

In the Dzogchen teachings a mirror can be used in many ways as a metaphor to clarify various aspects of the teachings and as a symbol to explain the functioning of the mind.

THE MIRROR

THE INTERNATIONAL NEWSPAPER OF THE DZOGCHEN COMMUNITY
INSPIRED BY THE TEACHINGS OF AND UNDER THE SPIRITUAL GUIDANCE OF
NAMKHAI NORBU RINPOCHE

One of the ways in which a mirror is used as a symbol is to remind one to observe oneself at all times and to check whether one is distracted or truly present in the moment.

THE DZOGCHEN COMMUNITY WELCOMES HIS HOLINESS THE XIV DALAI LAMA

REFLECTIONS FROM MERIGAR. John Shane.

Now that the new Gampa is ready to be inaugurated, after years of planning, bureaucratic tangles, fund-raising and building work, and now that the Shang-Shung Institute is also to be inaugurated after months of preparation, all the individuals of the Community who have contributed to these two initiatives in even the smallest way are linked together through their offerings of time and money and energy, and are joined through their common effort, whether they are actually present at Merigar or not, in welcoming His Holiness the Dalai Lama. We humbly ask to receive the blessing of all the Buddhas, Bodhisattvas, and Masters of the lineages so that all that has been achieved so far with the guidance of our precious Master, and all that we will in the future undertake will be crowned with success for the benefit of all beings. And may His Holiness live long so that his shining example will continue to be before the eyes of the world! *continued page 3*

CHRISTMAS INAUGURAL RETREAT OF NEW COMMUNITY LAND IN CORDOBA, ARGENTINA: 23RD DECEMBER 1990 1ST JANUARY 1991;

Although, as many people know, I have been planning to go on personal retreat as soon as possible, there seems to be a few very important things I must do before disappearing for a little while. One of these things is to inaugurate a wonderful new community, and a beautiful piece of land that they have just purchased, which I have named, Tashigar. I would like to invite all our community members, all over the world, to come and help celebrate the beginning of this Dzogchen Gar in Argentina, at Christmas time. This will be a very special retreat, in a very special place. All community members who decide to come should arrive with the idea not just of receiving teachings from me, but of giving support to our new community members in Argentina. This will be a time of real collaboration. Many of you all over the world have years of experience in the Dzogchen Community and practising Dzogchen, which our vajra brothers and sisters do not yet have. Everyone can be a real part of this new land and new community by sharing their experience and knowledge with our friends. As with all our Gars, I feel that Tashigar belongs to the whole Dzogchen Community. It will be perfect for doing retreat during the European winter, since this is the Argentine summer. I hope the future will bring many of you to Argentina for personal retreat and collaboration.

Because I realise that the cost of this trip is quite expensive, I also have a very specific request to all the Dzogchen Communities all over the world. I would like each Gakyil to elect a special representative of their community and to pay for their trip to Argentina. This should be a person who could not otherwise afford to go. He or she can be on the Gakyil at present or not, but should have shown special dedication to the community over the last years. This person will be kind of like a representative of that country to Argentina. Of course, if your country is poor and cannot afford the cost of the whole trip, you can offer someone a percentage of the ticket. (We must always remember to work with the circumstances.) I hope in this way we can create a very special retreat for our Argentinian brothers and sisters and really empower this new land.

I will be sending out a letter to all the Dzogchen Communities regarding this idea of sponsoring one representative from each community to the retreat. A little later, the Argentinian Community should be in contact with all of you. If you want to write to them immediately, you can write to Dzogchen Community in Argentina. I hope many of you will come to this special retreat, whether or not your community sends you. I think this is a very interesting place, with many wonderful people.

Also, there is still a small outstanding debt on the Argentinian land of \$10,000 USD, which must be paid by August this year. As everyone knows Argentina is a very poor country, so our community friends there have little money to pay this last part. Any donation large or small will be of great help. You can send your donation to the above address or to Merigar, with instructions for the Argentinian Land Fund.

See you at Christmas in the new swimming pool on the land in Argentina. *Namkhai Norbu.*

Dzogchen Community of Argentina
C/o Ricky Sued
Araujo 1271 Urca
5000 Cordoba, Argentina
Tel: 0054-51-866222

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Tel: 0054-51-226845

RELAXATION AND COMMUNICATION: THE KEYS TO COLLABORATION WITHIN THE COMMUNITY An Interview with NAMKHAI NORBU RINPOCHE

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Schedule of His Holiness the Dalai Lama's visit from 27th until the 31st of MAY

Organized by the Shang - Shung Institute

27 p.m. Grosseto

Inauguration, with the Mayor of Grosseto, Mr. Tattarini, of the Monument to Peace, created by Babette Eid from a piece of the Berlin Wall (2.40 metres by 1) and donated by the Dzogchen Community to the City of Grosseto.

Evening

His Holiness will travel from Grosseto to Florence.

FLORENCE

Dinner and overnight stay at the Abbey of S. Miniato

28 a.m. FLORENCE

Prayer for Peace at the Abbey of S. Miniato, with the Abbot, Reverend Don Aldinucci and the Bishop of Florence, Monsignor Silvano Piovaneli. Officiating at a service in the Cathedral of Florence and a speech by His Holiness to the city of Florence on the theme of compassion. Inauguration of the Exhibition of photos by Fosco Maraini, at Palazzo Vecchio. Gift of the Photo albums to His Holiness.

Evening

Conference in the Lecture Hall of the Faculty of Medicine. The subject will be: "Educating for Peace".

Arrival at Arcidosso

Dinner and overnight stay.

29 a.m. Arcidosso - MERIGAR

Inauguration of the Shang-Shung Institute and of the new Conference Hall at MERIGAR. Formal lunch with the local authorities.

Inauguration of the Exhibition in the Aldobrandeschi Castle and public speech in ARCIDOSSO.

Dinner and overnight stay

30 a.m. MERIGAR

new Conference Hall: teaching. Lunch. His Holiness will be travelling to Bologna.

30 p.m. BOLOGNA

Degree *Honoris Causa* in the Lecture Hall of the University of Bologna and speech by His Holiness. Dinner and overnight stay in Bologna. Travel to Rome.

31 a.m. ROME

Meeting with authorities. Lecture on the theme of "Different cultures with the same aim: Peace."

31 p.m., 1 and 2 of June

The programme will be organised by the Tibet Office of Zurich.

Vatican City - meeting with His Holiness Pope John Paul II.

We welcome His Holiness the Dalai Lama. Inspiration for peace in the world on the occasion of the inauguration of the Shang-Shung Institute. We wish you well and we thank you.

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A Message from the Gakyil of Merigar

On behalf of the Gakyil of Merigar and all the members of the Dzogchen Community, I would like to welcome all the Community's guests and all those who have come to take part in the inauguration of the Shang-Shung Institute and of our new Gampa.

I would also like to thank all those who have contributed in every way to the efforts that have been necessary to bring Namkhai Norbu Rinpoche's plans for the visit of His Holiness to Merigar to fruition.

Leopoldo Sentinelli
Director of the Gakyil of Merigar

BUDDHISM AND PSYCHOLOGY

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If one wants to teach or transmit Dzogchen, one must respect its nature, rules, methods and point of view - all of which have a base, a history and a tradition. If one wants to teach or practice psychotherapy, one must learn, to the best of one's ability, the most profound and grounded method available to transmit and help people.

by Namkhai Norbu

EXTRACT FROM THE NOBEL LECTURE BY HIS HOLINESS TENZIN GYATSO THE XIV DALAI LAMA OF TIBET 11th December 1989

... The realization that we are all basically the same human beings, who seek happiness and try to avoid suffering, is very helpful in developing a sense of brotherhood and sisterhood; a warm, feeling of love and compassion for others. This, in turn, is essential if we are to survive in this ever shrinking world we live in. For if we each selfishly pursue only what we believe to be in our own interest, without caring about needs of others, we not only may end up harming others but also ourselves. This fact has become very clear during the course of this century. We know that to wage a nuclear war today, for example, would be a form of suicide; or that by polluting the air or the oceans, in order to achieve some short-term benefit, we are destroying the very basis for our survival. As individuals and nations are becoming increasingly interdependent, therefore, we have no other choice than to develop what I call a sense of universal responsibility.

Tenzin Gyatso
THE XIV DALAI LAMA OF TIBET

REGISTRATION FORM for July Retreat 1990

From:
July 20 for 10 days
Tseggyalgar Dzogchen
Community
P.O. Box 277 Conway,
MA 01341 - USA
Tel. 413/369-4466

Today's Date:
Your Name:
Your Address:
Your Telephone:
List of ADULTS attending:
List of CHILDREN (names and ages) attending:
Only designated service vehicles are allowed at Tseggyalgar.
Do you require a parking space in an off-site parking lot?
There is no work/study program during the retreat. Are you interested in the work/study program beginning on July 14 or about July 31?
If so, list skills:
Please circle your preference: camping at Tseggyalgar, hotel/motel, private home.
Will you want a copy of all the retreat tapes (it will cost you probably about \$100)?
Amount of payment enclosed:



RELAXATION AND COMMUNICATION: THE KEYS TO COLLABORATION WITHIN THE COMMUNITY

An Interview with NAMKHAI NORBU RINPOCHE



The following interview took place in the kitchen of Merigar where about 30 Community members gathered to greet Rinpoche after he had finished his Sunday lunch on the second day of a three day visit to Merigar on his return from the Far East. Rinpoche had been outside all morning on the hillside behind and below the new Gonpa, putting up a Tibetan tent that will form part of the Inaugural Exhibition of the Shang-Shung Institute. In the bright sunshine a small group of 'helpers' had tentatively banged in tent poles where Rinpoche suggested, as he tied guy lines and positioned the material of the tent over the principal supports. Eventually amid much merriment the tent was finally erected and we sat inside it to drink a cup of tea and chat. The tent gave off the distinct aroma of the yak dung fires of the Tibetan nomads, and a light and happy atmosphere prevailed among the little group of Rinpoche's students that surrounded him until we all walked slowly up to the main house at Merigar, admiring the progress of the building work on the new Gonpa as we passed. There was no building work going on, a Sunday, of course. The same happy atmosphere continued when we all met again after Rinpoche had finished his lunch to record this interview.

NAMKHAI NORBU RINPOCHE: You know what's needed from the very beginning? You know what's needed?

THE MIRROR: Tell us.
NAMKHAI NORBU RINPOCHE: What's needed is to do everything calmly; to remain calm, relaxed.

THE MIRROR: That's true; we'd like to welcome you back to Merigar after your trip to Asia. I'm sure you must have noticed many changes that have taken place here in the time since you have been away?

NAMKHAI NORBU RINPOCHE: Maybe!

THE MIRROR: How do you feel about what you see going on here at Merigar now you have arrived back in Italy?

NAMKHAI NORBU RINPOCHE: I am very pleased; I feel that everything is going very well. We really do have a lot to do in the coming days, but I think that most people are working in a relaxed way to prepare everything for the Inauguration of the Shang-Shung Institute. People are not getting too tense, which is good. It is very important to remain relaxed. If we do everything calmly then we will succeed.

THE MIRROR: The retreat that took place here while you were away was a great help to us, in that it enabled those of us who took part in it to develop our capacity to integrate our contemplation with the work that we are all doing here. The instructions that you left behind in the sealed envelopes to be opened at the

beginning of each session of practice were of great benefit. Thank you Rinpoche. Could you please tell us a little about the retreats you have just led in Asia?
NAMKHAI NORBU RINPOCHE: The retreats all went very well. First of all we did a retreat in Singapore in the same place as last time, in the hall behind the bowling alley complex. A very interesting place for integrating one's contemplation! Many Singaporeans, Malaysians, and people from other countries came. Then we had a retreat in Malaysia. It's the first time I have been there. It's a very nice country, and the people are very nice too. They were very seriously interested in the teachings there, and were very seriously involved. The retreat went well there. Then the next retreat was in Taiwan, near Taipei, where there is a mountain on which there is a very big hotel. It's not an ordinary hotel, but a hotel for Dharma practitioners, where they generally organise retreats and so on. It's very comfortable and there are no problems of space. Even if 800 or 1000 people go there, there is room. There is a very big teaching hall there. It's very nice. The people who came to the retreat are from the Chinese Buddhist tradition, and so they are very serious about Dharma, and very precise about everything. At first I found that they were in general too tense about the teachings. Of course, they considered the retreat to be a very serious matter. They tried to understand everything in such a precise way that they were becoming tense about it. So, then, after about three days, I said: "If you want to understand the real meaning of the teachings the first thing is that you must relax and allow yourself more space. Relaxing you will understand better, otherwise all that happens is that you get more tense, following the teachings as if you were a hunter who has to catch every idea one by one. That's not the way to learn about the teachings. So then, little by little, the people relaxed more. Most of the people who came to the retreats are vegetarians, and don't drink alcohol. They are serious Buddhists, as I have already explained, of the Chinese tradition. So when we did a Gana Puja, I had to explain that in that practice we have to eat some meat and drink some alcohol, because of a real principle of practice connected to the teachings. I explained, for example, how we eat meat to place a karmic cause of future contact with the teachings for the being whose body we are eating. Thus we are not just eating the animal for our own enjoyment in a distracted way. If we eat in that distracted way, it would be better not to even eat bread, because many, many tiny animals have been killed to produce even a small loaf of bread. So we need to understand the principle of how to place a cause for the beings that have been killed, even inadvertently, to produce

the food we eat, so that we can make a karmic relationship with them, connected with the teachings that can benefit them in future lives. I also explained the way in which alcohol is drunk in the Gana Puja connected with the Samaya commitment. If we have a Samaya commitment, we must maintain it, and the alcohol that we drink in the Gana Puja is a way of reminding us of this. Thus sometimes drinking alcohol can also be positive. When Milarepa, the great Tibetan yogi, for example, was living in retreat on the mountain top, for many years he did not even have ordinary food to eat, but one day someone offered him a kapala, or skull cup, full of wine to drink. He drank it and his practice developed in a way that it had not done during many months of his retreat that had gone before. That's an example of how there is a way to use alcohol in practice, particularly in the tantric system, or the Dzogchen method. In China, many Chinese Buddhists don't approve of Tibetan lamas because they eat meat and so on. So I explained the reason that they eat it. I'm not saying that all Tibetan lamas who eat meat do so in a perfect way. It depends on how they eat it, and how they drink the alcohol. And when I explained all these things at the retreat, the people who attended it really understood, and they changed their attitude. When we did the Gana Puja they all ate the meat and drank the wine; no one rejected it. That's really meaningful for people. I think it will benefit them.

THE MIRROR: Were any new Gakhyils formed at the places you visited?

NAMKHAI NORBU RINPOCHE: No, they didn't actually form any Gakhyils yet; maybe they will in the future.

THE MIRROR: Did you notice any particular difference since your last visit there to Singapore?

NAMKHAI NORBU RINPOCHE: The people in the Community there now seem to be more active than they were at my last visit. They have started to talk about forming a Gakhyil there. Some of the people from Singapore also came on to the Malaysian retreat and there they continued to further discuss the possibility of forming a Gakhyil, but I advised them to examine their situation closely before they did so.

THE MIRROR: Were there many Australian people there?

NAMKHAI NORBU RINPOCHE: Yes, there were, and also some people from New Zealand.

THE MIRROR: Is there any particular news from their countries that might interest our readers?

NAMKHAI NORBU RINPOCHE: Not really any definite news; the Australian people brought a lot of documentation with them about some land that could be bought for the Community there. Some of the proposed land was very nice, but it seemed to me to be a little far from the city, which is not very convenient, so I suggested that maybe it would be better if they found something near to Melbourne or Sydney, because if we buy something too far from the city it would be harder for it to really become an active centre for Community activities.

THE MIRROR: To return to the topic of events in this area. We are now preparing for a visit of His Holiness the Dalai Lama to Merigar. Could you please say a few words about what you think the visit of His Holiness means for the Dzogchen Community?

NAMKHAI NORBU RINPOCHE:

The first very important reason for our having invited His Holiness the Dalai Lama to Merigar at this moment is for the Inauguration of the Shang-Shung Institute for Tibetan Studies. The Shang-Shung Institute is a very important initiative for the preservation of Tibetan culture and for bringing its values and its present plight to the attention of the public at large. The Institute will also serve to initiate different ways in which Tibetan culture can be preserved. Beyond that I think that His Holiness' visit is also very important for the Dzogchen Community because the Shang-Shung Institute is after all being created and run by members of the Dzogchen Community. So even if the official reason for His Holiness' visit is the Inauguration of the Shang-Shung Institute, he is really coming also to inaugurate the Dzogchen Community as a whole. His coming visit also opens the possibility of other future visits that he may eventually agree to make so that he can give further teachings to the Dzogchen Community. I hope very much that later, perhaps in 1992 or 1993, following this first visit, His Holiness will again visit the Dzogchen Community whether at Merigar or at one of our other Gars, such as Tsegelgar in the USA, and that next time he will be able to come more closely connected to the teachings themselves and more in connection with his activities in the spiritual field.

THE MIRROR: The Dzogchen Community has now grown from a small group of people following your teachings to a more substantial, though still informal organisation, that has many responsibilities in the cultural field, such as publishing houses, magazines, newspapers as well as buildings and land to maintain in various parts of the world. Do you feel that your students are on the right track as far as integrating the spiritual practice of contemplation with all these activities is concerned?

NAMKHAI NORBU RINPOCHE: In many places many of our people are doing very well, and are achieving what we are setting out to do in the right way, really developing many useful things. But it is my hope that we will not just see a development in the size of the Community, but that there will be a real development in the quality of its practitioners and their activities. To ensure that this does come about, we must plan and make programmes for more retreats so that people will learn how to apply more types of practice retreat. When I was in Taiwan I met with Lama Wangdor, who usually lives at Tso Pema in northern India, and I asked him if he had time to travel to lead retreats in various places of the Dzogchen Community in the world. He said that he had time. So then I made up a retreat schedule for him to visit all the Dzogchen Communities in Europe from Norway and Denmark, in the north, southwards to also include Italy. I then showed him the proposed itinerary and he accepted it. He will be very happy to come and teach. Then I sent letters to all the Dzogchen Communities, because it is necessary to organise all these retreats very quickly. I have already had positive answers from Yugoslavia and Switzerland, saying that they want to welcome Lama Wangdor. I haven't yet had any other answers, but I hope that I will shortly do so. I believe that retreats like these will be very useful, and think this is a way in which we can develop things in

a more concrete way in the future.

THE MIRROR: When do you think that we will be able to build the individual 'ordinary' retreat houses here at Merigar, that are scheduled as 'bungalows' on the development plan?
NAMKHAI NORBU RINPOCHE: I hope that we will be able to start them after the inauguration, but first we must finish building the Gonpa. When it is completely finished in a precise way, we will try to do a big retreat in the Gonpa in the late summer of this year.

THE MIRROR: This summer?
NAMKHAI NORBU RINPOCHE: Yes; after I go to Conway. I am going to complete a month-long personal retreat in August as planned at Conway. Then I will come back here and lead a retreat in the Gonpa. If we have the Gonpa finished we should do something in it right away, otherwise it's not so good. Then after that I will begin my personal retreat again in another place. I hope to lead this retreat in the new Gonpa for a week or ten days after the 15th of September.

THE MIRROR: When do you think that your personal retreat will finish?

NAMKHAI NORBU RINPOCHE: I am not sure; I want to continue my personal retreat for as long as I can into next year, because I feel that it will not be a particularly positive year; it would be better for me to spend it in retreat.

THE MIRROR: Next Tibetan year or next western year?

NAMKHAI NORBU RINPOCHE: Principally next Tibetan year.

THE MIRROR: Now that the Community is developing in so many different parts of the world is there any specific way in which you think there should be more collaboration between the Communities internationally?

NAMKHAI NORBU RINPOCHE: Collaboration is always necessary everywhere between all the Dzogchen Communities in the world. They must work together. But this collaboration is particularly important between the places where the Community is more developed such as Merigar in Europe, Tsegelgar in Massachusetts USA, Tashigar in Argentina in South America, and the base we are looking for in Australia for that area of the world. We must concentrate on developing these main bases, and then all the various Gakhyil of the surrounding areas should develop their contacts with those bases. Then we can have something more alive in the way of the Community. We don't want the development that I have just spoken of to take place in a bureaucratic or hierarchical way. We don't want that kind of system or attitude at all. It's more a matter of communicating and collaborating. I think that that is very useful.

THE MIRROR: Obviously the Communities publications such as 'Merigar' magazine and 'The Mirror' newspaper have their part to play in trying to encourage communication between the various Communities, enabling people to keep in touch and to know what is happening in different places. Could you comment a little on how you see 'The Mirror' developing?

NAMKHAI NORBU RINPOCHE: I think it is doing very well so far. I feel that with any work project one learns through the experience of doing whatever it is that one undertakes. The second edition of 'The Mirror', for example, shows that those producing it are learning as they go

along, as it is already better than the first edition! It is growing in a living way, because those producing it already have more experience. I hope it will continue to improve in this way. If you work with experience, everything becomes easier.

THE MIRROR: Those producing the newspaper are of course hoping for the collaboration of the Community world-wide, at an international level; that is why, here in Italy, we are producing this newspaper in English, because that language is more widely understood. We have had a very good response from some people, but we are still waiting for the subscriptions and articles we need to make the newspaper a viable project. We have been disappointed so far, and are hoping that people realise they must subscribe right away if they value the opportunity that the newspaper presents for increased communication. Could you please say a few words about this?

NAMKHAI NORBU RINPOCHE: Subscriptions are the basis for the newspaper without which it cannot continue. I think that the newspaper is very important for the development of collaboration between the Dzogchen Communities of the world, and I want to ask people to understand this and take out subscriptions to it. A subscription to 'The Mirror' is not going to break the bank for anybody, but the benefit it can bring is very great, if everybody participates. We have sent two editions of the newspaper out free, without charging, and now we will send out the third in the same way. People then will have had a chance to see the paper, and to understand its possibilities. But after the third edition, we will not send any more out free. We will only send it to those who subscribe. The newspaper is prepared with a lot of work and sacrifice. We are not prepared to offer it free indefinitely to the people of the Community without a minimal contribution on their part. 50 US dollars a year is not so very much when you consider the importance of the collaboration between Communities that such a newspaper can promote. You cannot compare its price with that of an ordinary newspaper. It's not a valid comparison. This newspaper is connected to the future of our Community and of the teachings.

THE MIRROR: Its relatively high cost comes from high postal charges for air mail, and the fact that it's only printed in a small quantity. But we are also hoping for more contributions in the way of news reports and articles from all over world. We really need everyone to communicate with us more regularly.

NAMKHAI NORBU RINPOCHE: Yes; that's true.

THE MIRROR: Thank you for finding the time for this interview, Rinpoche.

NAMKHAI NORBU RINPOCHE: You're welcome.

SUNDAY MAY 13th 1990
MERIGAR



REFLECTIONS FROM MERIGAR

by John Shane

continued from front page



When the great physicist Albert Einstein was asked what he thought the religion of the future would be like, he replied: "It would have to be something very like Buddhism", a religion based on compassion for all beings, but perhaps most of all a religion that encourages the individual to examine and come to know the nature of his or her own mind, penetrating into direct knowledge of the nature of the universe through the overcoming of all illusions. Einstein's quest in his scientific research had been to discover the secrets of the material universe, but he always maintained that it was through intuition, through non-rational perception, that he pushed beyond the factual knowledge at his disposal to achieve his greatest discoveries.

In the popular imagination Einstein is the epitome of the genius-scientist of the twentieth century, a 'super-brain' who opened the doors of perception in his time to new worlds of ideas, and new dimensions of reality. But he himself knew the limits of the scientific approach as a guide to the life of man, and he addressed himself to moral issues as only a man of inspired imagination can. We can only imagine what his feelings must have been when he later saw that the science of which he was such a prominent exponent had given birth to the dreadful weapons that have dominated this century, hanging like a shadow over the lives of all those born in it. But his understanding of the importance of knowing one's own mind, reflected in his admiration for the teachings of the Buddha, shows us that he did not believe that all the answers to the world's problems were to be found in the conquest of the material dimension.

Thus, when asked about Ma-



hatma Gandhi, the great exponent of non-violent struggle for civil rights, Einstein, replied: "A few centuries from now, no-one will believe that one such as he really walked the Earth", so profound was his respect for him.

Albert Einstein won the Nobel prize for physics in 1921, and died in 1955, but the two streams of moral and spiritual thought that he admired, Buddhist and Gandhian, are very much alive today. In fact the great humanistic values of Buddha and Gandhi are joined in and embodied by the dignified and moving presence of another more recent Nobel laureate, the Nobel Peace prize winner for 1989, Tenzin Gyatso, His Holiness the XIVth Dalai Lama, whom the Dzogchen Community is now proud and happy to welcome to Merigar for the Inauguration of the Shang-Shung Institute for Tibetan Studies.

That His Holiness, in his thought, speech and actions, is a living example of all that is best in humanity is clear to all those who know of him; that he represents in his presence the essence of the Buddha's teaching is beyond doubt; and that he has meditated upon and absorbed the outlook and strategies of Mahatma Gandhi, His Holiness' own words bear witness. He has acknowledged Gandhi as his 'mentor' (a western term for 'guru') publicly and in writing on more than one occasion.

We are living at this moment through times characterised by extremes of hope and anxiety. As the Cold War that has divided the world into two hostile blocks since the second world war seems about to end, and as the two Germanies prepare to unite, new paroxysms of nationalistic rage and racial hatred seem to be moving in a Europe that at the same time is intent upon a great



ter economic and political union. The lowering of national frontiers in Europe raises in us the hope that human beings will recognise each other as fellow human beings beyond barriers of language and tradition, but at the same time, not only in Europe, but all over the world the festering darkness that lurks in the human heart waiting to project its unresolved evil onto others in the name of ideology, race, creed, or the sheer love of power and wealth still spreads its terror and its strife.

There are many struggles in the world awaiting resolution, and those who choose to work for the benefit of others by first examining themselves and their own minds have often learned to remain silent in the face of a rebuke from those who believe in action at all costs. Those who are interested in the practice of meditation know how to smile when fun is poked at them for wasting time "contemplating their own navels", according to the familiar joking accusation of those less interested in discovering their real nature.

But the fact of the matter is that there is no more urgent or important task facing every human being than to become fully human, and to recognise the forces for good or evil in their own mind, which if not recognised are projected out onto others with all the destructive violence that we see expressed in the wars and conflicts that have so troubled this beautiful blue-green planet turning in empty space that is our home in this life.

His Holiness the Dalai Lama was asked by a young student at a University in Florence, Italy, in 1982 how the threat of the atomic bomb could be removed from the face of the Earth, to which His Holiness replied: "The real



atomic bomb is our anger; it is the anger within us that has created the material bomb." That answer might have comforted Albert Einstein as he considered what had developed from his discoveries, reminding him of the universal responsibility for peace, and diminishing his aloneness in the face of a world seemingly irrevocably changed by his promethean theft of nuclear fire.

But each individual who seeks to take responsibility for his or her own anger, his or her own hatred, and his or her own ignorance or ego-fixated mental confusion, is setting out on the only road there is to removing the threat that confronts humanity, the threat that spreads from within to strangle all initiatives for peace and let loose the dogs of war, starvation, and social injustice.

Only coming face to face with oneself leads one to true compassion, the 'feeling with', the knowing of and caring for another. "Taking the example of oneself, do no harm to others", the Buddha urged his disciples. "To count to a thousand, you must start with the number one, and that number one is the individual, who must change before society can change", as Namkhai Norbu Rinpoche has often said.

Individuals who have walked the lonely path to full self-knowledge, such as Buddha, such as Gandhi, such as His Holiness the Dalai Lama, or Namkhai Norbu Rinpoche, are like lights in the darkness for thousands, sometimes millions of others. They urge us, encourage us, and continually remind us of what we could and should be, what we fundamentally are, but what we have lost and forgotten through our selfish grasping. They show us the free-



dom, the wisdom, the grace, the integrity, that we know in our own hearts all humanity is heir to, but that human beings continually deny to themselves and others.

The visit of His Holiness the Dalai Lama to Merigar to inaugurate the Shang-Shung Institute for Tibetan Studies, may seem a drop in the ocean in the face of the enormity of world events and happenings. The Dzogchen Community is, after all, just one relatively small group among many associations of individuals who have had the openness to listen to a profound spiritual teaching and who have tried to act upon what they have learned with such means as they find at their disposal. But it is only through the small details of such acts taken by spiritually concerned and committed individuals that anything can be accomplished in the larger field of human affairs. Each nail hammered in during the building of the new Gumpa here at Merigar, each window polished in cleaning Merigar to prepare to receive His Holiness, each prayer-flag sewn to line the road, each action, each small and seemingly insignificant action carried out with the selfless thought of benefiting others in our hearts, is in fact a triumph on the path of self-liberation. It is through the moment-by-moment mindfulness of contemplation that we will overthrow the tyrannies of this earth, beginning with the tyranny of our own ego. This is the essential work that begins anew in each instant for every human individual who requires of himself that he enters fully into his humanity.

Through the inspiration of Namkhai Norbu Rinpoche, the Shang-Shung Institute has been formed by the members of the Dzogchen Community, a Com-

munity that has slowly grown over the last eight years both in size and in the maturity of its members. The aim of the Institute is the preservation of Tibetan culture, and while the cause of saving Tibetan culture from extinction may seem to some people to be an obscure and relatively unimportant task, given the many pressing problems the world faces today, it in fact strikes at the heart of the central dilemma of the loss of meaning experienced by human beings in all the so-called 'advanced' industrialised societies. Every erosion of human values is a tragedy, but the disappearance of a culture with as much to offer as that of Tibet would be a terrible loss to a world that is badly in need of all the wisdom it can find.

As we welcome His Holiness to inaugurate the Shang-Shung Institute with a great sense of gratitude and devotion in our hearts, we can pause to consider how far we have come at Merigar from the early days in which a few students, together with Namkhai Norbu Rinpoche himself began to rebuild the ruined farmhouse on the side of a mountain in Tuscany that has since then seen so many wonderful retreats in its teaching rooms, and which, with very little money at its disposal has developed to become the place we know and love today, still growing, still developing.

And the whole Dzogchen Community, all over the world, can draw once again from His Holiness the Dalai Lama the inspiration to deepen its commitment to the path and the activities that our Master has with such compassion entrusted to us, in the hope that we will be worthy of the teachings and the example they have given us.

John Shane



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Buddhism and Psychology

Namkhai Norbu

I would like to speak a little about the mixing of Buddhism and psychology, and also a little about the psychology of practitioners in our Community. Many people, when they hear me speak about some subject, immediately think: "Oh, I know who he's really talking to! He's speaking about that woman or that man...." And in that way, they avoid ever taking my words to heart. Ninety-nine percent of the time when you think I am speaking about the other guy, I am really speaking to you. That is part of the defense of your ego, always deflecting the truth to outside yourself, so the ego is never damaged. I have seen many practitioners, who have spent years in the Community, succeed in avoiding really looking at themselves this way. And I am sure, even as I write these words, many of you are already reading them, and saying to themselves: "Oh, that's not me, that's him he's talking about". A good practice of awareness for people to do is, as soon as the mind pops up with some criticism about another person, immediately turn around and place that judgement on yourself. Instead of developing your negative judgements, you might actually succeed in developing a little awareness. This is one of the meanings of using the symbol of the "mirror".

There is a tendency in our community for people to only form relationships with the Master. They rush to be around me, but continue to demonstrate a kind of suspicion of other practitioners - to treat others a little like the "enemy". Many of you are probably thinking that you are not like this, and as an example your mind is probably making a list of all the community friends you have. I would like you to take a moment and take a long, hard look at yourself. This attitude is a very subtle thing that creeps into small corners of one's existence. It means that when the Lama leaves, it is very hard for people to actually work together without conflict, because in fact they have an underlying mistrust of other practitioners, which has always been there, but which they were not aware of. This deep, hidden feeling is really a form of jealousy and anger. If people are really being present in the reflection in the "mirror", they will notice this in themselves and recognize it as an obstacle to their personal development and the development of the Community. There is a saying that I heard recently, which I thought was very interesting. It goes: "You teach best what you need to learn most." The best way to really learn something is when you have to teach it to someone else. And most often the thing you choose to teach or to tell is the thing you need to learn. Unfortunately most teachers, as well as most people, use the position of being a teacher to separate themselves from the "other" and put on the mask of knowledge, whereby they no longer have anything to learn from the situation, and they can feel superior. But, if you are aware, you can use the opportunity of teaching someone else, to notice where you must develop, and to do so. I remember when I first began teaching Dzogchen, how surprised I was to discover that the teaching became an aid to forcefully remind me to integrate my practice into daily life. This is another example of looking into the "mirror".

Sometimes what happens in the Community is that the longer someone remains studying Dzogchen, the more they feel qualified to judge others. In fact, what happens is that maybe the first year or two they feel a little shaken up by the teachings, and perhaps there is a little change in them, but soon after, they take on Dzogchen like a new coat of armor, solidify their position, and proceed to criticize, judge, or teach others how they should be. Then in fact, they succeed in remaining untouched by the teachings, and their life is as wasted as if they had never met the Dharma. Of course, there is nothing wrong with criticism if it is truly positive and helpful. But, sometimes when a group of Community members get together, it seems more like a bunch of crotchety, old men and women, complaining about life and one another, than people on the path of realization! I have seen too many practitioners nastily criticizing others, who are often not even present. A practitioner must try to be aware of his actions at all times. In this way, everything can be used for one's development. He must be aware that the real content of his cruel criticism of other, or sarcasm, is his own anger. So, if he wants to develop his anger, he can develop his facilities for criticism and sarcasm. However, if he wants to lessen his anger, he must use his desire to criticize as an opportunity to look in the mirror at himself, and recognize his anger at work. At that moment, he must feel the anger as his own, relax in that feeling - neither grasping at it, nor pushing it away - but not escape from the anger by projecting it outward onto another person. This is one of the ways one must continually work with oneself in the path of Dzogchen. Without this constant reflection, it is nearly impossible to lessen the causes of karma.

Whenever I talk about psychology and Buddhism, I have often heard people snicker and laugh, and say: "Oh, I know who he is really talking about, he's talking about Tsultrim Allione." Recently, in the *Mirror* there was an interview with me published, in which I spoke a little on the subject of the current fad of mixing different ideologies with Buddhism. I was really shocked when a few people came up to me later and said: "Wow, you really gave it to Tsultrim." Even though my answers were not solely directed to Tsultrim, when I read the article later, I was disturbed to notice that one of the questions appeared to implicate Tsultrim Allione without saying it directly. This is something the *Mirror* staff, which is just developing, must be careful of. In fact, I was talking to many, many people in our world-wide community who are both psychologists and Buddhists. But I think people in our community love to have a "bad guy". And they love to be on the side of the "good guy", which is always on the side of the Lama. Sometimes it seems like the Community members are a bunch of children, scrambling around trying to be the first ones to repeat what they think I think, so they will get some kind of reward from me being the best children. If this is the case, none of our Community will ever develop the kind of individual courage it takes to become real practitioners. Finally, on the path of realization one must rest alone with oneself. I am often reminded of the story of the flock of geese flying south. The lead goose spots a group of hunters far ahead and says quietly to the goose on his left: "Shh! Be quiet, and pass it on". Instead of softly passing on the phrase to the next one, the goose starts shouting: "Be quiet, pass it on!" And the next goose does the same thing, and the next, and the next, until pretty soon all the geese are shouting at the top of their lungs to be quiet. And, of course, the hunters see them and shoot them all dead.

So, since as one example of this habit in the Community, there are all kinds of negative stories about Tsultrim, I would like to take this opportunity to say publicly that she has my permission to give the lung for, and to teach, the practices of Dakini Simhamukha, the Chod and the Rite of the Guardians. She has had my permission for a couple of years, and from the beginning has told me her idea to use masks and mask making in a therapeutic way. We are in close contact and are now beginning to discuss her workshop. Tsultrim is trying to do something a little experimental, which is to create a

workshop where Buddhist practice is taught side by side with psychological work. Since this is new ground, none of us knows whether it is possible to do this without diluting or changing the teachings, which everyone knows I am against. Where I have a question, as I do with many other Western teachers, is if the mixing of psychology and Buddhism is going on in her workshop. However, Tsultrim and I have discussed this privately at some length and she is committed to preserve the Teachings. In any case, she and I continue to be in good communication, and there is no reason for anyone to censure her workshops or continue to talk about what I am "supposed" to think about her work.

There is a relationship of Teacher and disciple where the Teacher must sometimes criticize the student in order to help him or her learn. If that were not the case, there would be no need to have a Teacher and we all could realize ourselves without any help (recently, I had the experience with a few people in different places in the community, where I gave a student some criticism and the student came back to me angrily saying, "I have looked in the mirror, but my face is clean!" This is a little sad to me, because the ego of those people has become so strong that they will not even let the words of the person they consider their "Master" in. If one really wants to develop oneself on the path, one will try to look to find even the smallest truth in what the master says and then work with the truth to lessen the stronghold of the ego). If I tell someone they are doing something wrong, it means many things, but it is certainly not an opportunity for people to jump up and immediately start mimicking me like little robots and at the same time label the person I have spoken to as "bad". As I have already said, practitioners must have courage and they must also be creative. Robots never do anything wrong, and so they never risk the anger of the Teacher, however they can never become realized either. If I correct someone in the community, that is my function as master. There is no judgement implied, like that person is "bad" or "good".

If one wants to teach or transmit Dzogchen, one must respect its nature, rules, methods and point of view - all of which have a base, a history and a tradition. If one wants to teach or practice psychotherapy, one must learn, to the best of one's ability, the most profound and grounded method available to transmit and help people. Or, of course, one could create one's own system. However, the root perspective of therapy and the Teachings

are entirely different. They both have functions, but they are not the same, therefore one cannot interchange them like trying to cook everything indiscriminately in one pot - one puts a little therapy and a little Teachings over the fire, stirs them up, and serves them to people as if they were one dish. In this way they will both lose all their nutrients (and surely all the invited guests will get a bad case of indigestion)! Why? Because one has not respected the basic properties of the ingredients used. If one wants to get the real value from the teachings, one must take it whole. And, I imagine, if one wants to get the real value from psychotherapy, one must enter into some real process

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wholeheartedly to its conclusion.

I am not at all against psychotherapy. It can have a real benefit. However, it is like modern medicine (and I am not against modern medicine at all, as everyone knows. I think we should make use of all that is available in the modern world, but see it for what it is). Psychotherapy is like a pill or a drug for a specific ailment, but like medicine, it cannot cure the soul, it can only cure a local disease. People should take it when they need it, and if they need it. The idea in the west, that psychotherapy is for everyone, to me is wrong. It is like treating everyone with chemotherapy, whether they have cancer or not! And, if one does have cancer, one must look to find a truly qualified doctor. The same applies for therapy.

I do not agree with the idea that seems to happen often, which is that everyone can become a therapist. I feel that, even in psychotherapy, one must be highly educated and look to work with some real rooted basis. Otherwise you can do more harm than good for people and create a lot of confusion in the patient's mind. This does not mean that only the very traditional schools are necessarily correct and helpful, there may also be some very non-traditional approaches that are good. However, it seems impossible that one could study one or two years (or even four years) the human mind, as often happens in the West, and then open up a shop to help people, taking a little from this school or that. Psychotherapists must be very serious about their work as they are dealing with the depths of other human beings.

But psychotherapy and the Dharma do not have the same goal, nor are they the same path. Doing one may help the other, as everything positive that one does will generally enhance the other facets of one's life. The goal of psychotherapy is generally to improve one's ability to function on this earth as it is, and in this lifetime as it is - to help one in one's job, with one's children, with one's relationships, and to generally clean a person's relationship with his original family unit, the mother and the father. The Dharma is for one's total realization, forever, for all one's lifetimes. It is about purifying all one's spiritual karma, not just of this lifetime and not just related to the original psychological situation of the mother and the father. It is a practice for going beyond psychology. What is beyond psychology? The state of contemplation. By entering into contemplation, we are going into the universal realm, beyond samsara. In this state, the cycle of hope and fear of human life becomes insignificant to the bliss and timeless spaciousness of reality. So, the Dharma is for helping the individual to get out of samsara, while therapy is to help one to function better in samsara.

And to mix the two implies that somehow the Dharma is lacking in methods to really help people. It is as if one were saying that the Dharma needs some improvement, so if I add a little psychotherapy to it, it will really be something powerful. However, the Dharma is a complete path.

The Teachings have continued for thousands of years in an exact and precise manner that has never changed. When there was no psychotherapy, for example, the teachings still helped people become enlightened and achieve rainbow body. Psychotherapy is a relatively new invention for humankind. Today there are hundreds of different kinds of therapy, and everyday there sprouts up more new strains. I imagine, everyday a few types of therapy die also. If we let the Teachings go that way, mixing and changing with every

passing day, in one hundred years the Teachings will be completely diluted and nowhere will a person be able to find the real essence of the Dharma. Then the Dharma too will pass away. I have said many times that the Teachings must be kept in a precise way. It doesn't mean that because Westerners are more familiar with psychotherapy, they must learn the Dharma in a psychological way or somehow mixed with psychotherapy. That is like saying to a man who wants to learn how to fly: "Oh, here you know how to walk, so if I can show you a little more about walking, then you will understand how to fly." That is obviously absurd and one way to never get off the ground.

Today there are many people in psychology who are beginning to say that the five Buddha families are linked to the "blocking" of five negative emotions. Therefore they feel that they can somehow use psychology to work with the forms of the divinities. First of all, it must be clear that in Buddhism there does not exist the term "emotional block". That is a term invented by

People must always remember that there is a difference in the point of view of Dzogchen and therapy. The focus of Dzogchen is on man's essential enlightened nature, which has somehow been obscured from himself, and which we must rediscover.

psychology. Second of all, as we all know, there is no such thing as Deities or the divine in psychology (in fact, I expect that many non-buddhist psychologists would be very upset at even the idea of linking the two, since they consider psychology a science and Buddhism a religion). There are in the different Tantras precise ways of working with the five families, with exact methods and descriptions. These things are not something one can invent or change at any moment, like creating a new psychology/buddhism hybrid. People must always remember that there is a difference in the point of view of Dzogchen and therapy. The focus of Dzogchen is on man's essential enlightened nature, which has somehow been obscured from him-

self, and which we must rediscover. In the enlightened state, the state of contemplation, which we seek to "remember" and rest in, there is no difference between good and bad, or pain and pleasure. All things are just a form of experience, and an example of our basic capacity to manifest. Like a mirror, whose nature is to reflect everything without judgement, differences in form just are. This is not some kind of fanciful creation or an idyllic world, but the real nature of reality. After a person has a few experiences of the state of contemplation, he will quickly understand what I am saying for himself. That is why it is not just a turn of phrase to say that we are all Buddhas, enlightened beings. We are. We just have lost our presence of that knowledge.

Although it is too difficult to generalize this seems very different from the perspective of most psychology. The prime focus in psychological work is on the patient's illness, and on people's and society's illness in general. This is of course necessary for a time; if a person is sick and a doctor is going to help cure their disease, he must focus on their pain. But sometimes I have seen this lead to people developing their capacity to judge themselves and others negatively. There can be a tendency to look at people's differences as illnesses. Rather than let human life have many diverse manifestations and forms, psychotherapy has a tendency to label one type as "healthy" and the rest as "sick". As a person continues in therapy all the world can become a stage of neurosis, where everyone is perceived as disturbed in some way. Even if this were true, it is besides the point. Neurosis and illness are only one small part of human beings' potential manifestation. In each of us there is, and always will be, pain and suffering, yet, simultaneously, at the same moment there is also the state of enlightenment. Furthermore, without the perspective of the teachings that show that everything is an illusion, people often believe that their perception of their own and other's illness is a real and concrete thing. Sometimes people can become very attached to their pain and become masters at blame, knowing better and better who caused their suffering, yet demonstrating little real change in their actions. One of the dangers of psychotherapy is that it can develop people's facility for separating themselves and seeing things in this dualistic, subject/object, good/bad, right/wrong relationship. However, I am not at all blaming psychotherapy, since man's nature in general has these tendencies, and many practitioners continue to manifest these things without the aid of any psychotherapy! Of course, both "patients" and "practitioners" are equally capable of being conditioned by their past karma. I can give a quick example, which is quite common in fact. I have a woman student, who has been following the teachings for many years, and who is quite a diligent practitioner. Early in her life, her father died leaving her to be raised by a working mother. As an adult, she has had many relationships and as she is quite attractive, men are drawn to her quite easily. Many years have passed and she is now in her forties. Over the years, she has told me many times that her heart's desire is to be in a long term loving relationship and perhaps have children. However, she has also told me quite clearly that since her father died when she was small, she will never be able to have this, since she can never really trust men. This she told me on her own. She had never done any therapy and in fact she was quite against the idea. Now that she is older, she has definitely decided that all her relationships will end badly and that the best thing is to remain alone the rest of her life. There is, of course, nothing wrong with remaining single, if that is one's real desire. But here we are talking about a person who is totally conditioned by her past, is aware that she is conditioned, and has finally chosen to accept her condition as "real" and inescapable. However difficult it may be, a practitioner must always seek to discover the ultimate non-reality of all things - thoughts, feelings, events of the past. And in this way one learns to liberate oneself from the illusion of reality and solidity of the mind, which is **always** an obstacle to one's development on the path.

In Dzogchen, one tries to look again in the "mirror", see one's capabilities and weaknesses, and seeks to free oneself by whatever method necessary for one's particular condition. These can be methods within the dharma or outside the dharma, but one must remember always that the method is secondary to the goal of entering into, and resting in, the state of contemplation.

This leads me to mention one of the greatest differences between the perspective of most traditional therapy and Buddhism in general. In psychotherapy, the ego is seen to have a function and, when operating in a "healthy" way, is necessary for the well-being and performance of human beings. In

the Dharma, all the practices and philosophy are aimed at the dissolution of the ego. The ego is the main obstacle to the state of contemplation and enlightenment. It is the force, that creates the illusion of separation, of subject and object, and obscures the real unity of all nature. (It has been said by some Buddhist psychotherapist that, in order to give up the ego, one must first work to strengthen and create a healthy ego. One must have something solid and clearly defined, before one can accept giving it up. This may be possible.)

However, I really do not intend to do a comparison of psychology and Buddhism here. That would take endless discussions and is a different and difficult topic really. I am only wanting to point out a very few things to make people begin to understand and reflect on the uniqueness of the two forms. From what I know, psychology and psychotherapy can certainly be very useful, depending on the circumstances. It could be possible that for people with difficult emotional problems therapy is necessary, or helpful, before they can even have the presence to begin meditation, or even to continue meditation. It might also be necessary for dissolving energetic imbalances that are related to deep and difficult emotional problems. In this way, for some people therapy can be seen as a kind of preliminary purification practice for getting on the path of the Dharma. This I can only surmise from what people have told me about their personal experiences. It is hard for me to judge exactly since I have no direct experience with any kind of therapy and most probably never will.

I have heard the question raised often: "But aren't people different in the modern world? Aren't they more complicated? Maybe they need psychology, while Tibetans, who were a more simple people, did not...." I think it would be easy to write volumes on this subject. For the moment, I will just mention a very few things. My feeling is that human beings everywhere are really, deeply, basically the same, but of course have been conditioned by different things. A Tibetan who grows up in the West will act and think like any westerner. And the reverse is also true. In ancient Tibet, the majority of people were poor and illiterate and a few people were educated and had knowledge. All lived in a non-technological world out of which they developed a religion aimed at taking the individual out of the endless cycle of pain and suffering, which they perceived life to be. Unlike the judeo-christian tradition, the religion was not based on the belief in "God", but on the divine potential of every human being. Side by side with this was the belief in various protectors and spirits related to the natural elements and the earth. This religion can be very simply divided into two categories. The first aspect of the religion is based on "belief", devotion, and simple prayer for the uneducated. The second side of the religion is a more complex philosophy and series of methods and paths that require a greater development of mental capacity. This was for the few individuals who had developed their minds enough to be able to work with the mind directly. Perhaps because Tibet was not developed in a technological way, there was never any illusion that man could dominate the elements or the cosmos. All spirituality, whether for the educated or the non-educated, was aimed at reunifying the individual with the cosmic and working with these forces.

In recent history, the Western world began to develop science and technology, and out of these came the belief in the supremacy of the human mind. With technology and the freeing of man from manual labor came the development of widespread education, which meant that large numbers of people could read and write, and finally think complex

thoughts. With this, people became much more self-reflecting, as with all educated people, but in a way that was an outgrowth of a scientific and technological world. This brought on the development of the science of the mind, psychology, and the science of society, sociology. Modern man believed that all things could be understood and accomplished, and eventually controlled by their mind. At a certain moment, it seemed evident that all spiritual beliefs had become obsolete. In fact, the spirit was proved to be non-existent. Because of this, modern society created few methods for going beyond the limits of the mind, beyonds good and bad. Instead they develop methods based on judgement and analysis (in fact the early psychotherapy, created by Freud, was, as we all know, even called "analysis"). In this way, both sociology and psychology are very important tools for discovering the many causes and effects in this newly complex, modern world. For people like ourselves, who live in the modern world, it seems possible to use psychology and sociology to aid our total understanding of ourselves and the environment, without confusing it with, or mixing it, with the Teachings.

There are definitely great differences between Westerners and people who live and grow up in less developed countries, like Tibet. The thing I notice most is that Westerners, who have been brought up in a speedy world of diverse gratification, seem to have very short attention spans. They seem, in general, to be looking for some overwhelming result immediately. And if they do not get it, they are quick to complain or move on to another thing. Often they want the result to come from outside, they want the Master to help them, show them, cure them and basically make them enlightened with the snap of the fingers. In this way I think many modern therapies are much easier for people to accept, because the format allows them to be much more passive, with a doctor devoting hours to them regularly for their sole benefit. (There are also other types of therapy, based on achieving quick emotional outbursts that can satisfy the longing for movement and change, whether or not it can be sustained.) This is very different from the path of Dzogchen, where most realization is based on practice that one does alone in one's daily life or on retreat. Furthermore, although it is very clear to me that a person can at any moment become realized if he only were able to wake up to his essentially enlightened nature, generally that doesn't happen. People must devote years and years to slowly scraping away the layers of obscuration and negative karma from themselves. As I have said many times, most of the people who obtained any realization in Tibet spent their lives devoted to practice and meditation, often in seclusion in caves. Although, in Dzogchen, one does not have to spend one's life on retreat, one must still devote one's life to the practice for results. Finally, human beings are very difficult to fundamentally change by any method. And the nature of karma is a little like glue, its purpose is to remain attached to the human skin. Sometimes I wonder if many westerners have the maturity and tenacity to stick to the path long and hard enough to obtain deep results. What can happen to a person if he mixes the teachings with psychotherapy and then teaches it to other people? What problems could a person have with the Dharmapalas? Truthfully, it is hard to say specifically. But it is best to think about it in terms of what happens when one teaches something that is wrong, and this spreads from them to other people and could even last for generations. That means that one has been the cause of many people's misunderstanding, possibly over a long time. One has been the cause of the continuation of

others' suffering. That is heavy karma. Again, I repeat, it doesn't mean one cannot use psychotherapy in their personal life. One can use it, but also know the vast difference between the two. In the path of Dzogchen, one can use everything and anything to the aid of one's personal realization. But, do not be confused, this does not mean Dzogchen needs psychotherapy to be complete. Instead, Dzogchen neither rejects or accepts anything in life, but makes everything the path of contemplation.

Now, I imagine, despite all I have just said, there are some people who will read this article and happily think: "Ah, see, even though he's not saying it directly, Norbu is really against psychotherapy. I have always hated psychotherapy. Now, I feel justified. All the other people in the community who do psychotherapy are really getting it now..." Of course, I am not saying this. Also, people who are "against" psychotherapy must be aware of why they are against it. In Dzogchen there is nothing to be "for" or "against", and if one finds oneself adamantly rejecting something, one must realize that this, too, is a form of anger, and the root of anger is attachment. People in the community who have decided that they hate psychotherapy must ask themselves what they are attached to, what they are afraid of losing. Perhaps it is these very people who would most benefit from psychotherapy.

This is the way one works with oneself while on the path in Dzogchen. It takes tremendous self-responsibility and awareness, because Dzogchen is the path of freedom. However, freedom does not mean licence - like the licence to destroy or rape a thing. In freedom there is also order. When a person really has developed a deep freedom inside himself, then he automatically has respect for the integrity of all things. Dzogchen is considered the highest teaching, precisely because it offers all the most profound techniques of realization with a completely open hand. However a diamond placed in the hand of a blind or a stupid man has no value. Dzogchen demands that the person receiving this vast knowledge is at a high enough level to know the value of what is being offered to him and to handle the real freedom it implies. This freedom means one has the power to do anything and everything - to realize oneself and help others do the same, or to destroy oneself, one's teacher, and the Teachings themselves.

While using everything to develop one's awareness, and to diminish obstacles of negative karma, one must always maintain the unique integrity of the jewel which is the Teachings. If we do not protect the teachings as a whole, what will we have to offer our children and their children? What a tremendous opportunity for realization will disappear from this earth.

This article is a work in progress, which I hope to expand and develop at a later date.

Namkhai Norbu



A Few Words of Advice from the Heart by Kadro Dorje Paldronma

This is the essential text of the secret oral teachings of the Dakini Dorje Paldronma.

Homage to you, Paikyidronma, Queen of Dakinis, exalted by the nectar of the Great Bliss of total union. Within the Dharmadhatu, the absolute spaciousness, which is beyond concepts and is pure from the beginning, you manifest your form in various miraculous emanations.

"Understand that the root of all of Samsara and Nirvana is your own mind, yet if you examine this mind, you will not find even the faintest trace of reality. Nevertheless, among all those who come and go, there is not a single being without inherent Buddha-nature, which is the Base for an eventual realization."

However, due to the winds of karma, driven by ignorance and unawareness, all beings are bound in the web of dualistic clinging and must endlessly wander in Samsara.

This natural condition of mind, which is Mind as such, the ground of Buddha-nature, the enlightened mind, from the very beginning has never been created by any cause whatsoever, good or bad, that is, it is spontaneously occurring.

The Path requires no meditation, that is, there is nothing to liberate or to be liberated from, so it is self-liberating.

The result, or Fruit, does not have to be accomplished, that is, it is perfect from the beginning.

The natural state of Mind is inexpressible in words, that is, it is beyond characteristics. The great state cannot be understood through thought and reasoning, that is, it surpasses intellect.

The great condition of awareness and void transcends the eight mind-made limitations.

In this state of unchanging natural clarity, the Mind remains joyfully undisturbed, whatever happens, and is self-liberated in its

own sphere.

Yet, as in a dream, we are led into the maze of Samsara by the power of illusion created by all modes of thought. But if we look at our own nature, we find that it is truly empty. What is called Illumination is nothing other than our natural mode of being. Beyond one's true state there is nothing whatsoever to seek.

The natural condition of being cannot be affected by any phenomena. If you remain in this state, letting it be, freely, without control, you will not waver from true nature.

If you try to improve upon this true nature, the remedies themselves will be the cause of error and obscuration, so seek no remedy at all.

No matter what thoughts arise, good or bad, leave the mind as it is, without interference or correction.

If you stay with the flow of your natural state, simply clear, simply aware, you will become able to liberate all thoughts into their true essence.

As continuing in this state of absolute reality becomes habitual, you will find that, without intentionally meditating, your conflicting emo-



tions will gradually subside." As regards the way to continue in this state:

"Just as a stringed instrument needs its cords properly tuned so that beautiful sound may result, so the mind must be kept neither too loose nor too taut. Preserve that harmonious state with undistracted presence.

Do not limit yourself to meditation, which relies upon reasoning - that is no way to realization. Let naked rigpa come forth, instantly realizing its wisdom, and continue in that state of primordial awareness. This is the life-giving root of the practice.

Many people discuss and explain the voidness of existence, but the spontaneous state of awareness and emptiness transmitted by the Masters is beyond such description and analysis. Liberate yourself by naked attention. That way, everything is freed into the essence of the present moment. Letting be what is, without correction, you stay in the natural condition. This itself is the state of the Great Perfection.

This state is not to be thought of as part of an inner void, and considered in terms of "Shunyata", nor does rigpa mean a state obtained by fixation on the external.

Whatever arises, rigpa is always that present state. Though it is not a concept, you can have direct experience of it. It is not something, it is not nothing.

Understand that this teaching is the essence of all Upadesha.

Thus she spoke.

Translated by Maria Simmons

Dzogchen Retreat in Malacca/Malaysia Tham Wye Min

It all started our members at-chen retreat Namkhai Norbu Singapore, December 1987. They were so decided to invite such a value-Malacca, Malay-After a long wait nement in 1989,



when a few of tended a Dzog- conducted by Rinpoche in some time in

impressed they te Rinpoche to ble teachings in sia. and a postpo- our dreams fi-

nally came true. A Dzogchen retreat was conducted in Malacca from 14th to 18th April, 1990, by Namkhai Norbu Rinpoche. The retreat consisted of three sessions daily. Two of the sessions were teachings by Rinpoche and one was teaching and practice of Yantra Yoga by sister Tan Yi Hui from Singapore, who had accompanied Rinpoche to our centre. Although this was the first time such a retreat was held in Malacca, the response was encouraging. We had a total of 50 participants including 11 from Australia.

The teachings were of course wonderful and everyone was so happy to have the opportunity to hear such teachings.

After the retreat, Rinpoche had a rest day in the beach resort called Tanjung Bidara. We all had a wonderful time here and we all miss Rinpoche and his attendant Jennifer very much.

A Dzogchen Community has been formed and group practices will be held regularly. We pray that Rinpoche will come back very soon.

Holidays for Children and Teen-agers

From July 9 to 19 and from 21 to 31 we will organize two holidays for children from 7 to 13, on a farm in a little village near Sorano and Pitigliano, in the Etruscan area on the slopes of Monte Amiata. Many activities will take place, such as trips to explore the river, the mountain and the Etruscan trails; such as creative painting, music and drama, dance and basic exercises of yoga. The food will consist of local natural products and bread and pizza prepared in a wood-oven. Co-ordinators of the activities will

be Gabriella Visioli, Paola Agarossi and Laura Evangelisti. The fee for 10 days is Lit. 400,000 which includes everything. It is indispensable to book by June 15, sending a money order of Lit. 100,000 to:

**LAURA EVANGELISTI
Loc. Bugnanino 17
58038 Seggiano (GR) - ITALY
For information contact
Laura (Tel. 0564/950539) or
Paola (Tel. 0564/633227).**

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An Interview with Giovanni Arca The President of Shang-Shung Editions Cooperative



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Shang Shung Edizioni

THE MIRROR: Could you please tell us a little about the history of the Dzogchen Community's publishing house here at Merigar, Shang-Shung Editions?

GIOVANNI ARCA: Certainly; Shang-Shung Editions arose from Namkhai Norbu Rinpoche's wish to form a publishing house that would be able to function within the requirements of the laws of the Italian state and the laws of commerce that exist in modern countries today, to publish books about Tibetan culture, and in particular about all the various aspects of the teachings.

Shang-Shung Editions was founded one evening in the house of a member of the Community in Naples, in the early months of 1983. We met there to practise a Tun together, and afterwards Rinpoche said to us all: "Why don't we start a publishing house? What do you think of the idea?" So after some discussion, some time later we went to a lawyer in Naples and drew up the relevant legal documents. Technically speaking the name of the publishing house should be transcribed as 'Zhang-Zhung Editions', because that is the more generally accepted transliteration of the Tibetan. But when we went to the lawyer to draw up the legal documents, we found that she pronounced 'Zhang-Zhung' in her Neapolitan accent in such a way that it was nothing like the way the Tibetan should actually be pronounced. In fact we could hardly keep ourselves from laughing at the way she pronounced the Cooperative's name. So we decided to write the name as 'Shang-Shung' because that is how it is really pronounced.

THE MIRROR: Could you please tell us what the aims of the publishing house are?

GIOVANNI ARCA: Our aim is in the first place to publish books that relate to the Dzogchen teachings; above all translations done by qualified Tibetologists of Tibetan texts. That's the fundamental thing. We are particularly involved, of course, in publishing books written by Namkhai Norbu Rinpoche. Then we also want to publish books relating to other aspects of the teachings that are not specifically Dzogchen teachings, as well as books about Tibetan culture in general. Shang-Shung Editions is very closely linked to the Dzogchen Community, to the Shang-Shung Institute for Tibetan Studies, and to the non-governmental organisation A.S.I.A. that was created to promote international cooperation and solidarity with Asian countries and which is now planning the Tibetan Village project in India. These three organisations are all connected in parallel, through different ways with Tibetan culture, and Shang-Shung Editions could be said to be the publishing 'branch' of each of them, providing a publishing service for the wide range of study and research projects that those three organisations represent.

THE MIRROR: Since Namkhai Norbu Rinpoche has suggested that Shang-Shung Editions could serve as a model for other initiatives undertaken by the Community in the field of publishing elsewhere in the world could you please explain Shang-Shung Editions' legal structure?

GIOVANNI ARCA: It is a particular kind of cooperative under Italian law, known as a 'Cooperativa di Lavoro', or a 'Work Cooperative'. The legal body of the cooperative has nine members, five of whom make up an executive council, and four of whom are auditors who check the accounts (two principal and two supplementary auditors). That is the Cooperative's formal structure. We decided to set it up in this way from the beginning both because it suited our not-for-private-profit motives and also because it also gave us the most favourable fiscal situation in relation to our tax responsibilities. The executive level of a publishing house such as Shang-Shung Editions must always be made up of members of the Dzogchen Community, who should be long-term students of Namkhai Norbu Rinpoche. This is so in the case of Shang-Shung Editions. The fact is that although I am the president of the Shang-Shung Editions Cooperative, Namkhai Norbu Rinpoche is actually, if not officially, the chief-executive of the publishing house, in that we always refer to him on all important matters of policy and action. It would be ideal for every publishing house related to the Dzogchen Community to have such contact with the Master, but he has suggested that where other publishing houses do not have the opportunity to consult with him directly, they should refer to Shang-Shung Editions, as it has had the great good fortune to benefit from Namkhai Norbu Rinpoche's frequent presence at Merigar and has thus built up a body of experience that could be consulted by others. It is in this wider sense that Shang-Shung Editions can serve as a model for other publishing ventures in the Community.

THE MIRROR: So Shang-Shung Editions is a not-for-private-profit Cooperative. Can someone who works for the Cooperative be paid a salary?

GIOVANNI ARCA: A 'Work Cooperative' functions in this way: none of its income can be capitalised and withdrawn from the Cooperative; all income must be re-invested in the principal activity of the Cooperative as defined by its official Articles of Constitution. But if those running the Cooperative find that it is generating sufficient income to allow a proportion of it to be paid as salaries to those working for it, or as payments for work done, then they can legally do so. Those running Shang-Shung Editions would have to decide that this was the case before beginning to pay salaries to those working for it. There is also a maximum level for such salaries fixed by law.

THE MIRROR: Could you please tell us something about some of

Shang-Shung Editions publications to date?

GIOVANNI ARCA: We publish several kinds of books. One kind can be widely distributed, and sold in bookstores. An example of this kind of publication is a book by Namkhai Norbu Rinpoche called 'The Mirror', which is one of the most successful books we have published. It is a very small book, but it is very beautiful, and it has sold very well among the members of the Dzogchen Community. Then there is another kind of book that is for a restricted distribution to practitioners only, but is nevertheless published with a high quality of production. Examples of this kind of book are two works by Namkhai Norbu Rinpoche entitled 'The Voice of the Bee' and 'The Steps that Lead to Liberation'. Then there is a third kind of publication, that is again restricted in distribution to practitioners only, but for which it is not necessary to have such a high production quality, such as transcriptions of tapes of teachings etc. These are, like the second category, only sold at retreats or by mail to practitioners, and are not available in bookshops.

THE MIRROR: How can people find out more about Shang-Shung Editions books, and how can they order them?

GIOVANNI ARCA: People can write to us for our catalogue, if they are not already on our mailing list, and we will send it to them. Orders should be made by mail, with payment accompanying the order. We have a bank account into which cheques made out to us can be paid. The bank account number is **C-C n. 4222/75** at the Bank known as 'Monte dei Paschi di Siena', at its branch in the town of Arcidosso, GR, Italy. The bank account is in the name of 'Shang-Shung Editions'. Within Italy, and in some other European countries, there is a system of payment through the Post Office; it's called a 'Conto Corrente Postale' (Post Office Current Account) here. Our Conto Corrente Postale number is **CCP 10692580**, again in the name of 'Shang-Shung Editions'. You pay in your money at your home post office, stating that it is to be credited to our CCP account number, and you receive a receipt and a coupon that you send to us showing that payment has been made and listing the books you want. We then send you the books, and meanwhile the Post Office transfers the money to our account directly. This is really the best way of sending money within Europe, but each country has its own rules, and so individuals should enquire in their own countries to find out about them. From the United States and other parts of the world, you can pay by buying an **International Money Order in Italian Lira** and sending that to us together with your order. Don't forget to list the books you want when sending your order, so that we know what the money is for. We don't send books 'Cash on Delivery' at all at present.

THE MIRROR: What plans does Shang-Shung Editions have for future publications?

GIOVANNI ARCA: Two important projects that we have in hand are Rinpoche's book on Tibetan nomads, which is being translated into Italian now and which will be translated into English immediately afterwards. We hope that the Italian version will be ready in time for the inauguration of the Shang-Shung Institute, although we are having some difficulty meeting that deadline. The second major project is the Italian version of Rinpoche's book on Bon, the indigenous pre-Buddhist religion of Tibet, which Adriano Clemente is translating and editing.

THE MIRROR: That book is being published in English by the Library of Tibetan Works and Archives in Dharamsala, isn't it?

GIOVANNI ARCA: Yes, that's right. It is major production for us in Italian; it's quite a big book.

THE MIRROR: How should anyone wishing to submit a book for publication by Shang-Shung Editions go about doing so?

GIOVANNI ARCA: Anyone who is interested in producing a work that will further the preservation of Tibetan culture, which is the principal aim of both Shang-Shung Editions and the Shang-Shung Institute, is naturally welcome to submit a proposal to us. Many books are now being translated from the Tibetan, and no doubt in the future many more will be translated. Shang-Shung Editions, however, is interested only in works that are of a very high standard of accuracy in the translation and content. Quality interests us more than the quantity of books we publish. As far as books of the teachings are concerned, it is not enough for the translator simply to have completed certain academic studies to be qualified to translate a work. He or she must also be a practitioner, someone who has received teachings and has some understanding of the actual meaning of the words they are translating. Above all, translations for Shang-Shung Editions must be done in collaboration with a qualified Master or practitioner whose mother tongue is Tibetan. Not any Tibetan will do; the person advising the translator must have specialised knowledge of the subject matter in the book in question, particularly if it is an ancient text that is being translated.

THE MIRROR: To conclude, could you say something about the International Publishing Committee of the Dzogchen Community that was formed at the Christmas retreat?

GIOVANNI ARCA: This Committee has been formed to deal with the very real problems that have arisen with regard to the audio and video tapes and notes which many people now have of teachings given by Namkhai Norbu Rinpoche. There are many projects for transcription and translation of these materials being undertaken by many individuals in different parts of the world, most of which are being done in good faith. But the Committee will now be able to coordinate these efforts to avoid the situation of two different people transcribing the same teaching, unknown to each other, in different places. Obviously that's a waste of effort. But the Committee will also check for the accuracy of content and language of all these projects before they are published, so that there will be an increase in precision. There are people on the Committee who are responsible for each of the major languages who will check the work before it is published. The Committee will also regulate all material that is in the copyright of Namkhai Norbu Rinpoche or the Dzogchen Community, to ensure that no-one abuses the teachings or tries to use them for their private profit.

THE MIRROR: Thank you very much for finding the time to let us interview you. We would like to wish Shang-Shung Editions every success with all its projects.

GIOVANNI ARCA: Thank you; and as a last word, Shang-Shung Editions would like to thank all those who are working to preserve Tibetan culture for their efforts: we would like to thank all the masters, translators, researchers, illustrators, photographers, transcribers and so on, without whose dedicated efforts the publication of such precious texts would not be possible.

THE FOUNDING OF KAILASH EDITIONS IN LONDON

THE MIRROR: Not many people outside of England have heard about Kailash Editions; could you please tell us something about the publishing company?

KAILASH EDITIONS: Kailash Editions has been formed as a not-for-private-profit 'Company Limited by Guarantee' under English law, by four members of the Dzogchen Community in England with the aim of publishing books of the teachings of Namkhai Norbu Rinpoche as well as of other Dzogchen masters related to the tradition that we are all following. We intend also to publish books on Buddhism and Bon, as well as suitable children's books. Although we are principally interested in the Dzogchen teachings and are concerned to make them more widely available, we also want to publish other material. The four Community members who have formed Kailash Editions are: Geoffrey Blundell, who is one of the trustees of the English Community; Alan Hodgson, who is a management consultant by profession; Judy Allen; and Brian Beresford.

THE MIRROR: What language will you be publishing in?

KAILASH EDITIONS: We will be producing books in English, including the original Tibetan of texts where appropriate. We want to publish two principal types of books: firstly, texts exclusively intended for distribution only among the members of the Dzogchen Community, such as the first book we are producing which is a compilation of all the various Tuns the Community practises, together with an explanatory commentary on those Tuns. This will only be available to Community members. Then, secondly, we want to publish texts that will be of interest to and available to a more general public. Our policy here will be to concentrate on those books that can be considered definitive translations of works by Dzogchen masters of the past, rather than on publishing general commentaries by contemporary Buddhist scholars. The books we want to publish will have a thorough and deep scholastic background, and will be produced by qualified translators. We want to provide the kind of works that will enable those who are seriously interested in doing so to study the original source material of the tradition that we are following.

THE MIRROR: Could you give some examples of some texts that you would like to publish?

KAILASH EDITIONS: We hope to publish books that would not find an outlet through the conventional commercial Buddhist publishers, who have to justify their publications with large print-runs and a large audience. We will be able to publish books that will only justify a print-run of 1000 copies, as well as larger editions. We want to publish texts that might otherwise remain only available in University archives. This is the policy we discussed with Namkhai Norbu Rinpoche, which he approved. I would rather not mention the names of any texts at this point.

THE MIRROR: Could you please tell us some more about the first book you intend to publish?

KAILASH EDITIONS: The first book, as we already explained will be a compilation of and complete commentary on all the ritual practices that Namkhai Norbu Rinpoche has taught, which we usually refer to as the various 'Tuns'. The book will include the texts in Tibetan for those who want to study them in that form, and then it will contain the transliteration of the Tibetan that can be read by those who can't read Tibetan. Next there will be a complete transla-

tion of the text itself into English, followed by a complete explanation of the practice and a commentary. The practices included are the Tundus, the Tundrin, the Tunyas, the Chod, and 2 or 3 levels of the Gana Puja.

THE MIRROR: Which transliteration system will you be using?

KAILASH EDITIONS: Namkhai Norbu Rinpoche's system that is similar to the Pinyin system used for the Chinese language will be used in the body of the text, and the full Tibetan spelling system will be used in the commentary section.

THE MIRROR: How has the commentary been produced?

KAILASH EDITIONS: Beginning with one teaching given by Rinpoche in Norfolk, England, in 1982, we have added material to the commentary where necessary, taking additional points from various transcriptions of teaching that Rinpoche has given in different parts of the world. We feel that the present commentary is now very comprehensive.

THE MIRROR: We saw a photocopy of an early version of this project when we were in Japan. Other people may have seen that too. In what way is the final version of the book different?

KAILASH EDITIONS: The rough version you saw only contained the practices themselves. The book we now have ready for publication has a 220 page commentary to all the practices explaining them in great detail, including for example explanations of the meaning of the Sanskrit of various mantras, explanations of the mudras, with photographs of the mudras and so on.

THE MIRROR: Are the photographs colour or black and white?

KAILASH EDITIONS: The photos of the mudras are in black and white, but there is a ten page section of colour photos in the book, showing all the various meditational deities, guardians, and other images that are involved in the visualisations. Many of these photographs come from Namkhai Norbu Rinpoche's own collection.

THE MIRROR: How closely have you been able to work with Rinpoche on this project?

KAILASH EDITIONS: On the last two occasions when Rinpoche was here in England, we have gone through the entire manuscript with him word by word, reading it to him so that he could check it. We were at the point where there are only a very few points that needed further clarification. Now we have clarified those points with Rinpoche, and he has given us his 'go-ahead' for publication. Rinpoche also suggested a way that we should lay out the material in the book, with lines in the margin at the side of the text that help to understand the way the book is put together. We also discussed with him the choice of tangkas for the illustrations.

THE MIRROR: Can you say a little more about the way the 'Tuns' are presented in the new book?

KAILASH EDITIONS: Many people will remember that in the early 1980's we used to use a Red practice book, in which verses were recited at the beginning relating to the Refuge and the Bodhicitta. The present long Tun that we do does not contain that material. The new book will have that material again in the longest version of the Tun, and then will have a medium version, and a short version. The verses in the long version are useful to help us remember what we are thinking in the shortest version where all the verses are left out and we just mentally generate the Refuge and Bodhicitta. The verses

His Holiness the Dalai Lama in the Czechoslovakian Press

Tibet: just to hear the name of this far away land of high mountains gives a taste of distance, and peaks of giant mountains that touch the skies tower in our imagination. The name Tibet sounds mysterious and exciting for us Europeans, and in particular for us of Central Europe. It also represents something of a blank spot on the map of our knowledge. How many of us can say: "I have been there"? On the Black Sea coast or somewhere on the African continent one might bump into a Czech or a Slovak. But in Tibet?

And yet, it is not a country that is as unknown to us as it seems at first glance. Similarly, it could be said that Czechoslovakia is not entirely unknown to some Tibetans.

I was taken into the distant lands of the world's highest mountains on the magic flying carpet of a story told by Josef Kolmas, Ph.D., Csc., without for a moment leaving the quiet office of the Oriental Institute CSAV in Prague, Mala Strana. Prof. Kolmas is not only an expert in Tibetology (he has also been awarded a prize by the Publisher Vysehrad for his translation of "Journey to Holy Places of Tibet" by G. C. Cybic) - but his work is also highly appreciated abroad, as well as being highly regarded by the supreme spiritual

and secular leader of Tibet, the 14th Dalai Lama, Tenzin Gyatso. The roofs of the ancient houses and palaces of Mala Strana seemed to dissolve in the foggy dismal January morning. The magic carpet began to float into the air through the stories and memories of Prof. Kolmas, of his meeting with the Dalai Lama.

"My first hope of meeting the Dalai Lama goes back to the Spring of 1959. At that time I was a student at the Central Institute of Nationalities in Peking and in that year the Dalai Lama was supposed to come to a meeting of the assembly of Chinese People's representatives, i.e. the Parliament; but in the end, his arrival and my meeting with him did not happen because of the troubles caused by the anti-Chinese uprising in Lhasa, which led to the Dalai Lama's flight to India. After that he settled down in the North Indian town of Dharamsala, at the foot of the Himalayas, and his exile continued for 23 years." In spite of this first disappointment, Prof. Kolmas believed that he would meet with the Dalai Lama; and, in fact, he did meet him more than once.

The first time was at the beginning of 1969. At that time, during his studies in India, he went to Dharamsala.

"My first encounter with the Dalai Lama was not only highly interesting and for me significant, but also immensely instructive. The Dalai Lama was very surprised that I spoke Tibetan and asked where I had learned it. I said that I had studied in Peking with my teacher, Mr. Ngagwang Tondup, but that for more than 10 years I had had no news of him.

The Dalai Lama turned to his secretary and whispered something to him.

After a while my former teacher of Tibetan entered the room. He had also left Tibet with the Dalai Lama in 1959 and was working in the Cultural Department of the Dalai Lama's government in exile.

I admit that when I first entered the Dalai Lama's residence I was a little worried and felt some mixed feelings as well as an awe in front of His being - because of faithful Tibetans the Dalai Lama figures not only in the category of human beings, but also in that of demigods. Indeed, he is a reincarnation. Therefore, one should not be surprised that I was entering his residence with great reverence. But very soon it became evident that the 14th Dalai Lama is a man of modern times, and that he is not particular about the formalities. He shook my hand, offered me a seat,

had the tea served - asking whether I took milk or sugar - and began to recall his meeting with other Czechoslovakian people - our cinema man Vladimir Sis and Josef Vanis, who had worked for the Czechoslovak Army Film, and who in 1959 were making a film about the road construction between China and Tibet. He also remembered how Mr. Vanis obtained his excellent portrait as a statesman.

In the quiet office of the Oriental Institute it seemed as if the walls of a former monastery began to radiate that strange mysteriousness of Tibetan mountain peaks, deep valleys, Buddhist monasteries and the whole of that remarkable land. Without further questions, Prof. Kolmas continued. "To say that the 14th Dalai Lama, who will be 55 years old this year, is a modern man does not give a complete picture of him. He possesses also a certain charisma which he radiates with his eyes - in the way he looks at you - and also from his long and firm hand shake. As if he were transferring his thoughts into you and, at the same time, reading your soul. You feel his glance even long after you have left his residence and you will never forget his inner smile."

Good News from Galen

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德格县人民政府会计 收

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P.R. OF CHINA.

Rinpoche just received some wonderful news from the government of the Province of Czechuan in China about the project he initiated in Galen to build a hospital, school and guest house for foreign helpers. The government has given him the rare permission to send donations for these projects directly to the people in Galen. That means that anyone in the community who would like to contribute any amount of money large or

small to help build these much needed buildings can now send their dollars directly to Galen in Tibet.

So if you would like to send money please do so to the address shown above.

It is probably best to photocopy this address and attach it to your letter, rather than trying to imitate the characters. Please send your international money order made out to the "Galen Project".

KAILASH EDITIONS (continued)

describe the visualisation to be done, which will help us all to remember, but will above all be of use to newcomers.

THE MIRROR: As you know we have now formed an International Publishing Committee of the Dzogchen Community to check all books containing material in the copyright of Namkhai Norbu Rinpoche or the Dzogchen Community to ensure that the quality of the language they are written in is as good as possible, and to check the accuracy of translation. Although you have checked the manuscript already with Rinpoche as you described, I assume you will also be submitting the manuscript to the Publishing Committee before publication?

KAILASH EDITIONS: Of course; we want to ensure that the book is as good as possible before it goes to press.

THE MIRROR: Can you please explain how the publication of this book will be financed and distributed?

KAILASH EDITIONS: Distribution will be limited to members of the Community, because the material in the book is strictly linked to transmission, and cannot be practised or studied without it. We are therefore, as it were, producing the book as a 'service' to the Community, in a small edition. It is not a commercial undertaking. For various reasons, Rinpoche feels that the financing of the book should come entirely from within

the Community itself: either from individual members of the Community who agree to sponsor it, or from the Gakyils throughout the world. We want to ask the various Gakyils in the world to decide how many copies they would like to order, and pay for, in advance, on behalf of their members, and for them to then pre-order that number of copies from Kailash Editions. In this way each Gakyil will pay for a percentage of the costs of the entire print run. The Gakyil can collect the money in advance from its members for the number of copies it wants to order. Individuals can also directly pre-order from us, enclosing their prepayment. We will communicate all the details in due course. If for example there are 20 Gakyils and other places of the Dzogchen Community in the world, and each orders 100 copies, we will then print 2000 books, or the most viable number in excess of 2000.

THE MIRROR: Since we are discussing money, can you explain what a 'Company Limited by Guarantee' under English law is?

KAILASH EDITIONS: In a Company Limited by Guarantee any profits made from the activities of the company must be ploughed back into the principal activities of the company and cannot be withdrawn by those who are running the company. In the case of Kailash Editions, this means that, by law, if we succeed in making any money we must put that money back into further publications. Our lawyer described this type of company in simple terms as a 'Charitable Company'. We do hope that we will be successful in every respect, including the financial, but our principal aim is



Brian Beresford and Judy Allen

to make books available that would not otherwise be published. Under English law, the accounts of an officially registered Company are made available to anyone who wants to see them. We are not principally starting this company to make money, of course, but it will take money to run it, and we want everything to be very clear right from the start on the financial level. To fulfil the aims we have explained we hope to collaborate with the Gakyil here in England and the Gakyils of the Dzogchen Community in the world, and look forward to further communication with you all.

THE MIRROR: Thank you very much for finding the time for this interview. We hope to see a copy of your first book before long, and wish you every success with your activities.

THE MIRROR: What has been happening in the Dzogchen Community lately in London?

JUDY ALLEN: We have been having some very positive meetings with 'newcomers' to the teachings, people who don't already know all the various practices such as those of Garab Dorje, Mandarava, and so on, or the Purification of the Six Lokas. We have met a number of times informally over the weekend at Geoff and Helen's house. It's been very exciting for us, because the people who have attended have been so open and willing to learn, so enthusiastic and inspired. So much so that it has re-kindled my own sense of enthusiasm!

THE MIRROR: How are these practice week-ends for newcomers structured?

JUDY ALLEN: We have done two weekends so far during which we have focussed on two specific practices. At the last we concentrated on the practice of Garab Dorje and the Chod, devoting the morning to the former, and the afternoon to the latter. Then we practised a short tun together in

LONDON TIMES: A CONVERSATION WITH BRIAN BERESFORD AND JUDY ALLEN.

the evening. The next day we repeated the cycle and went into great depth of explanation, as well as just talking informally amongst us. It was interesting to see how much the understanding deepened between the first and second days. People were so enthusiastic that they asked to meet again in a couple of weeks. That time we couldn't manage a whole weekend so we met on a Sunday afternoon, and again repeated the cycle of Garab Dorje practice followed by Chod. Then, two weekends later, we had another weekend with the same cycle of practices. At the first weekend of this kind that we did, we concentrated on the Purification of the Six Lokas, the practice of Rushen, practice with the Hum and the Vajra Position, with John Renshaw teaching Yantra Yoga in the afternoon. Then in the evening of the first night we went through the Tun Düs in great detail, and on the second evening we went through the Tun Dren. About 20 people attended that weekend.

THE MIRROR: What have you got planned for the future?

JUDY ALLEN: Cheh Goh will be here in for one weekend in May, and Brian and I are going to start a cycle of practice going through the Mandarava practice.

BRIAN BERESFORD: It's important for us all to be active, wherever we are in the world, and to come together actively as a Community. We feel that it is really useful for individual members of the Community who have more experience with certain practices to sit down with newcomers and people who need to refresh or develop their knowledge of these practices, and take the responsi-

bility to explain as much as they know about the practices to others, then inviting questions and response from those participating. In this way the continuity of the practice becomes very, very rich. This is what actually happened in Tibet, how the tradition remained alive there. Individual disciples of masters took the responsibility to explain to other disciples how the practices work, and how to understand them, explaining them to others. Thus they enriched and consolidated the practice for themselves as well as for those with whom they shared their knowledge. We feel that this kind of process is very important for the future continuation of the teachings of Namkhai Norbu Rinpoche.

THE MIRROR: How does the kind of activity you are talking about differ from actually giving transmission?

BRIAN BERESFORD: Essentially the difference is that one who gives transmission must have first completely realised the practice internally in a concrete way before he or she is capable of transmitting it in turn to others. There are precise signs and indications of such realisation, in dreams and so on, which give an authorisation to one that one is ready to transmit as a Master. Whereas, on the other hand, a student who clarifies for other students who have also received transmission from the Master is simply collaborating with other students, working together towards having those signs and indications of realisation. There is a big difference between being a Master and being a disciple who shares and participates with other members of the Community.



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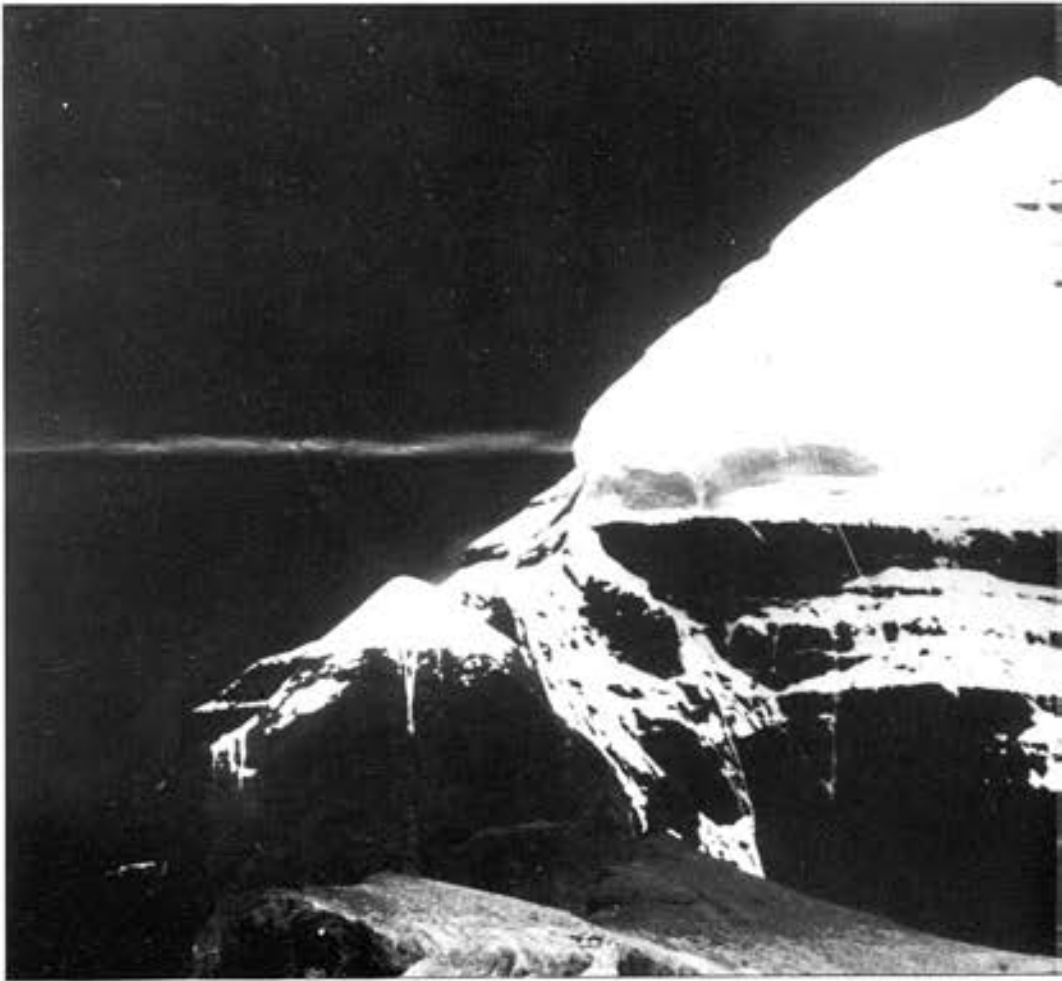
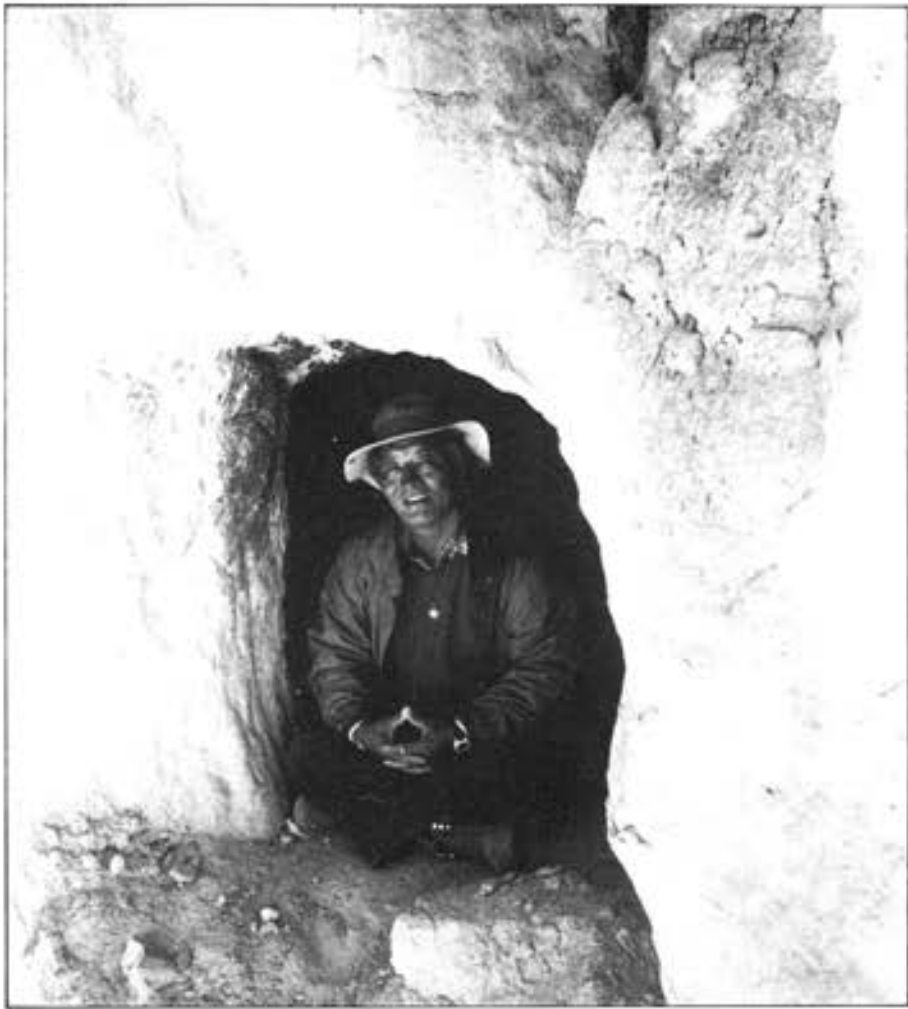
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Shang Shung Institute

The ancient civilization of Tibet, with its treasures of works of art and its profound knowledge is in danger of disappearing and becoming a memory from the past, as has happened to worlds such as those of ancient Egypt, Babylonia and the Incas. The historical events and radical changes of the last thirty years have made the cultural life of its people uncertain. In a world like ours where public opinion is moved by the mass-media and millions of dollars are invested to rescue a whale from the ice-banks, very little, in proportion, has been done for the tragedy of a people and a civilization that are going to disappear.

To stand by passively before this drama is a luxury that none of those who believe in the possibilities in the development of a culture of peace and in the unique and unrepeatable value of each expression of human culture can afford.

To further the preservation of Tibetan civilization and the continuation of its live cultural tradition, through direct collaboration with those who are the holders of it, is the aim that inspires the "Shang-Shung International Institute for Tibetan Studies", which intends to operate within the more general effort that is being made to safeguard all those civilizations whose survival appears nowadays to be seriously endangered.

The Institute, whose seat is in Arcidosso, in the district of Grosseto, Italy, derives its name from the ancient kingdom of Shang-Shung (Zhang-Zhung), that had its centre on the western of the Tibetan plateau, in the area of Mount Kailash, the sacred mountain connected to the myths of the main eastern religions that consider this mountain to be the axis of the world.

The kingdom of Shang-Shung is the source of the Tibetan culture and its name can be considered to be the symbol of the traditions and cultural identity of Tibet. The relation of the kingdom of Shang-Shung to Mount Kailash gives the kingdom of Shang-Shung a wider relevance, not confined to the area of the Tibetan plateau, and makes it possible to regard the area of that kingdom as having been one of the major centres irradiating civilization into the world.

Namkhai Norbu, Professor of Tibetan and Mongolian languages and cultures at the University of Oriental Studies in Naples, Italy, is the Founder and the President of the Shang-Shung Institute, whose official Inauguration will take place on May 29, 1990, in the presence of H.H. the Dalai Lama, Tenzin Gyatso.



PRESS CONFERENCE IN MILAN

Members of the Dzogchen Community in Milan and the staff of the Mirror organised an exhibition and press conference to further the work of the Shang Shung Institute. Raimondo Bultrini spoke of the need to publicize knowledge of the civilization of Tibet in order to try to save it from being lost. Andrea Dell'Angelo then spoke about the progress of the Tibetan Village Projects, saying that the school and hospital buildings initiated by Namkhair Norbu Rinpoche are nearing completion, but that the plans for the Tibetan village in India were more difficult to realize because of political complications, and the difficulty in finding a suitable site. Fabio Andrico then said that since the aim of the Institute is the preservation of Tibetan culture, it will be necessary to facilitate the translation of as many texts as possible.

Then Namkhair Norbu Rinpoche spoke:

Even though I've lived in Italy for nearly thirty years, I'm still very closely related to Tibetan culture, because I was born and brought up there. It's not that I'm a nationalist, but that the culture in which a person grows up is basic to that person. Quite apart from having a knowledge of Western culture, I cannot even speak Italian properly even though I've spent more than half my life here in Italy. This is a symbol of what the culture of a person means.

Since the culture of Tibet is in a delicate condition and is in danger of being lost, I feel responsible for its protection.

I'm not saying, as is usually said, that it is in danger because the Chinese are destroying it. The problem is that the population is very small, and also that during the Cultural Revolution the cultured and knowledgeable people were massacred, so those who could manage it had to escape from Tibet at that time. Those who got out are trying to save the culture, but time is passing. Those who were young, like me, when



they left are now getting old, and those who were old are nearly all dying. So there are few left who have the knowledge to protect this culture.

It has to be protected because it is valuable, not just to Tibetans but to everyone in the world. Any culture is an inheritance for the people of the world, and should not be lost. I'm not talking about clothes or even language; I'm talking about knowledge, in all the various fields, such as spiritual, medical, astrological, philosophical, and especially in what could be called natural sciences: man's own condition, and the relations-



hip of man's energy to that of his dimension. All of this knowledge has been developed in Tibet for about 4000 years. What's more, it is a culture that still has a living transmission of this knowledge.

It wouldn't be very nice if all this got lost and became a story beginning, "Once upon a time there were some people called Tibetans....." If that happened people all over the world would feel sorry and guilty, including the Chinese themselves. Something I've learnt since I came to the West is that culture is a very important thing and that something must be done to protect it. I'm just one

simple person so I can't save a whole civilization: a whole people and its culture, but I'm doing my best anyway. What is important is to act with goodwill and according to one's ability. So this is why we have set up the Shang-Shung Institute.

It is called Shang-Shung because that is the name of the place near Mount Kailash that was the source of the Tibetan civilization. Last year, when I was in Peking, in China I gave many lectures to about 300 Tibetans as well as Chinese Tibetologists, to teach them the origins and the value of Tibetan culture, I was not to ma-

king a political point about who should rule who, but showing that no matter who rules, they will be sorry if this culture is lost, because it is of great value. That is why I taught history to these students.

Then when I went to East Tibet I saw some very serious problems. What was more serious than the fact that they were ruled by the Chinese was the fact that the children had no way of getting educated. It is true that in the main towns there are schools where Tibetan is taught now. There are also two universities, one in Lhasa and one in East Tibet, where Tibetan can be studied. But Tibetans don't live in towns. They are farmers and nomads. So it's hard for them to send their children to school in town. There are no boarding schools. Very few Tibetans live in town and those who do are nearly all working for the Chinese government. More than 90% of the few remaining Tibetans live in the country, where there isn't even one school. The Chinese say that before they arrived there were no public schools in Tibet. But there were monasteries everywhere, where anyone who wanted an education could receive it. But now the monasteries are all destroyed. Even the Chinese recognize that it was a mistake, and both Chinese and Tibetans are now rebuilding them. But a monastery isn't just a building; it needs knowledge and education. But the knowledge has gone.

Where I used to live in east Tibet there was a monastery with about three hundred monks. Now

there are about thirty. During the Cultural Revolution this monastery was destroyed and only two monks were left. These two were the most ignorant. Now the new young monks regard these two old monks as their teachers. They have taught them a couple of prayers but not one of them is able to write. I wrote them a lot of letters after 1978 but I never got any replies. When I went there last year they told me that none of them knew how to write.

The children who live in the country grow up like animals. They don't receive any education. In the towns, where there are few Tibetans and many Chinese, they will all eventually be mixed up. Then what will happen to Tibetan culture?

When masters who live outside Tibet go back there to visit, many of them only want to rebuild the monasteries, but I'm not very interested in that. There are other ways of doing things, like building public schools. The first thing I wanted to do was to build a hospital. Tibetans can't easily visit a doctor, because often it is several days' journey to the nearest town. They could all die because of that. I absolutely don't want to say that the Chinese are destroying everything. They are now trying to do much better than before. In 1980 I visited Tibet for the first time after leaving in 1958. When I returned to Italy many people asked me if Tibet had changed. I said it hadn't changed at all; because change means changing into something else. If there's only destruction there's nothing left. You can't call that a change. That's how it

Fabio Andrico's visit to Argentina to

THE MIRROR: You are one of the best known teachers of Yantra Yoga in the Community, Fabio, and you have recently been to Argentina to teach Yantra there. Could you tell us about the situation in that country at the moment?

FABIO ANDRICO: The situation there is very interesting because people are very willing to participate; this is partly because the

you, as an Italian see Argentina as a country?

FABIO ANDRICO: It's a bit like being in Italy for me, from a certain point of view, because the Italian influence is, as you know very strong in Argentina.

THE MIRROR: Many people speak Italian there, don't they?

FABIO ANDRICO: Some people do speak Italian, but more can understand it. I, for example,

we went there to celebrate the Tibetan New Year, and the people were all so happy to be participating in all the various aspects of the celebrations, such as putting up the prayer flags and washing with the water that had been left out under the stars as is the Tibetan custom, practicing the tuns, and so on. It was really just like being at Merigar.

THE MIRROR: What is the economic situation that faces practitioners in Argentina like?

FABIO ANDRICO: It's very bad, because there is a very high level of inflation. But they don't have a bad life there at all. Apart from the economic problems, I sometimes think that they have a better life there than most people do in Italy. There is more space between person and person there. Their attitude is also by nature somewhat relaxed, sometimes almost too much so!

THE MIRROR: Is there a lot of building and development going on in Argentina, it's hard for me to imagine what it's like?

FABIO ANDRICO: The economic situation doesn't permit

things are a little strange, in that there is a kind of stability, but it's not so very stable.

THE MIRROR: They have, of course only relatively recently returned to a democratic system of government after the rule of the Junta. Everybody knows about the 'disappearances' of ordinary citizens under the military Junta. People must have had to live with a lot of fear?

FABIO ANDRICO: Yes, and you can tell that it has not entirely gone from people's minds. But that is, I think, what keeps the democratic government alive even though it has faced a lot of difficulties. People are all too aware of how bad the alternative to democracy can be, and so they are willing to support the democratic system despite great hardships.

THE MIRROR: Do you think that in some way the conditions of economic and political uncertainty could be said in some way to spur people to practice because they continually remind them of impermanence?

FABIO ANDRICO: That's an interesting idea. It's possible that

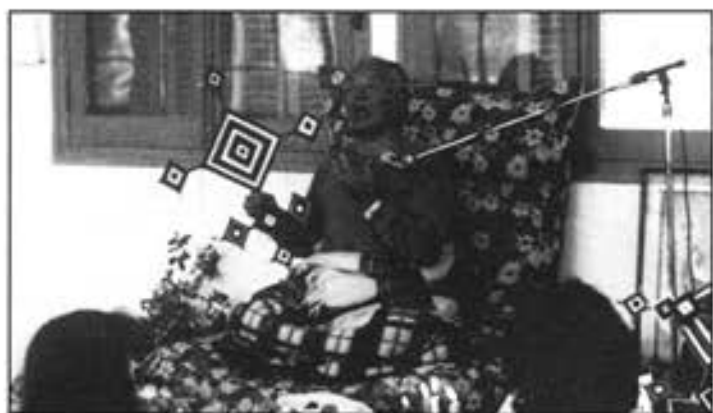
intrinsic quality to the place that has a particularly strong energy.

THE MIRROR: Could you tell us a little about the people on the new Argentinian Gakyil, and about the land that has been bought?

FABIO ANDRICO: The people who make up the new Gakyil are all very nice people who feel a great sense of responsibility to-

people discover how much time they have available to offer to Community activities. Cordoba is nearer to the Community's land. The land itself is absolutely beautiful.

To give you an idea of what things are like for people in Argentina, I will tell you about a couple of the people in the



Argentinian Community is a relatively new part of the Dzogchen Community as a whole. The people are therefore very fresh and active in relation to the Community. With Namkhair Norbu Rinpoche's cooperation and guidance a piece of land with some houses has, as you already know, been bought, and some practice retreats have already been held there on that land. Rinpoche himself has been to Argentina only once, so the retreats on the land have, so far, been held without him being there.

THE MIRROR: Rinpoche considers the new land in Argentina to be very important. I expect you remember that in the interview with him that was published in the first edition of THE MIRROR he explained his vision of the Community developing on five continents, with five principal Gars, and that he hoped that Tashi Gar in Argentina might serve as a focal point for the Community on the South American continent as a whole. Could you tell us how

except for the very few words of Spanish that I have learned, taught most of the time in Italian. Even when I gave a lecture on Yantra Yoga at the University of Tandil, and spoke there for nearly two hours, I spoke in Italian. Nobody ran away! People are certainly very polite there, but I think that they could understand most of what I was saying.

THE MIRROR: You have told me that when you first met Namkhair Norbu, many years ago when he first began teaching here in Italy you felt a certain initial fear of committing yourself to him as a teacher, a certain hesitation. Watching the early days of the Community in Argentina, and its members approaching Rinpoche and his teachings, do you notice in them the same kind of apprehension that you felt?

FABIO ANDRICO: Certainly some of them feel a little bit like I felt at the beginning; but there is also an enormous enthusiasm. When we had just bought the land in Argentina, for example,



much building, it seems to me, but I should add that apart from my trip to the Community's land near Cordoba, and another trip to a holiday resort near Buenos Aires, I only saw the big cities.

THE MIRROR: What is the political situation like now?

FABIO ANDRICO: Politically,

it could be true, but I think that a more important factor favouring the development of the Community there is the newness of the place, its freshness. There is, first of all, less pollution there, nature is more intact. There are only a few million people in a very large country. There is an



wards the teachings; this is all the more remarkable because most of them have only spent relatively few days with Namkhair Norbu Rinpoche himself. A few had met Rinpoche already in Venezuela, and some had met him in the United States, or even in Kathmandu, but most had only met him for the few days he was in Argentina. Some of the group have had contact with the teachings through other teachers, but not all of them. Some have been in the Dordogne in France, for example, at Kagyud Ling. Others are completely new to the teachings, but they feel they are very important, and they try to manifest a real commitment. Things have changed a little since Rinpoche was there. They now have two Gakyils, one in Cordoba, and a smaller one in Buenos Aires, though now it's not really much smaller than a normal Gakyil. They have also changed the Gakyil membership a little, as

Community. When I arrived I was met by Ricky and Marisa, who live on the outskirts of Cordoba, where they have a small clothing shop, a boutique selling jeans, and denim clothes. They also make clothes themselves. When you run a shop, you of course go to the wholesaler's warehouse to buy your stock. But in Argentina, the shopkeeper has to pay the wholesaler in US dollars! The use of the Argentinian currency is so limited in business that sometimes you will see a sign up in a shop window that says: "We also accept Australes" - the Argentinian currency! So you have to buy your stock paying in dollars, but you sell to the public in Australes, little by little, one pair of jeans, say, at a time. During fifteen days of my stay, inflation was running at 30% for that period! So if you have a pair of jeans in your shop for two months before selling them, the money you invested in them can com-

was in 1980. But when I went back after several years many things had been built. I don't honestly think that that's all negative. It seems to me that the Chinese are doing their best. But that doesn't mean that the problems will be solved like that. It is as if the Tibetan people and culture are like a person who has cancer; they expect to die. Both Chinese and Westerners and everyone in the world should



Romano Battaglia TV Programme for Rinpoche

understand this. If this people and culture were to die like this, while they are under the power of the Chinese, it would be very sad and dreadful. They should be aware of this. I have said this, without fear, even in Peking. Because, even though I live in Italy, I'm Tibetan, and so I feel responsible, for the culture and people of Tibet. I am ready to serve and do anything I can in any circumstances. I think all Tibetans feel like this. When I was teaching I met hundreds of Tibetans who had grown up in China, and I didn't meet one who didn't feel Tibetan and who didn't feel responsible for Tibetan culture. That's why we try to do our best,



Lidia Costanzo Milano Press Conference

I am especially trying to do it through studying and teaching and explaining the value of the culture. Another method is to do something in Tibet itself, where the people live so that they don't lose knowledge of their own culture. To do this it is necessary to build schools, teach, and explain. Outside Tibet I am doing things like starting the Institute, writing books and doing whatever I can.

Translated by Nina Robinson



February Two Day Rome Seminar Given by Namkhai Norbu Rinpoche

Beautiful premature Spring sunshine greeted the beginning of the seminar held by Namkhai Norbu Rinpoche for two days in Rome in February. The meeting was organised by the Fondazione Maitreya together with the Dzogchen Community. About two hundred people took part, and for most of them it was their first experience of Dzogchen teachings.

Before beginning the seminar, Professor Namkhai Norbu awarded the graduation prize of the Institute of the Fondazione Maitreya, which is open to young graduates who have given particular emphasis to the study of Buddhism in their thesis. This year the prize was won by Dr. Alberto Borromeo with his thesis entitled: "Iconography and Styles in the Jakarta tales of Kizil."

After awarding the prize Professor Namkhai Norbu began the seminar by reminding us of the profound meaning of the Teaching. This does not consist of merely intellectual knowledge but of the understanding, on the part of each individual, of their own condition, through an understanding of the nature of one's own suffering. Rinpoche stressed the importance of this fundamental point more than once to avoid the development of misconceptions, such as that one must become a Buddhist or change one's religion in order

City of the Lion

The lush green Republic of Singapore lies at the extreme end of the continent of Asia. It is approximately 100 kilometres from the Equator and has a land area of 618 kilometres. The climate is usually humid with an average temperature of 31 degrees centigrade throughout the year.

A short causeway in the north of the island connects Singapore with Peninsular Malaysia, while the Strait of Malacca connects Singapore to the Indian Ocean and the Java Sea to the south cradles Singapore in the Indonesian Archipelago. The South China Sea lies to the east.

Through history, Singapore has been always in a strategic crossroads position throughout its history.

In the 12th century Temasek had its name changed to the Sanskrit "Singapura", which means "city of the lion." A Malay prince had once thought he had seen a lion on one of the beaches and so renamed the island. Singapore is of course the anglicized form of "Singapura".

In 1819 Sir Sanford Raffles bought Singapore from a Malay Sultan, and in 1965 it became the Republic of Singapore, under the po-

werful leadership of the first Prime Minister, Mr. Lee Kuan Yew. Mr. Lee has shown the world an "economic miracle". Singapore enjoys an exceptionally high standard of living and careful attention has also been paid to making it beautiful and safe. The effect is remarkable. I recall Jennifer Fox asking Tan Keng Leck: "Isn't there any poverty here?" There is in fact no unemployment problem in Singapore and everyone works hard. The 2.6 million population of the island is predominantly of Chinese extraction at 76.4%. Mandarin is the unifying language for this population group whose mother tongue could be Hokkien, Hakka, Fuchow, Cantonese, Hainanese or Teochew. Malays comprise 14.9% of the population and Indians 6.4%. Both Malay and Tamil are official languages. Finally 2.3% is composed of "others", who are of British, European, Australian and North American descent. English is the language of trade and commerce.

Most Singaporean Chinese have either a Taoist or a Buddhist background that is flavored with Confucianism. Many are Christians. In the early 1960s a Chinese Master from Hong Kong introduced Vajrayana Buddhism to Singapore. About ten years later, a Dzogchen Master and student of Kunga Rinpoche, Hu Bo-Hao, was invited to Singapore and taught extensively to a few Chinese students. Then, in 1978, His Holiness Sakya Trinzin was the first Tibetan Lama to give lectures that were open to the public. Subsequently, many Masters have visited and taught in Singapore and three of the main Tibetan schools have set up centres.

In December 1984 Cheh Goh, a Singaporean who had been studying with Namkhai Norbu Rinpoche in Europe invited him to stay at his home in Singapore for a few days, stopping off after Merigar on the way from Merigar to Australia. When Norbu Rinpoche first taught in Singapore in December 1987 the retreat was conducted in the very large cool and comfortable Kim Seng Bowl Auditorium. The room has roll away straw mats, cushions and several rows of low writing tables for those who wish to take notes.

At that time Norbu Rinpoche remarked on how perfect the place was for teaching because one enters and leaves it through a very large and active bowling alley. About 130 people from various centres attended the 1987 retreat and Norbu Rinpoche earned a great deal of respect. This year in April 1990 the 6 day retreat was once again held at Kim Seng Bowl. It can be noted that Mr. Yong Cho Shin, the proprietor of Kim Seng Bowl, has been very generous in offering this space not only to Norbu Rinpoche but to the many teachers who pass through Singapore. Mr Yong also freely offers his personal office space to the core group of 10-20 Dzogchen practitioners for special day practices and ganapujas. Officially, 123 people registered for the retreat and approximately 150 people attended, including some people from



Malaysia and Australia. Everyone including the new people who attended remarked on how pleased they were with the precise explanation that Norbu Rinpoche gave regarding the characteristics of each type of teaching and practice. He very aptly used a restaurant analogy that appealed to Singapore's notorious epicures, pointing out how it would be difficult, for example, to eat a beef steak with a pair of chopsticks, as steaks require another form of cutlery. So the means one uses in spiritual practice have to be suited to one's aim in doing the practice. Secondly, the purpose of being in a restaurant is to eat and not merely toy with the implements. So one should actually practice, not just collect information about practice. People from the various spiritual communities in Singapore felt much more cohesion than they had had before and developed a clearer idea about how to use the variety of transmissions they had received.

Norbu Rinpoche also taught at the Sakya centre during his stay and showed a healthy disregard for sectarianism. Throughout the time Norbu Rinpoche spent in Singapore people were impressed by his energy and clarity. For example, because of his understanding of Chinese, Rinpoche was able to pace Richard Lau, the excellent English to Mandarin translator in such a way that there was little possibility of losing one's train of thought in the drone of stresses and tones of the translation.

On the last night of the retreat there was a very splendid Ganapuja with all manner of Singaporean delicacies: Rinpoche urged everyone to be open to one another. Everyone left the retreat with their own particular experiences and reflections of the teaching.

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On to Malacca

Malacca is a very charming and historic city. It is claimed that Malacca was the first city in Malaysia to be introduced to Buddhism from India in the 2nd century. In the 14th Century it was the richest emporium in the east. In the 16th century, Malacca became a possession of Portugal and then a

hundred years later it was taken over by the Dutch. Finally, in the 17th Century, the British East India Company took control. Norbu Rinpoche received a private invitation from a few members of the Malacca Karma

gyud Association. The five day retreat was very congenial. "Neighbour Tan" in the semi-detached house next door was extremely helpful. His wife, Mrs. Tan, was very interested in Rinpoche's special no-fat, no-salt diet and cooked some meals for him. Their five young sons charmed everyone. After the last lecture of the teachings, Rinpoche went to the Tanjong Bidara beach resort for a one day rest. He then left for Kuala Lumpur, the retreat in Taipei and a stop in Hong Kong before transiting back through Singapore to catch a flight to Rome for 30 April.

Marie Axler Singapore



teach Yantra Yoga.

pletely lose its value. This obviously makes it very difficult to earn any money. So this is why I consider it very important that there should be cooperation between Communities not only of course at the level of the teachings, but also if possible on an economic level. There are some

countries where the economy is very weak, and others where it is stronger. In Argentina they can make Damarus for the practice of Chod very well at a very low cost relative to the cost in other countries. So if the people of the Community in the economically stronger countries would buy these Damarus with their currency from the Argentinean Community, there would be a very great advantage for both sides. The Damarus are very beautiful, and they really don't cost much in the terms of other countries; but that money will be a much larger sum in Argentina for the Community to use there for its land and other activities. Developing import/export activities could be very useful for the Community in the future.

THE MIRROR: How many people came to the course of Yantra Yoga that you taught?
FABIO ANDRICO: I taught a ten day course in Cordoba, in the evenings, and between 18 and 25 people, new and old, attended that course each evening. During that time we bought the land, and then ten or twelve of us went up there to do a small practice retreat for four or five days. Then I remained alone on the land for a few more days, while everybody else went back to Cordoba. Then everybody was on the land again for the Tibetan new year. After that I gave my lecture at the University of Tandil, and another Yantra Yoga

course at Mar del Plata. Finally I went to Buenos Aires and gave several courses there, one for beginners, and one for deepening one's understanding. They also arranged for a professional video to be made of me teaching Yantra, explaining from the nine purificatory breathings up to the



second group of Yantras. I spoke in Italian where necessary, but the video is mainly me doing the Yoga, so there was not much commentary necessary.

THE MIRROR: Could you say something about how you teach Yantra, particularly when you give a public talk; how much background do you give?

FABIO ANDRICO: I don't prepare myself in any particular way, but let the situation in which I am going to teach guide me in my approach. I might sometimes discuss some historical background to Yantra Yoga explaining what the source of the teaching is and so on. On other occasions I might explain more how a practice of the Body, like Yantra Yoga, can be important even if you are principally interested in working with the mind, with meditation. I try to answer questions as they come up.

THE MIRROR: There has recently been a proposal that an Association of Yantra Yoga teachers should be formed that would coordinate the way in which teachers of Yantra Yoga

work and teach. What do you think of this idea?

FABIO ANDRICO: I don't know all the details of the proposal yet, but I think that in principle it would be a good idea. It would help to coordinate things.

THE MIRROR: To conclude this interview, do you have any advice for those who teach Yantra Yoga?

FABIO ANDRICO: There is a big difference, of course, between giving a lecture on Yantra Yoga and actually teaching the Yoga itself. The first situation involves teaching the background and meaning of the Yoga. As far as the second situation is concerned, I would like suggest first

of all that people don't try to go too fast in their teaching of Yantra. It's a good idea to teach the eight movements very thoroughly, and deepen that before going on. People need to understand the types of breathing used, and how breathing is governed by the various movements in Yantra Yoga to harmonise it. One needs to have a precise idea of what one is doing, and then deepen that. It's better not to try to do too many things ending up only vaguely understanding them. The teacher should bring the students to understand that it is not a matter of copying the teacher, but of entering into the meaning and function of the practice, and then practising it themselves. Otherwise there is no substance.

THE MIRROR: I know that you are very busy helping to prepare for the Inauguration of the Shang-Shung Institute and the visit of HH the Dalai Lama, so thank you very much for finding the time for this interview, Fabio.

FABIO ANDRICO: You're welcome!

A TIBETOLOGIST IN TUSCANY

an interview with Adriano Clemente
part 2



THE MIRROR: Recently you were one of the group of people working on the translation of Rinpoche's book 'A Journey into the Culture of Tibetan Nomads', I believe.

ADRIANO CLEMENTE: That's right. Enrico del'Angelo, Christian de Falco, Jacobella Gaetani, Paula Davico and I all worked together at Merigar, each translating separate sections. Rinpoche was there for us to consult with. I have checked the whole translation, and now Enrico is putting the Italian into its final form.

THE MIRROR: Could you please tell us a little about the book?

ADRIANO CLEMENTE: It's about the customs and traditions of the nomads of East Tibet, in the areas through which Rinpoche travelled in 1951. It gives a detailed account of these nomad peoples' life-styles and way of thinking, explaining how they move in accordance with the seasons, how they organise their lives in their tents, what artefacts they use, and what their rules are for their festivals and marriages, how they regulate their grazing, and how they deal with thieves, and so on.

THE MIRROR: It sounds as if it would be of interest to the general reader as well as to Tibetologists.

ADRIANO CLEMENTE: Yes, and it would also be of interest to anthropologists. It is written in an easy style, and is a pleasure to read. There is a special Tibetan glossary in the book which explains all the particularly difficult specialised Tibetan terms. We are trying to get the book published in time for the inauguration of the Shang-Shung Institute, which is a bit of a rush. I don't like to rush things, because of the risk of errors creeping in.

THE MIRROR: The other translation of a book by Rinpoche which you are working on has taken a very long time, hasn't it?

ADRIANO CLEMENTE: Yes; his book on Bon has been a very long job. Its title is at present 'Drung, Deu, Bon' (Sgrung lde'u bon). I don't think that will be the title of the translated work, however.

THE MIRROR: It's a more scholarly work, I believe, than the book on nomads.

ADRIANO CLEMENTE: Yes, it consists of many quotations from original Tibetan texts. It begins from the starting point that many ancient historical works written in Tibet recount that Tibet was originally ruled by the 'Drung', 'Deu',



Vairocana

and the 'Bon'. One school of scholarship among Tibetologists holds that these were three kinds of priests. They retain that the Drung were experts in telling stories about the origins of the royal lineages of Tibet, that the Deu were soothsayers and oracles, and that the Bon were special priests who carried out rituals for the benefit of the kingdom and so on. This has been the view current among Tibetologists for the last ten years or so, although they do tend to change their opinions sometimes. Rinpoche on the other hand explains these things differently. He holds that rather than the Drung, Deu and Bon being three types of priests they were in fact three aspects of, or factors in, Tibetan culture. Drung for example means any kind of story, epic, legend or fable whose function was that of transmitting the culture to the people of the kingdom. Thus the history, morals and so on of the kingdom were handed down from generation to generation in these tales, in an instructional manner similar to the passing on of ancient Greek culture in the Greek myths. He uses the epic of Gesar as an example of this process. Not all the Drung are myths, though many are. At the end of the chapter dealing with the Drung he says that it is written in many books that the Drung were like a kind of religion, or regarded as being part of the religion. This chapter explains that many of these Drung probably originally came from the myths of the Bon, because in the Bon rituals there is always a prologue to the practice which explains how the world began, who the first human being was, and, for example how this first human had problems with a certain class of spirits, and how he received a revelation from Shenrab (the first great Bon teacher) or from a divinity of how to deal with this problem with the ritual described in the text. So the Drung was probably linked to this kind explanatory prologue to the ritual texts.

The Deu, according to Rinpoche, was a kind of art or knowledge of transmitting and interpreting some message contained in symbols. This did not just involve certain fixed symbols, but was more concerned with developing a very highly developed intuitive capacity with regard to symbolism in general. There is the very well known example in which the great yogi Milarepa was living in the

house of the magician. Milarepa had no money and his mother sent a traveller to him to give him a letter. When the traveller got to where Milarepa was he gave him his mother's letter, and Milarepa read it, but he didn't understand it, because it spoke about constellations of the planets and other things in the sky. Then the wife of the magician who was considered to be a living Dakini read the letter and she clearly understood what it meant. She said to the traveller who had brought the letter: "Please give me your coat, and I will give you some chang (Tibetan beer)." Then she went into the other room and she saw that there was a design of planets on the coat, and she understood what this meant, and cut open the fabric of the coat, and found seven precious turquoise stones contained in it.

So Deu means this kind of intuitive interpretive knowledge which enables one to understand the hidden language of symbols. I have sometimes used the word 'enigma' to translate this term. Enigma in ancient Greek culture was a very highly regarded way of transmitting knowledge. It was said by the ancient Greeks that the gods spoke only through enigma. The oracle at Delphi always spoke in this enigmatic way, because it was a way of communicating the truth in a way that is beyond the usual limits of the mind. That's why it sometimes seemed that what was being communicated could not be understood.

We find the term Deu used in different ways in the Tibetan tradition. It can be used in relation to military strategies. There is for example a story of how a King of Shang-Shung was killed, ambushed by the King of Tibet, explaining how the latter managed to do it. One of the wives of the King of Shang-Shung left a sign on a high mountain pass for the King of Tibet, betraying husband. She had been promised that the King of Tibet would marry her if she would do this. Among the signs she left were a pan full of water and an arrow, and from these objects the King of Tibet was able to understand that the King of Shang-Shung would come on the full moon and that the King of Tibet should kill him. The King of Tibet was able to understand that the symbol of pan of water indicated the full moon, and that the arrow symbolised killing. This kind of symbol is what is

meant by Deu, but the term also indicates the understanding of such symbols, and the capacity to create them. The symbols can be objects or words, but I don't know if they had a fixed meaning in ancient times. The term Deu is also used in the Dzogchen teachings. It is found in the Semde and in the Menagde. In many teachings there are introductions through the Deu, which are a kind of symbolic transmission with explanations using 'hidden' words. Then we come to the third aspect of the Drun, Deu and Bon: the Bon. Some Tibetologists consider the Bon to have been a particular class of priests who were involved in the same kind of rituals, but deny that Bon was the name of the pre-Buddhist religion of Tibet. In the book I am translating, Rinpoche explains that Bon was the religion of the Shang-Shung kingdom in ancient times, and that this Bon which was transmitted by Tenba Shenrab was classified into twelve teachings known as the 'Twelve Knowledges'. These Twelve Knowledges include all the aspects of the Tibetan religious culture, especially relating to rituals, but also including divination, medicine and astrology. Thus Rinpoche's book analyses Bon according to this classification of the twelve knowledges. The book is five hundred pages long in Tibetan, but it is in fact not very long when the complexity of the subject it deals with is taken into consideration. It explains things in a condensed manner, and provides a basis for anyone interested in this subject to study it, but many topics are explained in 20 pages, when 60 pages or more would really do more justice to them.

THE MIRROR: Can you please explain the relevance of this book to the study of Tibetan culture and the teachings?

ADRIANO CLEMENTE: For me this book is interesting because it gives people who are interested an understanding of the inner meaning of the rituals of the Tibetan traditions and much insight into religious experience in general in all traditions. You can understand from it how rituals worked in ancient Greece and Rome, and in shamanic traditions as well as many other things.

THE MIRROR: Rinpoche's book 'A Journey into the Culture of Tibetan Nomads' is to be published by Shang-Shung Editions, isn't it? Who will publish the translation of the Bon book?

ADRIANO CLEMENTE: My translation from the Tibetan into Italian is being translated into English by Andy Lukianovicz, and the English version will be published by the Library of Tibetan Works and Archives of Dharamsala, India. The finished manuscript will be ready in a few months. It has taken five years to get it this far, though of course I have been

working on many other things at the same time.

THE MIRROR: The Nomads book will be published first in Italian, however. When will it be translated into English?

ADRIANO CLEMENTE: I don't know yet, but once it is in Italian it will not be difficult to translate it into English.

THE MIRROR: You have of course also edited a book of Rinpoche's teachings in Italian, which has now been translated into English with the title 'Dzogchen: The Self Perfected State' (by Namkhai Norbu, ISBN 0-14-019167-4) published by Penguin Books in its Arkana imprint. What do you think you will be working on next?

ADRIANO CLEMENTE: When I have finished the Bon book Rinpoche has already suggested that I translate a work on the ancient history of Shang-Shung and Tibet which is about 1000 pages long in Tibetan. I also want to prepare the material I translated for my University thesis for publication, and I want to translate some original Dzogchen tantras, Semde tantras, that kind of thing. But I am not in a hurry. I follow Rinpoche's advice. I like to work with him. He really teaches me a lot, not just about the spiritual teaching but also about the culture and language of Tibet.

THE MIRROR: Obviously such long term projects as those on which you are working are very demanding and take up a lot of your time. Being a Tibetologist is not a very remunerative occupation, and I know that you work as a supplementary school teacher when that is possible to support yourself and your family. But you do also receive some financial support from the Community. I hope that our readers will appreciate the efforts that Tibetologists such as yourself are making which are of benefit to all those who are interested in the teachings and Tibetan culture in general, and that they will understand the need to support the Shang-Shung Institute for Tibetan Studies financially so that it can in the future put into action its plan to sustain translators who are collaborating with Namkhai Norbu Rinpoche on such important projects. Thank you very much for finding the time to give us this interview, Adriano. We wish you every success with the projects you are working on. I expect you are dying to get back to your vegetable garden right now to dig up some more potatoes.

ADRIANO CLEMENTE: There aren't any potatoes in my garden; I've only got cabbage heads. Do you want one of them?

THE MIRROR: No thanks; I've already got one!

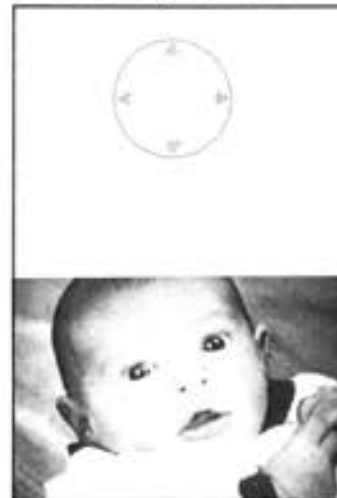
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THE TIBETAN VILLAGE PROJECT

Tibetans are facing the question of the survival of their population and culture. In former times Tibetans lived in their own country and, according to Chinese sources, numbered ten million at the time of the last kings of Tibet. Since then the total population has decreased to about three million, according to recent Chinese sources. Tibetan culture is a treasure belonging not only to Tibetans but to everyone on earth. In fact, any knowledge that exists is precious for all beings and belongs to all of us. If we ignore this and let this value disappear we will all feel sorry afterwards. That is why anyone who is interested, not only Tibetans, should intervene and help preserve this precious heritage. In order to further the preservation of Tibetan culture a project for a model village for Tibetans in exile in India has been launched by Namkhai Norbu Rinpoche in collaboration with the office of H.H. the Dalai Lama. Whatever your qualifications and your expertise are, there may be some way in which you can help this project, even if it is just by telling your friends about what we are trying to do and enlisting their support. Offers of help or requests for further information should be addressed to A.S.I.A., the non-governmental organization which is directing and co-ordinating the project in all its economic and technical aspects. The headquarters of A.S.I.A. are based in Italy at Merigar, 58031 Arcidosso (GR), Italy. Telephone: 0564/966837. Contributions can be made by check, Bank Draft or International Money Order to the following account: A.S.I.A., account No: 3893, at this bank: Monte dei Paschi di Siena, Arcidosso (GR), Italy.

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BABETTE EID - SCULPTRESS

"Ideas, concepts, dreams, hunches are given existence
I attempt to grasp what one cannot grasp
To visualise what cannot be visualised
To face something, to see its existence and recognise my being in this.
Not design, not beauty, but with the sign of my picture of human beings,
to give an answer to the situation.
To hold onto the hunch of human existence and non-existence
My sign can be your sign and also a quite different one."

Babette Eid



Babette Eid has been commissioned by the Shang-Shung Institute to create a sculpture using a piece of the dismantled Berlin wall. This sculpture, which is a gift of the International Dzogchen Community to the city of Grosseto, is to represent peace and will be inaugurated by His Holiness the Dalai Lama on 27th May 1990. Babette is a sculptor and she works with materials of the earth. She uses stones and rocks, iron and crystals, clay and sand and cement. The other day she said to me, "I'm going to the mountains to look for stones, do you want to come?" Of course I went with her, into the hills and mountains of Tuscany and she found quartz, coloured stones, alabaster, and crystals to use in the work she is creating in Grosseto. We went into working quarries where the stones were still in the process of being pulled out of the ground; and then we went into abandoned quarries where mounds of white and grey alabaster rocks lay scattered over the hillside and were already in the process of assimilating back into the earth from which they came. We went into woods and along tracks that Babette knew from earlier years in Tuscany. The thunder rolled overhead but her eyes remained fixed on the earth searching out its treasures to use in her work.

Babette Eid has been studying sculpture at the Munich Academy since 1983.

She has already had a number of exhibitions of her works. Babette uses strong materials and her works evoke strong feelings. To her the environment is as important as the materials that come from it and she works with them both. She uses the changing forms of the elements to express her feelings, and the material substance of the earth's elements to help express her ideas.

Babette has been very interested in working with iron and it's changing nature as it is heated and tempered in iron foundries. With some difficulty she talked her way into an iron foundry in Ireland. There she worked alongside the men to produce life sized figures by pouring the red hot living molten iron into sand moulds where it turned to the static cold black shade of death. These figures, these black heavy rough corpses of dead iron evoke very deep feelings in the observer. They have been exhibited in various galleries in Germany.

Also very evocative of strong feelings are Babette's figures of cement and tiles which she created in a subway in Munich. These figures were made out of the same

materials as had been used to build the subway itself. The figures were vaguely human with a strong presence but also an insubstantiality about them that suggested a fraying at the edges, a spirit nature. They appeared to dissolve into the wall of the subway, without a protest, accepting the inevitability of life and death and despair. This work was destroyed by someone in the subway even though it was made of cement. And I could imagine why. The feeling evoked by this lump of concrete could be very difficult to bear.

Another exhibition of life size figures in lumps of candlewax was presented in a studio in Germany. Bodies, lying, dying; bodies silently remaining by a wall with the feeling of someone, but no-one, there. Babette told me they reminded her of the presence that some people leave behind when they go away, when they leave the room. Each person leaves a different presence.

Babette's figures in sand, in concrete, in black iron, in red iron, in tiles, in candlewax, stretch your emotions. They are seemingly real but from another dimension, out

of time, or from past time. They are like the spirits of death, despair and that which is there but not there.

Babette has also constructed a huge concrete new moon, resting in the water. It was placed in the river Danube, in a small town in Germany. While working in this town Babette came to hear the story of a young woman of the middle ages who was drowned in the river by the people of the town. While this woman's husband was away, her father-in-law accused her of being a witch because he did not approve of the marriage. The moon, to Babette, symbolised the mystical power of woman and she constructed the moon in the water at the same spot where the woman drowned.

Babette walks through Merigar these days, organising her ideas and materials for the peace project. She walks with big steps; she is her own person and is not afraid to show the universal feelings that are part of the human condition. And she shows them in the strong elements of the earth. I am looking forward to seeing what she creates in Grosseto when it is finished.

SYMBOL OF PEACE IN GROSSETO

I spoke to the Mayor of Grosseto, Flavio Tattarini, in his spacious offices, right next door to the beautiful stone cathedral in the historical centre of the city of Grosseto. In front of us, on a low table, was a scale model, of a mosaic done by sculptress, Babette Eid, demonstrating her ideas for the symbol of peace, which will be inaugurated by His Holiness, the Dalai Lama, in Grosseto, on the 27th May 1990. Grosseto is a thriving city in Maremma, close to the sea. Although it is a modern, busy city it has retained its traditional centre; with its cobbled streets; its pink and grey stone churches bordering the wide piazza where many people meet each other and walk up and down in the early evening. Flavio Tattarini has been the

Mayor of Grosseto for eight years, from 1982 until the present. From 1970 to 1975 he was the mayor of Santa Fiora, a town near Merigar. I asked Flavio Tattarini why the Municipality of Grosseto had decided to create a symbol of peace in their city using a piece of the dismantled Berlin wall, and to ask the Dalai Lama to inaugurate it. He said, "From the moment we knew His Holiness the Dalai Lama was coming to Italy, we hoped there would be a possibility that he would visit Grosseto. We posed ourselves the problem, how could we make such a visit more than just a transient moment in history, how could we mark the value of the visit and make it a symbol of what is happening in the world at this moment? The most impressive symbol at this moment is the fall of the Berlin Wall and the freedom of the people of Europe. Grosseto has always been a city of peace. It has a tradition of the struggle for liberty. We had a strong resistance movement during the Second World War. There is a great affinity between our history and the values brought to us by His Holiness the Dalai Lama". I asked the Mayor about the creation of the symbol for peace. He said, "The symbol of peace, the sculpture that is being created, will not be finished. More artists will be asked to participate. This represents the unfinished struggle for liberty. It is a work of art in progress. We will establish a committee to ensure that there will be continual activity around this project. This collective work will grow and we hope to publish books on the various stages of its development."

The peace symbol is situated in Pertini Park which is a small park still under construction, named after Alessandro Pertini, a former President of Italy who won the affection of the people for his involvement in the resistance movement.

The Mayor of Grosseto stressed the importance of the visit of His Holiness the Dalai Lama and the honour that is felt by the people of Grosseto. He expressed a feeling of sympathy for the freedom of all people both in Asia and in Europe.

This sculpture for peace which is being created by Babette Eid, for the Municipality of Grosseto is a gift from the International Dzogchen Community; while the visit of His Holiness the Dalai Lama to inaugurate this project is being organised by the Shang-Shung Institute.

Since the idea of this memorial was first proposed by the Mayor there has been a lot of hard work and skilful activity to bring this project to fruition. Firstly a piece of

in the park, in Grosseto, in Italy. Babette decided that she could not make this sculpture for peace on her own, as the idea of peace involves many people, co-operation and working together. People have to fit together in different patterns, in different times and different places to create peace. So Babette decided to invite other artists to contribute their mosaic, their pattern to her pattern, so that the monument would grow and change and develop over time.

She will invite people from different places, different countries to put their ideas and concepts of peace with her piece of the mosaic and the piece of the Berlin wall. Babette has made a circle of stones on the earth to represent the whole. It is a



the Berlin wall had to be acquired and brought to Grosseto. I talked to the man who eventually was able to buy this and bring it to Grosseto. His name is Jurgen Heintzen and he is from Berlin. People from Merigar had phoned him in Berlin and asked him "Can you bring us a piece of the wall?" He had great difficulty in achieving this objective, but after many phone calls he was able to buy a piece from the Ministry of Health in East Berlin. Jurgen decided to bring the wall to Merigar and to Grosseto himself. After two days driving in his large van with a Gakyil symbol on the window he arrived in Merigar with a piece of the Berlin wall with JULIE written on it. The next day Jurgen drove to Grosseto with the wall and to his surprise on the outskirts of the city he was met by a police escort and the wall was officially escorted to a building, where it was stored for a few weeks until it was placed in the park. The building where it was stored was the water purification plant for the city. It seemed symbolically a very good place for the wall to rest for a while.

And also from Germany, from Munich, came Babette Eid, sculptress, who was invited by the Shang-Shung Institute to create the symbol of peace in Pertini Park, Grosseto. Babette prefers to call this memorial, "a place where it might be possible that the idea of peace can be". She says, "Everything changes and peace is not a static thing. Peace is an idea, unable to be grasped, it changes as everything changes. Nothing remains the same." Babette was born in the year that the Berlin wall was built. The pieces of the mosaic fall together in different times and different places. Babette attempts to grasp the changing concepts, the meaning of peace, freedom, justice and liberty. She attempts to represent these ideas in her creations. Initially she felt that it would be difficult to make a symbol of peace using a piece of the Berlin wall, thinking that the wall would be best left in pieces in Berlin. Then she began to like the idea of the pieces being dispersed throughout the world, and of this piece with JULIE written on it, being

symbol of unity, of inside and outside. The piece of the Berlin wall is cut into the circle, breaking the unity, cutting the circle. The piece of the Berlin wall is lying on the earth with the side containing the graffiti facing the air and the other side, the East Berlin side is facing the earth. Babette had wanted to put the East Berlin side facing the air, symbolising the giving of freedom, but people like to see graffiti and it also represents freedom, so the piece with JULIE on it is facing the air.

Almost growing out of the piece of the wall Babette has created a mosaic using pieces of materials that are found in Italy. There are broken pieces, cut pieces, rectangular pieces, round pieces, small pieces and quite large pieces. There is glass of beautiful colours; broken tiles and ceramics made in the distinctive Italian style; there are stones and crystals from the mountains; and wax, wood, iron, clay, lead and copper. There are materials of different colours and consistencies. These materials will not stay the same, they will change with the different temperatures, with the seasons and with the years.

As the other artists put their mosaics in place, a hill will grow around the piece of the wall. When there is no more room, the mosaics will be built up on top of the existing mosaics, so the pattern will change. One artists work will not remain forever, it will be covered by another person's pattern. Over the years, over time many people will contribute. There will be pieces on pieces all together in the circle. Different people from different countries will work together with different materials of the earth in an everchanging pattern. The mosaic is growing like a living plant, an opening flower out of the dead concrete wall. And yet even the wall is not dead. JULIE stands in very fine letters. The wall is very alive with JULIE. And the idea of peace is very alive in Pertini Park in Grosseto, because of all the people who have made it so and who will make it so.

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A JOURNEY TO TSO PEMA

BY CESARE SPADA

These few lines are written in gratitude for my first meeting with Lama Wangdor in 1983

It was about seven years ago that I made up my mind to travel to India and Nepal. I was moved to make this decision after intense reflection on an incisive observation made by Namkhai Norbu Rinpoche on my current situation. At the time I was living a sleepy, run-of-the-mill existence, compulsively repeating the same cycle of habits. I set off on this long journey to pull myself out of this trapped condition of spiritual poverty.

Journeys can sometimes help us by changing our perspectives and needs and putting some distance between ourselves and our habitual way of life. That's what I thought and I wasn't altogether wrong. I felt very much out of my element in India, as do all Westerners. Everything is different from what we are used to: animal and

After an interminable journey in various means of transport I finally arrived at Tso Pema, a little village at the foot of a mountain. It is an extremely poor village, very picturesque if viewed with an eye that transforms everything exotic into objects of pleasant contemplation, but wretched and dirty when we have to share living conditions with its inhabitants; in short, when we have anything to do with it concerning the part of ourselves we most prize, our bodies.

After having given a rapid glance at the Nyingma monastery by the lake, distracted as I was by the anticipation of what more I imagined awaited me, and after lingering a while to watch the lake itself so swarming with fish that it seemed to be incessantly roughened by the wind, I walked up the mountain track leading to the caves, at the top of which lived the master.

It was not a short climb. It took

would I have succeeded in extricating myself from this state of confusion if it hadn't been for my host's clear simplicity, understanding and tact with which he opened up and established a conversation that made both of us laugh. Since we had no common language it was a completely non-verbal conversation in which our few words served the paradoxical function of emphasizing and clarifying the meaning of our gestures.

After a while, feeling reassured, I had already begun to love this man, as one spontaneously loves profundity when it is presented simply and openly, when it is creatively active in a meeting.

I had arrived at Tso Pema on a day when Michael, a Canadian/Italian practitioner, who normally acted as translator on such occasions, happened to be away. Lama Wangdor himself showed me around and then gave me a place to sleep in the gumpa and personally attended to all the practical details of my stay there. He had, I would say, an almost motherly solicitude in making my stay there as comfortable as possible.

During the night of my arrival I hardly closed my eyes for a moment: my body assailed by the little beasts who lived in the blanket I had on loan; my mind agitated by the fear that the mice might come in search of the cheese that the smell of my blanket promised. There were hundreds of them in the crevices of the rock wall of the gumpa. When evening fell their squeaking was so concentrated that I took it for the chirping of a flock of birds. At



Lama Wangdor

vegetable life more integrated with human life, the behaviour of the people and the conditions of human life itself. As Norbu Rinpoche once observed, it is useful for Westerners to realize that there are other conditions of life.

There in India the unexpected is almost the rule. It is a font of continuous surprises for Westerners, used as we are to living in a society based on safety devices and compensations for misfortune. Ours is a life founded on "life insurance". We have tried to eliminate the element of risk, which, to a certain degree, is an essential need for the human spirit; without it we become passive and predictable. In the East we have a greater feeling of participation in life, and in fact we are more active because our body, voice and mind are more alert, since we are living with risks, and have to pay for the simplest things with enormous psychological and physical effort, and because we have earned our goals. These are the things which later, looking back on our journey, give us a feeling of pleasure that can evoke an affectionate yearning in no way different from the homesickness of an expatriate. I obtained all this from my journey to India and I am communicating it to my readers so as to at least give you a little idea of my psychic dimension at the time when the events I am about to relate took place.

Tso Pema was the second stop on my journey. I went there because I had heard a lot about Lama Wangdor, a monk of the Nyingmapa tradition, one of whose teachers had been Chang Chub Dorje, the main master of Namkhai Norbu Rinpoche. He was living in the mountains of Himachal Pradesh with a small group of his disciples. This little community lives in the foothills of the Eastern Himalayas, not far from Mandi, in a place called Rewalsar, Tso Pema to the Tibetans. It is a place that is sacred to Tibetans because of the presence there of a cave where the great Master Padmasambhava is said to have practiced. I was not the first, many of Norbu Rinpoche's students had already met Lama Wangdor, and several of them had stayed for some time in Tso Pema receiving teachings from him.

three or four hours if I remember rightly, in the blazing heat of the midday Indian sun, relentlessly arduous. Finally, there I was on a small high plain, backed by the mountain, where there was a tiny house, some rocks and some earth huts whose back walls were the natural hollows of the cliff against which they were built. Everything around was natural, a landscape untouched by human hand: the amphitheatre of the brown mountains against a clear blue backdrop. The sky was just as deserted by clouds as those places were by any human presence.

I spent quite a while searching for a living soul. Finally, in answer to my calls, a living soul presented himself in the guise of a small, simple monk, shabbily dressed, not thin, not tall. I immediately thought he must be one of the Lama's servants. He appeared to be not a little amused as I repeated my vocal exercise of the day, consisting of saying in Tibetan, "Where is Lama Wangdor?" "Why is he making fun of me?" I wondered, while the only answer I received was a kind of nasal monosyllable, "Nga, Nga!....."

The revelation of his identity, so primordially poetic, so mythical, was all there in that human word, repeated at intervals with varieties of inflection, patience, a fine sense of humour and a subtle vein of compassion in face of the other archetypal human vicissitude: the error of mistaken identity.

Suddenly I realized, or rather I found myself facing a very embarrassing and rather worrying dilemma. Wasn't this monk perhaps pointing to a place at the centre of his own person while pronouncing that incomprehensible monosyllable? Had I hailed the master himself, for whom I had made that long journey, with excessive casualness, with a lack of respect? Between the two possibilities, the one that he was not what he seemed to be saying and the other that was so difficult for me to accept, because of the image I wished to conserve of myself of a courteous well-behaved person, my mind could only accept the first, leading me to persevere in my mistake with obstinate faith. Nor



Cesare Spada

night they came scampering down the highest Buddha statue that reached nearly to the ceiling, to feed on the oil from the lamps.

Finally morning arrived and the time for my real conversation with the Master. Michael, the translator had returned.

It was a very lively meeting, during which Lama Wangdor, while conversing amiably with me, continuously served me Tibetan tea and tsampa, threw little morsels to his Lhasa Apso and from time to time welcomed groups of people who had come to pay reverence, mostly lay Tibetans but also some monks. All, without exception brought offerings for a temple he intended to build in the village. I saw a procession of faces, of khatas; I saw the same ritual gestures of respect being repeated and blessings requested, that of placing the hand on the head of the supplicant. Lama Wangdor constantly changed the gesture into that of conferring the blessing considered to be much more precious, much higher: forehead to forehead. He did this very lightly, without a shadow of condescension, or hypocrisy. Everything happened in a light almost festive atmosphere, that had the tranquil joy of a holiday, rather than the solemnity of ponderous ceremonies. Everything ran smoothly and so naturally that, although

everything was new to me, I didn't find anything to be amazed at.

Lama Wangdor smiled and laughed very frequently. Michael, kind and intelligent, translated every word, even the many jokes Lama Wangdor was making, that visibly alleviated the initial embarrassment of his visitors. He laughed loudly when Michael told him the story of my nocturnal troubles, of how I was rudely awakened by a rat on my feet and a tiny terrified mouse on my chest, who found himself high on the skyscraper of my person when I suddenly sat up, throwing him down headfirst into the abyss, squeaking like mad. He laughed at how petrified I was by the howling of the wolf outside the gumpa door that had been left ajar. (It was a dog who had reverted to his ancestral habits) His laughter was without the slightest hint of derision.

The Dzogchen teachings I afterwards received were essential and exactly fitted to my condition.

The last memory I want to share with you is the one that for me best epitomizes the most vivid impression of the man and the sage. Early in the morning, when I was walking down the path towards his house I saw him working in his little vegetable garden, which I was told he often tended. At first when I saw him I almost didn't recognize him. "What, again?" you'll say. Yes again, but this time I was able to recognize my mistake immediately and to wonder about it. Not only had I not recognized him after having seen numerous photos, but now I almost failed to recognize him after having been with him for an entire afternoon. As I approached him and the image of his face became clear to me, I remembered something one of his disciples had said to me: "He is unphotographable". By that he meant that no photo came anywhere near resembling that face that was recognizable to those who had known him personally.

Every face contains a grace of being, a present gift or just a memory of youthful beauty, that is impersonal and belongs to each and every one, that same grace that we find humanly and plastically recreated in the kouros of ancient Greek sculptures. But every face also contains its destiny, its necessity, its karma, that set of particular connotations, that with the passing of time, leaves deeper and deeper traces in a specific and recognizable manner, emphasizing the characteristics linked to sex (far from the androgyny of the adolescent face), race, family, and much more deeply it leaves signs that mirror one's habits of body and mind.

Looking at the figure, and above all the face of Lama Wangdor, I understood for the first time, something that previously I had only dimly perceived: that a person could have the gift of interiorizing and retaining that grace beyond the brief span of its natural life, beyond the time when it is useful for the propagation of life. In this case a beauty is born in the face that is modelled from the inside, a harmony of expression and speech, a beauty formed by benevolence, by patience and by service to others, a beauty - let's say it - that is pure, spiritual. Among the highest of the manifestations of the spirit I have had the gift of meeting, it was, like everything highly spiritual, an enigma to the mind.

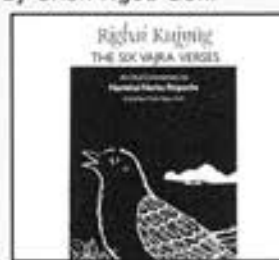
Leaving Tso Pema, I took with me at least this memory of Lama Wangdor, of his simplicity, his truthfulness as man and sage, hidden in the evidence, as is the entire truth of that which is real, and which, precisely for this reason seems far from us - while we seem to seek it we are running away from it.

Cesare Spada.

Rigbai Kujyug - The Six Vajra Verses The Cuckoo's Cry of the State of Presence.

There is no cuckoo in Australia. This is the first time in my life that I have heard the song of the cuckoo. Every day now it can be heard around Merigar, somewhere, in the distance, away in the woods, never closeby. It is the soft enchanting sound of spring. And also with the spring has arrived, a new book from the Singapore Dzogchen Community, which I also find enchanting. It is the "Rigbai Kujyug - The Six Vajra Verses", also known as "The Cuckoo's Cry of the State of Presence". It is an oral commentary by Namkhai Norbu Rinpoche. The book is edited by Cheh-Ngee Goh.

This book contains was given at Meri-Norbu Rinpoche mas retreat of Norbu Rinpoche explaining the or-text, "The Six Vaj-Ngee Goh has script to arrange particular way so



tion of the verses is easy to follow. After the introduction, the original text is presented in Tibetan with calligraphy by Namkhai Norbu Rinpoche and an English translation by John Reynolds. Then the "Rigbai Kujyug" is divided into three parts; each part containing two of the six verses. After this there is a concise explanation or short commentary on the six verses. And then there is a long explanation on the three pairs of verses. This is the main body of the explanation of the teaching. Cheh-Ngee Goh has used this format as it is a style similar to that of traditional Tibetan commentary books.

It is said that "The Six Vajra Verses" was the first Dzogchen text that Vairocana introduced into Tibet, and that he had to conceal it by writing with goat's milk on a piece of white cotton cloth. When Vairocana introduced this teaching into Tibet he called it "Rigbai Kujyug - The Cuckoo's Cry of the State of Presence". In Tibet the cuckoo is the symbol of the coming of spring when everything lives and breathes again after the ice and snow of winter has begun to melt. Tibetans who have not heard the cuckoo will go into the mountains to look for one. Sometimes if people have certain illnesses they are advised to go in search of the cuckoo to hear it earlier than usual. So in this context the "Rigbai Kujyug" was named.

In order to introduce Dzogchen teaching of Atiyoga into Tibet, Padmasambhava sent Vairocana to India to meet his Master, Srisimha and also Vimalamitra to obtain teachings. Following this the "Rigbai Kujyug" was the first Dzogchen text to be transmitted, introduced and translated in Tibet.

These are "The Six Vajra Verses":

Even though the nature of diversity is non-dual, in terms of individual things, it is free of conceptual elaborations (made by the mind).

Even though there is no thought of what is called 'just as it is', these various appearances which are created are ultimately good (transcending relative good and evil).

Since everything is complete in itself, abandoning the illness of efforts, One remains effortlessly with presence in the state of Contemplation."

The "Rigbai Kujyug", like all Dzogchen teachings is to help us gain a clearer understanding of ourselves. It is important that, rather than approaching the teaching as an object to be studied, we use it to look into ourselves and try to understand our condition. There are three principles of the teaching consisting of the base, the path and the fruit. The real base is ourselves. Gaining an understanding of ourselves and developing it, is the path. The path is the method by which we arrive at realisation. And when we have a certain state of knowledge, which is not just a word or an idea, but is something real; then that is the fruit.

The three parts of the "Rigbai Kujyug" correspond to the three aspects of the base, the path and the fruit. In the first two verses the base is explained. Apparitions of all types, such as experiences exist, but they have a single nature which is the primordial state. In Dzogchen teachings, the primordial state is the base; it is our condition, the nature of our mind. The knowledge of this base can only be arrived at through practice. The path is explained in the third and fourth verses. It is said that we should leave things as they are, without using effort to create things or to change things or to create concepts of how things are. The way things manifest is not interrupted and everything continues, "as it is". We have a human vision. We don't have to change this but we have to find ourselves in that understanding, that knowledge. Nothing disappears and everything remains. Everything is valid, everything is perfect. If we find ourselves in the non-dual state with the apparition of a thousand things then this is good in that it is beyond the concept of good and bad. The last two verses explain the fruit which means our attitude to this state of contemplation. If we have an understanding of things as they are then that is the fruit. Without any effort, without abandoning or creating anything, we effortlessly remain in the relaxed state of presence. We integrate our daily life into the continuity of contemplation. We go beyond the clouds into the open space and that already is the fruit.

This is the summary of the precise explanation of "The Six Vajra Verses". The long commentary explains the meaning clearly and in detail with many examples from daily life in the simple and direct style of Namkhai Norbu Rinpoche. Cheh-Ngee Goh has made very little change to the original presentation of this teaching. He has produced a fine book by ordering the material so it is easy to follow with first the precise summary and then the long commentary. He has included two exquisite paintings by Dugu Choegyal Rinpoche, a very talented artist. The paintings are alive with subtle but bright colours, almost reminiscent of French impressionist paintings. One depicts Vairocana giving Longde instructions to Ban Mipam Gonbo, and the other shows Padmasambhava giving teachings to two disciples. This beautiful book of precious teachings of Namkhai Norbu Rinpoche is also a cuckoo's cry of spring for Rinchen Editions, being their first publication. It was financed, designed, printed and bound by the Dzogchen Community in Singapore. You can order your copies by contacting:

Keng Leck Tan in Singapore. Telephone: 535 7011 Business.

543 1408 Business - Direct line.

235 8063 Home

532 8063 Fax.

The price is around ten to twelve U.S. dollars or 12,000 lire. The book is in English.

Jean Mackintosh.



THE MIRROR NEWS

THE INTERNATIONAL NEWSPAPER OF THE DZOGCHEN COMMUNITY
INSPIRED BY THE TEACHINGS OF AND UNDER THE SPIRITUAL GUIDANCE OF
NAMKHAI NORBU RINPOCHE



FROM THE STATUTES OF SHANG-SHUNG INSTITUTE



The Institute aims to promote world-wide study of all aspects of Tibetan culture: historic, social, religious, philosophic, artistic etc. and in general the study of all eastern civilizations.

The Institute proposes to promote programmes of study and research into history, archaeology, linguistics, philology, art, religion, anthropology, ethnology, philosophy and geography and to spread knowledge of Tibetan civilization so as to favour its preservation.

The Institute also proposes to promote the specialized study of all cultures and civilizations that for various reasons are in danger of extinction, in order to propose concrete programmes of action to safeguard such civilizations. In order to achieve its social aims the Institute proposes to:

a) Form a school for Tibetan studies with the co-operation of qualified scholars from everywhere in the world, at which courses in Oriental languages and culture will be conducted.

b) To arrange and promote, together with other similar corporations; research studies, field trips, archaeological campaigns and cultural and scientific missions.

c) To organize lectures, seminars, discussion groups and exhibitions to spread knowledge of problems related to the aims of the Institute. These will take place abroad as well as in Italy and will be organized in collaboration with other corporations;

d) To form a specialist library through which to promote the systematic collection of manuscripts, publications and bibliographies related to the Institute's field of studies.

e) To collect and produce relative audio and visual material.

f) To promote and facilitate all activities related to the production of texts in the Tibetan language.

g) To promote and facilitate the preservation and restoration of all monuments, artistic works and literary documents that are in danger of being irreparably damaged.

h) To promote and sustain the study, broadcast and transmission of all traditional knowledge such as medicine, astrology etc.

i) To set up the independent publishing of a magazine together with other corporations.

j) To set up a museum and make a collection of archaeological, artistic, anthropological, and ethnographic material.

k) To set up departments of the Institute in other parts of Italy and abroad.

l) To award scholarships.

To achieve its social aims the Institute could contribute its own collaboration to the work of other public and private corporations for any enterprise judged to be

PROGRAMME FOR THE ACTIVITIES OF THE SHANG-SHUNG INSTITUTE 1990 - 91

During the phase of initiating its work the Shang-Shung Institute is having to concentrate its attention on Tibetan culture, while in the second year of its activities it intends to broaden its interests to take in the study of other Oriental areas and cultures in danger of extinction.

ACTIVITIES
For each section there will be an appropriate scientific committee.

ACTIVITIES IN ARCIDOSO
Library

We intend to put together the elements of the specialist library, i.e. the cataloguing methods will be determined, and the statutes for the treasury:

a campaign to start to put together the elements of a specialist library on the microfiche reproduction of the extremely important basis of Tibetan culture, manuscripts and books collected by Namkhai Norbu Rinpoche with the aim of preserving them and making them available.

Acquisition and cataloguing of the library the Cultural Association of the Dzogchen Community.

Museum
A museum of ethnology, history and art of Tibet will be initiated. The material acquired from East Tibet for the exhibition on Tibetan nomads will constitute the first



nucleus of the ethnographic section.

The Institute also expects to acquire tangkas and other works of art from private individuals.

Media Library
The constitution of a media library containing a collection of slides, photographs, films and videos on Tibet and its culture.

Tibetan Medicine Centre.
The medical centre will be formed in the spirit of full and constructive exchange between different traditions of medicine and will conduct studies and research into medical science.

It is intended that the range of activities of the centre will include medical courses which will permit meetings between practitioners of Tibetan and Western medicine, and the organization of the second International Convention on Tibetan Medicine.

Performances
It is intended to present performances of Tibetan music, dance

and folklore and also to show documentary films on Tibet, several of which are very particularly unusual and interesting.

Exhibitions
It is intended to mount exhibitions of great public interest, including:

- an ethnographic exhibition on Tibetan nomads;
- an exhibition of Tibetan art;
- an exhibition of photography on subjects related to Tibetan culture.

Courses, Seminars and Lectures.

It is intended to arrange: seminars and conferences with the participation of scholars from different parts of the world, on the present state of Tibetan studies;

- intensive courses of Tibetan language and literature.

RECURRING ACTIVITIES
The Institute also plans to organize the following annual and biannual events:

- An exhibition of photographs of the Orient covering the period of the last 150 years, since the beginning of photography;

Cinema: a film showing of Asiatic films;

Antiques: the Institute will offer its scientific knowledge to the public, for an enterprise of the Associazione Culturale Comunità Dzogchen, whose intention is to start up an exhibition-market of high quality Oriental antiques;

Tibetan medicine: Summer courses in Tibetan medicine for Western doctors.

ACTIVITIES IN OTHER CENTRES OF THE INSTITUTE:

MILAN, VENICE ROME AND NAPLES

- Exhibitions of photographs and several conferences and seminars in Rome, Milan and Naples;

- A Tibetan language course and several conferences and seminars in Venice;

- Meetings concerned with international co-operation for Tibet;

- Meetings and conferences on civilizations threatened with extinction.

EXHIBITION OF TIBETAN CIVILIZATION ARCIDOSO GROSSETO, ALDOBRANDESCHI CASTLE 30TH MAY - 8TH JULY

The exhibition will be opened at 18.15 on the 29th of May 1990 by His Holiness the Dalai Lama, winner of the 1989 Nobel Peace Prize. It will be an artistic and ethnographic exhibition complete with a full range of audio visual aids. There will be over 200 exhibits dating from the IX to the XIX Century. The exhibition will be introduced by films shown in a room on the ground floor with a commentary given by specialists on thirty videos which will be shown in rotation or according to request; sections on geography and history and a small reading-room with a choice of works about Tibet written in Italian, English, German and French. The external stairway and the arcade around the inner courtyard, decorated embellishments in Tibetan style will lead first of all to the "Gompa" room: a reconstruction of the interior of a Tibetan Buddhist temple. From there one will proceed to rooms concerned with religion, art, medicine and astrology. Then there are dozens of precious antique "tangkas", paintings on cloth used for meditation. The largest section, mounted in a large hall and two other connecting rooms, will illustrate the Tibetan nomadic civilization, one of the most significant expressions of the whole of central Asia. The exhibition is complete with sections on costume, crafts, dance theatre and music. Visitors can listen to the sounds of the instruments on show by means of an electronic sound system. Shung-Shung Editions, the publishing house linked to the Institute, will publish a volume by Professor Namkhai Norbu on the life of the nomads an introduction to Tibetan civilization.

THE HISTORY OF ARCIDOSO

Something of the early history of Arcidosso can be deduced by reference to the records of the Benedictine Abbey of San Salvatore, which was the religious, social and economic centre of a wide area extending from Toscana to Lazio. The Benedictines held dominion over the area, not by fortresses and castles, but by a dense network of "cells": small churches with dwellings for a few monks, around which gravitated populations of not more than 100 people.

The power of the Benedictine monks was in decline by the year 1000. Strong lay forces were opposing the power of the monks. The Aldobrandeschi family, of Longobardian origin, was among the most important of these lay powers.

The transition from religious to lay power changed the character of the settlement. Instead of defended hamlets there arose fortified towns, situated in easily defended positions. Many such towns grew up around Amiata, with thick walls and a castle at the highest point.

The first known reference to the "castrum" of Arcidosso is found in a document written in Monticello, dated 6th May 960. Some later documents state that in 1016 Count Aldobrandeschi unsuccessfully besieged the castle of Arcidosso. We also know that in 1080 the Abbot of San Salvatore gave the castle to Count Oberto Aldobrandeschi, and that in the same period the inhabitants of the villages took refuge within the fortifications, thus giving birth to the "borgo".

The rule of the Aldobrandeschi family continued until 1331, despite numerous disputes with the Abbey as well as with the republic of Siena, which eventually extended its influence as far as Maremma.

During the rule of Siena the castle was enlarged and its defences reinforced, but during the 15th Century the castle lost its political importance and fell into a semi-derelict state. In 1560 Arcidosso came under Florentine rule and the Vicariate was restored. The higher part of the town was transformed in the second half of the 18th Century by the construction of an inner wall and watch towers. The theatre was also built at this time. As a consequence of agrarian land reform there was a redistribution of lands owned by the church and the nobility. This led to the decentralisation of the population and the growth of new villages around the town: Fornaci, Bagnoli, Le Macchie.



Zancona and others. The population increased from 1600 in the 18th Century to 11,000 by the beginning of this Century. Wealthy families moved out of the old town and built imposing residences on the ridge that went from the castle gates towards Santa Fiora, thus beginning what is now the High Street of the town. There they directed their activities towards commerce. This brings us to the beginning of the history of Arcidosso of our time. The main task of the local government of Arcidosso and the other towns of the Comunità Montana of Amiata is to deal with the social and economic

crisis resulting from the closure of the mercury mines. However the task of constructing a new identity is being tackled with intelligence and enthusiasm.

Arcidosso is distinguished for the enthusiasm with which it welcomes new initiatives. This was demonstrated in the last century by the uplifting experience of the movement of Davide Lazzaretti, and is demonstrated in our time by the attention with which our town regards the new social and cultural advances that Merigar has brought to the area.

Since the beginning of the 1980s, the Town of Arcidosso has helped the Dzogchen Community to put down its roots in this area, because of the important cultural, social and economic advantages. The Dzogchen Community is now a working reality in the area around Amiata. Important enterprises have been initiated, which we intend to broaden and develop. Recently we have been collaborating with the cultural research activities of the Dzogchen Community, both to improve relevant sectors of local cultural activities as well as for the development of tourism.

The town council is happy to do what it can to facilitate the work of the Shang-Shung Institute, making contacts with other governmental institutions for the organisation of the Dalai Lama's visit to Arcidosso. This event is certainly of world-wide significance, since the Dalai Lama, as spiritual leader of the Tibetan people and holder of the Nobel Peace Prize, is a figure of outstanding importance. To conclude, I think that all of the local institutions should pay attention to what is being done at Merigar, and try to help them in every possible way so as to continue and make more organic what is already a positive relationship.

Pier Luigi Marini

Mayor of Arcidosso

THE MIRROR

THE INTERNATIONAL NEWSPAPER OF THE DZOGCHEN COMMUNITY
INSPIRED BY THE TEACHINGS OF AND UNDER THE SPIRITUAL GUIDANCE OF
NAMKHAI NORBU RINPOCHE

Periodical of general information about the activities of the Dzogchen Community worldwide

Published by
Associazione Culturale Comunità Dzogchen
Merigar - 58031 - Arcidosso (GR)
Tel. 0564/966837-966039
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Part. IVA 00839940533
P.O. Box 47 Arcidosso

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Graphics:
Rigel s.n.c., Grosseto
Layout:
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Coordination of Artwork:
Weldon & Labor
Advertising sales manager:
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Photo Editor:
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Printed by:
Tipolitto Vieri - Roccastrada
Tel. 0564/565016

Registrato presso il Tribunale di Grosseto al n. 5/1990 del 25 Aprile 1990

Direttore Responsabile:
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