

The principle of the Dzog-chen teaching is self-perfectedness, the already-being-perfect of every individual. Self-perfectedness means that the so-called objective is nothing else than the manifestation of the energy of the primordial state of the individual himself.

# THE MIRROR

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

The teaching of Dzog-chen do not form a part of any religious sect or association, but it is a mean for growth and improvement of one's mental and physical equilibrium, regardless of age, sex, political persuasions or religious beliefs.

## INTERNATIONAL CONGRESS FOR TIBETAN CULTURE

### PRACTICE RETREAT IN MERIGAR



page 4

### TSEGYALGAR SUMMER RETREAT



page 8 - 9

Another interesting consequence is that a few years ago an international congress for Tibetan culture, language and knowledge was held in Dharamsala. It was the first congress of its kind. Recently I have received letters from the Tibetan education department in Dharamsala saying that it is important for Tibetan culture to organize the second congress.

### AN INTERVIEW WITH NAMKHAI NORBU RINPOCHE

page 2

People have many other types of habits besides dietary ones, and these also play a role in the development of illness. These include the habitual climate and locale the person has inhabited, their speech patterns and social habits, their emotional habits and outlook on life.

### NATURAL MEDICINE AND THE UNIQUENESS OF THE INDIVIDUAL BY SHAKYE DORJE

page 11

In the perspective of both Buddhism and Bon, our human existence may be analyzed in terms of body, speech and mind



### DIVINATION AND ORACLES IN TIBET BY JOHN REYNOLDS

page 6 - 7



In 1977, in Kathmandu, Nepal, I met our teacher, Namkhai Norbu Rinpoche, as well as Mario Maglietti, Maria Simmons, Andrea dell'Angelo and several other disciples of Rinpoche.

### FACES IN THE MIRROR ELIAS CAPRILES

page 10



THE INAUGURAL RETREAT OF THE NEW GONPA AT MERIGAR WITH NAMKHAI NORBU RINPOCHE FROM 21ST TO 29TH OF SEPTEMBER 1990.

## INVITATION



REGISTRATION FORM

Name \_\_\_\_\_

Address \_\_\_\_\_

Country \_\_\_\_\_

Phone Number \_\_\_\_\_

Work address \_\_\_\_\_

Sex ☐ Male ☐ Female

Age \_\_\_\_\_

Religion ☐ Buddhist ☐ Hindu ☐ Muslim ☐ Other \_\_\_\_\_

Occupation \_\_\_\_\_

How did you hear about this retreat? ☐ Through the Mirror ☐ Through a friend ☐ Through the media ☐ Other \_\_\_\_\_

How do you feel about this retreat? ☐ Very interested ☐ Somewhat interested ☐ Not interested ☐ Don't know

How do you feel about the location? ☐ Very good ☐ Good ☐ Fair ☐ Poor

How do you feel about the food? ☐ Very good ☐ Good ☐ Fair ☐ Poor

How do you feel about the accommodation? ☐ Very good ☐ Good ☐ Fair ☐ Poor

How do you feel about the overall experience? ☐ Very good ☐ Good ☐ Fair ☐ Poor

How do you feel about the teaching? ☐ Very good ☐ Good ☐ Fair ☐ Poor

How do you feel about the community? ☐ Very good ☐ Good ☐ Fair ☐ Poor

How do you feel about the future? ☐ Very good ☐ Good ☐ Fair ☐ Poor

How do you feel about the overall experience? ☐ Very good ☐ Good ☐ Fair ☐ Poor

How do you feel about the teaching? ☐ Very good ☐ Good ☐ Fair ☐ Poor

How do you feel about the community? ☐ Very good ☐ Good ☐ Fair ☐ Poor

How do you feel about the future? ☐ Very good ☐ Good ☐ Fair ☐ Poor

Dear brothers and sisters from all over the world,  
From "TASHIGAR" Cordoba, Argentina, we invite all of you to the "Christmas Retreat" that will take place here from 26th December 1990 to 4th January 1991. As you probably know the land was bought on 7th February 1990 in a place called "El Durazno", located in Tanti, Sierras of Cordoba. The land has 305.287 acres, two houses, a swimming pool, fruit trees, a river crossing and a natural pool. Two miles from "Tashigar" there is a cozy little town in a place called Tanti. In quechua, the Inca language, "Tanti" means "The place of Meeting". In this place the infinite wisdom of our teacher Namkhai Norbu Rinpoche will draw us together next Christmas. We have just arranged lodging in the Town's Inns, for 150 persons at a price of \$10 per day for each person. From there, we will take the people daily to "Tashigar" in our own bus. If you register before the 23rd of October we guarantee your reservation. As it will be summer, the weather is likely to be pleasant for those of you who prefer to camp on the Community land. We are already making offerings to the local guardians to ask them to keep the days sunny and the nights fresh. In this way you can enjoy the contact with nature. The Retreat fee is \$300 including breakfast, lunch and dinner. We ask you to register as soon as possible. For those of you who also would like to get know other beautiful places in Argentina, like Bariloche, Cataratas del Iguazu, etc., we have made contact with a tourist agency, which will offer you as much comfort as possible, so you can relax and really enjoy the Teachings and your stay in our country. All the information about the Retreat is being sent to each "Dzogchen Community" all over the world. Please turn your eyes to the Southern World, here we are, waiting for you with open heart.

Cordoba, July 12th.1.1990





**The Mirror:** At this time, after the visit of the Dalai Lama, and also when many changes are taking place in the world, we would like you to tell us about what is happening in Tibet.

**Rinpoche:** I don't have much news from Tibet these days. I have heard that some people are going to visit there from Nepal and some say there are no problems for groups to travel to Tibet. I have heard that they no longer have a military government and there have also been some other changes. For example, the chairman of the Autonomous Region has been changed. The official reason given was that the previous chairman's health was not good and so they appointed a new one. Other people say they were not satisfied with the political situation, but I don't really know.

**The Mirror:** That is on the official level, but on our level, as people who have had the opportunity and good fortune to receive the Dzogchen teachings, and in relation to our efforts to save the Tibetan people and their culture, we would like to know what we have achieved so far and what we aim to achieve through our projects.

**Rinpoche:** After the inauguration of the Shang-Shung Institute I received many letters from China and some from Tibet, particularly from people we had invited to attend. The head of Tibetology in Peking and the head of the Tibetan Hospital in Lhasa said, although they couldn't

come for the inauguration, because they had too many commitments, they would very much like to come later to help in our work, as they feel it is very important to try to save Tibetan culture, collaborating with people living in China and Tibet as well as those living in other countries. Another interesting consequence is that a few years ago an international congress for Tibetan culture, language and knowledge was held in Dharamsala. It was the first congress of its kind. Recently I have received letters from the Tibetan education department in Dharamsala saying that it is important for Tibetan culture to organize the second congress. When I was in India during the first congress I said that in my opinion it would be better to hold the next one somewhere other than Dharamsala, because many Tibetan scholars living in Tibet and China had been invited, but the Chinese government didn't send them because they said that: firstly China didn't have a good relationship with India and secondly the congress was organized by the Office of the Dalai Lama, which is not recognised by the Chinese government. If we want to do something to save Tibetan culture it is important to work together with Tibetans who are living in Tibet and in other countries, not only those living in India. If we make a program for the future study of the Tibetan language all Tibetans should agree on it, otherwise not much progress

The principle of the Dzogchen teaching is knowledge, understanding - not believing in something. In the Dzogchen teachings everybody should try to be aware of the circumstances.

### An interview with Namkhai Norbu Rinpoche

will be made. That is why I said it would be very good to organize the congress outside India, maybe in Europe, for example in Switzerland, since many Tibetans live there. They didn't say anything at the time, but they must have thought about it later, because recently I have received letters saying that most people agree that the second congress should be held somewhere other than India.

**The Mirror:** When is it planned to hold the second congress?

**Rinpoche:** Not yet. The exact time hasn't been decided, it depends on the possibilities. Money is needed for the organisation. They have a little that was sent by someone in Japan. The organizers said they are thinking of holding it in Europe. I also said that if it doesn't take place too soon we could perhaps organize it here in Merigar. We already have a hall, so we wouldn't have to hire one and we could contribute in many other ways. Also we could invite guests from Tibet and China because we are in a neutral position. That is useful. I don't know what they will decide, but even if they organize it in Switzerland we can still help and collaborate. These things are important.

**The Mirror:** We have learnt that the Dzogchen teachings in no way contradict religions and ideologies. We would like to know more about the relationship between the Dzogchen teachings and ideologies such as Marxism, Nihilism and Existentialism in relation to the things that are happening in the world as products of the modern mind.

**Rinpoche:** The principle of the Dzogchen teaching is knowledge, understanding - not believing in something. That is why we have no problems with different religions

and beliefs. From the Dzogchen point of view we consider that a religion has a principle. Sometimes people who are following a religion don't know and don't discover its principle, they close themselves off thinking. "This is my religion, my belief, my way", without really knowing its main point. The Dzogchen way is to try to discover the main point of a teaching. If we discover the principle of a religion there aren't any contradictions; if we understand the real meaning, it doesn't matter whether it is called a religion, an ideology or a philosophy, we can integrate it through knowledge and understanding.

**The Mirror:** Through the teaching we have the opportunity to improve ourselves and by integrating our knowledge into daily life we can also improve our relationships with others. We as human beings, in our present condition of life, need to be more productive, both on the material and on the spiritual level. We would like to hear from you about the relationship between the Community and productivity.

**Rinpoche:** A few years ago I wrote a small book, a kind of introduction to how the Dzogchen Community ought to be, and how it should be organized through the system of main gakhyls, medium and minor ones, and how small groups of people who belong to the Dzogchen Community can create co-operatives in order to collaborate in any kind of activity. In this case, the main gakhyls of the Community, like Merigar, could help these people. I give many ideas, but they are still only ideas; they are not really put into action. I gave this book of information to Adriano (Clemente) and he has almost finished translating it, but people still don't know all of my ideas on this subject. (See note. Ed.)

**The Mirror:** We'll have to publish this book, because I feel that the way for the Community to improve is to really be more productive in all of its projects.

**Rinpoche:** In the Dzogchen teachings everybody should try to be aware of the circumstances. This means that people should know what they have to do to prepare for and to organize their daily lives. But it's not that working to prepare for daily life is the main principle, it is only relative, even a small bird knows where it is going to sleep in the evening.

**The Mirror:** You have mentioned several times that it is very dangerous and contrary to the teachings to use them to make money, but we see people making money through books and lectures on the teaching or through psychological treatments using meditation practices. We'd like to know the limits between using the teaching in the correct way and using it wrongly.

**Rinpoche:** For example, a gakhyl or a group of people of the Community with a common interest, who need funds to maintain and develop a certain program can ask for money; but if someone is using the teaching to make money only for their own personal interest that is completely wrong.

**The Mirror:** As we all know, the visit of the Dalai Lama was a step forward in the history of the Dzogchen Community everywhere in the world, but especially here, where the Community has been established and developed through the teaching and the frequent presence of the Master. What do you think was the reaction of the Dalai Lama when he saw Merigar?

**Rinpoche:** The Dalai Lama felt very happy here in Merigar; firstly because he understood the aim of the

Shang-Shung Institute to preserve Tibetan culture and to make its value known; secondly he was happy with the way the members of the Dzogchen Community are collaborating, not in a limited way but very openly with people from all over the world, and that we are doing our best, not only for him but also in the interest of the people of Tibet and their culture. For that reason he said he would like to come back and he asked me to organize a five day visit to Merigar for him. So that is very nice.

**Rinpoche:** I don't know. I've heard that someone may be arranging for him to visit Milan next year so maybe we'll be able to organize his visit here at that time. We'll have to see what the possibilities are.

**The Mirror:** We know that after your teaching retreat in America you will do a personal retreat, would you mind telling us what this personal retreat will be devoted to?

**Rinpoche:** Firstly I want to do a few days dark retreat because we have a very well organized place in Tseggyalgar. Then I want to do a retreat of Long Life practice on the land, because I feel that next year is a bit negative for me - that's my feeling - so I want to do some practice for co-ordinating my energy. Then in general we don't do only one practice in a retreat, we alternate methods.

**The Mirror:** We wish you a beautiful journey and a successful time in the United States and we look forward to seeing you again soon after your retreat.

We thank you very much on behalf of the Mirror readers. **NOTE:** It's planned to publish this book in time for the Christmas retreat in Argentina.

Merigar July, 1990

### THE AUGUST GAKHYIL MEETING IN MERIGAR

Merigar's economic situation was again the main point on the agenda of the August gakhyl meeting. The yellow gakhyl explained that the situation is slightly different from last time, because offerings and loans have started to arrive from all over the world. We would like to send our heartfelt thanks to all concerned and especially to those of Tseggyalgar who have shown exceptional solidarity. Even though the situation is still critical it is certainly alleviated by this influx of contributions. As for the question of loans, we want to make it clear that the gakhyl of Merigar guarantees that the money will be paid back. The second item on the agenda is of equal importance: how to improve the organization of the administration. We also need to up-date the list of members.



Leopoldo Sentinelli  
Director of Merigar

The last item discussed was the organization of the September retreat with Namkhai Norbu Rinpoche; since it is the retreat to inaugurate the new gonpa we want everything to go well. Following the example of the Americans we want to put into action Rinpoche's request that the 'old ones' make room for the 'new ones'. If the gonpa proves to be too small to contain everyone, precedence will be given to those from abroad and 'new' people. 'Oldies' can listen to the Master from the terrace outside.

The next meeting will be on the 1st of September. *Cicci d'Arista* - Secretary of Merigar

### CAPENTI Park Hotel

Swim & Sunbath,  
eat, drink and dance.  
Ride on horseback or just walk and talk  
in the natural surroundings.

*Piscine, bagni di sole, cibo, bevande, musica e danze  
Maneggio, passeggiate nel verde*

58031 Arcidosso tel. (0564) 967355



## Optimism and hope give us the possibility of a better future. His Holiness the Dalai Lama's speech in Venice

This meeting was the last one during this trip of His Holiness in Venice on the invitation of our University: we had two very intense days, with moments of spiritual reflection on the big themes of non-violence, tolerance and peace, we had moments of reflections on culture, Tibetan and Eastern culture, we had moments for understanding each other.

We all got to know the friendliness and the warmth of His Holiness and we will not forget this visit. We want to offer to His Holiness our best wishes for himself and his people.

First of all I want to thank the professors of the Scuola Grande and all the sisters and brothers gathered here. As the principal explained, this is a very special place and I am very happy to have this chance to speak here. I also want to thank all the people who helped organize this meeting.

Today I would like to speak about compassion, a combination of benevolence and insight. Sometimes insight is translated as "profound vision". Compassion and profound vision or wisdom, simply means a benevolent attitude towards others, a good heart, together with a development of our intelligence. There are many different sentient beings living on this earth, in this world, but human beings excel among them. Human beings managed to achieve rapid progress thanks to their intelligence. But I think that at the same time the destructive force is especially developed in human beings.

If we direct our intelligence only towards the external world, surely we will reach positive results, but this intelligence will also become an instrument to create something negative. If on the contrary, we direct this intelligence towards the inner world, to work inside ourselves, then we will be able to create the conditions leading to general harmony. The determinant factor to direct our intelligence in the right way, to follow the right path, the only key is a good heart. For centuries we have been speaking about the importance of love, of compassion and wisdom, and the capacity of our intelligence, but I feel that in our times we can see some particular conditions which make it easier to develop a good heart: one is the population problem, another the ecology problem. I think humanity is learning from many experiences, some are good experiences, others are painful. I believe humanity is becoming more sensitive, mature. I feel that now more and more people are starting to think about what is the value of being human, what is the purpose of life. Therefore I always remain optimistic. Occasionally, some of my friends tell me that my optimism may be a little unrealistic, but when I see the change of events in different parts of the world during the last ten years, and particularly the changes in eastern Europe, I realize my

optimism is right.

In any case I believe that optimism and hope give us the possibility of a better future, while pessimism and loss of hope, discouraging us, are the causes of failure. So in our daily life, hope is very important: if we are optimistic and keep our hopes alive, life will be quiet and happy. If, on the contrary, we fall into despair and remain discouraged everything will seem sad and dark. So I believe optimism to be the source of tranquillity. How can we develop this altruism? Actually, if we think about it, it doesn't seem an easy thing, but I believe that following special methods, particular techniques, it is possible to develop this altruism, it is possible to improve ourselves, our human feelings.

I believe that a good heart is the key factor leading to everyday happiness. We are social beings and we are pleased to see other people smile, genuine smiles: this warm-heartedness gives us a kind of satisfaction.

In the same way as we desire a genuine smile, we also desire genuine friends, real and sincere friends. Now, how can we get all this? First we need to create something inside ourselves, a basis: then we can have a hope, a practical hope, to see this sincere smile, this genuine friend, a friend we can really rely on in hard times. Sometimes for instance, the friends of some rich person are not genuine: when there are many rich things they will come, but the real proof of friendship is only when something happens and the fortune vanishes. Very often it happens in this way: when the fortune of someone disappears, his friends also go away, he can't reach them, they don't answer even if he says hello or telephones them. Of course we want genuine friends, friends we can completely trust, and this comes from our warm-heartedness, this true warmth we feel for other people: based on this feeling a lasting and genuine relationship will arise. And smiling, I love smiling, but genuine smiles: a genuine smile gives us a kind of satisfaction, makes us feel relaxed, while an artificial smile can't give us happiness and will instead make us suspicious. Then if we want to receive genuine smiles, first of all we must create the basis, we must be able to give this to other people, we

must also be able to keep this attitude of transparent sincerity towards others. The same warm-heartedness is the most important factor, the fundamental element in our family life; and the same good heart, the same good attitude towards others, love and compassion, these are the only basis of the feeling of universal responsibility that can give a better future to our nations.

You see, in this time of our history we have many problems because of the environment and the economy, and these problems are beyond the limitations of our national boundaries. All these problems can be solved only with a genuine feeling of unity among all humans, a sincere wish to cooperate. Also reflecting about the future and thinking about the conditions that future generations will face, we realize how important it is to feel this universal responsibility that can come only from benevolence, the same inner attitude.

Now, to increase altruism and compassion, we not only need to think of what we must do, but we also must consider what we must not do, what it's important to avoid in order to develop these inner qualities. Hatred and anger are forces that oppose the development of compassion, therefore we must do something to control these emotions and this will help us to develop our compassion. When we get angry or hate something, it almost seems that these feelings are like a protection: when we have to face a difficult situation and we react with anger, in that way we feel we are doing something, we feel protected and as if we were generating some energy to solve the problems, but actually, if we analyze the nature of this energy objectively and with deep insight, we realize that it's a blind force, impossible to control, and that we don't know whether it will lead to a positive or a negative direction. When we get angry, this feeling not only makes us unhappy at the moment, but also creates negative consequences for the future. I believe it's always better not to get angry and to face our problems without any anger. This is the best way to solve them, to overcome any difficult situations, because only when we get rid of these emotions can we really reach a definite solution. I think that when we get angry, the

part of our brain that can see what must be done and what avoided doesn't work, it's inhibited and therefore we inevitably make mistakes. If we don't feel any anger, instead, we can investigate, understand the nature of the problem and realize the best



counter-measures to be adopted. And all this without any anger.

That's why we need to do something to control our anger and oppose it with some specific methods: this must be done carefully, because there are different kinds of anger and each has its own antidote. For instance, when we get angry at someone a good method is to analyze and realize that the reason is that, in our consideration, only the negative aspect of someone are in focus we are concentrating only on the negative qualities of the object. So when we have to face an enemy this happens, only because all our attention is focused on the negative aspects of this person, of this object. Instead, if we manage to see something positive, then our attitude will change. For instance we can think of how much this person is actually helping us, in giving us the chance to practise patience. Tolerance and patience are indispensable in our everyday life, because only thanks to these qualities can we reach some tranquillity. So, considering from this point of view, we will appreciate what this person is doing against ourselves, because it gives us the possibility to do something otherwise impossible for us. This can actually give us a real sense of gratitude towards this person. Then we can understand, in the moment we feel this gratitude, when we recognize also the positive aspect of what we first considered as our enemy, how this new feeling will directly oppose the force of anger and hatred, until they naturally and automatically disappear. As Santideva said, if something happens to us, but there is a solution, then why get angry? And if there is no solution, again why get angry, what can it solve? If something



bad happened to us in the past, it is completely useless to think over and over about it, instead we should learn from our past experiences, from our past mistakes, understanding them without feeling guilty but developing that strong determination not to commit again that kind of action, not to find ourselves anymore in that situation in the future.

To conclude, we all want to be happy and not to suffer and to reach this the only solution, the thing we really must do is to develop our warm-heartedness: this warm-heartedness gives us hope, this good heart gives us optimism.

### QUESTIONS

Q. Considering the compassion and the love you were speaking about, I would like to say that in some days here in Italy we will vote in a referendum for the abolition of hunting and the drastic reduction of pesticides. I would like to know what you are thinking of this objective that represents for me a fundamental step for the right of existence and the respect of these sentient beings, all our brothers and sisters.

A. As a buddhist monk, as regarding hunting I can say it is a very unpleasant thing, especially when it is done for pleasure.

Speaking about pesticides, there are some considerations for everybody's health, but anyway I think that the question is very complex and there are many particular conditions and situations we should also consider.

Many times, when we are facing these problems, we find a contradiction between the benefit of that moment, the good effect we can reach doing something in the present, and the long-time effects. Very often we meet this contradiction, and that's why we must consider every situation very carefully. Anyway, considering all the social problems we may face, I believe the best general principle is to think about the future effects rather than choosing the short-lived re-

sult, and in the same way if something helps a majority it is better to do it rather than thinking of a minority.

Q. How can we, in Venice, conciliate the love logic and the altruism with economic logic?

A. In the economic field, the practise of love and compassion presents some big difficulties. But when we are speaking of economy, first of all we must ask these economists: "Well, economy, but 'whose' economy?" It's human beings' economy. It's true you make business for your profit, but it is also important to have a sense of a certain limit and also to have the ability to content yourselves. So, if we consider the economic problem in a wider perspective, we can understand how love and compassion find their own place also in economy. In America in some economic circles I found an interest for moral values, so there is not only the economic factor, but a particular interest for altruism and ethics and many people recognize the particular position of these qualities also in economy.

I don't know your particular problem, but anyway I feel that in a competitive society you need competition, you need to use this method in a certain sense. But you also need a limit, it's important to recognize when you have reached this limit, because when you exaggerate, you create an economic unbalance, and this will lead to class differences and unhappiness. On the other side, if you renounce doing business, then there will be an economic fall and this will create suffering, social problems. Then it really looks as if we need to find a middle way, using some competitive methods, but also remaining aware of when we reach a limit and always keeping in mind some moral values. Anyway I admit it's a difficult matter.

Translated by  
Luca Corona  
Venice



# Practice Retreat at Merigar

9 - 15 AUGUST 1990

by Otello Balducci



The program for the retreat held in the heat of August here in Merigar was unknown to everyone. We knew that at the Easter retreat the Master had left a handful of envelopes containing specifications of the times and contents of the practice sessions, and we thought that there would be new letters with different instructions for this retreat. Instead, Rinpoche had decided that we should repeat the practices of the previous retreat. For me this was a particularly meaningful teaching: it is not "novelty" that should be the stimulus for practice but the practice itself. Not only that, but also the repetition of the same practices deepens our experience of them and increases their value. The Master placed a mirror before us casting light on our true intentions with regard to the practice and the teachings by asking direct questions: "What do you lack? Is it true that you lack teachings? Do you lack teachings or transmissions or do you lack the practice to realize them? Observe! What is the most

important thing in the cure of an illness: to know about the medicine or to apply the remedy. Reflect on these things." This invitation to cultivate the right intention towards the practice is a warning about becoming "stale" and keeping the practice at the level of mere words. Remaining in silence after the song of the Vajra brought us face to face with our energies both internal and external, from a different viewpoint, beyond judgement, which intensified the meaning of the practice. The energy developed did not finish with the end of the practice sessions, but was transmitted like a vital sap into all our daily activities. All of the participants felt themselves to be taking a part in the teaching and the smooth running of the life of the community. This aspect was helped by the fact that the newcomers were given seminars by 'old' practitioners up at the house while the practice sessions were in progress down at the "big barn".

The intensiveness of the collective practices gave a feeling of well-being

to body, voice and mind, bringing us closer together, making us more united and reminding us of the words of the master about the importance of collaboration. Collaboration doesn't just mean working and practising together but also developing that intimacy without which everything seems more difficult and heavy. With regard to this I observed, along with many other 'old' practitioners, the need for an appropriate space for personal retreats. This project has already been undertaken by placing a caravan in a little wood. I have also heard that there is a plan to find a suitable place to build retreat cabins. Personal retreats are just as important as collaboration with our Vajra brothers and sisters for developing and refreshing our practice. I really hope that these things materialize because the development of the teaching should be of interest to the "internal" as well as the "external" channels of the members of the community.

The work of Merigar should not all fall on the

shoulders of those who live in its vicinity but should be the concern of every member of the community. Everyone should feel responsible and try to give a bit of space to those who, often living in uncomfortable conditions, have for years dedicated themselves to the growth of the community.

It was good to see how, at the end of the retreat, all the participants spontaneously turned the dormitory up-side-down, carrying outside every single thing, to clean every corner, paint the walls and polish the beams and the floor - a "ferocious action". It is not banal to clean the place of the teaching. It too is a part of the continuous construction and renovation of the marvellous Mandala in which everything is connected and has a significance beyond concepts, which should be safeguarded and passed on to future generations.

Otello Balducci



## Song of the Vajra



Unborn and without interruption,  
without coming without going,  
always present.

Supreme Dharma, immutable  
space without distinctions,  
self liberated, the state without  
obstacles from the beginning,  
self created, without support.  
No negative aspects to leave,  
no positive to take,  
immense, without limits,  
without ties,  
present beyond space and time,  
immense Ying, inner space  
radiant through the clarity like  
sun and moon,  
self perfected, indestructible as  
a diamond,  
stable as a mountain, pure as a  
lotus, strong as a lion,  
incomparable music, supreme  
equanimity and perfect fusion:  
peak of the Dharma!  
Light of the Universe  
Great Perfection!



PERUGINI

di FAZZI LIDO & C. s.n.c.

MANUFATTI IN CEMENTO - MATERIALI EDILI  
PAVIMENTI E RIVESTIMENTI - ARTICOLI IDROTERMOSANITARI  
- ARREDAMENTO BAGNI  
- ELETTRODOMESTICI

BUILDING MATERIALS - TILES - HEATING SYSTEMS -  
KITCHEN AND BATHROOM EQUIPMENT

CASTEL DEL PIANO (GR) - Via dei Mille, 16 -  
Tel. & Fax 0564 / 955303



teuco

EDILKAMIN

CERAMICHE  
BRUNELLESCHI

al *Paradise* 

Pizzeria - Trattoria

A TASTE OF TUSCANY  
IL SAPORE DELLA  
TOSCANA

Località "il Piano"

Arcidosso (GR)

Tel. 0564 / 964165

P. IVA 0086401 053 3

**Gianni**  
confezioni

Designer labels  
LAURA BIAGIOTTI  
ROBE DI KAPPA  
NAZARENO GABRIELLI

The Best  
of  
"made in Italy"

Tel. 564/967392  
Via Lazzeretti Arcidosso  
Residence "Lo Scoiattolo"



## EXCERPTS FROM RINPOCHE'S TALKS DURING THE PUBLICATIONS MEETING

This newspaper (The Mirror) must not contain too many things that people are not really interested in, just small problems, or things concerning small groups of people, things that are not of broad interest to everyone. If we say "newspaper", it means we are giving news: what is happening here and what we are going to do. People are interested to know these things, this is the principle of communication. If we communicate what we want to do, what our interests are, the interests of Merigar and of the community and gakhyls in other countries, it becomes something that functions. So I think it's very useful to inform people of anything of this kind. Also I think sometimes it's good to put more or less what people are really communicating, not changing it. But sometimes you have to be careful too. As I said already, sometimes people say strange things. People say "Oh, but we need to criticize". We do need to criticize. Sometimes we can use criticism. But there is also when and how to criticize. Sometimes it's very dangerous to criticize, then it can result in the forming of many groups in the Dzogchen community. We are not an organization like a political organization; we are really speaking and we need the function of speech and of feeling, so for that reason there must be words which we can use.....

I think it's very useful that we meet together and also that we talk about all of our problems and how we can continue, how we can collaborate. When we agree to do something then we need collaboration for continuing. If there is no collaboration and things become separated and limited we won't be able to do very much. All the things we are doing are just at the starting point; they are not really in course. For example the newspaper and also the magazine, everything is still beginning. So if we can't start things with a basis of collaboration, sometimes it can seem as if we are doing something worthwhile, but then afterwards there will be many negative things, many obstacles. I think when we are trying to do something important, then it's really very, very necessary to collaborate with each other, not only collaborating between people who are working here, but also with other people who are interested. I think that is very very important. Those who are working here on the newspaper, or magazine, or books, must remember that afterwards many people will be interested, so we need collaboration. If we don't have collaboration it means that something is not going well, we must know that. For example, you are talking about the contribution of people to the newspaper and subscriptions, maybe it's not so easy for everything to succeed immediately. It takes a long time. But also sometimes things are not perceived well. We don't know. In general, we are in samsara; everybody is egoistic. We don't know, really. That's why I always tell people when we do teaching retreats, and practice, that we must try to understand what is consciousness and me and my glass in a concrete way, not just words. We must work in this way. We must try to understand what is

our thought, our problem. We can't really think we have no thoughts because we are in samsara, everybody. We can make many mistakes every day, but it's not important if you make a mistake today or tomorrow. It is nothing, because we are in samsara. But if you don't want to recognize your mistakes, you don't want to check and do your best, then it becomes a problem. But in general, everybody is always very, very egoistic. If you think, "What I am doing is perfect", if you can't see other people's opinions, what they are doing, then it becomes a very big problem, really. We must remember that from our teaching, not only for working in publications, editing etc., but in general in our life time. If we want to be and do something for the news, with people, we must really know our problems, how limited we are. That's the most important point. If we collaborate with people sometimes many problems arise. The root of these problems is egoism, that's all. People don't work very much on this point. I know very well that everybody has a tendency to very, very strong egoism. But if you relax a little on this point, and think of doing things for the rest of the Dzogchen Community, or for the teaching or think why we are doing things, then there are no problems, everything is very small and very easy. I think this is very, very important, not just to think of problems of money or how to co-ordinate work. But we really need a basis. We are lacking a little a basis. For example, now we are starting the newspaper and Shang-Shung editions here, and all our work is being done in a separated way. People say "Oh, I am doing this, I don't do that" everybody says the same words; but that is no good at all. We must go in the same boat, that is the question. We are in the Dzogchen Community, we are starting to do some things. I think we must work on this basis. Really that is very very important. Then if we have some problems, and we can always have all different kinds of problems, these problems all have a solution. We can always have problems, but if there is no base, then we won't be able to solve anything. So that is the point. That's my opinion. I don't know really what you think, everybody, but we are on a Path, going ahead. It is now becoming very important for the Community and everything to publish newsletters, newspapers etc. It's very, very useful. I think this newspaper will become very useful for everybody in the Dzogchen Community. It is the unique way for us to communicate. But I think we still need much patience and must wait a long time to have sufficient subscriptions. I think when you are trying to do these things it's very important to try to do them in a modest way, because it could end up being too much work. Also we haven't got too much money. Maybe more money will come in, but I don't think this is the problem number one, it's only relative. The number one problem is your collaboration. That's the most important thing.

Of course, you can't put in all the articles people write, because sometimes people send strange things. We could end up putting

things in the newspaper for no reason, or things that create problems. Sometimes it can be very negative, creating tensions instead of collaboration between people. You can check these things in the newspaper and also in the Merigar magazine etc. But I think it's very important that you should also respect people who are writing and sending articles. If there is something not so very bad, not so very wrong you must respect how they write, you must not change it. This is also a problem. When we write something and send it to a newspaper, in general many people transform it and change it. Then those who have written are not satisfied and later they don't want to send any more articles. This means this kind of work needs collaboration, so that it will not become a kind of personal job or personal point of view. If we have a newspaper or something it must not become an expression of a personal vision, otherwise it becomes very dangerous. You know all of us are really egoistic. We have egoistic vision. All who have this kind of vision, if you are saying something they immediately say "oh, you are criticizing, you are judging things." If we behave that way everything will become a personal vision. I think we must be careful on this point. There should be many of these kinds of discussions; we should talk with people, listen to what people say, how people feel, what is their viewpoint. I think this is very important for how we can develop. If we want to develop of course we must listen to people's opinions and then retain the good things from the opinions and we should try to discover what our thoughts' mistakes are. If we can check the mistakes and we can change, then we really can start with a stable base. Then we have possibility and hope. That's my opinion. I'm sure you also have many opinions. If you have all kinds of visions and opinions it's better if you talk to each other; you mustn't bottle them all up inside, otherwise there is no way you can collaborate. You must communicate with each other, and understand each other; and when you communicate, you must listen to each other. You shouldn't immediately create limitations and barriers, otherwise there is no way to develop communication. So this is my opinion, sometimes we have this problem. Some people never talk, they keep everything inside. Maybe you only communicate in a very limited way to someone, but that means you are creating problems, you are developing a kind of party, so that is no good. If we are in a family, we are working together, we must explain and understand each other, and then we can also discover what the problems are. And when someone explains you should give space, respect, listen, and judge things, then there is a possibility of collaboration. We can develop our collaboration on that basis, otherwise you are working individually or in separate groups and you don't care. We can go on in that way for few weeks or a few months, but then there is no way we can go ahead, and that's very negative. Please, everybody who has opinions, it's better to talk.

## GURU YOGA

by Tom Garnett

Master, teacher, lama, - we lack even the basic words in English to describe this relationship. Yet words we must use. On one hand this relationship is qualitatively different from any other relationship an individual has: it lacks the natural bonds that forms familiar relationships - the master is rarely one's biological parent; it lacks the free sharing between equals that friendship has; it lacks the personal infatuation of romantic love and it lacks the coercion of master and slave or boss and subordinate. Insofar as a student reduces the master to merely a parent, friend, lover, or boss something will be missed. On the other hand we have to start from somewhere. Inevitably the relationships we have had will color our relationship with the master. Fear, nurturing, sharing, loving, intimacy without bounds, obedience and directing may all be part of the relationship.

The student's attitudes can either help or hinder his hearing of the teachings. What attitudes can facilitate reception of the teachings; and what attitudes can block or hinder it? Traditional expositions discuss the five wangpo (dbang-bo) or five capacities required to hear the teachings. The first is confidence or faith or participation. Unless the student hears the master's teachings as applying to his own concrete situation nothing will work. Faith in this context does not mean "desire to believe" nor does it imply blindly following. One actually blends one's life stream with the teachings. As though the feeling you had been trying to articulate for years had finally been spoken, so should you respond to the teachings from your master.

The second capacity is diligence or effort. The gears must actually engage. Diligence does not necessarily imply a lot of busy activity. It does imply an absence of passivity in relation to the teachings. The time, the place, the master, the teachings are all unique occasions and the student must actively use the opportunity. The third is mindfulness. If the student is distracted around the master, he might pick up the skin or flesh of the teachings but will miss the marrow. Without mindfulness transmission is just fantasy.

The fourth is meditation. The student learns the practices and does them. This provides the concrete context in which to receive the teachings.

The fifth is discriminating intelligence. The student needs to understand the essential point of what is taught. Discriminating intelligence is not a quality that is given once and for all but is something that can be developed through listening and practice. This is why students when hearing the same teachings again will realize a deeper meaning. Good at the beginning, good in the middle and good at the end.

Lacking some or all of the five capacities, the student attempts to condition the relationship. Some mistakes are: 1. Abandoning one's personal life for vicarious experience of the master's life. Here the stu-

dent dwells in a fantasy world the content of which is stories (heard directly or second-hand) about the master, how the master slept, what the master said to someone else, some new level the master the master has opened, etc. Frequently, this student will ask dumb questions that have been asked before simply to keep the master talking about anything, even shoe leather. The student may appear to do lots of practice but much of his time is spent in fantasy about imagined encounters with the master or seeking deep and hidden significance to the master's ordinary actions. In this case, the student ceases to develop his personal life, frequently being unable to develop deep intimate friendships with others. The friendships the student does develop tend to be with likeminded students. They parrot master gossip back and forth, feeling they are communicating on a deep level. This student may not develop a means of support and consequently can develop unhealthy attitudes towards work and responsibilities. This mistake stunts the student's emotional development. Since all his emotional "baggage" is projected onto the master, the student avoids directly confronting it. If deprived of the master this student is left adrift, wandering aimlessly. The student has forgotten that the master's mind and the student's own innate wisdom are the same.

2. Viewing the teachings as an object that you can take from the master the way a hunter takes musk from the musk deer. This student seeks to pry from the master even more secret and esoteric teachings. Frequently, he will create intricate strategies to persuade the teacher to yield yet more details. Oddly, this mistake is often made by students who do little practice. In this case the student becomes a dharma collector. Hundreds of books, unpublished photocopies, and tapes are assiduously collected, maintained, catalogued and compared with others. The mere obtaining of a new practice becomes a type of shadow samadhi. Sometimes this mistake produces a student who practices a good deal. Each new meditation technique is scrupulously applied. This type of student worries frequently about scheduling all the different types of practice he wishes to do. Sometimes, even when this student is in a calm, aware state, he will disturb his mind by doing some practice that he has scheduled. Even "resting in the state" becomes something scheduled and checked-off on some spiritual clipboard. This type of student will observe any necessary formalities in relation to the master but will frequently miss the real message.

3. Relying on the master for everything. This type of student seeks the master's opinion or advice for everything. Questions may range from style of dressing, when to wake up, when to sleep and on and on, always afraid of making some nameless mistake. By continuing in this approach, the student weakens his ability to make major decisions. Frequent misunderstandings between student and master develop due to the stu-

dent asking questions in an unclear manner expecting that anything the master says about the problem will be exactly correct. When the master does provide this type of student with some specific guidance, it is frequently followed with little understanding, generating a false sense of security. When the master withholds specific answers to the student's question or is not available, this student may feel worried and may lack trust in his ability to proceed in life.

4. Protected approach. In this approach the student attempts to keep the master cordoned off from the rest of his life. This student wants everything very explicit so he can know what is expected. Dharma is something this person does in specific time slots such as vacations. The master is a "wonderful" and "interesting" person. The spiritual "aspect" of life is very important to this student but since it is just an aspect, he misses the point. Since the master is a mere teacher to this student, the student never directly encounters the master's mind.

5. Informal approach. This student hearing the master talk about "relaxation" feels it is best to be informal. However, mistaking the master's compassion for approval, this student will frequently abuse the master's time by acting as the court jester. Unable to respectfully bear the master's presence, this student is always trying to "jazz up" the situation or provoke some unusual response from the master. Wasting his own time and that of the master and other students as well, this student creates many difficulties for the community. 6. Formal approach. This student is very respectful without being unctuous. Frequently, he will avoid ever asking the master personal questions not wishing to bother him. However, the real reason is that this student does not want to be exposed on a deep level to the master. His dealings with the master are formal and as predictable as he can make them. Unable to relax in the master's presence, the student is vigilant rather than aware. This student frequently practices a lot but misses the deep engagement of the teaching with his life stream. This type of student may feel strong discomfort if the master acts unpredictably. Certain areas of this student's life are definitely off-limit to the master even though the student may be unaware of this.

Because the master has realized his own enlightenment, the student through devotion, study, and practice can understand his own intrinsic state. While some types of guru yoga may appear dualistic, ultimate guru yoga is directly experiencing one's own light of presence as the master. This is a practice without a "thun", without a set-aside period of time, and without a confirmation. As effortless as opening one's eyes and as difficult as holding the sun, this is the true encounter with the master.

Tom Garnett





**JOHN MYRDHIN REYNOLDS (Vajranatha)** studied Sanskrit, Tibetan, Buddhist Philosophy, and Comparative Religion at several universities and lived for eight years in India and Nepal, studying and practising Buddhist meditation and Dzogchen. He has taught widely in Europe and America. His translations from the Tibetan include many important works on Dzogchen, both Buddhist and Bonpo, such as *The Cycle of Day and Night* by Namkhai Norbu Rinpoche and *The Alchemy of Realization* by Dudjom Rinpoche.



Divination is a wide-spread and popular practice among Tibetans even today and many of these practices are exceedingly ancient. It is therefore possible that they can shed some light on divination practice in other ancient cultures where only a few texts and no oral tradition survives. In this regard, we must distinguish three levels of Tibetan culture - popular, Bonpo, and Buddhist. The roots of Tibetan culture lie deep in the soil of northern and central Asian shamanism. This is as true today, when most Tibetans are practicing Buddhism, as it was in ancient times. Originally the Tibetan term Lama (bla-ma) translated the Indian Sanskrit word *guru* and meant a spiritual master, whether a monk or a married man. But in many ways the Buddhist Lama has come to usurp the role of the shaman in traditional Tibetan society as healer, soothsayer, and teacher. Such spiritual heroes of the Buddhist tradition in Tibet as Padmasambhava and Milarepa appear very much in the guise of shamans and perform shamanic feats, such as subduing evil spirits and black magicians and journeying to other worlds to return with treasures of knowledge and power. The techniques of the shaman, descending from Paleolithic times, came to be assimilated into a high spiritual culture of Indian origin, thus giving Tibetan Buddhism its special and unique character. This may be clearly seen, for example, in the famous Tibetan Book of the Dead where the Lama functions as a Psychopomp or guide of souls for the perilous journey of the individual through the Bardo experience to seek out his next rebirth.

Buddhism is a religious culture originating in ancient India and according to the traditional Tibetan histories, it became established in Tibet in the eighth century CE when King Tisong Detsen erected the first Buddhist monastery in Tibet at Samye, southeast of Lhasa (c.779 CE).

This was possible because the great Indian Tantric master Padmasambhava had previously overcome in magical combat the

initial opposition of the local gods and demons of Tibet to the Buddhist religion. These local deities feared that they would be deprived of the energy which sustained them, obtained from offerings of blood sacrifice. Buddhism resolutely opposed this practice. Here also at Samye the first native born Tibetan monks were ordained and the foundation laid for a monastic system which has flourished until the present day. However, this Buddhism of Indian origin was soon amalgamated with the ancient and indigenous shamanism and animism of Tibet, which was a deliberate policy of Padmasambhava who incorporated many native pagan Tibetan deities into the Buddhist pantheon as protectors of the Buddhist teachings.

However, a whole civilization did not just suddenly spring up newborn with the coming of Indian Buddhism to Tibet, as many medieval Buddhist historians would have it. There already existed in that country, especially in Western Tibet, an ancient culture connected with the name of Bon and with the semi-legendary kingdom of Zhang-zhung which had close connections with the Persian empire and with the Scythians. Knowledge of this lost civilization of West Tibet has been preserved in the Bon tradition, much of it translated from the Zhang-Zhung dialect into the Central Tibetan language. Bon is the general name for the pre-Buddhist religious culture of Tibet and this culture has survived until the present day, principally by adapting itself to the monastic institutions and the intellectual culture of Indian Buddhism, so that today Bon appears almost as just another sect of Tibetan Buddhism.

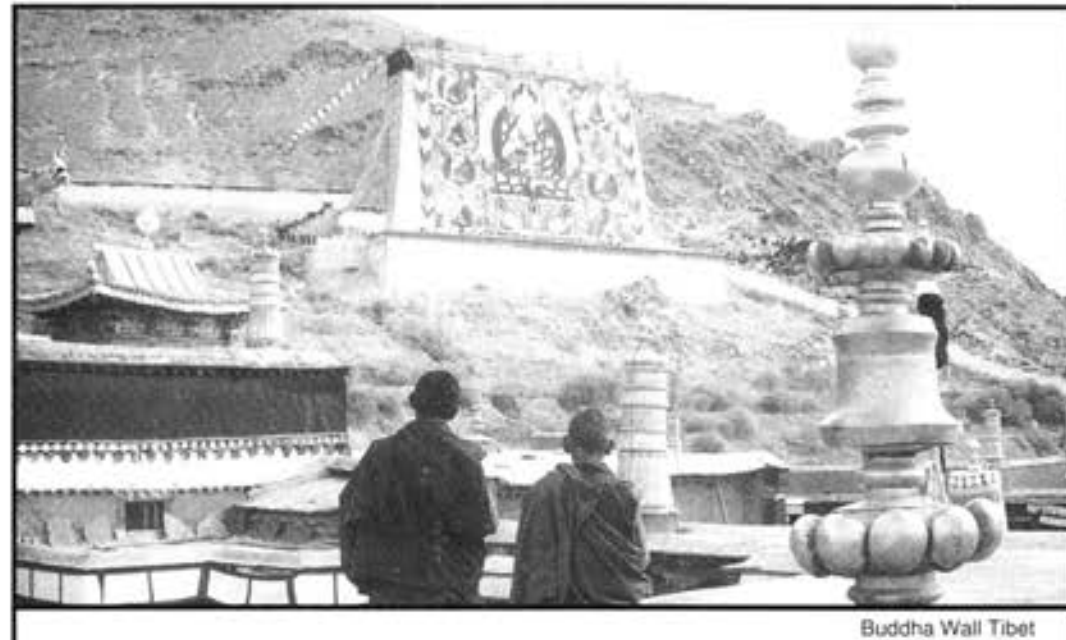
In the perspective of both Buddhism and Bon, our human existence may be analyzed in terms of body, speech and mind (*lus*, *ngag*, *yi*). The dimensions of our physical existence, the body, and of our mental processes, the mind, are quite familiar to us, but the significance of speech here is another matter. Speech is sound and sound is energy,

and so this term "speech" (*ngag*) indicates the whole dimension of energy belonging to the individual. This energy is intermediate between material nature and immaterial mind, and being correlated with breath, it serves as a vehicle for the activities of mind and thought. Each human individual possesses a personal energy field, and this field interpenetrates and interacts with the energies existing in one's environment. This triad of body, speech and mind corresponds to the Gnostic triad of *hyle*, *psyche* and *pneuma*, as well as to the Platonic triad of *soma*, *psyche* and *nous*. Furthermore, "speech" meaning energy refers to everything relating to that dimension of human existence known as the soul or "psyche" in the analytical psychology of C.G. Jung, et al. The procedure and methodology for working with this dimension of the energy of the individual is an important element in Tibetan culture. The Buddhism of Indian origin which was imported into Tibet focuses in Gnostic and Platonic terms on the salvation of the *pneuma* or the liberation from matter of the *nous*. This is the common theme in the ancient Indian philosophies of Hinayana Buddhism, Jainism, Samkhya, and so on, where the spirit (*purusha*) finds itself caught and imprisoned in matter (*prakriti*) and seeks to ascend and recover its original celestial condition before its fall into matter. This is a state of separation or isolation (*kaivalya*) from corruptible material nature. It is equally a state of perfect rest and quietude or *Nirvana*, a state where the passions no longer arise (*Gr. apatheia*). In contrast, the ancient Bon teachings focused much more on *dynamis*, on the energies of the soul belonging to the intermediate world, that is, the *psyche*. And this was particularly the case with healing, for ancient Tibetan culture with its shamanic roots centered around the practice of healing. But here healing is meant in a more universal and holistic sense, not just a healing of the body of its physical ailments, or even a healing of the mind of its afflic-

tions, but a re-establishing of a harmony and a balance between the energies of the individual and the energies in one's natural environment. This work of healing was the original and primary function of the Tibetan shaman, and also later of the Buddhist and Bonpo Lamas. From the eighth to the twelfth century much of the Indian Buddhist tradition, both Sutra and Tantra, was translated from Sanskrit into the Tibetan language. This was one of the largest translation projects ever undertaken in history and the translations produced were unrivaled in their accuracy, so much so that lost Sanskrit originals can be accurately reconstructed from the Tibetan translations. Among the Indian texts translated and now found in the *Tangyur* (bstan 'gyur) collection in the Tibetan Buddhist canon are many works dealing with astrology, dice divination, omens,

times of fate or of the capricious will of the gods. The individual creates through his action his own future and destiny, whether one is reborn as a human being or elsewhere. One's actions in the past set up a certain momentum in the current of events which cannot be exhausted, within a single lifetime and this relentlessly propels the individual's stream of consciousness (*nam-shes*) into a series of future rebirths. This cycle of *Samsara* has no beginning and no end in its own terms. Even entire universes come into existence only to die and then be reborn again, much as individuals do. The only path leading to liberation from this beginningless round of rebirth is to put an end to the causes which bring about rebirth (the view of Hinayana Buddhism) and to discover at the core of one's being an unconditioned state which is beyond time and conditioning

able chain of future events, as in a Greek tragedy, but rather that events come in clusters which may or may not have a causal relationship in strictly mechanistic terms, but which are, nevertheless, meaningful. Divination is one way human beings give meaning to the events which occur in their lives. For every choice the individual makes there exists a number of possible futures and divination indicates their probabilities. But it is only if the practitioner of divination at first enters into an altered state of consciousness called *mngon-shes*, where one's awareness rises above the causal sequence of time, standing above and outside time so to speak, can he see the whole picture. It is like a man standing on the summit of a mountain and being able to see the entire course of a river from its source to its merging into the sea. With this *mngon-*



Buddha Wall Tibet

dreams interpretations and so on. Although in the Vinaya, the canon of monastic ordinances, divination and astrology were not permitted to the Buddhist monk as a lawful livelihood, in later times these rules were not always strictly observed. Tibetan monks often practice divination and astrology, and although they ask no fees for this, they do accept voluntary offerings of money and goods from lay people for their services. In terms of Buddhist philosophy, how is divination possible? The Buddha denied the existence of a fixed and inexorable fate (*dai-vya*, *niyati*) corresponding to the Greek notion of *moira*, for he taught the doctrine of karma. The Sanskrit word *karma* literally means "action" and refers to the actions which an individual has committed and the consequences of these actions. In terms of one's relative existence within the cycle of death and rebirth known as *Samsara* (corresponding to the *Gr. heimarmene*), one experiences in this present life the effects of one's past karma. And so what one is in this present life is the result of what one has done in the past. Moreover, one's condition in a future life will be determined by the individual's free moral choices made in the present. Thus there exists an element of free will in things, and the human condition involves both free will and determination. Human beings are not the passive vic-

(the view of Mahayana Buddhism). This is the process of *theosis* or attaining Buddhahood. Thus the individual's destiny is not predetermined or written in the stars, but created by the individual's own thoughts and actions.

This being the case, the future is not something precisely predetermined and it is possible to change future events. For a karmic cause to ripen into manifestation, secondary conditions are required. Even if one cannot eliminate this karmic cause created by a past action of free will, one can eliminate the secondary causes which would bring it into manifestation. Many Buddhist practices have this purpose in mind, of eliminating or purifying negative karma and accumulating positive karma. Buddhism is not fatalism. But no event occurs in isolation - an event exists in relation to antecedent events and to other simultaneously occurring events. This principle is called *rtan-brel*, which may be translated as interdependent origination. And in popular usage this word has come to mean a fortunate coincidence or an auspicious conjunction of events. What we Westerners might see as purely fortuitous or accidental and without meaning, the Tibetan would perceive as a *rtan-brel*. Divination is one way to discern these synchronicities of events. It is not that a single event will set up and determine an inexo-

*shes*, or clairvoyance, it is possible to see the future, yet this vision or precognition does not eliminate or countermand the free will and the free moral choice of the individual. One can see what will occur in the future and yet this future is not predestined or predetermined. It is a matter of one's frame of reference, whether one is inside the causal sequence of time, which means viewing things from a linear and horizontal perspective, or one is outside time, viewing things from the perspective of the mountain up above. Such a clairvoyance is known as a *mthong-mkhan*. Many Buddhist meditation practices exist for the purpose of developing these clairvoyance powers - not only visions of the future, but also knowledge of past lives, telepathy, psychokinesis and so on. This is possible because of the interrelationship between mind, energy and physical existence. Yet most of the divination practices found among Tibetans derive not from Indian Buddhism, but from the indigenous traditions of Bon. The name Bon, the general designation for the old pre-buddhist religion of Tibet, comes from the verb *'bond-pa* meaning to invoke the gods or to call the spirits. Although Bon is in its most archaic and primitive phase represented a species of North Asian shamanism, in the region of Zhang-zhung or Western Tibet, centering around



# ORACLES IN TIBET

## rdhin Reynolds

part 1

Mount Kailash, it came to be influenced in part by India (Buddhist Tantra) and by Iran (Zoroastrianism and Zurvanism). Thus Bon evolved in Western Tibet, long before Indian Buddhism came to Central Tibet, into a highly sophisticated religious and intellectual culture. This form of Bon is known as Yungdrung Bon (gyung-drung bon), the "eternal teaching", in order to distinguish it from a more primitive shamanism and animism. According to the traditional histories, in ancient times Tibet was protected by the *sgrung*, the *lde'u* and the *bon*. Interestingly enough, these three divisions of the old Tibetan priest class correspond to the tripartite division found among the Druids of the Celtic tribes inhabiting Western Europe in ancient times:

(1) the *sgrung*, a singer or poet reciting epics and genealogies corresponds in function to the

the first human shaman. During the middle period of Bon known as Yungdrung Bon, which represents the religion of the Zhang-zhung kingdom, Shenrab Miwo came to be clearly perceived as a Buddha figure, a Buddha who was born in Tazig or Iranian Central Asia, long before the time of the Buddha Sakyamuni in Northern India. The third period in the development of Bon occurred after Indian Buddhism was introduced into Central Tibet by the Yarlung dynasty (8 cen. CE) where it soon became the official religious culture of the entire country. This phase is called New Bon (bon gsar-ma) to distinguish it from Yungdrung Bon or Old Bon (bon rnying-ma). This most recent form of Bon closely approximates Tibetan Buddhism, especially the Nyingmapa school and relies mostly upon Termas (gter-ma) or rediscovered texts found in the centuries

(2) *rtsis*, astrological and geomantic calculations  
(3) *dpyad*, diagnosis and medicines  
(4) *gto*, magical rituals.

In each of these classes are found large numbers of texts dealing with pre-buddhist rituals which have the purpose of directing and channeling energies and of overcoming the negative provocations of hostile spirits (*gton*). Each of these ritual texts has two parts: (1) the *smrang* or myth which narrates the circumstances of the origin of the actual ritual. Generally, the ritual practitioner is known as a *bon-po* or a *gshen* in these old texts and nowadays the title Lama is also used to designate a Bonpo master.

The usual reason that lay Tibetans visit a Lama is not for meditation instruction, as is nowadays the case among most Westerners interested in Buddhism, but (1) in order to receive a blessing



are worldly creatures (*'jig-rten-pa'i srung-ma*), still caught up in Samsara, the cycle of death and rebirth, and still subject to all the passions which afflict human beings. They are not enlightened and all-knowing and their existence is limited, but they may perform important functions in the natural order of things, like the pagan deities of old.

In fact, many of the old pagan deities of Tibet have been incorporated into the Buddhist pantheon as guardians (*srung-ma*) or protectors of the teachings (*chos-skyong*), who have taken vows to protect Buddhism and its practitioners, as well as to work for the benefit of humanity generally. One such guardian is the goddess A-phyi, a special protector of the Drigung Kagyud school of Tibetan Buddhism. She was originally a sky goddess named A-phyi gung-rgyal and she retains many of her original Uranic attributes. Like Tara above, she is also the patroness of a form of divination by rosary.

When performing the divination, first the question is posed, either by the Lama himself or by the supplicant, and then, rubbing the rosary between his palms while meditating upon and invoking the goddess, he recites silently or in a murmur her mantra or incantation. He blows this mantra on to the rosary in his hands. Then holding it in two places, he counts off the beads with his right and left hands, three beads at a time, until he arrives at a result of from one to three beads. He notes this number and repeats the operation two more times. Then he consults the *mo-dpe* or divination manual for the heading determined by these three resultant digits and reads the prognostications (*phyas*) indicated there, although usually a Lama has already memorized the entire text of the manual. This is how one proceeds according to the method of Tara, beginning in much the same way as above but then counting off three beads to the left and two beads to the right until a result of from one to five beads is obtained. The numerals one to five correspond to the five aspects of the goddess. The *mo-dpe* is consulted and under each numeral the prognostications (*phyas*) are arranged according to categories of questions such as religious (*chos phyas*), home (*khyim phyas*), wealth (*nor phyas*), cattle (*phyug phyas*), business (*tshon phyas*), illness (*nad phyas*) and so on.

John Reynolds

To be continued



Sorcerers' Dance

Celtic bard who occupied the lowest rank in the Druidic brotherhood;

(2) the *lde'u*, a soothsayer or diviner, with the Celtic Vates who had the same function, and (3) the *bon* or *bon-po*, a priest, magician and magistrate, with the Celtic Druid who ranked highest in the priestly hierarchy.

This is also in line with G. Dumézil's thesis regarding ancient Indo-European religion and social stratification, where the priestly class at the top of society had both a magical and a law-giving function. It points also to ancient Indo-European currents in the Zhang-zhung culture which flourished on the borders of Scythia.

The word *bon-po* refers to a practitioner of Bon and it remains in use even today. Another related term *gshen*, may have originally meant shaman, although nowadays it simply means a practitioner. The legendary founder of the Bon religion, Shenrab Miwo (*gshenrab mi-bo*), the "supreme human Shen", was perhaps in origin the archetypal shaman who descended from heaven in the form of a sky-blue bird (in Tibet the cockoo, but among the Altaic tribes usually the eagle) in order to teach shamanism to humanity. Being absorbed into the womb of a virgin found sitting beneath a tree, he caused her to become pregnant and subsequently give birth to

since the establishment of Buddhism in Tibet.

However, the old texts from the Zhang-zhung tradition speak of the twelve sciences of Bon (*shes-pa bcu-gnyis*) and among them are included divination (*mo*, *bon*). The teachings attributed to Shenrab Miwo, subsequent to contact with the Buddhists, were arranged into the Nine Ways of Bon (*theg-pa rim dgu*). The five higher divisions among these Nine Ways are known as the fruitional vehicles (*'bras-bu'i theg-pa*) and are quite similar to the Sutra, Tantra and Dzogchen teachings current in the Nyingmapa school of Tibetan Buddhism. However, the lower four ways, known as the causal vehicles (*rgyu'i theg-pa*) are indigenous to Tibet and bear no relationship to Indian theory or practice. Here the word *gshen* simply means practice. These four divisions are as follows:

(1) *phyas gshen theg-pa*, the way of the practice of divination and the making of prognostications (*phyas*)

(2) *snang gshen theg-pa*, the way of the practice of exorcism and the conjuring of spirits

(3) *'phrul gshen theg-pa*, the way of the practice of magical conjurations (*Gr. goetia*)

(4) *sridd gshen theg-pa*, the way of the practice of funeral rites and necromancy.

The first classification has four subdivisions:

(1) *mo*, divination

sing from him and (2) in order to have him do a *mo* or divination for them. Blessing or *byin-rlabs* is a kind of spiritual energy which the Lama has accumulated within himself by virtue of his meditation practices and his spiritual realization, and he is able to communicate this energy to others, much like a battery which has stored up electricity in its cells. The ultimate source of this blessing is, of course, the Buddha, and this spiritual energy has been passed down over the generations through various lines of transmission (*brgyud-pa*) consisting of masters and disciples in a continuous and uninterrupted fashion to the Lamas of the present day. This blessing or spiritual energy may be communicated simply by a laying on of the hands, the Lama touching the head of the lay person, or communicated through a variety of rituals which are often initiatory in character. Such a ritual or ceremony serves to provide a concrete structure, erected by means of visualization and incantation and ritual action for this spiritual energy, in itself formless, to be channeled and directed to a specific goal. Among the most widely practiced of these rituals is the *tshe-dbang* or long life empowerment, which some Western writers like the Abbe Huc in the last century, found reminiscent of the Eucharist ceremony. Here the *byin-rlabs* or spiritual energy of the Lama, which is ultimately derived

from his meditation on and identification with the long life Buddha Amitayus, is communicated and transferred to the supplicant, in part by way of the consecrated wine of life and by specially prepared long life pills. Thus the power of radiant health and long life (*tshe*) is directly bestowed upon the supplicant and comes to infuse and revitalize his whole being.

But of almost equal importance to the Tibetan lay person is the Lama's ability to perform *mo* or divination. In the Tibetan language, divination is generally known as *mo* and a practitioner of divination is called a *mo-mkhan* or *mo-pa*, or *mo-ma* if the practitioner is female. To calculate by way of divination is *mo rtsis-pa*, and to cast lots is *mo-'debs-pa*. A divination text or manual is called *mo-dpe*. A related term meaning a prognostication is *phyas* or *phywa*. Probably the most popular form of divination among the Tibetans is divination performed by counting off beads on a rosary. This is known as *phreng-mo*, from *phreng-ba*, a rosary, and *mo*, divination. Most Lamas, whether Buddhist or Bonpo and many lay people as well, know how to practice this form of divination. Here a rosary of 108 beads is used. Generally all Lamas and all lay people possess such a rosary for the purpose of reciting mantras and guidance of a particular deity (*yi-dam*) or a particular guardian spirit (*srung-ma*). The distinction between a *yi-dam* and a *srung-ma* is similar to that made in ancient Greece between *theos* and *daimon*. The former, the deities, are considered to be manifestations in time and space of a single transcendent Ultimate Reality beyond the limitations of time and conditioning. This Ultimate Reality, called the Buddha, transcends conception by the finite human intellect and is beyond expression in words, being unknowable in absolute terms, but, nevertheless, it can be known to a degree through its energies (*energeia*, *dynamis*) or its epiphanies (*theoi*).

Among the most important of these deities is the great goddess Tara, who embodies the

feminine side or aspect of Buddha enlightenment. The name Tara, or in Tibetan *sgrol-ma*, literally means *soteria*, "she who saves". She is the active manifestation of enlightened feminine energy, the unification of wisdom and love, in its soteriological function. But Tara is also known as "the Mother of all the Buddhas", since she is the active manifestation in our world of the Prajnaparamita or Primordial Wisdom (in Greek *sophia*) who is the eternal consort of the Primordial Buddha. It is by virtue of this wisdom (*prajna* or *sophia*) that the practitioner of the spiritual path comes into a knowledge (*jnana* or *gnosis*) which is a direct and immediate intuition of the nature of reality, and thereby attains the enlightenment of an awakened being or Buddha. In this sense Tara is the Mother of all the Buddhas. In the Bonpo tradition, Tara is called *Byams-ma*, the goddess of wisdom, and she was also known in the ancient Zhang-zhung language of Western Tibet as *Satrig Er-sangs*, where she closely resembled the Iranian great goddess Anahita. Tara also corresponds in conception very much to the ancient Egyptian great goddess Isis Soteira, whose cult became wide spread in the Mediterranean world in antiquity, and to the Canaanite-Phoenician great goddess Astarte or Asherah of the sea. Among the Greek divinities, she would most closely correspond to the sea-born Aphrodite, and especially to Aphrodite Ourania, the Queen of Heaven; but as "the Great Goddess" she simultaneously embodies the attributes of the goddesses Demeter, Hera, Athena, Hestia and so on, as well as those of Aphrodite.

The guardian spirits (*srung-ma*) or *daimones* exist on a lower level of being than the *yi-dam* or *theoi*. These spirits are not necessarily enlightened beings; although some of them, regarded as emanations or projections of enlightened beings beyond the world, are for this reason called transcendent or transmundane (*'jig-rten las-'das-pa'i srung-ma*). But most of them





## TSEGYALGAR SUMMIT

Verena



The excitement had mounted to quite a peak. There was so much to do and so little time to the Tseggyalgar Teachings for 1990.

I am thinking back to the time just before the retreat. Now, two weeks later, I am sitting in my car and get another cold drink because there is still the great summerheat.

Prior the retreat the energy was different. Of course, there were many things to organize, so right before Rinpoche was to move into his cabin, I took one look at him and knew the colour of the completion. The morning of the last day saw the furniture, rugs and all arranged for the arrival of Elisha. To judge by Rinpoche's opening talk to the people gathered, one had the distinct feeling to participate in his energy.

The same evening Rinpoche gave a public talk in Amherst - the first in a number of years. of Amherst College, one of Amherst's five Colleges. The Chapel was filled and the questions at hand had wasted their time doing all they had done on the path prior to encountering Dzogchen. Self-proclaimed Rinpoche had instigated through his talk.

The following morning we started our daily schedule, 10am to midday and 3pm to 5pm. We came from Russia: it had taken them one year to save up the money from their salaries to pay a group of Australians lucky in having a person amongst them who offered a wonderful property with his young family. He was offering tankas and jewelry for sale to raise money for a Dzogchen temple to the elements and they need \$2000 to fix it.

Because of the laws around camping we had to rent campgrounds a little distance away from the land. It worked well. We were supplied with variety in menu and style by two local restaurants. The staff was all.

The logistics of getting everyone to the land in time for the morning teachings and back again were active and committed people working on it.

All along the gakhyl had worked at negotiating with our neighbours to find ways of making a stalemate and our neighbours cancelled further meetings with us. We still tried to do our best not to walk the last 3/4 of a mile to avoid aggravation and most of the Dzogchen Community showed up. On the seventh day of the retreat we had to call the police to help us undo a roadblock. Luckily nothing happened the next few days but obviously there were not enough grounds for any legal interference with the teachings.

Nothing though could distract from the brightness and clarity with which Namkhay Norbu Rinpoche's transmissions were given, explanations delivered with great patience. Most afternoons we did the teachings. Again and again Rinpoche met with groups of people advancing through the various stages of the practice and delivered to the Dark Retreat cabin for a sampler for 24 hours.

Rinpoche offered time on most days to meet with individuals for a few minutes for a private teaching. This retreat presented a different, native flavour. We had a sweatlodge set up according to the teachings. We sweated some more. Each sweatlodge ended with a sacred pipe ceremony shared by red hot experience.

On the last few afternoons we arranged a TV set in the big tent and we saw parts of the inauspicious Lama and his talk to the Italian people. We all loved the scene in the Tibetan tent. We saw a film and raised: we bought lottery tickets and lost and loved it. The spirit was good and willingness to meetings were arranged. I recall one day when I went to four different meetings. The Public was aware that communication is the big C word: vital as a vehicle for the teachings.

On July 29th we shared a big Ganapuja and the next morning we gathered for the last talk. It was a long time. Different energy all around.

On the next day those who were still there, gathered together where the food tent had been. It rained a little, the mood seemed to be deep, then Namkhay Norbu Rinpoche and Yeshe, his son, came to have Dzogchen as a shared aspect of one's family life and to be able to communicate and even to have a Rosa for your patience.

As I am sitting at the computer Yeshe is on his way to Italy again, with many many photographs from his very personal retreat. Just the feeling of knowing that he is here, on the land, in the cabin by himself.



# MIRRETREAT 1990

Smith



do it all. We were spending all of our free time and also time that was not free, preparing for home on a quiet afternoon - no rush, no urge to do anything in particular except maybe to

ordinate, get done: I remember when Jim, my gekod-husband and carpenter came home the of the floor and walls and also that he would be fast asleep in just a few minutes. Last minute in the afternoon of the Namkhai family: Rosa, Yuchen, Yeshe and friends Maria Angela and g that he had liked what he had found. He felt so light in body and spirit, it was wonderful to

it was very encouraging to see so many people come. It took place on the campus grounds the end were numerous. Traditional Buddhists in the audience wanted to know whether they rected from the Beginning? It would have needed many more hours to clarify all the questions

counted between 250 and 300 people, people truly from all over the world. Three people had for the journey and we were humbled by their great dedication to the teachings. There was y, land and buildings to their community. Also Tsultrim lama, a sherpa from Nepal had come monastery, Tolu Gonpa, close to Kathmandu. The roof is caving in, exposing precious artwork

from our land and we were also not permitted to cook on the land. All had to be catered. And press of having to shop and cook for everyone was relieved and people felt quite relaxed about

ain in the late afternoon were obviously full of challenge, but luckily we had some very crea-

the retreat not just a pleasure for us and pain for them, but in the meetings we had reached to upset them about traffic along the common lane that leads to the land. Retreat participants a great sense of collaboration. Alas, it was not good enough for our neighbours and on the ng interfered with the actual teachings: there was some news about it in the papers over the retreat.

Rinpoche delivered his teachings. Dzogchen as a Mirror offering its own clarity to us. Many Chod practice together and many a new damaru from Argentina was initiated into the practice. s of the Yangtig practice according to Ayu Kadro. And every day a new group of six people urs.

to interview under the shade of a little cluster of silver birches.

the native American way. And around twenty people at a time sweated, prayed, purified and steaming bodies standing around the fire pit outside the lodge. It was a good and cleansing

guration of the Shang-Shung Institute, we saw bits of Arcidosso and the forever loving Dalai m of the land in Argentina, and then of course there was fund raising. We raised and raised so seemed good. Between the teaching sessions groups met amongst themselves and cross-ion committee was reaffirmed and rearranged and projects were hatched out. Everyone was

This year it felt different, the retreat was over but Rinpoche was still going to stay - and for a

and we joined in a Ganapuja: last practice together with Rinpoche before his personal retreat. on, were taken to the dark retreat cabin for five days and nights. How wonderful it must be n joke knowingly about it. It was a joy to have the whole Namkhai family here and "thankyou"

hs to document his journey and Rinpoche is up on the Land of Tsegylgar at day three of his he pond, doing his practice is an absolutely wonderful inspiration to all of us.





## FACES IN THE MIRROR

I was born in Caracas, Venezuela, in 1948. At the age of fifteen, in a novel, I came across something called "Zen Buddhism", explained as "A religion that does not posit a personal god and does not ask people to believe in reincarnation, life after death, supernatural events and, in general, in anything that cannot be proven, but that provides people with a method to overcome the dissatisfaction and suffering inherent in conditioned, dualistic, cyclic existence". I was won over by this idea and made up my mind to meet a Zen teacher - unavailable in Venezuela - and pursue the practice of this discipline. I began reading books on Zen and, in the process, I came across writings on Buddhist Tantrism, which also touched me and made me decide that I should contact teachers in this tradition. However, after reading a book by "Lobsang Rampa", I developed a profound dislike for what, according to the book in question, was the Tibetan religion and culture, and thus I lost my desire to meet any Tibetan teachers.

When I was just over twenty, I dropped out of university and, later on, travelled to the Indian subcontinent with my first wife and my small son. On our first day in Kathmandu, Nepal, in November 1973, we visited Swayambhu Hill. As I peeped into one of the temples there, I was so deeply impressed by a lama who was performing a ritual, that I felt compelled to sit in front of him and for hours I was unable to stop watching him, stand up and leave. As a result I began suspecting that Tibetans also had an authentic wisdom tradition, radically different from the obnoxious humbug presented by "Rampa". Thus I decided to go to Dharamsala to contact Tibetan teachers. There a Western Buddhist lent me a Tibetan Dharma handbook; although I found it radically different from Rampa's imposture, it did not inspire me to study under Tibetan teachers. After several readings on Tibetan Spirituality, among

which the one that was perhaps more important for me was Chogyam Trungpa Rinpoche's book *Cutting Through Spiritual Materialism*; and after several meditation experiences and personal incidents including a near-to-death experience caused by a venomous snake-bite in Goa, I decided to meet the lineage holders of the Tibetan Buddhist traditions. I believed that Tibetans had the teachings I wanted but kept them secret and would not give them to anyone unless it would prove worthwhile. Therefore, I wrote a book in which I intended to express my intellectual understanding of Buddhism and to relate that understanding to my meditation experiences and the techniques I had been applying, as well as to Western psychology, philosophy and the "hard sciences". Finally, after attending the courses at the Library of Tibetan Works and Archives and reading a series of books with the teachings of different Tibetan Buddhist traditions, I met the teachings known as "Dzogchen" (rDzogs-chen), which I liked for the same reasons I had liked the teachings of Zen Buddhism, but which I deemed far more direct and suitable to my character than the latter.

Thus I sought the lineage holders of the Dzogchen teachings, meeting Dudjom Rinpoche, Thinle Norbu Rinpoche and Dilgo Khyentze Rinpoche, from whom I received many initiations and several teachings, as well as Dodrub Chen Rinpoche, Chattral Rinpoche, Sogyal Rinpoche and several other important masters from whom I also received teachings. Since 1976, I set out to practice the teachings I had received. From that year, until 1982, I spent most of my time in retreat, in cabins and caves on the mountains of Nepal, (especially in Yormo/Helambu, and the area between Yormo and Langtang), which I left every time I had to renew my visa and every time I had the possibility of receiving initiations and teachings in Kathmandu or elsewhere,

for example, in Clement Town, near Dehradun, in Himachal Pradesh, India, where I received the Rinchen Terzod from Dilgo Khyentze Rinpoche.

In 1977, in Kathmandu, Nepal, I met our teacher, Namkhai Norbu Rinpoche, as well as Mario Maglietti, Maria Simmons, Andrea dell'Angelo and several other disciples of Rinpoche. Although I was profoundly impressed by Rinpoche's teachings, I had excellent conditions for living and practising in Nepal, which I would not have had in Italy. The small rent on which I was subsisting would not have been enough for living in the Mediterranean. Thus I stayed in Nepal until 1983, when circumstances forced me to return to the West.

Once in Venezuela, I contacted Namkhai Norbu Rinpoche in Italy, and learned that our precious teacher would visit our Caribbean country if he were invited by a group of genuinely interested people. Therefore, I accepted the invitation that the Central University of Venezuela in Caracas had extended me, to give a series of lectures on "Philosophy and Science East and West". As a result of these lectures a group was formed for the purpose of inviting Namkhai Norbu Rinpoche to visit Venezuela. The group grew larger after I gave a second series of lectures at the same University and, finally, in 1986, Rinpoche held his first retreat in Venezuela and formed the first Dzogchen Community in South America.

I had visited Merida (a small University town in the Venezuelan Andes) shortly before Rinpoche's first visit to Venezuela. As a result of my various lectures in the Andean town, a local Dzogchen group was formed, most members of which met Rinpoche in Caracas at his first memorable retreat. Then, I attended Rinpoche's 1986 summer

## Elias Capriles

by Elias Capriles



*"... after several meditation experiences and personal incidents including a near-to-death experience caused by a venomous snake-bite in Goa, I decided to meet the lineage holders of the Tibetan Buddhist traditions..."*

retreat in Conway (U.S.A.) and, after giving a third series of lectures at the Central University of Venezuela, I moved to Merida, where, for over a year, I taught a seminar on "Philosophy East and West" at the University of The Andes. Finally, Rinpoche returned to Venezuela in 1989, holding a second retreat in Caracas and a first retreat in Merida, which consolidated the Dzogchen Community of Caracas and the newly founded Dzogchen Community of Merida. My articles were published regularly in the Caracas Daily El Universal and in the Caracas magazine Cabala from 1984 to 1987. Once in Merida, I stopped writing articles regularly and concentrated on my books (although I still write articles every once in a while).

The first of my books ever to be published was The Direct Path - Providing a Background for Approaching the

Practice of rDzog-chen (Mudra Publishing, Kathmandu, 1976). However, I do not recommend that book, which was written before I received Dzogchen teachings directly from the mouth of my teachers and before I began practising them intensively. I feel that my most important books to date are: The Source of Danger is Fear - Paradoxes of the Realm of Delusion and Instructions for the Practice of the Dzogchen Upadesha (original version completed in Kathmandu in 1979; final version published by Editorial Reflejos in Merida, Venezuela, in January 1990), Cremation Grounds (Poems; completed in 1979 in Kathmandu and published in Caracas, in Spanish and English, in 1986 by Centro Dzogchen, the group formed for preparing Rinpoche's first visit), Que somos y adonde vamos (Universidad Central de Venezuela, Caracas, 1986), and Filosofia y Liberación: La realización de la utopia (completed in 1990; to be eventually published in Spain in 1991).

Besides, I have also written Teoría y práctica del budismo tantrico (Centro Dzogchen, Caracas, 1985), Mind, Society, Ecosystem: Transformation for Survival (completed in 1989; as yet unpublished) and several other works. Nowadays, I am alternating work on a series of other books, with life with my new wife, Mayda Hovevar, and practice in the dark room in our newly built house in Merida. Although I feel far more enthusiastic about the events taking place in Argentina after Rinpoche's first visit to that country than those taking place in Venezuela lately, for the time being I see no chances of travelling to the South Cone of America.

*Elias Capriles  
Venezuela*

**YOUR  
CONTRIBUTION  
TO THE MIRROR  
IS NEEDED**

**'THE MIRROR'**

'THE MIRROR' is not just the newspaper of the Italian Community, or of Merigar alone. 'THE MIRROR' is the newspaper of the entire Dzogchen Community world-wide; we are using the English language because that is the language that will enable the largest number of Community members to understand what is written in it. We now need a response from the whole Community to enable us to know if our fellow Community members value the efforts that are being made to communicate with them enough to help to finance those efforts.

**Everyone**

Everyone can contribute to 'The Mirror' even if they can't write articles or make illustrations. Everyone can take out a subscription as soon as possible. The basic subscription is **50 (fifty) US Dollars a year**, or its equivalent in your local currency.

**YOU**

We want **YOU** to feel it is **YOUR** Newspaper, and to make it truly reflect all the colours of the Community's rainbow-like spectrum.

**PLEASE**

Collaborate and send news and other articles from **YOUR** area as soon as possible, as this is a major project which cannot truly succeed in reflecting our Community's presence and activity in the world if we do not receive material from everywhere!



## NATURAL MEDICINE AND THE UNIQUENESS OF THE INDIVIDUAL

by Shaky Dorje

The Tibetan physician, like any true natural therapist, must be concerned not just simply with attacking an illness but with curing the whole of the individual. This presumes a certain depth of understanding of the patient on the part of the physician. In allopathy the tendency is to analyse - to identify specific infections for instance, and to prescribe chemicals which attack that type of infection. The focus is on the illness rather than on the patient, so that while one specific symptom may be ameliorated, there is no attempt to achieve an overall balance in the organism. The result may be that the illness continues in an altered form, or even that undesirable side-effects are created.

What then should a natural therapist be concerned with in understanding the individual? Let's look at a few important factors, as they are outlined in the Tibetan classics.

The first thing to consider is the "type" of the individual concerned. That is to say, people are not the same, each individual has a particular balance of elements and elemental energies which is unique to him or her. In Tibetan thinking these are defined in terms of the elemental energies, and there are seven basic types of person. (This system somewhat resembles somatotyping in its basic outline.) There are three primary types: the person who is dominated by the energy of the wind will be slim, slightly hunched in the upper back, nervous, easily subject to cold, has a low tolerance for pain or frustration, may react to stress with panic or mental confusion, and may be given to insomnia, tinnitus or vertigo. The person who is dominated by bile (heat) may have a strong

body odour, be a physically strong person with a strong straight back, have a yellowish tint in the skin (not that

type may be his sensitivity to one particular element - he may react to stimuli of one element more radically than



found in the skin-colour of blonds nor that of orientals, but a particular tinge which will differentiate the bile person from even his own relatives), habitually relate to life with aggression, tending to attack situations to resolve them. A person dominated by phlegm (earth and water) may be heavy, slow and patient, of happy disposition, look rather pale and contented and may sigh when rising. Three types are combination types, which indicate that the patient is naturally dominated by a pair of energies, being energies in relative balance. These are but a few indications of what the seven types are like; in understanding the elemental energies we can see how the whole of a person's being - his body, his personality, his life - express the natural balance of the elements. These types are set out as a guide in the classics to help the physician see what is essential - not to label someone as a wind person or a bile person, but to observe the relative strength of the elements in them in their natural state of health. Yet another factor in a person's

is usual.

What do we understand when we understand the natural balance of the elements? There is generally more danger for a person to get an illness of the type of his dominant element or elements. If he does so, the symptoms will be more pronounced than for another type with the same level of illness. Thus one should not be alarmed in such cases, but in severe cases there is more danger of death if the illness is of the same type as the patient. This can be illustrated by the example of the bile person who gets an infectious fever. The fever comes on relatively quickly, presents strongly and the patient is incapacitated by it. This in itself is not alarming, unless the fever is exceptionally severe, in which case there may be danger of death. On the other hand a phlegm person may only produce a slight fever, even while having the illness to the same extent, and may be able to struggle on with his life despite the illness (he may need to be told to rest), but if the fever becomes severe there will be less danger of death.

(This is an idealised example to illustrate the influence of the individual's basic type, in practice many other factors intervene).

Then the physician must consider the life long patterns of the patient. First the dietary habits. Everything we do builds a habit, a stimulus and response pattern. So a person from their earliest years develops habitual relationships to different foods, both physiological and emotional. These may have started as a result of their elemental type, or through association with something else, or for other reasons, but eventually they become patterns in themselves.

the patient may have changed his diet, and this also should be noted, especially if the change in dietary habit was a brusque one, since this may have influenced the development of the patient's condition.

People have many other types of habits besides dietary ones, and these also play a role in the development of illness. These include the habitual climate and locale the person has inhabited, their speech patterns and social habits, their emotional habits and outlook on life. This latter factor (which is linked to a person's elemental make-up but also involves

the whole of his being in his own personal way.

Once the individual's background is properly understood the therapist can begin to consider what type of influences might have intervened in the patient's life to produce the undesirable state one finds the patient in - climatic variations, diet, activities, social situations and events, emotions and feelings, and occasionally the spirit world. In considering all of this, the aim is to arrive at a conclusion about the essence (not the symptoms) of the illness, so that in treating the essence of the illness the patient can truly be cured. In doing so it is important that the physician does not just accumulate information for the sake of doing so, but that it all contributes to a co-ordinated vision of the patient. One might well ask, "Is all that really necessary?" In chronic illnesses it certainly is. Without a complete vision of the patient one never reaches the essence of the illness. Acute illnesses present a different situation, as one is often pressed to act swiftly, whether by the nature of the illness or the discomfort of the patient, or by the number of patients (as in the case of epidemics for instance). In practice if a therapist is dealing with regular patients whom he knows well, or, as in a traditional Tibetan context, is a village physician who knows the locality, its habits and inhabitants well (preferable situations) many of these factors would already be known to him. Otherwise, through the use of the traditional diagnostic means - principally analysis of the urine and the pulse - the physician can find the essence of the illness, and often find its sources with considerable accuracy.

Shaky Dorje  
Merigar, 1990



Long life practice at Ladakh

Every food has its own particular qualities, which influence us. Thus a food item might be heating or cooling to a greater or lesser extent or it might affect a particular organ. Most people eat foods in combinations and these must be considered - a potentially harmful food might have its effects mitigated by other foods eaten by the patient, or on the other hand might be magnified by them. If a person habitually consumes a particular type of food this lessens its acute effects but perpetuates its chronic influences. Eating an inhabitable food will usually result in experiencing its effects on an acute level. Along the way

his conditioning and social environment) can totally alter the character of an illness. Thus a person who is of an aggressive character, who is convinced of his rightness, if placed under severe duress (as with torture for instance) may develop a heart attack due to excess coronary heat; whereas a self-doubting person of the wind type might develop mental instability in the same circumstances. Radically different illnesses can occur to different people under the same circumstances due to their different characters and backgrounds. That is, the circumstances are the same but each person responds with

## CENTRO 2A



IBM  
mita

Typography  
Stationery  
Photocopying  
Photocopy machines  
Computers  
Office equipment  
Typewriters

Tipografia  
Cartoleria  
Copisteria  
Fotocopiatrici  
Computers  
Arredamenti per uffici  
Macchine da scrivere

CENTRO 2A Via Roma, 47/49  
Tel. 0564 / 967345 58031 ARCIDOSSO (GR)

## FAGGIO ROSSO PARK HOTEL

At the foot of  
Merigar's Hill  
Olympic  
Swimming  
pool



Alle falde  
della collina  
di Merigar  
Piscina  
Olimpica

Tel. 0564 / 967274 Fax 0564 / 966426  
58031 ARCIDOSSO (GR)

## Hotel and Restaurant



THE CLOSEST FRIENDLY  
PLACE TO MERIGAR  
CALDA ACCOGLIENZA  
VICINISSIMO A MERIGAR

Bivio Aiuele - Arcidosso (GR) Tel. 0564 / 967300



REAL ESTATE  
AGENCY  
OLD & NEW  
PROPERTY

A DREAM HOME IN TUSCANY  
CLOSE TO MERIGAR  
UNA CASA DI SOGNO IN TOSCANA  
VICINO A MERIGAR

## HEAD OFFICE

58031 ARCIDOSSO - P.zza Indipendenza, 6  
Tel. 564/966342 - Telefax 564/966195

AGENCY n°1 58033 CASTEL DEL PIANO  
C.so Nasini, 14/C Tel. 564/956325  
AGENCY n°2 58037 - SANTA FIORA  
P.zza Garibaldi, 7 Tel. 564/977091



Someone asked me to tell a little about Ekajati and the Dakinis.

In general, when you go to Tibetan Buddhist dharma centres of the various schools you will see that they make submissions to the Dharma-phalas (chos-skyong) like Mahakala etc. Especially in the Karma Kagyupa they say that Lama Gonpo (bLa-ma mGon-po), that is Mahakala, is not only a Guardian, but more like a Yidam. They consider him very important. Also other traditions do practices of guardians like Mahakala and others.

Also in the Dzogchen tradition we do practices of the guardians. When we have time, when we feel that there is the possibility, we do practices of Ekajati and other Dakinis and guardians.

But what does this mean? Many people have no clear idea about this, and many lamas of the centres just teach you how to do pujas, but they don't explain. I meet many people, who have no precise idea about Dakinis. In general we say that the Dakinis protect the teaching and practitioners. But what is their origin? How did Dakinis develop in Buddhist traditions?

There are eight classes of guardians and many volumes of explanations about Dakinis. We distinguish between Lokalapala "wordly" guardians ('jig-ten-pa'i srung-ma) and "beyond-wordly" guardians, manifestations of the Sambhogakaya, like Mahakala. There are many Mahakalas, not only the Kagyupa Mahakala: Mahakala with four arms, with six arms... In the Sakyapa tradition the most important Mahakala is Dorje Gur (rDo-rje Gur); in the Kagyupa of Karmapa it is Mahakala Bernag (Ber-nag), Bernag means Black Coat.

All these Mahakalas are manifestations of enlightened beings. Why? Because in the universe there are many kinds of beings, not only humans. There are also powerful beings, who are able to provoke harm for us, they have power and they are not like Bodhisattvas. They don't always have compassion, they have power to provoke, create problems. There are many kinds of beings with much more power than human beings. For example, we can create big problems for ants, because we are much more powerful than ants. It is not that a being who is very powerful acts in an enlightened way, that is not so. We are ignorant of this situation. We create many problems, in general, when we don't know the situation of other beings. When we don't see other beings we make mistakes and then they send us something like bad energy or provoke problems for us.

But enlightened beings do have that knowledge. We say they are all-knowing. Also they have compassion, so they will do something. They manifest somehow to control strong energies. Among the different classes of beings there is the class of Mahakala, kala means black. They create many problems. So very enlightened beings like Avalokitesvara manifested like Mahakala, took the form of

Mahakala and integrated into that class. So they control that energy. There is also a class of beings like Rahula, very, very powerful beings. They provoke illnesses of the paralysis type. When we receive provocation from them, we must do something like making peace, to overcome that energy. For that reason Vajrapani manifested like Rahula. But Rahula is not the name of that class; the name of that class is Dza (gZa'). There are many other classes and many other manifestations of what we call "beyond-wordly" guardians or manifestations of the Sambhogakaya. Ekajati is one of this kind of manifestation. There is a manifestation called Guhya-jnana-dakini (gSang-ba ye-shes). That manifestation is also Vajra-yogini, and also Dakini Simhamukha. So that Dakini took the form of Ekajati which is not the form of a realized being. Realized beings don't have any form. She took the form of a class called Mamo, which is a terrible class that creates many problems for all sentient beings, particularly for human beings: problems like different kinds of illnesses, like great provocation of war in the world. For that reason Ekajati manifested in the form of a Mamo and became one of the most important forms of Dakini. She became something like a symbol of the Dakini in relative form. When we say Dakini, we talk of a being, especially an energy. Ekajati is the number one guardian of the Dzogchen teaching. Mahakala is the second. In the Sakyapa and Gelugpa traditions Mahakala is most important.

When we do a puja of the guardians, we talk about the eight classes (sde-brgyad). In the Bonpo tradition, there are more than eight. In the Buddhist tradition we have eight classes, representing the most powerful beings, ordered into groups. There are eight manifestations which control the energy of these classes. These guardians are similar to a bridge. We can't deal directly with provocations from powerful beings, but there are manifestations which control them and, by going through that bridge, we can pacify provocations. Wordly guardians can also be guardians in their own right. For example we have in the Dzogchen teaching the guardian Dorje Legpa, who is one of the most important guardians of the Dzogchen teachings, but he is not a manifestation of the Sambhogakaya or an enlightened being; he is a representative of a class of beings called Teurang (The'u-rang), a class very close to human people. Their actions are not so very bad, and in particular Dorje Legpa, through contact with Guru Padmasambhava, became a Guardian of the Dzogchen teachings. So when we pray we use the words of Padmasambhava, who also gave Dorje

## Ekajati and the Dakinis

A teaching given by Namkhai Norbu Rinpoche in Wales, 1989.

Transcribed by E.Meier Carlsen



Legpa his name. Dorje means vajra (in Sanskrit), Legpa means "good". That means that among the Teurang he is not a being who creates problems. Dorje Legpa is Vajrasadhu in Sanskrit.

There are also many other guardians, who are ordinary (un-enlightened) beings, for example, gyalpo. In the Gelugpa and Sakyapa schools there is a gyalpo guardian called Dorje Shugden (rDo-rje Shugs-Idan). In general the gyalpo is a class of real beings, not Sambhogakaya manifestations. Sometimes you can have benefit if you do a puja for these real beings. Similarly you can sometimes receive benefits when you do pujas for local guardians, when you offer money or something, but they can also provoke problems for you. If you decide to make offerings everyday to a gyalpo guardian and you are ready to do it, you can get benefits. But if you do, for example, a one-hour offering-puja today but tomorrow only half an hour, you create problems. If you change your attitude, you will receive provocations of problems. Wordly guardians are totally different from Sambhogakaya manifestations of guardians. Wordly guardians are not a bridge, they are real beings. Dorje Legpa was a deity or guardian of the Bonpo tradition in ancient times. In Bonpo they call him Ase. In our puja too we use the name Ase Chenpo. There is a manifestation of Padmasambhava called Dorje Drollo (rDo-rje Gro-lod), one of the eight manifestations. Dorje Drollo rides on a tiger. There is also a story which says that the tiger was a manifestation of a deity from ancient times. In the ancient Zhang-zhung tradition of Bonpo, the three most important deities were: Atimuwer, Geko and Meri (A-ti-muwer, Ge-khod and Me-ri). These three deities are similar to local guardians of Zhang-zhung. One of these, Atimuwer, very powerful, provoked problems for the spreading of the tantric teaching of guru Padmasambhava. In the end Atimuwer manifested as a powerful tiger and Padmasambhava manifested as wrathful Dorje Drollo and conquered Atimuwer as a tiger. Modern Bonpos have a different explanation, created by ideas of Buddhism. Now they think enlightened beings manifested.

There are many manifestations of dakinis. For example

there are guardians or groups of beings, which control land. The group of beings controlled by Rahula is a class called Nyen (gNyan). They can control planets, different dimensions. We have no clear idea of them. We only believe in human vision. If you have a small piece of land, you feel, "I am owner of this land". You are the owner relatively speaking, but there are also other owners, maybe of the class of Nyen or maybe of different classes. I'll give an example. There are hundreds of millions of ants in a little piece of land. They feel, they are the owners of that land, but that could be your land. So for them, there are more powerful owners, which they don't know about. In the same way, not being aware of our conditions we create many problems with more powerful beings. Later they send many provocations and we pay. Today we have many kinds of diseases like cancer. Doctors do a lot of research to try to overcome that problem, but they don't really succeed. If one day, they do succeed, we'll say: "Now we can cure this disease", but those beings can create new problems, new diseases after fifty years. Many kinds of diseases come from such provocations of energies. For example there is a type of cancer which is linked with one of the classes called Za (gza'). We meet many provocation from this class and receive that particular disease from them. Another illness is, what you call AIDS. I have tried to study this a little. Maybe it is connected to a class of being we call Senmo (bSen-mo), a class of Mamo. We have this kind of problem. If you know this condition, there is a possibility to make peace. That is one of the functions of puja or guardians. When Avalokitesvara and Vajrapani took their forms, they made a commitment to protect the teachings and to protect practitioners, so we make them remember their vows, this is the function.

In our practice we have the syllables of the eight classes. We use these syllables and make them function, we communicate through these eight syllables. In the mantra we say A YA MA DU RU TSA SHA NA. When we offer we use them, and when we drive away negativities we say SAMAYA, remember the commitment, and then BHYO BHYO DOG DOG BHYO DOG JIG, drive away. First of all we have A.

The meaning, the root of this syllable is ANU, you know already anuyoga. ANU means superior. Superior is deva. The deva is superior among all of the classes, we have a teaching called the Teaching of Space, Namcho (gNam-chos), taught or discovered by a great master called Namcho Minjur-dorje (gNam-chos Mi-gyur rdo-rje).

When he was 11, 12 and 13 years, in these three years, he spontaneously discovered all his teachings, and they were written down by the great Kagyupa master Karma Chagmed (Karma chags-med) in 13 volumes.

In his teaching there is our Zhi-Tro (Zhi-khro). In one of his books he explained A YA MA DU RU TSA SHA NA, the root of these syllables comes from the native languages of the eight different classes. In the language of the devas they call themselves ANU. Therefore we have the root syllable A. YA is YATI, that is the real name of those beings, which in Sanskrit is called YAMA. Yamantaka is the manifestation of Manjusri in the form of the Yama class of beings. Then MA represents the class of Mamo, in Tibetan we say Mamo, in their real language they are called MABHYO. Then we have DU for DUDI, in Sanskrit we say Rudra, like demon or devil. Then we have RU, the real name is RUSHI, in Tibetan Za (gZa'), a class that provokes an illness of cancer. TSA means TSATI in Tibetan we say gyalpo, like Gyalpo Pehar, the protector of Samye. If you are a practitioner of gyalpo and you don't do your practice precisely, they make you crazy, you become mad. In Tibet we have many Sakyapa temples, where they do prayers to gyalpo guardians. I know many people who have become mad after a few years in these temples. Gyalpo in general means crazy. Even if you don't do a practice of Gyalpo, sometimes you can feel their influence, when, for example, you dream of monkeys making problems or you dream of very important lamas, teachers of elegant style. I have dreamed many times that I have received teaching from elegant lamas, which seemed a good sign, but next day I discovered it was not a good teaching but the Gyalpo making problems. This class of gyalpo is called TSATI. SHA's root is SHAKSHYA. In Sanskrit we say yaks-ha, in Tibetan Noyin (gNod-sbyin). It means beings that disturb you. NA is NAGA, beings connected with water and also earth-owners in general belong to this class. Owners of mountains are more connected to the class of TSATI, the class of Tsen (bTsan), in general called Nyen (gNyan). There are many classes, not only eight.

When we do practice with guardians, we manifest Vajrapani, or wrathful Guru Rinpoche or Simhamukha. So we send light from the seed-syllable of that manifestation,

which has been empowered with mantras. We send light, inviting dakinis and dharma-palas, like Dakini Ekajati, as a kind of bridge. Then we remind them of their samaya, their obligation and ask them to keep it.

We are not talking to these manifestations an ordinary way. We can't talk with Dorje Legpa, but Guru Rinpoche can talk with Dorje Legpa, and Simhamukha can talk with Dorje Legpa. If we do this, no problem, if we just pray, then we can have problems. If we just pray to a local deity, offering prayers, maybe we can receive benefit today, but maybe not tomorrow.

I remember when I was in China, very young. I knew a little about dharma-palas and dakinis, how to make rituals and offerings and the like. I went one day to Minyau, on the border between Eastern Tibet and China, where there is a very high mountain. One day we went to that high mountain. Everybody said, "This is a very high, nice mountain, let's do a sang (bsangs) offering to the local guardians". There is a very famous local guardian called Sharba Radze. Then I asked people to collect and bring juniper. We made a great fire, with smoke to purify the offerings. Then when I arrived home I had a problem for three days, incredible. Nobody knew why. But then I understood something about that fire on the mountain, because there wasn't very much presence, I was only thinking I was doing a fantastic thing. Sometimes we can create problems, we can have benefits but also create provocations. If we know the right form, then we never create provocations. If we know how to go through a bridge to make a connection, if we manifest the dakini and so on, if we have transmission and method, then we have much benefit, and we can also create peace between local guardians and different kinds of beings. If there is some kind of provocation, we can make peace.

In the Dzogchen teaching doing pujas is not very important. In the Dzogchen teaching you can say you can become realized without doing any kind of puja. Otherwise people get confused and think: "This is a puja of Dzogchen". In Dzogchen there is not any puja. But in your relative condition there are many provocations, if you know that, even if it is not a particular practice of Dzogchen, you can integrate. It is a way of being aware of your circumstances. To know about your condition is very, very important. To learn the Dzogchen teaching means to learn about your circumstances and to learn how much to be aware in your circumstances everywhere. When you know how the real condition is, this is the principle of Dzogchen. It is not necessary to be sad or renounce anything. But you should know and apply and get into that knowledge, that is the principle of Dzogchen. So guardians and dakinis are relative.



# LAMA TENZIN WANGYAL'S SEMINAR ON TIBETAN ASTROLOGY

**In his seminary on Tibetan Astrology Lama Tenzin Wangyal spoke about the elements: metal, earth, water, fire and air. And there we were in the midst of the water element, amidst the magic and lightness of water in Venice, a city built over centuries and built over water.**

The seminar was organised for the Sirio Group of the Centro Italiano di Astrologia by its president, Arturo Zorzan with the help of Carlos Ramos and Annamaria

dars. In these calendars are written the things that are favourable or not favourable to do on particular days. Each day is different, it may be good for one ac-

house her own Lha comes to her.

The astrology of death is called gShin-rTsis. When someone dies, their relatives consult an



ria Humeres of the Dzogchen Community. Carlos, a psychiatrist and Annamaria, a psychologist are originally from Chile and have lived in Venice for about fifteen years. The Sirio Group is a group of astrologists from Veneto, the region around Venice, who under the Presidency of Arturo Zorzan have for many years studied astrology. It is easy to imagine why there is such a strong group of astrologists in Venice, the city where all is possible in the changing fluidity of the ever-moving water element, dealing as they do with the unknown, the elements, the influences of unseen things, the stars and the unrealised nature of our being.

The Seminar was held on the Campus of the University of Veneto, as it was organised as part of the programme of the University. The room was inside a palace, an impressive room with pink and grey marble walls, ornate gold candelabra, and huge panels of religious paintings on the walls and ceilings. A room that was heavy with the history and the wealth of Venice. The Conference was held over two days with talks by Lama Tenzin Wangyal from 9.30 to 11.30, in the morning and then again from 3.00 to 6.00 in the afternoon, on both days.

Lama Tenzin Wangyal explained that in Tibet astrology is functional, people use it to assist them in their everyday lives. Nowadays as in ancient times, Tibetans use astrological calen-

drars. In these calendars are written the things that are favourable or not favourable to do on particular days. Each day is different, it may be good for one activity but not for another. If you need to do something on a day that is not favourable for that particular activity, there are certain rituals prescribed to counterbalance any negativity. Sometimes these rituals are quite simple. For example, if you must travel on an inauspicious day the ritual of the water filter could be prescribed: all you need to do is to take water outside and pour it through a filter and this ritual can make your journey safer.

There are different types of astrology that are useful to Tibetan people in their daily lives. There is the astrology of marriage, Bag-rTsis in which one observes the combination of the elements of the man and woman involved. If the combination is not favourable, there are still things that can be done to improve the situation, such as reciting or wearing the mantras that are specified in the astrological instructions. The mantras are different for the husband and the wife. Astrology can indicate a good time for a couple to marry. It is important for a woman to know when she should leave her parents' house to go to her husband's house. Tibetans say that when a woman leaves her home to go and live in another she needs protection during the period of transition, because she is then without her Lha, her protective deity energy. At such a time she is protected by her uncle's Lha, which is called Zhang Lha. When she begins to live in the new

astrologer to find out what kind of funeral rites and other practices should be performed, whether the deceased should be buried or burned etc., what kind of rebirth he will have and how long it will take for him to be reborn; and also to find out what effect his death will have on his surviving relatives and friends. If it appears that there will be a



negative effects then practices can be given to deal with them. The astrology of illness, Nad-rTsis, is used in the diagnosis and cure of diseases. Illness is said to occur when there is an imbalance of elements, internal and external. By using astrological calculations sometimes special practices can be recommended, certain types of purification or rituals.

Lama Tenzin Wangyal also spoke extensively about the elements. The elements occur both internally and externally. There is the external earth and the internal bones and flesh of the body; external fire and internal heat; external air and internal breath; external space and internal space. When we speak of the rainbow body it means the physical body transforms into light, the essence of the elements.

At the time of the death of an individual the energy of the earth element diminishes and enters

into the energy of the water element. Then it no longer exists as the energy of the earth element. This process continues with water entering into fire, fire into wind, and wind into space. The internal space element is mainly connected with the mind of the individual, because the nature of mind can be understood as space.

Everything both external and internal is composed of the five elements. Benefits or problems can arise from the relationship between the elements of persons, objects, places and times: the hour, the day, the month and the year.

But the element system of astrology is not only used for resolving ordinary, everyday problems. It can be understood in a higher, more spiritual way, not just at the material level but at the level of the essence of the elements. In Dzogchen there are practices to purify through the essence of the elements and the practitioner also tries to unify internal and external space. Internal experiences of reactions to the senses, concepts, happiness and suffering all arise in the mind, function there and liberate there. Practice means not being distracted by all these experiences that appear to come from outside, but to understand and remain at the level of space, in the condition of the nature of the mind, the primordial state, the condition of the individual, the absolute truth. In the element system of astrology this is the most important thing you are trying to discover.

This is really a very short summary of the many interesting things that Lama Tenzin Wangyal spoke about during the Seminar. All present were very interested in the discourse and many wanted to learn more about this subject.

I spoke with Arturo Zorzan, President of Sirio. The Sirio Group is a branch of the National Association of Astrologers in Italy called C.I.D.A.; Centro Italiano di Astrologia, and Arturo Zorzan is a delegate to this national body. The Sirio group regularly invite speakers from

many countries to address their meetings. There are about sixty in the group and they meet twice a month. They study subjects such as history, art, medicine, culture and other topics to broaden their knowledge of the world and of astrology.

I asked Arturo Zorzan about what he saw as the similarities and differences between Western and Tibetan astrology. He said that he felt fundamentally that the base is the same. He said that whoever practises astrology needs to have a transcendental view, a spiritual view. He would like to know a lot more about Tibetan astrology to make a real comparison. He then went on to say that the elements are the base of astrology in the West as well as the East, and then gave the example of a person who lacks the air element in his horoscope and who has difficulties with communication. The astrologer acts as a sort of guide for the person helping to understand his elements and their effects on their life. He does not see the astrologer's role as predicting the future or even giving direct advice but more as assisting people to understand their own situation better.

The Dzogchen Community of Venice has strong connections with the Sirio Group. In April 1983 the two groups were involved in the organisation of a seminar by Namkhai Norbu Rinpoche on Tibetan Medicine, entitled "A Teaching on the Nature of the Mind in the Tibetan Tradition." Carlos Ramos has addressed the group on The Nature of the Elements and Annamaria Humeres has spoken on Tibetan Astrology. Members of the Dzogchen Community of Veneto were also present at the seminar. The Venice Correspondent for "The Mirror", Rita Bizzotto, recorded the session so perhaps one day there will be cassettes available for all those who would like to listen to this very interesting series of lectures by Lama Tenzin Wangyal.

Jean Mackintosh.

## AUTUMN 1990 SCHEDULE FOR LAMA TENZIN WANGYAL

### 9 - 14 SEPTEMBER

Edicija Arijoga  
Jovanovic Zeljka  
Zeleni Venac 1  
11000 Belgrade  
YUGOSLAVIA  
Tel. 687123

### 12 - 14 OCTOBER

Contact:  
Rita Bizzotto  
Padova, ITALY  
Tel: 049/8801329

### 19 - 21 OCTOBER

Contact:  
Cicci D'Arista  
Merigar  
58031 Arcidosso  
Grosseto, ITALY  
Tel: 0564/966837

### 1 - 4 NOVEMBER

Contact:  
Giampiero Dessole  
Sardegna  
Tel: 079/273156

### 16 - 18 NOVEMBER

Contact:  
Teresa Dentamaro  
BARI  
Tel: 080/451118

### 24 - 25 NOVEMBER

Contact:  
Enzo Terzano  
BOLOGNA  
Tel: 051/503809

In his retreat at Merigar Lama Tenzin Wangyal will transmit teachings of SHARDZA TASHI GYALTSEN, who realized the Body of Light in 1933, and who was one of the masters of Changchub Dorje (the root master of Namkhai Norbu Rinpoche).



# SHAKYA DORJE IN NEW YORK

by Louise Landes-Levi

I am writing this brief reportage at the request of my highly esteemed Vajra associate Mr. Mario Maglietti. I do hope that any erroneous impressions I give will be forgiven and that this article will be useful to the readers of the Mirror.

In America there is quite a strong link between "avant-garde" writing; especially poetry and the poetic genre generated by Allen Ginsburg, Jack Kerouac, Anne Waldmann etc. His Holiness the Karmapa, it seems, especially requested a meeting with this group of poets - those who were still alive at the time of his visit in 1974. There grew, out of the collaboration between Chogyam Trungpa and this group, The Jack Kerouac School of Poetics which is now called Naropa College, an accredited College of the Arts. It is therefore not surprising that Allen Ginsberg's secretary in N.Y.C. and the secretary of Trogawa Rinpoche: Ms. Jacqueline Gens, tioned as Shakyas's secretary (ger) and practically single-handed details of his tour in America.

When Shakyas was in New York, she very kindly invited me from my mountain church rectory, on the same Hill Press (who published poche's "The Cycle of Day and Reynolds' translation of Self-Seeing With Naked Awareness" was so insistent that I come to actually offered me a trip to see met Dr. Trogawa on both was in N.Y.C. seeing patients and received again an initiation - Buddha. I went to the address the Bowery in N.Y.C. a place to sion - also the home of Phillip was held in the studio or "bun-roughs" (The Naked Lunch, Trogawa also received pagreat form, elegantly dressed quiet throughout the dinner; towards the end of our meal - Arthur Mandelbaum was also there (editor of Terry Clifford's book on Tibetan Medicine "Tibetan Buddhist Medicine and Psychiatry - The Diamond Healing", Wisers N.Y.C.) - a rather nervous woman arrived. I later found out that she was a beloved friend of the hosts - a former girl-friend of Jack Kerouac and now was seriously ill.

I then, and only then discovered that this meeting was not merely an occasion to welcome Shakyas, but was also the occasion of his first teaching on medicine in America! I was very curious about this as he had assisted me in various close calls and I had quite often met him wandering about Bagnore (a village near Merigar) after midnight, as I like to do, or spent time with him in any available bar. So a teaching from my "friend" Shakyas Dorje was bound to be an interesting event. Facing my usual difficulties I asked if he would consider giving a talk on Vajra Psychiatry. He laughed.

The teaching room itself was a shrine for Dudjom Rinpoche, built into the kitchen of John Giorno, another American poet and performance artist living just below the bunker of Burroughs. On the walls were some beautiful thangkas but also large posters by Keith Harring and John himself. Shakyas sat in a western style chair; and spoke into a microphone: his teaching was indeed, - for me at least, a "teaching". Just like Masters, who with their siddhi of oral transmission, somehow manage to answer simultaneously all questions in the mind of their listeners, Shakyas exactly addressed those questions upon which my mind had been concentrated. In fact, it was as if Dr. Trogawa was mysteriously present; Shakyas touched upon many points of the Tibetan Medical System and also discussed practices such as Namka Arte and Vajra Recitation. At the end there was an open discussion, or rather a question and answer period. Here also Shakyas was extremely kind and precise. I especially noticed his patience, clarity and compassion, dealing with the dying woman, who grew progressively more disorientated as she tried to grasp her situation, the teaching situation and her vocalisation of these.

I truly never imagined that I would be sitting on a cushion listening to Shakyas "teach" not just talk about Tibetan Medicine.



John Giorno, Shakyas Dorje, Dr. Trogawa, Rinpoche  
Photo by Allen Ginsberg

York, she very kindly refuge (a small street as The Station Namkhai Norbu Rin-Night", and John Liberation Through ness). Jacqueline also func- (and general manadedy arranged the

tients. Shakyas was in and very serious and

# MAIL

## Smile Please, Smile Please, Smile Please, Smile



## Japanese Dzogchen Community Tetsu Nagasawa



Dear Brothers and Sisters of the Vajra,

As you may know, we are one of the latest Dzogchen Communities of this planet. Namkhai Norbu Rinpoche gave a five-day retreat last summer, which impressed us so much. Now we are working to make a transcription book of his teaching at the retreat both in English and in Japanese. We are about forty people and we gather once or twice monthly to do the collective practices. We began a small newsletter of our own this April. The third issue is in process now.

The interest for the teaching is growing, though not very manifest among the Japanese people. I am very sure the publication in this autumn of the Japanese translation of "The Crystal and the Way of Light" will make this latent interest to become manifest. We are not many people now. We are just poor beginners. We are spatially quite far from our great Master, but the very distance always makes us remember how lucky we are to meet a true Master in this decadent era. We'll go slowly slowly in a relaxed manner, as our Master always says, until we have walked through the whole path toward total realization.

Love to you all  
Tetsu Nagasawa

Comunita Dzogchen  
A. Winterberg  
Tschamerstr. 21  
3007 Bern-Switzerland

Switzerland  
15th of June 1990

Dear Mirror,

With this I finally answer the letter you sent to the Gakhyls on the 1st of May: sorry for being a little bit late. In Switzerland we haven't yet got a Gakhyl nor a newsletter.

I have made personally the mailing of all the 1st three issues of the "Mirror" and made a roll-call for collaboration and subscription by letter to about forty people who were on my mailing list. My address is the reference-point of the Community of Switzerland for everything. At this moment we are nine subscribers in Switzerland; let's hope that others will join us!

The questionnaire too, has been sent to everybody who got the "Mirror" and now the letter from Rinpoche goes to every subscriber here. I would like to suggest that from now on you send me monthly nine copies of the "Mirror" to distribute among the subscribers (if there are more subscriptions I'll let you know).

Finally I would recall to all of you of the "Mirror" staff that you are doing an excellent work which is of great benefit to the Community and recommend you to have patience and endurance.

Thank-you a lot for everything!

Aline Winterberg

Paskale Rosen  
23 Tsar Sisman  
1000 Sofia  
Bulgaria

Bulgaria  
2 July 1990

Dear Master and Community,

A friend from Poland gave me your address. I would be glad to promote your work here and be in contact while receiving your Mirror (along with any of the back issues). I would also appreciate it if you could send us Dzogchen books like, *A journey into the Tibetan Culture of Tibetan Nomads*, as well the book from your student Raimondo, *In Tibet*. Because of money restrictions, I am unable to send postal orders abroad but would be glad to receive spoiled copies of any books or tapes.

I studied Sanskrit and translated Ayurvedic Charaka Sanihite, but I am especially interested in Tibetan Medicine and the books and living Masters in that Science/Art which you may recommend me. Would be glad to organize here a Gakhyl group of the Dzogchen Community and establish a small library. Please encourage your students to donate used books and tapes in the field of Tibetan culture.

Best wishes  
Pascale Rosen

Congratulations to  
Alain & Benedicte  
on the birth of their first son  
Armand



## BOX

Please, Smile Please, Smile Please, Smile



YES, I WAS ALSO VERY CONCERNED ABOUT THE MEANING OF LIFE, UNTIL I REALIZED THAT I DON'T EXIST!

NEWS FROM FRANCE  
THE DARK RETREAT HOUSE

The building of the dark retreat house is now progressing quickly. The whole structure has been done. The walls, the frame and the roof made with shingles, have been realized. It took a long time to make the roofing; each shingle had to be cut and fitted. The first wooden floor has been made.

The work for the ventilation has begun: a trench of fifteen metres has been dug out. The ventilation pipes will be laid inside it. The air will be caught ten metres height.

We put the protections Norbu Rinpoche gave us in the foundations and did at the same time a long Thun and a fire for purification.

The work has been stopped for fifteen days in August, it will begin again on the 16th of August when the second boarded floor will be made, and the plumbing and heating installed and the work for the ventilation system will be finished.

We have no more money to finish the work, so again we ask you to send the money for your first days of retreat (500 f., 100 \$). Gifts or loans are always welcome! The dark retreat house will certainly be ready for the end of September, so it will be possible to use it at that moment.

Margaret

Cheques or postal orders can be sent to  
Association Dzogchen, La Fontaine Neuve  
56770 Plouray, France. Tel. 97348113

## LETTER FROM LOPON TENZIN NAMDAK

Dear Mirror,  
Thankyou very much for your kind letter dated 5 April 1990. This letter took a quite long time to arrive be- cause I have been in Ne- two months. I will be here in Kathman- time. king some for our new moment we houses for stay in here. future we for future building of houses. As you may know already we are very short of money. So we are organizing ways to raise funds. Regarding publishing teaching in the Newspaper, you may publish them, but please do corrections for the items. If you prepare them for me to correct, then please send them to this address. I will return them to you after they are finished.



Thankyou very much for all your kind co-operation.

Wishing you all the best of luck.  
LOPON TENZIN NAMDAK

## Congratulations



Roberto Cacciapaglia's Family,  
best wishes for continuous musical success



Happy 1<sup>st</sup> Birthday  
Josephine



... happily ever after  
Nicoletta & Celso Rosati

Erik Hoogcarspel  
Boerhaavelaan 99b  
3112 Le Schiedam  
Holland

Holland

Dear friends,

I was very pleased when I saw and read the first issue of the "Mirror", but at the same time a little bit disappointed. I'm quite happy with the initiative, but I'm not very thrilled by the way it is carried out. I expect a magazine that binds a community to appear frequently, to be inexpensive and to contain much actual information about many things which could concern the members of the community. Among the Dharma-magazine the newspaper of the American Dharmadhatu is a good example of what I mean. When I look at the "Mirror" I see a very expensive magazine on paper of a much heavy quality, with a text-photo rate like a women's magazine and low information density. I read it in about two hours and it contains very little long-lasting information, so the most obvious thing to do is to throw it away, but that's a waste of good quality paper and very fine photographs. Moreover, I'm not sure if I can afford it. In short: the "Mirror" is too expensive, too much yuppi and ecologically irresponsible. The demand for copy on Macintosh disks is another source of irritation. It's quite common for a certain kind of magazine, but I find it very arrogant. If you can afford a Macintosh computer, you can also afford the conversion hard-and software, which enables you to read other disks of more common computers.

Thank-you for your efforts and thank-you for the first issue of the "Mirror". I hope that my critical observations will not encourage you, but that they stimulate a discussion that will be beneficial for the "Mirror".

Dharma greetings  
Erik

## Singapore

Dear Mirror,

Thank you for publishing the book review of Rigpai Kujyug by Jean Mackintosh. As Jean had mentioned in the review, the book is our very first publication, and we are very honoured to have the opportunity to publish this precious book. Rinchen Editions Pte Ltd is formed by members of the Singapore Community, with the initial intention to publish only one book. However, after some discussion, we are now looking into the possibility of co-ordinating and publishing some Chinese translation work of Rinpoche's teaching and books.



We offer very special discount for community's bulk orders. For orders or enquiries, please contact:

Rinchen Editions Pte Ltd  
15 Phillips Street, #09-00, Singapore 0104  
Fax numbers: (65) 5326349

Thank-you with our best wishes  
Your sincerely  
Yi Hui

## NOTES FROM THE READERS

## SUGGESTIONS FROM THE DZOGCHEN COMMUNITY OF CARACAS, VENEZUELA

Different kind of International Services, i.e. looking for instructresses, offering artesian things from the country Learning Tibetan through the Mirror, considering adaption to all languages

Different matters: - sometimes - problems of children, stories, adivinanzas, recipes, games for the mind, etc. Questions and answers

Tibetan Medicine, learning, applying, etc.

Tibetan useful ideas concerning home, men, animal, plants, ecology, nature in general to be applied in our daily life

## AUSTRALIA

Smaller size  
unbleached, recycled paper  
less issues, one every 2-3 months

Basically it is very good: a vehicle for the Dzogchen Teachings, news of our Communities and news of our precious Master.

Thank-you for your unending effort

## SWITZERLAND

The "Mirror" is made very well. I especially like the interviews with our Master and His teachings; "Reflections from Merigar" of J. Shane is also a part which I always read first. Since there is "The Mirror" I feel the Community very near.

For the moment I have no suggestions, maybe they will follow in the time.

## WHAT WOULD YOU LIKE TO SEE IN THE MIRROR?

My original face.

Other suggestions: Practical insights experiences of Community life in a Dharmic environment.

Networking, computer link-up, "mail-box", etc.

Many congratulations for your super efforts.

This is a long awaited and welcome gift.  
Tashideleg

## GERMANY

More personal articles, personal views of certain subjects, either coming up in the people spontaneously or give subjects beforehand from you to reflect about...

What happened to my article "Giving and taking"?

Compliments to "The Mirror" in general.

It's a pleasure in many ways!

## CANADA

Questions to Rinpoche, as you suggested, seem a good idea- we all could learn from the answers and it will be less work for Rinpoche to reply individually

Please continue practice for special days! This is really beneficial for people who are living a bit isolated.

Many thanks

## OTHER SUGGESTIONS

For the present I like the contents of the Mirror very much! Hearing from the Community Members from around the world is inspiring and begins to feel more like a real "Community". Being somewhat "physically isolated" here in Canada, I appreciate the international perspective that the Mirror reflects.

Thank you

Sonam

08/03/90

son of Amzit and  
Andreas Schülke







# THE MIRROR NEWS

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



## THE TRAP OF THE TRIP: ULTIMATE INDIAN PURSUITS

by Leo Anfolsi



Chalukya Sculpture of the 8th century

Sweating was a euphemism. Couldn't help thinking of Marpa Lotsawa, who every now and then waved under the nose of his disciple Milarepa all the dangers and hardships he had gone through in India to bring the all-saving Dharma to save everyone. Obviously he was right and Leo, that's me (but at the moment I am watching this film) came here, I mean went there, to eat up all the Dharma available.

That night spent in the coach to Delhi, I dreamt I was in Italy at a table in a cafe in a piazza having a drink with my father, and I felt strange, as if I was still in India. With that brotherhood which links us with dreams, I accepted the circumstance wholeheartedly and I was sitting there with my father when I suddenly remembered my luggage. I turned round to look for it and only found empty cases. I wasn't too upset as, even in the dream, I was beginning to get fed up with my luggage. How had they managed to rip me off? I woke up and said to myself that the

bumpy bus ride could play strange tricks and that had I wanted to believe in the dream I really would have been ripped off; - and that's what did happen (it seems pretentious to know what we really know). In a hot and sticky moment I pulled out all my cash in Delhi (never do this!) to pay a shoe repairer in Jampad Road. Later I realized that my money had gone and found myself trying to work out how to pay at least the 300 rupees boarding tax at the airport. Fortunately, I thought, with a good Swiss watch on your wrist, you can still command respect.

But an apparently unpleasant surprise was waiting for me: I was there at the airport the day after, waiting for my flight to Rome (what a feeling this final flight back existence!) when the computer denied ever having heard of me. I laughed and rather nervously asked for an explanation. The airport clerks made me suspicious with their frightened manner. One said: "No problem! Wait here and we'll be able to let you know in a quarter of an hour." Remember

that it probably takes three months to get a banker's draft sent out to India from Italy and I only had thirty rupees on me. For three quarters of an hour he kept avoiding looking at me. I turned to an elderly clerk who informed me that the first clerk had told me that just to keep me happy and if you politely make enquires in the right office they ignore you. A hostess whispered "Throw him out! He's just a nuisance" But no one actually tried. I shocked this hostess and everyone else by taking her by the arm and looking into her terrified eyes right through all her innocent films and dreams. The final apotheosis of the Kali Yuga seemed to have come. "Milady, I'll pretend not to have heard", I said. Silence. I left making clouds of disdain.

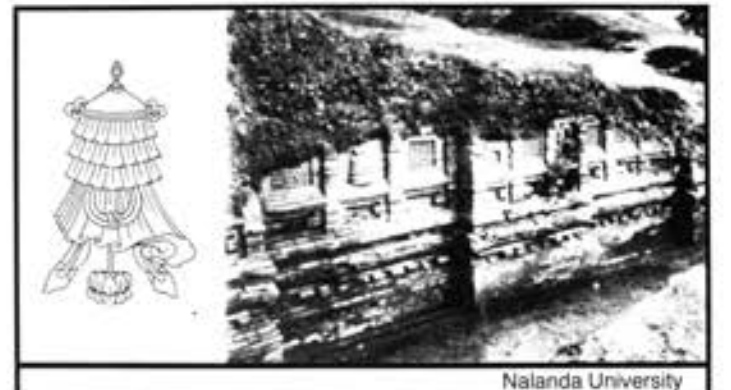
At the Italian Embassy I was advised to go to the Air India offices to protest vigorously and, like the gentleman he was, the official gave me 300 rupees out of his own pocket. I had already received the 2000 rupees the Italian state is prepared to lend you, so that I could keep certain promises I had made to friends back home. Trying to be suitably furious when I got to the Air India offices in Connaught Place, snarling, I grasped the ticket with my number on it. When my turn came I was thinking about how to command respect by pretending to be from the mafia. In Italy we say "You don't know who am I!" But looking around I saw that out of the 20 officials there I had been assigned the only Tibetan. He saw the badge of the Dalai Lama I was wearing (always wear one in India!) smiled and said: "What can I do for you?" I began to tell him everything that had happened as if to a priest: "Ok! I can leave in a week, but how can I get by in the meantime?" "Call Tibet House," he said. In the air-conditioned Tibet Hou-

se, I felt submerged by a wave of love. A man was looking at me with a worried expression. Later I found out why. He thought my ticket had been stolen. He had hurried round all the people working there (who earn \$40 a month) to make a collection so as to get me another ticket. When they told me they would put me up until I could leave, I felt deeply moved and thanked them, explaining though that my problem was a lost booking not a lost ticket. That evening I was invited to stay at



Leo Anfolsi

their home in a room which a small, gentle girl with a beautiful smile lent me. I found myself talking to the man who had helped me so much. "Where have you come from?" He asked me, to make conversation. "From near Simla," I said fearing to say that I had been staying in the Bonpo Monastery in Dolanji (very good for retreats), as I didn't know what reaction this might produce among Buddhists.



Nalanda University

"Near Simla? Where?" "Solani" I said. "Where is Solani?" His eyes seemed to pop out of his head. Slightly nervous, I said: "Ok! Ochgat!" "Ochgat!" and he jumped up "You mean Dolanji?" "Er, yes" "Wow, I come from there too! Are you a Bonpo?" Amazed I said: "No, I come from Norbu Rinpoche's Dzogchen Community in Italy. I'm a man (it's always best to be precise when introducing yourself in India) "You must know Lama Tenzin Wangyal, then" "Of course! He's my dear friend and Master! He has been to my house in Italy several times, why?" "I'm his cousin" We laughed, I gave him a Mediterranean slap on the back and he opened a bottle of beer. That's how the world goes and that's how I began to trade with the Tibetans. Next day the Air India problem was cleared up and I left. How could I complain? In fact, travelling in India is not easy, especially alone. But it's very nice to follow the magical seduction of the places. One moment you can feel you have to go to a certain place - and you go - and when you get there you find something that was waiting for you. This happens even when you are at home, but in India it is much denser. Watch out for poisonous seductions, professional saintliness and he who wants to help you by all means and in his

own way. In brief, it can be said that we can stay in our own country to do a retreat, but if the unexpected is good for us, India is the right place.

Some other advice: take lots of money and put it all in different pockets: remember to confirm your air-ticket bookings. Pilgrimage places are very beautiful but usually rather noisy, so it is best to travel around a bit to find the right place where peace, intensity, kindness and discretion are fused together.

Then it is easy to enjoy our time since it no longer escapes us through all those "possibilities". It is a bit like being near the Master.

What should I have told you about secret India?

At Tsopema, a month ago in a temple courtyard, a sharp eyed Nakpa with hair tied up in a bun looked at me and asked: "Dzogchenpa?" I looked at him curiously without saying anything. And he said "Emakirikiri!" "Mashtavalivali!" I replied laughing with him and the prayer flags, the stupa and everything in the courtyard of this friendly and beloved world.

Have a nice trip.  
Your Vajra brother Leo Anfolsi

We are grateful to receive the newsletters of  
communities all around the world.

### SOME GENERAL ADVICE FROM A FRIEND

Intellectually aware and spiritually dead; there are many like this among us. It doesn't matter what you say to people, nor what you teach, if the reality which results is not true to the words. Teaching non-meditation to non-meditators, one may end up with a bunch of lazy people who have a very clever excuse for doing nothing!

Genuine altruistic intentions which truly free one from the chain of cause and effect and from the reactivity of negative emotions do not arise from being intellectually aware; compassion is a state of empathy, with the free and unbound feeling of the energy of life.

When one sees that one is constantly experiencing negative states of the body, and that these states are poisoning one's relationships, one has finally recognized one's actual condition in Samsara. The self-inflicted nature of Samsara becomes evident.

It is in this way that true healing can begin. Our life-energy is the mirror of our Awareness, of our state of mind; when the relationship between Awareness and Energy is right one feels, in general, love, the feeling of goodness, fullness, well-being.

Intellectually aware people with no empathic conscience are a danger to themselves and to others. The real existential fact is that we are alive - compassion comes from being able to enter into the fact of being alive, which is a condition all other sentient beings share - and through this knowledge we can understand others. Hence, when wrongly one harms another sentient being, one feels it oneself.

The transpersonal feeling of love is the direct feeling of rigpa.

Mogu Lama

Nepal Newsletter

### Ghost Dance

The Ghost Dance grew from a great dream-vision received by a Paiute visionary, Wovoka, in 1886.

This vision came amidst the turmoil and onset of the white man's takeover. They had put the Indian on barren homelands known as reservations. Times were the toughest the Indian had ever known. Wovoka's vision was intended to restore the eternal order that had been disrupted by colonization by the whites. The ceremonial dance took the dancers into an altered state vision where they would go to the realm of Spirit to communicate with spirits and bring messages back to their people. This sacred dance came to the Lakota people of South Dakota, who became fascinated, trusting that through this dance they would not lose their sacred ways of life. The United States Army felt very threatened, thinking this was an attempt to uprise and fight. What ensued on December 15, 1890, was the mindless massacre of 250 men, women and children at Wounded Knee, as they danced this sacred dance intending to restore natural order to Mother Earth and her children. This basically ended the Ghost Dance and sent the People into a long period of despair, despite their spiritual existence. Now in 1990, 100 years have passed since Wounded Knee. The Indians gained their constitutional right to religious freedom only 12 years ago. This summer, the people will remember the Ghost Dance, its sacredness and its tragedy, during the Sun Dances all across this Turtle Island. There will be a traditional dance at Wounded Knee. Personal and tribal rights, dignity and spiritual well-being of the Indian peoples of the Ghost Dance way of life. The Ghost Dance has been kept alive and quietly practised by the People. I have seen a Ghost Dance. I know of its sacredness and beauty. Perhaps all people can dance this summer and remember and pray for their past generations back to 100 years ago and more. Maybe a little of the pain and sorrow can be lifted from the planet, bringing the people back into the present to envision a better future for the children. Maybe 100 years is long enough.

THUNDER NEWS the newspaper of  
a group of American Indians

## 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 - P.O. Box 47  
58031 - Arcidosso (GR)  
Part. IVA 00839940533  
Tel. 0564/966837-966039  
Fax 0564/966846

Editor and Managing Director:  
Hamid Assem

Editor and English  
Language Consultant:  
John Shane

The Editorial Desk:  
Jo Shane  
Cesare Spada  
Anna Maria Moscatelli  
Robin Cooke  
Tuula Saarikoski  
Andy Lukamowicz

Editorial Secretary:  
Paola Davico

Administrative Secretary  
Nina Robinson

Editorial Management  
Dr. Elisabeth Crouzet

International Correspondent

Coordinator:  
Tiziana Gottardi  
PhotoTypeSetting:  
Shang-Shung Edizioni

Graphics:  
Rigel s.n.c., Grosseto

Layout:  
Monica Amodeo

Advertising sales manager:  
Mario Maglietti

Photo Editor:  
Prima Mai

Printed by:  
Tipografia Vieri Roccastrada

Tel. 0564 / 565016

English Language  
Consultant for this issue:  
Nina Robinson

Registrato presso il Tribunale di  
Grosseto al n. 5/1990  
del 26 Aprile 1990

Direttore Responsabile:  
Raimondo Bultrini

Copyright © Dzogchen Community  
1990

This Newspaper  
is not for sale