

THE MIRROR

The International Newspaper of the Dzog-chen Community

Issue 16

International Tibetan Language Seminar

ཨ་མ་ཁྱེད་ཀྱི་སྐད་ཡིག་སྐོར་གྱི་ཀླུ་ལ་སྤྱི་འཇོམས་དཔྱད་ཚོགས་འདུ་ཐེངས་གཉིས་པ།

From August 30 to September 4, many scholars from all over the world will meet in Siena and Arcidosso, Italy to speak about the Tibetan language. This is the second international seminar dedicated to this subject, only apparently specialised. In fact the topic of language will enable the participants to deepen one of the most delicate and undervalued aspects of the present historical and cultural moment, i.e. the safeguarding of ancient languages and, as a consequence, of the most ancient forms of expression, that have already been condemned, or that are seriously threatened, by linguistic and cultural homologation.

The seminar has been organised by the Shang-Shung International Institute of Tibetan Studies in collaboration with the University of Siena, and with the official recognition of UNESCO, UNICEF, the European Parliament, the Ministry of Foreign Affairs, Is.M.E.O. (Istituto per il Medio ed Estremo Oriente), Regione Toscana, Comunità Montana del Monte Amiata, Provincia di Grosseto, Provincia di Siena and Comune di Arcidosso. For the first time Tibetan scholars from all over the world will work together to attempt to solve the problems.

Specialists in the field know well how difficult the confrontation is between the culture of the leading

ethnic majority and those of the minorities. Everything, from school teaching to bureaucratic language, is conditioned by the dominant language and this involves the risk of progressive homologation of the terms and corresponding cultural habits of the weaker ethnic groups. Within a few years, the Tibetan people, who have been living until now in a medieval context, have been catapulted into the 20th century, without instruments to safeguard and defend their identity.

To get into the era of planetary communication Tibetans must, in fact, adjust their archaic language, borrowing neologisms from the modern languages. But to communicate with the rest of the world it is easier to use the dominant language, so that Tibetan may become one of the many dead languages of this planet, a language only for learned specialists, the only ones who, in the future, will be able to read the ancient scriptures. It is a little as if only the scholars who study the Cabbala were able to read the original version of the Bible.



This is not at all an exaggeration. With respect to this, not everybody knows that the whole body of the Buddhist doctrines, now known all over the world, is fully preserved only in Tibetan. In fact many original texts in Sanskrit have been lost and the whole texts of the Buddhist Canon, the Kangyur, and of its commentary, the Tengyur, can only be found in Tibetan. How is it possible, then, to adjust a language to the modern age without losing a memory that, by now, belongs to the whole of humanity? This is true not only for the Tibetan language, if we think of the linguistic

homologation in the world, with its dominant cultural tendencies, before of the Spanish, then of the English language, imposed through the mass-media. It is obvious that a language brings about many other things, such as a new organization of thought, a new moral and so on. Within an ecological perspective, the progressive disappearance of the languages that used to make this world various and interesting, cannot be undervalued. This is similar to what happened about the alimentary homologation, if we consider that until 2000-3000 years ago, man used more than 1800 vegetable varieties, whereas now only about 60 varieties are commonly used.

The last consideration about the seminar is about the importance of sound and speech in all cultures, above all in the oriental and in the so-called "primitive" ones that still prefer oral communication. In general sound is considered to be the origin of all the universe. From this comes the importance of language as the main sign of the ethnic and cultural identity of peoples in danger of extinction. During the seminar, some very rare films shot in Tibet between the 30s and 40s (during German, English, American and Italian expeditions, the latter led by Giuseppe Tucci, the famous oriental scholar who died a few years ago) will be shown for the first time in Italy.

From the Baltic to Buryatia



Teachings in the forest of Buryatia close to lake Baikal

A glimpse at the recent teaching tour made by Namkhai Norbu Rinpoche in the countries of the ex-Soviet Union, from Riga, Latvia on the Baltic through central Russia to Lake Baikal near Ulan Ude in Buryatia. At each retreat, a mandala for the Dance of the Vajra was created, in gymnasiums, outside on dance floors, paving stones and canvas, wherever the space was available. New Dzog-chen Communities were formed in each of the places where Rinpoche taught and many people were finally able to have real contact with the Master whose teachings they had only been able to read or listen to on tape until the trip.

pages 8 & 9

IN THIS ISSUE

The Real Meaning of Integration
Namkhai Norbu Rinpoche
page 2

Editorial
page 3

The Lost Mystery
Tibet film exhibition
page 3

International Community News
Retreats, reports, teaching venues
pages 4, 6, 7

The Dalai Lama in Latin America
page

XVII Karmapa Reincarnation Found
page 5

St. Petersburg Kalachakra Temple
The history
page 10

Shamanism in Buryatia
page 11

Patrul Rinpoche's Advice
page 12

Traditional Bon Medicine
by Doctor Pasang Yontin
page 13

Letters
page 14

Practice Calendar
page 16

The Real Meaning of Integration

We use the term 'integration' widely in the Dzog-chen Teaching, but its real meaning is that first of all a Dzog-chen practitioner should be in the state of Dzog-chen which means his real condition. To be in the real condition you must discover it, and then you have knowledge of it. If you have experience or knowledge of the state which, in the Dzog-chen teaching, we call the state of *rigpa* or the state of contemplation, then you have a possibility to integrate your contemplation into the circumstances of your normal condition or your normal condition integrates in the state of contemplation.

Of course, when we reason with our intellect, integrating all our circumstances or normal life in a state of contemplation or integrating our capacity of contemplation in the relative condition, these seem to be two different aspects. But when you are in your real nature or condition there is no difference between them.

Namkha arted

How can you learn to integrate that knowledge? In the Dzog-chen Teaching there is a very famous practice called *namkha arted* (*nam-mkha-ar-gted*). *Namkha* means space. *Arted* means you are gazing into space and at the same time you are that empty space. In your condition you have emptiness or inner space. At the same time you have outer space outside yourself. So when you gaze into empty space in the sky that means that you are gazing into outer space. Your presence is in empty space, that means that you are also in your inner space. There is no difference between inner and outer space if you are in the state of *rigpa* and you can have that experience when you do the practice of *namkha arted*.

Clarity

It is the same principle when you are in a state of contemplation. For example, you open your eyes and you can see objects. They could have a pleasant or unpleasant colour or form. It doesn't matter. In any case you can see objects clearly and you notice their colour or shape. Before you start to enter into judgement, whatever you see is part of your clarity. But even when you receive that information through your mind if you are aware that you are in a state of instant presence, you are not distracted by it. At that moment some thoughts may arise. There can be a continuation of thoughts but you are not distracted by them. You are aware. Also in this case, what you see continues to be part of your clarity.

Distraction

Of course if you are distracted by thoughts and there is no continuation of your instant presence, then you cannot say that it is your clarity,

In the Dzog-chen teaching, if you are in any kind of place and at that moment, you are in a state of *rigpa*, then that is your place, your sacred or holy place. In general people want to go to a holy place such as a temple to do practice. But when you are in instant presence, then wherever you are becomes a holy place, your temple.



Norbu Rinpoche teaching at the retreat at Lake Baikal, Buryatia

because you are ignoring the real nature of clarity with your distraction and your concepts, because at that moment you are judging whether something is good or bad. If you have the idea that something is good then you also have the idea of accepting it.

If you have the idea that something is bad then you have the concept of rejection. In Tibetan they are called *chag* (*chags*) and *dang* (*sdang*). *Chag* means attachment and *dang* means anger.

In all our sense contacts with objects we have that kind of instant clarity and if we have, at that moment, our instant presence and the continuation of it, all sense contacts become part of our clarity.

But in general, we are distracted by them and there is no more function of clarity. So when we say that we are in the state of integration it means that we are continually in instant presence. If we are in instant presence then there is no more consideration or concept of subject and object and there is no ordinary attachment and anger. That means as a consequence that there is nothing to accept or reject. Of course if you

do not have the concept of accepting or rejecting then you do not have the possibility to produce negative karma. So that is the real meaning of integration.

Self-liberation

You can only discover what integration really means when you are in the state of contemplation or *rigpa*. For example, if you hear a sound, it may be pleasant or horrible. When you are distracted by the sound, then if it is pleasant you develop an attachment to it whereas if it is horrible then you reject it. In this way you produce karma and enter into action. If you feel that a sound is horrible and that you don't like it, you have that concept then you also have its tensions which you accumulate day after day. For example, if you hear a horrible sound today, you will feel it is much more horrible tomorrow because you get charged up and develop your tension. Tensions are continually developing. In the end, if you cannot eliminate that sound then you will start to struggle with it. In this way tension becomes even greater.

But if you integrate with a sound, whether it is pleasant or unpleasant, it doesn't matter, it means that you are in that clarity, in the real nature of sound. The sound is not something outside you that gives you a terrible feeling and you are not somewhere else receiving a bad sound. But if you are the sound, if you are present in the sound, there is no question of thinking or feeling that it is good or bad. In the nature of sound there is no good or bad aspect. Sound is only sound. So when you are in the state of contemplation and at the same time you are a sound and you are in integration, you cannot have any kind of tension. You automatically liberate that problem. That is the principle of self-liberation. You are not transforming a sound into something else. For example, you are not transforming bad sound into good and then enjoying it. But you are that sound and that is very different. So that is the principle of integration.

Dualism

We have five senses and, if we include our mind, they are six. In the same way we have six sense organs and the objects of the senses. When we have sense contact with objects, we do not remain in the dualistic condition but in instant presence without consideration of subject and object, in the real condition. This is the real meaning of integration. You have no more to discover. In the Dzog-chen teaching we say that "when you discover one, then you discover all". It means that when you discover this instant presence or the state of *rigpa* or contemplation, you discover the whole universe, all your consideration of subject and object in integration. If you have that experience, that principle, then there are many possibilities.

We are human beings living in the relative condition. This means that all human beings have human karmic vision which is produced by collective karma.

We have this collective karma because we have the same emotions and through these emotions we produce the same karma. Through that kind of karma we have the consequences of the same karmic vision which is the human condition. In our human vision and human dimension we consider things to be very real and concrete and important. We feel this way because we are humans, and this is a condition of human beings and there circumstances - everything is real and concrete. So that means that we are living in dualistic vision with subject and object.

Relative condition

Of course it is not so easy for a practitioner to be directly and continually in a state of contemplation from the beginning. In the relative condition we have a

physical body and also the limitations of our energy and mind. In order to maintain our physical body, we need material elements: when we are hungry we need food and when we are thirsty we need to drink. All these things are very concrete for the karmic vision of a human being. But if you have knowledge of integration, then there is a way to relax without developing tensions and through this there is a possibility to integrate everything in the practice, in that knowledge.

If you remain too much in your consideration of subject and object, good and bad, developing your concept that there is something to accept or reject, then, of course, tensions will develop day after day and there will be no possibility to be in the state of integration. If you have knowledge of integration, then there is something to learn, to develop that capacity. So one of the most important principles of the teaching is our real knowledge. It is not a principle which relates to something external.

Attachment

When the great master Tilopa gave advice to his disciple, the Mahasiddha Naropa, he said to him, "The problem is not impure visions but our attachment (to them)". This is an example.

If you have attachment, then you have consideration of subject and object, good and bad, pure and impure and you remain in this concept and you apply it rejecting or accepting. If you know that the problem is within yourself, in your attachment, then that means that the problem is not external and if you know that the problem is your attachment then you remember that attachment is the consequence of our judgement. Judgement arises through our sense contact with objects.

Take for example our mind. The object of our mind is all dharma, all phenomena. So we think, we judge, we consider something is good or bad. If we consider something to be good we immediately consider why it is good and we try to make a justification.

When we arrive at our justification then we consider that to be logical, something real. In this way we are distracted and we create attachment or anger and we are continually walking with attachment and anger as if they were two legs. In this way we go ahead in infinite *samsara*. If we discover that this principle is linked with our distraction, if we are not distracted and remain present in our real knowledge, our real condition, then we are in a state of integration and there is nothing wrong. In the Dzog-chen Teaching, that is called the principle of Samantabhadra, *Kuntuzangpo* (*Kun-tu bzang-po*). *Kuntu* means all, forever, *zangpo* means fine.

continued on page 15

An Open Letter from the Administrator

by Marit Cranmer

The activities of the Dzog-chen Community can be divided into those mainly linked to the Dzog-chen teachings and those of a cultural nature.

Regarding the latter there are many concrete activities taking place at Merigar at the moment: maintenance of buildings, repairing roads and preparing garden areas, establishing and cataloguing a specialized Oriental library, making an archive of the many oral teachings of different masters, etc.

The activities of the moment also include the organisation of the Second International Tibetan Language Conference by the Shang-Shung Institute.

With an eye to the future, evolving plans include the COABIT cooperative's plan to build a biological multi-purpose house at Merigar (see page 7), and

Shang-Shung Institute's intention to organize more seminars on different aspects of Tibetan culture besides establishing a Tibet museum. Namkhai Norbu Rinpoche has many ideas for future projects such as research expeditions to Tibet, building a largestupa, printing more rare Tibetan texts, making an old people's home, and so on.

All these activities lie within the realm of possibility and there is a serious intention to do them but they require concrete economic planning and a financial situation which makes them possible.

We are looking for people who can do some research or who have information about where to apply for financial support for the Dzog-chen Community from

foundations, institutes, government grants etc., in order to realize some of our aims.

In Italy, the Dzog-chen Community is a legal non-profit cultural association which now has formal members in many countries. With the recent creation of the European

a librarian. In this way our collection of books and texts can be available to other scholars for research and the possible exchange of books with other libraries.

Shang-Shung Editions publishing house has many plans for future publications and wish to extend their activities by publishing in other languages.

The Non-Governmental Organization A.S.I.A. is presently proceeding towards the building of hospitals and schools in Tibet.

Connected to the Dzog-chen Community there are many talented people and many possible and interesting projects to be realized.

We believe we have a good possibility to make requests from many different sources, but we need to find out to whom and where we can apply. The possibilities for requesting funding are

quite vast and can fall under the following categories: culture-arts, agriculture, architecture, environment, medicine, academic subjects such as history, translation, research, archeology, language, philosophy and religion.

I have talked several times about these ideas with Namkhai Norbu Rinpoche and he approves very much and says we have to be courageous and just go ahead.

I would very much appreciate your help on this. If something is unclear or you need more information on particulars please contact me directly.

I am perfectly aware that this work may take some time but I also firmly believe that without starting somewhere it is difficult to achieve good results.



Community, this opens up many different possibilities for help in realizing these projects.

At Merigar we hope to find means that will enable us to work with the environment in agricultural and architectural projects. An example of this is an offer that the local administration of Arcidosso has made to the Community of a building which is badly in need of repair.

Then there is the whole cultural realm within the Community with many talented artists all over the world who generously offer their time and skills. This can mean many possible ways to create interesting things both within the context of the Community and externally.

In the academic field there is an urgent need of a new computer for the library and the means to employ

Namkhai Norbu Rinpoche Teaching Schedule 1992-'93

19 October	Departure for Vancouver, Canada
23 - 25 October	Teaching
Peter Dimitrov, 305-11806 88th Avenue, Delta, B.C. V4C 3C5.	
Tel 64 5976990	
27 October	Departure for Santa Fe, N. Mexico
30 October - 1 November	Teaching
Cynthia Jurs, Route 9, Box 65XX, Santa Fe, NM 87505.	
Tel. 505 9823846, 413 3694713	
3 November	Departure for San Francisco, CA
5 - 9 November	Teaching
Carol Fields, 70 Flora Court, Pleasant Hill, CA 94523. Tel. 510 5599763	
12 November	Departure for Hawaii
14 - 19 November	Teaching
Susan Indich, 129 Kaelepulu Drive, Kailua, Hawaii 96734.	
Tel. 080 2613469	
23 November	Departure for Tokyo, Japan
27 - 29 November	Teaching
Nagasawa Tetsu, 7-17-14 Higashi Oizumi, Nerimako Tokio.	
Tel. 033 924 8965	
1 December	Departure for Singapore
4 - 6 December	Teaching
Ian Gan, Apt. 15-04 Blanco Court, 585 North Bridge Road, Singapore 0718. Tel. home 0065 298 2711, office 298 3123. Fax 293 4472	
7 December	Departure for Sydney, Australia
11 - 20 December	Teaching
Hamish Gregor, 6 Grant Street, Woodford, NSW 2778. Tel. 047 586257	
23 December	Dep. for Buenos Aires, Argentina
25 December	Departure for Cordoba, Tashigar
27 Dec '92 - 5 Jan '93	Teaching
Ricky Sued, Araujo 1271, Urca, Cordoba. Tel. 0054 51816222	
Alejandro Chaoul, Paseo Colon, 1131 2°11, Bs As 1063.	
Tel. 0054 1 361 2746	
25 January	Departure for Lima, Peru
29 - 31 January	Teaching
Juan Bustamante, Calle E. Palacios 1125-C, Miraflores, Lima 18.	
Tel. 14 791274, 14 455003	
3 February	Departure for Caracas, Venezuela
6 - 13 February	Teaching
Dr. Pablo Lau Rivera, PB. A. Res. Pedemales, Ave. Paez, Montalban II, 1021 Caracas. Tel. 0058 210584	
16 February	Departure for Merida
19 - 23 February	Teaching
Elias Capriles, Apartado Postal 483, Merida 5101	
6 March	Departure for Caracas
7 March	Return to Rome, Italy

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

Tibet - The Lost Mystery

An exposition of unedited films taken in Tibet from 1926 - 1946

From September 1st to 3rd, in conjunction with the Second International Seminar on Tibetan Language, the Shang-Shung Institute will show a series of rare films taken in Tibet at the Teatro del Unanimità in Arcidosso. The majority of them are silent films and are in black and white.

The Shang-Shung Institute has over 400 films on Tibet in their archive which are available for exchange with other institutes and organizations which have film archives.

Tuesday, September 1st, 9 pm.

Feste und Gebete in einem Tibetischen Lama-Kloster

by Wilhelm Filchner, 1926 - 27

Black and white, silent.

Tscham-Tanze in einem Tibetischen Lama-Kloster

by Wilhelm Filchner, 1926 - 27

Black and white, silent.

Two short documentaries on life, rituals and tantric dances at the Kumbum Dschamba Ling monastery.

The Lost Mystery

A compilation of films by the Shang-Shung Institute, 1904 - 46

Black and white, silent.

A 37 minute compilation of films beginning with the British diplomatic missions to Lhasa, the coronation of the XIV Dalai Lama up to the Chinese and German missions of 1943 and 1946 to Tibet.

Durch den Himalaja nach Tibet

by Ernst Schafer, 1938 - 39

Black and white, silent.

A film on the extraordinary voyage through the high passes of the Himalayas to the Tibetan plateau. Life of the nomads, scenes of dignitaries and rituals at the monasteries.

Wednesday, Sept. 2nd, 9 pm.

Untitled Documentary of a German Expedition to Tibet

1939, Black and white, silent.

The life of the Tibetan nomads of the plateau. Ceremonies in Lhasa for the Tibetan New Year.

Spedizione in Tibet

by Giuseppe Tucci, 1933.

Black and white, in Italian.

The legendary expedition to Tibet by the Italian Tibetologist Giuseppe Tucci. Sacred dances at the monastery of Kaze. Nomad camps in the desert. Cemeteries and funeral rites. The ruins of antique Lu, Nuk and Tsaparang.

Thursday, September 3rd, 9 pm.

Different Scenes from Sikkim and Central Tibet

by David Williamson, 1936.

Black and white, silent.

Popular dances of Sikkim, deserts, monasteries, Tibetan handicrafts and life in Lhasa.

The OSS Mission to Tibet

1943, black and white, English version.

A documentary film on the expedition of Colonel Tolstoy and Captain Brooke Dolan sent by President Roosevelt to the Dalai Lama asking for authorization for military supplies to pass through Tibetan territory during the Second World War.

There will be three projections of the Italian version at 5 pm in the afternoon for the general public.

Milarepa

by Liliana Cavani, 1971. In colour.

The biography of the Tibetan yogi Milarepa.

Orizzonte Perduto (Lost Horizon)

by Frank Capra, 1937, black and white.

A Hollywood version of a fantastic Tibet.

Arura - Viaggio nella Medicina Tibetana

by Mario Maglietti and Elio Rumma, 1978, colour.

A film on different aspects of Tibetan medicine filmed in north India and Nepal with the consultation of Prof. Namkhai Norbu Rinpoche.

Music to accompany the silent films by Matteo Silva and Marc Eagleton.

The exposition has been organized by: Paolo Brunatto with the collaboration of Donatella Rossi, Fulvio Rossi and Karin Koppensteiner.

Namkhai Norbu Rinpoche Teaching Venues

Santa Fe, U.S.A.

Weekend retreat with Namkhai Norbu Rinpoche
October 30 - November 1
at the Immaculate Heart of Mary Seminary
Santa Fe, New Mexico

Registration fee is \$125 including a light lunch served Saturday and Sunday. To reserve a space please send this amount to Lightworks, Route 9, Box 65XX, Santa Fe, New Mexico 87505, USA.

For additional information call Donna 505 986 1494 or Cynthia 505 982 3846. There are a limited number of rooms available at the retreat site. Other accommodations in Santa Fe may be booked through Santa Fe Central Reservations 505 983 8200.

Honolulu, Hawaii

The island of Oahu, Honolulu in Hawaii will be host to the retreat of November 12-19 given by Namkhai Norbu Rinpoche during his world tour. The retreat site is located in the mountains at 2,000 ft. A former ranch, it offers a pool, hiking on its 10 acres of land and a comfortable lodge for the Teachings.

Accommodation will be in bunk houses or tents for those who prefer to camp. Retreat organizers suggest bringing warm clothes for cool evenings, sleeping bags and pillows, hiking shoes and swim suits.

A rented van will collect participants at the airport otherwise it is possible to rent a car.

Camp Timberline has been booked from the evening of the 11th and it is suggested that retreat participants try to arrive the same evening in order to be ready for the Teachings on the following day which will begin in the morning.

The fee for the retreat is \$200 in advance and a cost of \$26 per day for accommodation and three simple meals.

For information and booking contact: Susan Indich, 129 Kaelepulu Dr., Kailua, HI 96734, tel. 808 2613469, fax 5244342.

New South Wales, Australia

From Friday December 11th to Sunday December 20th, Namkhai Norbu Rinpoche will be giving teachings in New South Wales, Australia. The retreat will take place at Tiona Park on Myall Lakes. The Park is situated on a narrow isthmus between lake and ocean close to Myall Lakes National Park. There will be cabin accommodation and tent sites with all facilities.

Both vegetarian and non-vegetarian meals will be provided and are recommended as the Park management prohibits cooking outside the kitchen which is limited to the caterers.

Children are welcome. Accommodation rates are on a sliding scale according to age and child care will be provided during teaching sessions at no extra charge.

Registration costs are as follows:

Cabin - catered \$530 Aus., uncatered \$390 Aus.

Cabin (concession) - catered \$505 Aus., uncatered \$365 Aus.

Tent - catered \$470 Aus., uncatered \$330 Aus.

Tent (concession) - catered \$445 Aus., uncatered \$305 Aus.

Registration must be accompanied by a deposit of \$100 or payment in full sent to Michael Layden, c/o 95 Nicholson St., Abbotsford, Victoria 3067.

Enquiries by phone: Melbourne - Helen McCallum (03) 380 9933.

Mérida & Caracas, Venezuela

The Mérida Dzog-chen Community has begun preparing for Rinpoche's visit to Venezuela in February, 1993. At Michel and Carmen's, an organic orchard will be set in order to obtain healthy vegetables for Rinpoche's food. Meat will be obtained from wild goats, which is regularly sold in the Lagunillas region, quite near Mérida city and eventually will be supplemented by meat coming from Michel and Carmen's farm.

We hope Rinpoche will be able to teach a course at the newly inaugurated Chair of Eastern Studies in Mérida, but we have not received Rinpoche's confirmation in this regard. If confirmed, the course would prolong Rinpoche's stay in Venezuela for a few more days.

The main events of the coming visit will be two of Rinpoche's typical retreats: a shorter one that will be held in Mérida and a longer one which will be held afterwards in Caracas. We also expect Fabio Andrico to teach Yantra Yoga during both retreats, as well as to keep teaching the Vajra Dance on the Mandala at Michel and Carmen's in Mérida.

Thereafter, Rinpoche will go to Cumana for a few days of rest. We have also been thinking of taking Rinpoche to Amazonia to meet some local shamans and Indians, but this will depend on the conditions we encounter as well as on Rinpoche's schedule.

We hope Namkhai Norbu Rinpoche's 1992 visit to our country will be most successful and most profitable to members of the Venezuela Dzog-chen Community.

July Retreat in Paris

by Eric Voisin

Paris is usually nice and peaceful in July but an even greater feeling of peace and joy manifested with the arrival of Namkhai Norbu Rinpoche for a five day retreat at the pagoda of Vincennes. The pagoda is situated in peaceful surroundings in a park on the edge of a lake and is used by all schools of Buddhism in France. As time was short, Rinpoche went straight to the essence of the Teachings. After clarifying the

different aspects of the path, he talked about the way of Dzog-chen using the examples of the mirror and the crystal to explain the relationship between mind and the nature of mind. Then he gave a direct introduction to the state of rigpa (Rigpa tsalwang) which was, I believe, a great opportunity for everyone present to have an experience of the state of contemplation.

In the following days, Norbu

Rinpoche gave transmissions and explanations of many basic practices to give us the possibility to progress by ourselves on the path of liberation. The retreat ended with advice on how to integrate practice in everyday life which seems to be a very essential point. During these days, the French Dzog-chen Community also had a chance to meet again after a long time besides having contact with Vajra brothers and sisters from abroad.

Santi Maha Sangha Retreat at Tseggyalgar

by Des Barry

Preparations began for this summer's retreat many months ago. There had been some suggestions to have the retreat at a place other than on our land at Tseggyalgar. This was because of the situation arising from the need for legal clarification of the status of the road that runs by our property, which is disputed by some neighbors. However, the prevailing feeling within the Community was that we should have our retreat, if at all possible, on this very special land, which is the physical place of origin of the Dance of the Vajra.

Some obstacles did present themselves in that the Building Inspector refused to grant a permit for the erection of two large tents, one of which would be a shelter for the teachings, and the other for food distribution and dining. The reason for the refusal was that the road issue was still before the court.

"Now comes the plaintiff..." began our appeal, once more, to the impartial forces of reason at the Land Court, as we asked for an injunction to facilitate holding our retreat.

The judge granted us a temporary injunction, ordering the Building Inspector to issue our permits, and the retreat to go ahead as it had in the past, providing that participants left the land by 7.30 in the evening.

At this point, we had been having Gakyil meetings once a week in order to organise everything. At weekends, everyone in the local Community participated in painting a mandala, while Joe Zurylo also constructed an earthwork berm at the very highest point on the land. This became a base for the mandala. Jim Smith constructed a Sang stupa. Prima Mai had arrived to teach the Community the intricacies and accuracies of the Dance of the Vajra. Some three hundred people attended Namkhai Norbu Rinpoche's public talk at the Open Center, in New York City. Finally, Rinpoche arrived on Monday August 3rd at Tseggyalgar. Among many people from California, Australia, Argentina and various parts of the world we held a Tseggyalgar Gakyil meeting with Rinpoche, and discussed how we could arrange the introduction of membership cards for the Community. Rinpoche pointed out that cards would be issued only from Merigar, Tashigar

and Tseggyalgar. The details of membership dues, and articles of membership needed to be worked out according to the circumstances of each country.

He added that the system was a means for people who wished to be "in the same boat" with him, to take responsibility for the continuation of the practice together, and for the teachings, both in the present and for the future.

He explained how anyone who wished to present themselves for examination for the various levels of Santi Maha Sangha would have to be full members of the Dzog-chen

Community. Rinpoche's system for ensuring the survival of the teachings in the future by making knowledge of every level of the teachings, Sutra, Tantra and Dzog-chen, something concrete for practitioners who wish to participate in its course of study, and realise its practices.

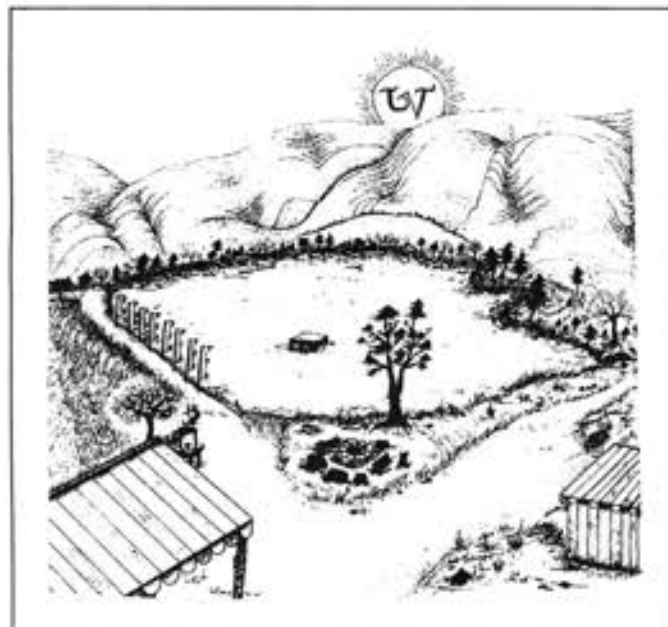
Rinpoche paused frequently to explain points of practice and the view of the various yanas and their context in the Santi Maha Sangha text, on how a practitioner should be, if he or she wants a more global knowledge of the teachings. When speaking in a more general way,

Rinpoche again stressed - the importance of respect and cooperation among practitioners, those "on the same boat". He emphasised how each practitioner needs to have complete respect for the transmission of the teachings, and how to keep that transmission pure among all the confused and negative manifestations of this period of time which is sometimes described as "Kaliyuga".

Between teachings sessions, practitioners got together to practice the Dance of the Vajra and the Dance of the Three Vajras, often

with Rinpoche participating himself and examining each person's accuracy in timing and movement. There was a group meeting for new people who wished to learn the details of the short and medium texts, including the mudras and visualisations. Also the Yantra Yoga teachers met to hone up the accuracy of their technique, in order to bring it into line with the root text of Vairacana and Norbu Rinpoche's commentary. All too soon the retreat came to an end. Rinpoche explained again the importance of cooperation among practitioners and stressed how we can communicate with each other through fax, phone and 'The Mirror', in order to link up all the communities throughout the world. Referring to the legal problems and obstacles present at Tseggyalgar, he encouraged the Community in the understanding that this special land was the place where the Dance of the Vajra was written down and practised for the first time, and when something important manifests there are always strong forces that create obstacles.

We performed the final ganapuja, and with many tears and smiles, another retreat came to a close.



Community. Some of those present at the meeting expressed concern that people with no money would find it difficult to pay membership dues. Rinpoche then explained how in Merigar there was a system whereby people could work for specified times on particular tasks in order to qualify for membership if they couldn't raise the money.

On Thursday evening Rinpoche gave a public talk at Johnson Chapel, Amherst College. He gave a general outline of the Dzog-chen teachings and their origins to a large audience from the local area. In previous years Norbu Rinpoche had been invited to speak there by Professor Robert Thurman. This time Professor Janet Gyaltsso provided the space for us. In the recent past, the Mead Art Museum of Amherst College hosted the Maraini exhibition. Professor Janet Gyaltsso assured us that Amherst College will continue to develop our relationship in the field of Tibetan Religion and Culture. Finally, the retreat began on Friday, August 6th. Over the next few days Rinpoche gave the rLung of the medium text of Santi Maha Sangha. As many people in the Community know, Santi Maha Sangha is an

H. H. the Dalai Lama Visits Argentina



by Alicia Caballero

After months of preparation and hard work on the part of the tour organizers, His Holiness the XIV Dalai Lama Tenzin Gyatso arrived in Cordoba, Argentina on June 12th. His visit formed part of the South American tour which included Brazil, Argentina, Chile and Venezuela. His Holiness had already been in Brazil for the inauguration of ECCO, the international congress for ecology. The "Friends of Tibetan Culture Foundation", a new organization that unites members of all the Dharma centers in Argentina, including the Dzog-chen Community, organized the event.

At the airport, three small children

gave him the ceremonial "katags" and the Mayor of Cordoba offered him the key of the city. After this, he was received by the Governor of the Province. Then he went to the National University where he was given the title of "Illustrious Visitor" by the Chancellor and the academic council.

In the afternoon he was received by the Cardinal, head of the Catholic Church in Cordoba. Then he gave a talk about universal responsibility at the university where more than a thousand people attended. At the end of the conference a woman from the public said to him, "We hope that our love reaches you as your love has touched us". The people who

saw His Holiness were very moved by his presence.

At the press conference there were many reporters who travelled from distant provinces to see and hear His Holiness.

The following Saturday morning, at 7.30, the main theatre of the city was filled with people waiting to receive his teachings. The Dalai Lama talked about the three vehicles, Hinayana, Mahayana and Vajrayana and gave the transmission of the mantras of Chenresi, Manjusri, Tara and Buddha Sakyamuni.

When he left Cordoba he said he would like to return. This possible future visit in 1994 may be situated in the Andes, the mountain chain with the highest peak in America. Next, His Holiness went on to Buenos Aires, where he had a private interview with President Menem on his arrival.

He also took part in a ceremonial service at the Cathedral of Buenos Aires where, for the first time, all the representatives of the different religions in Argentina gathered together to pray for world peace. He also gave teachings at the Chinese Buddhist Center and another conference at the Congress. In a public speech at the theatre for a full audience he exhorted the people to think about the demilitarization of the planet, as a future goal of humanity.

Later he departed for Chile leaving a vivid trail of love and compassion that touched every heart.

The Great Kagyu Master XVII Gyalwa Karmapa

We are very happy to announce that the reincarnation of the XVI Gyalwa Karmapa has been found. Based on the testament left by the XVI Gyalwa Karmapa, the reincarnation was found in eastern Tibet on June 26th, 1985, born to a nomadic family in Lhathok. He is now eight years old. The recognition of the young Karmapa has been authenticated by His Holiness the Dalai Lama.



The Dalai Lama Visits Caracas

by the Mérida Dzog-chen Community
No one was sure Yidshin Norbu, Gyalwa Rinpoche, the Tibetan Buddhist monk Tenzin Gyatso, would finally visit Venezuela. Hence the outbursts of joy and enthusiasm of many Venezuelan Buddhists and practitioners of Tibetan disciplines when, as late as May, we learned that His Holiness would visit Venezuela in June.

The Dalai Lama arrived at Maiquetia Airport, near Caracas, at 7.30 on Saturday, June 21 1992. At the VIP lounge there waited Rafael Ortiz, official organizer of the visit and member of the Karma Teksum Choling, and the members of the board of Mozarteum Foundation, which financed and backed His Holiness' visit in all ways.

Outside the lounge, there waited five other people, including Elias Capriles from the Merida Dzog-chen Community and the Chair of Eastern Studies of the University of the Andes, and Francisco Toro, also belonging to the Chair of Eastern Studies. With his characteristic style and manifest love and compassion, the Dalai Lama stopped to hold the hands of all those who had come to greet him.

The next day the meeting with practitioners of Tibetan disciplines and of other spiritual systems took place at the Fundación Cultural Humboldt (corresponding to the Goethe Institute in other countries). All members of the Caracas Dzog-chen Community and some members of the Mérida Community (including Stefania Pochlinger and Rafael Guila, as well as those who had been at the airport) were present, eager to be with Gyalwa Rinpoche. Yeshe Norbu gave an introductory talk on Dharma in terms of the Gelugpa teachings and meditated with us for a short time.

His presence was so overwhelming to many people that some cried while others laughed, and some remained perfectly still in meditation while others were unable to stop moving in their seats. When the meeting ended, the Dalai Lama went on to a meeting with Venezuelan intellectuals in the home of Rabbi Pinchas Brenner.

On Monday the members of the Chair of Eastern Studies had to leave very early for Mérida, where the Chair was to be inaugurated. Later in the day His Holiness met with a group of students from the Universidad Simon

Bolívar, with whom he discussed ethics and morality in public behaviour.

Thereafter, he planted a tree in the fields of the campus. Then in the afternoon, he presided over a meeting for world peace at the biggest theatre in Caracas - the Teresa Carreno - which was so crowded it was necessary to set a giant screen outside for those who couldn't get in. Realising the people outside wanted to see him personally, His Holiness went outside to greet them before entering the theatre. And this time the amount of people enchanted by his presence was much greater than before, as it included many people who had never had any contact with Buddhism or with Tibetan disciplines.

After a few other events, including a photo exhibition and very wide and positive press and TV coverage, the Tibetan Buddhist monk, Tenzin Gyatso left the country by the same means he had come. The feelings of many people, however, were very different than a few days before: His Holiness had won a privileged place in many Venezuelan hearts that had never thought about exotic monks or yogis from the Himalayas.

The XVI Karmapa, who was the head of the Kagyu lineage of Tibetan Buddhism, had passed away on November 6th, 1981.

On June 17th, 1992, the young Karmapa was enthroned at Tsurphu Monastery, the principal seat of the Karmapas, by the high tulkus and lamas of the Palpung and Tsurphu Monasteries.

The enthronement at Rumtek, the second principal seat of the Karmapas, was originally expected to take place in the tenth month of the Tibetan year but this may not occur at that time. The date of the enthronement will be confirmed when the Regents Tai Situ Rinpoche and Gyaltsab Rinpoche return.

Information on the Karmapa and the enthronement date will be published as soon as we receive further news.

Inauguration of Drikung-Kagyu Institute

In this year of the Water Monkey, on the 22nd day of the 9th month, the official inauguration of the Drikung-Kagyu Institute at Jangchub Ling, Dehra Dun in India will take place. This evening which corresponds to November 16th in the western calendar, is the day which commemorates the descent of Buddha Shakyamuni from the Paradise of Tushita.

The year of the Monkey is important in the twelve year cycle of the Tibetan calendar because it marks the birth and death of Buddha Shakyamuni and also the miraculous departure of Guru Rinpoche for the Lands of the South-West. It is also a significant year for the Drikung-Kagyu tradition for the Trel-lo Ka-cho Chenmo teachings of the year of the Monkey which only take place during that year and thus only once every twelve years.

This year, His Holiness the XIV Dalai Lama will preside over the week-long activities at the Drikung-Kagyu Institute at Jang Chubling and will inaugurate the Drikung-Kagyu Institute.

During the festival, traditional tantric dances will be performed for two days by the monks of the Gaon Tashi Chozang, Lamayuru Tharpa Ling and Shachukul Phuntsog Choling monasteries from Ladakh. The dances are unique and very detailed and have a history of more than 600 years from the time of the Vth Dalai Lama.

The ceremonies for opening the Institute will take place on November 16th followed by two days of ritual tantric dance. H. H. the Dalai Lama will give teachings on November 19th and 20th. The programme which will include consecrating the new meditation centre, teachings and initiations will continue until November 29th.

For further information or to make a reservation contact:

Drikung-Kagyu Institute, Jang Chubling, Post Box 48, Dehra Dun 248001, U. P. India.

SPONSOR A TIBETAN STUDENT

The Shang-Shung Institute is planning to invite some Tibetan students from Tibet to come to Europe to study Dzog-chen teachings and the history and culture of Tibet. These students will be able to carry this knowledge of the Dzog-chen teachings and history of Tibet back to their own country which will be very important for future generations of Tibetans. If you would like to sponsor one or more of these students please contact:

SHANG-SHUNG INSTITUTE, VIA DEGLI OLMI 1, 58031 ARCIDOSO GR, ITALY. TEL: 564 966940

Growing Community in Poland

by Giovanni Arca

I think that I would never have gone to Poland because for me it has always been a place like Graham's Land or Easter Island. I know that these places exist somewhere and in some way but apart from their remoteness they are places that have never really entered my mind.

Almost as if by magic I found myself there when twenty-four hours previously I didn't even have a valid passport. So now Poland has entered my mind and has a special place there.

Impressions of the retreat: thirty people from all parts of the country, all extremely motivated to learn and practice Dzog-chen teaching; an old mill which has been restored and is usually reserved for Zen practitioners, immersed in the greenery and flanked by a stream where we bathed; beautiful rocks to which clung large trees with their twisted roots entangled around the boulders until they reached the ground.

We went to see some houses which the Community in Poland might buy. Building laws there are quite "relaxed" and the prices, according to our European standards, are incredibly low. We had the idea that Poland might become an ideal place for many practitioners who want to do retreats for several weeks. It's easy to reach from the north of Europe, the countries of the ex-Soviet Union and even from Italy from where, for example, it takes no longer than a day by car. Of course, for the moment, it's only an idea but for several reasons it's certainly worth being taken into consideration in the near future.

We spoke about organizing published material and in the near

future there will be a newsletter truly representative of the Community with a list of Community contacts in the major cities and a list of publications that are available in Polish. We spoke with Jacek Sieradzian from Krakow, who is well-known for his long experience in translating and publishing the writings and teachings of Norbu Rinpoche, about organizing an editorial activity for the Polish Community. People greatly look forward to Rinpoche's next visit and are already talking about organizing for it. All the people I met showed a great respect for him and they have great consideration for him and the teaching as being rare and precious, something which it is extremely fortunate to meet and for which they are even ready to make many sacrifices.

Poland has a strong Catholic tradition. Under Communism the Church became a refuge and today is becoming the true social identity of the nation. Because it is a social tradition, religion permeates people's lives with functions and rituals marking the various moments of growth in the life of an individual which are not easy to avoid without upsetting the social order. Some young practitioners that I met had considerable problems following a spiritual path which was not Catholic. For others it is difficult to participate in retreats and some others were even asked to leave home because they were Buddhists. For us these problems seem strange and at the beginning of my visit I found them difficult to believe.

People are also looking forward to the course of Yantra Yoga which Fabio Andrico will give there in September and they are searching for a larger space for this period

because they are expecting a lot of people.

During the practice retreat besides talking about the Teaching and the practices, we also spoke a lot about the Dzog-chen Community and the people who were there asked many questions. The function of a gar, a gakyil, the three colours of the gakyil and many other things related to the Community and its correct functioning as an institution were made clear. During our conversations great importance was given to developing a correct attitude in the initial forming and organizing phases of the Dzog-chen Community in new places, such as Poland, about keeping present the motivation for following the teachings and trying to act in a way which conforms with the principles of the teachings.

If, from the beginning, one develops a correct attitude understanding the fundamental principles which are the base of a practitioner's behaviour, then it will be difficult for many problems to arise and those which inevitably do can be resolved without creating conflicts and breaks in the Community.

In the near future Rinpoche will be asked to form a Gakyil there and there are already many people who want to actively collaborate in the life of the Community.

From my visit to Poland I am convinced that the Polish Community is being born auspiciously because it is based on a genuine interest and consideration for the Dzog-chen teaching. I would like to send all best wishes both from myself and 'The Mirror'.

I hope to see our Polish friends here soon at Merigar or in Poland or in other place in the world where the Song of the Vajra is sung.

Athens Vajra Dance

by Panayiotis Stambolis

From June 13th to 17th a Vajra Dance course was held in Athens under the instruction of Prima Mai. Although Prima Mai arrived before the beginning of the course it was quite difficult to find the eight metre square area that is the space required for the Dance but we finally found space in a ballet school. About 12 members of the Greek community regularly attended the lessons which lasted for five days.

On Tuesday the 16th of June we had the opportunity to have the lesson in an isolated space of a forest at the top of Mt. Parnitha, near the place where Namkhai Norbu Rinpoche gave a retreat about three years ago. As usual we did a short Tun before starting the Dance and once we started dancing we just didn't want to leave the place, although it was getting dark.

We were all very satisfied with the course and during and after it we had the feeling that the bonds linking us got stronger and better.

We all wish to express our gratitude to Prima Mai whose patience, persistence, kindness and most of all her capacity to teach the Dance made it possible for us learn a large part of it.

After the course we have met twice just to do the Dance and we were very pleased to find that we haven't forgotten it. Although summer in Greece is a difficult time to organize things, we'll try to meet as often as possible to dance. We also hope to be able to invite Prima Mai again before the end of the year for a more organized and intensive course on the Vajra Dance so that we can learn the rest of it and also for those people who didn't have the possibility to participate in the first course.

New French Gakyil

Red

Patrick Dupuy-Roudel
Baynat d'en Lense, 66300 Caixas.
Tel: 68388921

Patrice Lakhari

Dominique Espaze
13, rue des Nanettes, 75011 Paris.
Tel: (1) 43381895

Blue

Eric Viosin
"Dade", Place de l'Eglise, 66500
Villefranche-de-Conflent.
Tel: 68960054
Nicole Bini
Tel: 53829804

Cécile Belle

62, rue des Pyrénées, 75029 Paris
Tel. 43717003

Yellow

Laurent Soen
Derka Bel Avenir, 56770 Plouray.
Tel: 97348527
Yann Leguen
12D, chemin Maisonneuve, 1219
Chatelaine, CH.
Tel: 41 22 7973721
Philippe Renucci
214, rue de Paris, 93100 Montreuil.
Tel: (1) 48705850

This is the 4th French Gakyil and was formed during the retreat in Paris. A Gakyil (pronounced ganchee) is a group of people who are responsible for the organization and administration of a Gar or the organization of the Dzog-chen practitioners in a specific country. The Gakyil is reformed each year, but individual members can stay in office for one, two or a maximum of three years. The colours, red yellow and blue, represent the different aspects of the state of the individual and correspond to the various tasks of the Gakyil.

The Children in the Dzog-chen Community

by Marit Cranmer

Since the time of the founding of our Community in 1982, quite a few children have been born. Also the children from that time are now young adults. I wonder what they think, what they have understood, how they feel about all our activities? At the moment they have many needs according to age and their family situations. When they arrive at Merigar how do we best respond to these children?

It is easy to dream of a children's house, nicely equipped and surrounded by an exciting game-park where they have their toys, do workshops, folkdance, puppet-theatre, listen to fairytales- and more. But at the moment this is out of reach, due partly to lack of funding and partly to the local building permission. However it is not impossible, just as we today have a beautiful Gonpa and shortly a very impressive library will be completed. It may be a matter of time, of will and also of people who care for and are seriously concerned about the Community's children in the future to do the required pulling and pushing.

Then there are also other issues, concerning these small beings. When the children join in our Ganapuja, what do they understand, what do they think? How can we explain what and why we are doing without conditioning, without creating conflicts with their daily life of school



and local friends. About 15 to 20 people met together one Saturday afternoon on the veranda at Merigar, to talk about this. It was good to get together, exchange views and touch upon some of these different aspects. It was clear to start with that the issues were too big and too many to try to aim for definite conclusions. But a few things became very clear. The small gonpa that is now used as the children's room is not large enough and conflicts with other needs at the Yellow House.

A few people like Ciochi d'Arista and Jo Shane will make a little booklet together with illustrations explaining the little Ganapuja that Namkhai Norbu Rinpoche wrote especially for the children.

Cristiana del Falco has offered to teach the Kumar-Kumari Yantra Yoga for children that Rinpoche taught at Easter in Merigar. Also Andreas Hannig will establish a children's theatre group after the Tibetan Language conference in August/September.

These were the few concrete points that came about but it is quite clear that if we are serious about showing more concern for the Community children in the future, there is a need for more people to be involved with ideas, both about concrete projects and more problematic ethical issues. Then, perhaps, most of all it is important to be a bit active so that it is not only nice words and nothing more.

Shang-Shung Library Books

If any readers are able to donate books on Tibetology in any language to the Library of the Shang-Shung Institute, please send them to the following address:

Shang-Shung Institute Library, Via Olmi 1,
58037 Arcidosso GR, Italy.

In particular, the Library is looking for the following books:

- Bacot, Jacques. Three Tibetan Mysteries.
- Bell, Charles. Portrait of the Dalai Lama. 1946.
- Bernard, Theos. Penthouse of the Gods. 1939.
- Bonvalot, Gabriel. Across Tibet. 1892.
- Burang, Theodore. The Tibetan Art of Healing. 1983.
- Candler, Edmund. The Unveiling of Lhasa. 1905.
- Carey, William. Adventures in Tibet. 1901.
- Chapman, F. Spencer. Lhasa the Holy City. 1940.
- Crosby, Oscar Terry. Tibet and Turkestan. 1905.
- Enders, Gordon & Edward Anthony. Nowhere Else in the World. 1935.
- Fleming, Peter. Bayonets to Lhasa. 1961.
- Ford, Robert. Wind Between the Worlds. 1957.
- Forman, Harrison. Through Forbidden Tibet. 1935.
- Goldstein, Melvyn C. A History of Modern Tibet, 1913-1951. 1989.
- Goldstein, Melvyn C. & Cynthia M. Beall. Nomads of Western Tibet. 1990.
- Guenther. Jewel Ornament of Liberation.
- Guenther. Kindly Bent to Ease Us.
- Guibaut, Andre. Tibetan Venture in the Country of the Ngolo-Setas. 1948.
- Pelliot, Paul (ed.). Huc and Gabet, Travels in Tartary, Tibet & China 1844-1846. 2 vols. 1928.
- Rijnhart, Susie C. With the Tibetans in Tent and Temple. 1901.
- Rockhill, William Woodville. The Land of the Lamas. 1891.
- Sis, Vladimir & Josef Vanis. On the Road Through Tibet. 1956.
- Yang, Ho-Chin. The Annals of Kokonor. 1969.

Supporting Translations

by Marit Cranmer

In the past, several scholars in the Dzog-chen Community have translated very important texts of both living masters such as Namkhai Norbu Rinpoche and others such as Guru Padmasambhava, Manjushrimitra, Longchenpa etc.



For the future study and understanding of the Dzog-chen teachings in the West, this often difficult and strenuous work is of extremely high value. Some of these scholars have the good opportunity to do this work in connection with a university or institute, whereas others unfortunately do not.

To create an opportunity for more texts to be translated and published it is necessary to provide financial support. At the moment there are several interesting books that are waiting to be translated. Among the most urgent are some recently written by Namkhai Norbu Rinpoche,

which Adriano Clemente has agreed to translate in the near future: Yantra Yoga; Santi Maha Sangha; Tise'i 'od ("The Light of Kailash", the history of Zhang Zhung, 3 volumes). He will also translate four fundamental short texts of the Sems-sde, known as the "Four Tantras of Total Equality" (Mnyam-pa chen-po rgyud-bzhi) as suggested

by Namkhai Norbu Rinpoche. Also Cristiana De Falco is hoping to do some more translation, as advised by Norbu Rinpoche.

To enable this work to happen, it is important that the whole Dzog-chen Community gives its support. It is clear that as soon as one text is translated from Tibetan to one Western language, it can then more easily be translated to several other Western languages. In this way more people have the possibility to develop their understanding of the Dzog-chen teaching.

In addition to this there are probably also other translators who would dedicate their time and knowledge if the financial issue were not a problem.

In agreement with Namkhai Norbu Rinpoche, I therefore request donations for this project as it is very important for the future.

Financial support can be sent to: "Translations", Dzog-chen Community Merigar, 58031 Arcidosso GR, Italy.

PLANS FOR A BIOHOUSE

The COABIT cooperative is planning to build a big communal house following the principles of Bioarchitecture.

It will be constructed using the plans of whoever wins the International Competition of Ideas for the most beautiful bioarchitectural construction. This competition has been organized by COABIT with this house as its objective. Technicians from all over the world will take part in the competition and the prize will be assigned by an international jury in August 1993 in Arcidosso. Afterwards there will be a convention during which the works entered for the competition will be presented and the various techniques adopted will be compared.

The building should contain: a larger, kitchen, refectory, and a large multi-purpose room (for conferences, videos, seminars, courses, etc.) as well as offices for management and administration, access and vertical connections (stairs or lifts?) and toilet facilities in conformity with the public regulations (DPR n.384 of 27-04-1978 and n.13 of 09-01-1985 and also L.R. 09-04-1985 n.32 of the region of Toscana); on a different level there will be bedrooms, some single and some double, complete with bathrooms and large balconies; there should be sufficient rooms to accommodate a maximum of thirty people; the kitchen and refectory should be big enough to cater for a maximum of seventy people, taking into account the maximum capacity of the assembly room (seventy people).

The building will be managed by a company (initially COABIT) who will nominate an administrator, and who will operate according to the internal regulations as approved and adopted by the members (who have booked accommodation) along the lines of a simple management of a block of flats.

Members who book accommodation can either acquire a permanent room or more simply the free use of a room during specific periods according to the following table:

- A) acquisition of a double room Lit.90.000.000
- B) acquisition of a single room Lit.60.000.000
- C) use of a double room with multi-ownership
 - for one week every four months Lit.9.000.000
 - for two weeks every four months Lit.16.000.000

COABIT

- D) use of a single room with multi-ownership
 - for one week every four months Lit.6.000.000
 - for two weeks every four months Lit.11.000.000
- E) use of a room with 5 beds
 - for one week every four months Lit.1.000.000
 - for two weeks every four months Lit.2.000.000

The rooms will be fully furnished with everything necessary except linen and laundry facilities.

The calendar of periods will be pre-established and can be made available for inspection by those booking accommodation before signing for the booking. The plans of the Biohouse or communal dwelling will be extended to the other Gars (according to the decisions of their Gakyils), in this way exchanges can be made for periods of staying in different places; members can make agreements among themselves to put together their periods of stay to make one single long stay (for example) or, in cases of necessity, can ask the management to arrange the period acquired in the most convenient way possible; or by buying a room one can have total use of it including hereditarily.

This project should allow interested members to enjoy the privilege of lodgings within the property of Merigar, and at the same time create work for those who manage it and guarantee an annual income for

Merigar (or any other Gar) from the percentage due to the "Associazione Culturale Comunità Dzog-chen" (to be decided according to the internal regulations by the co-owners).

Co-owners of a share of a room or of a room will at the same time be co-owners of a proportional share of the rest of the complex, communal spaces, equipment etc. and as such will share in the benefits of the management of the complex, including the use of the multi-purpose room, the kitchen, refectory and anything else connected with the Biohouse or communal dwelling.

Members who book accommodation will make their payments to COABIT who will be responsible for the management of the funds: ten percent of the total sum according to the choice made should be fully paid at the time when the booking deeds are drawn up; twenty percent of the sum, as stipulated above, when the building permits are granted; thirty percent of the sum, as stipulated above, when building work begins; thirty percent of the sum, as stipulated above, when the roof is finished; the remaining ten percent at the time of assignment and contemporaneous handing over of the legal deeds of ownership.

The possibility of taking out a mortgage is not excluded, in which case the members who book accommodation can make use of it. With this scale of payments COABIT could start the construction of the Biohouse with the assurance of having enough funds to finish it, without having to depend on the funds of the "Associazione", which is already contributing by putting at our disposition the rights to the surface of the land.

COABIT wants to emphasise this way of intervening in the building on the land of Merigar as indispensable, in that in the future the "Associazione Culturale Comunità Dzog-chen" will not have the possibility to finance any project at all, even though interesting and necessary, without a self-supporting and rigorously controlled plan.

Merigar Programme

AUTUMN - WINTER 1992-93

Sat. 19th Sept.	10.00	Purification of the Six Lokas
	15.00	Dance of the Vajra
Sun. 20th Sept.	10.00	Purification of the Six Lokas
	15.00	Dance of the Vajra
Mon. 21st Sept.	19.00	Dakini Day. Ganapuja
Thurs. 24th Sept.	18.00-21.00	Naggon
Fri. 25th Sept.	18.00-21.00	Naggon
Sat. 26th Sept.	9.00	Xitro
	10.30	Karma Yoga
	15.00	Karma Yoga
Sat. 3rd Oct.	9.00	Practice of Tara
	10.30	Karma Yoga
	15.00	Karma Yoga
Sun. 4th Oct.	9.00	Practice of Tara
	10.30	Karma Yoga
	15.00	Karma Yoga
Tues. 6th Oct.	19.00	Padmasambhava Day. Ganapuja
Fri. 9th Oct.	18.00	Long Life Practice U.P.E.
Sat. 10th Oct.	18.00	Long Life Practice U.P.E.
Sun. 11th Oct.	10.00	Full moon
	15.00	Long Life Practice U.P.E.
	17.00	Karma Yoga
Sat. 17th Oct.	17.00	Meeting of Practitioners
Sun. 18th Oct.	10.30	Practitioners' proposals
Wed. 21st Oct.	18.30	Dakini Day. Practice of Simhamukha and Ganapuja
Fri. 23rd Oct.	18.30-21.30	Naggon
Sat. 24th Oct.	9.00-18.30	Naggon with Ganapuja
Sun. 25th Oct.	10.00	New moon. Purification of the Six Lokas
Wed. 28th Oct.	18.30	Anniversary of Jigmed Lingpa
		Guruyoga with White A
Sat. 31st Oct.	16.00	Practice of Avalokitesvara
Sun. 1st Nov.	10.00	Practice of Avalokitesvara
Wed. 4th Nov.	18.00	Guru Padmasambhava Day.
		Long Life Practice U.W.U.
Sat. 7th Nov.	16.00	Vajrapani Practice
Sun. 8th Nov.	10.00	Vajrapani Practice
	18.30	Long Life Practice of Amitayus U.P.E.
Mon. 9th Nov.	18.30	Long Life Practice U.P.E.
Tues. 10th Nov.	18.30	Full moon. Long Life Practice of Amitayus U.P.E.
Sat. 14th Nov.	9.00	Practice of the Short Tun
Sun. 15th Nov.		Namkha Course
Mon. 16th Nov.	18.00	Namkha Course
		Anniversary of the descent of Buddha. Practice of Vajrasattva
Thurs. 19th Nov.	18.00	Guruyoga with White A
		Anniversary of Adzam Drugpa
Sat. 21st Nov.	16.00	Xitro Practice
Sun. 22nd Nov.	10.00-19.00	Naggon
Mon. 23rd Nov.	18.30-21.30	Naggon
Tues. 24th Nov.	18.00	New moon. Medium Tun with Practice of Ekajati
Sat. 28th Nov.	18.00	Chod Practice
Sun. 29th Nov.	18.00	Chod Practice
Fri. 4th Dec.	18.00	Guru Padmasambhava Day. Ganapuja with Long Life Practice U.W.U.
Sat. 5th Dec.	10.00	Yantra Yoga Course
	15.00	Yantra Yoga
Sun. 6th Dec.	10.00	18.00 Long Life Practice C.L.V.
	15.00	Yantra Yoga Course
	18.00	Yantra Yoga
Mon. 7th Dec.	9.00	Long Life Practice C.L.V.
	10.30	Practice of Tara
	15.00	Yantra Yoga course
	18.00	Yantra Yoga
Tues. 8th Dec.	9.00	Long Life Practice C.L.V.
	10.30	Practice of Tara
	15.00	Yantra Yoga course
	18.00	Yantra Yoga
Wed. 9th Dec.	18.00	Practice of Tara
Sat. 12th Dec.	18.00	Full moon. Long Life Practice C.L.V. with Ganapuja
Sun. 13th Dec.	18.00	Chod Practice
Sat. 19th Dec.	18.00	Chod Practice
		Dakini Day. Ganapuja

Vilnius, Lithuania



The retreat in Vilnius, Lithuania

(photo Fabio Andrico)

by Aushra Danieliute

Namkhai Norbu Rinpoche arrived in Vilnius, Lithuania on May 19th. We knew him already from his books, from *The Mirror*, from films and the many talks we had had with Fabio Andrico. But up to the very last moment it was difficult to believe that we were actually going to see him and listen to his Teachings.

We were very excited when we went to meet him but no miracles happened, no rainbow appeared and nobody felt any vibrations. Under a straw hat we saw the smiling face of the man we had already known for a long time.

The other people who accompanied him also seemed familiar to us. Fabio Andrico was the same as he was last year. When he arrived, his first words were, "Where are my zeppelina?", his favourite Lithuanian dish.

The retreat took place in a sanatorium in a beautiful place beside a lake. More than a hundred people were present.

When we were not listening to Teachings we went swimming or rested in a grove during the breaks. Everyone was very happy to receive the transmission and intended to continue practising in the future.

Fabio gave two lessons of Yantra Yoga and at the end of the retreat we had a Ganapuja. On the other days, Norbu Rinpoche explained different practices and showed us some of the movements of the Vajra dance.

It was wonderful to see Rinpoche making friends and playing with the children communicating with them in some spontaneously invented language. The children seemed to fall in love with him and brought him flowers and garlands.

One night we made a fire by the lake and everybody sang their national songs.

It was wonderful to leave the everyday routine and spend several days together with the many different people who participated in the retreat. We were sad when it ended and had to return home but we were very happy to have received so many practices and look forward to Rinpoche's next visit.

Riga, Latvia



The Mandala for the Dance of the Vajra with dancers at Jurmala, a famous resort on the Baltic Sea not far from Riga where the retreat took place. In the centre of the Mandala where the Dance was performed is a birch tree over which is written, "Movement is Life". More than a hundred people from Latvia, other Baltic countries and Russia participated in the ten-day retreat at Jurmala, which was within easy reach of Riga by train.

Roerich's Memorial Study, Moscow

On July 7th, 1992, Prof. Namkhai Norbu Rinpoche, invited to Russia by the Dzog-chen Communities of Moscow, St. Petersburg, Ulan-Ude and the Public Institute of Buddhism to give Dzog-chen seminars, visited the Memorial Study of Yu. N. Roerich in Moscow.

The Study is located at the Institute of Oriental Studies at the Russian Academy of Sciences where Yuri N. Roerich worked. Yuri Nikolaevich, the elder son of the famous Russian artist Nikolai Roerich, was an Orientalist, Tibetologist and Buddhologist, and a brilliant specialist in Sanskrit, Tibetan and Mongolian languages.

Together with his father he travelled to Central Asia, Tibet and Mongolia. The Memorial Study, set up in 1960, preserves about a thousand rare Tibetan xylographs and manuscripts, tanka and other articles brought by Yuri Roerich from expeditions. The Study also houses modern Japanese editions of the Tibetan Kanjur and Tanjur and the Buddhist canon in Chinese.

The curators, Mr. Yu. A. Tsygankov and Dr. V. S. Dylykova told the guests about their collection and the activities to study Yu. N. Roerich's heritage.

In particular, "Vostochnaya Literatura" ("Oriental Literature") Publishers has published the



selected works of Yu. N. Roerich and his ten volume Tibetan-Russian-English Dictionary with Sanskrit Parallels. Dr. V. S. Dylykova has written a monograph, "Tibetan Literature" (1986). At the end of 1992, "The Atlas of Tibetan Medicine" will be published by "Sovetsky Khudozhnik" ("Soviet Artist") Publishers, prepared jointly by Dr. Dylykova and Dr. Yu. M. Parfionovich.

The meeting was also attended by experts of the Institute of Oriental Studies, Dr. V. I. Kornev, Dr. V. P. Andorsov, Dr. I. S. Lisevich and the Director of the Public Institute of

Buddhism, Mr. T. G. Rabdanov. There was a creative and fruitful talk during which Prof. Norbu Rinpoche answered a number of questions about his life and activities in Tibet and India and the circumstances of his coming to Italy on invitation of a well-known Tibetologist, Dr. D. Tucci. At the conclusion of the meeting, a mutual interest was expressed to develop academic contacts and an exchange of information.

The Institute of Oriental Studies, Russian Academy of Sciences, Rozhdestvenka Street 12, Moscow, Russia.

Dancing in St. Petersburg



(photo Martha Heinen)

by Anna Rudnieva

Everyone has his own unique world of gestures. Each nation, each race has its specific characteristics of body movement. These movements seem to be the manifestation of the inner condition: a balanced person is easy to recognize because he moves in a relaxed way while a tense person usually moves like a skein of coarse wire driven by the wind.

In June of this year, the many different people who participated in the retreat of Namkhai Norbu Rinpoche in St. Petersburg, Russia, were united in the state by the sound of music and movements, dancing the "OM A HUM" dance. For most of us it was the first experience of this kind. We were fascinated by the gracious and elegant movements of Norbu Rinpoche who patiently and gently continued to teach us the dance,

cheerfully laughing sometimes at our awkward steps. And it was really funny to watch us adults who were like creatures that hardly knew how and where to stop.

The Mandala in St. Petersburg was painted on a coarse canvas and by the end of the retreat our socks were in holes.

After a while we began to feel the influence of the Dance not only because of the holes in our socks: our condition after the dance was more pure and harmonious than before. We felt new shades of the relationship between body and mind. My own experience was that after the Dance the world seemed to contain more space than ever, motions, sounds and colours lived in unison, united by one wave.

Even when the Dance stopped, my body still continued to do the

movements. Sometimes the Dance continued even in my dream-state. Each succeeding dance gives deeper experience.

Rinpoche told us that all our life is a Dance of the Vajra. Who knows how much time it will take us to learn the Dance of Life and to have the real knowledge of what his words really mean?



tic to Buryatia

A Journey to Buryatia



The retreat near Lake Baikal, Buryatia

(photo John Shane)

by John Shane

To accompany Namkhai Norbu Rinpoche on his first visit to Russia was a very deeply moving experience. The kindness of our hosts - who took care of all our needs in a country where those of us travelling with Rinpoche were unfamiliar with the language and culture and where it can take a whole morning of complex negotiation to change a plane ticket or four hours of queuing to fill the petrol tank of a car - was matched only by their joy at finally meeting the master whose books and tapes they had studied for many years, often in very difficult circumstances.

The presence of the master inspired confidence, cleared away confusions, and dispelled doubts in the process of forming new

Dzog-chen Communities in St. Petersburg, Moscow and Buryatia. In each of these places we made mandalas for the Dance of the Vajra - in gymnasiums in St. Petersburg and Moscow, and on the paving stones of an open air dance floor in the middle of the woods in Buryatia. Learning the dance together pulled each group into contemplative relationship at each of the retreats as we moved around the mandala, and the mandala became a metaphor for the outer and inner journeys we were all making. After the two retreats of two weeks each in the great cities of St. Petersburg and Moscow, we flew eastward within the ex-Soviet Union for eight hours to Ulan Ude from where we went by bus deep into the steppes and wild forests of Buryatia where the retreat was held

in an army recreational facility close by the shore of a lake. We slept in army tents, eight to a tent, and the teachings were held in the open air under the sparse shade of the birch trees of the forest. The famous Buryatian mosquitoes, that can bite through two layers of socks received the benefit of our hapless generosity. Many Buryat people attended the retreat, a fair number of them of Asian appearance, as well as the westerners accompanying Rinpoche and those intrepid Lithuanians and Russians who followed the master so far from their homes: we were, after all, much closer to Peking than Moscow in Buryatia.

One evening we hired a boat called 'The Mirage', appropriately enough, and after a quick swim with Rinpoche in its icy waters, cruised around Lake Baikal. As the sun set over the islands, I felt a wild and indescribable joy, dancing spontaneously with Rinpoche on the boat's deck to the polyrhythmic beat set up by the boat's toiling engine.

After the retreat we visited the local temple near Ulan Ude - the Datsan - where Rinpoche lunched with the lamas and gave a short talk. The temple is very beautiful, built in Tibeto-Mongolian style, with practitioners living in wooden houses all around.

The next day our taxi to the airport for our flight back to Moscow threw up a cloud of dust in the central square of Ulan Ude where a huge head of Lenin still dominates the scene, the sculptor it is said, having put two bottles of vodka inside to represent the two hemispheres of his brain. His gaze seemed unfocused as we passed, perhaps uncertain now of the future of his erstwhile empire, while the eyes of statues of the wrathful divinities in the temple museum down the road on the other side of town gazed ferociously towards him through walls and doors perhaps silently challenging him with the truth of the true nature of reality.



Mountain panorama near Ulan Ude

(photo Namkhai Norbu Rinpoche)



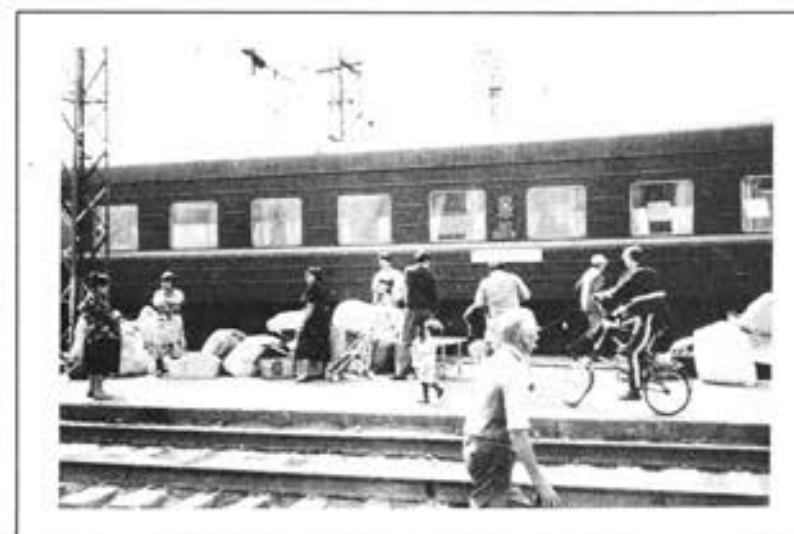
Explaining a ritual at Lake Baikal

(photo Fabio Andrico)



Ivolginsk Datsan near Ulan Ude

(photo Namkhai Norbu Rinpoche)



The Trans-Siberian Railway. Distance from Moscow to Ulan Ude 5648 km. Time 4 days. A round trip made by eight travellers who participated in the retreats.

(photo Martha Heinen)



Kuntsechoinei Datsan Kalachakra Temple

by Jean Macintosh

During Namkhai Norbu Rinpoche's visit to St. Petersburg, Russia in June, some days of the teaching retreat were held in a large Buddhist Temple in a suburb called Staraya Derevnaya. The Temple is three stories high, a very solid looking building made of Finnish granite. At the front or southern side, there is a portico with eight huge pillars with Tibetan style decoration which overlook the garden and the banks of a river, the Small Neva. The Temple and garden which are surrounded by a high wall take up one block of land in its entirety. On top of the pillared portico stands a statue of the Dharma Wheel, flanked by gilded gazelles.

The name of the Temple is Kuntsechoinei Datsan, "The Source of the Holy Teaching, Dharma of the Great Hermit, Buddha Compassionate to All Beings". The construction of this Temple began in 1909 and was finished, except for the interior decoration, in 1915. It is a Kalachakra Temple and was first consecrated in 1915.

White Tsars

The story of the 83 years of history of this Temple is a fascinating one as it also encompasses the history of Russian Buddhists.

Tibetan Buddhism came to Russia around the 17th century. Some Gelugpa lamas came from Tibet to Mongolia and then into Buryatia, Kalmukia and Tuva in Russia. In 1741, the Empress Elizabeth of Russia recognised Buddhism as a religion in Buryatia and Kalmukia and the clergy were given legal status. Last year, 1991, there were official celebrations on the anniversary of 250 years of Buddhism in Russia. It is said that because of their support of Buddhism the Russian monarchs from the time of Catherine II were considered to be incarnations of White Tara. They were known as the "White Tsars"! During the 18th century, the people of Buryatia, Kalmukia and Tuva followed the ancient traditions of Tibetan Buddhism. They established libraries of Tibetan Buddhist texts, practised Tibetan medicine and developed religious education, art and the printing of books. There was continuous contact and communication with Tibet even though the journey took at least six months by horse.

In the 19th century, this contact was hindered somewhat by political circumstances.

Agwan Dorzhiev

In the 19th and 20th centuries, from 1834 to 1938, a particularly important figure in the story of Russian Buddhism and the Kuntsechoinei Datsan in St. Petersburg was Lama Agwan Dorzhiev. Born in Buryatia and educated at the Tibetan Gelugpa Monastery Drepung outside Lhasa,



St. Petersburg Datsan

(courtesy of Vladimir Montevich)

he became a tutor of the Thirteenth Dalai Lama of Tibet and his close advisor. He worked hard to restore the traditional ties between Tibetan and Russian Buddhists which had become disrupted and with this aim Dorzhiev obtained permission from the last Emperor of Russia, Nicholas II to build a Buddhist Temple in St. Petersburg. His Holiness the Dalai Lama supported this initiative because of his interest in Russian Buddhists and gave a considerable amount of money towards the construction of the Temple.

The construction took six years. Dorzhiev himself bought the land and many citizens of St. Petersburg contributed money. The ruler of Mongolia contributed a large sum and Buddhist practitioners from Buryatia and Kalmukia gave money and their craftsmen worked on the building. There were many obstacles to the constructing of the Temple and in its successful functioning. Times were not easy in Russia with firstly the First World War (1914-1918), then the Bolshevik Revolution of 1917 and the civil war of 1918-1920. Dorzhiev attempted to carry on the teachings of Buddhism through all this upheaval and tried to maintain the independence of the Temple.

Agwan Dorzhiev was a semi-official representative of the Dalai Lama and the Tibetan government and since relations between Tibet, Great Britain and Russia were delicate around this time because of the British force in Lhasa in 1904, everything concerning the construction of the Temple had to be approved, often personally by Tsar Nicholas II.

Oppression

In 1918 Dorzhiev was arrested by the Red Army and sentenced to death in Moscow but fortunately was able to smuggle a note to his Committee who were able to save his life. In

1919 the Red Army looted the Temple, destroyed all the furnishings, bronze and silver statues, a bronze statue of Maitreya and a large Sakyanuni Buddha as well as the Temple library with many rare books. Dorzhiev made a protest to the government as the representative of the Tibetan government and finally the Temple and two adjoining buildings became the joint property of Tibet and Mongolia.

The Mongolian government provided for the restoration of the Temple and the Mongolian and Tibetan lamas came to serve there. This remained the situation until the 1930's when Buddhist monasteries in the Republic of Buryatia and the Kalmukia Autonomous Region were closed or destroyed one after the other and their books and religious objects were destroyed. The lamas either escaped or were killed.

In 1933 the last Buddhist service was conducted in Kuntsechoinei Temple. In 1935 a large group of lamas who came from Buryatia were arrested by Stalin's secret police and given sentences of hard labour. In 1937 many people in the Buddhist community including students of the School of Buddhism were condemned to death and executed on the same day. They were buried in mass graves in St. Petersburg. Agwan Dorzhiev went to Buryatia and was arrested in 1937, accused by Stalin's secret police of committing high treason, terrorist and subversive activities and was put in prison in Ulan Ude, Buryatia. He died in the prison hospital of cardiac arrest on January 29th, 1938. After the death of Agwan Dorzhiev the Temple was transferred to the Soviet State and its furnishings to the Anti-Religious Museum on Nevsky Avenue. After that it was used as a military radio communications base and jamming station until 1960 and later as a laboratory for the Zoological

Institute of Leningrad.

The beginning of perestroika in Russia meant a new hope for free development of religion. Since 1985 Buddhist communities have formed in St. Petersburg, Moscow, Novosibirsk and the Baltic states as well as the traditional communities of Buryatia, Tuva and Kalmukia. In 1990 the Temple was returned to a local society of Buddhists.

Restoration

At present the Kuntsechoinei Datsan is functioning once more with Lama Samayev Tenzin-Khetsun as the Abbot and a number of Buryatian monks training and living there. It was surprising to see these monks in traditional Tibetan robes speaking and studying Tibetan. They offered the use of the Temple for the retreat of Namkhai Norbu Rinpoche and also for Dzog-chen community practices in the future.

At present the Abbot and the monks wish to restore the spiritual lineage of this Temple which began with Agwan Dorzhiev. In 1925 Agwan Dorzhiev took a few of his closest students to Lhasa and his last message to them was to study and "not to return" to Russia. Perhaps to these students it was an unusual message but it seems that Agwan Dorzhiev had predicted the difficult times that lay ahead for Buddhism in Russia as that was at the beginning of the years of repression of religion. Among these students were Geshe Wangyal, Agwan Nyima, Lama Legden and Rhontrul Rinpoche. These monks studied at Goman College which was connected to Drepung Monastery where Agwan Dorzhiev had been a teacher. One of these students, Geshe Wangyal, escaped from Tibet in 1951 and went to India and from there to Europe and the USA where he served the Kalmukian community in New Jersey and founded the first Tibetan Buddhist monastery in North

America. He taught many American Buddhists such as Geoffrey Hopkins and Robert Thurman and wrote a number of books, "The Prince who became a Cuckoo; A Tale of Liberation", "The Door of Liberation" (1973) and "The Jewelled Staircase" (1986). He recently died and did not return to Russia before his death.

Another important student of Dorzhiev was Agwan Nyima, who also studied in Goman College near Lhasa. He also escaped to India and eventually went to South India where Goman Collage was re-established in Kamak. He became the Abbot of the new Goman College and a few years ago he met Lama Samayev Tenzin-Khetsun, the present Abbot of Kuntsechoinei Temple when Lama Samayev visited Goman college in South India.

It was the first time since he left Russia that Agwan Nyima had met a monk from Buryatia. He died two years ago, but the Abbot and monks at Kuntsechoinei are happy they were able to make this connection between the old generation of lamas who knew Agwan Dorzhiev and the new generation of lamas which is now beginning in Russia. The Abbot and the monks wish to restore the spiritual tradition from Goman Collage and to establish links between Buryatia, Tibet, Dharamsala, Goman College and Kuntsechoinei Datsan.

Lama Samayev

The present Abbot of Kuntsechoinei Datsan comes from Orlik in Buryatia, a mountainous region very similar to Tibet. It is often called "Little Tibet" as there are yaks there and customs are similar to those of Tibet. When Lama Samayev was a child, religion was prohibited but in his village people practised Tibetan medicine and he had a strong desire to study it. He began his studies in St. Petersburg in 1971. After five years at the University he went to Ulan Bator in Mongolia for his practical course. There he met a spiritual master, a Mongolian lama who impressed him very much. He then decided he wanted to study religion at the Mongolian Buddhist Institute in Ulan Bator but he was not able to enter this course until 1980. After five years he graduated and went to Ivolginsky Datsan near Ulan Ude. Later he was able to study for two years in Dharamsala and four months at Goman Collage in South India.

Now the Abbot is teaching and organising a programme for monks at Kuntsechoinei. He also hopes to cooperate with teachers outside Russia. They have invited teachers from Goman Collage and Kumbum monastery in Tibet and have also made connections with Geshe Ngawang Thubden from the Gelugpa Centre in Hamburg who gave teachings for one week at the Datsan.

continued on page 15

Shamanism in Buryatia - An Interview

Part 1

Rinpoche: I would like to know a little about the Shamanistic system in Buryatia. For years I have done research about the ancient Bon tradition and I have also studied different kinds of Shamanism in places such as Siberia.

In a teaching we have the principle consideration of the individual and the relationship of the individual to his dimension. For example, in a dimension there are deities, gods and spirits and different kinds of manifestations and then there is the relationship between an individual and these beings. How do you consider this aspect in regard to your own tradition?

Stepanova Nadezhda: Firstly, Shamanism has a very special contact with the energy of fire, then with all nature and spirits: spirits of the rivers, of mountains, lakes and valleys. Shamanism has always existed in this land. Shamanism and Buddhism live together. Buddhism is widely known and developed in many regions now. At the moment Shamanism is very developed in Baikal and Irkutsk.

When I pray, I have a clear vision of the beings that I invoke and I ask them for power through fire to heal.

Question: Are there some specific manifestations of power, of fire?

Answer: I want to explain to you about yesterday's vision then perhaps you can understand.

When you said 'Om' yesterday I saw yellow and white arrows. First the colour was white and then blue. Then it disappeared into your hand and it seemed that you became fire. I saw yellow energy like light rays emanating from you to all the people who became yellow.

Until now I have not been to places where teachings were given but yesterday we all had a kind of yellow energy and all the people were very clear. All the time you were teaching you were shining. Today you have a different aspect.

For Shamans, the gods have different colours and different Shamans have different colours. I can see different thoughts and these thoughts have different colours. This is the aura.

Question: Perhaps different Shamans have different colours because these colours have different functions?

Answer: Every Shamanist tribe has a special god. When I had my initiation, I slew three animals for sacrifice: two sheep and a goat because initiation is through the offering and sacrifice of animals. Shamans do not have a particular form of prayer and each Shaman uses his or her personal prayers.

Question: But do different Shamans believe in the same principle?

Answer: There are two different kinds of Shamans - the first who do only family work, for people who live close by, and secondly, those

who do important work. It depends on the tribe or family.

Question: Is the spirit the same for these two kinds?

Answer: Not everybody has the capacity to pray, but it's the same. Shamans who have strong family spirits can pray strongly. If people have a serious illness these Shamans can heal them by fire.

Question: What is the reason for sacrificing animals? Would the life of an animal appease a spirit or change a person's problem? What is the principle?

Answer: It's like an offering or a form of communication with local spirits and deities.

Question: In the Shamanistic tradition what kind of belief is there for after death and what kind of problems can one have after death?

Answer: The place where the soul or spirit goes is big, empty and black. People have different kind of souls: children have a rainbow-coloured soul and old people have grey ones. The souls can be very heavy. When people have problems I advise them to go to their place of birth and offer prayers to the local deities asking for their protection because without doing these things one can be prone to illness. Nowadays people have forgotten this old tradition and there is little communication between people and these spirits. There are also big problems with ecology. Many people come to me who have problems with Nagas whom they have provoked. Some time ago a young man came to me who had cut down a tree on a mountain. This tree had been growing in an old sacred place which had been forgotten. When he cut this tree the local deities entered him. People don't remember the traditional deities any more and this is not good because the deities can make problems for people.

There is no written tradition about the Shamanistic tradition, they keep everything in their heart. There is an oral tradition and then they have supreme guidance.

Question: Is there some explanation of the continuation of the spirit in some kind of paradise or happy dimension?

Answer: When a Shaman dies they don't bury him. If he has done his work well he goes to paradise. In some places they burn the Shaman. In some places in the past they built a place in a tree and put the Shaman inside but this is not done today.

Rinpoche: This means something like integrating origin. I had a conversation with an American Indian and they have this same idea.

S. Nadezhda: When I met you at

During Namkhai Norbu Rinpoche's recent travels in the countries of the ex-Soviet Union he met with several people who had knowledge of their local forms of Shamanism. Norbu Rinpoche has, for some time, been interested and done research on Shamanism both from a scientific and a religious point of view, particularly the ancient form that was practised in Tibet.

The following interview was made by Norbu Rinpoche and Fabio Andrico in Buryatia. The Shaman interviewed was Stepanova Nadezhda. Translation by Tatyana Naumenko. Other interviews with Shamans will be published in the next edition of 'The Mirror'.



A. Namdak, D. Biliko, S. Nadezhda from Buryatia

the airport I saw four eyes on your forehead.

Rinpoche: That's interesting with my practice of *yantig* because in *yantig* we have this kind of visualisation.

people. It is a perfumed wood like pine and it serves as incense.

Question: Is it possible to have an initiation into Shamanism without the sacrifice of animals?

Answer: No it's impossible.

Question: Do you have to make a sacrifice in order to cure people?

Answer: If people have a very serious illness, it's necessary to have a sacrifice in order for them to recover.

Question: In Tibet if you had something important to cure, then a sacrifice was necessary but if it wasn't very important you could do without it.

Answer: Now we use a form of extrasense healing which works not only on the physical level but also on the spirit level.

Question: Are there any special techniques for divination?

Answer: Divination with the bones of animals is used quite widely in Buryatia but unfortunately there are few people who maintain such secret knowledge. To perform such a divination an animal should be kept for some time in the family before it is sacrificed. The divination is

performed using the shoulder blade of the sheep. After the animal has been killed the shoulder blade is kept a long time in the family because divination can be performed several times and information accumulates continuously.

The Buryatian Shamans have a strong desire to organise a school where the ancient methods of divination and healing can be revived. They have a very effective way of healing using animal sacrifice.

Question: Are there other kinds of divination methods used?

Answer: They usually use a gypsy method with playing cards and other special methods and they use vision. Today there was no sun, for instance, but I saw the sun above your head and there are many people who have such capabilities. Both of my friends can use such methods; they pour an amount of vodka or water into a vessel and look at its surface as a means of divination.

Any object used by a person, even his photograph, can be used for divination. For instance if a person is ill and in the hospital you can look at his close relatives and see some kind of information. You can use any object belonging to a person for information. You can know what his character is and what was the cause of his illness, for instance. In that way you can find a way of healing and you can learn to what god you should pray.

In the Shamanistic tradition each organ is controlled by a concrete deity and if you pray to that deity you can receive help if it is at the beginning of the illness. But if the illness has progressed substantially you can see how many days the person will live.

Question: Are there some considerations of the symbols of elements such as deities?

Answer: I can only speak about my own experience because every Shaman has his own method. For instance if some person comes to me, with whom the water gods are angry, I may see above his head a lake, for example. If this person doesn't make offerings to the gods of his tribe then I see that the cup is turned upside down and its colour is dark grey or even black. But if that person worships his tribal gods, their cup is full and is a golden colour. But if some other gods are angry at him I see images of deities and the direction from which the illnesses came. In this case I will advise the person to do some concrete ritual and then return to see what has happened after that ritual. If the gods have accepted the offering the aura around the person changes and the illness that has effected the person changes its colour. But if the gods haven't accepted the offering I advise the person to look for some other Shaman whose ritual offering may be accepted.

continued on page 14

Patrul Rinpoche's Advice for Abu Shri

You sit on a full moon cushion of white light
In the full lotus bloom of youth.
Master, sole deity,
Think of me, Vajrasattva,
You who remain unmoved by the manifest display
That is Mahamudra, bliss and emptiness.

Bad-deeds Abu Shri!

You who are completely distracted,
Obscured, and for so long
Beguiled and entranced,
Fooled by delusion: listen!
Keep this in mind!

Right now, when you're
Under the spell of mistaken perception
You have to watch out!
Don't get carried away by this fake and empty life,

Your own mind spinning round
About doing a lot of useless things -

It's a waste! Give it up!

Thinking about the hundred things to accomplish

With not enough time to do them

Just weighs down one's mind.

Completely distracted

By all the work that never comes to an end,

Spreading out like ripples in water,

Don't make such a fool of yourself! Keep quiet!

Listening - you've heard hundreds of teachings.

But you haven't grasped even one of them,

So what's the point?

Reflecting - even though you've listened,

If you can't remember the teachings when you need them,

There isn't any point!

Meditation - when your practice isn't curing

The obscuring states of mind - forget about it!

You've calculated just how many mantras

you've done -

But you aren't accomplishing the kyerim

visualization!

You get the form of the deity nice and clear -

But you don't put an end to subject and object!

You tame dons and spirits just as they appear

But your own mind stream isn't tamed!

Your four fine sessions of sadhana practice,

So meticulously arranged -

Forget about them!

When you're in a good mood,

Your practice seems to have lots of clarity -

But you just can't relax into it!

When you're depressed,

Your practice stays hung up in one place -

There's no brilliance to it!

Patrul Rinpoche, dPal-sprul Rinpoche (b.1808) an incarnation of Santideva, was a remarkable paragon of Bodhisattva action. An erudite scholar, he was highly respected by all the schools of Tibetan Buddhism. Displaying a non-sectarian approach to the Buddhadharma, he became a leader in the nineteenth century cultural renaissance (Ris-med movement). His root guru was 'Jigs-med-rgyal-ba'i-myu-gu, a chief disciple of 'Jigs-med-gling-pa. Of his numerous works, the *Kun-bzang-bla-ma'i-zhal-lung* is an important introduction to the general subject of Vajrayana and a summary of the rDzogs-chen sNying-thig teachings. dPal-sprul Rinpoche was the unique possessor of the Oral-explanation lineage of the sNying-thig, and especially the *Ye-shes bla-ma*. Written by 'Jigs-med-gling-pa, it is a summary of Klong-chen-pa's teachings, the essence of the sNying-thig. dPal-sprul Rinpoche was also the holder of the precious Oral-transmission lineage of the *rTsa-rlung*.

As for awareness,
Your intention is focused, strong and fixed -
Like a trident stuck in the ground!
Your concentration seems unmoving
Because it's tethered!
That's what your "view" is like! Forget it!

Giving lectures sounds nice enough -
But it doesn't benefit mind.
So keen and so sharp,
The path of logical reasoning -
But that's delusion, good-for-nothing goat-shit.

The oral instructions seem so very profound -
But you don't put them into practice.
Looking over those books that just distract your mind
And make your eyes sore - forget about it!

You beat your little drum - ting, ting -
Just because your audience thinks it's nice to hear!
Though you offer up your own flesh and your blood,

You still haven't stopped holding them dear.
You just make your little cymbals go cling, cling -
Without having any real purpose in mind.

All these pretentious items
That seem so fine and attractive -
Get rid of them!

Right now, they're all studying so very hard,
But in the end, they won't keep it up.

Today, they seem to get the idea,
But later on, there's not a trace left.

Even if one of them does learn a little,
He never applies his learning to himself!

These students who look so elegant and important -
Get rid of them!

This year, he really cares about you,
Next year, it's not like that.

At first, he seems modest,
Then he grows exalted and pompous.

The more you nurture and cherish him,
The more distant he grows.
These dear friends
Who show such smiling faces to begin with -
Get rid of them!

Her smile seems so full of joy -
But who knows if that's really the case?
One time, it's pure pleasure,
Then it's nine months of mental pain.

It might be fine for a month,
But sooner or later, there's trouble:
People teasing; your mind entangled -
Your lady friend - get rid of her!

This endless talking, talking -
It's just attachment and aversion -
Good-for-nothing goat-shit.

It seems marvellous and entertaining,
But you're just spreading around the errors of others.

Your audience seems to be listening politely,
But then they grow embarrassed.

Useless conversation that just makes you thirsty -
Forget about it!

Giving teaching on meditation
Without yourself having
Gained experience in practice,
Is like reciting a dance-manual out loud
And thinking that's dancing.

People may be listening to you with devotion,
But it just isn't the real thing.

Sooner or later, when your own actions
Contradict the teachings, you'll be ashamed.

Just mouthing the words,
Giving Dharma explanations that sound so eloquent -
Forget about it!

When you don't have a book, you want it;
When you have it, you don't.

The number of pages seems small enough,
But it's a bit hard to find time to copy them all.

Even if you wrote down all the books on earth,

You wouldn't feel satisfied.

It's a waste to write books -

Unless you get paid for it -

So forget it!

Today, they're happy as clams -

Tomorrow, they're furious.

With all their black moods and white moods,

These people will never be satisfied.

Or even if they're nice enough,

They won't come through when you really need them,

Disappointing you even more.

All this fawning attentiveness, wearing a
Pleasing, praising face - forget about it!

Worldly and religious work

Is the province of gentlemen.

Abu, my boy - that's not for you, friend.

Haven't you noticed?

An old bull, once you've borrowed him,

Has just one desire - to go back to sleep.

So you just sleep, eat, piss, shit -

There's nothing else you've got to do!

Don't do anything else:

It's none of your business!

You just do what you have to; pipe down, and sleep.

In the triple universe,

When you're lower than your company,

You should take the low seat.

Should you happen to be superior,

Don't get arrogant.

Since you're better off on your own,

You don't need lots of friends.

When you don't have any worldly or religious duties,

Don't keep hankering after them.

If you let go of everything -

Everything, everything -

That's the real point!

MUSTANG TREKKING

The old Kingdom of Mustang in Nepal has recently been opened for visitors. Although it has been politically under the the King of Nepal since the 18th century, Mustang has always been geographically and culturally a part of Tibet. Since individual trekking is not allowed, it is necessary to have the assistance of a trekking agency for permits, transportation, lodging and food. For a detailed programme and group planning contact:

TSULTRIM LAMA, ADVENTURE NEPAL TREKKING

Kesar Mahal Thamel, P. O. Box 915

Kathmandu, Nepal

Cable: ADVENT, Tlx: 2223 NEPCOM NP

Tel: 412508, Fax: 222026

Shang-Shung Edizioni

Three Poems Dedicated to Changchub Dorje's Disciples

by Chogyal Namkhai Norbu Rinpoche, Shang Shung Editions, 1992, Italy.

Translation from Tibetan and notes by Adriano Clemente.

A Short Biography of Adzam Drugpa

by Lhundrub Tso, Shang Shung Editions, 1992, Italy.

Translation and notes by Adriano Clemente.

Price for each book including packing and air mail postage Lit. 10.000.

Please send postal order or cheque to Shang-Shung Edizioni, 58031 Arcidosso GR, Italy.

Traditional Bon Medicine

by Doctor Pasang Yontin

In brief all diseases can be related to problems of wind, bile, phlegm and blood. We should also bear in mind that there are two very precise classifications of diseases related to cold and heat.

The root of all disease is ignorance and from ignorance arises attachment, hatred and mental obscuration. From attachment manifest wind disorders, from hatred bile disorders and from mental obscuration phlegm disorders. We have three mental poisons. When a being is conceived in the mother's womb, the union of the paternal sperm and the maternal ovum in the uterus activates impulses that come from these three humours related to the three passions which determine rebirth through three channels in the body. On the level of consciousness, there are five very subtle elements which give rise to the gross elements of the body. So from the semen and the ovum arises the gross body.

The Elements

The energy of the earth element produces flesh, bone, organs and the olfactory sense. The energy of the element of water produces blood, the lymphatic system and fluid, the tongue, saliva and the sense of taste. The element of fire produces biological metabolic heat and (the complexion of) the body constituents, the eyes, sight and tears. The energy of wind or air produces breathing, tactile sensations and the ears. The element of space gives rise to all the internal space, the organs, the organs of the senses, the channels and the sense of hearing. Each one of these elements is associated with one of the principal organs. The heart is related to the energy of the element of space, the lungs to the energy of the element of wind, the spleen to the energy of the element of earth, the kidney to the energy of the element of water and the liver to the energy of the element of fire. The stomach, the bladder, the gall bladder, and the small and large intestines are considered to be the waste of the five elements. Regarding the relationship which exists between the various organs - the gall bladder is related to the liver, the stomach to the spleen, the small intestine to the heart, the colon to the lungs and the bladder to the kidneys. The seminal vesicle for men and the ovum for women are considered to be the storeroom of all the elements. So these five vital organs are the centres of the energies of the elements in the body.

The Winds

How has this gross body been produced? There is the subtle wind which is produced by subtle consciousness. The first to arise is the life-sustaining wind. This life-sustaining wind has a function in the brain that is related to the

crown chakra. The second wind which we call *geng-du* is an upward wind which functions in the throat chakra. That wind which we call the pervasive wind resides in the heart and functions in all parts of the body. The fourth wind is a fire-like wind which functions in the stomach, intestines and the colon, and helps to digest and distinguish the essence of food and mix it with the blood. It functions in the navel chakra, which is also called the manifestation chakra. Then there is the downward wind which resides in the lower part of the abdomen and which regulates menstruation, sperm, stools and urine. It functions in the "secret" chakra at the perineum.

These five winds create the five chakras which are considered to be very important in the Tibetan medical system. These five chakras are the main centres of energy and the five main organs correspond to these five chakras. This is called the subtle body.

Bile

Now we will consider the five branches of the energy of the bile. The first is the digestive bile which resides in the duodenum and helps digestion and corresponds to the navel chakra. The colour-giving bile resides in the liver. Its activity is to give colour to the constituents of the body and it corresponds to the heart chakra. The desire-producing bile resides in the heart and activates desires. The fourth kind of bile resides in the eyes and helps to discern different colours and classify vision. It corresponds to the head chakra. The fifth type resides in the skin and is considered a colour producing bile. It controls the complexion.

The Phlegm

Then there are five classifications for the phlegm. The first type is the sustaining phlegm which resides in the thyroid gland and helps to strengthen the other four types of phlegm. The second type resides in the upper part of the stomach, produces mucus and saliva and helps digestion. Then there is the taste distinguishing phlegm which resides in the tongue and discerns taste. The fourth type is the satisfaction phlegm which resides in the brain and which allows the person to feel satisfaction or dissatisfaction. The fifth phlegm resides in all the joints which may be tense or loose. Problems with this phlegm may cause arthritis.

The three energies of the wind, the bile and the phlegm should always be balanced. If there is a disturbance through diet or behaviour creating an unbalance among these three energies, this is considered ill-health. Bile is represented by the energy of the sun in the body, phlegm by the moon energy and wind is considered neutral. Wind energy has six

qualities while the energies of bile and phlegm have seven qualities. If the energies of these humours are increased, decreased or disturbed through diet, behaviour or emotional factors, this can create wind, phlegm or bile disorders.

The three humours are not of gross substance, but can be considered as the energy of the inner body. These energies are always decreasing through our activities and to compensate this decrease we must eat and drink.



Let us take the example of eating some rice. The rice is digested in the stomach and the nutritional essence of the rice assimilates with the blood stream. This nutrition can be divided into two parts. The purest form increases the energy of the three humours. The gross material produces blood, flesh and bone tissue, fat, etc.

When rice is cooked, the vapour rises. This vapour can be considered as the subtle part of nutrition which feeds the three humours. What remains in the pot, the rice, which is the more gross material feeds the seven constituents of the body.

There are six stages in digestion. The first is in the stomach, then the metabolic processing into the blood stream, then assimilation into flesh, bone, bone marrow and fat. The last part of this process involves semen for men and menstruation for women. This can be divided into two parts. For women, the purest part is transformed into hormones and breast milk while the gross part is excreted through menstruation. For men, the purest part is transformed into hormones and the gross part excreted in the semen.

Subtle Body

The hormones can be considered to consist of two parts. The purest or subtle part of the hormones

transforms into light or radiance of the body which resides in the heart. This radiance is not only related to the physical body but also gives radiance outside the body. This body light or radiance associated with the chakra system of the subtle body combine to produce other energies. This system of light is called *la* which means subtle body or supreme body. It is a Bon word. This *la* is never separate from the person. If there are any disturbances to the *la* or subtle body, after one or two

calendar, the energy is mainly in the toes, in the feet, but it governs all parts of the body. For this reason, the eighth, fifteenth, twenty-fourth and thirtieth days of the lunar calendar are very important for Dharma practitioners.

These energies flow in the channels. *Tsa* means channel. *rLung* means subtle wind. *Tro* means heat. *Tigle* means essence drop.

The last subtle energy which is produced by the elements is consciousness. These four parts are always flowing in the channels in the form of letters and these letters are the principle energy of the elements. So Dharma practitioners, especially tantric practitioners and yogis, make use of this when practising the four paths of joyfulness in which the energy comes down through the chakras from the head chakra, to the throat, heart and navel chakras and then rises again.

Breath

The first subtle energy is that which circulates within the body. The second energy is subtle wind breathing, the life-sustaining wind. A young healthy person, who is not exercising or ill, usually breathes 21,600 times each day.

From a Western point of view, when we consider breathing we say that we inhale oxygen. However, in tantric teachings we breathe solar energy in the right nostril and lunar energy in the left nostril while we breathe neutral or life-sustaining energy in both. For every thirty-three breaths, we complete a life-sustaining breath. That means that with each breath, we are spending a tiny bit of the life-sustaining breath. In this way, we consume our life breathing at the rate of 675 life-sustaining breaths in twenty-four hours. So when we have consumed the life-sustaining breath that resides in the central channel, we die.

Then we have the third kind of subtle energy which is also called *la* which flows from the ring finger to the heart. This is usually called the gate of the spirit and is considered the point of integration between the gross body and the subtle body. Psychiatric problems may arise from this channel.

The Channels

All these three energies are related to the three main channels which can be divided into subtle channels and gross body channels.

When we talk about tantric practitioners we talk about three imaginary channels. The neutral channel is related to the nervous system. The left channel called *ida* is related to the endocrine and lymphatic system and the cerebral fluid.

continued on page 15

Letters Letters Letters Letters Letters

Being Born Naturally

I would like to share a wonderful experience that I had recently. Since last October I have been teaching Yantra Yoga in Prato, a city near Florence, Italy, in a center where people study and practise various kinds of traditional medicine and therapy, where also Namkhai Norbu Rinpoche gave a conference on Tibetan medicine and an introduction to the Dzog-chen Teaching, last March.

One day I overheard that they were planning to invite an English woman, Janet Balaskas, to hold a seminar on 'Active Birth and Birth in Water'. Almost as a joke I offered to translate into Italian for her, since for many years I have been interested in natural childbirth, reading books and studying yoga positions and breathing that may be useful in childbirth. They accepted my offer, so on the day of the seminar, June 13th, I went early to the center, because I wanted to hear her speaking, to become familiar with her accent and, as we started to exchange information about each other, it was amazing to discover that she is also a student of Namkhai Norbu Rinpoche. We had just met there by chance, that day, in that place!

Janet has been working for many years in England, teaching women yoga positions, breathing and encouraging them to give birth naturally, avoiding, if possible, the use of drugs and medical instruments.

It is proved now that the first instants of life are very special and influence very strongly all the rest of an individual's life. This point is stressed very much also in Tibetan Medicine and Astrology.

To be able to be born more naturally and live the first instants of one's life in a relaxed, peaceful, home-like atmosphere would probably affect individuals in a very positive way. It



(photo Jorg Kollnberger)

would probably remove at least part of the neurosis and violence that afflict human beings.

Any work, any contribution that can help to make those instants less traumatic, more 'human' for the woman and the child is, in my opinion, very worthwhile and there is a lot to learn, in this sense, from Yoga and traditional medicine and culture. Janet is also the author of many books on preparation for childbirth, home birth and birth in water. The main topics of the seminar, mainly attended by midwives and a few doctors, were: 1) how upright positions can be very helpful in childbirth and 2) how and when it is suitable to give birth in water.

As to the first subject, she stressed that any upright position used during labour and birth makes it quicker and much easier for the woman and the child, because of the natural impulse given by gravity and because of the possibility the woman has to move more freely, following her own instinct and intelligence, which creates more space in her body and makes pain more bearable. There are many yoga positions, ways of breathing and even chanting (such

as sounding the vowels, while exhaling, above all the 'Ah') that help very much relaxing all tensions in the woman's body and keep her present and aware of what is happening. Janet showed us many, also with the help of slides.

As to the second subject, she showed that immersion in a pool of lukewarm water - the first experiments of birth in water having been made in Russia in the 60s - can also remove much of the pain a woman goes through during labour and birth and can be very 'natural' for the baby, since water is the environment he/she has been used to up to the moment of birth. Babies seem to like it - as the slides showed - and there is no danger for them to drown if they are taken out within some ten seconds after the birth. They keep breathing through the umbilical cord, and as long as it pulses there is also no hurry for that to be cut, so the baby can enjoy his/her first instant of life, look for the first time into his/her mother and father's eyes, in a relaxed way. Haste is not needed, nor are bright lights and striking noises.....doesn't it sound attractive?

Cristiana De Falco

Buddhist House, St. Petersburg

We are happy to inform you that the new religious community of Buddhists named Buddhist House has been founded in St. Petersburg, Russia.

The purpose of founding Buddhist House is to unite the efforts of representatives of various schools and traditions in organizing the study of the fundamentals of the Buddha's Teaching and its consistent practice, with a special accent on the comprehension of the Buddhist Path in its entirety with the support of the spiritual guidance of highly qualified teachers from authentic Buddhist traditions.

There is the need for these activities since there are many people aspiring to follow the Buddhist Path who lack information and guidance. On the other hand the traditional Buryatian form of Buddhism has been essentially victimized during the time of Soviet totalitarianism. Insufficient standards of education and the considerable lack of habits of sincere personal practice and years of mutual penetration of the totalitarian regime in Buddhist structures have led to a lack of correct initiative and serious responsibility in the development of Buddhism in our propitious times.

Now we have got a small room in the city where we study, meditate and have lessons in Tibetan language. Besides this, we have founded an editorial department which prepares translations and publications of Buddhist literature. We intend to develop our activities basing them on international principles and inviting people from different countries and nationalities for joint studies and practice.

Our primary problem today is creating a means of support and acquiring minimal ownership which is necessary for the first steps of our work.

Our further plans include:

1. Inviting qualified teachers for permanent or long stays for instruction and practical guidance.
2. Founding a meditation retreat centre near St. Petersburg.
3. Founding and developing a Buddhist Library.
4. Editing general and specific Buddhist literature in translations and in original languages, mainly using the corps of traditional texts and commentaries as well as authentic explanations given by modern teachers.
5. Development of connections and cooperation with Buddhist centres all over the world.
6. Meetings, conferences, seminars, practical courses with representatives of different countries and traditions.
7. Help and support to the Tibetan people.

We would be very glad to receive your offers on cooperation as well as any possible help. You can send your contributions to the following account: Postscheckamt Berlin West/P Sch A Bln W, BLZ 100 100 10 Kto. Nr. 449961-106, Sabine Konrad, Anton Str. 20, W-1000 Berlin 65, Germany. Phone (030) 461 36 52.

The address of the Buddhist House Council is: Oleg Borisov, Vosstaniya 32-27, 191014 St. Petersburg, Russia.

Phone (812) 272 07 27, 221 65 95, 227 10 55.

The "Letters" section of The Mirror contains readers' personal ideas and impressions that do not necessarily reflect the opinion of The Mirror and the Dzog-chen Community.

Shamanism

continued from page 11

It happens that from some people the gods accept the offering and from some people they will not. One must be particularly careful in choosing a Shaman for there are cases where the Shaman sincerely wants to help but the gods will not accept offerings from him. However if there is some tribal lineage then the gods accept the offerings readily even if the person doesn't do these offerings very actively.

Question: Are there some beings like the deities who protect or disturb individuals?

Answer: If the person doesn't respect his tribal gods then all other gods can do him harm but if he prays to his tribal gods then he addresses

all other gods and asks them to protect him also. They consider the tribal god the most important and make prayers to him first. They offer him vodka and then a sheep. A male from seven years is considered to be a man and one god is responsible for his lifetime. When the boy is seven the parents make a traditional and rich offering to a god using vodka and some milk products and a sheep and when these offerings are made then this god will guard that male during his lifetime.

There is a special ritual for killing the sheep and it is blessed with milk beginning with his head. And the sheep that is to be sacrificed never cries or trembles at that moment. They make a cut with a special knife and then take the organs out of the sheep with the hands. There are some special kind of people who do this, not Shamans because they cannot

touch blood but must remain clean and pure. There is a special kind of person in each family who performs that kind of ritual in the tribe and there is a very precise traditional technique for doing it and not every person can do it in the right way. Then they separate the meat from the bones and the meat is boiled on one fire and then cut into pieces. Another fire is made and then all the remains of the bones and the internal organs are put there. Everything that can be cooked is cooked and everything that can't be cooked is burnt on another fire.

All the people who gather begin to pray to the gods and they offer vodka, boiled milk and tea with milk and butter. They also pray in a very precise order to their gods on behalf of the person who asked for the ceremony. The Shaman first asks the personal gods to give the Shaman

permission to make prayers for that person. He asks the gods to help him to do what he needs to in order to eliminate illness or something else and after the prayers are finished then all the people sit down to eat. They gather the pieces from various parts from the animal and sprinkle it with vodka and then they pray to the gods. They make a totem from the cloth and use it for prayers also. If they pray to a tribal god and if some people are absent then the pieces of food are sent to them but they must taste, not eat in the real sense but taste. Everything is cooked without salt.

Question: Is there some written literature about the Shamanistic tradition, about how it is transmitted, etc?

Answer: No, they keep everything in their heart. There is an oral

tradition and then they have supreme guidance.

Question: Do they use practices for contacting the local Guardians or strengthening the energy of the tribal protectors?

Answer: They pray to their tribal god and every person has his guiding spirit. Some people are not able to make contact with their guardian spirits but the Shaman may manage to do this. There are different levels of Shamans and there are some powerful Shamans in Buryatia. Not every Shaman can really see but their vision is very specific and not every Shaman sees the same things. And if you know what tribe the Shaman belongs to you can know his capabilities and so you can choose which one you contact. What one Shaman can do another can't. They are very specialised.

Integration

continued from page 2

Everything is fine and there is nothing which has no value and which you have to reject. Of course, if you have nothing to reject, then you have nothing to accept. Everything is fine. You can understand that everything is fine when you really get into the state of integration.

In Tibetan we say *ying-rig yermed* (bying rig dbyer med). *Ying* means *dharmadhatu*. *Dhatu* means the real condition of all phenomena which is emptiness.

In the Dzog-chen teaching we say *kadag* (ka-dag). *Kadag* means pure from the very beginning, the pure dimension of emptiness. *Rig* means instant presence. *Rigpa*. If you are only in emptiness, that is only part of your experience, but it is not the state of *rigpa*. Being in the state of instant presence in emptiness, that is the state of *rigpa*. But then you discover, while you are in a state of instant presence, that it is non-dual. You cannot distinguish or separate emptiness from instant presence. This is called *yermed*, non-dual. *Ying-rig yermed*, non-dual, the state of *ying* and *rigpa*. When we have that knowledge and enter into it, then we say *ying-rig dre* (bying rig 'dres). *Dre* is a verb and it means to integrate. In this case it means the dimension of emptiness is integrated in the state of *rigpa*. Or the state of *rigpa* is integrated in emptiness. So it is non-dual.

As it is

In the same way we can integrate our behaviour, our relative condition, everything.

In the Dzog-chen teaching, if you are in any kind of place and at that moment, you are in a state of *rigpa*, then that is your place, your sacred or holy place. In general people want to go to a holy place such as a temple to do practice. But when you are in instant presence, then wherever you are becomes a holy place, your temple.

In the Dzog-chen *upadesa*, the word *chog-shag* (cog-bzhag) is explained. *Chog-shag* means remaining in the state as it is. That means that if you are lying down on your bed and you are in instant presence, in the state of *rigpa*, that is fine. If you are in a temple with a wonderful atmosphere, sitting in a correct position, in the state of *rigpa*, then that is fine, too. Or perhaps you are driving a car through the confusion of a city, but at that moment you are in a state of contemplation, then that is fine. There is not much difference between driving a car, lying on the bed or being in a temple. It is all *kuntuzangpo*.

So it not necessary to reject something like the place you are in and try to get to a more interesting place, or reject your consideration of your worldly situation and take refuge in a nice quiet place or a monastery. This is not the principle. The principle is being in your knowledge and being able to integrate.

Giving value

There is a saying of Milarepa, "All movements such as walking and doing things, everything is *yantra yoga*". If a practitioner, a yogi, is in the principle of yoga, or knowledge, or understanding, that means that he can integrate everything in his normal condition. Of course, sometimes we need a quiet place for a short time such as a week or a month, or even three months in order to do practices like *rushen* (ru-shan), *shine* (zhi-gnas), *sendzin* (sems-'dzin) or *zerna* (gzer-nga). All these are very important practices for experiencing with our emotions and understanding the difference between mind and the nature of mind. Also to experience the state of *rigpa*. They are important when you start the practice of Dzog-chen so that you can enter into the real nature of the teaching. Or if someone has already had experience of these then they can start to realize them. But this doesn't mean that the principle of the practice is only finding refuge somewhere and escaping from the ordinary world. The principle is to learn to integrate and to give value to everything which is related to our normal condition.

Daily life

So if you are really a good practitioner of Dzog-chen, it is not necessary that you manifest that you reject or accept or change something. Today there are many people who have this kind of attitude. They are trying to show something. But the principle of the teaching is not for showing something or making an exhibition but automatically manifesting your realization through your behaviour, your daily life. For example, if you are a good practitioner, then you automatically manifest that you have less tensions because you have the capacity to integrate. If you have some problems, you don't feel that they are really heavy because you do not have the consideration that they are something very important. There is always the possibility to integrate. There is a saying in a *tantra* of the *upadesa*, "Fire cannot burn fire, and the air element cannot destroy itself". This means that if you are in your real nature, there is no problem. When you are in that integration, then that is called realization. So you must understand what is the real meaning of integration that way.

Principle of integration

Many people have the idea that integration means mixing something. Some people want to integrate different methods and then they make a kind of mixture. Somebody asked me if they could integrate some methods of teachings that are not Dzog-chen with the Dzog-chen teaching. I always say that if you know what the real meaning of integration is, you can integrate everything, not only some methods, Buddhist or other. It doesn't matter. But you can integrate everything in the relative

condition, the whole universe. There is no limitation. But if you don't understand what integration means, then you only create a kind of confusion, putting two different things together and creating a mixture or transforming them considering this to be integration. This is not the real meaning of integration. It means you are changing things or creating problems.

For example, if you are learning a method, it has its principle so you must learn and use that method in a precise way. If you change, transform or modify that method, it will no longer have its function. If you are using any kind of tantric method, you must use the correct form and colour for the visualization. Everything is a fixed symbol since the method was first transmitted and you can never change even the smallest part of that. If you change something at this point, it doesn't mean that you are integrating. Some people say that they are Westerners and that they use five angels instead of the five Dhyani Buddhas. They consider that they are integrating because this is Western knowledge or culture. But this isn't so. They are changing a tantric method and if you change this then there is no transmission. These people are only inventing in an intellectual way. That is not teaching. Teaching has always had its transmission since the very beginning which must be continued in a pure way. Integrating means being in that true sense. In that case, if you want to use five angels, you can use five Christian angels but in a Christian practice. It doesn't mean you can't use Christian practice in Dzog-chen. There are no limitations. But then you must use these symbols as they are taught in the Christian tradition without changing or transforming. This is integration. You can integrate everything, but in the correct way, maintaining the principle of knowledge and integration from the very beginning.

Rigpa

If you understand integration in that way then it has sense and there is also something for you to do with the real meaning of this word; and you can understand that integration is the state of contemplation. In Dzog-chen when we are in a state of contemplation we say that we are in a state of total integration or in a totally relaxed state. This means that when you are in a state of *rigpa*, this represents total integration. If there is not total integration in that state, even if you are using the word "integration", you cannot understand what it means. In the same way even if you consider that you are relaxed, if you don't discover and find yourself in your real nature, even if you are using this word, you are not in a state of total relaxation.

This teaching was transcribed from a private recording made by Namkhai Norbu Rinpoche for The Mirror during his recent tour of Russia and Buryatia.

Kuntsechoinei

continued from page 10

The Kuntsechoinei Datsan is in very poor condition. It is in need of restoration and repair. At present the Datsan still belongs to the government and is only leased to the monks. There are meagre facilities for the monks who live there, both in living facilities and books.

If anyone wishes to support this Buddhist Temple and community they would be pleased to receive Buddhist books in English, books of Namkhai Norbu Rinpoche and Dzog-chen books, an English-Tibetan dictionary, typing paper and paper for a laser printer (for publishing books), a fax machine or donations of money.

As it is not easy to send things through the post or the banking system at present, donations should be sent directly with a traveller to St. Petersburg to the following address:

Kuntsechoinei Datsan
St. Petersburg Kalachakra Temple
91, Primorsky Prospekt
197228 St. Petersburg
Russian Federation.
Tel.: (812) 239-03-41.

Bon Medicine

continued from page 13

The right channel is called *pingala* and is related to the circulatory system. The right channel is red in colour, the left channel is white and the central channel is blue. The three channels give rise to our three mental poisons. When we calm our senses through practice, and when we reach nirvana, then we obtain the form of the three Buddhas. So these three channels correspond to the three Buddhas - Avalokitesvara is white, related to the left channel, Manjusri is orange and related to the right channel, and Vajrapani is blue and is the neutral energy. However, until we are enlightened, the three channels produce the three mental poisons. If we pacify the five mental poisons, they will be transformed into the five Dhyana Buddha families.

So in Tibetan medicine, the physical body, the mind, the three humours and the seven body constituents should be well balanced. Also the gross body and subtle body should be balanced. Then we can say that a person is in good health. If there is an imbalance between the gross body and the subtle body, between the three humours and the seven body constituents, that can create a problem.

Usually illness arises in relationship to diet and behaviour and also psychological problems. There are eight branches of disease. First there are common diseases, pediatric diseases, then diseases related to gynaecology, psychiatry, toxicology, tumours, geriatrics and rejuvenation being the eighth and last branch. There are 404 classifications of disease of which 101 are karmic diseases. 101

diseases are called diseases of the humours which can be treated by medicine. 101 are disorders involving spirits and 101 are superficial miscellaneous disorders easily treated by following proper diet and behavioural patterns.

Treatment

As for treatment of diseases, there are four main possibilities - through behaviour, diet, medicine and finally, as a last resort, surgery. For minor problems, a strong medicine should not be used. This is very important. In order to diagnose a problem, a doctor uses three means: interrogation, reading the pulse and examining the urine. For the interrogation there are 29 fundamental questions which a doctor asks a patient. Reading the pulse is a very vast subject to discuss. We have to know the seasonal pulses, the natural pulses and the general pulses. After general pulsation we have to read the pulse for specific diseases and specific problems of the organs. The urine test is unlike the one used in the West. The urine is checked for smell, sediment, scum, colour, and change of colour when the temperature changes. Then there is a facial diagnosis based on the examination of the eyes, tongue, body temperature and skin.

There are 2,200 different herbs that can be used in the preparation of medicines. In general 400 of these herbs are used more frequently. Among the ingredients we use precious stones, semi-precious stones, different metals such as gold, silver, bronze and brass, plant material such as roots, leaves, bark, flowers and sometimes we use animal products. The medicine is prepared in the form of decoctions, pills, or powdered medicine to add to wine or other liquids. External therapy consists of massage ointment for inflammation, blood-letting, moxabustion and hydrotherapy and other minor forms of therapy.

Tibetan medicine can be considered as a synthesis of various medical systems. The medical system which is currently in use is a combination of the medical teachings of the Buddha, the traditional Bon medical system and other medical systems which have been integrated into it. In Tibet this is called *Bod* which was originally "Bon" but gradually changed through time.

A transcription of part of a two day conference given by Doctor Pasang Yontin at Merigar on June 13th and 14th, 1992.

Doctor Pasang Yontin was Principal at the Astromedical Institute of Dharamsala for several years. At the moment he runs a private clinic in Anritsar in the Punjab and is a lecturer at the Centre of Buddhist Studies in Ladakh. He was in Italy on the invitation of the Kumpen Gancan Lama Institute of Milan.

Tibetan Medical Conference



by Elisa Copello

An important event took place in Milan, Italy from July 4th to 7th directed mainly to doctors and therapists but open to anyone interested in Tibetan medicine as well. The Tibetan Medicine Conference was organized by the Kumpen Lama Gancan Institute recently founded in Milan for the diffusion and preservation of the ancient Tibetan medical tradition by the well-known healer and master Lama Gancan Rinpoche.

Several doctors and researchers from all over Europe talked about their approach to Tibetan medicine, pointing out how greatly they were impressed by this unique medical system which works on the three levels of body, speech and mind. All of them emphasized the importance of integrating Western medicine and other natural therapies with Tibetan medical knowledge. The main guests and speakers were two Tibetan doctors: Pasan Yontin and Loksang Shreste, known at Merigar through their workshops on Bon medicine, hydrotherapy, purification and massage techniques.

Each day during the conference they illustrated the various aspects of Tibetan medicine: its history, main principles, diagnostic system, treatment of diseases, food, behaviour, herbal pills, external therapies (massage, fomentation, moxabustion, blood-letting, golden needle technique) and spiritual healing.

During the course of the conference Lama Gancan Rinpoche gave three initiations: the Medicine Buddha, the Seven Buddhas of Medicine and the Medicine Buddha manifesting with four dakinis. The ritual was mainly directed to doctors and therapists to empower them in their practice.

The event also provided the opportunity of presenting the "Lama Gancan World Peace Foundation", international friendship for the support of Tibetan medicine, Vajrayana Buddhist philosophy and self-healing, for world peace. The Foundation intends to increase and strengthen world-wide medical support which enables valuable exchanges among the various medical traditions with a view to encourage unification for the common aim of a stronger development of international health. The Foundation will probably start regular courses on Tibetan medicine.

If you wish to know more, please contact: "Kumpen Lama Institute", Via Marco Polo 13, 20100 Milan, Italy. Tel: (2) 6597458.

PRACTICES FOR SPECIAL DAYS

Tibetan date: 7th Month, 10th day
Western date: Sunday 6th September 1992
This is the anniversary of Jomo Menmo (1248-1283), a very famous woman Terton, reincarnation of Yeshe Tsogyal. She was the consort of the great Terton 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 Lama'i Naljor", the Guruyoga with the 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 Simhamuka, 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 26th Sept. 1992
This day is ideal for purification practices. Try to do either the "Purification of the Six Lokas" or the "Namchos Shitroi Naljor", the Yoga of the Peaceful and Wrathful Manifestations, either collectively or on your own.

Tibetan date: 8th Month, 10th day
Western date: Tuesday 6th 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: Wed. 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 Lama'i Naljor", the Guruyoga with the 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 Simhamuka.

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". Otherwise you can do the medium or long Tun.

Tibetan date: 9th Month, 3rd day
Western date: Wed. 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 Lama'i Naljor", the Guruyoga with the White A.

Tibetan date: 9th Month, 10th day
Western date: Wed. 4th November 1992
This is Guru Padmasambhava day and also the anniversary of Terton 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", which is included in the medium or long Tun. 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 the 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: Thurs. 19th November 1992
This is a Dakini day and the anniversary of the very important Dzogchen master Adzom 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 Lama'i Naljor", the Guruyoga with the White A, according to your possibilities.

International Ecology Conference

Tibet House in New Delhi, India is organizing an International Conference on the theme of "Ecological Responsibility: A Dialogue With Buddhism" in New Delhi to take place from March 4th to 6th, 1993.

The day before the inauguration of the conference, March 3rd, His Holiness the Dalai Lama will consecrate a statue of the Buddha in a full-day consecration ceremony. The following day the statue will be presented to the people of India in a presentation ceremony.

Tibet House feels that this is an appropriate time for bringing together scholars, practitioners and activists in the field of ecology and spiritual understanding to explore

areas of common thought and concern that can lead to responsible action.

Various speakers will discuss the nature and dimension of the ecological crisis which will also be examined from the Buddhist point of view by Buddhist scholars. Topics such as appropriate technology and human happiness, ethical living, compassion, the Middle Way, Buddhist economics and caring for Mother earth will be presented.

The last day of the conference will focus on the broader issues relating to the suffering of sentient beings such as social conflict, violence, overpopulation and the destruction of life in its various forms. It will

also examine problems of how these issues can be alleviated through a moral and spiritual approach to life based on a genuine sense of universal responsibility.

The Consecration Ceremony will take place at Buddha Jayanti Park, New Delhi.

The Conference sessions will be organised at the India International Centre, 40 Max Mueller Marg, New Delhi.

The official language of the Conference will be English.

For registration and communications contact:

The Director, Tibet House, 1 Institutional Area, Lodhi Road, New Delhi 110003, India.
Phone: 011-611515.

THE MIRROR

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

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

Direttore responsabile: Raimondo Bultrini
Editorial desk: Liz Granger, Tiziana Gottardi, Nina Robinson, Anna Eid, Giovanni Arca.
Lay out: Shang-Shung Edizioni
Printer: Tipografia 2A, Arcidosso

© 1992 Ass. Cult. Comunità Dzog-chen.
Registrato presso il Tribunale di Grosseto al n. 5/1990 del 26 Aprile 1990

This newspaper is not for sale