

THE MIRROR

The International Newspaper of the Dzog-chen Community

Issue 25

Retreat in the Land of the Buddhas

by Des Barry

A shaft of sunlight slants from a wood framed window into the Naga Hall. In its golden diagonal a million motes of swirling dust dance before a small dais. In the north-west, the stupa of Swayambhu reflects the light of the afternoon sun. Chögyal Namkhai Norbu sits in front of his students who have gathered from all over the world. He is ready to begin another retreat; to communicate the teachings of the Great Perfection.

On the hillside below the white dome and golden spire of the stupa, The Vajra Hotel stands solid like a medieval castle. High brick walls and buttresses, pagoda towers, are all transformed into a *cho dzong* - a fortress of the teachings - for the duration of Rinpoche's stay. From the towers we look down on the city of Kathmandu.

The city is in a state of rapid change. The search for prosperity and material well-being that characterises all developing nations, brings with it problems for the environment and public health that are very real to the people who live here and to those who visit Kathmandu.

Dust and exhaust fumes choke the crowded streets. The old Nepali architecture is collapsing into ruin. There are twisted door lintels, rotted roofs and crumbling bricks. Once intricate woodwork loses its form under the onslaught of the acidic elements. Everywhere new buildings are under construction. Steel ... sprouts from every roof, metallic frames waiting for concrete and the ubiquitous piles of brick

that will form yet another floor to a hotel or apartment building.

Timelessly present, the sacred places of the valley bear witness to a deeper state of well-being than the material, from the legendary Great Stupa of Boudhanath, Pharping with its caves of Padmasambhava, Sanku and the cave of Yeshe Sogyal and back again to Swayambhu where Namkhai Norbu Rinpoche now begins his discourse.

He touches upon the fundamental basis of Buddha Sakyamuni's first teachings and continues these first days through an exposition of the paths of Hinayana (the Lesser Vehicle), Mahayana (the Greater Vehicle), and Vajrayana (the Diamond Vehicle) and elucidates each system so that they appear like finely cut jewels, each with its own promise of total liberation.

Having set the context of the Dzogchen teaching within the matrix of that of Buddha Sakyamuni, Padmasambhava, and Samantabhadra, Namkhai Norbu Rinpoche concentrates on the essence of the Great Perfection and tirelessly points out to his hundreds of disciples the essence of the teaching through explanation, through practice, and his constant example.

Yet another manifestation of invisible realms connected to our way of being makes itself completely clear during these few short days of retreat, but this time not the pure dimension of the Buddhas. Carried on the winds of fate the abundant bacteria of Kathmandu did their best to lay low the participants through



Swayambhu, the self arisen Stupa in Kathmandu

bronchial attacks and gastrointestinal flowering of exotic proportions. They present an excellent opportunity to practice diligence and patience.

The teaching of Namkhai Norbu Rinpoche concentrated on the very essence of Dzogchen using practices

to understand the nature of mind through the experience of clarity, sensation and emptiness. He continued with an explanation of the base of the teaching: the real condition of the individual, essence, nature and energy.

continued on page 15

IN THIS ISSUE

TEACHING

How to follow a Master

Chögyal Namkhai Norbu
page 2

NEWS

Teachings and travel in Nepal

pages 1, 4 & 5

Land project in France

page 6

Schools celebrate Losar at Merigar

page 7

Decorating the 'Great flower'

page 7

Chagpori Medical Institute inaugurated

page 10

Clarifying the Vajra Dance

page 10

FEATURES

Dreams, death and diseases

Dr. Pasang Yonten

page 11

Magic and Mystery in Buryatia

Interview with Zorick Dugarov

page 12

Calendar of Practices for the Wood Dog Year

pages 8 & 9

Best wishes and good health
to all readers of The Mirror in the new
WOOD DOG YEAR



To all friends of Tsegyalgar

from the Tsegyalgar Gakyil

Everyone by now has heard of the many plans and potential programs to be undertaken here at Tsegyalgar in the old school building at Conway. Already we have had several weekend meetings and practices. In this stately old building, there is a marvellous sense of the enormous potential for our Community. But, of course, there is so much to do. Slowly, one step at a time, we begin.

As Namkhai Norbu Rinpoche has said many times, these programs and this building are for all practitioners in the Community and all need to lend their support to make it function.

Now we must collaborate and as always, "Do our best,"

It is clear from our many discussions and planning sessions that the overall plan and program will develop slowly. Gradually it will become more clear how to proceed and funds will be raised accordingly. For now, there is a great deal to be done in order to make use of what we have, to maintain it, and to provide the conditions for it to grow and develop. We urge each of you to consider how you can participate and share your commitment in a concrete way.

continued on page 15

How to Follow a Master

Chögyal Namkhai Norbu

Introduction

The Stairway to Liberation (Thar pa'i them skas, Instruction on the seven mind trainings, written by Master Jigme med gling pa) states:

"It is not enough to understand that in the dimension of the six Lokas, the dimension of transmigration, there is no happiness, not even as small as the point of a needle, beyond suffering, and to feel sad. One does not liberate oneself from suffering in this way; to have a concrete benefit one must apply the method.

What is the benefit of this? In the Sutra called *The Advice to King gSal* (gSal was a famous king who was a disciple of the Buddha) one reads:

'Great King, in that period and in that circumstance

there is nothing that can save us other than the holy Dharma.

The holy Dharma in that period, in that moment is salvation, is the protector, is the support, is the place of salvation, is that which helps.'

Thus it is said.

This does not mean that one only needs to know how to read a book. Just as butter is produced from milk, and fire produces smoke, so too, to find the essence one must entrust oneself to and follow the Master. In this regard the *sDud pa* (a type of essential Sutra belonging to the *Prajnaparamitasutra*) states:

'One should always follow the wise masters since in this way all the qualities can arise. Just as sick people follow the advice of a doctor to cure their illnesses, in the same way one should follow a virtuous Master'.

Analyzing (this) in greater detail, the *Anuyoga Tantra dGongs pa 'dus pa* affirms in this regard:

'Externally the Master is expert and capable of dispelling every doubt concerning study and about the Teaching; internally the Master with great kindness shows the methods of Tantra.

Secretly the root Master is he who shows the nature of the innate mind. The Master of the Base of one's own nature, the Master of one's own pure mind, the Master (who is) the symbol of vision, the Master of the lineage of the human transmission: these are the Masters'.

In the system of the common Vehicle (the *Sutras*) the Master is defined as a virtuous Master, he who helps. In the Secret Vehicle of the Essence of the *Vajra* (the *Vajrayana*) it is explained that there are different types of Masters; on the basis of (the explanation of) these differences one can first of all examine a Master, then one can understand how to follow him, and lastly, one can understand what he communicates; one should train in this manner.

from *The Way to Examine a Master*

In *The Clear Light of the Path of*



Chögyal Namkhai Norbu teaching in Kathmandu, Nepal

(photo Rolf Portack)

The teaching of Chögyal Namkhai Norbu presented in this issue of "The Mirror" is an extract from "The Precious Vase, Instructions on the foundation level of the Santi Maha Sangha training." From the section of chapter two entitled, "Calming body, voice and mind, and re-educating oneself, the seven mind trainings," we print excerpts from the fourth mind training, "The method for training the mind through the advice and teaching of the master."

Self Liberation (a text of instructions on the introduction to the *rDzogs chen* teaching written by A'dzom 'Brug pa Rinpoche), one reads:

"In truth, the Master to whom one is linked from one's last life is the most important.

If, on meeting a Master, listening to him, or even simply just hearing his name, one feels devotion or a sensation of joy, and this seems to lead to an evolution, a change in our vision, it means that in one's past life one has had a relationship with that Master.

In such a case, if one meets such a Master, it is not so much necessary to examine him as to decide to follow him.

In general, meeting a Master depends on our pure and impure karmic vision.

If one meets a Master who with kindness imparts teachings that are very useful, however such a Master might manifest, one should behave (in relation to him) as if one was in the presence of the actual Buddha.

Understanding this one will behave accordingly.

If one does not have a positive karmic cause it is not easy to meet a good Master. If one does not have pure vision, even if one met the Buddha himself, it would be very difficult to recognize his numerous qualities. Therefore, meeting a Master who communicates the Teaching depends on one's own previous karma; this is an important thing to recognize and to appreciate."

from *How to Follow a Master*

In the *The Voice of the Master who is Samantabhadra*, (*Kun bzang Bla ma'i Zhal Lung*, a text written by dPal sprul Rinpoche containing an explanation of the *sNon 'gro*) one reads:

"With regard to how one should follow a Master, the *sDong po bkod pa Sutra* affirms:

'Noble son, consider yourself to be like a sick person...and so on, setting out the meaning, the examples and all the explanations: if one suffers from an illness it is necessary to follow an expert doctor; if one is going along a dangerous path, one follows a guide; when, while on the road there is danger of bandits, enemies and animals, one seeks protection for the journey.

If one is going by sea, as merchants do when travelling to reach islands, everyone entrusts themselves to the captain of the ship.

To cross a river, those who have climbed aboard a boat must follow (the instructions of) the ferryman.

In the same way one should always follow a virtuous Master, who can save us from birth and death, passions and emotions, and from their effect which is fear...

To have great devotion and to consider the Master as a truly enlightened being, recognizing that he acts always with intelligence for the benefit of others; to dedicate oneself to study and to possess the capacity of intelligence to be able to maintain all that the Master has

communicated and taught; to have great compassion towards all beings who have no salvation and who suffer; to follow with great respect all the promises (*samaya*) made to the Master; to be humble in character and peaceful in body, voice and mind; to leave space (for others) to participate in the activities of the Master and also in those of the brothers and sisters of the Vajra; to have the courage to spend for or do hate to the Master anything whatever; to have a pure vision and not to harbour many impure thoughts and visions; to be aware and hold to the view that it would be wrong to carry out bad and non-virtuous actions in front of the state of the Master who is the holder of wisdom: this is the way in which one should follow the Master'.

'To eliminate pride and assume a humble position like the street sweeper who cleans the street; to renounce pride; and to respect everyone like a yak whose horns have been cut (an animal with horns feel powerful, but if he doesn't have them anymore he feels modest), this is the way in which one should follow the Master'.

These examples and explanations are taken from the *sDong po bkod pa*.

The way of honouring and satisfying the Master is threefold: the superior way is by the offering of practice, by applying all that the Master has taught; the medium way involves serving the Master with body, voice and mind, putting one's

own three existences at his disposition, like a servant; the lower way is by generously offering every material thing, such as food and the objects of enjoyment.

from *The Way to Understand What the Master Communicates and the Way to Act*

(As in the previous section, *The Way to Follow a Master*, this text is taken from *The Voice of the Master who is Samantabhadra* written by dPal sprul Rinpoche)

When one follows the Master, one should try to understand how to follow him in all circumstances, just as ducks that swim play calmly in a lake without dirtying its water; or just as a bee which flies in a garden, tasting the essence of the flowers does not destroy their fragrance or their colour; at the same time, without becoming discouraged or tired, one should try to do everything that the Master says. One should maintain the state of mind of the Master (in oneself) with great devotion and courage, and one should receive, follow, and learn all that is contained in his mind, and all his qualities through study, reasoning and practice, like a vase into which the contents of another vase are emptied...

What is called the 'training in meditation and attitude' means conscientiously observing the behaviour and the way the Master acts, and trying to put it into practice (ourselves), emulating him completely. It is said that everything goes together in twos (couples), one imitating the other, one after the other, and that which imitates depends on the larger capacity to imitate of either the one or the other.

In general, in applying the Dharma too, it is necessary to emulate the Enlightened beings, Buddhas, and Bodhisattvas of the past. Thus a disciple must try to learn the behaviour of his own Master, and try to transfer this behaviour just as it is into his or her own state.

A disciple who follows a Master must be like a tsha tsha stamped from the mould that produces it: precise and identical; he must try to obtain in a minimal, partial or total way all the qualities of the state of mind of the Master.

In conclusion, in the beginning one must be expert in examining the Master, in the middle one must know how to follow the Master, and at the end one should try to train oneself to apply within oneself the state of the Master and his behaviour. Whoever is expert in these three aspects is surely following a pure and correct path'.

These explanations thus clarify how one should follow a Master and how one should try to understand his state and behaviour.

A. S. I. A. sponsorship programme

by Andrea Sertoli

"I believe that the future of any nation or society largely depends upon the type of education given to its new generations. In the case of Tibet this assumes a vital importance. From 1959 onwards all that has been cherished by Tibetan people over the centuries has been the object of a total and systematic destruction in Tibet. But abroad and in exile, in the last 25 years, all possible efforts have been made to ensure the refugees with traditional and modern education. As a result, children in exile have received a far better education than the ones who stayed in Tibet. I am happy to acknowledge that a great deal of this result is due to the help and assistance of persons and voluntary organisations and I take this opportunity to thank all those who helped us and still do."

(A message from the Dalai Lama - 8th May, 1984)

At the beginning of this year, A.S.I.A. was contacted by Enrica Baldi who proposed participating in an Italian television programme dealing with, among other subjects, sponsorship in the field of education. Over recent years, Ms. Baldi has gained a consistent experience in private sponsorships directed towards the schooling and education of Tibetan children through personally organising a sponsorship project that supports 77 Tibetan children. In consideration of the constant expansion of this project Ms. Baldi offered A.S.I.A. the opportunity to participate in organising this form of co-operation and include it in their programme for 1994. A.S.I.A. has gladly accepted the proposal. As a result of the television broadcast, more than one hundred requests to sponsor a Tibetan child's education have been received so far, showing the great interest in this field.

But what is this sponsorship scheme about?

Not everybody may know that direct adoption of Tibetan children on an international level is not allowed. If direct adoption was possible, it could easily lead to a further enfeeblement of the already



threatened Tibetan culture and tradition. Thus, over the years an alternative solution oriented to the support of Tibetan children in exile has been developed, taking the shape of private sponsorships.

This particular form of sponsorship consists in establishing a direct relationship between a child and his sponsor who takes the responsibility to cover the expenses required for a child's (or several children's) education, health care, clothing, food and lodging in specifically selected schools and institutes in India or Nepal, where most of the Tibetan refugees are actually settled. The purpose is to offer the child the possibility to be educated, to learn an occupation and, in the end, to provide him with the means to contribute to the preservation of his own culture. For this reason the child is not taken away from his residence but, on the contrary all efforts are made to select a school which is in the area where the child lives.

On the financial side the cost of a single sponsorship amounts to 40,000 Italian lire (about \$24 US) per month per child. This covers expenses for education, health care, clothing, food and lodging. At present, A.S.I.A. is operating in co-ordination with the Tibetan Children Village of Dharamsala (the Indian town where the Tibetan government-in-exile is located) and its related selected schools. Although distinct from the Indian schools, these Tibetan schools follow the same curricula and system since the

students must be qualified in order to enter Indian universities.

Children start school at the age of 5 or 6 and continue up to class eight (13 - 14 years old) when a first orientation takes place: some of them decide to move to arts and crafts training centres, while the rest continue their studies up to class ten (15 - 16 years old). At this stage a second orientation takes place: the students with a limited aptitude for studies are addressed to professional schools, while the others continue up to class twelve (17 - 19 years old). The final group of students representing about one third of the initial group, continue their studies in universities or specialised professional schools.

It is clear that a child's performance at school is mainly related to its intelligence and capacities. However, for many children the critical factor that allows personal capacities to manifest is the provision from abroad of the financial means that cover the costs of the child's education and survival.

At this stage, A.S.I.A. is operating in co-ordination with the Dharamsala Tibetan Children Village, but our hope and expectation is to be able, in the near future, to develop the scheme and establish links with appropriate counterparts that will make it possible to operate in other areas of India, in Tibetan settlements in Nepal, and, last but not least, directly in Tibet itself where, without doubt, the strongest requirements and needs for this kind of assistance exist.

NAMKHAI NORBU RINPOCHE Teaching Programme 1994

N.S.W. Australia

with Namkhai Norbu Rinpoche

Friday April 1 - Sunday April 10 1994

Vajra Dance Course with Prima Mai

Friday March 25 - Tuesday March 29

Yantra Yoga Course with Fabio Andrico

Wednesday April 13 - Sunday April 17

The retreat and courses are being held at Hubara Motel on the shore of beautiful Wallaga Lake, near Bermagui, on the south coast of New South Wales. The beach is nearby and there are low mountains to the west. There will be a large tent in the grounds at Hubara in which the courses and the teaching retreat will be held. Accommodation is available in cabins and caravans, at Hubara and in the vicinity. For the time of the teaching retreat only, apartments in Bermagui are available. Campsites are available in camping grounds adjacent to Hubara. Beds in caravans and cabins will be allocated in order of receipt of registrations, so if you require this style of accommodation, please book early. (Book early in any case!) Easter is a very busy period on the coast, and if you do not book well in advance we cannot guarantee the availability of accommodation. The cost of food covers a main meal at midday and afternoon tea on each day of the courses and retreat. Tea and coffee will be available for everyone. Children are welcome. Childcare will be provided during teaching times. During the Dance and Yoga courses childcare will only be available in the mornings. There is no extra charge for childcare. Daily price for an adult is \$47 plus \$8 for a meal. Daily price per child is \$1 and for a meal \$8 (over 12 years), \$5 (7-12), \$3 (2-6). A deposit fee of \$100 per adult participant, is requested on registration. For further information and registration forms, contact: Victoria: Patty Chandler (03) 388 0380, Jan Taylor (052) 29 9367 Sydney: Alex Hood (02) 810 3379 Canberra: Lynne Geary (06) 282 5176 Northern NSW: Amare Pearl (066) 84 5570

Ulan Bator, Mongolia 6 - 8 May

Teaching Retreat

For information contact: Batodalay Dugarov, Gusinoozerskaya 9/3, Ulan Ude, Buryatia 670026 Russia

Ulan Ude, Buryatia 13 - 21 May

Teaching Retreat

For information contact: Batodalay Dugarov, Gusinoozerskaya 9/3-3, Ulan Ude, Buryatia 670026 Russia

Moscow, Russia 27 May - 5 June

Teaching Retreat

For further information on the retreat see page 4.

Poland 10 - 14 June

Teaching Retreat

Greece 17 - 19 June Seminar

Merigar, Italy

1 - 3 July Santi Maha Sangha Exam

Zurich, Switzerland 8 - 10 July

Seminar

Bern 13 July Conference

France

16 July Public Teaching in Paris

18-24 July Retreat

Merigar, Italy

31 July - 7 August

First Training of Santi Maha Sangha

12 - 21 August

Teaching Retreat

For information contact: Comunità Dzog-chen, Merigar, 58031 Arcidosso GR Italy. Tel. 0564 966837-966322, Fax: 968110

Namkhai Norbu Rinpoche has drawn up an intensive programme for teaching up to spring 1995 which will be published step by step. During his travels, he will be holding examinations on the Foundation Level of Santi Maha Sangha and giving First Level training at both Tsegylgar (October 1994) and Tashigar. (January 1995).



ASIA

"A Message of Hope"

We would like to sincerely thank all the friends who have already participated in "A Message of Hope" fund raising campaign and offered their support to A.S.I.A. projects through their direct contribution or their membership application. The objective of this campaign is to reach the target of \$US 200,000 before the end of 1994. This amount will allow A.S.I.A. to implement the following development projects in Tibet:

- a) construction of a primary school in the village of Dangche (Amdo region of Tibet);
- b) restoration of the Ralung monastery;
- c) protection from river flooding of the Samdrupshang village school;
- d) construction of a road to the village of Khamdo-Gar

We also want to take this opportunity to remind all interested friends that the implementation of A.S.I.A. projects is essentially linked to private donations and contributions. Although A.S.I.A. is currently pursuing its efforts for the identification of additional financial resources (for example through the U.N. and the E.E.C. programmes), further support for the implementation of the scheduled activities is necessary and would be very much appreciated.

A.S.I.A., Via della Nocetta 65, 00164 Roma, Italy. Tel & fax 06 66161749.

Meeting the Masters in Kathmandu

by Cheh Goh

Departure, Arrival

Kathmandu destroyed my romantic idea of the Himalayan country two years ago when I was there. Dusty, polluted, and the looming of one type of disease or another, all contributed to my reservation of making a revisit. But hearing that there was a chance to go into the forest for a teaching retreat, I leapt up and got a last minute ticket to fly out there. More last minute changes meant that the venue of the teaching was again back in Kathmandu itself, but it was too late for me to worry



Ugyen Tulku Rinpoche teaching at Boudanath

(photo Rita Bizzotto)

about the pollution. So I went.

The flight there was not one to savour for the rest of my life, with multiple delays of all sorts. Still, I arrived in Kathmandu, and went straight to the Bonpo Monastery where I had lodged previously, and where I had arranged to stay again this time.

The Monastery

Tritan Norbutse is the name of the Bonpo Monastery near Swayambunath. It is on the other side of the ring road from the historical and sacred *stupa* of Swayambu, sitting three-quarters toward the foot of a tall hill which resembles the head of an elephant. The monastery is roughly at the point where the mouth of the elephant is, and has three main buildings for accommodation, plus a prayer hall and a nearly completed Gonpa. There are now 25 monks, increased from 15 of two years ago. All the monks are under the guidance of Lopon Tenzin Namdak whom many people have had the fortune of meeting and receiving teaching from, and the abbot, Geshe Nyima Wangyal.

Walking in Town

It was a few days before the start of the teaching at the Vajra Hotel, but already, the inevitable had started: bumping into someone from the community somewhere. In the airport, I met Philip from France. The next day on the street toward the centre of town, I ran into Luciano and Domenico with the Buryats. Then there was Jocelyn from Geneva at Chhetrapati, then there was Cecille and Eric, another two French,

circumabulating at Boudanath, Anna and Adriano ... Well, it makes no difference whether it is Merigar or Kathmandu, that is my conclusion. When there is a teaching retreat, you know it.

The Master

Where was the Master? This was almost inevitably one of the first questions one asked. "Not to worry", Luciano said. "When the time is right, the Master will appear to meet the student. I ran into him on the street yesterday." True enough. After two days of re-familiarising my orientation with Thamel and the airline offices,

Coughing seemed to be the most prevailing problem. During the teaching, a spate of coughing from one person would induce sympathetic response from others with a weak lung, building up to a crescendo so strong that the Master's words were inaudible at the back despite the loud speakers. This drowning effect was particularly impressive when words such as "breathing" or "kumbaka" were uttered. I was kept reminded of a sanatorium.

Fortunately, the excellence of the teachings and the practice we did together were not affected by the lack of our physical fitness, and we were all satisfied and happy at the end of the retreat, in whatever condition we were!

The National Park

The original location of the teaching retreat was planned to be in Chitwan, the National Park. Since the cost would have been ten times that of Kathmandu, probably only a quarter of the people who participated would have been able

monastery there in Boudanath. I volunteered to organise to make the request.

In the process of doing so, I also discovered that Tulku Ugyen Rinpoche was staying in Boudanath - his usual residence is Naga Gonpa which is hours of journey out of Kathmandu - and that it might be possible to request some teachings from him. And sure enough, he said yes, that he would.

At 4, the afternoon when the retreat finished, Namkhai Norbu Rinpoche himself arrived at the Gonpa in Boudanath, leading all the students into the main hall, in which the over 70 year old Tulku Ugyen Rinpoche made a rare appearance. After the teaching, we received blessing from Tulku Ugyen Rinpoche with a statue which had been personally consecrated by Guru Rinpoche, and the "tadrol", the object which plants the cause of liberation by touch. We ended the day with tea on the lawn, and totally spaced out for the rest of the evening.

The translator of Tulku Ugyen Rinpoche declared that that was "it".

We were all very grateful for what we received.

Lopon Tenzin Namdak

The morning after I arrived at the Bonpo Monastery, I bumped into Lopon Tenzin Namdak in the toilet. He was as delighted to see me as I was to see him. He said, "It is like a dream!"

In these days he has decided to rest a little, however, during the period I was there, the students in the Dzogchen community wanted to receive teachings from him as well, so it was organised that they should take place for three afternoons after the forest going group returned from Chitwan.

What about us, I asked myself. Many of us had three free days, and we could use our time learning something instead of perpetuating the interminable bargaining in Thamel. So I made a request to Lopon Tenzin Namdak to give us some teachings before the return of the other group. He again agreed. At first, we thought that only 20 would attend the teaching, but it turned out



The elephants watching the Vajra Dance at Chitwan

(photo Andrea Sertoli)

to go. So, instead, a five-day tour was organised after the teaching finished. This, unfortunately did not work with my schedule, having to fly back on the fourth day of the trip. So, just like a great many others, I stayed in Kathmandu for the three days after the teaching was over.

Tulku Ugyen Rinpoche

When Namkhai Norbu Rinpoche visited Pharping, where two important caves of Padmasambhava are situated, he was hosted by Tulku Ugyen Rinpoche. During the teaching, we were informed that some students of Tulku Ugyen Rinpoche had printed "tadrol", the object which plants the cause of liberation through touch, and we may request to get some from their

The next morning at 8 there would be a ceremony of refuge. Some people, not believing that that was all, went to the Gonpa again in the morning, and were rewarded with an intimate session of teaching in the room of the master, who, after the refuge ceremony, answered questions on the Dzogchen teaching. News spread immediately, and the day after, more than 25 people arrived at 7 in the morning in order to receive teachings. The room of Tulku Ugyen Rinpoche was such that despite our squashing together, a few people still had to sit outside.

At the end, after an hour, we were told that he had too many commitments, having to consecrate statues, see people, do *pauja* and so on, that it was to be the last meeting before he returned to Naga Gonpa.

that nearly 50 came, and we had to adjourn from the Lopon's private room to the half-finished Gonpa, which was decorated with all the best *tankhas* there were at the last minute. Again, we were completely satisfied at the end of the three afternoon sessions.

Epilogue

I had many hours of transit on my way back, and was mildly disturbed by a soft tummy. The hassle, noise, fatigue and re-entering of the normal daily activities again reminded me of the importance of the words of all the three masters: try to remain in the natural condition in contemplation. Without that integration, the retreat in Kathmandu was but yet another dream, and life would not change. I am trying.

Pharphing: a modern pilgrimage

by Des Barry

South out of the chaos of the city. Rank rivers, brick buildings, flat roofed auto shops, we pass by in a taxi. The buses have people on the roof; crammed into the back. Near the river stand huge piles of boulders. Sareed women and Newari men swing hammers making big rocks into little rocks under the bright sun. Grey dust settles on everything. We go by a cement factory and finally into the hills. The smog hangs a brown cloud on the valley sides as we climb with gear grind up the dirt road.

The Himalayas appear above the smog. Steep and green we reach the valley where Pharphing lies, and the terraces step down below as far as the river bed. On the road, a bus has broken down. Brightly clothed women try to hitch a ride with us but there is no room in the car. The other passengers are strung out along the road. Then we descend into the village.

On foot now, we walk up to the Tara *gonpa*. On the rock is a statue of Ganesha and next to it a self-arisen Tara. A Nepalese woman in a black sari hands out butter lamps at two rupees a piece. From below comes the sound of a Tibetan woman who sings with a beautiful voice. We make our offerings before the image of Tara.

Above, the monastery is constructed trapezoid upon trapezoid, like flattened pyramids among the jutting rocks and twisted pines. Against the flat white buildings walkways zig zag to the



Namkhai Norbu Rinpoche at Pharphing

(photo Rita Bizzotto)

pagoda summit of Ugyen Tulku Rinpoche's monastery.

Namkhai Norbu Rinpoche has been a guest here for ten days. A student of Ugyen Tulku Rinpoche very kindly takes us to see Norbu Rinpoche. Rinpoche is relaxed in his room. He sits with a Bonpo Geshe discussing a text. After we visit a little while, Rinpoche sends us to visit Ugyen Tulku Rinpoche who presents each of us with a gift of *dudsi*.

Behind the monastery is the Asura cave, where Padmasambhava practised many *sadhanas* and

showed the signs of his realisation. Outside the cave Newari children clean butter lamp holders and toss them to clank on a brass pile, background sound for our practice. The cave is black with soot, butter has been smeared over all the images. We do a practice of Guruyoga.

We go up onto the hillside. Long ropes swing free and curve in the wind a full fifty yards from pine tree to lightning-struck pine tree. From the cords hang thousands of cotton squares sequenced white, blue, green, yellow, red; printed with millions of mantras. The prayer flags

ripple in the wind and fill the air with sacred syllables. Frayed and rotted, fallen flags hang on the low rhododendrons. Prayer printed leaves of scattered paper lie among the roots and dry grasses of winter.

Namkhai Norbu Rinpoche appears climbing up the path to where we sit to do practice. As he takes a seat he says, "Padmasambhava probably sat on this rock." Together we do *namkha artad* and then sing the Song of the Vajra.

When we get up we climb to the top of the mountain, all the while

tying fallen ropes of prayer flags to new bushes and trees.

Fortunately, many monks, nuns and lay practitioners have left Pharphing the previous day, so there are places where we can all stay. A room with a bed, a carpet for a mattress, and even a western style bathroom down the corridor.

I try to write in the room but I'm interrupted by the appearance of Kung Trinley, the caretaker of the *gonpa*. We converse in broken Tibetan and tortured English.

The next day, once more a chance to practise in the place of great power. In the late afternoon, Rinpoche appears again and we climb around the mountain to a high vantage point above the valley. The gorge dips steep, its slopes carved in contoured terraces, the green gardens of Pharphing. Villages are clustered upon the mountainside. A convention of crows caws above us.

We add the primordial sound of the Song of the Vajra to their ornithological auguries. Rinpoche arranges to meet us the following day for a final *ganapuja*.

At dawn, we arrive and prepare the feast. Fruit cut up in a plastic bowl: mandarins, bananas, apples. Bags of biscuits we propped against a forked pine. A small fire of rhododendron twigs and dry leaves burns upon the bare earth. The fragrance of *sang* fills the morning air.

High above the valley of Pharphing the Himalayas appear from the morning mist. With 'Ah' we begin.

Losar where the Dalai Lama lives

by Anna Eid

In the evening before Tibetan New Year in Dharamsala the roads are full of Tibetan people dancing and letting off fireworks. It is cold but they are happy. Nobody goes to bed early and in the mornings at about half past three I hear the chanting of prayers from different places. At six the streets are once again full of people.

I have never seen so many Tibetans. They are all beautifully dressed in new colourful dresses, the women with pretty ribbons in their long braids. More and more people arrive to see His Holiness the Dalai Lama.

Today, the first day of the New Year he will give blessings to all the monks, nuns and Tibetan lay people. It is so exciting for me to see them all waiting, one by one in a long line, to see him, each holding a *kadar*.

I see an old Tibetan man dressed in a brown sheepskin coat who is carrying his old wife on his back. Maybe she cannot walk any more. How many hundreds of people there are and then all the monks and nuns! From inside the temple I can hear the *puja* and through the microphone

I can hear the voice of His Holiness.

The second day of the New Year is for the foreigners and again for the Tibetans. We go early in the morning and find that there is already a long line many kilometres long to see His Holiness. He started at eight o'clock and there are still many hundreds of people waiting for his blessing.

Everything is well organised and before ten o'clock I am near him in the line and then also one of those who receives his blessing. It is a clear beautiful day, the sky is blue and the surrounding mountains are covered with snow in the sunshine. In the cold we become warm and feel protected and very fortunate. We are all so happy. We look in their faces and they look into our eyes and we smile. The world seems to be full of love.

On the third day everyone is up very early and in the streets, old and young in their beautiful dresses carrying their flags. Each person has a little bag beautifully embroidered with colourful offering symbols such as *norbu*. It really is a feast for the eyes to look at them and we run behind them making the *korwa* around the temple and residence.



The crowds greeting His Holiness

(photo Rita Bizzotto)

It is exciting. We arrive near the prayers-wheels and the *sang kang* where there are already hundreds of Tibetans. Through the microphone we listen to the ritual for the *lungda*. Many people are sitting on the stones and around following the chanting. Others walk up to the *sang kangs* and put their *sang*, their *tsampa* and rice into the fire. They throw *kadar* on the *gon khang*. They are full of

devotion.

Later we all meet at the temple. It is eleven o'clock and His Holiness is coming out. The people line both sides of the road and he walks among them sometimes looking at them smiling and shaking hands. Then he goes back to his residence.

Many have tears in their eyes. We are full of emotion. Near the temple there is a large group of

refugees who have just arrived from Tibet. They get food and tea. They are sitting there all together, some have left their fathers, mothers or children in Tibet.

Different people get up and go to the microphone and sing devotional songs. People cry and laugh and cry again and then sing. It is so moving that we stay there for hours to be and feel with them. The world is full of suffering, of happiness and love here in these days.

In the evening a group sings Tibetan folksongs in the village and a man with a drum remains in the middle of the square near the bus stop. They make a circle and dance and sing for hours. It is raining, it is cold, they dance and sing their songs from Tibet. Cars come and they have to open the circle to let them pass. Then they continue to sing. The man plays the drum and again a car destroys the circle then later a truck, but they form the circle again and again and sing their song.

I feel so grateful to be here and to share the first days of the Tibetan New Year with this Tibetan people up in the mountains where His Holiness the Dalai Lama lives.



Planning for the future

(photo Lauri Marder)

by Jim Valby, new secretary of Tsegylgar

Home. That's my feeling. Maybe, arriving home, feeling at home, or being home is more precise. I'm not just talking about recently moving to the Conway area again to participate more actively in the Tsegylgar Dzogchen Community. But my delicious "home" sensation is primarily animated by the physical vibrations we share in the Conway School building.

Today fifteen of us practised Green Tara in the old kindergarten room. We ate lunch in the old upstairs kitchen. We used the children's toilets in the basement. We danced on the Mandala in the old first grade.

There's the past. Lots of children were formally indoctrinated here. The children of some Dzogchen practitioners attended classes for years in this school, and at least two practitioners taught in this school.

There's the present. The school is a mess, believe me. God only knows the huge amount of work and money which are required to make the school physically safe, secure, warm, convenient, beautiful, functional, and accessible.

My mind swims in the seeds which may sprout and bear fruit in this school. Listen. There's a small group of responsible practitioners living near this old school and the sacred land in Buckland who are busy staying alive, doing some practice, and trying to do some Community things. But people here are pretty much maxed out.

There's the future. It's wide open. You can make something happen here to help yourself, and you can help create the conditions for a physical base for the transmission in the future.

Maybe my "home" feeling is basically a joy in working with the secondary conditions in Conway to help myself tune in to Chögyal Namkhai Norbu's transmission of our primordial state.

Please consider your situation carefully, and maybe you'll discover a way you can participate in Tsegylgar activities.

Tara Mandala land

Namkhai Norbu Rinpoche will consecrate the Tara Mandala land in Southern Colorado on November 12th of this year. He will be arriving on November 11th from the East Coast and leaving on November 15th, 1994. For those people who would like to be there for the consecration, the nearest large airport is Albuquerque, New Mexico, three of four hours from the land, while the closest airport is Durango, Colorado, about one hour away. Those who wish to go up to the land for the consecration will be met at 9am at the Spring Inn in nearby Pagosa Springs on November 12th. Places to stay are the Spring Inn (tel. 303 264 4168), the Pagosa Springs Best Western motel (tel. 303 264 4173) or The Spa (tel. 303 264 5910).

Further information from Tsultrim Allione, tel. 914 268 3050, USA.

French Community land project

by L. Soen, P. Lakdhari, A. Tardy
Taken from "Le Chant du Coucou",
No. 19, January 1994.

Last month, Christophe Throo (president of the Yantra association) informed us that one of his customers was selling a property of two hectares with eight buildings in Dordogne. The asking price was 700,000 F.

The property is situated in the heart of the countryside, ten km from Brantome on the Green Périgord side. It is surrounded by woods, lawns and fields and offers a privileged situation for all kinds of retreats.

A few members of the French Community went there to investigate the condition of the buildings and the type of surroundings. Christophe negotiated the price to between 350,000 and 400,000 F which is exceptional considering the geographical situation and the surplus value registered in the real estate sector of this area.

Because of the general interest and following the recent declaration of Namkhai Norbu Rinpoche about buying property (The Mirror Nov. '93), the Blue Gakyil decided to

inform Rinpoche about this offer. Cécille Belle (Blue Gakyil) was our ambassador to Namkhai Norbu Rinpoche in Khatmandu at the recent retreat.

Cécille, accompanied by Eric Voisin, Barbara and Philippe Litzer and others, presented Rinpoche with about 40 photos of the place which showed the buildings and the surrounding property.

The French Gakyil later reported that Rinpoche encourages the project for buying this property in Dordogne and promises that there will be an exceptional retreat there from July 18th - 24th, this year. He also felt that it would be better for the French Community to become a cultural rather than a religious association.

This project has a much more realistic financial aspect than earlier ones. When the buildings have been restructured, there will be room for several hundred people altogether. The sheep barn alone covers an area of 480 sq.m (bigger than Merigar's Gompa) and offers great possibilities for future retreats and courses with Rinpoche.

This summer we are planning a

retreat with Rinpoche at this place. 150,000 F. will be sufficient to build a provisory structure which will allow us to receive people for the retreat.

The Dark Retreat House has just been sold for 120,000 F giving us the right amount to start a new life ...

Dordogne is a particularly blessed land. It is the European residence of H. H. the Karmapa, H. H. Dudjom Rinpoche of Pawo Rinpoche, of H.E. Sherpen Dawa and of course of Gendun Rinpoche. This land has also been visited by numerous other masters from H. H. the Dalai Lama to the four spiritual sons of Gyalwa Karmapa, Orgyen Rinpoche and many others.

Now that Namkhai Norbu Rinpoche has given his approval to this project, it will be up to us to concretise our dreams and needs; 400,000 F is not much if we all participate.

STOP PRESS

Christophe Throo informs us that a group of Dutch people have offered 480,000 F for the property. Are we able to meet that price?

Practice retreat at Tilba Tilba, Australia

by Jean MacIntosh
Reprinted from the Dzogchen
Community of Australia Newsletter,
January 1994

As planned, ten of us from Sydney, Melbourne and the Southern Highlands met at Tilba Tilba (NSW Australia) for a short retreat, taking in New Year's Eve. The owner of "Woodlands" had very generously offered us the use of a cabin and camping facilities on his adjoining property.

Each day we went to "Woodlands" and practised there, climbing the mountain, exploring the exquisite creek filled with tree ferns, rocks and small waterfalls, and just resting under the coral tree watching the mountain behind us and the sea in front of us. Although rain threatened to dampen our Naggon practice and Ganapuja on New Year's Eve, we bravely went ahead setting up tarps strung across trees for protection and lighting a large bonfire to give us light and warmth through the night.

Miraculously it all worked, the mountain was magically shrouded in mist, the rain stopped and the forest became alive as the Naggon sounded through the trees.

The owner later joined us around the fire as we welcomed in the New Year, 1994. In the following days, we were fortunate enough to meet with an elder of the Koori community in the local area. She came to "Woodlands" with us and spent time with us, sharing stories and information about this land and about Gulaga, the mountain which is very sacred to the Koori people and also to many European people in the area. She also reaffirmed that this land called "Woodlands" is a very special place.

As Koori people do not have the intention to acquire this land, she seemed very pleased that it might be possible for us to acquire it and that it be used for a sacred purpose.

It also opened the possibility of Kooris being able to use the land for meditation and we are trying to

organise meetings between the Aboriginal elders and Rinpoche when he comes in March.

On our last night of the retreat we enjoyed a camp-site dinner with this elder of the Koori people, the owner of "Woodlands", who has a deep love and concern for the mountain, Gulaga, and a friend of these two, who is also a conservationist and concerned for the protection and welfare of the mountain.

It was important to us to meet these people and discuss with them our ideas regarding "Woodlands" and to feel that we have their support in what we are doing.

We all came away much stronger in our commitment to this land as a place for the continuation of the Dzogchen teachings in Australia.

We are now looking very seriously at how to finance this venture. So please let us know if you wish to donate money or help support a loan, or even to loan money. We are investigating all avenues, we don't have a lot of time.

New gakyils of the international Dzogchen Community

Lithuania

The Gakyil of the Dzogchen Community in Lithuania, chosen in April, 1993, consists of:

Blue - Antanas Danielius, Rimantas Kociunas, Alius Kugevicius
Red - Ansra Danieliute, Erika Vaitkiene, Algimantas Lukosevicius
Yellow - Valdas Kirsas, Augustinas Maceina, Egle Purtulyte

Holland

The Gakyil for the Dzogchen Community in Holland is composed of:

Blue: Guido Blondelle, tel. 50 341165, fax 50 260445
Red: Ans Swart, tel. 20 6162763
Yellow: Ina Schlingeman, tel. 71 155045

Moscow Russia

Blue: Helen Antonova (President), Pak Son Cher (Vice-President), Ann Rochegova

Red: Vladimir Maikov, Natalia Rochegova, Svetlana Simonova
Yellow: Alexander Stepanov, Dmitri Reznichenko, Lidia Bogdanova
Treasurer: Lidia Bogdanova
Secretary: Natalia Rochegova

Singapore

At a meeting of the members of the Singapore Dzogchen Community on December 13th, 1993; the following people were elected members of the Singapore Gakyil for 1994:

Tan Keng Leck, Goh Tong, Yeo Chong Soon, Chrystine Gan, Ian Gan.

Greece

Blue: Gianni Giakoumakos, Thiseos 181, Kallithea 17673

Red: Ioulia Theodoropoulou (speaks English and French), Sarantoglou 19, New Philadelphia 14342, Athens. Tel. (01) 2521962 (5pm - 10pm)

Yellow: Dimitris Daskarolis, Damaskinou 648, 20 100 Korinthos

Losar celebrations at Merigar



The dragon leading the way

by E. Granger

An indigo sky dotted with winking stars and a crisp dawn breeze greeted the many practitioners who had come from all parts of Italy to celebrate Losar at Merigar. The mandala room was filled for the early morning practice of Sāṅqod (a ritual using the smoke of aromatic plants to re-establish harmony between the practitioner and all forms of existence) and Lunda (authentication of the many prayer flags in five colours) for an auspicious start to the first day of the new Tibetan year of the Wood Dog.

This new year, for the first time, a large group of young students from the local villages accompanied by teachers and curious parents participated in the new year festivities at Merigar. Several of the 'Merigar' children attend the primary school at nearby Marroneto

and are involved in a school project sponsored by UNESCO on human rights and the rights of the ethnic minorities. The theme of the school's project this year is "Two Mountains of Air, Earth, Fire and Water" and involves research into the culture, history, religion and language of Mt. Amiata, on which Merigar is situated, and Tibet. The project has provided an excellent opportunity for the Dzogchen community at Merigar to present various aspects of Tibetan culture to both students and teachers, while the presence of the students and local people at the Losar celebrations promises a greater integration on the part of the Community into the local culture.

On the children's arrival they were greeted by an enormous roaring dragon marned by at least 15 people rushing down the road from the

'yellow' house. After a brisk wash in 'star water' which had been left out all night under the stars, the prayer flags the children had printed and sewn themselves at school were authenticated with *sang* in a brief ritual over a fire.

Then the entire group of scholars, teachers, parents and practitioners circumambulated the stupa three times where the children read their own moving and delightful poems on the elements and on peace and freedom in Tibet after which they presented stones decorated

with Tibetan letters to the members of the Dzogchen Community.

After a pause for Tibetan tea and *kapsi* (Tibetan biscuits prepared earlier at Merigar), the children presented a rendition of "The Death of Carnival", an antique local tradition at the end of which they burned the figure of Carnival on the fire.

After a brief visit to the Gonpa accompanied by the dragon, the students finally left around midday after a lively and entertaining morning.

Practitioners met again early in the evening for a ganapuja which was attended by a great number of people many of whom had travelled great distances to be present at Merigar on the first day of the new Tibetan year. Later, at the 'yellow' house, traditional Tibetan *momos* were served to bring to a close the first day of the new year.

The 'Temple of Great Liberation'

by Mario Maglietti and Anna Pucci

The incredibly colourful work of decorating the Gonpa has been going on for about nine months now, and the "great flower" - as Chögyal Namkhai Norbu likes to call it - really seems to be beginning to blossom in all its glory. The decorative writing is now complete both inside and out, with syllables and mantras offering powerful visual contacts as seeds and causes of liberation, and with the cupola seeming to resonate continuously to the sound of the Song of the Vajra, which is painted on it in *pasgpa* lettering.

Of the ten images of Yidams and Guardians that fill the *thigles* of each central rafter, two are almost finished and another one is well on its way. The hundred and thirty figures of the lineage of masters if not more that cover the central octagonal tambour, symbolising the origin and support of all the rest, started by Dugu Choegyal Rinpoche during his two all too brief visits to Merigar, will be completed from the

artist's original sketches by an expert Tibetan painter, Tsering Wangchuk, from Tashi Jong, who will be assisted by his wife, Sonam Palmo.

These are the master artists. We would also like to give a heartfelt thank you to the many practitioners, from Italy and many other countries

So far, so good. However, a lot remains to be done. Drawings are being made for the decoration of the eight central rafters, which will surely require a great deal of work. The drawings that have already been prepared of seven other Yidams and Guardians are ready to be transported *in loco* to be painted in accordance with the difficult and sophisticated Tibetan techniques. Assiduous collaboration will also be necessary with the Tibetan painters themselves when they come to Merigar as soon as the tricky procedures for their visas and other travel documents have been completed.

This article is also an appeal to all those still intending to come and collaborate, according to their own capacity, in this great project, to get into contact with the secretary at

Merigar. Let us know what you can do and when you would like to come, and then ... welcome to Merigar!

Merigar, 58031 Arcidosso GR, Italy. Tel: 564 966837, 966322, fax 968110.



who have offered their art and services in these months, and especially the few who have given continuity to the project with their constant presence and sense of responsibility.

Easter Retreat at Merigar

April 1 - 6 1994

with Ven. Ontul Rinpoche
belonging to the Drikung Kagyud tradition

The participation quota to cover costs is Lit. 150.000 for the entire retreat or Lit. 25.000 per day.

Associazione Culturale Comunità Dzogchen, Merigar, 58031 Arcidosso (GR), Italy. Tel. 564 966837 - 966322.

Opening the Door

Dugu Choegyal Rinpoche's 'Tibet' in a Roman art gallery



by Nancy Simmons

Inaugurated January 27th at Gallery Bonomo in Rome, Italy, an exhibition of some 40 works of Dugu Choegyal Rinpoche (see The Mirror, issue 23) was presented to a heterogeneous and enthusiastic public. In these paintings, Choegyal Rinpoche, who is also a master of the traditional *thangka* form, expresses himself as an individual, freely, in a variety of subjects and styles. The materials with which the works are realised are varied, ranging from water-colour and oil paint, to pigment made in an age-old manner, by powdering precious stones, minerals and earth.

As art critic Giuditta Villa remarked in her review of Dugu Choegyal Rinpoche's show (under the title "Those turquoise skies of a Tibetan Master", La Repubblica, January 27th, 1994), "If the tradition of Tibetan painting is essentially religious, translating a (mystic) experience into a symbolic image, and using a precise iconic language, aims at spiritual rather than aesthetic edification, in the painting of Choegyal Rinpoche the great

continued on page 15

Shang Shung Institute

In the last ten years we have participated in a considerable growth of interest in Tibetan medicine and its diffusion both in Italy and Europe. It was the Dzog-chen Community which organised the First International Congress on Tibetan Medicine held in 1983 in Venice at the Fondazione Cini and in Arcidosso in which many prominent Tibetan doctors and leading European exponents in this field participated.

Both the success of the Congress and the increasing number of books on this subject which have been published since that date have created a lot of public interest in this practically unknown field of medicine and given it an identity.

Another factor which has contributed to the increased interest in Tibetan medicine is its close links with the Buddhist teaching. Tibetan medicine has a spiritual vision of man on which it bases a scientific system of precise knowledge of the subtle and gross energies of the human condition and the way to balance them. There are three divisions of Tibetan medicine: somatic which is connected to the physical aspect; tantric medicine which deals with the dimension of energy and that of the Dharma, medicine of the mind. While these three forms can be practised separately, together they can offer a far greater benefit.

Due to the difficulties of maintaining Tibetan culture under the current political situation and the impact of its meeting with the West, this scientific and cultural patrimony runs the risk of losing the fundamental principles on which it has been based for centuries. To minimise this danger, Namkhai Norbu Rinpoche has created the Shang Shung Institute.

Under the Institute the medical section is already operating with other organisations in a series of projects. One of these is the four-year course on the fundamentals of Tibetan medicine. The course is held at the seat of the Institute in Arcidosso, Italy, and has, to date, been taught by Dr. Pasang Yonten and Dr. Puntshog Wangmo.

continued on page 15

Calendar of practices for

LOSAR - TIBETAN NEW YEAR WOOD DOG YEAR 2121

1st month, 1st day Fri. 11th Feb. 1994
You can practice the Riwo Sangchod if you know how to do it. Otherwise you can do any Long-life practice.

1st month, 4th day Mon. 14th Feb. 1994
This is a special day for doing the Long-life practice of the Dakini Mandharava. It is also a very special day for doing the practice of Ekajati. Therefore try to do the Long-life practice "Cycle of Life's Vajra" in the morning and the long Tun in the evening. If you don't have this possibility, you can try to do the Long-life practice included in the medium or long Tun, with the rite of Ekajati and recite the heart mantra of Ekajati as much as possible.

1st month, 8th day Fri. 18th Feb. 1994
This is an important day for doing the practice of Ekajati, so try to do the Long Tun either collectively or personally. If you don't have that possibility then try to do the Medium Tun and in either case recite the heart mantra of Ekajati as many times as possible.

1st month, 10th day Sun. 20th Feb. 1994
This is the day of Padmasambhava so you can do a Ganapuja with an intensive practice of the Long-life mantra connected with the Guruyoga of Padmasambhava. Usually it is best to do this together with your Vajra brothers and sisters. If it is not possible, you can do a medium or short Tun, reciting the Long-life mantra as much as possible.

1st month, 16th day Sat. 26th Feb. 1994
FULL MOON. (There is no 15th day of the 1st Tibetan month this year.)
The first full moon of the Tibetan New Year is the very important anniversary of the Great Dzog-chen Master Garab Dorje. It is also a special day of Buddha Shakyamuni, the day he performed many miracles, and it is the anniversary of the Master Marpa as well as that of Shenrab Miwoche, the founder of Bon. Therefore, on this day when it is 8 o'clock in Oddiyana, it is good for all Dzog-chen practitioners to practice at the same time, practicing the Agar Lamai Naljyo, Guruyoga with the White A. You can do this practice collectively or alone.

SEE THE UNIVERSAL TIMETABLE

1st month, 25th day Mon. 7th March 1994
This is the anniversary of the lady Master Ayu Kadro, so it is good to do "Agar Lamai Naljyor" and in general this is a Dakini day and a good day to reinforce our energy. Try to do a Ganapuja with the transformation into the Dakini Simhamuka.

1st month, 30th day Sat. 12th March 1994
NEW MOON. This is a good day to do "Namchos Shitroi Naljyor", the practice of the Peaceful and Wrathful Manifestations, either collectively or personally.

2nd month, 10th day Tues. 22nd March 1994
This is a special day of Guru Padmasambhava, so try to perform a Ganapuja collectively, but if that is not possible do the Long-life practice "Universal Wisdom Union".

2nd month, 12th day Thu. 24th March 1994
This is the anniversary of Dragpa Gyaltsen (1147-1216), one of the first great Masters of the Sakya tradition, so try to do the Guruyoga Agar Lamai Naljyor, the Guruyoga of the White A.

2nd Month, 15th day Sun. 27th March 1994
FULL MOON. This is one of the best days for Long-life practices and in particular the practice of "Union of Primordial Essences". The best time for this practice is from 7 to 8 o'clock in the morning.

2nd Month, 21st day Fri. 1st April 1994
(There is no 20th day of the 2nd Tibetan month this year.) The anniversary of the great Dzog-chen Master Do Gyaltsen Yeshe Dorje (born 1800), disciple of the first Do Drub Chan Rinpoche, who was a master of Nyagla Padma Duddul. It is therefore

a good day to do Agar Lamai Naljyor, the Guruyoga with the White A.

2nd Month, 25th day Tue. 5th April 1994
This is a Dakini day so try to do a Ganapuja with your Vajra Brothers and Sisters.

2nd Month, 30th day Sun. 10th April 1994
NEW MOON. On this day, which is the birthday of the great Terton Lotse Wangpo, try to do the "Agar Lamai Naljyor", Guruyoga of the White A.

3rd Month, 10th day Thu. 21st April 1994
This is a special day of Guru Padmasambhava so try to do the Long-life practice "Universal Wisdom Union" early in the morning or at sunset. If you have the possibility it is beneficial to combine this with a practice of Ganapuja collectively.

3rd month, 15th day Mon. 25th April 1994
FULL MOON. This is one of the best days for Long-life practices, and in particular for the practice of the "Union of Primordial Essences". It is best to do it early in the morning if you can. This is also the anniversary of the day when Buddha Shakyamuni first gave the teaching of Kalachakra so it is good to do a Ganapuja or long Tun in the evening.

3rd Month, 25th day Thu. 5th May 1994
This is a Dakini day as well as the anniversary of the fifth Dalai Lama, a great Terton and practitioner of Dzog-chen, so it is a good day to practice Agar Lamai Naljyor, Guru Yoga with White A.

3rd Month, 30th day Tue. 10th May 1994
NEW MOON. This is a particularly good day for practicing the Purification of the Six Lokas. As it is also the anniversary of the great Terton and Dzog-chen Master Sangyas Lingpa, try to do the Agar Lamai Naljyor.

4th Month, 10th day Fri. 20th May 1994
This is a special day of Guru Padmasambhava. If you can, try to do a Ganapuja, otherwise you can do the Long-life practice "Universal Wisdom Union".

4th Month, 15th day Wed. 25th May 1994
FULL MOON. This is the anniversary of the Parinirvana of Buddha Shakyamuni, as well as an important day for the Long-life practice "Cycle of Life's Vajra". Therefore try to do this practice early in the morning, and in the afternoon or evening do a Ganapuja.

4th Month, 25th day Fri. 3rd June 1994
Dakini day. This is the anniversary of Ngor Chen (a great Master of the Shakyapa tradition and initiator of the Ngor lineage), therefore it is a good day to do the Guruyoga Agar Lamai Naljyor, collectively if possible or otherwise alone.

4th Month, 30th day Thu. 9th June 1994
NEW MOON. This day is the anniversary of Nyagla Padma Duddul (1816-1872). He was one of the Masters of Chang-chub Dorje, the main Master of Namkhai Norbu Rinpoche. He discovered the Terma "Tsedrub Gongdus" which two of his disciples, Ayu Khadro and Changchub Dorje, transmitted to Namkhai Norbu Rinpoche. Therefore you should try to do this Long-life practice, "Tsedrub Gongdus", "Union of Primordial Essences". The time to do it is the early morning. Later in the day or in the evening you can do the Guruyoga of the White A, Agar Lamai Naljyor.

5th Month, 1st day Fri. 10th June 1994
This is the anniversary of mChog-gyur gLing-pa (1829-1870) a Nyingmapa Master of Dzogchen, one of the most important Rimed masters of the XIX Century. Try to do a practice of Akar Lamai Naljyor.

5th Month, 9th day Sat. 18th June 1993
This is a special day of Padmasambhava so if you have the possibility, it is beneficial to do a Ganapuja together with your Vajra Brothers and Sisters, if not you can practise Guruyoga with Padmasambhava and the Long-life practice "Universal Wisdom Union".

5th Month, 15th day Thu. 23rd June 1994
FULL MOON. This is a special day for the Long-

life practice of Amitayus, so you can do the Long-life practice "Union of Primordial Essences" early in the morning. If you cannot do it at that time, it is still good to do it later in the day.

5th Month, 25th day Sun. 3rd July 1994
This is a Dakini day and an important day for the practice of Ekajati. Therefore, according to your circumstances, try to do the long Tun collectively with your Vajra brothers and sisters, or the medium Tun if you are practising on your own. In either case, repeat the heart mantra of Ekajati as many times as you can.

5th Month, 30th day Fri. 8th July 1994
NEW MOON. This is a day for purification practices. It is best to do the Purification of the Six Lokas either collectively or alone, preferably in the early morning. Otherwise you can do a medium or short Tun.

6th Month, 4th day Tue. 12th July 1994
This is the anniversary of the Dharmachakra (the first turning of the Wheel of the Dharma): the first time that Buddha Shakyamuni gave the teaching of the Four Noble Truths to his disciples at Sarnath, after his illumination. To honour the Lord Buddha on this special day you can do a Ganapuja with your Vajra brothers and sisters.

6th Month, 10th day Mon. 18th July 1994
According to the Master Jigmed Lingpa this is the anniversary of the birth of Padmasambhava. To celebrate this important anniversary we Dzog-chen practitioners all over the world communicate in the state of contemplation, practicing Guruyoga with the Tundrin, Tungyas or Ganapuja according to our possibilities. We do this practice when it is 8.00 in the morning in Oddiyana.

SEE THE UNIVERSAL TIMETABLE

6th Month, 14th day Thu. 21st July 1994
This is the anniversary of the third Karmapa, Rangjung Dorje. On this day it is good to do Agar Lamai Naljyor, Guruyoga with the White A.



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

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

Intensive Practice of Naggon
Namkhai Norbu Rinpoche has asked all practitioners of the Dzog-chen Community to organize intensive practices of Naggon on the 28th and 29th day of the month of the Tibetan calendar, practicing for as long as possible with a minimum of three hours, according to the circumstances, i.e. 3, 4, 12 or 24 or 48 hours.

Universal timetable
Anniversary of Garab Dorje 25th Feb. 1994
Anniversary of Padmasambhava 17th July 1994

16.30 Fairbanks, Hawaii
17.30 Dawson
18.30 San Francisco, Los Angeles, Vancouver
19.30 Denver
20.30 Chicago, Mexico City
21.30 New York, Montreal, Lima
22.00 Caracas
22.30 Buenos Aires
23.30 Rio de Janeiro

Anniversary of Garab Dorje 26th Feb. 1994
Anniversary of Padmasambhava 18th July 1994

01.30 Reykjavic, Capo Verde
02.30 London
03.30 Rome, Berlin, Oslo, Paris, Madrid
04.30 Moscow, Nicosia, Helsinki, Athens
06.00 Tehran
08.00 ODDIYANA, Delhi, Kathmandu
08.30 Rangoon
10.00 Ulan Bator, Jakarta, Singapore
10.30 Beijing, Lhasa, Manila, Hong Kong
11.30 Tokyo, Seoul
12.30 Sydney
14.30 Wellington, Marshall

special days 1994-1995

6th Month, 15th day Fri. 22nd July 1994
FULL MOON. This is the anniversary of Gampopa, the main disciple of Milarepa.

Therefore it is an excellent day to do Agar Lamai Nalgyor, Guruyoga with the White A. It is also a good day to do the Long-life practice of Amitayus, "Union of Primordial Essences".

6th Month, 25th day Tue. 2nd August 1994
This is a **Dakini** day, so it is a positive day for reinforcing the function of our energy and creating a vital contact with the energy of the universe by doing a Ganapuja with our 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 into the Dakini Simhamuka, recite her heart mantra as many times as possible.

6th Month, 29th day Sat. 6th August 1994
NEW MOON. (There is no 30th day of the 6th Tibetan month this year.) This is a very important day to do purification practices, especially the "Purification of the Six Lokas".

If you have the chance, you can also do a short, medium or long Tun.

7th Month, 10th day Tue. 16th August 1994
This is the anniversary of Jomo Menmo (1248-1283), a very famous woman Tertön, reincarnation of Yeshe Tsogyal. She was the consort of the great Tertön Guru Chowang.

It is also a very special day of Guru Padmasambhava. Therefore it is an ideal day to do a Ganapuja and Long-life practice associated with Padmasambhava, "Universal Wisdom Union".

7th Month, 15th day Sun. 21st August 1994
FULL MOON. 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 Agar Lamai Nalgyor, 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.

7th Month, 25th day Wed. 31st August 1994
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.

7th Month, 30th day Mon. 5th Sept. 1994
NEW MOON. This day is ideal for purification practices. Try to do either the "Purification of the Six Lokas" or the "Namchos Shitroi Nalgyor", the Yoga of the Peaceful and Wrathful Manifestations, either collectively or on your own.

8th Month, 10th day Wed. 14th Sept. 1994
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.

8th Month, 15th day Mon. 19th Sept. 1994
FULL MOON. This is an important day to do the Long-life practice of Amitayus, "Union of Primordial Essences". It is best to do it early in the morning, but if you cannot it is still good if you can do it later in the day or evening.

8th Month, 25th day Fri. 30th Sept. 1994
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 Tsawang Norbu (1698 - 1755), a great Dzog-chen master of the Nyingmapa school. It is therefore an excellent day to do Agar Lamai Nalgyor, 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.

8th Month, 30th day Wed. 5th Oct. 1994
NEW MOON. This day is excellent for practising the "Purification of the Six Lokas". Otherwise you can do the medium or long Tun.

THERE ARE TWO TIBETAN EIGHTH MONTHS THIS YEAR and the practices suggested are the same as those for the first eighth month.

2nd 8th Month, 10th day Fri. 14th Oct. 1994
Day of Guru Padmasambhava

2nd 8th Month, 15th day Wed. 19th Oct. 1994
Full moon

2nd 8th Month, 25th day Sat. 29th Oct. 1994
Dakini day

2nd 8th Month, 30th day Thu. 3rd Nov. 1994
New moon

9th Month, 3rd day Sun. 6th Nov. 1994
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 Agar Lamai Nalgyor, the Guruyoga with the White A.

9th Month, 10th day Sat. 12th Nov. 1994
This is Guru Padmasambhava day and also the anniversary of Tertön Tsogyal, a previous reincarnation of Sogyal Rinpoche and discoverer of many Termas.

It is therefore a good day to do the Long-life practice of Guru Padmasambhava "Universal Wisdom Union", 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.

9th Month, 15th day Fri. 18th Nov. 1994
FULL MOON. 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.

9th Month, 22nd day Fri. 25th Nov. 1994
This day is the important 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.

9th Month, 25th day Mon. 28th Nov. 1994
This is a **Dakini** day and the anniversary of the very important Dzogchen master Adzam Drugpa (1842-1924). He was a disciple of Jamyang Kyentse Wangpo and a master of some of Namkhai Norbu Rinpoche's masters, including Changchub Dorje and Ayu Kadro. He was also a previous incarnation of Namkhai Norbu Rinpoche. It is therefore a very important day to practise Agar Lamai Nalgyor, the Guruyoga with the White A, according to your possibilities.

9th Month, 30th day Frid. 2nd Dec. 1994
NEW MOON. This is a good day to do "Namchos Shitroi Nalgyor", the Yoga of the Peaceful and Wrathful Manifestations, in the morning. It is also an important day for the practice of Ekajati, so try to do a long or medium Tun in the usual way, reciting the heart mantra of Ekajati as many times as possible. The best time for this practice is around eight o'clock in the evening.

10th Month, 10th day Mon. 12th Dec. 1994
This is an important day of Guru Padmasambhava, so try to do the Long-life practice associated with the "Universal Wisdom Union" which is included in the medium or long Tun, or if you have the possibility it is beneficial to perform a Ganapuja.

10th Month, 11th and 14th day Tue. 13th and Fri. 16th Dec. 1994
These are very special days for doing practice of Ekajati. If you know how to perform the rite of Ekajati, then do it in the usual way, otherwise you can do it in a very simple way with the "Medium Tun", reciting the heart mantra of Ekajati as many times as possible.

10th Month, 15th day Sat. 17th Dec. 1994
FULL MOON. This day is considered to be the day to honour the Lord Buddha in general, and it is one of the best days to do the Long-life Practice with the Dakini Mandarava particularly. Therefore try to do the Long-life Practice, "Cycle of Life's Vajra". Generally the best moment to do this kind of practice is at 7-8 o'clock in the morning. But if you don't have this possibility, then do it in the afternoon or later in the evening when you are free.

10th Month, 25th day Tue. 27th Dec. 1994
This is a **Dakini** day, and the anniversary of Tsongkhapa (1357-1491), who made a synthesis of the previous schools and founded the Gelugpa school.

Try to perform a Ganapuja with your Vajra brothers and sisters or the Medium Tun personally. In either case recite the heart mantra of the Dakini Simhamuka as many times as possible.

10th Month, 29th day Sat. 31st Dec. 1994
NEW MOON. (There is no 30th day of this 10th month so we do the practice on the 29th.) This is an excellent day to practise Purification of the Six Lokas.

11th Month, 8th day Mon. 9th Jan. 1995
This is a particular day for the practice of Ekajati so try to do a long or Medium Tun with intensive practice of the mantra of Ekajati.

11th Month, 10th day Wed. 11th Jan. 1995
This is a special day of Guru Padmasambhava. If you have the time and possibility it is good to do a Ganapuja collectively with your Vajra brothers and sisters, otherwise you can do the Long-life practice of "Union of Primordial Essences".

11th Month, 15th day Mon. 16th Jan. 1995
FULL MOON. This is an important day to do the Long-life practice of Amitayus, "Union of Primordial Essences".

11th Month, 25th day Thu. 26th Jan. 1995
This is a day of the Dakinis in general, so if you have the opportunity practice a collective Ganapuja, with the transformation of the Dakini Simhamuka, and recite her heart mantra as many times as possible. Otherwise you can do a Medium Tun either collectively or personally.

11th Month, 30th day Mon. 30th Jan. 1995
NEW MOON. This is a special day for purification practices so try to do "Purification of the Six Lokas".

12th Month, 10th day Thu. 9th Feb. and Fri. 10th Feb. 1995
The 10th day of the 12th month is doubled this year. This day is the anniversary of Guru Padmasambhava's coronation as Prince of Orgyen at the invitation of King Idraboli. We can perform a Ganapuja collectively or do the Long-life practice, "Universal Wisdom Union" either collectively or personally, according to circumstances.

12th Month, 11th day Sat. 11th Feb. 1995
Today it is good to do a Medium or Long Tun with intensive practice of the mantra of Ekajati.

12th Month, 15th day Wed. 15th Feb. 1995
FULL MOON. This is in general a day for honouring the Lord Buddha, and in particular an ideal day for the Long-life practice of Guru Amitayus, "Union of Primordial Essences".

12th Month, 18th day Sat. 18th Feb. 1995
This day is the anniversary of the great Dzog-chen master Longchen Rabjam Longchenpa (1386-1363). On this very important day try to do the Guruyoga Agar Lamai Nalgyor, Guruyoga with the White A, either collectively or personally.

12th Month, 25th day Fri. 24th Feb. 1995
This is a **Dakini** day, so try to perform a Ganapuja with the transformation of the Dakini Simhamuka together with your Vajra brothers and sisters. Otherwise you can do a Medium or Short Tun in the usual way.

12th Month, 30th day Wed. 1st March 1995
NEW MOON. This is a good day for purification practices. Therefore try to do "Purification of the Six Lokas".

Wood Dog Year 2121

Clarifying the Vajra Dance



by Prima Mai

About four years have passed since Chögyal Namkhai Norbu first started to teach the Vajra Dance, teaching and studying on the Mandala at Merigar during the autumn afternoons. Since then, from time to time, a few of the steps of the Dance have changed perhaps leading some people to think there will never be a final version.

The last time we met to clarify new points on several steps was in the spring of 1993 during the translation of the original text of the Vajra Dance and when Adriana Dal Borgo and Stoffelina Verdonk started to teach it. We wanted to confirm that we were teaching it in the same way. Because there were many changes I wrote a short text on "Explanation of the changes, the arm movements and mudras" to send all over the world so that practitioners of the Vajra Dance could correct their steps and movements. Initially I had only wanted to explain the changes but then I thought that there would also be some interest in knowing all of the arm movements and mudras since, during the courses on the Vajra Dance, there was not much time to focus on that aspect. However, since I had written the explanation in a small room in Tokyo without a Mandala to practise on, I have often had doubts as to whether I was completely right.

Soon after I had sent the text off, I received many questions and suggestions from Adriana and Stoffelina who took my text as an opportunity to study the arm movements in the original text of Chögyal Namkhai Norbu in greater detail. A little later I received the Italian translation of Rinpoche's text and was able to check it all over again. I found that some of the movements we were doing did not correspond to the text. I was glad to hear that Adriana and Stoffelina were coming to attend the Christmas retreat in Kathmandu, Nepal so that we could clarify the new situation.

When they came to Nepal, some people of the Tsegylgar Community brought a medium sized Mandala on resistant paper, very light and small, to Chögyal Namkhai Norbu as a present. However, we could not find a big enough space for it in the Vajra Hotel in Kathmandu. This was very sad because many people wanted to practise the Vajra Dance together and study the changes. We decided to lay out half of the Mandala in a beautiful room on the roof of the hotel so that I could teach at least the changes in the steps.

Because there was not much interest and only a few people showed up, I decided that it might be more useful for Stoffelina, Adriana and myself to use the time to study the original text on the Vajra Dance. We met in the mornings before teachings and during the afternoon breaks. By the end of the retreat we were able to clarify some of our doubts and also listed several questions to ask Rinpoche. Even though it was quite tiring studying the text and translating its meanings into the actual movements, we had a good time together.

Sometimes the hotel needed the room where the Mandala was and we would find ourselves sitting on one of the many terraces of the Vajra Hotel dancing on an imaginary Mandala. One day we were going over one movement and Stoffelina stood up to demonstrate it on our imaginary Mandala. She was just about to start when Adriana gave her a short serious glance and mentioned in a dry voice that the step didn't start on the blue tangle but further up in the lower part of the white triangle. Stoffelina looked down and then apologising jumped to the appointed spot. We all burst out laughing. We were really into it.

Fortunately, straight after the retreat we went with a group of about sixty people to Chitwan Machan, a holiday resort in the jungle of Nepal. It had been impossible to finish the whole text during the retreat and we met again in the mornings and afternoons during our stay of three days. Chögyal Namkhai Norbu spent two afternoons with us during which we showed him the different versions which had already appeared and with his clarification we developed a new confidence in the movements of the Dance of the Vajra.

We finished dancing the complete Vajra Dance together with Rinpoche, once accompanied by several elephants standing close to the Mandala watching us with their strong and peaceful presence, moving their heads and legs rhythmically to the Song of the Vajra.

During our meetings, Rinpoche said that when he received the transmission of the Vajra Dance through many dreams, he tried his best to explain the

continued on page 15

Inauguration of Chagpori Medical Institute

From the Chagpori Medical Institute

Thirty-four years after it was destroyed during the Chinese invasion of Tibet, the Chagpori College of Medicine and Dharma was finally officially re-established at an inauguration ceremony on November 17th, 1993 at Hawks' Nest in Darjeeling. In the Tibetan calendar, this was the fourth day of the tenth month in the Water Bird year (2120).

The atmosphere of the ceremony was relaxed and friendly despite the unseasonal rain and the confined space of the covered forecourt. There were many distinguished visitors and representatives of the Tibetan community in exile. Tea and *dresi* (sweet rice, traditionally given at ceremonies) were offered, and followed by prayers and recitation of the Medical Tantra by the students.

Dr. Trogawa Rinpoche spoke about his motivation in trying to re-establish Chagpori over so many years. He mentioned briefly the history of the original Chagpori and its subsequent destruction by the Chinese in 1959, stressing that there had been no commemoration of this famous college since that time, either in Tibet or in exile.

He recalled that H. H. the Dalai Lama had urged every Tibetan to do his or her utmost to preserve Tibetan culture in the face of the ruthless Chinese sinocization of Tibet. Thus Chagpori had to be refounded so that future generations of Tibetans and those interested in Tibetan medicine will understand the importance of the Tibetan tradition.

Chief guest, Mr. Sonam Tsering, the official representative of H. H. the Dalai Lama in Darjeeling, gave a short speech on the auspicious nature of the refounding of Chagpori. A lively account of the past year at Chagpori was given by the General Secretary, Tsering Norbu Dekeva, who described the work of all the staff, at which there was much applause.

The ceremony was co-ordinated by the Vice-President, the Ven. Ngawang Tenzing. Greetings and heartfelt expressions of goodwill were also offered by the representatives of the Support Groups from Germany, the Netherlands, Britain and America.

The entire event was recorded by the All India Radio, Tibetan Service of Kurseong and concluded with 'Chimney Soup', a Tibetan delicacy for festive days.

History of Chagpori

The Chagpori Medical Institute of Lhasa was established by Desi Sangye Gyatso under the patronage of His Holiness the Vth Dalai Lama in 1696. Until that time medical teaching took place only in family lineages and in some monasteries. In 1959 it was completely destroyed by the occupying forces of China, and the lineage of Chagpori nearly died out. Only four Chagpori-educated doctors are living outside Tibet and the situation in Tibet itself is unclear. Although Tibetan medi-

cine is little heard of, it has a long tradition of more than 2000 years. The indigenous art of healing was expanded and developed to its present high standard when Buddhism spread into Tibet from India. The perspective of Tibetan medical knowledge widened as it accepted and incorporated essential features from many systems, from ayurvedic,

school, pharmacy and clinic. In the month of March, 1992, the school opened at the residence of Dr. Trogawa Rinpoche. In 1993, with a second batch of incoming students, a house was rented to accommodate the school.

The Pharmacy and Clinic

The pharmacy has started in a



Dr. Trogawa Rinpoche at the inauguration (photo Gen Van Der Waals)

Chinese, Persian (Unani), Greek and Mongolian medical knowledge. With the arrival of the Buddha Dharma in Tibet, came also the Buddhist medical teachings, which together with the existing Bon tradition form the basis of the current system.

Chagpori Medical college in Lhasa formalised this knowledge for the first time, and its tradition is unique because of its special emphasis on Buddha Dharma practice and meditation. It remains the only one of its kind, even in the Tibetan tradition.

The School

Chagpori offers 5 years of theory and 2 years of practical study for its students. One of the main criteria for admission is fluency in the Tibetan language, both written and spoken.

With the approval of the Tibetan Health Department of Dharamsala and the Tibetan Medical and Astrological Institute (TMAI), the school follows the same syllabus, under the same examination board.

The objective of CTMI is to preserve and promote the tradition of Chagpori through establishing a

very small way. All the medicines are hand-made by the staff and students of the school. Patients may consult Dr. Trogawa Rinpoche when he is in residence, or the two doctors at the school. In accordance with tradition, charges are made only for medicines.

Preservation of the Environment

Tibetan medicine uses many wild herbs and the depletion of plant species in the natural environment has been a major concern for us. We are making contact with local government agencies with a view to work together planting and preserving local flora, which should also provide some local employment.

With the establishment of the re-founded Chagpori we look forward to serving people with a holistic system which is natural and economical. We also look forward to the exchange of ideas with professionals from other disciplines, so that Tibetan medicine may be better understood, and its vast knowledge may better serve to benefit others.

Yuthog Nyinthig Retreat

The Chagpori Support Group of the Dutch Foundation for Tibetan Medicine is organising a Yuthog Nyinthig Retreat with Dr. Trogawa Rinpoche in Amsterdam, the Netherlands in June 1994.

The retreat will be focused on the "Innermost Spirituality of Yuthogpa" ngondro in the Nyingma tradition, a practice which is advisable for Buddhist practitioners who are involved with healing.

After twelve days of instruction by Dr. Trogawa Rinpoche (June 20 - July 1), retreat participants can attend a two day initiation (July 2 & 3).

During this city retreat, the first of four practice-sessions will start at 6 am and the teachings will be given in the evening at the NSTG (Dutch Foundation for Tibetan Medicine) in Amsterdam.

Full information can be had from: NSTG, Prinsengracht 200, 1016 HD Amsterdam, The Netherlands, fax 031 20 6254138.

Dreams, death and diseases

Dr. Pasang Yonten

A transcription from the Second Seminar on Tibetan Medicine December 7th, 1993. Merigar.

In Tibetan *Jig-te* ('jig-ltas) means the prognostic of dying or the destruction of the body. This is divided into four sections: first the primordial prognostic of dying, second the immediate process of dying, the indefinite process of dying or the symptoms which can sometimes disappear, and lastly the prognostic of definitely dying.

In Tibetan medicine we are very concerned with dreams and we always examine the dreams of the patient, because they are an



indication of any internal blockage where the consciousness is flowing. If the flow of the consciousness is obstructed in any part of the body, the reflection comes to the dream. From dreams we can examine the types of problems that exist; and whether they exist in the upper, middle, or lower part of the body. We also examine well the colours of the dreams which show which element is influencing this problem.

Dreams are signs. For a healthy person they are a reflection of the mind but for a patient a dream is a sign that something is wrong internally. We cannot go directly into the patient's body, we have to understand the situation through the symptoms and signs. For example if we see smoke coming from the mountain, we can deduce that there is a fire there. Or if we see birds flying around a fishing boat we know that there are probably fish there. Through such signs we can understand the existence of different situations. In the same way, through dreams we can understand what is happening internally.

Signs are a very accurate instrument to understand the future situation. Some signs are very common in different societies. If the dog barks, then people know that an obstacle is coming. If the wolves howl in the middle of the night, it may be an indication that someone is dying. If a snake, monkey or cat crosses the road, it means that the day may not be very fortunate. If the owl hoots near the house, it means there is something wrong. All these signs show something mysterious happening after a day, or a month or even a year. They are all signs that

something is changing in nature. Similarly when a change occurs in our body, the symptoms manifest physically or mentally through dreams. Our body is very similar to the world. When there is about to be destruction in the world by fire, or water or wind, just before there are always some symptoms or some big changes. Our body is constructed like the world so that when it changes its nature, it shows symptoms through the mind, through mental reflection.

Concerning the first point, the primordial prognostic of dying, it is divided into different sections: the first part regards dreams, the second the changing of the physical and mental characteristics of the individual. Some people say it is not useful to study to process of dying because it is not connected very much to medicine. But it is very important means to understand the medical-spiritual practice.

First of all we will discuss *milam* (*rmi-lam*) which means dreams. *Milam* is composed of four aspects: bad dreams, the course of the dreams, the classification of the dream and its result, and good dreams.

Bad dreams

Bad or negative dreams depend on the type of person. This refers to a person who has suffered from certain diseases, not a normal healthy person.

If a person dreams about a cat, monkey, tiger or wolf or if the patient is riding on a dead body, or on one of these animals, this is a sign that the patient has been caught by the Lord of Death.

If the patient dreams of himself riding naked on a buffalo, horse, pig, donkey or camel, then he has lost his *la* (*bla*) and has been caught by the Lord of Death. (Ed. note - *La* is one of the three life forces or life energies presiding over the body,



the other two being *sog* (*srog*) and *tse* (*tshe*). *La* in particular is what we call the "ethereal double body" which never leaves the body and which outlives it for a while after death. The separation from *la* during one's lifetime can lead to madness and ultimately death if it is not called back through a ritual ceremony called the *la* retrieval. The *la* is like our clothes, if we lose it then we dream that we are naked.

If a patient dreams about a banana tree growing from the heart, it means the patient will die from a tumour. Any kind of thorny tree



growing in the same place or a lotus growing from the heart means death by skin diseases such as leprosy.

If one dreams about trees falling, or sleeping in the cemetery, or breaking one's head, or many crows, or a hungry ghost (*preta*), or a sinful person nearby, it means the person will die from diabetes.

If one dreams of the body muscles falling off, returning to the mother's womb, being carried away by water, falling in the mud and sinking, being devoured by a big fish, or receiving a lot of gold, or metal or money, losing in a fight, going to a marriage, being without clothes, having hair or beard cut, losing a tooth, drinking beer or wine with friends or relatives who are already dead, or they are taking you away from the house, wearing red clothes or a red *mala*, or dancing with dead bodies, all these dreams are inauspicious which means that you are now controlled or touched by the Lord of Death.

The course of the dream

What is the course of these bad dreams? The heart is the centre of the consciousness and the centre of the joining of all the channels. The channels may be blocked by any kind of disease, not a blockage such as blood clots or a bone tumour, but a blockage of the energy: the phlegm, the bile or the wind energies. When an energy blockage takes place in any of the small or big channels then the consciousness cannot flow properly.

In the daytime we are very active with external objects so the consciousness does not flow freely because it has to receive a lot of external information through the senses. However, when one sleeps, one closes down all the activities of the senses and the consciousness can investigate and check all parts of the body. When the consciousness flows through a part of the body where there is a blockage of energy, the consciousness cannot flow properly. Then the reflection of the blockage comes to the dreams.

Classification of dreams

People who are in good health may dream that they are climbing a mountain, or flying, which means

that their consciousness is travelling above the heart and reaching the crown of the head. Dreaming of going down the mountain to the water indicates that the consciousness is flowing down to the lower abdomen. Dreaming of going along a straight path shows that the consciousness is flowing in the middle part of the body or hands. These are normal dreams.

However, for people who suffer from health problems, if there is, for example, an energy blockage in the upper part of the body such as the head, when their consciousness flows there, they may dream of climbing up a mountain on a narrow precipitous road which they are trying to get away from. On waking up the dreamer is sweating and is very relieved to have woken up. When the consciousness travels in this part of the body it meets this blockage and cannot pass through the channel. Consequently the consciousness feels as if it is falling down. This is the same feeling we have when we dream, the reflection of this comes into our mind and we feel it. So this is a type of dream which is caused by an energy blockage.

If one dreams of swimming in dark water, going into a house that is really dark, or going down the mountain in the dark, this kind of dream indicates that the consciousness is flowing down in the legs and feet.

If one dreams about the colour yellow, this shows a blockage of the bile. Dreaming more about white, this is a phlegm blockage. Blue colour indicates wind blockage. If one dreams about the colour red this shows a blood disorder, and a mixed colour can be a mixed problem.

If one's dreams are more greenish, with such things as green trees and grass, water, snakes and insects, this indicates a Naga spirit blockage or interference. Dreaming about coloured cows is also a sign of provocation by the Nagas. If one dreams about a terrible red bull it is an indication of a provocation by the *sadag* (*sa-bdag*) or spirits of the land. If you dream about some terrible red men or the colour red, this is a sign of a problem provoked by the *tse* (*tsen*). Dreaming of a large dog barking and trying to attack you indicates a problem from the class of Mahakala or *gonpo* (*rgon-po*). Black hats indicate witchcraft. Dreaming of crying women shows a problem caused by the class of *mamo* (*ma-mo*). All these problems which are created by provocations also cause psychological problems.

In general if you always have the same type of dream repeatedly which comes more and more frequently, this is a prognostic of dying. However, if one has these dreams only two or three times, it does not mean very much. Doing ritual practices may help to purify these negative energies.

There are some sensorial

experiences during the day which are reflected in the dream during the night. First, what we see. Second, that which we have heard, third what we have experienced, fourth the type of prayers which we have done during the day, fifth dreams of warning which indicate future events and finally dreams related to energy blockages which we have already discussed.

Any kind of dreams which you dream around midnight are not a very sure indication as prediction. But the early morning dream is a true indication of the future because in the morning the functioning of the central channel is predominant in the body. It is not dominated by sun or by moon but is neutral. In the morning the life-sustaining wind is flowing so everything becomes very clear. Therefore morning dreams can predict what can happen in the future.

Good dreams

These are the indications for good dreams. If a person dreams that he is praised or exalted by others like Indra the God of Heaven, or he dreams of himself becoming king of a country or a great leader or very famous person, or dreaming about a big fire or beautiful lakes, or dreaming that one is covered with



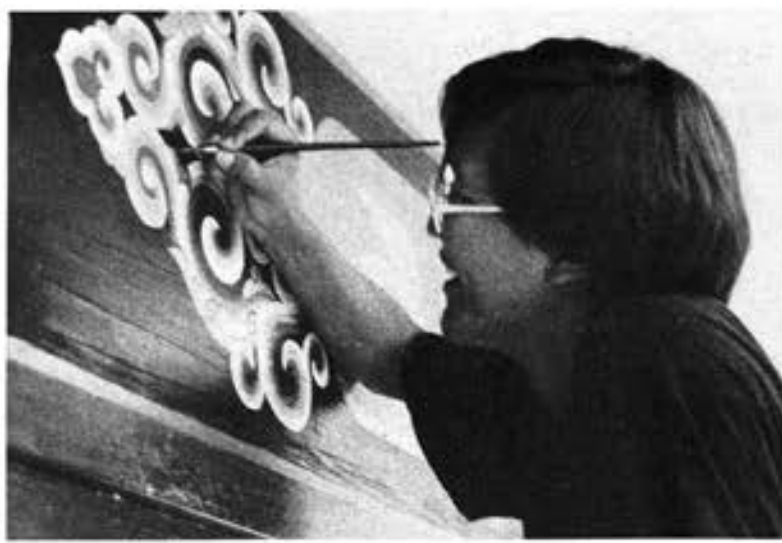
dirty things such as blood or faeces, or wearing white clothes, carrying a religious banner, eating very good fruit, crossing high mountains, entering beautiful houses or temples, or climbing trees, riding a lion, elephant or a good horse or crossing lakes and rivers without difficulty travelling to the north or the east but not west or south, escaping from prison or a dark place, winning in battle, dreaming of parents and relatives making offerings and praying to you, all these kind of dreams are auspicious. It means that any kind of work that you do will be successful.

This distinction is made between the good and bad dreams because in order to discover the bad dreams we have to know the good dreams.

This point closes all four sections of *milam*, or dreams which is the first section of the primordial prognostic of death. Primordial in this context means the very first or non-immediate signs of dying.

Magic and Mystery in Buryatia

Zorick Dugarov, a young *thanka* painter from Buryatia (Siberia) and son and student of Batodalai Dugarov, a well-known Buryatian lama and *thanka* painter, has just returned to Buryatia after more than six months of organising and painting the decoration of the Gonpa at Merigar. Following in the footsteps of his grandfather who was famous for his *thanka* painting, Zorick paints in traditional Buryatian style as can be seen from the colourful and detailed decoration adorning the outside of the "Temple of the Great Liberation" at Merigar.



Zorick Dugarov decorating the Meriga Gonpa (photo Mario Maglietti)

The Mirror: When did you start to paint?

Zorick Dugarov: I have painted since I was a child. I loved to paint and used to paint with my brother. When I was older I asked my father if I could paint *thankas* but he told me that I wasn't ready and gave me some instruction about painting things like mountains. I used to paint free style. This is very important because a good painter must have freedom first of all. Then gradually my father taught me the traditional style of painting. He told me that a good painter should not be closed or limited to one tradition but must be very free.

When I returned from military service my father suggested that I start painting in traditional Buryatian style.

My grandfather had been a famous *thanka* painter and I felt like painting in his style in the traditional Buryat way.

The Mirror: Is there a difference between Mongolian and Tibetan *thanka* painting?

Zorick: There are some differences. At one time Tibetan and Mongolian *thanka* painting were the same. The early Mongolian *thanka* painters studied in Tibet but then the Mongolian style gradually changed. Some of the best Mongolian *thankas* were painted at the end of the last century. Today you can find some very good *thankas* in Mongolia but they are very different from Tibetan ones. They use the same method but the feeling is different.

The Mirror: Is traditional *thanka* painting continuing today in Buryatia and Mongolia?

Zorick: There are some painters today in Mongolia such as Danzan Bakshi but he isn't interested very much in *thanka* painting but rather in sculpture. But, for example, in central Mongolia I haven't seen any good recent *thankas*. In Buryatia there are only two traditional *thanka* painters, one of whom is my father and the other is a woman *thanka* painter who has only one student, a Russian. However, they do not do any new *thankas* but simply copy the old ones.

The Mirror: I understand that Buryatia can be divided into two

parts, one of which is predominantly Buddhist.

Zorick Dugarov: This is true. Eastern Buryats are official Buddhists mainly in the Gelugpa tradition. They received Buddhist teachings from Tibet during the time of Catherine the Great. In Buryatia even up to today she is considered to be a reincarnation of White Tara because she officially recognised Buddhism.

In Western Buryatia there was shamanism which was also impossible under communism. Everything was impossible, there was only communism.

At the beginning of this century a famous West Buryat teacher called Agvan Dorzhiev (ed. note 1854-1938) founded St. Petersburg monastery. Western Buryat people wanted to officially receive teaching from him but he said that it was not the time, that teaching would be given in the future, in our time. He said that the grandchildren of that generation would receive teaching from another teacher. Today many shamans from West Buryatia have started to become interested in Buddhism and they believe they will receive Buddhist teachings from a great teacher, officially.

The Mirror: What effect has shamanism had on Buddhism?

Zorick: In East Buryatia, for example, if a Buddhist practitioner becomes powerful, he starts to compete with shamans and many Buryatian lamas believe that whoever becomes a good practitioner or obtains some type of realisation is usually from a shaman family.

The shamans in Buryatia have special Dharmapalas. For example, when Buddhism entered Tibet, the old Bonpo Dharmapalas were ignored. The same thing happened in Buryatia. People thought that shamanism was not very important and this type of thinking created problems.

The family Dharmapalas of most

people in Buryatia come from shamanism. There are thirteen families or clans in Buryatia and each family has its Dharmapala. Lha ju sum (the Thirteen Kings) is the name of the family protectors. If someone comes from a strong shaman family usually they have a very strong Dharmapala. If they do not make offerings to them, at the best, the Dharmapala won't like you but sometimes they can create

Dharmapalas and they started to have problems, very big problems. When I spoke with a powerful shaman she told me that it was very important to do rituals and make offerings to shamanistic Dharmapalas.

The Mirror: But why should a Buddhist make offerings to a shaman Dharmapala?

Zorick: Because if you don't, they will be hungry and are not happy. You cannot tell a Dharmapala to go away because a shamanistic Dharmapala also has a kind of *samaya*. They must protect you and they should not make obstacles for you. But you must remember them. For example, if you have a friend and you don't do anything for him, he won't be your friend any more. A Dharmapala is like a friend.

At the end of the last century, the Buryats had some big problems with the Russians. The Buryats asked a great teacher from Tibet why they had all these problems and he told them it was because they hadn't made offerings to the old shamanist Dharmapalas. When these people returned to Buryatia, they asked a



Guru Dragpo. Design by Zorick Dugarov

problems.

The Buddhist Dharmapalas are different spirits. My mother is from a very strong shaman family and they have a strong shaman Dharmapala. They received other Dharmapalas from Buddhism, such as Dorje Legpa and Pehar which were very similar, probably from the same family. The shamanistic Dharmapalas don't have the same *samaya* as the Buddhist Dharmapalas and sometimes can really create problems. If you make offerings to them they can help very soon.

During the time of communism, the family stopped doing rituals and making offerings to the

lama and a shaman to make offerings to the shamanistic protectors called Lha ju sum (the Dharmapalas of the thirteen clans of Buryatia).

The shaman started to do some rituals (usually a shaman does rituals in the Buryat language) which the lama translated into Tibetan and in this way the Buddhists had some special rituals for these Dharmapalas.

When Namkhai Norbu Rinpoche was in Buryatia last year we asked him to do some rituals for our Buryat Dharmapalas and, in a dream, he met and spoke to a spirit called Olin Khan who is considered to be a very important protector for Buryatia and lives on an island in Lake Baikal.

Rinpoche gave us a new ritual and teaching about how to do it.

The Mirror: How do the Lha ju sum (Thirteen kings) manifest? Are there any paintings or *thankas* of them?

Zorick: No, there aren't. They are usually dressed in old Mongolian style with a sword or another weapon, on a horse. I heard from a shaman that many Buryat Dharmapalas ride horses or bears or wolves like Dorje Legpa perhaps similar to those in the Bonpo tradition. Usually the strongest Buryat Dharmapalas are riding on horses such as Tha Hak Chögyal and also some kinds of Dorje Legpa. There are many Dharmapalas like this in the Tibetan Bonpo or Buddhist tradition.

The Mirror: Which Dharmapala protects your family?

Zorick: You have to ask a shaman which Dharmapala it is. If you are not a shaman he won't tell you. I cannot say who it is because it is secret.

The Mirror: Now that Communism seems to have ended, has life changed for Buddhists in Buryatia?

Zorick: Everything has changed. Under communism Buddhists had a lot of problems. It was impossible to meet or talk with a great teacher. If you were a Buddhist, it meant that you were not an atheist or a communist and there was a good possibility of being sent to prison or put in a mental institution.

In fact, there is an interesting story about a man from my village who had been a life-long communist. When he was very old he came to the Communist Party headquarters in the village and gave back his membership card saying, "I've been a Communist all my life although deep inside I've always been a Buddhist. Now that I'm

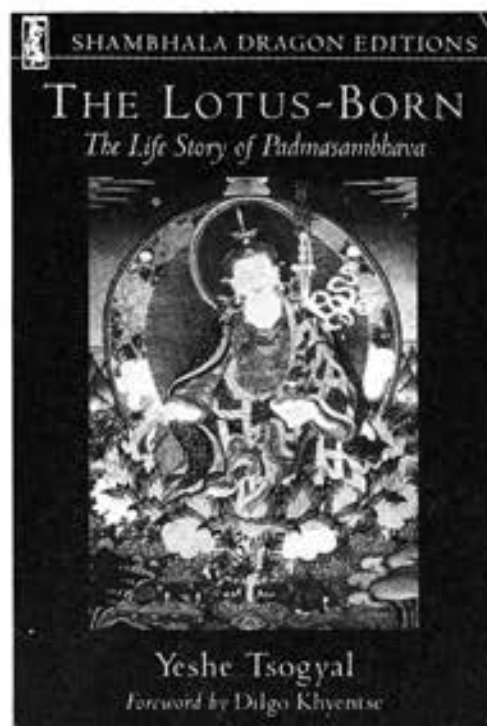
departing from this life I'm giving back my party membership card because I know that in the *bardo* this card isn't going to anything for me. Now I'm going to recite *Om mani padme hum* instead."

Today there are some Buddhist universities. Under Communism there were only two monasteries, now there are about twenty. Everything is changing.

The Mirror: You and your father will be organising for Rinpoche's visit to Mongolia and Buryatia in May of this year. We hope to see you there and thank you for all your time and energy working at the Merigar Gonpa.

BOOK REVIEWS

THE LOTUS-BORN. The Life Story of Padmasambhava. Composed by Yeshe Tsogyal. Revealed by Nyang Ral Nyima Oser. Translated by Erik Pema Kunsang. Shambhala, London and Boston. 1993.



This is a work of precision and enchantment. It is a biography of the great master, clear and limpid as the sky, recorded by his foremost Tibetan disciple, the dakini Yeshe Tsogyal, who had attained perfect recall. She concealed this work under the statue of the tantric deity Hayagriva on the shrine of the Copper Temple (*Sanglingma*, also the name by which the book has been traditionally known) at Samye, where it was subsequently revealed by the tertön Nyang Ral Nyima Oser (1124-1192).

The Sanskrit word *padma*, preserved in Tibetan, means lotus flower. *Sambhava* means "born from." *Padmasambhava* is usually called in Tibetan Pema Jungney, a translation of the Sanskrit name Padmakara, which means "originated from a lotus."

Among the many accounts of Padmakara's life, some seemingly dissimilar or even contradictory, because perceived by different people at different levels, this one,

remarks Dilgo Khyentse Rinpoche in a brief foreword, is like the king. "It condenses all the biographies and histories of Guru Rinpoche and contains the profound key points of the nine vehicles of Sutra and Mantra." Jamgon Kontrul the First (1813-1899) considered this particular life story important enough to be the first text in the first volume of his collection of terma treasures, the *Rinchen Terdzö*. The present volume also includes a useful extract from Tsele Natsok Rangdrol (b. 1608), a great Kagyu and Nyingma master, on how

to view the personal and historical background of the Lotus-Born Master.

The book describes in detail how Padmasambhava brought the teachings, both of Sutra and Tantra, to Tibet. Due to his great realization and spiritual power, he converted disciples, tamed hostile spirits, pacified negative forces, promoted the construction of the temples at Samye. Then, with unfailing compassion and skillful means, Padmasambhava hid many teachings for future generations, to be revealed when auspicious. Thus he created the conditions, as the translator comments in his preface, for the propagation of the Vajrayana in this world.

Those who appreciate the spiritual importance of Guru Rinpoche, who know him through practice and the teachings, will be strengthened and fascinated by the specifics of the accomplishments and events recounted here. "The *Sanglingma*," explains translator

Erik Pema Kunsang, "is a religious scripture read by devoted followers of Padmasambhava to keep his miraculous deeds and great compassion in mind."

Beyond this, the reader will find a wealth of oral instructions and advice given by the Master to foster the Dharma, to spare his listeners and future generations the waste of further lives, or in the words of Yeshe Tsogyal, "so that true awakening will swiftly be attained." Chapter 21, counsel and predictions for King Trisong Detsen, is a jewel of an example. Thereafter, for many pages, follows the text of what Dilgo Khyentse calls Guru Rinpoche's "profound and detailed testament," his last words to the then and future kings, ministers, monks and nuns, Dharma teachers, tantrikas, meditators, yogis, men, women, benefactors and recipients, healers and sick people, masters and disciples, people in general, of Tibet, a chapter for each category.

Each of us can find him or herself; in one or another life we have all been each of these, and in some sense, in some situations, are again; the teaching is incomparably deep, practical, inspiring, useful. The gist and pith of wisdom, yet extremely concrete, it defies selection and quotation.

In the five final sections, on the threshold of Padmasambhava's departure, his journey beyond nonreturn to fruition, there is, inconceivably, still more. The "final advice concerning practice," comments Dilgo Khyentse, is "the quintessence of the teachings of Sutra and Mantra." "Having sung this," Yeshe Tsogyal narrates, Master Padma then "mounted a beam of sunlight and in the flicker of a moment flew away into the sky." Looking back, he sends "forth a light ray of immeasurable loving kindness," there and then, and also everywhere and always.

On the very last page of the terma text, revealed, as indicated above, by Nyang Ral Nyima Oser, considered the first of five tertön kings, appears the following verse

and comment:

*From whichever supreme buddhafield you remain
Lord of beings, nirmanakaya of Uddiyana,
Rescue all your disciples and myself
With the hook of your swift-acting compassion
From the immense ocean of samsara,
And lead us to the celestial abode of Uddiyana.*

Repeating this just once yields a benefit that is equal to reading the extensive chronicles.

Here we glimpse the infinite kindness of this Nyima Oser, Lord Ralpachen of Nyang, who was foreseen, and visited by, Padmasambhava and Lady Tsogyal, and is an enlightened master "bent to ease us."

Though every sensitive reader will feel the authenticity of this work, rationalist scholars may raise questions about "historical fact." (This is a category different from the genuine.) In his introductory "Clarifying the True Meaning," Tsele Natsok Rangdrol explains: "Master Padma was a supreme nirmanakaya...He surely does not remain within the reach of people's solid fixation on a permanent reality, but appeared according to those to be tamed. Consequently, the clinging to absolutes about whether he took birth from a womb or was born miraculously, whether his different names and deeds in the Indian countries agree with one another, whether there are inconsistencies in the duration he remained in Tibet and so forth are nothing but causes to exhaust oneself and prove one's ignorance while attempting to conform the inconceivable to fit within the confines of conceptual thinking."

The book reads easily. Despite infinite depth and sometimes intricate specifics, the English is always clear and brightly colored, vigorous rather than intellectual, reminiscent of the *gesta* of Gesar as told by Alexandra David-Neel or the Rouse translations of Homer. Well-served by her translator, Lady

Tsogyal makes us see and wonder. Details emerge like pebbles in pure water. What she narrates has never been told before, and we feel it. Medieval frescoes must have provoked such sensations when the cathedrals were still white. These aesthetic factors not only please, but awaken the reader from ordinary torpor. They are external evidence of the genuine.

Gratitude to Erik Pema Kunsang, whose commitment to the teachings and skill as a translator have made available—and truly readable—many precious Dharma texts. For example, see *Dakini Teachings* (1990), Guru Rinpoche's oral instructions to Yeshe Tsogyal, an ideal companion to this volume.

Barrie Simmons

Perfect Wisdom

The Short Prajnaparamita Texts

Translated by Edward Conze
Buddhist Publishing Group
Devon, UK, 1993. 220 pages.

This is a welcome reissue of the late Edward Conze's pioneering English language edition of many of the shorter Prajnaparamita (Perfection of Wisdom) texts. The Prajnaparamita sutras include key texts of Mahayana Buddhism such as the renowned Heart and Diamond sutras, both to be found here, and expound the Bodhisattva ideal, often from a very high philosophical viewpoint. The metaphysics of emptiness that are at the heart of these writings systematically undermine our stubbornly human tendency to view objects as absolutes in themselves: reading and relishing these writings can help ease us out of this distractedness.

Not all the texts here are pitched at the same high level. Also, there is no commentary. But perhaps this makes it easier for the reader to dip in at leisure to absorb the view, without necessarily examining each delicate shift of reasoning.

Robin Cooke


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SANTI MAHA SANGHA
"The Precious Vase"

This text called *Rin chen bum bzang*, originally written in Tibetan in 1992 by Chögyal Namkhai Norbu and recently translated into English by John Shane, is the preparatory Base or foundation for the *Santi Maha Sangha* training. It is inspired by the four verses of the *Santi Maha Sangha* root text which present the preparatory Base and the way in which it should be applied.

A shorter version has also been translated by John Shane and published by Shang-Shung Editions with the title "The Wish Fulfilling Vase".

Cost of each text plus air mail postage - Europe US\$20, USA and overseas \$22, Australia and New Zealand \$24.

Shang-Shung Edizioni, 58031 Arcidosso GR, Italy.

Reflections Reflections Reflections

Alchemical Psychology

A Process for Self-Knowledge and Community Building

by J. Manganiello

Do psychology and psychotherapy have any value for us as Dzogchen practitioners? Perhaps, but we need to be prudent.

This article suggests alchemical psychotherapy, a form of inner work based on depth psychology, as a process that can help us to observe our conditioning and loosen ego's grip on our view. Depth psychology is unique in acknowledging two levels of unconscious forces, the personal and the archetypal, that can become obstacles to our awakening and to our ability to be in community.

Most western therapies stay on the surface and try to ease the pain of samsara without addressing the heart of the problem: the deluded belief that there is a single and stable identity called "I" or "me" who can find more than provisional relief from pain and suffering. These therapies tend to look for solutions to ego's fictional dilemmas as if they were real.

The hallmark of ego is that it takes itself very literally. It has trouble seeing through states of mind as states of mind. If we are, for example, depressed, angry or lonely, we can become possessed and defined by these feelings. We can resort to practice to seek refuge from these states of mind. But if we do this without awareness, we are still conditioned by them, because we are using practice as a kind of medication. This is different from liberating our thoughts and feelings, through contemplation, and actually awakening to them as expressions of clarity and as ornaments of our true condition.

As practitioners, we appreciate that our nature is other than ego, which is a process and not an entity. However, discursive thought, the continuous flow of reflections from the mirror, seduces us into ego's

view. We find ourselves caught in dualistic dramas involving what seems to be our "I" or "me" as a protagonist. When we become distracted and identified with the scenarios presented by our thought and feelings, we hypnotically mistake them as absolutely real.

The depth psychology tradition, unlike scientific psychology, regards the soul and spirit, not matter, as the basis of reality. It regards psyche as separate from brain and as something that is sourced from profound Mystery that is not of the material dimension. Alchemical work is an activity of cultivating an inner life, not just a means to remove symptoms or solve problems. Ego is recognized as just one location among others within our psychology. Alchemical psychology is based on experiential knowledge, not just theory, about the personal and impersonal forces that reside within our psyche.

Alchemical psychotherapy is not a path to realization. There is no substitute for a Master, Transmission and practice. However, this form of psychological work can help free us from ego's view and expose and dismantle our conditioning. Because our tradition holds that "whatever works is useful," alchemical psychology may enable us to make better use of Namkhai Norbu Rinpoche's Teaching and Transmission. It could also help us to protect the Community from a variety of problems.

Deep inner work can also help us to see that ego loves spiritual teachings, teachers and communities - for all the wrong reasons. Ego seeks entertainment and consolation

through spiritual practices and through a relationship with a Master. Ego can posture as a zealous "true believer" in the Teachings while mistaking this stance as a demonstration of its sincerity and inspiration to practice.

We maintain and develop Transmission through the practice of Guru Yoga; Namkhai Norbu Rinpoche is the link to our own natural state. We must safeguard this practice and the Community from becoming conditioned by the unconscious personal and archetypal forces within our psyche that would



make Rinpoche a cosmic father who we need to love us or a luminous magical being who we can get to bless us into realization.

Fortunately, Rinpoche appears wise to our efforts to make his personality the issue instead of his message. Our projections usually fall off of him and get reflected back to us. But we must be conscious of the forces within our psychology that push us into a cultic view of the Guru and of the Teachings, if we are to properly honour and use them.

Our way of life is based on continued self-observation. Rinpoche urges us to constantly be aware and to acquire direct knowledge about the cage of conditioning that imprisons and

distracts us. It is easy for us to agree with him, but it is quite another matter to do what he asks. Observing ourselves is a bit like picking up a board that we are standing on. We often remain blind to what we need to observe most about what conditions our thoughts, feelings and acts.

Our conditioning is a burden, not only to us, but also on the Dzogchen Community at large. As we grow and become more organized, we must protect ourselves from the predictable "demons" that tend to plague all organizations. These demons are the personal and impersonal powers within our psyche that can become active in the context of community life.

Rinpoche works tirelessly so that the Dzog-chen Teachings will take root and grow in and for us and for those that will follow.

We must repay him by properly caretaking his gifts. As our Community grows, its well-being will depend on our ability to protect it from the problems that inevitably burden, and sometimes ruin, organizations.

Self-knowledge, as an awareness of what conditions us as individuals and as members of an organization, is essential for our own awakening and for safeguarding our Community. Numbers of western Zen and Vajrayana sanghas have suffered disastrous consequences because they failed to attend to the need for self-knowledge and for understanding the powers that become active in organisations.

Rinpoche also asks that we collaborate more for our own benefit and for the good of the Community. We often have difficulty responding to his request for more creative alliances among ourselves. Perhaps we need to be fearless and simply admit that we

do not always know how to get along with others. When we do make efforts to work more intensely with our Vajra brothers and sisters, we may be left feeling bitter and disillusioned without knowing exactly why. We all know what it is like to have to cope with the petty resentments and misunderstandings that emerge when we try to work together. Many of these problems result from our tendencies to project images from our own psychology onto others. We usually do not perceive our Vajra brothers and sisters. We, instead, imagine them. We do this in accord with patterns that have been conditioned, in large part, by our past experience. Our eyes, in truth, are less windows than they are movie projectors. We are all compelled to repeat the unconscious movie from our past relationships in our present ones.

The only ultimate solution to projections sourced from dualistic confusion is to purify the illusion at its source by liberating any duality through intrinsic awareness. Until we can do that consistently, however, we must observe ourselves and acquire knowledge about the movie that we tend to project on others. Then we can see more clearly who others are and we can improve our ability to collaborate.

We have no knowledge about or control over projections until or unless we make them conscious and own them.

Alchemical psychotherapy can help us to discover and dismantle our conditioning and our projections and it can enable us to relativize and de-literalize ego's view. After developing some capacity to break free from our conditioning and to loosen ego's hold on our view, we can catch glimpses of the deeper life that animates the surface dance of our conditioned personality.

These glimpses can strengthen our inspiration to practice. They can also help us to appreciate our good fortune for having made contact with the Dzogchen Teachings.

THE MIRROR

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Land of the Buddhas

On January 3rd, the Community continued from page 1 gathers for the final *ganapuja* of the retreat. Rinpoche explains the importance of having the practice present in daily life for a full twenty-four hours of the day. He gives simple and effective practices that every practitioner is capable of using if he or she develops the commitment to mindfulness to practice them.

After the closing ritual Rinpoche expresses his gratitude to Ian Baker and Yeshe Choden for all their fine work in organising the retreat. As a powerful symbol that practice continues after we finish a retreat, that very afternoon, the Dzogchen Community had the opportunity to receive teachings from Ugyen Tulku Rinpoche, in the presence of our own teacher.

We arrive at the gate of the Great Stupa amid the chaos of taxis, rickshaws, storefronts and street vendors. Before us appears the vast white dome built during the time of Padmasambhava. Ten years ago there were once narrow alleys full of mud and ravaged dogs, *momo* restaurants and *chang* shops, low lintels and smoky curtains. Now there are paved roads and grocery stores, tailors and trinket shops, monasteries, new houses and apartment buildings. The road to Ka Nying Shedrup Ling Gonpa, once so easy to find is now in a maze of backstreets.

We mount the wide steps of the *gorpa*. On each side of the garden, a gigantic Tibetan mastiff is chained beneath the trees. These wary animal guardians lift their broad jawed heads to sniff at the new arrivals. Before us the vast doors of the monastery are open, the portico painted, multi-coloured, with clouds, flowers and the faces of dragons.

As we enter the darkness of the temple, before us shines the gigantic golden image of Buddha Sakyamuni, eyes half open, the trace of a smile, his right hand touches the ground in the delicate gesture of calling the earth to witness the moment of his Enlightenment. To the right is a statue of Padmasambhava, to the left, the future Buddha Maitreya. Namkhai Norbu Rinpoche sits with his back to a painted pillar, his students gathered on the cushions around him. Then, monks, nuns, Westerners, Nepalese, Tibetans, the students of Ugyen Tulku Rinpoche fill the hall to hear their teacher who has kindly offered to give a teaching after Namkhai Norbu Rinpoche's request.

The crowd of people rises as Ugyen Rinpoche enters the hall, there is a flurry of activity as the great teacher declines to use the throne prepared for him and his students prepare a place for him to sit.

Ugyen Tulku Rinpoche's style of teaching seems very gentle. He begins by speaking of the four awarenesses: precious human rebirth, impermanence, the low of cause and effect and the suffering of transmigration. He continues with the importance of the preliminary

practices for removing the obstacles produced by negative karma. Then he tells how Buddha Nature, the essence of every individual, is like gold covered with mud and how the Development Stage and Completion Stage of the path of tantra will remove any impurity.

Having now brought the minds of his listeners to a state of alert relaxation he points out the essence of the teachings of Madhyamika, Mahamudra, and Dzogchen.

Following the Supreme Gift of the teaching, Tulku Ugyen Rinpoche gives a formal blessing with a statue of Guru Rinpoche which was made at the time of Padmasambhava himself and passed down through the ages from master to master. Each student was then presented with a beautifully prepared *Tadrol* (ed. which plants the cause of liberation through touch) and a gift of *dudtsi* prepared by many great masters.

As the Dzogchen Community students file out into the garden - sunset in Kathmandu - it feels as if the end of a retreat is really the opportunity for the continuation of practice in everyday life.

In the presence of such teachers as Namkhai Norbu Rinpoche and Ugyen Tulku Rinpoche, the environment seems far easier to deal with, the possibility present for real integration.

To all friends

continued from page 1

Previously, we have planned weekend events which encompass collective practice and practical work. Whenever such a program is planned, there are inevitably conflicts with people's schedules and many who would wish to participate can not.

Now we are beginning a new approach. We would like you to tell us when you can dedicate some time to come to Conway, collaborate on our projects and join in collective practice. Then people here can help co-ordinate and organise so that we can make the most of our possibilities.

One plan is this: on the first and third weekends of each month we will be prepared for activities at the school. On these weekends, at least one local person will be available to help organise, supply tools and materials, help arrange accommodations and meals, direct projects or otherwise collaborate as necessary for those who come from further away.

In this way, those who live away from Tsegvalgar can develop plans for participating here in a way that works best for them. For example, a group of people from one area can plan their own weekend at Tsegvalgar and co-ordinate with local people to help organise and prepare for it.

Now everyone can be active and participate according to their possibilities. If there is a practice which you have a particular connection with, why not organise a weekend devoted to it? The local community will collaborate and help you.

Perhaps you or a group of people in your area would like to take on a particular project to begin restoration of the building? There are many possibilities like this.

So, with this idea in mind, we are listing the local contact people for each of the alternate weekends for the next few months. These people have volunteered to help co-ordinate any plans you wish to make and to be available for this purpose.

March 5/6 - Reid Fossey, tel. 914 758 3214; March 19/20 - Vern Harrington, tel. 413 665 4018; April 2/3 - Katherine Ishii, tel. 413 625 2718; April 17/18 - Sara Renner Handley, tel. 413 549 1021; May 7/8 - Glen Eddy, tel. 413 665 8112; May 21/22 - Barbara Paparazzo, tel. 413 369 4607; June 4/5 - Gerald Steinberg, tel. 413 584 5341; June 18/19 - Lauri Marder, tel. 413 369 4435.

There is a list of projects which can be worked on immediately. These are projects which do not require great sums of money but which will be of immediate value to our use of the building even as we plan for large-scale renovations. Also these projects will not require any special expertise.

We understand that Namkhai Norbu Rinpoche plans inauguration of the programs at the old grammar school in October '94. There is a great deal to do before then!!!

Please give this careful consideration and let us know how you wish to participate.

Tsegvalgar Dzogchen Community, P. O. Box 277, Conway, MASS 01341.

Vajra Dance

continued from page 10

movements literally but that it is possible that his explanations are insufficient to understand a movement correctly or perhaps an explanation could be incorrect. He said that we had to understand that it is still a work in progress and while Rinpoche is alive it is better to consult him instead of only following a book. To learn the Vajra Dance it is necessary to follow a teacher and not a book.

I believe that we are very close to a final version. The more you study and practice the Vajra Dance the more you enter into the finer movements. First you try to remember the steps correctly and gradually you try to coordinate the arm movements with the legs. Then you discover the fine shifts in body balance, the different sensations a movement has and you start to recognise the other dancers when you pass them in mirrorlike movements which makes you aware of the precise rhythm in the movements.

Gradually you enter the three dimensions of the Mandala and find yourself inseparable from it. The movements become more conscious and clearer in their fine details.

Actually there are only a few new changes and maybe only practitioners who already know the Vajra Dance very well and practise

it a lot might find it difficult to change "old habits". I am going to correct the text I wrote on the arm movements and mudras and add some more detailed explanations. I hope it will be available in the near future.

Shang Shung Institute

continued from page 7

The Institute has a specialised library rich in texts on Tibetan medicine which are difficult to find in the West. At present Prof. Jork, Director of the Institute of Allgemeine Medicine at the University of Frankfurt is working in collaboration with the Institute to explore the possibility of introducing the systematic study of Tibetan medicine into the West and, eventually, to organise another international congress on Tibetan medicine. With the creation of centres of Tibetan medicine around the world, it is a good opportunity to meet and exchange information about the level reached by studies on Tibetan medicine in the West. The establishment of a network between institutions and organisations working on Tibetan medicine in the West and the organisation of international conventions on this matter could create a basis for establishing Tibetan medicine as a valid autonomous medical system which can be practised in the West.

Next course on Tibetan medicine organised by Shang Shung Institute will be held in May in Arcidosso. Dates to be confirmed. Contact Shang Shung Institute, c/o Podere Nuovissimo, 58031 Arcidosso GR, Italy. Tel. 966941. fax 966848.

Opening the Door

continued from page 7

expressive capacity of the artist succeeds in combining harmoniously diverse influences, giving rise to presentations not necessarily religious in character."

Opening the door of Gallery Bonomo, one is greeted by a dozen "windows", large canvases, giving onto the top of the world, fantastical Tibetan landscapes, towering snow mountains in each one, the famous high plateaus at their feet, miniature scenes of Tibetan daily life everywhere, like a camouflaged puzzle: giant tents and *chang* shops, masters teaching their heart disciples in rocky niches, *stupas*, yaks and wild horses, merchants wending their way, lamas giving formal initiations to huge crowds, children playing, couples making love. One can understand why gallery owner Alessandra Bonomo, well-known in modern art circles in Italy, and member of the Dzogchen community, named this show "Tibet": the reality of a happy people in a happier time, as Choegyal Rinpoche remembers it, before his exile to India in 1959.

In the next room, a series of giant

lotus paintings adorn a wall, an expression of the influence Claude Monet's final period has had on Rinpoche. Some of the lotus canvases are embellished with Tibetan calligraphy — spontaneous poems of the artist, all of them the sensuous embodiment of the feminine tantric principle.

The remaining walls are dedicated to an idyllic world populated by charming young Khampa, Chagall-like in their joyful occupation and stylised ethnicity; cavorting snow-lions in what seems a mythological bestiary out of the middle ages; dragons, the meaning of Drugpa in Choegyal Rinpoche's Drugpa Kadgyupa lineage and therefore a very particular symbol; an illustration from a Buddhist folk tale, the Four Friends, elephant, monkey, pig and bird who climbing on each other's backs are able to pick the golden fruit from a special tree; yogis and their docile tiger pets (bringing to mind the essential meaning of riding the wild beast of one's own passions, a theme well-known in many Buddhist artistic traditions).

In the last room are, among others, portraits of Garab Dorje painted as an Indian *siddha*, Guru Padma Sambhava and Mandarava dancing in a universe of flowers, her *dadar* free-wheeling, its *gakyil*-like banners rotating in the sky. There is a wonderful scroll depicting a dream vision of Rinpoche's with a magnificent waterfall coursing down its two-meter length, like a curtain hiding the entrance into a secret *bayul* (*shas yul*). Here we are in sacred Tibet.

Dugu Choegyal Rinpoche has chosen in recent years to support his numerous projects for the spiritual, mental and physical well-being of the Tibetan people, and others designed to preserve and foster their ancient culture, through his evolving career as a professional artist. He has become recognised in this capacity, spreading the influence of Dharma beyond those circles where it is already known, as the success of his Rome exhibition shows. Rinpoche has specified that monies received from this sale of paintings will help build the Saraha (Senge Jingri) Institute in Nepal, founded by him as a retreat place for *yogis* and *yoginis*, chiefly from Tibet, to train rigorously in the tantric traditions which are the heart of his Drugpa Kadgyupa lineage. He hopes these precious teachings can be conserved and even flourish within and outside Tibet, despite these difficult times.

Rinpoche has had exhibitions in the U.S.A., Canada, South America, India and South East Asia. Reported amply and favourably in the Roman press, this exhibit is his first in Italy.

Gallery Alessandra Bonomo, piazza S. Apollonia 3, Rome, Italy. Tel. 5810579. Until February 28th, 1994.

CORRECTION

Mr. Jampa Kalsang Tsipa's "Tibetan Astro-Practitioner" appeared in the autumn 1992 edition of the Tibet Journal instead of 1993, as printed in the last issue of The Mirror.

Universal responsibility: the key to human survival

A message from H. H. the Dalai Lama at the Consecration of the Statue of Lord Buddha in October, 1993 at Buddha Jayanti Park, New Delhi, India.

The Buddha's message of non-violence, his advice that we should help others as much as we can and at least avoid harming them, remains essentially relevant today.

As the twentieth century draws to a close, we find that the world has grown smaller. The world's people have become almost one community. We are coming to recognise that such problems as poverty, overpopulation and damage to the environment are not merely global in nature, but are actually interconnected. Consequently, no single community or nation can solve these problems on their own. Amidst a growing consensus about what the problems are and even how many of them can be solved, we need a spirit of co-operation and the will to take decisive action to bring about such solutions.

To meet the challenge of our times, I believe that human beings must develop a greater sense of responsibility. Each of us must learn to work not just for his or her own self, family or nation, but for the benefit of all humanity. Universal responsibility is the real key to human survival. It is the best foundation for world peace, the equitable use of natural resources and, through concern for future generations, the proper care of the environment.

We have all been born on this earth as part of one great family. Each of us is just a human being like everyone else. Whatever our background, we all desire happiness and do not want suffering and we each have the same right to pursue

these goals. When you recognise that all beings are equal in this respect, you automatically feel close to them. And out of this empathy comes the wish to actively help others overcome their difficulties. Compassion like this is, by nature, peaceful and gentle, but it is also very powerful. It is a sign of true inner strength. To achieve it we do not need to become religious, nor do we need any ideology. All that is necessary is for us to develop our basic human qualities.

The need for a sense of universal



Drawing of the Canopy at Buddha Jayanti Park

responsibility is present in every aspect of modern life. Nowadays, when significant events in one part of the world can eventually affect the entire planet, we have to regard every major local problem as of global concern. We can no longer invoke our national, racial, ideological or religious identities as barriers that separate us without destructive repercussions. Because we are interdependent, considering

the interests of others is clearly the best form of self-interest. Interdependence is a fundamental law of nature and ignorance of it has been harmful not only to the natural environment, but to our human society as well. In our pursuit of happiness we have directed our efforts more towards personal material comfort than to simply caring for one another. But since we are not solely material creatures, it is a mistake to seek fulfilment in external development alone.

The rapid changes in our attitude towards the earth are a source of hope. As recently as a decade ago, we carelessly squandered the world's resources as if there were no end to them. We failed to realise that unchecked consumption is environmentally disastrous and socially divisive. Yet, now there is widespread interest in constructing a new economic order based on a fresh ecological awareness.

Responsibility for guiding our global family in the right direction lies not only with governments, but in the hands of individuals. However, good wishes alone are not enough; we have to assume active responsibility. Great human movements spring from individual human initiatives. We have a

simple reminder of this in Buddha Jayanti Park, which is symbolic of the respect in which the teachings and activities of the Buddha over two and a half thousand years ago, are still held.

I hope and pray that in the days and years ahead, all those who visit the Park will be inspired to do everything they can to bring about a happier, more harmonious and healthier world.

"Tree Planting Day"

An appeal from Tibet House and the Foundation for Universal Responsibility, New Delhi



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His Holiness the Dalai Lama in his poems related to ecology "The Sheltering Tree of Interdependence - A Buddhist Monk's Reflections on Ecological Responsibility" states:

*Being attentive to the nature
Of interdependence of all creatures
Both animate and inanimate
One should never slacken in one's efforts
To preserve and conserve nature's energy
On a certain day, month and year
One should observe the ceremony
Of tree planting
Thus, one fulfils one's responsibilities
Serves one's fellow beings
Which not only brings one happiness
But benefits all*

The collection of poems which was released on the occasion of the inauguration of the international conference organised by Tibet House, New Delhi on "Ecological Responsibility: a Dialogue with Buddhism" on October 2, 1993, reflects His Holiness' concern for ecological balance in nature and the survival of life on earth. Emphasising the need for environmental awareness in his inaugural address to the conference, His Holiness said, "I feel that it is extremely important that individuals realise the responsibility for preserving the environment, to make it a part of daily life, create the same attitude in their families, and spread it to the community." In order to induce a sense of commitment among a wide range of people, it is being proposed to observe His Holiness' birthday July 6, every year as "Tree Plantation Day". Such a gesture and act would be an appropriate reminder of ecological responsibility and of His Holiness' commitment to it.

We appeal to all individuals and families, especially but not only to Tibetans and Buddhists, to plant a tree on July 6, every year.

The Foundation for Universal Responsibility will be happy to provide seeds blessed by His Holiness the Dalai Lama to those who would like to organise collective tree plantations. The above mentioned booklet of His Holiness' poems is being distributed through welfare offices of Tibetan settlements and Tibet Offices in different parts of the world.

The Foundation for Universal Responsibility, 136 Golf Links, New Delhi 110 003, India.

Buddhism in Italy

by Leopoldo Sentinelli

A press conference was recently held in Rome to present the report *Presence of Buddhism in Italy*, commissioned by the Italian Buddhist Union (UBI).

The report is prefaced by an historical account of how news of Buddhism has come to Italy through the centuries. From Plutarch and Strabonius, via Marco Polo's *Il Milione*, the experiences of Father Matteo Ricci (1552 - 1610) and the *Collegio dei Cinesi* founded in Naples in 1732, right down to Professor Tucci. Major scholars of the present day include Professor Persa in Rome, Professor Botta in Turin, and our own Master Professor Namkhai Norbu in Naples.

What then are the main Buddhist

organisations on Italian soil? The report makes a distinction between three forms of Buddhism - Tibetan, Zen and Theravada - and goes on to mention various groups. Amongst the "Tibetan" ones we find the Samantabhadra Institute in Rome, the Tsong Khapa Institute at Pomaia, the *Ghe Pel Ling* centre in Milan and of course the *Dzog-chen* Community at Arcidosso. Centres of Zen include the *Shoboden Fubdenji* monastery at Salsomaggiore, the *Chan Study Centre* of Scaramuccia, and the *Soto Zen Association* based in Milan. As regards Theravada, there is a *Santacittaram Association* at Sezze, an Association for Meditation and Awareness in Rome and two more centres in Milan: the "International

Meditation Center" and the *U Bha Khin Association*. Interesting potted histories on the roots of the three forms are given by writers hailing from the different traditions.

The study also sets out to gain a statistical overview of Buddhist organisations in Italy on the basis of the information kindly sent in by the various centres. It would appear that the centres are hosts to around 10,000 people each year, while the overall number of people interested is probably between 15 and 20,000.

The report, which also takes account of matters ranging from geographical spread to Buddhist publishing in Italy, sticks closely to the information sent in by the centres and avoids any *ad hoc* interpretations.

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