase of the land, we had a meeting with all the members from Cordoba and elected the new gakyil. The yellow gakyil:

Luisa Duri, Betty Wirsch and Alicia Caballero.

The red gakyil:

Ruben Garcia, Javier Alcaniz and Teresita Alcaniz.

The blue gakyil:

Jorge Stolkiner, Marisa Alonso and Jose Ramos.

We have not yet found a new gekos. Ideally Tashigar needs a full time gekos living there to implement the projects we have in mind. We have sent letters to Buenos Aires,

Venezuela, Chile and Tsegylgar asking for someone, but as yet no one is available. We are not able to pay airfare or salary, only food and lodging and a percentage of the profit, if there is any.

The old gakyil reported on their work:

Blue: A retreat was organised every month during 1991. Members from Buenos Aires and other cities were involved. Translations of the retreat and some articles like "Milam" were made and printed. There were also three newsletters sent to all the communities. Two practices were held per week (one for newcomers) and Marisa taught Yantra Yoga classes. The library of the gar was begun.

Red: A list of priorities was made and repairs are continuing to be made

on the house, the swimming pool, the mandala, etc. Karma Yoga was organized to collect numerous fruits and to prepare them to be sold. There was a good harvest this year and we made delicious marmalades and liquors.

Yellow: The debts of the retreat have been paid and a budget prepared for 1992 of almost \$4,000. This has been supported by Cordoba and Buenos Aires with some help from the communities in Caracas and Merida.

We are also studying the possibility of building a gonpa and a house for dark retreats.

Some members of the Community are involved in helping to organize the visit of His Holiness the Dalai Lama to Cordoba on June 12th, 1992.

Notes from a Tsegylgar Gakyil Meeting

The meeting began happily with the news of Namkhai Norbu Rinpoche's visit to Tsegylgar in August of this year and the retreat scheduled for August 7th to 16th.

There was a discussion about making mailings more timely so people are not receiving news too late. There will also be a phone tree put together for people farther away than the immediate locale, but close enough to travel for a week-end. If anyone has a fax available, this could also be added to the Tsegylgar mailing list. Please send to Sara Renner Handley, P.O. Box 277, Conway, Massachusetts, 01341.

Trips

We would like to start a fund with the purpose of helping people make trips to Merigar or other places and events of interest to the Community and its students. Verena and Jim

Smith travelled to India to volunteer some time and their expertise. Verena to a refugee camp as a health volunteer, and Jim to Lopen Namdak to help with some construction projects. We sent \$200.00 with Verena for medical supplies.

Also, along these lines, people are needed to help with the restoration of the library at Merigar where the many precious Tibetan texts are kept. A general fund for the purpose would make it possible for a variety of people to contribute their time, even if their personal funds are too low to pay for a trip like this. We are asking interested people to submit something that tells of their need to make it possible for them to go and help.

Land News

We have made a petition to the

Planning Board to determine whether the road, regardless of status, can constitute frontage. The board is open to the idea. We will submit more information, a detailed analysis for the next meeting. This is a general statement of our intentions, a good faith gesture. We have appealed the Buckland Zoning Board's decision to revoke our Building Permits. The Town of Buckland is trying to decide if they will pay for the Zoning Board's defense. We are taking action in Land Court to have a date set for trial. If the town decides they don't want to defend the decision of the Zoning Board, then our building permits will be reinstated.

We also discussed how to handle the retreat this summer with the minimum of impact. We will do the best we can and not purposefully aggravate the neighbors.

Kalachakra Initiation in France

With His Eminence the 12th Tai Situ Rinpoche

From August 6th until August 28th, 1992



The lineage of the Tai Situpas is traced to one of the chief disciples of the Gotama Buddha, the Bodhisattva Maitreya. The current 12th Tai Situpa was born in 1954 in Palyul District of the Derge Kingdom, to a family of farmers. He was recognised according to traditional methods and enthroned at Palpung Monastery at the age of 18 months.

In 1980 he made his first tour to Europe at the request of Buddhist organizations. Since, he has travelled widely in North America, Europe and South East Asia. In 1984 he founded Maitreya Institute, an organisation based on the principle of multi discipline. He is the author of two books, "The Way To Go" and "Tilopa". He is currently involved in the advancement of interfaith and inter-cultural humanitarian efforts.

Vajradharaling Center

Domaine du Chateau d'Osmont

Aubrey-le-Panthou, 61120 Vimoutiers, France. Tel: 33 39 00 44

Mysore Dzog-chen Monastery

This is an excerpt from a letter sent to Namkhai Norbu Rinpoche from Kaisa Liisa Puonti, from Finland, who recently made a trip to India and visited the Dzog-chen monastery in Mysore, South India.

The whole event at the (Dzog-chen) monastery was on a grand scale. They had built a spacious gonpa, a study hall and a retreat center, all in Tibetan style. Since I was a day late, the inauguration ceremonies were already over. The monastery is on a hill overlooking the fields and villages. There are more mountains in the west and rolling hills all around. The retreat center is a hundred meters down from the main buildings. There are small rooms in two stories and a shrine room in the middle.

There were some 1500 monks from different monasteries in South India, lots of high lamas, tulkus, including Lama Yeshe's reincarnation who really seemed to be a special little boy indeed, some 2000 Tibetans from the settlement and some 90 westerners. There was simultaneous translation by His Holiness's translator. Besides loudspeakers, the translation was also broadcast on FM radio waves: when you had on headphones, in one ear you could quite clearly hear the translation and with the other ear the Dalai Lama at the same time.

There were two initiations a day covering a set of ten from the Pure Vision teachings of the Fifth Dalai Lama. In addition we also had the initiation of Dorje Trollo and White Tara from the same series, a long life practice for His Holiness, two ganapujas and a public meeting!

One day I sat next to a young monk, maybe 16-17 or so, from the Sera monastery. He had fled from Tibet in 1989. He had spent some time in Dharamsala and then had come South. He wanted to be a translator. He already knew Tibetan, Chinese and some English, so he actually has a chance to become one.

To become a translator seems to be the realisation of monkhood for those who are inclined to study. Unfortunately English is not taught at that monastery, only religious studies. At the Dzog-chen monastery they also teach English. There are some 70 monks, many of them young boys and little children.

After the ceremonies they announced that Khen Rinpoche, the Khenpo of the Dzog-chen monastery in Tibet, is staying on there for two months to plan the monks' education. That's a great help to Dzog Chien Rinpoche, it's quite a handful trying to be both a father and a mother to them.

In the surrounding settlement the problem areas are old people without families and income, and families with many children. His Holiness has given RS 150000 to start a trust fund to help the aged.

Summer Practice at the Wat

The Australian Community held a practice retreat at Wat Buddha Dhamma between December 28th, 1991 and January 4th, 1992.

We realized that this retreat would be a different kind of experience for us because we expected a large number of newcomers.

Each day we explained a new practice and reviewed it the following morning. Each evening was devoted to the practice of the Chod and Tundrin. On Thursday we did a continuous long-life practice. We found that by explaining the practices to the others it gave us a deeper sense of responsibility to the Teachings.

We engaged in a lot of physical work around the place and also in socializing that included many late night discussions and a festive New Year's celebration.

On Friday there was a Ganapuja followed by a fund raising auction where we raised \$1,000.

By the end of the retreat we all felt a powerful sense of connectedness.

Wat Now?

by Laurence Mills

Readers of The Mirror will recall that in a previous edition I wrote an article about Wat Buddha Dhamma and its connections with the Dzog-chen Community.

A lot of water has flowed under the bridge since then, and Community members in Australia feel that their Vajra brothers and sisters should be informed about what has happened.

Although some difficulties were anticipated between the followers of such apparently diverse traditions as Theravada and Dzog-chen, the full extent of these difficulties only became apparent in the first months of this year. Personal changes are woven inextricably into the broader relationships of the two Communities. Since October of last year, I have ceased to be a monk known as Khantipalo and have reverted to my old name, Laurence Mills. Due to the changes at the Wat, I have decided to leave it, after 14 years as the abbot there, although I remain a trustee for the time being.

The other trustees are Theravadin and intend to re-establish the Wat as a Theravada forest monastery with facilities which can be used by other Buddhist groups and individuals for retreat purposes.

The Dzog-chen Community of Australia has had much benefit from its association with the Wat.

It has been the site for a number of successful workshops and retreats attended not only by Community members but also by people newly interested in Dzog-chen.

These activities have drawn the Community together and have helped to establish many people in regular practice.

A house was bought at the Wat specially for Dzog-chen retreatants, but this is now to be put up for sale so that the Community can recover its funds. Until quite recently, it was thought that Namkhai Norbu Rinpoche's December retreat would be held at the Wat.

However, the Community now feels this event must take place elsewhere and suitable sites are being explored. This retreat will refocus the Community's attention upon the necessity of finding our own land for practice - we must start looking for land again!

As for myself, having left the seclusion of the Wat by the time this is published, I hope to wander a bit, staying with friends here and there, sometimes teaching meditation and keeping my eyes open for land suitable for the Community.

Grazie!

A big thank you to Jim Valby of the U.S.A. and Helmut and Nene Reile from Germany for their very generous financial support to The Mirror in reply to our rather drastic editorial appeal in the last issue of The Mirror.

On the Land in New Zealand

by J. Bassi and R. Friend

In late 1991, Fabio Andrico visited New Zealand which was the biggest gathering of people since Norbu Rinpoche's visit. We had prepared a mandala so that we could learn the Dance of the Vajra, and we collaborated well in organising that. The people who helped do that live in Dunedin and Christchurch - a 5 hour drive between these places. It was a fulfilling experience, working together.

Gabrielle and Shelley were able to travel down from the north island,

efforts towards clearer and more fruitful goals. We chose a new gakiyl and decided to hold a Christmas retreat at Sean's land.

In January 1992, we met at the far north-west coast of the south island - just north of the last settlement and near a remote gravel road that ends in very dense, untouched native podocarp forest - unique to New Zealand and some parts of South America.

It is in this area that Sean has kindly donated 10 acres of his land to the Dzog-chen Community. During the

days, marking out the boundary and doing short practices on the land. The air was clear and the ground moist. These experiences brought us closer to the earth, instilling us with courage to make plans to spend the majority of our retreat time next year on the land instead of Sean's house.

This particular section is on a plateau approximately 500 feet above sea level from where you can hear the ocean. It is open to the elements and the trees were cleared by the first settlers 150 years ago, some of whom died of starvation from being in such a remote place. The land has road access, one large pond which is spring fed and a spectacular view of the ocean from the north corner of the property.

After the retreat, we decided to draw up plans for a structure large enough to house the mandala for the Dance of the Vajra, as a pole construction, so that the floor is off the ground.

We wish to extend an invitation to Dzog-chen practitioners interested to come to this remote place, and for those who may find our immediate situation too primitive, some local people have built suitable accommodation at varying prices. As Fabio said when he arrived in Christchurch, New Zealand, it may not be a place that you "think about visiting", but it has a lot to offer.

We are very pleased to announce the first visit of His Holiness the Dalai Lama to New Zealand in May of 1992. Various community members are involved in the organization of his visit.

Contact Lisa Morrel, P.O. Little Akaloa, Banks Peninsula, S. Island.



Vajra Dancers

(Courtesy of R. Friend)

which made the distance between the north and south islands less of an obstacle than it seems at times.

As we slowly learned the Dance and did collective practice together, the value of Rinpoche's decision to send Fabio became more evident and the effort we made to simply be together was of great value - especially in learning, practising and applying the Teachings in our lives.

Having Fabio present for the general meeting assisted us in directing our

past 3 years, we have discussed this offer - how to use this land and whether or not there was enough commitment; after the meeting with Fabio, our commitment to the project deepened and we decided to make the Dzog-chen Community of New Zealand a legal trust.

We settled into a 7 day practice of Mandarava - some of us linking it with the Judlen practice and also Yantra Yoga, Shine and Chod.

We went up to the land on the last 2

Beginning the Spring with Yantra Yoga

by G. Manusch & V. von Kalinowski

On the first day of spring, Friday March 20th to Sunday March 22nd, we began the first intensive Yantra Yoga course in Augsburg, Germany, with Fabio Andrico. About 20 people attended from a variety of backgrounds. This turned out to be a good number of people for our space and there was good atmosphere among us.

On Friday evening, Fabio gave an introductory talk on the practice of Yantra Yoga. He explained how Yantra Yoga was actually practised in Tibet and how fortunate we are to receive these transmissions from

Rinpoche. Fabio explained that Rinpoche got several transmissions of Yantra mostly connected to a special tantra originally developed by the Mahasiddhas of India and Urgyen, and that these transmissions are rarely practised. He also explained why Rinpoche chose this Yantra from the Union of the Sun and Moon (Nyi zai kha sbyor) of the great 8th century Dzog-chen Master Vairocana for us to practice.

Fabio spent a whole morning talking about the importance of Kumbhaka and breathing and the different kinds of holding, as well as the general condition of body, voice and mind.

He began with the 7 points of the position of Vairocana and the 9 purification breathings along with the visualization of oneself as hollow or as a rainbow. He then went on to explain the 8 Lungsang step by step. Some people were amazed at what the human body is capable of as they watched Fabio demonstrate with apparent ease the different kinds of "Famous movements" and "famous breathings".

For all those who were not able to make it to this course, there will be another in Switzerland on the 11th and 12th of May. Contact Aline Winterberg, tel. 0041 31 460 651.

The Dzogchen Ritual Practices



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.

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Tibetan Class at Merigar



Prof. Tsering Thar

(photo L. Graf)

by Marit Cranmer

During the months of February and March, a group of people living around Merigar have had the opportunity to study the Tibetan language.

The teacher is Professor Tsering Thar, a Tibetan who is living in Italy for one year.

Prof. Tsering Thar is from Amdo in East Tibet and is a researcher in ancient Bon culture and religion at The Chinese Centre of Tibetan Studies in Beijing.

He has also studied Tibetan Literature at the Tibetan Department of the Qinghai National University where he has taught Tibetan history and ancient poetry for several years.

He has published several articles about ancient Tibetan culture and the Bon religion in both the Tibetan and Chinese languages.

At the moment, Prof. Tsering Thar is on a grant from the Chinese Ministry of Education to visit Italy in an exchange programme between

Italy and China, in order to do more research on Bon history at the Shang Shung Institute in Arcidosso.

Here he is also involved in cataloguing the Chinese and Tibetan texts of the Institute's library.

Prof. Tsering Thar is not only very knowledgeable, but is also a kind person who has been willing to go through the tedious work of teaching a group of about 15 Westerners both written and spoken Tibetan.

This has been quite an event for some of us, particularly as it is difficult to distinguish the subtle difference in some of the sounds. Furthermore, although the grammar is logical, it is also somewhat complex.

In addition to this, the class itself started out uneven, as some knew a bit more than others.

Slowly under Prof. Tsering Thar's patient guidance we have been pulled along and have reached the level of understanding the structure of the sentences.

It has so far been very interesting and inspiring and we hope Prof. Tsering Thar will grant us more of his precious time in the months to come.

The New Merigar Library

by G. Palladino & N. Zeitz

Recently we have physically restructured the library here at Merigar. Now we are in the process of laying a new floor in wood, on which will be painted a Mandala for the Vajra Dance. The new space will be used primarily for study and research and will be surrounded by wooden bookshelves. For the foundation of the realization of this fine work we would like to thank four gallant Americans: Jim Smith, Vern Harrington, John Foster and Steve Korns.

During this last year we have been continually collecting texts in Oriental and Western languages

related to the Dzog-chen Teachings and Tibetan culture in general. We have recently acquired a Bonpo canon in two different editions. We estimate that at present we have 2500 volumes in our possession.

Last December, a team of workers was formed to catalogue all of our books. The first inventory was started with Tibetan and Chinese texts. This painstaking and precise work was completed thanks to the competency of Professor Tsering Thar, a visiting researcher of ancient Tibetan culture at the Institute of Tibetan Studies in Beijing.

Following this, the cataloguing will be done according to the Dewy

decimal system, a system that is used by most national and international libraries.

We have asked the Tuscan Region for funding that is provided to public and private libraries. In order to receive this funding, the region of Tuscany requires us to use a national system of cataloguing called Unesco Teca - isis (this program utilizes the Dewy decimal system). They will then provide this computer program free of charge.

People are welcome to participate in the development and growth of the library by donating books c/o The Library, Merigar, Arcidosso, 58031, GR, Italy.

Retreat at Merigar

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.

How To Get To Merigar

Take a train to Grosseto. Right outside the train station you will find the bus station. Buy your bus ticket from the newsagent.

Departure Grosseto	Arrival Arcidosso
Mon.-Sat. 06.20	07.40
except 11.15	12.55
Bank Holidays 13.20	14.50
14.10	15.20
17.10	18.50
17.35	18.50
Sundays and Bank Holidays 11.15	13.00

From Arcidosso you can take a bus to the Hotel Faggio Rosso and from there you can walk uphill for about 1km up a lane signposted "Merigar".

Transmission of Odzer Chenma

by A. Clemente

During the weekend of March 21st and 22nd, Namkhai Norbu Rinpoche transmitted teachings on the practice of Maritse or Odzer Chenma ("Od zer can ma: she who has rays of light"), a particular manifestation of Tara associated with the light of the sun. In fact, she is visualized as the colour of the sun and rests upon it, emitting infinite rays of light to eliminate all negativities and protect all beings. Norbu Rinpoche gave an invocation to be recited early in the morning when the sun rises. It is particularly useful for whoever is travelling because this divinity protects one from the dangers that can arise during travel. Rinpoche then transmitted an invocation written by his paternal grandmother, Lhundrub Tro (1864-1945) who was a direct disciple of Adzam Drugpa. At the same time he also transmitted a short sadhana (a description of a visualization) that she received in a dream.

Programme of Merigar

Friday 1st May	Afternoon	Yantra Yoga course for three days	Saturday 13th June	Morning	Karma Yoga
Saturday 2nd May	Morning	New Moon. Yantra Yoga course		Afternoon	Long life practice C.L.V.
	Afternoon	Guruyoga of the White A. Yantra Yoga course.	Sunday 14th June		Karma Yoga
Sunday 3rd May	Morning	Yantra Yoga course finishes		Afternoon	Long life practice C.L.V.
	Afternoon	Karma Yoga	Monday 15th June		Full Moon
Saturday 9th May	Morning	Karma Yoga		Afternoon	Long life practice C.L.V.
	Afternoon	Dance of the Vajra	Saturday 20th June	Afternoon	Meeting for practitioners
Sunday 10th May	Morning	Karma Yoga	Sunday 21st June		Karma Yoga
	Afternoon	Long life practice U.W.U.	Thursday 25th June		Dakini Day
Monday 11th May	Afternoon	Long life practice of Padmasambhava U.W.U.		Afternoon	Long Tun with intensive practice of Simhamukha.
Thursday 14th May	Afternoon	Long life practice U.P.E.	Saturday 27th June		Naggon intensive
Friday 15th May	Afternoon	Long life practice U.P.E.	Sunday 28th June		Naggon continues
Saturday 16th May		Karma Yoga	Tuesday 30th June		New Moon
	Afternoon	Long life practice U.P.E.		Afternoon	Guruyoga of the White A.
Sunday 17th May	12 - 18	Naggon	Saturday 4th July	Morning	Guruyoga of the White A.
Saturday 23rd May	Morning	Practice of the Six Lokas		Afternoon	Karma Yoga
		Dance of the Vajra for the entire weekend			Practice of Vajrapani
Wednesday 27th May		Dakini Day	Sunday 5th July	Morning	Karma Yoga
	Afternoon	Long Tun	Thursday 9th July		Anniversary of the birth of Padmasambhava
Saturday 30th May		Naggon intensive		3.30	Guruyoga of Padmasambhava
Sunday 31st May		Naggon continues	Saturday 11th July	Morning	Guruyoga of the White A.
Monday 1st June		New Moon			Dance of the Vajra for the entire weekend
	Afternoon	Guruyoga of the White A.	Sunday 12th July	Afternoon	Long life practice C.L.V.
Saturday 6th June		Karma Yoga	Monday 13th July	Afternoon	Long life practice C.L.V.
		Green Tara practice	Tuesday 14th July		Full Moon
Sunday 7th June		Karma Yoga		Morning	Sang purification
		Green Tara Practice		Afternoon	Long life practice C.L.V.
Wednesday 10th June		Padmasambhava Day	Friday 24th July		Beginning of the Summer retreat until 2nd August
	Afternoon	Ganapuja			

Long Life to Rinpoche! The Merigar Community is going to do Long Life practice dedicated to Namkhai Norbu Rinpoche three times every month on the three days leading up to and including the day of the full moon. We will do the practice which is programmed in the 'Practices for Special Days'. For example, when the practice of Amitayus is programmed for the 15th day of the Tibetan month, we will also do it on the previous two days, always dedicating it to Rinpoche.

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.

FULL MOON

Tibetan date:
2nd Month, 15th day
Western date:
Friday, 17th April 1992
This is one of the best days for Long-life practices in general 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:
2nd Month, 20th day
Western date:
Wednesday 22nd April 1992
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 White A.

Tibetan date:
2nd Month, 25th day
Western date:
Monday 27th April 1992
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.

NEW MOON

Tibetan date:
2nd Month, 30th day
Western date:
Saturday 2nd May 1992
On this day, which is the birthday of the great Tertön Loter Wangpo. Try to do the "A Kar Lamai Nalgyor", Guruyoga with White A.

Tibetan date:
3rd Month, 10th day
Western date:
Monday 11th May 1992
This is a special day of Guru Padmasambhava so try to do the Long - life practice U.W.U. early in the morning or at sunset.

FULL MOON

Tibetan date:
3rd Month, 15th day
Western date:
Saturday 16th May 1992
This is one of the best days for Long - life practices, and in particular for the practice of the "Union of Primordial Essences". It is best to do it early in the morning if you can. This is also the anniversary of the day when Buddha first gave the teaching of Kalachakra so it is good to do a long Tun in the evening.

Tibetan date:
3rd Month, 25th day
Western date:
Wednesday 27th May 1992
This is a Dakini day as well as the anniversary of the fifth Dalai Lama, a great Tertön and practitioner of Dzog - chen, so it is a good day to practice A Kar Lamai Nalgyor, Guru Yoga with White A.

NEW MOON

Tibetan date:
3rd Month, 30th day
Western date:
Monday 1st June 1992
This is a particularly good day for practising the Purification of the Six Lokas. As it is also the anniversary of the great Tertön and Dzog - chen Master Sangyas Lingpa, try to do the "A Kar Lamai Nalgyor".

Tibetan date:
4th Month, 10th day
Western date:
Wednesday 10th June 1992
This is a day of Guru Padmasambhava, so it is good to do the Guruyoga of Padmasambhava. If you can, try to do a Ganapuja, otherwise you can do the Long-life practice "Universal Wisdom Union".

Tibetan date:
4th Month, 15th day
Western date:
Monday 15th June 1992
Full Moon
This is the anniversary of the Parinirvana of Buddha Shakyamuni, as well as an important day for the Long-life practice "Cycle of Life's Vajra". Therefore try to do this practice early in the morning, and in the afternoon or evening do a Ganapuja.

Tibetan date:
4th Month, 25th day
Western date:
Thursday 25th June 1992
This is the anniversary of Ngor Chen (a great Master of the Shakyapa tradition and initiator of the Ngor lineage), therefore it is a good day to do the Guruyoga "A Kar Lamai Nalgyor", either collectively or alone.

NEW MOON

Tibetan date:
4th Month, 30th day
Western date:
Tuesday 30th June 1992
New Moon
This day is the anniversary of Nyagla Padma Duddul (1816-1872). He was one of the Masters of Chang-chub Dorje, the main Master of Namkhai Norbu Rinpoche. He discovered the Terma "Tsedrub Gongdus" which two of his disciples, Ayu Khadro and Changchub Dorje, transmitted to Norbu Rinpoche. Therefore you should try to do this Long-life practice, "Tsedrub Gongdus", "Union of Primordial Essences". The time to do it is the early morning. Later in the day or in the evening you can do the Guruyoga with White A, "A Kar Lamai Nalgyor".

Tibetan date:
5th Month, 1st day
Western date:
Saturday 1st July 1992
This is the anniversary of mChog-gyur gLing-pa (1829-1870) a Nyingmapa Master of Dzogchen, one of the most important Rimed masters of the XIX Century. Try to do a practice of A Kar Lamai Nalgyor, Guru Yoga with White A.

Tibetan date:
5th Month, 10th day
Western date:
Thursday 9th July 1992
According to many masters, the anniversary of the birth of Padmasambhava is on the 10th day of the sixth month. But according to the great Dzogchen Master Jigmed Lingpa, it is on the 10th of the fifth month. So this year to celebrate this important anniversary we Dzog - chen practitioners all over the world communicate in the state of contemplation, practising guruyoga with the Tundrin, Tungyas or ganapuja according to our possibilities. We do this practice when it is 8.00 in the morning in Oddiyana.

SEE THE UNIVERSAL TIMETABLE

FULL MOON

Tibetan date:
5th Month, 15th day
Western date:
Tuesday 14th July 1992
This is a special day for the Long-life practice of Amitayus, so you can do the Long - life practice U.P.E. early in the morning. If you cannot do it at that time, it is still good to do it later in the day.

Tibetan date:
5th Month, 25th day
Western date:
Saturday 25th July 1992
This is a Dakini day and an important day for the practice of Ekajati. Therefore, according to your circumstances, try to do the long Tun collectively with your Vajra brothers and sisters, or the medium Tun if you are practising on your own. In either case, repeat the heart mantra of Ekajati as many times as you can.

NEW MOON

Tibetan date:
5th Month, 30th day
Western date:
Wednesday 29th July 1992
This is a special day for purification practices. It is best to do the Purification of the Six Lokas either collectively or alone, preferably in the early morning. Otherwise you can do a medium or short Tun.

Tibetan date:
6th Month, 4th day
Western date:
Sunday 2nd August 1992
This is the anniversary of the Dharmachakra (the first turning of the Wheel of the Dharma): the first time that Buddha Shakyamuni gave the teaching of the Four Noble Truths to his disciples at Sarnath, after his illumination. On this special day to honour the Lord Buddha you can do a Ganapuja with your Vajra brothers and sisters.

Tibetan date:
6th Month, 10th day
Western date:
Saturday 8th August 1992
This day is a special day of Padmasambhava so if you have the possibility, do a ganapuja, if not practise guruyoga with Padmasambhava and the Long - life practice U.W.U.

Tibetan date:
6th Month, 14th day
Western date:
Wednesday 12th August 1992
This is the anniversary of the third Karmapa, Rangjung Dorje. On this day it is good to do "A Kar Lamai Nalgyor", Guruyoga with White A.

FULL MOON

Tibetan date:
6th Month, 15th day
Western date:
Thursday 13th August 1992
This day is the anniversary of Gampopa, the disciple of Milarepa. Therefore it is a day to do "A Kar Lamai Nalgyor", Guruyoga with White A. It is also a good day to do the Long-life practice of Amitayus, "Union of Primordial Essences".

Tibetan date:
6th Month, 25th day
Western date:
Sunday 23 August 1992
This is a Dakini day, so it is a positive day for reinforcing the function of your energy and creating a vital contact with the energy of the universe by doing a Ganapuja with your Vajra sisters and brothers. If there are no other practitioners nearby you can do a medium Tun on your own. In either case, when you transform yourself into the Dakini Simhamukha, it is good to recite her heart mantra as many times as possible.

NEW MOON

Tibetan date:
6th Month, 30th day
Western date:
Friday 28 August 1992
This is a very important day to do purification practices, especially the "Purification of the Six Lokas". If you have the chance, you can also do a short, medium or long Tun.

PRACTICES FOR Water Mon



Tibetan date:
7th Month, 10th day
Western date:
Sunday 6 September 1992
This is the anniversary of Jomo Menmo (1248-1283), a very famous woman Tertön, reincarnation of Yeshe Tsogyal. She was the consort of the great Tertön Guru Chowang. It is also a very special day of Guru Padmasambhava. Therefore it is an ideal day to do a Ganapuja and Long-life practice associated with Padmasambhava, "Universal Wisdom Union". If you have the opportunity it is beneficial to do a Ganapuja.

FULL MOON

Tibetan date:
7th Month, 15th day
Western date:
Friday 11th September 1992
This is the anniversary of Tsarchen Losal Gyatso and Padma Karpo, a famous 17th century Drugpa Kargyupa Master. Therefore it is an excellent day to practise "A Kar Lamai Nalgyor", the Guruyoga with White A early in the morning if possible, or later in the evening when you are free. It is also an excellent day for the Long - life practice of the Dakini Mandarava.

Tibetan date:
7th Month, 25th day
Western date:
Monday 21st September 1992
This is a Dakini day and also the anniversary of Pagmo Drugpa (1110-1170), the chief disciple of Gampopa. Try to do a Ganapuja together with your Vajra sisters and brothers. If there are no other practitioners nearby, you can do a medium Tun on your own. In either case, when you transform yourself into the Dakini Simhamukha, recite her heart mantra as much as possible and then do an intensive practice of Ekajati.

NEW MOON

Tibetan date:
7th Month, 30th day
Western date:
Saturday 26 September 1992

SPECIAL DAYS

key Year



(Drawing by Wilvin Pedersen)

This day is ideal for purification practices. Try to do either the "Purification of the Six Lokas" or the "Namchos Shitroi Nalgyor", the Yoga of the Peaceful and Wrathful Manifestations, either collectively or on your own.

Tibetan date:
8th Month, 10th day
Western date:
Tuesday 6 October 1992

This is a very special day of Guru Padmasambhava, therefore do a Ganapuja with the Guruyoga and the Long-life practice of Guru Padmasambhava "Universal Wisdom Union" collectively. Otherwise you can do a medium Tun on your own.

FULL MOON
Tibetan date:
8th Month, 15th day
Western date:
Sunday 11th October 1992

This is an important day to do the Long-life practice of Amitayus, "Union of Primordial Essences". It is best to do a Long-life practice early in the morning, but if you cannot it is still good if you can do it later in the day or evening.

Tibetan date:
8th Month, 25th day
Western date:
Wednesday 21st October 1992
This is a Dakini day, and also the anniversary of two great Dzog-chen masters, Rigzin Kumaraja, who transmitted the Dzog-chen teachings to Longchenpa and to the third Karmapa, and of Rigzin Tsewang Norbu (1698 - 1755), a great Dzog-chen master of the Nyingmapa school. It is therefore an excellent day to do "A Kar Lamai Nalgyor", the Guruyoga with White A. If you can do it in the morning, that is best. Then, if you have the time, you can do a medium or long Tun later in the day, with an intense practice of Simhamukha.

NEW MOON
Tibetan date:
8th Month, 30th day
Western date:

Sunday 25th October 1992
This day is excellent for practising the "Purification of the Six Lokas". If you are unable to do it you can do the medium or long Tun.

Tibetan date:
9th Month, 3rd day
Western date:
Wednesday 28th October 1992
This is the anniversary of Rigzin Jigmed Lingpa (1729-1798), a great Dzogchen master who was the author of many books, among which is the Longchen Nyingthig, which he wrote after having contact with Longchenpa through visions. Therefore, on this important day, you should try to do "A Kar Lamai Nalgyor", the Guruyoga with White A.

Tibetan date:
9th Month, 10th day
Western date:
Wednesday 4th November 1992
This is Guru Padmasambhava day and also the anniversary of Tertön Tsogyal, a previous reincarnation of Sogyal Rinpoche and discoverer of many Termas. It is therefore a good day to do the Long-life practice of Guru Padmasambhava "Universal Wisdom Union". You can do this in the usual way or, if you have the possibility, you can do a Ganapuja.

FULL MOON
Tibetan date:
9th Month, 15th day
Western date:
Tuesday 10th November 1992
This is a good day to do the Long-life practice of Amitayus, "Union of Primordial Essences", either collectively or personally according to your possibilities, early in the morning or in the evening.

Tibetan date:
9th Month, 22nd day
Western date:
Monday 16th November 1992
This day is a day of great celebration of Buddha Shakyamuni's descent to earth from the realms of the Divinities. It is called "Lha bab dus chen", the Great Time of the Descent of the Divinities. It is an ideal day to do a Ganapuja with your Vajra brothers and sisters. If there are none nearby, you can do a short or medium Tun on your own.

Tibetan date:
9th Month, 25th day
Western date:
Thursday 19th November 1992
This is a Dakini day and the anniversary of the very important Dzogchen master Adzam Drugpa (1842-1924). He was a disciple of Jamyang Kyentse Wangpo and a master of some of Namkhai Norbu Rinpoche's masters, including Changchub Dorje and Ayu Kadro. He was also a previous incarnation of Namkhai Norbu Rinpoche. It is therefore a very important day to practise "A Kar Lamai Nalgyor", the Guruyoga with the White A, according to your possibilities.

NEW MOON
Tibetan date:
9th Month, 30th day
Western date:
Tuesday 24th November 1992
This is a good day to do "Namchos Shitroi Nalgyor", the Yoga of the Peaceful and Wrathful Manifestations, in the morning. It is also an important day for the practice of Ekajati, so try to do a long or medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible. The best time for this practice is around eight o'clock in the evening.

Tibetan date:
10th Month, 10th day
Western date:
Friday 4th December 1992
This is an important day of Guru Padmasambhava, so try to do the Long-life practice associated with

Intensive Practice of Naggon

Namkhai Norbu Rinpoche has asked all practitioners of the Dzog-chen Community to organize intensive practices of Naggon on the 28th and 29th day of the month of the Tibetan calendar, practising for as long as possible according to the circumstances, ie. 2,3,4.....12 or 24 or 48 hours.

him, "the Universal Wisdom Union" (U.W.U.) which is included in the medium or long Tun, or if you have the possibility it is beneficial to perform a Ganapuja.

Tibetan date:
10th Month, 11th and 14th day
Western date:
Saturday 5th and Tuesday 8 December 1992
These are very special days for doing the practice of Ekajati. If you know how to perform the rite of Ekajati, then do it in the usual way, otherwise you can do it in a very simple way as the "Medium Tun", reciting the heart mantra as many times as possible.

FULL MOON
Tibetan date:
10th Month, 15th day
Western date:
Wednesday 9th December 1992
This day is considered to be the day to honour the Lord Buddha in general, and it is one of the best days to do the Long-life Practice with the Dhakini Mandarava particularly. Therefore try to do the Long-life Practice, Cycle of Life's Vajra. Generally the best time to do this kind of practice is at 7-8 o'clock in the morning. But if you don't have this possibility, then do it in the afternoon or later in the evening when you are free.

Tibetan date:
10th Month, 25th day
Western date:
Saturday 19th December 1992
This is a Dakini Day, and the anniversary of Tsongkhapa (1357-1491), who made a synthesis of the previous schools and founded the Gelugpa school. Try to perform a Ganapuja with your Vajra brothers and sisters or the Medium Tun personally. In either case recite the heart mantra of the Dakini Simhamukha as many times as possible.

NEW MOON
Tibetan date:
10th Month, 30th day
Western date:
Wednesday 23rd December 1992
This is a special day for practising purification of the Six Lokas.

Tibetan date:
11th Month, 8th day
Western date:
Friday 1st January 1993
This is a particular day for the practice of Ekajati so try to do a long or medium Tun with intensive practice of the mantra of Ekajati.

Tibetan date:
11th Month, 10th day
Western date:
Sunday 3rd January 1993
This is a special day of Guru Padmasambhava. If you have the time and possibility it is good to do a Ganapuja collectively with your Vajra brothers and sisters, otherwise you can do the Long-life practice "Union of Primordial Essences" (U.P.E.).

FULL MOON
Tibetan date:
11th Month, 15th day
Western date:
Friday 8th January 1993
This is an important day to do the Long-life practice of Amitayus, (U.P.E.).

Tibetan date:
11th Month, 25th day
Western date:
Sunday 17th January 1993
This is a day of the Dakinis in general, so if you have the opportunity perform a collective Ganapuja with the transformation of the Dakini Simhamukha, and recite her heart mantra as many times as possible. Otherwise you can do a medium Tun either collectively or personally.

NEW MOON
Tibetan date:
11th Month, 30th day
Western date:
Friday 22nd January 1993
This is a special day for purification practices so try to do Purification of the Six Lokas.

Tibetan date:
12th Month, 10th day
Western date:
Tuesday 2nd February 1993
This day is the anniversary of Guru Padmasambhava's coronation as Prince of Orgyen at the invitation of King Idraholi. We can perform a ganapuja collectively or do the Longlife practice, U.W.U. either collectively or personally, according to circumstances.

Tibetan date:
12th Month, 11th day
Western date:
Wednesday 3rd February 1993
Today it is good to do a medium or long Tun with intensive practice of the mantra of Ekajati.

FULL MOON
Tibetan date:
12th Month, 15th day
Western date:
Saturday 6th February 1993
It is in general a day for honouring the Lord Buddha, and in particular an ideal day for the Long life practice of Guru Amitayus, (U.P.E.).

Tibetan date:
12th Month, 18th day
Western date:
Tuesday 9th February 1993
This day is the anniversary of the great Dzog-chen master Longchen Rabjam Longchenpa (1386 - 1363). On this very important day try to do the Guruyoga "A Kar Lamai Nalgyor" Guruyoga with White A, either collectively or personally.

Tibetan date:
12th Month, 25th day
Western date:
Tuesday 16th February 1993
This is a Dakini day, so try to perform a Ganapuja with the transformation of the Dakini Simhamukha together with your Vajra brothers and sisters. Otherwise you can do a medium or short Tun in the usual way.

NEW MOON
Tibetan date:
12th Month, 30th day
Western date:
Sunday 21st February 1993
This is a good day for purification practices. Therefore try to do Purification of the Six Lokas.

Universal timetable

8th July
16.30 Faahbanks, Hawaii
17.30 Dawson
18.30 San Francisco, Los Angeles, Vancouver
19.30 Denver
20.30 Chicago, Mexico City
21.30 New York, Montreal, Lima
22.00 Caracas
22.30 Buenos Aires
23.30 Rio de Janeiro
9th July
01.30 Reykjavic, Capo Verde
02.30 London
03.30 Rome, Berlin, Oslo, Paris, Madrid
04.30 Moscow, Nicosia, Helsinki, Athens
06.00 Tehran
08.00 ODDIYANA, Delhi, Kathmandu
08.30 Rangoon
10.00 Ulan Bator, Jakarta, Singapore
10.30 Beijing, Lhasa, Manila, Hong Kong
11.30 Tokyo, Seoul
12.30 Sydney
14.30 Wellington, Marshall

The Story of a Russian Buddhist

by Seraphim Sidzor

Having been inspired by people who have told their stories in past issues of the newspaper, I decided to write something about Buddhism in Russia. At first I was going to write about the situation as a whole but then I decided it would be more simple to describe my path as I am a Buddhist and a follower of Dzog-chen.

I was brought up in the countryside of the Penza region of Central Russia. I served in the Army in the Far East where I came to Buddha as the refuge without any mediator. After service in the Army, in 1976 I entered Leningrad Orthodox Seminary. Nevertheless, my questions weren't answered and I couldn't find the way to self-perfection.

In the second year (1977), I began to read the works of prerevolutionary Buddhologists such as D.D. Rosenberg, B. Vladimirov, I. Ph. Sherbatsky and many others. There were a lot of their books in the seminary's library, but they were given to the second year students with little enthusiasm. Some of the students saw my strange hobby and soon I was nicknamed "The son of the Tibetan people".

I began to learn Tibetan by means of the Russian translation of "The Mystery of Buddhism in India and Tibet" by Taranatha (it was translated by Vivasilyev). I used the method of deciphering. I managed to learn it with the exception of some complex letters. There were not any other practitioners of Buddhism near by, so I was on my own.

Once I was looking through the album "The architecture of Petersburg- Leningrad", I saw a photo of the Buddhist temple Kalachakra in Old Village. I was shocked, there was a real Buddhist temple near by! I then visited this unique memorial of architecture where there are laboratories of the Zoological Institute. (It was opened for Buddhists in 1988.)

In 1977 I read about Ivolga datsan (a Buddhist monastery) which was in Buryatia published in an atheistic booklet entitled "Lamaism". It was opened in 1946 when Buryat believers asked about it.

In this same year Aga monastery in Chita region was opened. My friends helped me to visit Ivolga datsan. It was exciting that here was a Buddhist monastery in this country. However I couldn't get acquainted with anyone who practised the Dharma. Lamas were reading texts and some believers stood nearby, some were making prostrations and others were making pradakshina. I was not sure that they understood anything. Inside the temple monastery there were many wonderful thanks of high value made by ancient masters and some reproductions from Ceylon where 12 of Buddha Shakyamuni's deeds were shown. It was impressive. After the assembly I walked around looking at the fine buildings and

listening to the melodious sound of the bells. I was then stopped by an agent of the Committee of State Security who questioned me.

I came back to Leningrad, left the seminary and tried to find a job. It was impossible because of registration, therefore I had to go and live with my parents in the countryside for 2 years where I worked as an artist and tried to translate a book called "Shinran and His Disciples" (a book about a Japanese teacher of Buddhism, 1174-1263) into Russian.

In 1980 I was in Leningrad. I thought maybe it would be possible to meet other Buddhists, but it was difficult. I found a job and a small house in the country.

I was introduced to Vajrayana Buddhism in Buryatia when I began to work with Tibetan texts. I was able to read books by Lama Tarthang and Chogyam Trungpa Rinpoche. I wasn't sure how these books arrived in the Soviet Union, but it seems they were translated by some unknown enthusiasts and spread out to interested people.

There were not, and are still not, accessible methods of reproducing printed material. It is still a big problem for us. It completely inhibits access to this important material. These books are also not available in the libraries.

At last I met some Buddhists who advised me to relocate to Buryatia where one could seriously study the Teachings. In 1982 I moved to Buryatia where I had to work at many unskilled jobs to survive. I rented a small cabin and then bought a tiny house in a settlement.

When I wasn't working I studied Buddhist books and the Tibetan language. For the first time I was initiated into tantric practice of Vajrasattva by Lama Dharmadody. I had learned to use a Tibetan-Russian dictionary by G. Roerich. When I began to practise the meditation on Vajrasattva Yab-Yum I had translated the text myself. The Russian translations helped me to read the holy texts. When I received the initiations into the other main practices (Manjushri, Tara, Vajrapani, and others, thanks to the visits of the Dalai Lama and Bacula Rinpoche) there were no problems with the translations. I am not able to speak Tibetan.

I also began to recite the 100 syllable mantra of Vajrasattva and practised with the mandala offering. I wished for a long time to make the practice of Hevajra, but there was no Lama to initiate me into this practice.

I practised the system of Mahacakra with the mandala of the deities. For two years I collected xylographs and manuscripts on this and other practices presented with the attitude of the New Tantras. I heard nothing of the old tantras of Mahayoga or Anuyoga. There were no texts on them except for some gterma manuscripts which got over to Buryatia in the XIX century. Since I was very interested in this I spent all my time studying. At that time I had

no family.

The situation for Buddhists in Russia was the same as for believers of other religions. Everyone experienced oppression. There were very few Russian Buddhists until the end of the 1980's. The reasons are the lack of good information on Buddhism in general, and the lack of prestige of religion in Russian society, especially in certain classes

infiltrated into the mode of the communities, and some communities became sectarian and limited.

In 1988 Farida, a very fine woman, gave me the book of "Talks in Conway". She had received it from some friends in St. Petersburg. For three days I read it. I was so astonished. All my doubts were fully dispelled and I felt as if I was on the



Guru Drago

(Courtesy of Seraphim Sidzor)

within society.

The information on the Dharma I had access to in all these years I could have read in one year in any good Buddhist library. In large cities there are groups of maybe 2-3 Buddhists, but there was little communication between practitioners, so there wasn't much growth.

Most people without any traditional religion came to their understandings through reading. The Russian people were very suspicious of those interested in Buddhism and labelled them "Babists" and heard many tales of blood curdling propaganda about these "Babists".

The initial formation of Buddhism took place without many competent spiritual guides or living contact with them. So, books became the main means of learning the teachings. Books still remain as a very important method of receiving the teachings even as things open up. Some of the initiated practitioners who had contact with each other founded illegal communities, but there was a lot of misrepresentation and misunderstandings of the Teachings, because of ignorance and prejudice.

The most painful fact was that totalitarian thinking had also

top of a mountain where I could see all the ways and directions. I have great delight in studying the teachings of Namkhai Norbu Rinpoche. I have also read "The Crystal and the Way of Light" and "Primordial Experiences".

I wish to get a full education in Dzog-chen. What I have been looking for all my life I have found in the self-radiant crystal of the Great Perfection.

This encounter with Norbu Rinpoche and the Dzog-chen teachings gave me so much confidence and understanding that I was able to visit family and friends in St. Petersburg for the first time in three years.

Then Farida and I both moved to Novokizhinginsk settlement and bought a new house with a plot. This is a fruitful alliance. She has translated works by Rinpoche for us at home and for distribution within the Dzog-chen Community. She has translated the following: "The Crystal and the Way of Light", "The Cycle of Day and Night", "Book of Yantra Yoga", "The Little Song of Do As You Please" and "On Birth and Life".

In past time the Old Tantric teachings were not brought to Buryatia. In the early XVIII c. in Buryatia there was

the spread of the Gelugpa School, the bearer of the "Lam Rim" doctrine which unified both the use of the Sutras and the Tantras. Until now we hardly knew of Mahayoga, Anuyoga and Atiyoga. Even now those who study do not really have a clear idea about them. For us in our region Dzog-chen is quite a new phenomenon as taught by Norbu Rinpoche.

When Vladimir Bardakov and his wife came to Novokizhinginsk from Ukraine and wanted to study Rinpoche's teachings we finally understood that we were not alone. In one year his friend appeared from Ulan-ude. He is a wonderful thanka painter in the Tibetan style.

We sent letters to Rinpoche and to The Mirror, which published an article about "Baikal-tso-Gar" and we felt great spiritual support. We received a letter from Rinpoche and scriptures on Dzog-chen from Merigar and we realized that all our undertakings were real. So far we had had no contact with foreign Buddhist centers.

In 1990 a group of native Russians separated and formed the "Padmasambhava Fraternity" which leans on native traditions.

We drew up our regulations and statute on the basis of "The Fundamental Principles of the Dzog-chen Community Charter", written by Rinpoche and we formed the Dzog-chen Community "Rangdol Gar" Santi Maha Sangha. We have gakyils in Buryatia and in Irkutsk, Novosibirsk, Komsomolsk-na-Amur, Penza, Ryazan, Moscow, St. Petersburg and other cities and places in this country.

When Fabio Andrico came to Russia there were 2 members of our Community at his seminars. Personally, I consider his visit here as very important. I think he understands our situation very well. We gather regularly to practise together. We are awaiting the arrival of Namkhai Norbu Rinpoche in Russia and Lithuania. It is very difficult for us to go abroad. (The labor of those who work is 500-700-1000 rubles for a month which is approximately 3-6 US dollars.) Hyperinflation makes this sum very scanty. Some people may have the opportunity to travel, but for most of us this is not possible in the near future. We don't know how long this period of transition will last.

Very few members know English, so we must do a lot of translation into Russian. In XIXc. there was a great Buddhologist in Russia and he has helped us a great deal by his legacy. We are longing for learning and practice of the Dzog-chen Teachings and we believe we shall overcome all the difficulties and obstructions and display all the possibilities for the benefit of living beings.

This is in brief what I wanted to tell about myself and our Community and I hope that in the future other members of the Community will write and share their stories.

The End of Living and the Beginning of Survival

A statement made by Chief Seattle, Chief of the Suquamish Tribe, in 1855, when required by the American government to transfer his tribal lands to the arriving people of the United States.

"The President in Washington sends word that he wishes to buy our land. But how can you buy or sell the sky? The land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them?"

"Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every meadow, every humming insect. All are holy in the memory and experience of my people."

"We know the sap which courses through the trees as we know the blood that courses through our veins. We are a part of the earth and it is part of us. The perfumed flowers are our sisters. The bear, the deer, the great eagle, these are our brothers. The rocky crests, the juices in the meadow, the body heat of the pony, and man, all belong to the same family."

"The shining water that moves in the streams and rivers is not just water, but the blood of our ancestors. If we sell our land, you must remember that it is sacred. Each

ghostly reflection in the clear water of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father."

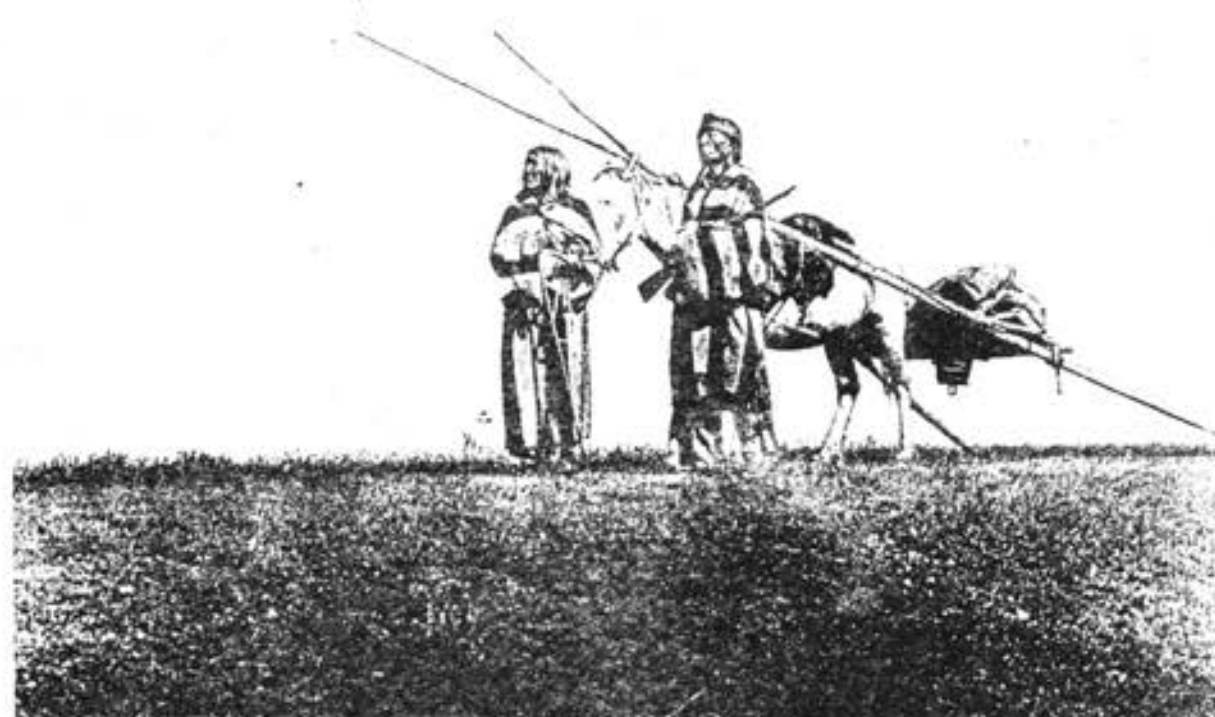
"The rivers are our brothers. They quench our thirst. They carry our canoes and feed our children. So you must give the rivers the kindness you would give any brother."

"If we sell you our land, remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sigh. The wind also gives our children their spirit of life. So if we sell you our land, you must keep it apart and sacred, as a place where man can go to taste the wind that is sweetened by the meadow flowers."

"Will you teach your children what we have taught our children? That the earth is our mother? What befalls the earth, befalls all the sons of the earth."

"This we know: The earth does not belong to man, man belongs to the earth. All things are connected like the blood which unites us all. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself."

"One thing we know: Our god is also your god. The earth is precious to him and to harm the earth is to



A Blackfoot Travois

heap contempt on its creator.

"Your destiny is a mystery to us. What will happen when the buffalo are all slaughtered? The wild horses tamed? What will happen when the secret corners of the forest are heavy with the scent of many men and the view of the ripe hills is blotted by talking wires? Where will the thicket be? Gone! Where will the eagle be? Gone! And what is it to say goodbye to the swift pony and the hunt? The

end of living and the beginning of survival.

"When the last Red Man has vanished with his wilderness and his memory is only the shadow of a cloud moving across the prairie, will these shores and forests still be here? Will there be any of the spirit of my people left?"

"We love this earth as a newborn loves its mother's heartbeat. So, if we sell you our land, love it as we

have loved it. Care for it as we have cared for it.

Hold in your mind the memory of the land for all children and love it, as God loves us all.

"As we are part of the land, you too are part of the land. This earth is precious to you. One thing we know: There is only one God. No man, be he Red Man or White Man can be

We are brothers after all."

Project for an International Ecological Dharma Organisation

The Padma Group

Some excerpts from an article by Rafael Guia of the Merida Dzog-chen Community, Venezuela

As noted by Thomas A. Sancton in a famous article published in "Time" magazine on January 2, 1989:

"Humanity's current predatory relationship with nature reflects a man-centred world view that has evolved over the ages. Almost every society has had its myths about the earth and its origins."

The Judeo-Christian tradition introduced a radically different concept. The earth was the creation of a monotheistic God who, after shaping it, ordered its inhabitants, in the words of Genesis, "Be fruitful and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth." The idea of dominion could be interpreted as an invitation to use nature as a convenience.

Thus the spread of Christianity, which is generally considered to have paved the way for the development of technology, may at the same time have carried the seeds of the wanton exploitation of nature that often accompanied technical progress."

The man-centred world view to

which Sancton refers and its deadly products - the cultural, scientific, technological and economic developments that led to the mortal ecological crisis that we face - are, no doubt, related to Judeo-Christian ideology.

However, the common source of both those deadly products and Judeo-Christian ideology was, no doubt, the gradual development of our fragmentary, delusive, erroneous consciousness.

Therefore, the eventual resolution of ecological crisis - provided it is not yet too late to resolve it - does not only depend on economic, social, technological and cultural transformations, but on the transformation of human consciousness and human mental structures through the practice of the dharma.

Can an individual possess the relative awareness or 'consapevolezza' that Namkhai Norbu Rinpoche stressed in his book 'The Mirror' and yet be ecologically unconscious of the psychological, epistemological and social causes of the crisis in question; and the need to transform our own psychological and epistemological structure through dharmic means and to transform our social, political, economical and cultural environment through political action.

Only if both aims are achieved may humankind have some chances of continuing to exist and only if humankind continues to exist most of us have some chances of attaining liberation.

In fact, according to the dharma, only in human existence (or its equivalents in any other of the world-systems in which the Dzog-chen teaching is available) and in the bardo between death and rebirth is it possible to attain liberation.

No doubt, there have been attempts to link ecological crisis and its resolution to the prevailing state of mind and its resolution through Dharma practice.

I feel there is a need for an international ecological dharma organisation that may coordinate the activities of conscious and concerned individuals throughout the world.

The root of the crisis that we face is our fragmented experience and delusion and the prevailing instrumental relations in terms of which we learn to function and which lead us to treat Nature and other people as commodities.

Evolution and history have represented a gradual increase of delusion, fragmentation and instrumental relations, which near the end of the 'kaliyuga' grow to such an extent that they reach their

'reductio ad absurdum' proving not to function, and must be overcome. We have reached the point at which either we overcome delusion, fragmentation and instrumentality or else we cause the extinction of life on the planet.

Although socio-economic equality is a necessary condition of survival and of the construction of an enlightened society, it is necessary to understand that wealth is more related to the psychological state of the individual than to material conditions. As long as we feel separate from the Whole, we experience ourselves as lack-of-wholeness - i.e. we are subjectively poor.

Advertising through the mass media and other conditions of modern life exacerbate our sensation of subjective poverty, causing us to be existentially very poor, even if we are in the midst of many riches. Only if we understand that true wealth is the result of overcoming the feeling of separateness - i.e. the result of Enlightenment - shall we willingly agree to the reduction of the standards of living necessary for survival, and shall we have the opportunity to become existentially wealthy.

As noted by Guru Padmasambhava, "Man is not satisfied by the quantity of food, but by the absence of greed". As noted by Shakyamuni Buddha, by the Mahasiddha Tilopa, by

Machik Labdron and by many other masters, the source of our tensions and problems is attachment to what we wrongly regard as inherently true and solid and those problems and tensions come to an end when we cut their root, which is our taking our karmic vision as inherently true. In other words, liberation is liberation from the illusion that the perceptions produced by our karmic vision and by our fragmentary consciousness are the perception of a self-existing multiple reality. Namkhai Norbu Rinpoche told me once that the system in which we live is a kind of super-illusion within the illusion that is samsara.

As well as ridding ourselves of the illusion that causes us to perceive the world as a collection of numerous solid, self-existing entities and that causes us to invent and produce technological tools for manipulating those entities, we have to rid ourselves of the super-illusion created by the system which we have created and which has created us as we now are.

However it is not enough to work on ourselves; if we want to maintain both the possibility of our own Enlightenment and of the Enlightenment of all sentient beings, we have to help others become aware both of the illusion and of the super-illusion, which means doing social and political work.

Introduction to Tibetan Astrology

By Prof. Jampa G. Dakon
Tibetan State Astrologer
Translated by Tenzin Choegyal
From an Astrology Conference given
in Copenhagen, Denmark
October 4 - 6, 1991
Courtesy of Erik Meyer Carlsen

Among the vast fields of learning of Tibet, Tibetan Astrology is one of the most important sciences. It has two major systems, namely Jungtsi and Kartsi.

Jungtsi

Elemental Astrology was practised in Tibet even in ancient times, Nyatri Tsenpo (127 BC) during the time when the Bon religion was flourishing. This indigenous religion of Tibet (Bon) has twelve different major schools or traditions, including the science of Astrology (sKos shes rTsis mKhaen), based on the five elements (Wood, Fire, Earth, Iron and Water), twelve animals and nine numbers of Mewa etc., which are used for various predictive purposes. A number of their practices of divination, necromancy and mystic healings are practised even today in remote and rural areas of Tibet and its bordering regions, passed on through oral transmission. According to the Phugpa school of Astrology, Lord Manjusri taught Elemental Astrology at Rewo Tsenga (Wu Tai Shan) in China (837 BC). It came to Tibet during the reign of King Songtsen Gampo in 617 AD, who had two wives, one from Nepal and the other from China. The Chinese princess Wunchen Kongjo was an eminent astrologer and made a number of translations of Jungtsi which propagated the system widely in Tibet. Later in the 8th century, during the reign of King Trisong Detsen, an eminent Chinese astrologer named Duhar Nagpo came to Tibet and made a number of new translations. However, Tibetan Astrology witnessed a slight decline along with the decline of the early period of Buddhism during the reign of Dharma Udim Tsenpo in the 10th century. Later in the 12th century, the second Khamtra, a great Tibetan



The Elements in Nature

astrologer, reviewed and translated Seldon Baymay and other texts. Subsequently, a number of scholars made many translations and preserved the system. Padma Sambhava in the 8th century played a major role in incorporating the system into Tibetan Buddhism. So in the present day, some parts of this system are used and practised in the Nyingma School, one of the existing four schools of Buddhism. Sangyal Gyatso (1653-1705), the Regent of the 5th Dalai Lama, who was a great scholar, wrote the Vaidurya dkarpo, which is one of the standard and highly revered books on Tibetan astronomical

knowledge, astrological methods and popular lore. Although there were a number of commentaries written about and translations made of this tradition, only a few remain in existence today in writing, the rest having been destroyed in the Cultural Revolution by the Chinese in Tibet in the nineteen sixties. This system of astrology is based on the Twelve animal signs, Eight Trigrams, Nine numbers of Mewa etc., combined with the Five elements and with the time cycle of year, month, day and time of day in preparing charts featuring the aspects of Life-Force, Power and Luck by the Elemental laws of

Mother, Son, Enemy and Friend. Some of its main uses are in marriage calculations, yearly progression charts, prognostic calculations, and calculations at death etc.

Kartsi

The Astronomical system. This has two parts, both of which were translated and introduced into Tibet from India, namely the Kalachakra and the Yanchar systems.

According to the Phugpa school, Lord Buddha Shakyamuni taught the Kalachakra Tantra at the stupa of Dhanayakataka at Amravati in the South of India, at the request of King Chandra Bhadra of Shambala in the Iron-Dragon year 881 BC. He recorded all this in his writings upon returning to Shambala, where it has been widely practised. Then after some time, the great Pandits Acharya Cilupa, Kalapada (Senior), among others, spread the Kalachakra teachings from Shambala to India.

Later, in the Fire-Rabbit year 1027 AD the Kalachakra Tantra was brought to Tibet from India by Gejo Dawa Wodser. Subsequently, a number of scholars made twenty-five different translations. In the Kalachakra Tantra Cycle of time, Lord Buddha presents a system of External, Internal and Alternative cycles of time.

The Internal cycle deals with the cycle of energies in the body. These two cycles are parallel to each other. The Alternative cycle deals with the various meditative practices of this Tantra to gain control over the former two cycles. In short, to obtain Nirvana through the meditative practices of this tantra, one must know the nature and flow of energies in the body.

To know this, one must have the knowledge of the external worlds, which includes the knowledge of the positions and motions of the planets.

There are two major different systems for calculating the planetary motions and positions. Druptsi from the Root text and Jetsi from the abbreviated Kalachakra Tantra. The materials presented in the Kartsi are

organised in terms of calculating the positions of planets including Rahu and Ketu predictions of eclipses and other calendar features, which are all recorded in the Tibetan Annual Almanac.

There are various schools for calculating the planetary motions, with their roots in the Kalachakra Tantra, for example Phuglug, Tsurlug, Dendus, Gaden-Tsisar, Cheysum Dagtsi etc.

However, the rudiments of the astronomical system were practised in Tibet even during the Reign of King Pude Gungyal in the 1st century. There was a system of Ama Balmay Datsi - Spinning mother's month calculation, which had no systematic mathematical calculations. Still preserved in our Almanac is the tradition of Shang Shung Ganpoe Ngagtsi - Oral calculations of the old generations of Shang Shung - with eighty summer days and eighty-five winter days based on a certain body of a bird. Also during those early eras, before the introduction of astrological systems from neighbouring countries into Tibet, Tibetan farmers and nomads used their own logical ways of reckoning seasons, climate etc. based on the position and movements of the heavenly bodies, which laid the foundation for Kartsi, though it lacked the systematic art of mathematical calculations.

Yangchar or Svarodya

Arising from the vowel Tantra. According to the Tibetans, this system is based on the conversations, (in the form of questions and answers) between Shiva and Prabhati, who are said to be the manifestations of Avalokitesvara and Tara respectively. However, this system of astrology was introduced from India. So far, it has 13 commentaries written by Tibetan scholars. Yangchar is supplementary to the first chapter of the Kalachakra Tantra, dealing with the External cycle. It goes on to discuss the results and implications of the calculations based on the planetary positions and various time cycles.

Mandala of the Five Dakinis

July 18th - August 2nd, 1992

A Two Week Retreat at Villa Gaia in Tuscany, Italy
with Tsultrim Allione, M.A.

Tsultrim is the author of "Women of Wisdom" and director of the Tara Foundation, and has been a practitioner of Tibetan Buddhism since 1987. She is a student of Namkhai Norbu Rinpoche and leads retreats and pilgrimages around the world.

Working with Tsultrim will be Diane Broderick, PHD, a licensed psychologist in private practice in Los Angeles, California, workshop facilitator and teacher at Earth Trust Foundation and Virginia Davis, the Co-Director of Four Winds Foundation, Neuro-Linguistic Programming and Co-Counseling trainer, certified Yoga teacher and body worker.

For further information:

In Europe contact:
Matteo Silva Capelletti
Villa Gaia, Loc Sugarella
58038 Seggiano (GR) Italia
Tel 0564/ 950 642, for Fax call first

In the US and Canada contact:
Ellen Church-Bauer
472 Fisher Settlement Road
Spencer, New York 14883
Tel (607) 589-7463, For Fax call first

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An interview with Tsognyi Rinpoche

The Tsognyi Rinpoche is considered to be the union emanation of Rechungpa and Ratna Lingpa. The present Tsognyi Rinpoche is the third in his reincarnation lineage. He is presently residing in Kathmandu at his retreat centre overlooking the Swayambu Stupa. He is also the third son of Tulku Ugyen Rinpoche, a great Dzog-chen master.

Kunga Legpa: Can you say something about your background and education?

Rinpoche: When I was eight years old my father Ugyen Rinpoche received a letter from His Holiness Karmapa saying that I had been recognized as the reincarnation of Tsognyi Rinpoche. When I was nine years old I received from His Holiness Karmapa the refuge vow and the empowerment of Kagyud Ngagcho.

Also during that time I was officially recognized by His Holiness to be the Tsognyi Rinpoche who is in turn the reincarnation of Ratna Lingpa. Due to the past connection between the lineage of Tsognyi Rinpoche and Drupa Kagyu, Khamtrul Rinpoche requested that I undertake my education at Tashi Jong. Therefore from the age of thirteen to twenty-four I studied at Tashi Jong and during that time I received the empowerment and reading transmission of the Drupa Kagyu Lineage. Also from Dilgo Khyentse Rinpoche and my father Ugyen Rinpoche I received many transmissions from the Nyingmapa tradition and most important the teaching on the Nature of Mind.

KL: Can you recall your past life as Ratna Lingpa?

Rinpoche: I do not have a clear memory of that incarnation, however, there arises a strong feeling in my heart whenever I hear the teaching of Ratna Lingpa being recited.

KL: Which cycle of teaching would you consider to be your main practice?

Rinpoche: In this life because of my family lineage and education, my main practice is that of Choling Tersar and Drupa Kagyud.

However in my monastery in East Tibet which is a nunnery, the teaching of Ratna Lingpa is the main practice.

KL: Would you recommend that a practitioner concentrates on a particular cycle of teaching, for example that of Choling Tersar or Longchen Nyintik or is it alright if one chooses and mixes freely the various cycles of teachings?

Rinpoche: Unless a person is of high capacity, in which case he can freely choose from the various cycles of teaching that are available to him, it is better to stick to one particular lineage such as that of Choling Tersar or Ratna Lingpa from which he can traverse the whole path. For an average practitioner, if his practice is too mixed there is the danger of not achieving any result from it.

KL: Is there any difference between the view of Mahamudra and that of Dzog-chen? Also what is the main difference in its practical aspect?

Rinpoche: In essence there is no difference.

But on the introduction of Rigpa, Dzog-chen takes a more direct approach than Mahamudra. Also in Mahamudra there is the path of skillful means, thab-lam, such as the Six Yogas.

Although they also exist in the cycle of the Dzog-chen teachings, they are not the main practice which is Tregcog and Todgal. But on the view of the nature of mind, which is the most essential, there is no difference.

KL: In the Six Yogas practice, much emphasis is placed on not losing the white essence or so called bodhicitta. Is such emphasis also stressed in the Dzog-chen teaching?

Rinpoche: Generally speaking the white element or essence is considered to be the support for the mind of enlightenment. Whether in Mahamudra or Dzog-chen tradition, it is advised against losing it. However in the Six Yogas practice the white essence or tiglio is drawn up into the central channel, through the practice of Tumo and through that the Yogi experiences the four joys. In Dzog-chen practice the state

of Rigpa will cause the tiglio to be drawn into the central channel, the white essence will not be lost and the four joys will be experienced spontaneously. On the whole one should try not to lose the white essence.

KL: Do the signs of dissolution of prana in the Six Yogas practice occur also during Tregcog or Todgal?



Rinpoche: In general there is what is called the "Lung-dang" the radiance of the prana and the "Rigpa-dang" the radiance of the Rigpa or pure awareness. The practice of Tumo which deals with the "Lung-dang" causes the prana to enter into the central channel and one will experience signs like fire sparks and smoke etc.

In the Dzog-chen Todgal practice, although the prana enters, abides and dissolves in the central channel during the different stages of the four visions, the sign of dissolution does not appear as that in Tumo practice, but the practitioner experiences the "Rigpa-dang", radiance of the Rigpa, with greater intensity.

KL: How many sadhanas do you practise a day?

Rinpoche: One or two. It is better to have one Yidam, one practice and one view. Also I do not have a lot of time due to frequent travelling, and since all deities have the same nature to achieve one is equivalent to

achieving many. Personally I would prefer to meditate on the Nature of Mind than doing recitation on Yidam. Even though I do sometimes recitation of mantra, I do not keep count. In a sense when a person has in his mind compassion, bodhicitta and wisdom, that in itself is the ultimate deity.

KL: I noticed especially in the

difference between Madhyamika and Dzog-chen is that Dzogchen not only deals with the nature of emptiness but also with that of cognizance and luminosity while Madhyamika deals mainly with emptiness. As far as the view on emptiness is concerned there is no difference. If a student of Madhyamika arrives at the view on emptiness through analyzing and studying, then it may not be the correct view on emptiness. If however, a person after analyzing and studying the Madhyamika view, gains insight into it and resolves and integrates it into oneself then it can be said to be the same as the view of emptiness in Dzog-chen.

KL: Do you think a practitioner should complete the Four Foundations practice before embarking on higher Tantra practice or that of Dzog-chen?

Rinpoche: If a practitioner does the Ngondro with purity and perfection, with great feeling of devotion and compassion then it would definitely help him in any future higher practice. But if a practitioner does it mechanically just counting off numbers or does it as a mandatory chore then it might not be of any benefit at all. Actually the external foundation practices of being aware of the preciousness of human life, of impermanence, of the infallible effect of Karma and of the unsatisfactory condition of Samsara is even more important than the Ngondro. And if an individual has in him unshakable faith and devotion in the Triple Gems, the teaching of Mahayana and Vajrayana, uncontrived and spontaneous compassion towards all sentient beings and a feeling of renunciation, then he already embodies in him the essence of Ngondro. And it does not really matter if he does the Ngondro or not. He will be like a fertile ground ready to receive and practise any higher teaching, be it Dzogchen or Mahamudra.

The above interview was conducted by Kunga Legpa in Ka-Nying Centre, Kuala Lumpur, on the 19th day of the second month of the Metal Goat year.

Reflections

by M.A.

Oh Dzog-chen teaching, the great perfection
So all pervasive, simple and clear
Yet so difficult to apply
Will I ever manage to fully understand

Oh Vajra Guru, the great transmitter
On whom everything depends
So close to my heart, yet so distant
Will I ever overcome my attachments?

Oh Dzog-chen Community, my great spiritual family,
So rich in its diversities, and
Yet so fierce in its manifestations,
Will I ever manage to be truly compassionate?

My Body

Words created for a Buddhist song
by Bhikshuni Heng-Yin

Where did it go, my body?
I loved it so, my body:
so cute, so fine,
this body of mine....

My body was the cutest thing,
gave it the best of everything:
plenty of fresh air and exercise,
vitamins, minerals, and apple pies,
plenty of sleep, plenty of friends,
rode it around in a Mercedes Benz.
Then it came time to die -
left, and never said goodbye.

And when it died, it got so big and green
with so many worms you've never seen.
All my old friends quit the scene,

it smelled just like an old latrine.
Then the birds joined in the feast,
they didn't mind the stink the least.
Now all's left are bones so bleached -
Who would have guessed it could happen to me?

Now it's ashes to ashes, dust to dust,
all because of hate and lust.
Sure seems like we make a lot of fuss
over something that's just blood and pus.
So take a tip from a ghost like me:
your body's gonna leave you, wait and see.
Better cultivate while you can, my friend,
'cause when it's all over
it's really the end...

Reprinted from Bodhi Leaf.

Long Day

Skyline drive, browned hills
Before dusk
a wide sky
drinks me in
A lover's soaked gaze.
Mountain bikes barrel by,
"how's it going?"
Dribbling out
I adjust the belt,
It only takes a moment.

Ken Bradford

LETTERS FROM THE COMMUNITY

Poland



Some members of the Polish Community

(courtesy of J. Sieradzan)

Dear Vajra brothers and sisters,
In issue number 12 of *The Mirror* there was an article about the Polish Community. There are some areas I would like to clarify, since some of the information is not completely accurate.

The Dzog-chen Community in Poland started at the end of 1987 when Marek Has started to receive books and information about some teachers of different spiritual traditions, including Namkhai Norbu Rinpoche. In January of 1988, Marek translated autobiographical parts of "The Crystal and the Way of Light" and I translated the biography of Ayu Khandro from Tsultrim Allione's "Women of Wisdom". In April we published the "Crystal". Sometime after Henryk Smagacz translated the "Lotus Sutra" and the "Cycle of Day and Night", and both have been published in Silesia. In July of 1988 we published the first issue of an independent magazine called *Smok Wadzry* (Vajra Dragon) which contained excerpts from the "Little Song Of Do As You Please" and parts of Norbu Rinpoche's teachings in Great Britain as well as parts of the Blue Book. We distributed it among participants of our first "Open Air Dzog-chen Retreat" in Poland that was held between the 8th and 14th of August in 1988 in Wola Komborska for fifteen practitioners.

The next year in September we had

a Yantra Yoga retreat with Oliver Leick in the beautiful area of the Sudety Mountains. Twenty people participated.

From that time on we have practised collectively and I have translated all the "Collective Practices for Special Days" but because we don't know how to practise most of them, we concentrate on what we know, which is the Long Life Practice of Padmasambhava.

In the previous summer a small publishing house called Minitura printed 2000 copies of "Do As You Please" along with parts of Rinpoche's teachings published previously in the first issue of the Vajra Dragon.

We have also published a few volumes of teachings called Dzog-chen, Self-Liberation Path in which we have included texts of many Dzog-chen Masters.

I hope that these publications will help people. There is a great need for Norbu Rinpoche's teachings and we hope that many people will participate in the retreat in May. I would like to thank all those people who have sent me precious Dzog-chen teachings contained in the many books and newsletters. We are not only putting them on our bookshelves, but we are immediately translating and circulating them.

Yours on the Path,

Jacek Sieradzan, Na Blonie 13B/
36, 30-147 Krakow, Polonia

Australia

I have just received the latest (Jan. 1992) issue of *The Mirror* and am writing in response to the editorial on page 3 expressing doubts about the possibility of continuing with the newspaper and asking for ideas and suggestions from readers. I would therefore like to suggest the following plan for your consideration:

1. The *Mirror* to be put together in Merigar as usual, but published there only for distribution within Italy (and perhaps some other European Countries?).

2. The contents of each issue to be sent overseas electronically. (I am told that this can be done most effectively by modem, rather than by fax.)

3. Each national Community to then be responsible for printing and distributing *The Mirror* within its own country.

4. Local and national items of Dzog-chen news etc. could then be appended to issues of *The Mirror*, as required, as a kind of regional supplement.

It seems to me that this method of publication would have several advantages. The cost of producing *The Mirror* would be shared by the world-wide Community, and not entirely borne by Merigar. (National Communities could perhaps cover their share of the costs by increasing membership fees, which would include a subscription to the newspaper.)

On the psychological side it should also help to make people feel more strongly that *The Mirror* really is a journal that belongs to the whole international Community. Postage costs would also be reduced, since all postage would be internal. And if (in accordance with my suggestion #4) local newsletters could be to some extent integrated (!) with *The Mirror*, this should also strengthen the sense of collaboration within the Community as a whole.

I leave it to you to think of other advantages (and disadvantages!) that haven't occurred to me.

Tony Prince

New South Wales, Australia

Dear Tony,

As you can imagine, we have been

considering this type of idea for some time. Of course, there would be some problems in realizing these ideas but basically they could all be overcome. The principal thing is that in order to realize such a project, we would have to be able to count on the regular and practical support of the various Communities around the world. It is obvious that the problem cannot be solved only by technical and electronic means but with organizational commitment on the part of the people who would carry forward this initiative and who would be willing to resolve both the small and large problems which would inevitably arise. The idea which you present is, more or less, we believe feasible. It should be concretely defined by a group of people in various parts of the world who would like to be responsible for this project. We are ready and willing to talk about it. The ball's in your court.

The editors

Holland

Dear friends,

This is an idea to promote and facilitate communication between members of the Dzog-chen communities all over the world.

There is something called a Bulletin Board system that we could install on a computer in Merigar. It is not difficult or costly, all you need is a computer with a hard disc, a software program (there are good public domain programs), a modem and a person who can operate all this.

This system could be working only during the night hours, and it could contain all sorts of important messages for or from community members. It could also form an important medium for *The Mirror*. It is also possible to have a "worldwide discussion" via this BBS, and people could contribute pages in a few seconds of telephone time.

Another advantage exists herein, and that is that the texts that people send to the computer can be worked on immediately without having to be typed out first.

Furthermore, it is an easy matter to give passwords to people and also to

give them certain priorities on the system if need be. We could do that for the gakyils.

I am in the possession of all the necessary equipment and I am willing to help set up such a system in Merigar. The Dutch Community also possesses all the necessary equipment.

Guido Blondelle

Dutch Gakyil Blue

To the Editors,

This is my reaction to the editorial of "To Be or Not To Be" (published in the last issue of *The Mirror*). The *Mirror* must continue mainly in the way it is now i.e. having news and substantial articles on Dzog-chen teachings. I look forward to it every month. I am willing to pay a higher amount of subscription.

You need advertisers. That is where all newspapers have a part of their finances from.

In total I have received 14 issues and one special issue. This is the minimum we can do with in 2 years, in my opinion.

I am very grateful to you for doing this work.

In Holland we have only a small community. There are many people involved in the Rigpa center. For me, the teachings of Namkhai Norbu Rinpoche are very pure and have no interference with the ways of a school or lineage.

This makes a very different atmosphere.

I wish *The Mirror* a long and happy life.

Ina Schlingemann

Germany

Dear friends,

We have read your article "To Be Or Not To Be" in the last issue of the *Mirror*.

First, we would like to say that we like and appreciate this newspaper very much. The newspaper is full of information, interesting articles and beautiful photos. Thanks to all the people who participate with their energy, their time and enthusiasm. They are doing a great deal.

With all our best wishes,

Nene and Helmut Reile

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Treasure Vases Begin Global Journey

Reprinted from *The Vajradhatu Sun*

Over the next six months, six thousand treasure vases will be driven around India in trucks donated by Bhutanese businessmen, beginning a journey that will place them at key points in every country of the world.

The vases will be blessed by His Holiness the Dalai Lama, His Holiness Sakya Trizin, His Holiness Drubchen Rinpoche and His Eminence T'ai Situ Rinpoche. They were recently consecrated at Paro, Bhutan, by His Holiness Dilgo Khyentse Rinpoche and are being prepared for distribution around the world.

The project's purpose is to pacify disease, famine and war, and to restore the power of the elements. It will take up to five years to place the vases in locations of particular geographic, political or social significance, beginning with Bodhi Gaya and including major river

systems, lakes and mountains, and areas that have suffered great wars and environmental damage.

A thousand years ago, similar vases were placed in Tibet. In the nineteenth century, two great Nyingma teachers discovered terma teachings explaining how to make the vases. H.H. Dilgo Khyentse Rinpoche felt it timely to put this teaching into practice on a global scale and asked H.E. Dzongsar Khyentse Rinpoche to direct and coordinate this massive international effort under the aegis of a voluntary group for world peace known as Siddhartha's Intent.

Vases will be put in places like Kuwait and Baghdad, and at the Sommes in France, where one and a quarter million died in the First World War. Every country will receive a full set of eight different kinds of vases, with the largest number going to North America, reflecting hopes for the dharma to flourish there and in order to remove

obstacles to dharma practice. A former merchant ship captain from Singapore has offered to drop vases off in designated places in the oceans. The Bhutanese government has offered to assist diplomatically to get the vases through customs in different countries.

Over the last year, a hundred people have been working at the Satsum Chorten Palace in Bhutan, under the patronage of the Queen Mother, assembling the vases and filling them with about two million precious pills and sixty thousand printed mantras wrapped in colored paper. To acknowledge the preciousness of the earth and restore a sense of sacred world, the vases also contain earth, water and precious stones and metals from around the world. The vases have each been individually wrapped and will be stored at the Dzongsar Institute in Bir, India, before distribution.

For information call Siddhartha's Intent at 902-453-9239 (U.S.A.).

The Mysteries of Tibet

by Paolo Brunatto

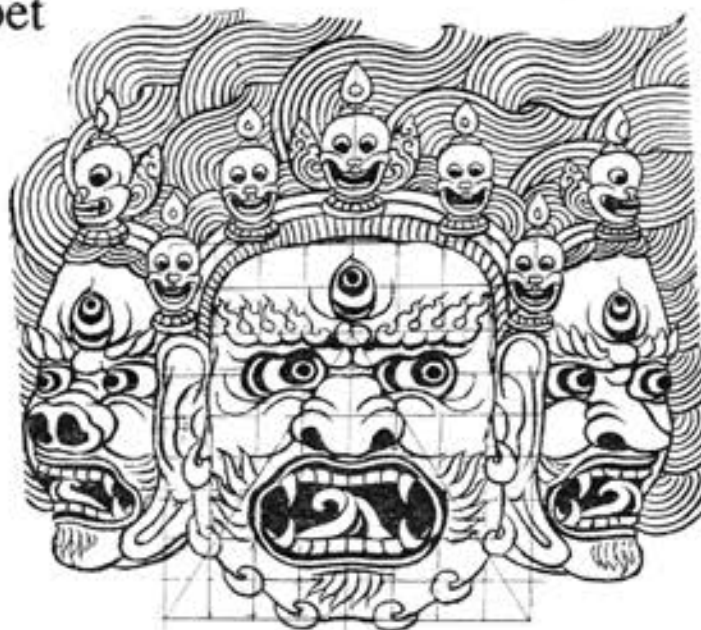
"Today Tibet is still a mystery - a mystery above all in her culture and spirituality. In the Land of the Snow, every house is a temple and every temple is a house".

With these words the catalogue introduces an exhibition of films on Tibet entitled, "The Mysteries of Tibet".

The exhibition presents a series of about thirty films and documentaries by Tibetan, Chinese and, of course, Italian, American, French and German producers.

Some of the films are of historical and archeological value such as the film on the expedition of Prof. Tucci in 1933 and the American and German expeditions into Tibet in the forties.

The aim of the exhibition is to inform the public on subjects such as tantric Buddhism, traditional Tibetan medicine and yoga and present the



impassive Tibetan hermits who live for years in isolation in the mountains as well as the extraordinary dress and customs of the nomadic peoples. The exhibition, "The Mysteries of Tibet", has been organized by

Shang-Shung Edizioni, the Shang-Shung International Institute for Tibetan Studies and A.S.I.A., and will take place from April 13th to 30th in Rome at the Cinema Azurro Scipioni.

ApTT

Appropriate Technology for Tibetans

ApTT was founded in 1984. Appropriate Technology for Tibetans, is a non-profit environmental organization based in England and the United States, dedicated to helping Tibetan refugee communities living in exile in India. All of their work proceeds with the encouragement and support of His Holiness the Dalai Lama.

ApTT's work has been guided by the belief that the most beneficial way to assist the Tibetan communities in exile is to support sustainable projects using locally available technologies and to develop capability and skills within the Tibetan settlements to enable both people and culture to survive in the context of ecological and developmental problems encountered at present in India- and in the future in Tibet.

For further information regarding this project contact:

ApTT Trust-U.K., 6 Rockhall Road, London, NW2 6DT, Great Britain.

Peace Conference in New Delhi.

Recently, His Holiness the Dalai Lama participated in a Peace Conference in New Delhi, India, that was organized by the family of Mahatma Gandhi. Representatives from all over the world were in attendance.

Programme of Lama Tenzin Wangyal

April 24 - 27
Amherst, Massachusetts
For details contact Woody
Paparazzo, tel. (413) 369 4607.

May 1 - 3
New York Open Centre
New York, N.Y.
Tel. (212) 219 2527

May 8 - 10
Santa Fe, New Mexico
Contact Cynthia Jurs, tel. (505) 982
3846
Stephanie Garcia, tel. (505) 478 0649

May 13 - 28
Richmond, Virginia

Contact Joana Johnston, tel. (301)
951 8728

Joan Kalyn, tel. (804) 353 1084

July 23 - 29
Copenhagen, Denmark
Berny Gunno tel. 01 719791

July 31 - August 7
Frankfurt, Germany
Contact Marie Krupp, tel. 6105 5848

August 21 - 28
Oslo, Norway
International Conference on Tibetan
Studies
Contact Prof. Per Kvaerne, tel. 02
504809

CORRECTION

In the last issue (no. 13) of *The Mirror* there was a mistake in the article, "The Birth of the Yangti Retreat House in France". The total cost of the land and house was 160.000 French francs and not 760.000 francs as appeared. As Alain Viguerie of the French Community pointed out, it's Lit. 33.000.000 cheaper. Sorry about that!

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Tibet - Heart of Asia

Gerd-Wolfgang Essen's Collection of Tibetan Art

by Paolo Brunatto

Last Autumn, the Italy-Tibet Association organized a month-long exhibition of Tibetan Art at the Palazzo della Ragione in Milan with the collaboration of the City Council, as a contribution to The International Year of Tibet. The exhibition was full of priceless works from the fabulous collection of Gerd-Wolfgang Essen.

In the exhibition catalogue, the Dalai Lama wrote:

"Tibet is going through one of the most difficult periods in its long history. A real danger exists that the Tibetan nation, its cultural identity and way of life may be banished from the face of the earth.

So it is very important that at such a critical moment the general public should have the chance to get to discover the richness of Tibetan culture."

The space within Milan's lovely Palazzo della Ragione was laid out in the form of an ideal Mandala. Coming in at the east the visitors found Rupa: peoples, places and history - Tibet as seen through the eyes of travellers in the faces of its inhabitants (this section included some of Fosco Maraini's photographs taken in the thirties). Turning to the south, Vedana: daily life and objects, etc. Then to the West, to Samna: theatre, dance and music. Onto the north and Samskara: religion and the extraordinary symbolic art of Tibet. And finally,

at the centre, Vinanana, some Tibetan monks had consecrated the space and worked for many days on a ritual Mandala made from coloured sands.

There was an extremely wide range of pictorial exhibits, among which a classic 19th-century Tankha of Buddha Sakyamuni, an 18th-century representation of Padmasambhava in his eight traditional manifestations, and a picture from the last century of the delicate and peaceful female divinity Umnisaviaya. There was a highly refined 17th-century Mandala painted in the style of the Nor school, a sub-division of the Sakya school which developed its own distinctive style inspired by the Indian model. A splendid example of Tantric painting was to be seen in an 18th-century depiction of Hevara Kye Dore. There was also a stark and terrifying Mahakala, painted in the early fifteenth century in the traditional style of the Sakya tradition.

Among the many sculptures on display was a finely chiselled bronze statue of Ekadasamukla-Avalokitesvara, a wonderful example of the mastery of the 15th-century Tibetan artists. Another exhibit from the 15th century was a shining statuette representing a tantric manifestation of the Bodhisattva of Wisdom in the form of Caturbhuj Manjusri. There was an 18th-century statue of

marvellous simplicity of Padmasambhava with his two consorts, as well as a finely worked 14th-15th century bronze of Green Tara (Syamatara).

Inside a delicately carved reliquary in golden wood from the last century was a Tsongkhapa with his two principle disciples. A solemn and austere simple 16th-century statuette of Buddha Sakyamuni, known as Jowo Rinpoche, was modelled on a statue at the centre of the Jokang in Lhasa. According to tradition, it was forged in Southern India during Buddha's time and later taken to China before ending up in Lhasa as a wedding gift from the Chinese Emperor to his daughter Wench'eng on the occasion of her marriage to the Tibetan king Sangtsen Gampo.

The ritual objects included a valuable 15th-16th century Dorje and bell complete with their cases, two splendid undated Trigu in silver and gold, an extremely refined 18th century Damaru and two 19th century oboes.

There was also a fear-inspiring undated Garuda mask for use in ritual dances.

The exhibition - visited by an average of 500 people a day - proved an inspiring display of solidarity with a culture and spirituality, which by now is seen not only as being the heritage of the Tibetan people as such, but also of the international community as a whole.

"Wisdom and Compassion Exhibition" in London

by Richard Dixey

The Royal Academy in Picadilly, London, which is the foremost gallery in the U.K., will host an exhibition entitled "Wisdom and Compassion" from September 16th to December 13th, 1992. This will be the largest display of Tibetan art and culture ever held in the U.K., and probably the largest ever held in the West. This exhibit will also include archive material about Tibetan history and the present situation in the country, along with a comprehensive display of both

religious and cultural objects from all the traditions and schools.

The Institute of Contemporary Arts, in Pall Mall, London, in conjunction with the Meridian Trust put on a film festival about Tibet from March 11th until March 29th, 1992. Included in the selection were some very interesting early archive films about Tibet shot in the early 1930's. Some of these were in colour, as Tibet was the first country where Technicolour film was used. Some of the films shown were: Horse Thief, Lord of the Dance, Song for

Tibet and Ladakh.

The Kagyu community of Samye Ling in Scotland has been in the news of late because they are in the middle of purchasing an island off the coast of Scotland called Holy Island that contains the hermitage of an eighth century saint. They have launched a nationwide appeal for funds which has been well received in the U.K. They have plans for closed retreat facilities for the Kagyu three year retreat cycles as well as buildings for short term retreats and a visitors' center.

Thonmi Sambhota Fellowship

from the Office of the Dalai Lama in New Delhi

As a homage to the unique pioneering role of Thonmi Sambhota, Scholar and Minister for Culture, Tibet House, New Delhi, instituted a fellowship in his name from the academic year 1987-88. The tenure of fellowship is two years extendable by one or more years at the discretion of the Advisory Committee. The first advisory committee was comprised of Dr. Kapila Vatsyayan, Prof. M.N. Deshpande, Prof. S. Rinpoche and Dr. Lokesh Chandra. Out of about twenty applicants Mr. Pema Dore

was selected for the first Award in 1987.

He submitted his final report in October 1991. The topic of his project was, "The Technology of the Stupa: A Tibeto-Buddhist Perspective". This monograph contains the literary sources of the architecture and architectonic principles, the ritual activities associated with the construction of the Buddhist stupa at different stages, the survey of the Stupas found in the Upper Indus Valley which was once culturally akin to the Tibeto-Buddhist tradition, the documentation of the leading

archaeological specimens of various stupas found in the Leh region of Ladakh with illustrations and finally the appendix containing the English translation of four important short Tibetan texts proceeded by transliteration of their texts. The Advisory Committee met and considered the report on January 2nd, 1992 and approved it with commendation. The members were particularly appreciative about the richness of its material and the manner of its presentation. The volume will be published by the Indira Gandhi National Center for the Arts in collaboration with Tibet House.

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