



THE INTERNATIONAL NEWSPAPER OF THE DZOGCHEN COMMUNITY  
Founded by NAMKHAI NORBU RINPOCHE

The principle in  
Dzog-chen is the  
Mirror:  
we should look at it  
to discover ourselves

## KALACHAKRA initiation to be given by His Holiness the Dalai Lama

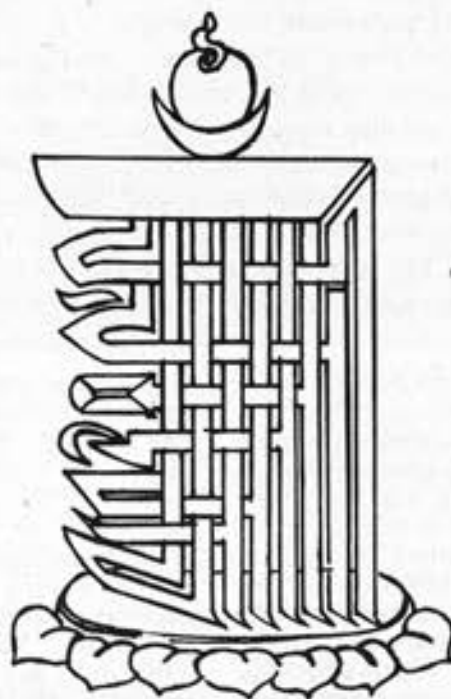
The Kalachakra initiation in New York will be the most outstanding event of the Year both in regard to culture, the age-old rituals of religion, and the unchanged tradition of the teaching of wisdom and selfrealization. His Holiness' teachings will be preceded by five days of teachings on the Nature of Mind given by preeminent lamas from each of the five Tibetan religious traditions: Venerable Lopon Tenzin Namdhak, Bon tradition Venerable Trulshik Rinpoche, Nyingma tradition Venerable Tenga Rinpoche, Kagyu tradition Kyabje Sakya Trizin Rinpoche, Sakya tradition Venerable Tara Rinpoche, Gelug tradition

This year has been nominated The Year of Tibet to promote understanding and appreciation of a unique culture and tradition of many thousands of years. The events of the Year will begin officially in April with the opening of an exhibition of the Tibetan art: "Wisdom and Compassion: The Sacred Art of Tibet" in San Francisco.

The Dalai Lama will be attending several forums throughout the year dedicated to global efforts to save the Tibetan culture, which has so far remained largely unknown in the world.

In recognition of the important work he has done for the worldwide compassion among the people, the 1989 Nobel Peace Prize was given to the Dalai Lama. His Holiness has donated the Prize to help the suffering people of the world.

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## A message to Dzog-chen Community

**The Dzog-chen Community is  
the base for developing  
knowledge, not structures of  
power.**

*A speech in Tashigar, Argentina, by  
Namkhai Norbu Rinpoche*

The Dzog-chen Community is not meant to be a hierarchy. If there were some official centers governing other, secondary centers, we know that would be contrary to the principle of the Dzog-chen Community. But sometimes people do not understand the principle. The Dzog-chen Community is only the base for developing knowledge, not for developing structures of power.

In the Dzog-chen teachings the principle is not that some people govern and other people follow. If someone governs, it means they are controlling other people's energy, or conditioning them. Then everyone becomes dependent on that. The people being governed no longer feel they have a responsibility. Instead, some people at the top set down rules about how everyone else must act. Belonging to the Community becomes something like taking a vow and then saying, "Oh, I can't do this, I can't do that, I must be that way...". But the Dzog-chen way, which we must learn, is to be responsible for ourselves. Everyone is responsible for themselves, and, if we have a Community, a group of people, they must be responsible for themselves.

If you do something in a collective way, with collaboration between people, or groups of people, then it is easier for many things to be successful. This is particularly true when we collaborate within the principle of the Teachings. When we have the opportunity, it is very, very, important that we meet together, exchange ideas, and make a program for developing our collaboration. At the retreat at Merigar in September, there were many people, much to do, and a lot of confusion. I had no time to meet the Gakyil representatives from the different countries, but I asked that these people try to organize the exchange of ideas and future collaboration. And some people took the responsibility for communicating between the Gakyils. But this is not some sort of Committee that we have formed. It is only an idea of how we can develop. I think it is very, very important that members of the Gakyils take the responsibility of communicating with each other. And the first communication is within the Gakyil. Between the members of the Gakyil there must be communication regarding all that is to be done.

To be continued on page 2.

## Projects for the survival of the Tibetan culture



Projects for the survival of an ancient culture by A.S.I.A. (Association for International Solidarity in Asia), a non governmental organisation, founded in Rome under the direct guidance of Namkhai Norbu Rinpoche, in December 1988, according to the Italian law which regulates all the activities and support for countries of the Third World.

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## Dalai Lama's Nobel Peace Prize Money

As His Holiness announced on Dec. 10 in Oslo, he has donated most of the Nobel Peace Prize money to people who are suffering from hunger and leprosy and to institutions and programs working for the advancement of world peace.

The \$ 484,000 that His Holiness received as part of the Nobel Peace Prize has been contributed as follows:

1. \$ 10,000 to Romania as emergency aid for those who suffered during the change to a democratic government
2. \$ 10,000 to UNICEF for hunger relief programs
3. \$ 15,000 to Lutheran World Federation for hunger relief programs
4. \$ 20,000 to Maharogi Sewa Samiti of Baba Amte in Maharashtra, India, for self-help programs for leprosy programs
5. \$ 10,000 to Samaj newspaper

per in Orissa, India, for leprosy programs

6. \$ 5,000 to Palampur Leprosy Home and Hospital, Himachal Pradesh, India
7. \$ 15,000 to the University of Peace in Costa Rica
8. \$ 3,000 to Mother Teresa's Missionary of Charity, Calcutta, India
9. \$ 3,000 to the Lok Kalyan Samiti of New Delhi for the provision of medical aid to the poor
10. \$ 3,000 to the Peace Education Foundation of St. John's High School in Bombay, India
11. \$ 190,000 for various developmental programs and projects for Tibetan refugees in India and Nepal
12. \$ 200,000 to the Tibetan Foundation for Universal Responsibility which will eventually contribute funds to programs, projects, institutions, and organizations engaged in promoting peace.

### DARK RETREAT HOUSE IN FRANCE



There is now a possibility to do a dark retreat in France. During Easter, the retreat house in Plouray will be inaugurated by Norbu Rinpoche who will give teachings about the dark retreat practice.

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### THE CALENDAR OF SPECIAL PRACTICES



From March until the full moon of July the calendar of the special practices: in order to communicate with all practitioners to develop understanding and the ability to integrate practice into daily life.

... page 8-9

### THE RELATION OF SHAMANISM AND DZOG-CHEN



In the economically developed countries, people begin to understand again our real dimension, our condition which is not only development in technology. There is something else, too.

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# Norbu Rinpoche's message to the Dzog-chen Community

A speech in Tashigar, Argentina, December 1990



Yeshe Namkhai

M. Modonesi

When you have a Gakyil meeting, you must not be like politicians, where everyone takes a position. First of all, you do a practice, not only with the Gakyil members, but with any practitioners in the Dzog-chen Community. And when you finish the practice, first you exchange your knowledge of the Teachings, after that, you discuss the specific things that you have to do. In this way you also have a sense of the Gakyil, otherwise it gradually becomes another kind of organization, with people concentrating on secondary things. And that is not good at all. Sometimes the Community needs to make money. Not just people of the Gakyil. If someone has an idea about this, they can communicate with the Gakyil. In general people of the Gakyil tend to feel they are part of an official organ, other people often feel totally separate from them, and if they have a good idea they do not communicate it to the Gakyil. This is very bad because if someone is really on the path and is interested in the Teachings, they must also have an interest in the Gakyil and the Dzog-chen Community. It is not necessary to be in a Gakyil to speak out, or to do something. The only thing to remember is that where there is a Gakyil, there are people representing the Dzog-chen Community. You cannot say, "Oh, I am a member of the Dzog-chen Community", and form some organization without informing the Gakyil. That is incorrect.

Also, it is very, very important for people who are interested to really prepare, and be in the Gakyil next time. Then sometimes when a new Gakyil is elected, the old Gakyil people do not care at all any more. That is also not good. They must continue to collaborate for at least a year, because they already know the situation of the Gakyil and how it works.

And then it is very, very important for the Gakyils to

communicate with each other. Here in Argentina we now have three Gakyils, for example. But it doesn't mean that there will always be three Gakyils. There may be ten or twenty. Why not? It is a big country, with many people. If people have an interest, there are possibilities. So you cannot say that a certain Gakyil is "Number One" and governs other Gakyils, or that the other Gakyils must depend on that "Number One" Gakyil. All Gakyils are responsible for themselves, but they must collaborate because they all have the principle of the Dzog-chen Teachings. In Argentina now everyone has an interest in Tashigar. Because each Gakyil cannot have a house and land for retreats, and a library and meeting hall, etc., that is why there is a "Gar". "Gar" does not mean the main point or a governing centre. It is a place to which all Gakyils contribute and, in the future, it will become a nucleus for continuing the Teaching and the transmission.

**"The Gakyil exists for the Teachings, for maintaining the Teachings and developing our knowledge."**

My idea for the future is to have at least five Gars in the world. One I want to develop in East Tibet. That is Lhalung Gar in Galendeng. We already have a large area of land, and I hope the politics in China will slowly get better. In this case we can do many things there. Through my Tibetan Village Program we are working to develop a school, a hospital and a guest house. We already have the permission and collaboration of the Chinese Government. We are doing everything in a concrete way. Then in March, three members of the Dzog-chen Community are going to East

Tibet to have discussions with the Chinese authorities. We have two places where we are preparing schools and hospitals: one is in Galendeng and the other in Khamdogar, the place where my Master Changchub Dorje lived. For the future, we are also preparing a college and institute for Tibetans. We are still discussing this with the Chinese authorities. I hope they will allow it. It is very important for the continuation of Tibetan culture.

Another of my ideas is that it is very important to have a Gar in Australia-New Zealand. Many people in Singapore and Taiwan would also be involved in this. The practitioners of the area could be unified in this way. Of course I will continue to travel, but if I go somewhere to do a retreat for five or ten days it is very heavy for me. So I want to concentrate more on a few Gars. And then we need to prepare everything in a more stable way. Of course, I can go to some places that I pass through on the way between Gars. For example, if I travel from Conway to Australia, it is easy to stop off in Japan, or Hawaii, or California for a few days. It is not difficult to do that, stopping occasionally in different places for a few days. But being in a place for only a few days is not sufficient to create a base, a nucleus for the Teaching. In the future I want to stay in a place like Tashigar for three months, then move to another place for three months, giving instructions to groups of practitioners who are prepared for these retreats. In a few years there will be many qualified practitioners. And it is not sufficient to give a short general retreat where people say, "Thank you for the teachings, very interesting". We can continue like this for a lifetime, but at the end, what is the result? So, that is why it is time to begin to give people longer, more in-depth Teachings depending on their level of knowledge.

People think, "OK, we can in-

vite many teachers". But who are these teachers that we want to invite? It does not mean very much, going "fishing" for Rinpoches as some people do. We must develop knowledge ourselves in order to carry on. The practitioners must also become teachers. But it is not sufficient to say, "I am a practitioner, now I will teach". One must be qualified; even Tibetans, even Rinpoches, must be qualified. That is why I am really worried today, because there are many babies being recognized as Rinpoches. The monasteries know how to do Dharma business, they are educated in that way, and so they find many reincarnations. And people are very conditioned by this, they say, "Oh, he is a Rinpoche, he must have great knowledge". And they go around "fishing" for more Rinpoches. In this way we can lose the Teachings completely. The Buddha said, "It is very difficult for even the most powerful animals to kill a lion, but a lion can easily be killed by small animals inside it". This means that if we have really weak points in our knowledge of the Teachings, the Teachings can be destroyed, eliminated. So it is very important that we learn well and prepare.

There is a book that has been translated into English and Italian called *Santi Maha Sangha*. I wrote it in a rather poetic way so perhaps you will not understand it very well. In this book I explain the principle of how you can prepare, how you can become qualified if you want to be a future teacher. If someone is really interested then there is this key. Now, during these last days in Tashigar, I have just finished writing the commentary to this key. When you read it, then you will understand each point, one by one. So, this will become the instructions for a kind of training to qualify for the future. It does not mean we only have this book sitting on the shelf in the library. We can use the organisations and the Gars to give guidelines and

co-ordinate the training in a practical way. If someone wants to be a teacher, we will have a precise system of preparation. A candidate could do the training, receive the transmission, and do the practice, preparing and perfecting everything. This is the way we can guarantee the Teachings for the future. And that means that the Gar is also very important for development.

**"... the old Gakyil people must continue to collaborate for at least a year ..."**

When I arrived in Argentina the first time, and especially after seeing the huge amount of land available, I thought that having a Gar here was a very good idea. Of course it means that all countries, particularly the Spanish-speaking ones, must collaborate. However, it does not mean only the countries near Argentina should be interested, but all those throughout the world.

My idea of a Gar really concerns what I want to do in my life, and this also applies to other people. Many people have jobs and different situations, but you can find solutions sometimes when you really have the will to succeed. I still have a job at the University, but when I have the possibility I will retire. Then it will not be necessary for me to live in Italy always. It is difficult for me to be there in the winter because of the cold, so then I will go to Tashigar or Australia. In the summertime I will be in America or at Merigar. So that is an example, you can also do that. Sometimes it is better that you move around a bit. People say, "Oh, it is so expensive, how can I manage?" But I know many people who have no money who are continuously coming with me to different places to do retreats.

The principle is not always money. If you have at least some experience, you can overcome your fear and become courageous. If you change a little, your point of view becomes more open. Then instead of sitting in one place, many possibilities may appear in your life. That is my idea; we can change places, and when there are possibilities we can exchange our experiences, cultures, and everything.

We know very well that limitations are not something positive. When we arrive at the border of a country in some places we can have many problems. That shows how many sorts of tensions and limitations we can have. But if we are practitioners, we must liberate that. To liberate means that if you have the possibility to go to another place and do something else and you are a little developed, then you can create different activities, perhaps you can swap homes for a month or two with someone else.

In 1985, I wrote a book about how the Dzog-chen Community must be. I wrote it in Tibetan and then gave it to Adriano Clemente to translate. He kept it until this year. Then I asked him if he was going to finish translating this book after I was dead. Because this book is very important and useful, particularly for founding Communities and Gakyils. Many people in many countries say they do not really know what a Gakyil is. I do not know if that is true or not, because there are many articles and newsletters available about this. And after many years when someone says they do not know what a Gakyil is, then they cannot be very serious. Of course it is not so easy to know precisely how a Gakyil works, and why we are making Gars and Gakyils in different places. Nor it is easy to know how the people of the Community can communicate and collaborate, and what possibilities we have for future development. But all the



## Norbu Rinpoche's message to the Dzog-chen Community A speech in Tashigar, Argentina, December 1990

ideas I have had about this since the beginning have finally been translated after five years into Italian, and also roughly translated into Spanish, English, German, and other languages.

So, I ask all members of the Dzog-chen Community, not just those in the Gakyils but anyone interested in the Dzog-chen Community, to read this and see what you think about it. If you have any suggestions for additions or corrections, please send these to me in Merigar by the end of August 1991. Because after August, I want this to be official, to be used to show how the Gakyils and the Dzog-chen Community can function. In this way, we can learn how to collaborate in a real way and develop. So it is very important that you read this. I am not completely sure of everything I have written in this book. I have some small doubts, and that is the reason I am also asking others what they think. One point is that the Dzog-chen Community is related to the Dzog-chen Teachings, and is led by the Teacher. I think this is very important. But I am a little afraid that some people may feel this means that they have to do everything the Teacher says. And people today are fishing for masters, without knowing what it really means to be a master or to follow a master. When someone meets a person with a title or one who is called Rinpoche, they jump immediately, and say, "Oh, this is our Teacher, we must obey what he says". This is very dangerous. There are other dangers, too. For example, I had a very clear experience many years ago at the University, when many professors started an



me a political, not cultural, Association. So this is one problem with Associations. So if we have an Association, it must be led by a Teacher and the Teachings. Otherwise, perhaps, one day all our sacri-

**"It is very difficult for even the most powerful animals to kill a lion"**

fices will be vain. When there is a house, and land, and economy, many people begin to be interested. They may not have the power to take over, but they could join the Dzog-chen Community, and change things in that way. Instead of preserving the Teachings, it could become an instrument of politics. So as Dzog-chen practitioners we must be aware of this. This means we must keep our base very well. The base is the Teaching and the Transmission.

So in this case, we need to be very precise about membership in the Community. And in this book there is an explanation where I present my idea: two kinds of membership. In general, people who are really interested in the Teachings want to collaborate and be in the Community. Of course the Dzog-chen Community is not a closed, limited group of people. So first we have a general membership. Then the other category would be an active membership. This means that any person in a Gakyil, or any other official representative of the Community, would have to be an active member. And to be an active member, a person would have to have experience in the Community and of the Teachings for at least three years. So any election would be limited to candidates who were active members and only active members would be allowed to vote. That is the guarantee for the continuation of the Dzog-

chen Community. Also legally there will be less problems. If someone does something wrong and says he is a member of the Dzog-chen Community, you may have to reply to the government or the police. And there may be a question of whether the person is an active member or not, so, it is very important to distinguish that. But this is not the same as a hierarchy. It should not make a closed group, either. And my idea for recognizing members in the future is to have a card, something like an identification card, with two different symbols. We could make something like the symbol of a Gakyil with an "A" for indicating the different memberships. And then when an active member goes to another Dzog-chen Community there would be more possibility to do things. We cannot go on as we did many years ago, when the Community was smaller, and we did not have many problems. But now we are developing in the society, and we must have a system. This is not a rule or a law. Only a system that we can learn, and then decide how we want to develop it. It is also my idea that when we have a symbol that we use on letterheads, posters, or whatever, that this must be universal. Each country cannot have its own symbol. We must have a symbol which represents the spiritual state of the Dzog-chen Teachings. We are all in the same boat.

I think that we will do things in a simple way. Today everybody uses the English language, so we can make a type of card, using two pages. We need to put the person's name, occupation and birthdate, because that should be shown, also from a legal aspect. We will do this in the same way for every country, in English. And then on the back, on the second page, we will put the same information in the language of the country where the person lives. We will also need an identification number, so that we know the total numbers of members, but the first digits will be the telepho-

ne code of the country. Number one will be the United States, for example. I did not explain these things in this book, but I have them in my mind. I prepared many designs and papers for this, and many people prepared different symbols, more than twenty of them. But the first thing, the principle, is for people to read and study the book, and form their opinions. That is very important.

Another form of communication which I mentioned at the September retreat, is the communication between the various Dzog-chen Communities. Then you can try to do something concrete. Most Communities today have newsletters. In some places it is not easy, the same people have to continually produce the newsletters. But I think it is also very important to communicate with The Mirror. You see The Mirror must be a bridge for communicating with all the Dzog-chen Communities. I think it is really very important to strengthen the function of The Mirror. It does not mean we do not also need the newsletters. These are very important for communication, particularly for the local Dzog-chen Communities. The Gakyil people must take care to communicate with members of the Dzog-chen Community everywhere, especially in the area where they live. For larger questions it is best to use the Mirror. We are trying to organize The Mirror in a different way, because it must be a bridge for all the people in the Dzog-chen Community. In this case it is very important to communicate and do something, otherwise it becomes a newspaper that comes from Merigar. We already have a bulletin at Merigar, and we do not need another. So, I think it is very important that everyone communicates and collaborates. I received a letter from Liza Morell in New Zealand who gave an idea of how to organize all the publication and distribution of Dzog-chen Community material. This seems quite interesting. I would like to have more ideas and examples of ways we can develop our collaboration, also regarding the Shang-Shung Institute and the Tibetan Village Program, and about how we can best organize the Dzog-chen Communities everywhere. It must not be that I have to have all the ideas. Everybody can have interesting ideas. You can write them down, and communicate them. You can write to The Mirror, you can communicate with the local Gakyil, and the Gakyils must communicate between themselves. That is how we can work, and do many things together. These are my ideas. (Transcription: Marit Cranmer, Gordon Cranmer)

## Genova and Bari: Teachings of Lama Tenzin Wangyal in Italy



At a retreat in Genova, Lama Tenzin Wangyal will give teachings of Phowa on the 13th and the 14th of April, at the centre "Buddha della Medicina", Corso Torino 26. The 13th of April at 4 o'clock in the afternoon; the 14th of April at 10.30 in the morning and at 4 in the afternoon. For information contact: Antonio Palermo, Via Donghi 2 int. 7/a, 16132 Genova, Italy. The retreat of Lama Tenzin in Bari will take place on the 24th, 25th, and 26th of May. For information about the Bari retreat, contact: Franco Marinelli, Via Enrico Fermi 6, Bitetto 7020 Bari, Italy.

## SEMINARS IN MERIGAR

### Gestalt Therapy

5th-7th April

by Barrie Simmons

"Only being what you are can you change" The gestalt therapist encourages us to penetrate and become everything we are experiencing at the moment, including our suffering.

To cover expenses: Lit. 500.000

Beginning from 5th April, 10 am.

### Introduction to Movement

3rd-6th May

by Margit Martinu

To cover expenses: Lit. 370.000

Beginning from 3rd May, 8 pm.

### Seminar on Cau (Moxa)

22nd-23rd June

with Master Ming Wong C.Y.

This therapy is one of the oldest and best known in China. The seminar will be both practical and theoretical.

To cover expenses: Lit. 300.000

Beginning from 22nd June, 10.30 am.

The seminars will be held at Merigar. Participants will stay at the Capenti Hotel.

A deposit for the course must arrive ten days before the beginning of the seminar: Lit. 100.000.

Further information can be obtained by phoning Merigar (0564) 966837, or Sicilia d'Arista (0564) 957145.

The seminars will only be held with a minimum of 12 participants.

## AZAMGAR NEWS

by Aldo Oneto

Azamgar is a retreat place high up on the Italian Alps, under the protection of Mont Blanc.

The latest news about the economic situation of Azamgar. In the last few years Azamgar's funds have notably diminished mainly because everyone's energy, both practical and financial, has been directed towards Merigar, and with splendid results. Also the Gakyil of Azamgar has paid back a loan of five million lire for restructural work. We would like everyone to know, both old and new practitioners, that they can contribute either through the Gakyil or through our bank account. At the moment Azamgar is quite comfortable for six or seven people to stay, during the cold season, and even for ten people when the weather is hot. Many of us have done retreats there, either alone or with an assistant. When we have finished rebuilding the first of the other old houses that have been bought recently, there can be a continual flow of individual and collective retreats, with a place for an assistant in the newly constructed house. Azamgar is already beautiful as it is, with its three small rooms, the kitchen/sitting room and the barn for storing wood. Anyone who has been to Azamgar has learned to love it, as it is wild and spontaneous, immersed in the silence of the valley, and sometimes hard and ferocious. It is our mirror.

**"Gars in the future will be a nucleus for continuing the Teaching and the transmission."**

Italian-Chinese Friendship Association. The Association was meant for collaboration between the Chinese government and Italy, mainly in the cultural field. At that time, the Chinese and Italian governments had no direct relations, so the Association became a bridge. For two years this worked quite well. Then many students became interested in Maoism, and they joined the Association. After three years the Association had a convention, and the Maoists seized power. They had an election, and the students won because of their numbers. The professors who began the Association were thrown out, and it beca-





## New Gakyils for the Metal Sheep year 2118

COUNTRY	BLUE	RED	YELLOW	DIRECTOR VICE DIRECTOR SECRETARY	GEKOD
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GREAT BRITAIN	<i>Brian Beresford</i> Flat 4, 8 Belsize Grove London NW3 4UN (071-5867372) <i>Lol Kane</i> Trowbridge Wilt. BA 14 7NU <i>Barbara Terris</i> 76 Princess Rd. Kilburn, London W6	<i>Dorothea Von Grief</i> Flat 3, 6 Lyndhurst Gdns. London NW3 (071-4312265) <i>Amely Becker</i> 16 Ainger Rd. London NW3 2AS (071-7220084) <i>Lindsay Young</i> c/o Alan Hodgson	<i>Achim Korte</i> 16 Kellet House Tankerton St. London WC1 8HW (071-8376960) <i>Richard Eagleton</i> 72 Woodland Gdns London NW10 3UA (081-8830426) <i>Alan Hodgson</i> 85 Albion Rd. London N16 9PL	DIR: <i>Dorothea Von Grief</i>	
YUGOSLAVIA	<i>Zeljka Jovanovic</i> Zeleni Venac 1, 11000 Beograd (011-687123) <i>Marina Ristic</i> <i>Svetozar Jovicin</i>	<i>Slavica Voglar</i> (011-4883290) <i>Miodrag Bajic</i> <i>Nebojsa Mircetovic</i>	<i>Gradimir Stefanovic</i> <i>Milica Stojanovic</i> <i>Jovanca Kavaja</i>	DIR: <i>Zeljka Jovanovic</i> V.D. & SECR: <i>Slavica Voglar</i>	

Lama Wangdor, accompanied by his translator Lena Ford arrived to Tseggyalgar in order to give teachings to the Dzog-chen Community. Lama Wangdor is known to many of the worldwide Dzog-chen Community as the Master who oversees the Community of yogis and yoginis who live in the caves on the ridge above Tso Pema. Many Europeans and Americans have visited this sacred pilgrimage place where Guru Padmasambhava and his consort Mandarava did long practice retreats and displayed signs of their complete realization. Lama Wangdor has very kindly assisted many of these western pilgrims and practitioners by giving teachings and finding places for them to do personal retreats. Tso Pema is the Tibetan name for Rewalsar, which at one time was part of the Kingdom of Mandi. At the time of Guru Rinpoche, the king of Mandi had a daughter, Mandarava, who wished to dedicate her life to spiritual practice. Finally persuaded into allowing her wishes, the King gave her a small retreat place. Padmasambhava, a wandering yogi master, met her and she begged him to give her teachings. Padmasambhava agreed. The local population began to gossip and spread rumours about them, which reached the ears of the

King. Consequently the monarch imprisoned his daughter, and decided to burn Guru Rinpoche on a huge pyre at Rewalsar. When the pyre was lit it burned for three days billowing smoke and flames so that Guru Rinpoche was lost from sight. When the smoke in the valley finally cleared, it was seen that a lake had formed where the fire had been, and Guru Rinpoche was sitting in samadhi on a small island in the middle of it. The King and his subjects were overcome with surprise and deep veneration for this great yogi. Mandarava was released from prison and became the consort of Guru Rinpoche. **The prison where Mandarava was incarcerated is still there** The story is an extraordinary one and if one visits Mandi and Rewalsar one can see where these events took place. The prison where Mandarava was incarcerated is still there. The lake of Tso Pema still has the small island where Guru Rinpoche remained in meditation, and this island of reeds actually moves around the lake. On days special to Guru Rinpoche it is close to the banks of the lake near the Nyingma or Kagyud monasteries, where many pilgrims make offerings and strew katas (or white silk scarves) upon it. It is a unique experience to see

### LAGA WANGDOR GIVES TEACHINGS AT TSEGYYALGAR by Des Barry

this with one's own eyes. Lama Wangdor's connection with Tso Pema began not long after the Chinese came to Tibet. He left Tibet and had a long and arduous journey into exile. The group of people he travelled with encountered terrible hardships. They had very little food or opportunities to find shelter on the journey. Added to this was the very real danger of bandits, who stole from them most of the few belongings they had. Then, for many months, Lama Wangdor had to carry his incapacitated Teacher on his back. Finally the exhausted group of travellers reached the safety of India. Lama Wangdor went to live and practise at Tso Pema with a companion practitioner, and they were the only ones there at the time. The Indian authorities gave them permission to continue to stay in the cave where Guru Rinpoche and Mandarava did retreats. For many years Lama Wangdor remained in retreat, and gradually, as other practitioners heard about him, many gravitated

toward the area and began to hollow out caves for themselves, or to build walls under overhanging rocks for shelter. As pilgrims came to the area, Lama Wangdor saw the necessity of building a small structure in front of the main cave and also a temple in a large cave around the ridge that the hermitage sits on. Now there are forty caves with about sixty practitioners, including monks, nuns, and lay yogis and yoginis. Recently Lama Wangdor has finished building a small gumpa for Zigar Rinpoche near the lake, and also some retreats huts. **Tso Pema, where Guru Rinpoche and Mandarava did retreats** Unfortunately, it has recently become impossible for westerners to do retreats at the caves, due to the pressure from the Indian local authorities. During this, his second visit to America, Lama Wangdor was staying in San Francisco at the home of his very able translator Lena Ford. They have travelled together to Washington State and Oregon, to the centers of Cha-

gdud Tulku; and to San Jose to the Kagyud centre there. On the east coast they have been to Tseggyalgar, Marblehead Mass, Washington DC to Tom and Brooke Garnet's house, and to Tsultrim Allione's in New York. At Tseggyalgar we were fortunate to have a beautiful weekend on the land where Lama Wangdor taught the Dzog-chen Ngondro of the Yeshe Lama. The Community had the opportunity to put it into practice immediately. During these teachings Lama Wangdor gave the view, meditation and action of the Tsig Sum Nad Dag, and of great importance and benefit to all was the chance to practise this with Lama Wangdor. This was a very powerful experience for all who participated. Tsig Sum Nad Dag is the original text of Dzog-chen teachings. It is the last testament of Garab Dorje, the very first Dzog-chen Master. The text also has a commentary by Patrul Rinpoche. In it is explained the view, meditation and action of Dzog-chen teaching in a very concise way. Its practice leads to knowledge of the state of Tri Chod. Many people came from Boston to participate including a family of Lama Wangdor's Tibetan students, who very kindly offered a Tibetan Feast of traditional dishes for all.

**Lama Wangdor was unable to visit Europe because of the difficulty of visas** Lama Wangdor has the same root guru as Namkhai Norbu Rinpoche, and we felt a special connection with him. Last year Lama Wangdor had planned to visit Europe in order to give Teachings to the Dzog-chen Communities of the various countries there. Unfortunately, he was unable to go, because of the difficulty of obtaining visas, and finally in Hong Kong, where he had been told that he would have to wait for up to two months for a Finnish visa, he decided to go to Nepal. While in Nepal he found that it would be very easy for him to go to the US because of the availability of both visas and tickets, and so he decided to act on that information. He emphasized that he hopes to come to Europe to give Teachings some time after the Tibetan New Year. Lama Wangdor is very instrumental in trying to help the practitioners in retreats in the caves by finding sponsors for them. Very little money still goes a long way in India, though the cost of food has increased significantly. If anyone wishes to become a sponsor they can contact Lama Wangdor directly at the address below: Wangdor Rinpoche, PO Rewalsar-175 023, District Mandi, Himachal Pradesh, India.



## Lopon Namdak travelling



After a retreat in Austria at Easter, and before going to the USA, the Bon Dzog-chen master Lopon Namdak from Dolanji (India and Kathmandu) is expected to give teachings in Merigar, Arcidosso, Italy, on the 10th, 11th and 12th of May, 1991. The dates will be confirmed in the next issue of the Mirror.

## GARUDA FROM USSR

- Vladimir Montlevich, Lithuania



We are thankful to you for mailing your newspaper. Unfortunately ordinary Soviet people have no currency, and we can compensate your expenses only by forwarding albums and books. We expect to publish the first number of the Journal "Garuda" in the near future. It was officially registered on November 19th in a special office of our city, which handles these affairs. There were some obstacles in setting up the Dzog-chen Society before Namkhai Norbu Rinpoche's visit to our country. His books are translated into Russian. The "Crystal and the Way of Light" has spread in many towns as a home publication. We also set up the Dzog-chen Community in Riga, and Dzog-chen centres in Leningrad and Kharkov. The groups in Moscow are based on 20 years of development and experience of Dharma in the USSR. A blessing was given by our Teachers. There are followers of Dzog-chen in Buriatiya and Lithuania. Only the Community in Riga is registered officially. The opening of the Dandaron-centre of the Dzog-chen Community in Riga was on October 30th in a little wood house situated in the old part of Riga. It's named after Bidiya Dandaron, the well-known Buriatian Tulku who in 1965 brought the spiritual tradition in the form of Tantra to West Russia. His teachings also included Dzog-chen. We received a letter from Namkhai Norbu Rinpoche approving the calling of our centre by Dandaron's name - the name of the great ascetic of Dharma who spent 21 years in Stalin and Brezhnev's "camps". During the opening of this centre, we practised the rituals "sbyin bsreg", Guruyoga with the White A and Ganapuja. With the blessing of Namkhai Norbu Rinpoche and his recommendation, the places where Dzog-chen followers live have got the following names:

Sangyae Ling	Leningrad
Dorje Ling	Vilnius and Lithuania
Rinchen Ling	Moscow
Padma Ling	Riga and Latvia
Karma Ling	Kharkov

Almost all the books by Norbu Rinpoche are translated into Russian because there is a great interest in them. Fabio Andrico will be in Moscow, Leningrad and at least three other cities in the USSR from the end of April until mid-July teaching Yantra Yoga and giving instructions in the Tun and other practices. Riga's Community has also sent an invitation to Lama Tenzin Wangyal.

A TREASURE FOR THE  
DZOG-CHEN PRACTITIONER

News from Tsegylgar, East Coast, USA

## CABINS FOR SPECIFIC PRACTICES

Before the September retreat in Tsegylgar, we started to build a cabin for Rinpoche and do other necessary related work like maintaining the road, repairing the pond's dam, making a leach field, and upgrading the water system.

Rinpoche located exact spots for doing specific practices on the Tsegylgar land. The plan is now to build several retreat cabins: three for todgal practices, two for transformation practices such as Guru Dragpo and Simhamuka and one for guardian practices.

## ENGLISH TRANSLATION OF THE NGONDRO BOOK

Cristiana De Falco has completed the translation of Norbu Rinpoche's book "Instructions on Ngondro, The Stairway to Liberation". 2500 copies were printed in February. The book is for internal distribution only, and will not be available in book stores.

This marvellous book is a treasure for the Dzog-chen practitioner. Three pages discuss the purification of one's condition through seven kinds of mind training; three pages discuss guru yoga for obtaining empowerment; seventeen pages present ngondro practices particular to Dzog-chen including khorday rushan ('khor 'das ru shan) and gosum jangwa (sgo gsum sbyang pa). The five page concluding invocation is by Longchenpa. Twenty pages of footnotes provide a wealth of information. If you want to order this book, please contact:

Tsegylgar Community  
P.O. Box 277, Conway, Mass, 01341 USA.

## Activities in Switzerland



There will be a Yantra Yoga course, in Autumn 1991. The location of the course will be decided when we have the definite number and provenience of participants. It will be held either in Bern itself or in the surrounding countryside, or in Geneva, depending on whether we have more inscriptions from the German side or from the French side of Europe. Please contact Aline (address below) if you want to participate; she will inform you about the details. The course will be held for beginners as well as for advanced students.

Here in the mountains of beautiful Zermatt we have had the great pleasure of welcoming some of the oldest and most solid pillars of the Dzog-chen Community. Some came from Rome, and were surprisingly very rough skiers. They had me panting behind them on the pistes although I had the home advantage. We get more and more inquiries from people who want to come to Switzerland to work. It is easy to get a work permit as long as you are not too demanding in the beginning. The Swiss employers engage everyone who seems willing to work because there is a real shortage of personnel in many sectors. Naturally they first give new people more humble jobs, not right away a manager's position. When they see what the new employee is worth then, if someone has specific qualifications, it is possible to get more interesting and financially more rewarding jobs quite quickly. The workers who are most in demand are those for the hotel industry and in restaurants, in handicrafts and for hospitals.

Here is the new address of Aline, responsible for the Dzog-chen Community in Switzerland: Aline Winterberg, Schwarzenbergstrasse 6, CH-3007 Bern. Tel: 0041-31460651

PILGRIMAGES TO NEPAL AND TIBET SUMMER 1991  
with Tsultrim Allione and Jamyang Singe

## NEPAL July 15-31

The pilgrimage will begin in the Kathmandu Valley of Nepal, where we will be learning the practices of Chod and Simhamukha and Tibetan Yoga, doing "nekhon," circumambulating sacred sites in Nepal. Part of the day will be teachings and practices and part of each day will be group pilgrimages or free time. We will be staying in Tibetan Styles Inns, near the sacred Stupas. Kathmandu Valley is at the base of the highest mountains of the world, and is called the Valley of the Gods. Amidst thousands of shrines, temples, monasteries, and Stupas are the many shops displaying some of the most beautiful handicrafts in the world. Kathmandu is a major center for statue making and tanka painting. The narrow medieval streets are crowded with people, cows, pigs, dogs, rickshaws and pagodas. We will be accompanied by Singe, a Tibetan tanka painter who was raised in Kalu Rinpoche's monastery in Darjeeling. Singe comes from a lineage of Tibetan artists and he is fluent in English, Tibetan, Nepali and Hindi. He will act as our guide and translator and will handle the logistics of the trip. We will be going to the power points as pilgrims rather than tourists. Our visits to Bodha and Swayambhu Stupas, two of the

most sacred stupas in the world, sacred caves and monasteries, will be balanced by time in meditation. We will also visit the self arisen Rangjung Tara and Vajra Yogini statue at Parping.



We will be in Nepal for the full moon and will connect with the Tibetan and the Nepali celebrations. There will also be ample time for individual exploration, walks in nature, renting a bicycle, shopping, and finding your favorite places.

## TIBET July 31- August 10

The group will fly from Kathmandu right over Mount Everest then into the 14,000 ft. Tibetan plateau. The roof top of the world has been known to the world for the powerful mysterious spiritual energy which has been generated there for thousands of years. We will begin our pilgrimage by visiting the heart of Tibetan culture: the Jokang Temple in Lhasa, followed by Potala, the

Dalai Lama's palace. We will also spend time at the Barkor, the largest most fascinating market of Tibet which is around the Jokang Temple. We will visit Samye Monastery, the oldest monastery in Tibet, bu-

BET BEGINS IMMEDIATELY AFTER THE ONE TO NEPAL SO YOU CAN SIGN UP FOR BOTH AT A REDUCED RATE. ENROLLMENT FOR BOTH TRIPS IS LIMITED.

The cost of the trip to Nepal is \$3400 US dollars and the trip to Tibet is \$2545 US dollars. In Tibet we will be doing practices at the power places, meditating for peace in the world, and as this is the Year of Tibet to pray for Tibet is especially auspicious. The practices we do in Tibet will be those we have learned in Nepal. Therefore, in order to go on the Tibet pilgrimage, you must attend the Nepal pilgrimage, or have received the practices of Chod and Simhamuka previously.

The price of the Nepal pilgrimage includes roundtrip airfare on Lufthansa from New York, transportation during group trips in Nepal, and dinners. The price of the Tibet trip includes the roundtrip flight from Kathmandu to Lhasa, and all meals and transportation in Tibet.

To register please contact: Tsultrim Allione, 361 Old Millroad, Valley Cottage NY 10989 USA. Fax: 001-914-2684280.

Deposit of \$300 must be received by May 1, 1991. All the profits from the pilgrimages will be donated for Tibetan relief.

THE PILGRIMAGE TO TI-



## THE YEAR OF TIBET A GLOBAL EFFORT TO SAVE THE TIBETAN CULTURE



The International Year of Tibet, a series of exhibitions, programs, and events celebrating the two thousand year old Tibetan culture has begun. Despite the recognition achieved by the award of the 1989 Nobel Peace Prize to the Dalai Lama, Tibet and Tibetan culture remain largely unknown and misunderstood around the world.

The purpose of the Year of Tibet is to promote understanding and appreciation of this beautiful yet endangered culture, and also to create widespread awareness about the situation in Tibet. There has also become a realization that the delicate Tibetan environment is severely threatened. The Year of Tibet represents an opportunity for all of us to work together in a global effort to save the Tibetan culture before it disappears.

A grassroots effort has produced hundreds of events across the United States and internationally as well. Individuals are taking responsibility for bringing local programs to fruition and raising the consciousness of Tibet in their community. Many opportunities still exist to become actively involved on many levels, from creating events to participation in their organization. Information regarding names of regional coordinators can be obtained from the Tibet House in New York City.

THE CALENDAR commemorating this sacred event contains the year's events, both nationally and internationally, and is available from the Tibet House.

A major art exhibit, "Wisdom and Compassion: The Sacred Art of Tibet" will serve as the cornerstone of the events sponsored by the Tibet House through the year. Organized by the Asian Art Museum of San Francisco in cooperation with Tibet House, "Wisdom and Compassion" will open in San Francisco April 17th with a run through August 18th, 1991 before travelling to the IBM Gallery in New York October 15th until December 28th 1991. This exhibit will feature masterpieces of Tibetan art and sculpture from museums and private collections around the world. Its pieces range from a three inch ivory carving of the Tibetan saint and poet, Milarepa, to an eleven foot tapestry of the Maitreya Buddha.

Among its objects never exhibited in the United States are 31 artworks lent by the State Hermitage Museum in Leningrad and dozens of newly discovered early Tibetan paintings. Four monumental sculptures discovered at Chaher, Inner Mongolia, will travel from Stockholm to San Francisco for the exhibition. The exhibition design reflects the Buddhist concept of the sacred mandala. It begins with the historical birth of the Shakyamuni Buddha 2,500 years ago, and continues through the introduction of Buddhist doctrine into Tibet, then transcends historical time, moving deeper into the symbolic, spiritual realm of the mandala, ending in the "Pure Lands" of the Buddhas.

In collaboration with the exhibit, Harry N. Abrams Inc. will publish a 300 page catalogue featuring each object on a full color plate with detailed

presidents at the University of Findlay in Ohio. This address will be aired on public television later that month.

New York will host a week of Buddhist teachings in October by the Lamas of the four lineages to be held in the Felt Forum at Madison Square Garden. His Holiness the Dalai Lama will give the Kalachakra Initiation at the Felt Forum from October 16th through the 24th.

Other highlights of the International Year of Tibet include photographic exhibits by Galen Rowell, whose new book "My Tibet" contains a text written by the Dalai Lama and portrays the fragile environment of Tibet; "Without Tibet", photos by John Smart, offers a look at Tibetans living in exile; and "Tibet Today" presents the contrasts of modern and historic images of daily life in Tibet as captured so colorfully by Erhard Hursch.



explanations. The exhibit will correspond with the Sand Mandala exhibit that will travel throughout the United States.

**The Sand Mandala**  
Four monks from the Namgyal Monastery of His Holiness the Dalai Lama, will create mandalas representing Chenrezig, the Kalachakra, the Yamantaka, and the Guhyasamaja. These seven foot wide circular artworks display thousands of Buddhist symbols. The ritual consecration for this spiritually significant work will inaugurate a series of performances, lectures, panels, and films that will highlight the richness of the Tibetan culture.

**A Dialogue Between East and West**

The Dalai Lama will be attending several forums throughout the year dedicated to the Year of Tibet. Harvard University and M.I.T. will sponsor a symposium, "Mind Science: A Dialogue Between East and West" on March 24th in Cambridge Mass. Cornell University in Ithaca, New York will host a lecture by His Holiness at Barton Hall. March 28th the Dalai Lama will give a teaching on "Compassion and Leadership" to a gathering of statewide high school class

**Tibetan music, dance, and opera.**

The Tibetan Institute of Performing Arts (TIPA) will be touring North America in October and November. This company of performing artists presents the rich traditions of Tibetan music, dance, and opera. The stories depicted by the company are often comical and poetic, encompassing episodes from the national history of Tibet as well as Tibetan legends, mythology and fairy tales. The performance offers a kaleidoscope of sound and color with noble brocades, rich shimmering silks, striking masks, and an assortment of drums and cymbals.

Chaksama-Pa, the first Tibetan dance and opera company to be established in the United States, will be making nationwide appearances. The performers of this company are all former members of TIPA, the premier institute for traditional Tibetan performing arts in the world.

Focal points of musical venues include a tour of the Gyuto Tantric Monks co-sponsored by the Grateful Dead. Western audiences will once again be able to experience the harmonic choral

chanting and exotic wind and percussion instruments.

Nawang Khechog, a Tibetan flautist living in Australia, offers a unique presentation of world music performed and created spontaneously using the flute, the Australian wood instrument the didgeridoo, and the South American okharina. The tour, "Sounds of Peace", will be creating a soothing, meditative environment across the United States this March through the end of the year. The European countries, Latin America, India, Australia, Egypt, Hong Kong, New Zealand, Great Britain, and Japan have all organized events to celebrate this auspicious time, making 1991 truly the International Year of Tibet.

For further information please contact: Peggy Shannon, Tibet House, 636 Broadway, New York 10012 NY, USA. Tel. 212-353-8823.

**KALACHAKRA**

Kalachakra initiation for world peace in October 1991 in New York City

The Tibet Center will be sponsoring this rare and historic event during October 1991 as part of the celebration of the Year of Tibet.

His Holiness the Dalai Lama will give the Kalachakra Initiation in New York City on October 21-23. His Holiness will give preparatory teachings on the Path of Compassion from October 16-19. The Namgyal monks will perform ceremonial dances as part of the preparations for the Initiation on October 20.

**His Holiness' teachings will be preceded by five days of teachings on Nature of Mind given by preeminent lamas from each of the five Tibetan religious traditions:**

October 11th Venerable Lopen Tenzin Namdhak Bon tradition  
October 12th Venerable Trulshik Rinpoche Nyingma tradition  
October 13th Venerable Tenga Rinpoche Kagyu tradition  
October 14th Kyabje Sakya Trizin Rinpoche Sakya tradition  
October 15th Venerable Tara Rinpoche Gelug tradition  
(Sogyal Rinpoche will translate for Venerable Trulshik Rinpoche.)

**Registration materials with complete information about the events, including locations, will be available in Spring 1991. If you are not on the Tibet Center mailing list and would like to receive registration information, please send your name and address to: The Tibet Center, 359 Broadway, New York, NY 10013 or call (212) 353-9391 to leave your name and address.**

## GREAT BRITAIN

The Dalai Lama will be in Great Britain in March, 1991. His Holiness will give a public talk on March 20th at Wembley Conference Hall, London. The title of the talk is: *Compassion and its Relevance to Today's World*. For further information contact: The Office of the Dalai Lama London, 071-3288422

## NEW ZEALAND

His Holiness the XIV Dalai Lama has accepted an invitation to visit New Zealand. His Holiness' visit will be organized by a trust set up for this purpose with representatives in Auckland, Wellington, Christchurch and Dunedin. It is envisaged that while he is here His Holiness will give talks for the general public and teachings for the Buddhist Community (to which all will be welcome) and participate in inter-religious, Community and perhaps scientific events, in a programme that, if time permits, will encompass all four cities. The trust for The Visit of His Holiness The Dalai Lama to New Zealand can be contacted through: Rosemary Friend, 32 Leckhampton Court, Dunedin or The Secretary, Trust for the Visit of HHDL to NZ, 23 Harcourt Street, Grey Lynn, Auckland 2, NZ.

## DZOG-CHEN COMMUNITY NAPLES, ITALY



In Naples, the Dzog-chen Community, in collaboration with Associazione Italia - Tibet, Amnesty International (Naples), Istituto Samantabhadra (Rome), Associazione Culturale dei Triangoli e della Buona Volontà Mondiale (Naples), Progetto Agora and Neapolis 2.000, has organized: a series of video shows and conferences on different aspects of Tibetan culture (history, archeology, medicine, yoga) and on Dzog-chen teaching.

Tuesday, April 16th, 7 pm.

The Shang-Shung International Institute of Tibetan studies with Prof. Namkhai Norbu Rinpoche  
Sunday, April 28th, 5.30 pm.

Festival of Vesak: Christ and Buddha, a bridge between east and west, by the Associazione Culturale Triangoli e Buona Volontà Mondiale, Naples  
Friday, May 3rd, 7 pm.

Tibetan Medicine  
Video and meeting with Dr. Luigi Vitiello, cost 5.000 Lit.

Saturday, May 18th, 5 pm,  
Mahayana Buddhist Teaching With the Master Geshe Sonam Changchub of the Gelugpa tradition of Tibetan Mahayana Buddhism, cost 5.000 Lit.

Friday, June 7th, 7 pm.

Yantra Yoga Introduction and video by the Associazione Culturale Comunità Dzog-chen of Naples, cost 5.000 Lit. The programme will be held at l'Arcobaleno Fiammeggiante, Via S. Pietro a Marella, 6 (Piazza Bellini), 80138 Naples. tel: (081) 455026

Further information:  
Antonio Fabozzi and Gabriella Godena  
Via Bartolomeo Caracciolo, 39  
80136 Naples  
tel: (081) 5447415





## YANG-TIG

### DARK RETREAT HOUSE INAUGURATION IN FRANCE



22-23-24 MARCH

Namkhai Norbu Rinpoche will give teachings about the dark retreat practice.

The teaching takes place 400 m from the Dark Retreat House, in the Tibetan Centre, Druk Toup Ten Tcheukor Ling, Bel-avenir, 56770 Plouray, Tel: 97348265

Price: 100 French Francs - 20 US\$ per day 300 French Francs - 60 US\$ per 3 days retreat  
Association Subscription: 25 French Francs 5 US\$

There is also a possibility to do a dark retreat after receiving the transmission.

One day dark retreat:

Longer retreat in the dark:

100 French Francs - 20 US\$

150 French Francs - 30 US\$ (including food)

(food is brought once a day)

#### INFORMATION- INSCRIPTION:

Martine Guilloche, Roger Omnes  
La fontaine Neuve  
56770 Plouray, tel: 97348113

#### LODGING:

Tibetan Centre, dormitory:

25F = 5US\$ per night

meals: breakfast 15F - 3US\$

lunch 40F - 8US\$

dinner 40F - 8US\$

Hotel: Tournebride (6 Km), Abbaye de langonnet

56770 Plouray, tel: 97239301

Ferme auberge: Le Manoir (10 Km), 22110

Glomel, tel: 96296004

### PRACTICE RETREAT AND DZOG-CHEN TEACHINGS IN MERIGAR



27th of March - 4th of April, 1991  
practice retreat and

Dzog-chen teachings in Merigar

This retreat will include teachings of Namkhai Norbu Rinpoche and sessions of practices led by members of the Community, who have been committed to the teachings for several years.

## Association for International Solidarity in Asia

Project for the survival of an ancient culture. A.S.I.A. (Association for International Solidarity in Asia), is a non governmental organisation, founded in Rome under the direct guidance of Namkhai Norbu Rinpoche, in December 1988, according to the Italian law which regulates all the activities and support for countries of the Third World.

Namkhai Norbu Rinpoche has been teaching Tibetan and Mongolian studies at the University of Naples for many years. He is the author of a large number of publications on the history and religions of Tibet, and one of his main goals is the preservation and the continuation of Tibetan culture and civilization. His work has aroused great interest in many people all over the world, and they are now working to approach Tibetan culture not only from the historical point of view, but also in humanitarian and spiritual ways. Consequently, an international cultural association "The Dzog-chen Community" has been formed and has already established a number of bases in various parts of the world.

A.S.I.A. is an extension of this association, to coordinate internationally all the activities concerning different projects to help the survival of the Tibetan culture in India and in Tibet. At the same time A.S.I.A. aims to help the social and economic life of the Tibetan people in Tibet, India, Nepal and Bhutan.

The principal aims of the association are the following: betterment of the living conditions of Tibetan refugees; preservation of their cultural heritage; development of their cultural heritage; development of economic activities (creation of new enterprises and employment opportunities in material and non-material sectors); improvement of social-educational and health conditions.

There are possibilities of different types of communities to be created in India and Nepal for Tibetan refugees from Tibet and Bhutan:

1. Rural - agricultural based communities with some enterprise and handicraft based activities; 2. Enterprise/handicraft based communities located in rural areas; 3. Enterprise/handicraft and service based communities, located in urban areas.

The choice will depend on the background, the skills and the aspirations of the nucleus group of refugees who will form the foundation of the community.

#### THE TIBETAN VILLAGE PROJECT

At the moment A.S.I.A. is working for the resettlement of 1500 Tibetan refugees (300 families) from Bhutan, in India, at Arcadia Chanderbani, Dehra Dun.

This project is an enterprise/handicraft and service based community, located near an urban area.

#### DEVELOPMENT OF THE STOCK RAISING IN THE REGION OF TZACHUKA - TIBET

The project aims are to set up a net of meeting points where the nomads can find all kinds of technical and commercial assistance.

#### SCHOOLS, UNIVERSITY, HOSPITAL AND GUEST HOUSE IN GALENTENG, SULKOG, EASTERN TIBET

In the province of Kham on the Eastern border of the Autonomous Region of Tibet in the People's Republic of China, Tibetan lay people and clergy, under the guidance of Namkhai Norbu Rinpoche, are engaged in an indigenous development project with the technical and financial support



of A.S.I.A. Its purpose is to create employment and educational opportunities, helping to reinvigorate and preserve the ancient culture of Tibet for future generations. The project is to build new ongoing institutions: a primary school, a secondary school, a university, a hospital and a guest-house.

The project at this stage is a pilot project, in the area of Galenteng, among a population of nomadic peoples. The close relationship existing between the leaders of the region and Namkhai Norbu Rinpoche will have a strong effect on the development of the project. As distinct from the restoration of monasteries destroyed during the cultural revolution, this development project has economic and educational goals for the general population and can be considered secular in nature.

#### PRIMARY, SECONDARY SCHOOL AND UNIVERSITY

Since the cultural revolution, Tibetan children in this area have not received even a primary education. Literacy in their own language and knowledge of their own cultural heritage is low among the general population, with drastically reduced numbers of those capable of transmitting their heritage. The schools created by the project will emphasize Tibetan language, literature, history



and, in addition, modern science will be taught to fill a cultural gap in this subject and help local Tibetans qualify for more employment opportunities. The school will be for a maximum of 100 children. In the hospital both Tibetan medicine and Western medicine will be applied. The hospital will have around 50 to 60 beds. The guest house will be built for visitors, foreign students

Arcidosi (GR), Italy.

For further information contact:  
Andrea Dell'Angelo Via della Nocetta, 65, 00165  
Roma, Italy telephone 06/6261749 - 6223329 - 5139229

#### KHAMDOGAR, PROVINCE OF CHAMDO, EASTERN TIBET

Khamdogar is the residence of Rigzin Changchub Dorje who was the principal Master of Namkhai Norbu Rinpoche. In 1989 Namkhai Norbu Rinpoche visited Khamdogar and after he met the local authorities, they decided to start the project.

Changchub Dorje was a very famous Master, very well known in all the area for his spiritual teaching and also as a doctor.

In order to preserve his teaching, the local authorities agreed to support the project: PROJECT FOR BUILDING A PRIMARY SCHOOL, HOSPITAL, GUEST HOUSE, REBUILDING THE TEMPLE OF THE VILLAGE, AND REBUILDING A SMALL NUNNERY IN THE VILLAGE OF KHAMDOGAR, DISTRICT OF GONJO, PROVINCE OF CHAMDO, EASTERN TIBET.

Timing

The first floor of the temple is already rebuilt. We expect to finish all the construction for the summer 1991.

The rebuilding of the nunnery has already started. The project should be completed by summer 1991. We are planning to start building the school and the hospital in April 1991. The dead line should be winter 1992.

The guest house should be finished by the beginning of 1993.

Cost 450.000 US dollars

Financial support  
Italian Ministry of Foreign Affairs, E.E.C. and private funds.

Contacts:  
Richard Eagleton 72  
Woodland Gdns  
London NW10 3UA GB  
Tel: (081) 8830426  
Paula & Des Barry  
RR2 Box 184  
Colrain, MASS 01340 USA  
Tel: (413) 6243222  
Brian Snowden  
59 McBryde Street  
Fawkner Victoria 3060  
Australia

and technicians.

Timing of the project

In 1989 Namkhai Norbu Rinpoche visited this area for the first time since his departure from Tibet in 1959. After receiving approval from the local authorities he chose the sites for the various buildings.

The local authorities have already given permission for the preparation of the building materials.

Another survey is planned for April, with the participation of four technicians of A.S.I.A.

The construction of the primary school, hospital and guest house should be finished in summer 1992. The secondary school and university in 1994.

Cost

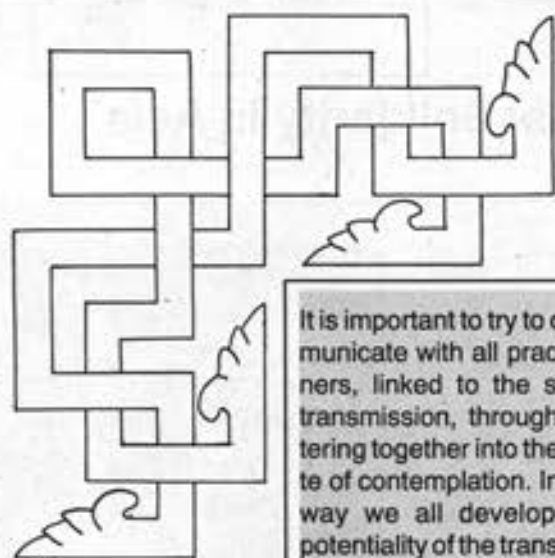
The project will cost around 650.000 US dollars;

Financial support

The Italian Ministry of Foreign Affairs, E.E.C. and private funds. Offer to help or requests for further information should be addressed to A.S.I.A., the non-governmental organization which is directing and co-ordinating the project in all its economic and technical aspects. The headquarters of A.S.I.A. are based in Italy at Merigar, 58031 Arcidosso (GR) Italy, telephone: 0564/966837.

Contributions can be made by check, Bank Draft or International Money Order to the following account: A.S.I.A., account no. 3893, at this bank: Monte dei Paschi di Siena,





# Practice calendar for special

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

Tibetan date:  
2nd Month, 10th day  
Western date:

## Monday March 25th

This is a special day of Guru Padmasambhava, the anniversary of the day when King Sahora tried to burn him alive, and he transformed the fire into a lake. It is good to perform a Ganapuja collectively, but if that is not possible do alone the Long-life practice "Universal Wisdom Union". The best time for this practice is between 7 and 8 o'clock in the morning.

In general the day of Guru Padmasambhava is an excellent day to practise a Ganapuja, together with your Vajra sisters and Vajra brothers, with an intensive recitation of the Long-life mantra. If you are alone, you can do the "Universal

Wisdom Union" practice of Long-life.

Tibetan date:  
2nd Month, 12th day  
Western date:

## Wednesday March 27th

This is the anniversary of Dragpa Gyaltsen (1147 - 1216), one of the first great Masters of the Sakyapa tradition, so try to do the Guruyoga "A Kar Lamai Naljor", the Guruyoga with the White A.

## FULL MOON

Tibetan date:  
2nd Month, 12th day  
Western date:

## Saturday March 30th

This is one of the best days for Long-life practices and in particular the practice of "Union of Primordial Essences". The best time for this practice is from 7 to 8 o'clock in the morning.

Tibetan date:  
2nd Month, 20th day  
Western date:

## Thursday April 4th

This is the anniversary of the great Dzog-chen Master Do Gyaltsen Yeshe Dorje (born 1800), disciple of the first Do Drub Chen Rinpoche, who was a master of Nyagla Padma Duddul. It is therefore a good day to do the "A Kar

Lamai Naljor", the Guruyoga with the White A.

Tibetan date:  
2nd Month, 25th day  
Western date:

## Tuesday April 9th

This is a Dakini day. In general a Dakini day is a good day to reinforce the energy, so it is good to do a Ganapuja with the transformation into the Dakini Simhamukha. Try to do a Ganapuja or a medium Tun, alone or collectively.

## NEW MOON

Tibetan date:  
2nd Month, 30th day  
Western date:

## Sunday April 14th

On this day, which is the birthday of the great Terton Loter Wangpo, try to do the "A Kar Lamai Naljor", Guruyoga with the White A.

Tibetan date:  
3rd Month, 10th day  
Western date:

## Tuesday April 23rd

As this is the day of Padmasambhava, try to do a Ganapuja with an intensive practice of the Long-life mantra connected with the Guruyoga of Padmasambhava. Usually it is best if you can do it together with your Vajra brothers and

Vajra sisters. If it is not possible you can do alone a medium Tun or short Tun, reciting the Long-life mantra as much as possible.

## FULL MOON

Tibetan date:  
3rd Month, 15th day  
Western date:

## Sunday April 28th

This is one of the best days for Long-life practices, and in particular for the practice of the "Union of Primordial Essences". If you can, the best time to do it is early in the morning. This full moon day is also the anniversary of the day when Buddha first gave the teaching of Kalachakra, therefore it is good to do a long Tun in the evening.

Tibetan date:  
3rd Month, 25th day  
Western date:

## Thursday May 9th

This is a Dakini day as well as the anniversary of the fifth Dalai Lama, a great Terton and practitioner of Dzog-chen. Try to do a long Tun with your Vajra brothers and Vajra sisters, or if you are alone, you can do a medium Tun. In either case recite the heart mantra of Ekajati as many times as possible.

## NEW MOON

Tibetan date:  
3rd Month, 30th day  
Western date:

## Tuesday May 14th

This is a particularly good day for practising the Purification of the Six Lokas. As it is also the anniversary of the great Terton and Dzog-chen Master Sangyas Lingpa, try to do the "A Kar Lamai Naljor".

Tibetan date:  
4th Month, 10th day  
Western date:

## Thursday May 23rd

This is a day of Guru Padmasambhava, and it is good to do the Guruyoga of Padmasambhava. If you can, try to do a Ganapuja. Otherwise, do the Long-life practice "Union of Primordial Essences".

## FULL MOON

Tibetan date:  
4th Month, 15th day  
Western date:

## Tuesday May 28th

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



The International Institute of Tibetan Studies declared from the beginning its aim to be the promotion of study and research for the salvation of Tibetan culture. The Shang-Shung Institute is in fact a tool for encouraging scientific research into and broadcasting knowledge of this millennial civilization in order to impede its disappearance. In order to favour research free of individualism, which would obstruct these aims, the Institute has a scientific rather than academic, political, sectarian or religious character. Instead it is based on the principle of collaboration. We propose to organize archeological expeditions to Tibet and the Indian subcontinent; to form a school of Tibetan studies; to organize conferences and seminars; to promote the restoration of monuments, antique manu-

scripts and in general the artistic and cultural wealth of the Tibetan civilization; to promote and support the study and the spreading of the traditional Tibetan sciences such as medicine. The Institute also aims to set up a museum containing objects related to archeology, art, anthropology, and ethnology. The town council of Arcidosso has offered a whole floor of the castle, Rocca Aldobrandesca, to house this museum. His Holiness the Dalai Lama, Tenzin Gyatso, who presided at the inauguration of the Institute, wished thereby to emphasize the importance for Tibetan culture of the work that the Institute is doing and will develop. The Institute is working on several projects to be realised in 1991, '92 and '93. We are organizing exhibitions in Italy and abroad, conventions, and the arrange-

ment and activation of programs of study and research.

## Exhibitions

1) We are planning an exhibition of private collections of Tibetan art. Linked to this we want to catalogue Tibetan works of art in private collections in Italy.

2) The exhibition "Prima della Tempesta" of photographs by Fosco Maraini, shown last year at the Palazzo Pitti in Florence on the occasion of the visit of His Holiness the Dalai Lama, will be mounted in other places in Italy and abroad, one possibility being Amherst College Museum in the United States.

## Conventions

1) Convention on Tibetan language  
Tibetan language is facing one of the most crucial moments in its history. Both in its home country and in the Tibetan communities in exile it is under extremely strong external pressure, and risks losing its originality. The fact that Tibetans have become a minority in their own country, that the educational system within the country is losing its Tibetan characteristics, and that the

Tibetan communities abroad are still researching its particular connotations (before 1959 it was essentially based on education given in monasteries); that the communities of refugees in India and other countries are at risk of losing their cultural identity; that until a few years ago the Tibetan language totally lacked all of the technical and scientific terms used in the modern world and that both inside and outside of Tibet there are still no standards for the adoption of new terms, are all elements that illustrate the gravity of the situation. In 1987 the Council for Tibetan Education and Educational Research together with the publication department of the office of His Holiness the Dalai Lama organized an international convention in Dharamsala, India on the preservation of the Tibetan language. About forty Tibetan scholars participated, coming from India, Japan and various western countries. The organization of the second convention, which should take place in the Spring of 1992, has now been entrusted to the Shang-Shung In-

stitute, the International Institute of Tibetan Studies.

I.S.M.E.O. (Istituto Studi Medio ed Estremo Oriente), the Istituto Universitario Orientale di Napoli (the Department of Asian Studies) and Siena University will also partake in the organization of the convention. We are also contacting other national and international corporations to request patronage.

2) Convention on the ancient history of Tibet. The time and place of this convention has not yet been fixed.

## Study and research projects

1) Project to catalogue Dzog-chen texts

This is a three year project to make a general bibliography of Dzog-chen texts from all Tibetan literature on this subject, including both Buddhist and Bon sources.

2) The translation of a series of Tibetan medical texts

3) The translation of a series of Dzog-chen works

4) A study of the scholastic system of Tibetan communities in exile

5) A study of the scholastic system of Tibetans in China  
6) A study of the social organi-

Enrico dell'Angelo

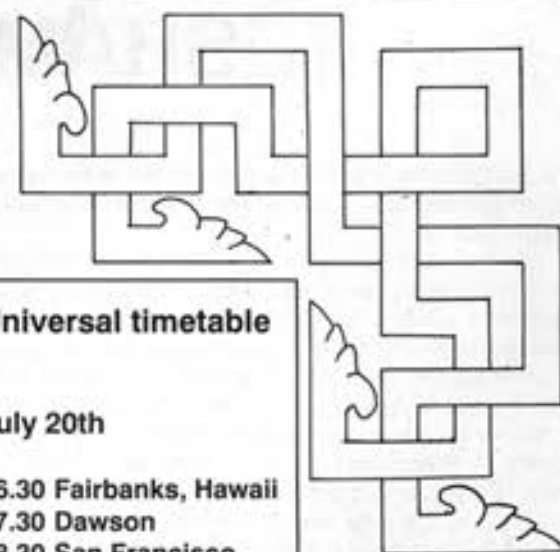
zation of the nomadic population of north-east Tibet, after the changes that have taken place during the last decades. The Shang-Shung Institute will need the collaboration of all Tibetan scholars and people interested in saving Tibetan culture in order to define and realize these projects as well as to find ways of financing them.

**All tibetologists and translators who intend to collaborate with the Institute should send us their names, addresses, telephone and, if possible, fax numbers.**

One of the ways to help the Institute is to become a member by paying an annual fee of 150,000 Italian Lire. It is also possible to become a supporting member by paying an annual fee, 1,000,000 Italian Lire or more for an individual person; 5,000,000 Italian Lire for a corporation or public or private association. For all communications contact: Istituto Shang-Shung, Via degli Olmi 1, 58031 Arcidosso GR, Italy. Tel: 0564-966940/1. Fax: 0564-966846.



# days Metal Sheep Year 2118



Tibetan date:  
4th Month, 25th day  
Western date:

**Friday June 7th**

This is the anniversary of Ngor Chen (a great Master of the 'Sakyapa tradition and initiator of the Ngor lineage), therefore it is a good day to do the Guruyoga "A Kar Lamai Naljyor", either collectively or alone.

**NEW MOON**

Tibetan date:  
4th Month, 30th day  
Western date:

**Wednesday June 12th**

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

Tibetan date:  
5th Month, 10th day  
Western date:

**Friday June 21st**

This is Guru Rinpoche day, a good day to do Ganapuja with Guruyoga of Padma-sambhava. If you are unable to do this, try to do the Long-life practice connected with Guru Rinpoche, called "Universal Wisdom Union".

**FULL MOON**

Tibetan date:  
5th Month, 15th day  
Western date:

**Wednesday June 26th**

This is a special day for the Long-life practice of the Dakini Mandarava, so you can do "The Cycle of Life's Vajra" early in the morning. If you cannot do it at that time, it is still good for you to do it later in the day.

Tibetan date:  
5th Month, 25th day  
Western date:

**Sunday July 7th**

This is a Dakini day and an important day for the practice of Ekajati. Therefore, according to your circumstances, try to do the long Tun collectively with your Vajra sisters and Vajra brothers, or the medium Tun if you are practising on your own. In either case

repeat the heart mantra of Ekajati as many times as you can.

**NEW MOON**

Tibetan date:  
5th Month, 30th day  
Western date:

**Thursday July 11th**

This is a day for purification practices. It is best to do the Purification of the Six Lokas either collectively or alone, preferably in the early morning. Otherwise you can do a medium or short Tun.

Tibetan date:  
6th Month, 4th day  
Western date:

**Monday July 15th**

This is the anniversary of the Dharmachakra (the first turning of the Wheel of the Dharma): the first time that after his illumination, Buddha Shakyamuni gave the teaching of the Four Noble Truths, to his disciples at Samath. On this special day you can do a Ganapuja with your Vajra brothers and Vajra sisters.

Tibetan date:  
6th Month, 10th day  
Western date:

**Sunday July 21st**

This day is considered by many great Masters to be the birthday of Guru

Rinpoche. This year, on the 21st of July, when it is eight o'clock in the morning in Oddiyana (see the universal timetable) Dzogchenpas all over the world will do a Guruyoga with the medium or short Tun, according to their possibilities. Those who have the possibility can also add a Ganapuja. Thus we will practise together, and communicate all transmissions in the same instant in the state of contemplation.

Tibetan date:  
6th Month, 14th day  
Western date:

**Thursday July 25th**

This is the anniversary of the third Karmapa, Rangjung Dorje. On this day it is good to do "A Kar Lamai Naljyor", Guruyoga with White A.

**FULL MOON**

Tibetan date:  
6th Month, 15th day  
Western date:

**Friday July 26th**

This day is the anniversary of Gampopa, the disciple of Milarepa. Therefore it is a day to do "A Kar Lamai Naljyor", Guruyoga with White A. It is also a day to do the Long-life practice of Amitayus, "Union of Primordial Essences".

## Universal timetable

### July 20th

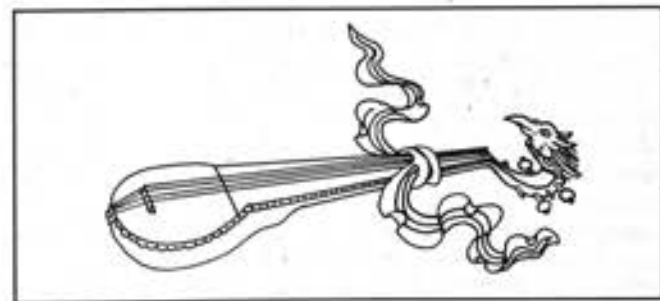
16.30 Fairbanks, Hawaii  
17.30 Dawson  
18.30 San Francisco  
Los Angeles  
Vancouver  
19.30 Denver  
20.30 Chicago  
Mexico City  
21.30 New York  
Montreal, Lima  
22.00 Caracas  
22.30 Buenos Aires  
23.30 Rio de Janeiro

### July 21st

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



## TIBET ALIVE MUSIC FOR WORLD PEACE



Here we are talking about culture and peace. I think when a human being is born there are not many differences, everyone is the same and I always believe that when a human being is born we are free of any religion, any ideology, any culture. However, we are not free from human affection. Love"  
(H.H. the Dalai Lama)

"A series of concerts in a number of countries across the world to contribute towards the fulfillment of the Dalai Lama's own vision of Tibet as a 'Zone of peace' for the sake of all peoples throughout the world. Concert plans include venues in England, India, Italy and Spain. These will be filmed for a "Documentary special" with the participation of Tibetan musicians as well as popular western artists. As the heart of each concert there will be a short film of the

Dalai Lama talking about world peace. The concerts will run from the end of September through the beginning of November '91. Concerts in London will be from October 15th-18th at the Hammersmith Odeon. Dave Stewart (Eurythmics and Spiritual Cowboys) has agreed to be the musical director for the event in India. A growing number of artists of diverse styles are committed to this project. All funds raised from these events will go towards specific

projects to assist in the preservation of Tibetan culture. Further information about these can be obtained from this office on request.

"Tibetan culture is a treasure belonging not only to the Tibetans but to everyone on earth." Let's help preserve this precious heritage.

If anyone is interested in helping to organize concerts in Paris or Germany, Tibet Alive needs local coordinators. Please contact:

TIBET ALIVE, Richard Eagleton, coordinator, 72 Woodland Gardens, London N 10 3 VA (081-8830426/ 071-3703130).

## PRIMA MAI ART EXHIBITION

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... and even one sculpture

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## SHAMANISM AND DZOG-CHEN

An interview with  
Namkhai Norbu Rinpoche  
by Paul Walker

*What is your opinion of the increasing interest in shamanism among westerners today? Do you think it represents a genuine spiritual revolution?*

I think it is a kind of spiritual rebirth. People are interested because originally there was some knowledge, some understanding which was useful, corresponding to our real condition and nature. Then later, people forgot, they developed their countries technologically, and because they concentrated more on the economic level, they were no longer concerned about nature or our subtle energy condition. But today particularly in economically developed countries, they are beginning to discover and understand that our real dimension, or condition, is not only the development of economy or technology, but that there is something else, too. Human beings have a physical body. If the body has some problems, we have many methods and possibilities to cure it with medical technology and drugs. So it is easy to deal with physical problems.

But we are also dealing with our energetic dimension and the natural world. The shamans learned all this ancient knowledge, which is very much linked with natural energy, and they studied and applied it for millennia in this way. Also, they understood that the human condition is linked with the energy of nature. So, when someone has problems of energy imbalance, the shamans work with nature and that person's energy together.

I think that today many people understand more and more about this principle. That is the reason, in my opinion, why people are so interested.

*The Dzog-chen teaching integrates many elements of shamanism, does it not?*

In the history of Tibet we have two sources of the Dzog-chen teaching. One is from the old Bonpo religion, and the other is Buddhist. From the Bonpo, there is not really a great quantity of teaching, so widely taught, but it is a lineage which is more ancient than the Buddhist. This, however, does not mean that the Dzog-chen lineage of Buddhism is not ancient, because the Buddhist Dzog-chen teaching was officially given by Garab Dorje just three hundred years after Buddha Shakyamuni's parinirvana. But in the history of the Bonpo Dzog-chen lineage, it is said that there were twelve teachers before Tonpa Shenrab (1000 BC), during many thousands of years on this earth. According to this history the Dzog-chen teaching is very, very ancient, much older than even the Bonpo tradition. So, it is not very easy to say when it got started.

Dzog-chen is considered a very essential teaching. The principle of Dzog-chen is understanding one's own condition. In the ancient Bonpo tradition, they also have the principle of having knowledge of nature and the relationship a person has to its dimension. This is also important in the Dzog-chen teaching, though we are principally concerned with the understanding of one's own real condition, more than working with the forces of nature as in shamanism. Dzog-chen integrates with shamanism, as well as with other Buddhist teachings on their respective levels of Tantrism and Sutra teachings, etc. That is why it is considered an essential teaching.

*You mentioned Garab Dorje. Is he a very important master in the Buddhist Dzog-chen lineage?*

Garab Dorje was the son of Princess Sudharma of Odyana, he was born three-hundred years after the parinirvana of Buddha Shakyamuni, and he is considered to be an emanation of Buddha. For that reason he appears in the ancient scriptures of both Sutra and Dzog-chen.

*At least thirteen solar systems are said to have received the Dzog-chen teaching. Were the lineages found on earth transmitted from some distant solar system?*

In general, most teachings of Anuttara Tantra, higher Tantra, the path of transformation, such as the Kalachakra Tantra, the Hevajra Tantra, were taught by Mahasiddhas, realized beings in Odyana. Many Mahasiddhas of India went to Odyana and received these teachings, and then introduced them back in India. Most higher Tantras of Buddhism originated from Odyana, but these teachings were actually received from other dimensions; many beings communicated teachings and methods to Mahasiddhas in Odyana.

In principle, if we are considering the material level, then we are in time. If we are in time, then we have distance. In this case if we want to arrive in another solar system, it takes many light-years on the physical plane. But, if we are beyond time, which is the capacity of wisdom, the capacity of realized beings, then we are also beyond distance. Time and distance do not exist for us. So "here" and "there" are the same principle. It is like today: the fact that we have the telephone gives us instantaneous communications anywhere in the world. In a similar way, the Mahasiddhas received many transmissions from other dimensions.

Also, the original text of Dzog-chen, the Datanjor, explains that there are many different dimensions where the Dzog-chen teaching exists. There are, perhaps, in this galaxy thirteen solar systems, called tawa (which means beyond this solar system), where we find the Dzog-chen teachings and masters who are Rigzin. There are many Rigzins in different dimensions. In general, there are said to be sixty-four-hundred-thousand



principal root texts in all the universe. But, on earth, we have only sixty or seventy texts. This is how the nature of these systems and dimensions is explained.

*In regard to shamanism in particular, it is said that there are three primary dimensions: upper, middle and lower. Are there any parallels to these in the Dzog-chen teachings?*

Yes. This is an ancient Bonpo system: the realm of Devas, the realm of Nyen and the realm of Nagas. Humans are an extension of the Nyen class of beings, that is the middle realm. So there is this kind of teaching in Bonpo shamanism.

*How do Bonpo shamans utilize these realms in healing?*

It depends. Sometimes people can have many problems of influences, provocations of energy, as with certain classes of Naga. There are many methods of therapy to overcome these problems. There is the consideration of an idea similar to the Chinese theory of Yin and Yang. In ancient Bonpo, they say Yi and Nam. Yi means positive and Nam means negative. They are not really the same, but the idea is similar. Each person has their own configuration of Yi and Nam, and it is the same with beings of other dimensions. There are, for example, Nagas which are positive and Nagas which are negative. So the principle of healing is to transform the afflicting Nagas which will, in turn, help cure the afflicted person.

*Padmasambhava, the historical founder of Tibetan Buddhism in the 8th century, was engaged in many activities, such as conversion of negative entities and magical flight, which could be termed "shamanic". Is it correct to say he was a shaman?* It is difficult to call Padmasambhava a shaman, but he is a great master of Buddhism, of Tantrism and Dzog-chen. He is particularly a Dzog-chen master beyond any limitations. He had great knowledge of all natural conditions, so he integrated everything. When he arrived in Tibet, he integrated many methods of the Bonpos, instead of destroying or eliminating them, and today we still have many methods of Bonpo we use widely in the Buddhist tradition in Tibet.

*Would you tell us some of those Bonpo methods used in the Buddhist tradition?*

For example, one characteristic Bonpo system we use is a purification, "san". It is done with four or five types of aromatic wood. Then we make a fire and use the smoke to purify. In the Bonpo tradition, they have both san and sentu-san. San means to purify with smoke, and sentu means to purify with water. When purifying with water, they use many kinds of medicines made from minerals and plants. Today in Tibet, for example, when we perform the marriage ceremony, we use this tradition of mixing water, milk and medicines for purification. Then we perform a rite of purification for the couple and their home. That is also characteristic of Bonpo. Also, each family in Tibet has a small box, in which they put many ceremonial things, particularly precious stones, etc. Then they do a rite for bringing prosperity to the family. That is called the Yang Cha, another Bonpo method. There are many of these kinds of rites.

*When I think of healers in the Tibetan tradition, Yeshe Tsogyal, the principle consort of Padmasambhava, comes to mind. Is it correct to say she performed hands-on healings?*

Many disciples of Guru Padmasambhava manifested signs of

their realization such as different proofs and miracles. Yeshe Tsogyal manifested the siddhi, or power, of reviving the dead, but that is not the same as healing by laying on of hands. So, it is considered to be more a siddhi?

That is right.

*Is it fair to characterize the Bonpo magicians of Padmasambhava's time to have been completely opposed to the spread of his teachings? I mean there seems to be this generalized prejudice among scholars of Buddhism who say that they were all obstructing the integration of Buddhism into Tibet. Were there not magical traditions and practitioners who welcomed and accepted the new teachings?*

In general, Buddhists have always felt contrary to the Bon religion. They do not agree with this tradition, but some lamas, some masters integrated Bon, such as Jamgon Kongtrul, and they say that there is no real difference between Buddhism and Bon. However, there are at least two types of Bon: white Bon, and black Bon. White Bon is similar to Buddhism. So there is no reason not to integrate it. It is really just a difference in name. The black Bon is more magically inclined, and that is the reason it could not be as easily integrated. There is a story of Guru Padmasambhava which says that he eliminated or transformed the black Bon, the Bon of provocation and negativity. Black Bon also practised the sacrifice of animals.

*So animal sacrifice was not part of the white Bon?*

That is true. I did much research and believed for awhile that sacrifice was not at all a part of Bon, but then I found out that there is a line of Bon known as the Bon of Deer. This lineage has many rituals which I have read about in their books where they kill all kinds of animals in the practices. But that is not really Bon. Modern Bon is equal to Buddhism, only the name is different. It is recognized as a valid school now, one of the five schools of Tibetan religion. But not much is known about the old Bon systems. They are not considered important, that is why they are not known.

*What about the nature and reality of deities such as Vajrasattva, and of protectors such as Ekajati? How should one regard their actual reality?*

A deity is in principle a totally enlightened being, beyond form, beyond color. It has infinite wisdom, but it has no position to say: "Oh, this is my form, this is my system." So, as they have infinite wisdom, they can manifest in different circumstances. If there is a moment where a human being has contact with an enlightened being, it will manifest in human form for that moment, and through this manifestation one can receive transmission and understanding, etc. For that reason, there are many, many manifestations or kinds of deities. Most deities do not take human form. Teachings are not only received from deities in human forms; there are many different classes of enlightened beings who give teachings. If we study a little how deities are presented in Tantrism, we would find examples of forms of these universal classes of beings. That is what we call Sambhogakaya, or the pure dimension. And deities can manifest from this dimension to those humans who are receptive enough.

*Then the guardians such as Ekajati and Rahula...?*

There are many different beings, naturally in this world, or in general in samsara. They are not enlightened beings, but other classes of ordinary beings. They are of different levels: some of them have higher capacities, some lesser. They have power to provoke and create problems for others. To control these lower classes of beings, their energy and provocations, enlightened beings have taken the form of some of these classes. For example, the form of Ekajati is of the class of beings called Mamo. Mamo is one of the worst classes which provoke many things. Dakini Simhamukha, a totally enlightened being and emanation of Padmasambhava, took this form of Ekajati like an ordinary Mamo, and then controlled all this class. Ekajati is not really a Mamo, but for us, she is like a bridge across which we can control this class.

Similarly Rahula is a form of the class of Za. These beings provoke human beings through certain illnesses. We cannot do very much about these provoked illnesses, except that Vajrapani, an enlightened being, took the form of Rahula, the form of a Za, and as Rahula he controls all of this class.

These two are examples of what the guardians are. Most guardians are realized beings who have taken the form of one of these provoking classes. Mahakala is yet another example. And then there are others, natural guardians, such as Dorje Legpa, who was originally a very powerful being of the Nim class, provoking even Padmasambhava upon his arrival in Tibet. In the end, he had a positive contact with Guru Padmasambhava and took an oath, a vow, promising never to provoke again. Only then did he receive his name and become an important guardian of the teaching of Dzog-chen in particular, and of Tantrism in general. Dzog-chen is the essential teaching, so Dorje Legpa became a protector of the teaching, rather than being contrary to it. He protects all practitioners. This kind of guardians we call worldly guardians. One who actually dealt with all these forces and who is respected as an ideal practitioner in Dzog-chen history is Machig Lapdron, the originator of the Chod practice. What is

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## DIVINATION AND ORACLES IN TIBET

by John Myrdhin Reynolds (Bibliography and notes)

In the September and December issues of *The Mirror* was published an interesting article about Divination and Oracles in Tibet by John Myrdhin Reynolds. We complete the article in this issue by adding the notes and an inclusive bibliography for all who wish to have more information about the ancient and magic knowledge of divination.

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## Notes to part 1 and part 2 of John Reynolds's article:

1. Because this paper was written on short notice while on a visit to Paros, I didn't have access to my

notes and to other source materials, so I cannot provide in detail here all of the usual apparatus in terms of footnotes, page references and comprehensive bibliography for both Tibetan and Western sources.

2. The Bardo is the experience of the individual which is intermediate between death and rebirth.
3. On the history of Tibet in general and on the dating of the early period in particular, see D. Snellgrove and H. Richardson, *A Cultural History of Tibet*
4. According to the traditional histories written by Buddhist Lamas during the medieval period such as the religious histories of Bu-ston and 'Gos lo-tsa-bo, in the time of the historical Buddha Sakyamuni (his parinirvana was 681 B.C. according to Tibetan chronology) most of the country of Tibet was a great lake and the ancestors of the Tibetan people was still a band of red-faced monkeys. The Bonpo history gives quite a different account: a long pre-history in Central Tibet and the origin of various Tibetan clans from Nagas (klu) or serpent-like chthonic spirits. According to Prof. Namkhai Norbu, the traditional Buddhist account represents only an exercise in pre-Buddhist propaganda designed to glorify the civilizing role of Buddhism in Tibet. He points to the long history of the Shang-Shung Kingdom in West Tibet under the Bya-ru-can Li-mi-rgya dynasties. See Namkhai Norbu, *The necklace of gzi*, Dharmasala 1981.
5. Here I follow the exposition of Namkhai Norbu on the body, speech and mind, see his *The Crystal and the Way of Light and Dzogchen: the Self Liberated State*, London 1989
6. See H. Zimmer, *The Philosophies of India*.
7. I am dealing of psychic energies and their use in healing practice in Bon and in Tibetan shamanism in my Tibetan Shamanism and Healing (work in progress)
8. For a further understanding of karma and its relationship to the question of free will and determinism, see the Appendix of Self-Liberated through seeing with naked awareness
9. On the sgrung lde'u bon, see G. Tucci *The Religions of Tibet*, Stein Tibetan Civilization and Namkhai Norbu Rinpoche *II Bon* (see 13. in bibliography)
10. The two principal hagiographies in Tibetan for Shenrab Miwo are the gzer-mig and the gzi-brjid. Both of these two are later rediscovered texts (gter-ma), but both contain very early pre-Buddhist material in abundance. For a number of the contents of the gzer-mig, see Hoffman, *The Religions of Tibet*, London 1961
11. Three periods in the historical development of Bon according to the noted Bonpo scholar Lopon Tenzin Namdak. Oral communication.
12. On the bon shes-pa bcu-gnyis see Namkhai Norbu Rinpoche *II Bon* (see 13. in bibliography)
13. On the Nine Ways of Bon see Snellgrove
14. The use of the terms smrang and gto in the Bonpo tradition appear to correspond to Greek mythos and dromenon
15. On the tshe-dhang or Long-Life Empowerment, see Waddell *The Buddhism of Tibet*, London 1895 and *The Cult of Tara*. Also my unpublished manuscript *The Adamantine Essence of Life* deals with the process in considerable details.
16. The ultimate aspect or essence of Buddhahood, the basic foundation of all being, is unconceivable by the intellect and inexpressible in words, but in terms of its being the basis one may speak of its Essence, its Nature and its Energy, corresponding to Greek ousia, hypostasis and energias (see my *Self-Liberation Through Seeing with Naked Awareness*, Barrytown N.Y. 1989 and my *The Golden Letters*, Barrytown N.Y. 1990). The parallel between the Gnostic tradition in the West and the Tibetan tradition both Buddhist and Bonpo, in terms of Tantra and Dzogchen, I deal with in my *Mystical Illumination in gnosticism and Buddhist Tantra* (unpublished).

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17. On the great goddess Tara, see H. Zimmer *Myths and Symbols of Ancient India Culture and Civilization*; see also S. Bayer *The Cult of Tara*, Berkeley; and also my *Golden Rosary of Tara*, Arcidosso

18. A number of scholars have pointed out that Aphrodite was of Asiatic origin, being the Greek version of Astarte or Asherah of Tseseg, as well the Babylonian Ishtar and the Sumerian Inanna. Her cult appears to have been exceedingly ancient and extremely wide-spread in the Ancient near East and adjacent regions. We also find her on the Iranian Anahita, the Zhang-Zhung sa-triger-sangs, the Bon-po Jyamma (byams-ma), the Buddhist Tara, the Jain Padmavati, and the Hindu Lakshmi.

19. On the cult practice of the Guardians, see R. Nebetsky-Wojkowitz, *Demons and Oracles of Tibet*, Graz 1975. See also A. Maddell, *The Buddhism of Tibet*, London 1895.

20. There exist in circulation among the Tibetans many small mo-dpe or divination texts, both as manuscripts and as xylographs, no publication dates are given and often no author. These texts are generally known by their generic names sGrol-ma'i phreng-mo, Arphyi mo, etc.

21. On the archetype of the puer aeternus, see James Hillman, *The Puer Papers*, Dallas 1983. And on the connection of the Druids with Shamanism, see Ward Rutherford, *The Druids: The Magicians of the West*, London 1984, as well as his *Shamanism: the Foundation of Magic*, London 1986, and his *Celtic Mythology*, London 1987.

22. Many old Bonpo myths and deities have their Iranian counterparts. On Bonpo myths, see S. Karmay "A General Introduction to the History and Doctrines of Bon", in Toyo Bunko, Tokyo 1975

23. On the ju-thig system of divination, see Namkhai Norbu Rinpoche *II Bon*, (see 13. in bibliography). On the cult of Gerhod, see S. Karmay, *ibid*, and also my monograph *The Cult and Practice of Zhang-Zhung Meri*, Berkeley 1989, which deals in more details with this deity and his mythology.

24. Nebetsky-Wojkowitz also deals with phra, in the appendix of his *Demons and Oracles of Tibet*, Graz 1975

25. On Gesar and Phrom, see R.A. Stein *Tibetan Civilization*, London 1972

26. On the Shambhala myth cycle, see Edmund Birnbaum, *The Way to Shambhala*, Boulder 1989

27. On dream practice, see W.Y. Evans-Wentz, *Tibetan Yoga and Secret Doctrines*, London 1935, and also my translation of Namkhai Norbu's *The Cycle of Day and Night*, Barrytown N.Y. 1987

28. Tibetan geomancy or Sa-dpyad is dealt with in the Vaidurya dikar-po of bSod-nams rgya-mtsho (16<sup>th</sup> century). See also Namkhai Norbu Rinpoche, *II Bon*, (see 13. in bibliography)

29. On the Tibetan Classification of spirits, see G. Tucci, *The Religions of Tibet*, London, and his *Tibetan Painted Scrolls*, vol.II, Rome I.S.M.E.O. 1989; Nebetsky-Wojkowitz, *Demons and Oracles of Tibet*, Graz 1975; D. Snellgrove, *The Nine Ways of Bon*, London 1967 and Namkhai Norbu Rinpoche *II Bon*, Arcidosso, 1990

30. On the Naga cult in general, see my article "The Nagas Ancient Bonpo Teaching and the Nagas", in *Merigar Rivista*, no.2, Arcidosso 1989. My work in progress, *The Secret Book of the Hundred-Thousand Nagas* will contain much of this material drawn from the Klu-bum. Also a



section from the Klu-bum has been translated in R.A. Stein, *Tibetan Civilization*, London 1972.

31. The myth of Manjusri and the cosmic golden tortoise is found in a Tibetan astrological text by Lochen Dharmashri, 17<sup>th</sup> century, but it is also found in much earlier sources

32. On Tibetan Astrology, see Vajranatha, *Tibetan Astrological Calendar and Almanac*, Kathmandu 1978

33. See note 30

34. See R.A. Stein, *ibid*

35. On the Tantric magic of the Ngagpa and the practice of the Dakini, see my *The Secret Book of Simhamukha*, Conway 1990

36. From my personal observations of Tibetan shamans in India and Nepal. But also see Larry Peters "Tamang Shamanism in Nepal" in S. Nicolson (ed.), *Shamanism*, Whetton III 1987, and Per-Arne Berglie "Preliminary Remarks on some Tibetan Spirit Medium in Nepal" in Kailash, Kathmandu 1976

37. On Tibetan oracles generally and the State Oracle in particular, see R. Nebetsky-Wojkowitz, *ibid*

38. There also exist the possibility of even more direct contact of Tibetans with the Bactrian Greeks, on the Bactrian Greeks see Narain "Bactrian Greeks", Delhi.

Many of these Bactrian Greeks had become Buddhists and greatly influenced Buddhist art, especially the Gandharan style. It also may have been Greek artists who first developed the image of the Buddha in sculpture and relief, basing this image on the form of the God Apollo. The most famous Greek Buddhist was the Bactrian King Menandros (in Pali, Milinda) who appears in the text of the Buddhist dialogue *The Milinda Panha*, "The questions of King Menandros" addressed to the Buddhist monk Nagasena. The influence of Greek religion and philosophy on the development of Mahayana Buddhism was seriously considered by Edmund Conze and E. Liotte. See E. Conze, *Buddhism: its Essence and Development*, New York 1960 and his *Thirty Years of Buddhist Studies*, Columbia Sc. 1968. There also exists evidence for even later and specifically Tibetan contact with Greeks residing in the Sassanian empire. For example, in the 7<sup>th</sup> century B.C. the Greek physician Galenos was invited to the Tibetan court at Lhasa by Songtsan Gampo, the first Buddhist king of Tibet. The traditional Tibetan history indicates early contact with Indo-European and Altaic peoples of central Asia such as the Hor (Uighurs), the Tho-gar (Tokharians) and the sog-po (Sogdians) - although sog-po may have more anciently been referred to as the Saka or Scythians. The American archaeologist W. Fairweather has found evidence of the Scythians in Chou and pre-Chou China. Also G. Tucci in his expedition into Western Tibet found evidence of the Scythians such as bronze pieces in the characteristic nomad animal style of the Scythians. They have comparison to the Luristan bronzes, see G. Tucci *Transhimalaica*.

## SHAMANISM AND DZOG-CHEN

continued from page 10



## the purpose of her practice?

She was a practitioner of Chod from around the 11th century A.D. She was born into the Bonpo tradition and she had a lot of experience with it. Later, she met a Buddhist teacher who she followed, and he was a Dzog-chen master. She mainly practised the Sutra teaching and studied many sutras of Buddha Shakyamuni. Later still, she met another famous master named Patamba, an Indian master who came many times to Tibet. She received many teachings of Mahamudra and of Tantrism. She became a very learned lady with great knowledge. In the end, she realized that one of the most important practices is to overcome one's attachments to the physical body. She noticed that this was also the main point of all the Sutra teachings. Then she developed the practice of Chod. Chod is a practice that combines the Sutra teachings and the Tantra, the Mahamudra of Patamba, and Dzog-chen: she combined everything together. After that she also had to practise Chod working with visualizations, different sounds, experiences, feelings, and emotions. That is her particular way of practising. She had many sons and students, and many good people became great practitioners of Chod. And the Chod teachings then spread to all schools of Tibetan Buddhism at that time.

In the Chod ritual, you use the kangling, or the human femur trumpet, and the damaru or two-sided drum. What is the purpose of these instruments?

You know, when you use something like human bones, it means you are not living in a limited way, with fears and with hopes. These instruments produce strong sounds, and with the

drum we can also use the bell. All sounds are linked with vibration, so when we go somewhere to practise, we are working with the vibration of that place and different kinds of beings in that place. We communicate with these sounds and increase the vibrations.

Do these particular sounds actually attract specific beings?

Yes. In general you call spirits and different kinds of beings with a trumpet because it has a power for communicating, that is the principle, or with the drum which has a mantra inside. So we integrate sound, mantra, singing, visualization. Everything - body, voice and mind - is integrated. Only then there is the capacity to call different kinds of beings to be present, and then it becomes very concrete.

It seems that spirit possession is practised in many Asian societies like the Tamangs in Nepal for example. Does it exist in the Dzog-chen teachings?

No, not really. The only place where Tibetans practise possession is at Nechung Monastery, now in India, where the Nechung Oracle becomes possessed and then helps, giving advice. That is about it.

I see. Would you say that, aside from your physical travels around the world, you are able to travel to other dimensions or places, either in dreams or other altered states of mind?

In general, when we do practice, we have many effects of practices, different kinds of experiences. They can be visions, feelings, sounds that manifest in the day time, but particularly in the night time. During the night practice of dream yoga, we can influence our dreams, and then we can have many kinds of dreams, very lucid dreams, dreams of clarity. Through dreams, we can apply many methods of practice. In the dream state we can have many experiences which we couldn't have in the day time. So if we speak of these kinds of experiences of mind, then we speak of many, many years of practice.



The Stupa brings together absolute and relative truth. In its absolute reality the Stupa is the Dharmakaya: indestructible, unconditioned, beyond words and concepts, ever perfect. It is the Buddha mind. At the level of the Sambogakaya the Stupa is imbued with the pure and luminous essence of the joyful fields of yidams and Buddhas and Bodhisattvas in the pure dimensions. The energies of the Jnanasattva are called in and stabilized in the relative physical form. On the physical plane, the Nirmanakaya, the Stupa represents the spatio-temporal manifestation of the Buddha, subject to birth, maturation, and destruction, like all things in the physical world. In this form the Stupa may be perceived by all beings and serves as an instantaneous connection with their innate enlightened state. The form of the stupa symbolizes the form of the body of the Buddha sitting on the lion throne and, from the base to the pinnacle, also symbolizes the gradual path to enlightenment.

This Spring at the Tara Foundation we built a Stupa dedicated to the Buddha Tara. It was a wonderful experience, and I want to share some of this experience with you.

Shortly before his parinirvana, the Buddha instructed his students to cremate his body and place his ashes and the remains of his bones in a Stupa. People could visit the Stupa, venerate it, and renew their connection with his teachings. "Stupa" is a Sanskrit word which means "to heap" or "to pile up," and refers to the mound-like shape of the earliest Stupas. The Tibetan word for Stupa is *choten* or "receptacle for offerings."

Stupas are said to promote harmony, prosperity, longevity, good health, peace, and freedom from ignorance. They subdue fear, corruption, and pollution, and bring blessings to the environment in which they are built and to those who visit and venerate them. The gazing at, circumambulation of, and offering of incense, music, mandalas, food, water, flowers or any other prayers to the Stupa creates the same merit as if the offerings were made to an enlightened being.

The Stupa also symbolizes the five elements and their relationship to enlightened mind. The base signifies earth and equanimity; the dome, water and indestructibility; the spire, fire and compassion; above the spire, wind and all-accomplishing action; and, at the very top, the jewel signifies space and all-pervading awareness. It is a mandala, or sacred arrangement, containing all these enlightened qualities. The Stupa also represents the path to enlightenment starting at the base and moving through a gradual path to the thirteen levels of the Bodhisattva path at the top. It contains relics of the Buddha and is built according to a specific process which empowers it. Ceremonies must accompany each phase to truly create a living Stupa which has the power to grant blessings, and to benefit sentient beings for thousands of miles around. It must also contain sacred earth and water from specific places, representations of the illuminated body and mind.

The shape of the Stupa here represents the Buddha Tara, the female Buddha who was told that she would have to take a man's body in order to reach full enlightenment. She refused and reached full realization as a woman. Thus she symbolizes not only compassion and availability, but she is also an inspiration as a woman who became fully awake. She is crowned and sitting in meditation posture on a lion throne. Her crown is the spire of the Stupa, her head is the square at the spire's base where the eyes are painted; her body is the vase shape; her legs are the four steps of the lower terrace; and the base is her lion throne.

The story of this Chang Chub Choten dedicated to Tara started

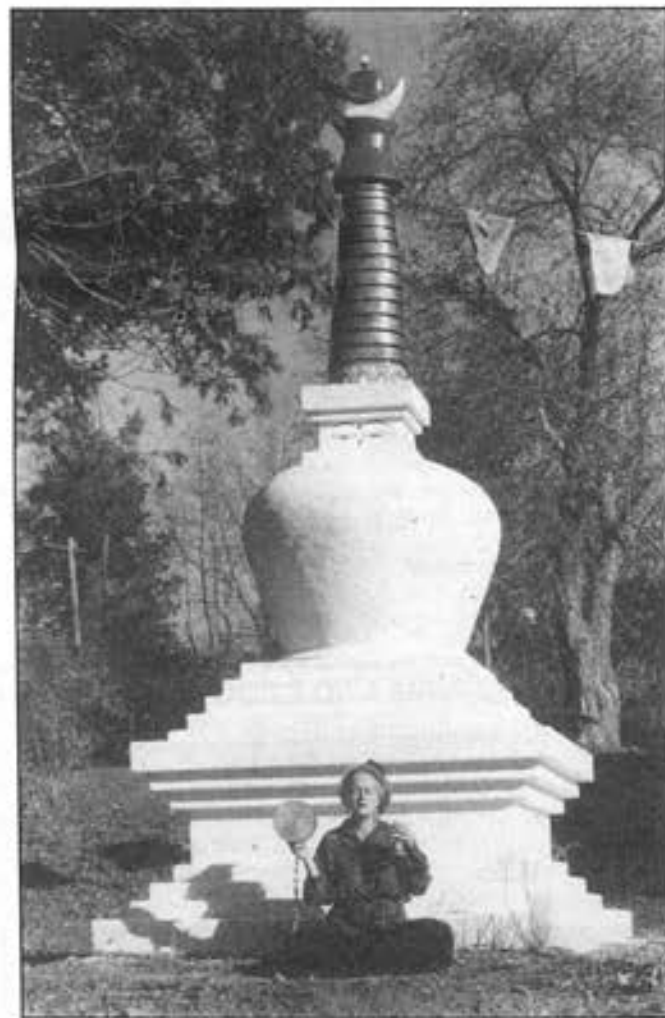
with a phone call from my old friend Tsultrim Lama, saying he was in Brooklyn. Tsultrim is a Sherpa, a group of Tibetans who migrated to the Himalayas of Nepal from East Tibet hundreds of years ago. Although they live in Nepal their culture and religion is very similar to that of the Tibetans. Tsultrim is the son of a married lama and his mother had many children and a big garden. He became a monk as a child. He practised and studied under his father and his 104 year old lama who lives in a cave at 18,000 feet overlooking Mount Everest. In order to support his brothers and sisters and the monastery, he stopped being a monk at the age of nineteen and went to Kathmandu and began to lead trekking expeditions.

I first met Tsultrim when he came to California during the Longde retreat of 1981. He was very friendly and had such a beautiful natural way of behaving respectfully to our teacher. I'll never forget the first moment they met. The fluid motion of his body as he bowed into a kneeling position and rolled his hands forward offering his gifts. That gesture says something about the way that Tsultrim Lama is. He does things quietly, simply with a lot of heart and beauty. He is very devoted to the teachings and he also has a great sense of humor.

After his meetings with Namkhai Norbu Rinpoche in California, he went to Italy. He arrived around the time when Merigar was first purchased. Namkhai Norbu Rinpoche requested him to build a Stupa at Merigar before he left on a teaching tour. Tsultrim began to do this with the local volcanic stone which is soft and easily shaped. He was helped by Fabio Andrico who he gratefully mentions everytime he talks about that Stupa. When the Stupa was almost finished Tsultrim got very sick. He had an extremely high fever and became delirious. The people at Merigar were very worried and wanted him to go to the hospital, but he refused to go, and he got worse. Then when they were about to force him to go to the hospital he had a dream of a woman attacking him with several arms. He was able to subdue her, and afterwards he immediately recovered and finished the Stupa. He said that the karma of building a stupa is strong so karmic obstacles will arise during the building. A few years later, Tsultrim invited Namkhai Norbu Rinpoche to come to Nepal. In 1984 Rinpoche and a group of his disciples went to Tsultrim's family's monastery, called Tolu Gumpa, on the way to the sacred cave of Guru Rinpoche and Mandarava at Maratika. Norbu Rinpoche has told that he had been dreaming of a landscape with a certain formation of rocks and forest for twenty-five years. He had also dreamt that in this place there was a Tara who spoke to him.

Rinpoche had no idea where this place was until he approached

Tolu and recognized the landscape. The courtyard of the Gumpa (monastery) was also just as he had dreamed and inside on top of a column was the Tara statue. Tsultrim's father developed deep devotion for Rinpoche and he gave wonderful teachings before proceeding to Maratika where he received the Gongter of the Long Life Practice of Mandarava. Eventually Tsultrim married a Sherpa woman, named Ang Dawa, which means Little Moon, the granddaughter of a lama who was very famous in Nepal. When this lama died, he sat in tuggedam for forty nine days. Tuggedam is the time after the 'death' of a lama in which they sit in meditation, the heart remaining warm and the body not decaying. And a medicine came forth from the palm of his hand which the family and disciples collected. It has miraculous healing properties. Ang Dawa was raised by her grandfather as her mother died when she was young. When Tsultrim called me, I was very happy because I had not seen him for several years.



and wanted to meet his wife, Ang Dawa who was very pregnant, and their sixteen month old son, Tsering. The first night he was here, Tsultrim dreamt he was building a Stupa here, and needed some help pushing a heavy wheelbarrow up a hill. The same night I dreamt that his feet were cold and I was trying to keep them warm. We talked about our dreams the next day and decided to build a Stupa dedicated to Tara. On March 7, two days before the full moon, Tsultrim came out and where the Stupa was to be built, we lit a fire in order to make the smoke offering. We did the Riwo Sang Cho and then the Chod practice.

While we were making body offerings during the Chod, we looked up and the sky was dark with circling hawks. Our eyes had been closed so we hadn't seen

them approach. They were so low we could clearly see their feathers. They were so close and there were so many, we gasped. The night before we made our first offering. Ang Dawa dreamt that her grandfather who was a Lama and Tsultrim's Guru had come to her and told her to get ready because the Buddha was coming. She then saw the Buddha arriving on a kind of crocodile.

Tsultrim had planned to return to begin digging on the night of the full moon, but it was too close to Ang Dawa's due date, so he asked me to begin the work without him. Every full moon and new moon I meet with a group of women, and so this time I asked if they would help begin the Stupa. We began chanting the Tara mantra and went down to the place the Stupa would be built. We very carefully opened the earth with our hands all the time chanting the Tara mantra. There were five of us. I was the only Buddhist among these women. I felt this meant that the Stupa would transcend boundaries and be an inspiration to many

kinds of people.

The next thing to be done was to dig out the old cement and flag stone patio and the base of the Stupa had to be poured. Tsultrim and my partner, David, poured the first layers of the base. The base of the Stupa, which represents the throne of the Buddha and the development of merit and wisdom, began to take form. After Jigme Dorje was born, Tsultrim's family came to stay here until the Stupa was finished. We invited people to come for several Stupa building weekends. During the weekends, we made tsa tsa and kutsa, little miniature Stupas and molds of Tara, Guru Rinpoche, and Manjushri out of clay and plaster. In each one we put a crystal and some 'medicine,' which was a mixture of earth from Bodhgaya, where the Buddha was enlightened, Sarnath, where he first turned the wheel of the Dharma,

Kushinagar, where he died, Lumbini where he was born, The Great Stupa in Bodhi Nepal, Swayambhu Stupa, water from Lake Manasarovar near Mount Kailash, earth from the hot springs near Mount Kailash where Yeshe Tsogyal did her Vajra Yogini retreat, earth from a place near Kailash that looks like a big vagina, called the Vagina of Machig Lapdron, earth from the place of the last Cherokee capitol, water from the Ganges, sacred pills from one of the oldest saints in Tibet, a long life pill from Tsultrim's guru who is already 104, mendrub (empowered medicine from Dudjom Rinpoche) and saffron. Tsultrim ground all this together and we mixed it with the clay and poured a bit into every plaster tsa tsa. Many people donated things for the Stupa, everyday packages arrived from around the world. Including a small sealed bottle from Namkhai Norbu Rinpoche which arrived from Italy full of many essential things. All during the building and the tsa tsa making we sang mantras and felt joyful. At the same time David began to carve the spire from a large sassafras tree. It represented the thirteen levels of the Bodhisattva path, topped with an umbrella of victory and the sun sitting inside the crescent moon topped by a crystal ball. The trunk we were using was about seven feet tall. The round part of the Stupa, the "Bumpa," which means vase, represents the trunk of Tara's body, and is where the relics and sacred objects which empower the Stupa are placed.

The round shape could not be created with the wooden frames we had used for the square parts. So David found a metal worker who constructed a rounded wrought iron frame. The next thing we needed was the Tsog Shing, the Tree of Life that goes in the center and represents the spine. It has to be a cedar or sandalwood tree. We found a beautiful straight cedar tree down by the lake. The East side of the tree was marked and cut down after a ceremony inviting the wisdom beings into it. It was peeled and Mantras were written at the level of each chakra on the East side. Then we wrapped it with colored string representing the five elements, with a medicine pill wrapped inside over each chakra. The medicine we were putting into the tsa tsa's was rubbed onto the chakras of the Tree of Life.

When it came time to put the Tree of Life into its place in the center of the Stupa, it was June 3, Guru Rinpoche Day so we did a feast offering and many prayers to Guru Rinpoche. This particular day was the day Padma Sambhava promised to come to anyone who prayed to him sincerely. All along the times for beginning or ending important phases of our work happened to fall on special days. Before the tree was in place, David made a plate of seven metals to go under it and a "seat" was made of grains, silk and crystals. Once the tree was in place we all made offerings to the tree. The newborn Jigme Dorje Sherpa was assisted by Ang Dawa in throwing some rice for the Tree of Life. All spring the weather supported our work, the days were beautiful and we all felt so blessed. Almost every evening we made a small fire before the stupa and did the Riwo Sang Cho Practice. The smoke would curl up and around the form, wrapping it gently.

Then we began to cover the iron frame of the Bumpa with wire mesh. By this time it was getting hot and it was very crowded inside. One person had to be completely bent up to get inside. Finally it came time to cover the Bumpa inside and out with cement which was very difficult. The day it was finished was the full moon, June 8. This is the most sacred full moon of the Tibetan year, Saga Dawa, the day of the Buddha's birth, enlightenment and passing away. The first thing placed inside was a beautiful red rose. It had bloomed on that day and was the most beautiful rose I'd ever seen.

That evening we had planned a Ganapuja for the full moon. Everyone bought votive candles. The whole Stupa was covered with lights. It was warm and a little misty and windy. Around sunset we sat to begin the feast offering. There was a misty rain, very light, nothing you had to cover yourself from. This is called by Tibetans 'the rain of flowers.' Then we all went upstairs for a feast. Ang Dawa had made momos, Tibetan dumplings, and Sherpa soup. Just as we got everything inside lightening and thunder began and we had a huge rain storm. A few days later, we began to place the relics and symbols of body, speech and mind into the Stupa. My son was small enough to fit inside and put things around. Finally, on June 15, we decided to put the wooden spire up and then add things later from the 'cave' in the front where the statue of Tara would go. When the fork lift came, David drove it down to the front of the Stupa.

There had been a mocking bird who had been closely following the development of the Stupa. Everyday the bird would come and inspect the work. It became a kind of joke, because everytime we did something the bird would go inspect it. We began to wonder who she really was. On this day the bird had been repeatedly looking inside, then cocking her head questioningly. Then she came over to me and fluffed her wings three times and then did the same to Tsultrim. Just as the fork lift was to pass in front of the Stupa it stopped dead. At the same moment Ang Dawa was upstairs in the apartment feeding her son and she started shaking all over and heard, 'It's not ready yet.' So she came running out to tell them to stop, which the machine had done anyway. We understood. The top was not to be put on until the Stupa was full. The mocking bird relaxed; we'd gotten the message.

Over the next few days we added many more things, and an artist who had been painting the Karma's monastery at Woodstock arrived. She helped paint the spire. We put in many things representing the body speech and mind of the Buddha. The Tsa Tsa and Kutsa represented the Body, sacred texts in English and Tibetan represented speech, and crystals represented the mind, as well as many people's personal offerings, poems, and photographs.

We had all the essentials: sacred earth from places in India and Tibet and water from certain sacred rivers and lake, and I put in Ringsel which had come magically out of the Swayambhu Stupa when I was living in Kathmandu Nepal. This felt very special as it was the first place in the world where I had really experienced a Stupa. Ringsel (magical spheres which appeared after the Buddha was burned) are considered to be part of the Buddha's body. When Lama Wangdor was here this fall he said that having a Ringsel in the Stupa makes it truly like the Buddha or Tara herself, and when we make offerings



we should imagine we are offering to the Buddha Tara herself.

On Monday June 18, Dakini Day, we called the place where we had rented the fork lift and the service man came over to see what was wrong. It was simply out of gas. The service man decided to stay to help us. I had invited John and Virginia Davis to come up and add their blessings to the Stupa. John was standing on the fork lift steadying the spire which was wrapped in cloth. David and Tsaltrim were standing on the Bumpa ready to ease the huge tree trunk in. A few of us were standing nearby saying the Mantra of Tara and praying. We had lifted the spire almost all the way up, when it started tipping back and forth wildly. John's face was completely flushed and tense trying to hold it. It started to slip. Everybody's heart sank. It would have been tragic to see the beautiful spire fall. But the fork lift driver very gently lowered the beautifully carved and painted tree trunk back to the ground. We reset it and secured it better. Up went John and the tree again. Very slowly they edged toward the Stupa. As the tree went up you could hear Tibetan Kangling trumpets and huge horns playing as they would have been in Tibet. You really could. We made a video of it and you can hear the music on the video. Just as they were about to set it in, Ang Dawa came running out of the house. She threw a kata, the traditional white Tibetan greeting scarf, to David and he put it into the Bumpa, and then the tree settled into place. This was the most dramatic moment of the Stupa building. We all started crying. The mocking bird flew up to the top and looked at it all contentedly. The fork lift driver went home with a kutsa of Tara on his dashboard. Over the next ten days we finished the Stupa. The special Black Pills from the Karmapa arrived. Around the tip of the head, one in each direction we put four pieces of a white crystal rock from the sacred land of the Arrowhead in New Hampshire. The last thing that came was a seed from South America brought by Jairo Gonzalez, called the 'eye of the deer'. It symbolizes the four elements. We placed this behind the third eye, along with an emerald. When we started to put the white stucco on the grey cement, the Stupa became more and more beautiful. My

daughter Sherab painted the eyes in the four directions. She did a beautiful job, the eyes are profound and wise. The Stupa was finished the day before we left for Bali. Then Tsaltrim performed the consecration, washing the Stupa. This was done by getting a mirror and reflecting the Stupa in the mirror and then pouring water down the mirror and reciting mantras at the same time. The rest of us circumambulated the Stupa offering flower petals as we walked. The day was soft and sweet, perfectly clear and warm. David had been terribly sick with an undiagnosable stomach problem and the day the Stupa was finished it cleared up spontaneously. After it was finished we left for Bali and Tsaltrim went up to Tseg-yalgar to Namkhai Norbu Rinpoche's retreat. From Bali I came to visit the Stupa several times. Viewing it from above I saw that it is a spinning white flower. From this flower light spins out and spreads around for a great distance. While Tsaltrim was at the retreat he heard that the roof of his father's monastery had fallen in and so Namkhai Norbu Rinpoche helped him to raise some money and they went back to Nepal. I have heard from them that they are all well. When we came back from Bali I went up to the stone people's lodge (a sweat lodge) offered for Namkhai Norbu Rinpoche by Thunder and Sparky after his one month retreat. The next day, September 11, I drove Namkhai Norbu Rinpoche down here. He blessed the Tara Stupa, and we did a feast offering in front of it with about thirty people. The day was gentle and the sunset produced orange, lilac billowing clouds behind the glowing Stupa. Namkhai Norbu Rinpoche's visit and blessings completed the Stupa. Now it is glowing brilliantly in the sun, the shadows of autumn leaves playing on its white surface, the golden statue of Tara inside her cave poised gracefully for her first winter. The cost of building the Stupa was about \$3000, with all volunteer labor except the ironwork. The whole process took 2 1/2 months. Tsaltrim and his family may be coming back to build more Stupas in this country. We hope that this Chang Chub Choten dedicated to Tara will benefit all beings and alleviate suffering. We wish to offer our thanks to everyone who donated time and labour assisting in bringing the Tara Stupa to a

Tsaltrim Allione was born as Joan Rousmaniere Ewing in the United States, in the state of Maine, and moved to New Hampshire when she was eight. Her grandmother's gift of a book of Zen Buddhist poetry sparked her interest in the Orient. She travelled to India and Nepal in 1967 at the age of 19 and was ordained by Gyalwa Karmapa as a Buddhist nun, in Bodhgaya, India and given the name Karma Tsaltrim Chodron. She lived as a nun for three and a half years, spending extensive periods in solitary retreat, studying Tibetan language and meditation practices, and making pilgrimages in India and Nepal. After several years in India she returned to America and studied with Trungpa Rinpoche. She decided to remain in America and her robes became a complication rather than a simplification. She returned to India in 1973 and gave back her vows to Khamtrul Rinpoche. In 1974 she gave birth to the first of her three children and was also asked to begin teaching meditation by Trungpa Rinpoche. This experience drew her into a search for relevant role models for women on a spiritual quest and led to the writing of Women of Wisdom. In 1979 she married Constanzo Allione, moved to Italy and has been studying with Namkhai Norbu Rinpoche since 1980. In 1984 she received her master's degree in Buddhism, and after the publication of her book, she began teaching under the guidance of Namkhai Norbu Rinpoche. She returned to America in 1986 and founded the Tara Foundation. She lives twenty miles north of New York City with her partner, her three children, one dog, two cats and three ferrets.

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Last December we received as a generous gift from a member of the Dzog-chen Community, a large piece of land, almost 23 hectares bordering the land of Merigar. As we now have this "Merigar Two", which comprises two farm houses, one old and one new as well as various outbuildings, our previous plans can be accelerated and slightly changed. The new farm house, after alterations to the ground floor, can temporarily house the Shang-Shung Institute of International Studies, as well as store-rooms and an apartment for the caretaker. The old house could be made into two apartments: one for visiting guests of the Shang-Shung Institute and the Associazione Culturale Comunità Dzog-chen; and the other for offices of Shang-Shung Edizioni, the Dzog-chen Community's Italian publishing co-operative, which could use the ground floor rooms for storage and

distribution. The old barn could be completely restructured and made into either a carpentry work-shop or a printing and typography work-shop. The small house to the east of the old farmhouse could be reconstructed to make a single independent living space to be used for study or retreats. The bread oven and hen-house can be renovated and kept for their present purposes.

## The present situation

- the Gonpa has been built, complete with toilets, gas central heating and electricity and water supplies;  
- the "urbanisation" works have been completed, such as: drains, mains water, electricity supply, gas and telephones;  
- the preparative works and the construction of the cabins for study and retreats is underway. The first cabin should be finished by the end of March (bureaucracy permitting) and a second one should be finished by May.

## MERIGAR THE YEAR 2000 PLANS FOR THE FUTURE

As far as the original plans are concerned there will be four other cabins left to build as well as all of the complex on the eastern side of the plan, the kitchen, the canteen, the dormitory and the offices of Shang-Shung Edizioni. Instead we are now thinking of building the "old people's home" there and the "children's house" nearby, thus concentrating the social and recreational activities of the community in this area. We thought of forming a housing co-operative to actualise the last part of this plan. The members of the co-operative could build the new complex at their own expense, on the community's land, the surface rights of which could be conceded to them. We will write a new article specifically dedicated to explaining how to become a user member and or a shareholder member of such a multiple unit property. Naturally the housing co-operative would run both the "old people's home" and the "children's house", thus creating jobs for people of the community. Afterwards this housing co-operative could take on the construction of houses for its

own members, not on Merigar land but on plots allotted by the various local authorities, creating more work for the residents as well as those who want to build their own homes in the area.

Naturally these are only ideas to be developed, which will require a lot of research and organisation. Anyone who wishes to participate in planning the projects, doing the work, organising, etc. both from the technical point of view as well as administration, taxes, etc. please contact: Ing. Giovanni Boni, Pulianello di Quattro Castella, 42030 Reggio Emilia, by letter or by fax: 0522/45325. If we manage to form a good group to tackle the technical problems and another to deal with administration and taxes, it will be possible to put our plans into effect and much easier to obtain the information that is indispensable from every point of view.

Outlines for the approval of the Gakyil, of the main objectives to be achieved in Merigar by the year 2000.

by Giovanni Boni









## connections

We are all connected with each other on the level of the Mind, still sometimes it is pleasant and useful to speak one's mind. Connections is a section of the Mirror, where we can air our views, send messages, ask for advice, whatever. When you, for instance, wish to sell your Afghani rug, make a connection. When you want to buy a house in Argentina, make a connection. When you want to exchange your fake leopard coat for a baby's pram, make a connection. In the Mirror **connections** is a space for everything between heaven and earth.

Write to: The Mirror, connections, Comunità Dzog-chen Merigar, casella postale 47, 58031 Arcidosso GR, Italy. Or telephone the office 0564 - 966039 (tel. & fax) or Leena Larjanko 0564-967449.



Leena Larjanko

We are in Argentina, land of silver. And there is silver here. Tiny silver black mirrors on the road and in the rocks, in the fields, amongst the flowers, everywhere. Silver and gold shining and sparkling from the earth and through the water and the sand in the river beds, welcoming the Dzog-chen Community to Argentina. The Dzog-chen Communities of the world were welcome at the inaugural retreat on this new land, Tashigar, in Argentina. Namkhai Norbu Rinpoche arrived some days before the retreat and after spending a few days in Buenos Aires, he came to Cordoba, a large city in the foothills of the Andes. Many of us from different countries stayed on the outskirts of Tanti at the Hotel Bosque, a faded colonial hotel, with rambling gardens, and ancient pink and black tiles losing their grip on the wide verandahs. People had begun to arrive from all countries, they settled into the Hotel Bosque and then began the hours climb up the winding dirt road with expansive views to the distant pale blue sierras and over the distant town and lakes at Carlos Paz. Finally the top of the hill, down a little track, past the ducks and the young men on their ponies, across the rocky stream and up through the main gate into Tashigar. During the retreat an amazing old bus, driven by the senior with his faithful wife, the senora, always sitting beside him, made its way up the winding humpy road carrying us all to the retreat and ca-

### THE INAUGURAL RETREAT IN ARGENTINA

Impressions of Jean Mackintosh



refully back down the hill at night. The retreat began on December 26th and Rinpoche taught under the trees in the open air. When it rained we squashed into the small verandah and main room of the Tashigar house. The retreat seemed to me very much a retreat of light, of lightness and of the elements. During the retreat there was a lightness in our being, a lightness in the air, in the sun, in the water and in the warm rocks. We integrated with the elements, we swam with the master in the pool in the pouring rain and in the brilliant sunshine. We bathed in the sun on the warm rocks by the natural rock pool near Tashigar. We gazed into deep blue space by day and the soft blackness of the sky at night reaching far out to stars and other universes. During the retreat Namkhai Norbu Rinpoche gave many teachings but the essence was the explanation of all the verses of the Song of the Vajra, which is the key to Dzog-chen, to our real nature. A large wooden platform was constructed and the Mandala for the Dance of the Vajra was painted onto this. On New

Year's Eve before our midnight dinner, Rinpoche led a team of practitioners, sanding boards, singing while they worked. Many people helped to construct the large Mandala painted in five colors under the pine trees at Tashigar. And then towards the end of the retreat Rinpoche began to teach the Dance of the Vajra on the Mandala. Many people stayed at Tashigar for two more weeks with Rinpoche to learn the dance and continue their retreat. And so we placed our steps together day by day in the Mandala of the Song of Vajra. Tashigar seemed like a place apart, disconnected from reality as we walked in the hills over the ancient rocks that appear like archaic beings turned to stone. We sat in caves gazing into the sky and the distant mountains. We lay in the cool water of the river with the little fish biting our legs. There was no one there but us, a little like in a dream. We learned about the Song of Vajra, about Dzog-chen, about our natural state, as we moved from color to color, as we danced together, with our Vajra brothers and Vajra sisters.

### SUMMER RETREAT AT KARAMEA IN JANUARY 1991

From 5-15th January we had, in New Zealand, our second annual retreat at Jean's house in Karamea, at the north end of the West Coast of the South Island. This year many people were busy with their own affairs and so the retreat group was small, consisting of nine people including Jansi's eight month old daughter Gloria and two visitors, Victor from Canada and Fay from Holland, who had been travelling here, met members of our group and shown an interest in the teachings. Perhaps because of this filtering process and the subsequent size of our group there was a deep intimacy and an atmosphere of commitment and participation. Each day, after being woken by the birds, we would begin with the preliminary Yantra Yoga exercises. After breakfast we would do a practice (a different one each day) such as a Tun or a Long-life, after this we would prepare for the adventure of the day, and be led by Sean to one of the local wonders. We visited beaches reminiscent of tropical island paradises, we swam in ice-cold streams coloured brown by the dense vegetation and heavy forest floors, and we re-visited the labyrinth limestone caves and arches, some of which contain Moa bones and glow-worms which appear (and probably are) untouched by man. We spent some time on the land generously donated to the Dzog-chen Community by Sean and planted some Rimu trees and did some practices there. On the third-to-last day we built a sweat lodge on the land (thanks to Victor's enthusiasm and Ron's timely arrival to show us how), and on the following day six of us did a sweat ritual, dipping occasionally into the pond on the land.

### AN OFFER FROM VENEZUELA

Commercial venture utilizing the excellent handicrafts of Venezuela. We now have fifty practitioners and interested people in the cities of Caracas, Merida and Matur. We are collaborating through helping, friendship and experience. With the objective of having more communication and economic movement, we created a Commercial venture utilizing the excellent handicrafts of Venezuela. This involved all the countries of South America where there are Dzog-chen Communities. We are happy to send information about our handicraft items such as baskets made of moniche (a palm that grows near the river and lagoons) necklaces, carpets, espadrilles (slippers), wood carving, etc. CONTACT: Comunidad Dzog-chen de Caracas, Apartado Postal #60580 Chacao 1060 A, Caracas, Venezuela.

### THE COMMUNITY IS STARTING A NEW ARCHIVE

This is to include Norbu Rinpoche's talks at Universities, Colleges, Embassies etc., not on retreats. Norbu Rinpoche has requested an archive of his lectures at various Institutions and Centers of higher education around the world to be made. We would appreciate your help in gathering this information and providing us with an index and a collection of audio cassettes of his lectures in order for us to transcribe and produce a written record. The archive ought to become as complete as possible, and date back to his earliest talks in different countries. Please, make sure that the tapes are in relatively good condition, and contain the entire lecture. In the index, please include the date, year, the name and address of the institution, and the nature of the event. Send everything soon to: Rita Bizzotto, Via 4 Novembre 21, 35123 PADOVA, Italy. Tel: 049- 8801329.

### THE ART OF GOOD SITTING continued from page 14

deemed to be great yogis can sit naturally and at ease for a long time. So I think it is worth our effort to train ourselves in our sitting. With time and will, we can learn to sit like some great yogi. And perhaps gradually we can become one. TIPS ON HOW TO HANDLE PAIN DURING SITTING: 1. Let it liberate into intrinsic presence. (If you can do that you need not read further) 2. Ignore it. If you can apply strong fixation on an external/ internal object, pain will diminish. And when you reach the stage of physical pliancy, pain will disappear. 3. Analyze it. See where it comes from, where it abides and where it goes. Use it as an object of analytical meditation. A feeling of detachment towards pain will develop. 4. Ask "Who is in pain?". Many Zen masters experienced satori from this. 5. Apply Madmika's view: Pain which arises dependent on long sitting, stiff joints and our perceiving mind is empty of inherent existence. Hence, pain

is emptiness, emptiness is pain. Repeat it to oneself many times. 6. Ignite the turn of fire. When it burns through all the nadis, pain will dawn as bliss. 7. Imagine you are taking on the suffering of all mother beings throughout the three times. Through your voluntary suffering, they are relieved of all future suffering and pain. Those who have good capacity to dramatize can elaborate on it through creative visualization. A good practice to accumulate merit and wisdom. 8. Invite all your countless debtors. Pay back your debts through your pain and agony. Then visualize they go back satisfied. A good practice for purification. 9. Meditate on the Four Noble Truths, especially the Truth of suffering. A good practice for generating renunciation. 10. Pray to your lineage Guru. 11. Cry for Mama. 12. Learn to live with it. The Dzog-chen practice means to overcome our limitations. So we should learn to handle the pain, to spur us on to greater heights and capacity.



### LET'S SWOP HOUSES

Would you like to live some months in Italy, near Merigar? I should like to live a while in a warm place, preferably in India. Can we exchange houses and benefit both of us? Write to The Mirror/ Connections if you are interested. Leena. (Ms. Leena Larjanko, The Mirror / connections, CP 47, 58031 Arcidosso GR, Italy.)

### ON ZON SU

Foot massage, On-Zon-Su is one of the oldest techniques based on the Taoist concept of equality between the microcosm and macrocosm. This course is both theoretical and practical, and shows the participants how to use the technique both on themselves and others, in order to diagnose and heal a great number of diseases. The course will be given by Gaetano Ruvolo in Bologna, Centro Gymnasium, 6-7th April. Cost of the course Lit.150.000 For information please contact: Leo Anfolsi 051-367120.

### CHARTER A BOAT

Katamaran "Monna Lisa" cruises along Portugal's south coast (Algarve) and the south of Spain (Atlantic Coast). Nicola Rinaudo has offered his boat, the Monna Lisa, for cruises anywhere in the world. Nicola will captain the boat and supervise the crew of adventurers. The boat is a 42 ft Katamaran, speedy, stable and comfortable. At present, she is harboured in the Mediterranean. The cost of a cruise will be very reasonable for Dzog-chen Community people, and part of the fee will be donated to the Community. Accommodation comprises 3 large double beds, 1 small double bed, and 1 single. THE PRICE FOR A GROUP OF 6 PEOPLE FOR 15 DAYS WITH SKIPPER IS: PESETAS 500.000 (Food and harbour fair are not included). FURTHER INFORMATION: NICOLA RINAUDO, C/O OFICINA DE CAMBIO MOUELLE DE PORTUGAL, AYAMONTE HUELVA, SPAIN.



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# THE MIRROR NEWS

THE INTERNATIONAL NEWSPAPER OF THE DZOGCHEN COMMUNITY  
Founded by NAMKHAJ NORBU RINPOCHE



## A VISION IN BIHAR

Alice Presley



If the tiny baby's eyes were not gooped together: how wonderful! If the breast the baby sucks were not dry: how wonderful! If beggar children on the streets could attend school: how wonderful!

Thoughts of a mother  
Every morning at 8 am, children from some of the local villages would come to the Thal Temple in Bodhgaya where I was staying, sit their little bare bottoms on the cold marble and begin chanting Pali prayers and local Hindi songs to Lord Buddha, their heavenly voices filling the Temple and hearts of fortunate listeners. Any food donated was distributed as the group left in a row through the door. It was tourist season, January, February, when many people on and off the "Dharma trail" meet up. I had had experience working with the poor and with Mother Teresa's Sisters of Mercy, and with street children. From this background I saw the possibility of bringing together these scruffy, loveable urchin beggars who were sometimes regarded as a threat by tourists.

After pestering the abbot and promising him 'no problem', he reluctantly allowed 'washing day'. That day over 300 children experienced a deeper understanding of the foreigner on a "getting to know about you, getting to know about me" day. Proud parents' unbelieving eyes, watching wealthy tourists bathing and washing their children. Absolute delight of young girls having their hair coiffured into the latest style exotic braids, which were still being worn weeks later. My son's 21st birthday was a few days away and I had promised him in that for his 21st birthday there would be a party, and here I was in India planning a school for the children of the Harajana (the name given by Gandhi to the untouchables). I spent the night under the Bodhi Tree at the stupa and I resolved not to return to New Zealand.

From the survey carried out, we established that the children of the village of Mastipur had the greatest need for education opportunity. The village elders were respectfully approached for advice and approval. Untouchables are not seen as "educatable". Long daily meetings and evening meetings followed. Invaluable assistance with translations and local knowledge was given by Prof. Artsa Tulku, Ajahn Anaruddha, Mrs. Roy and Rick Petterson from America whose dynamic bodhicitta kept the project moving. The children, empowered by the



possibility of schooling, would eagerly run up introducing their sisters and brothers and friends as potential students. They were no longer begging for food or money, they were now begging for education and knowledge, with the expectant big eyed wonderment of young children. On enrollment day we had to rely on translators' valuable local knowledge. The children do not have birth certificates nor do they have a close relationship with their parents. All the children insisted on being 6-8 years old as this was the age we agreed to enrol. Parents could not be found for most of them so a guardian was chosen to be responsible for the children attending school regularly. We could accept only one child per family for the first class. A teacher trusted by the villagers had to be found from the immediate vicinity. No advertising, in 'Situations Vacant'. Again through local information we found a retired teacher speaking a little English and prepared to dedicate six days a week teaching 30 children for the few rupees we could offer. The school was blessed by a young local woman with the educational skills that we needed.

When we checked through the enrollment papers, signed with a left thumb print, the number of girls was twice the number of boys: the patriarchal system places women in the home as child bearers, and the girls now attending the school have opportunities. The school has been named 'Prajna Vihara School' with the motto "Universal Knowledge with Wisdom and Compassion". It has temporary premises in Sakya Monastery, Mastipur, Bodhgaya. The room we use, is a monks' dormitory. Hungry rumbling tummies make too much noise for children to hear a teacher, so each day we give out food. The school is running successfully on a very low budget at the moment, any donation of money or clothes will be most welcome. We would like to extend an open invitation to anyone visiting Bodhgaya to contact Kabir Saxena, Root Institute (near Tourist Bungalow) to see the school and give the children the opportunity to be in touch with foreigners in the role of students rather than beggars.

You can also write to:  
Alice Presley 3 Halcyon Place,  
Papatoetoe, Auckland, New Zealand  
Rick Peterson, PO Box 2207,  
Lake Isabella, CA 93240 USA

## Practising the movements of the Vajra Dance on the Mandala, coordinates the energies and purifies oneself.

Certain experiences are beyond time, when there is the awareness of a certain intense state, here, now. Yet these experiences are linked together, in our memory, with time.

Himalaya's paths and peaks come in my mind, caves and heaps of stones, red rhododendron blossoms, smells of burning incense, kind smiles, and an inner reflection of an external blue luminous sky. And yes, this state, familiar to me through my pilgrimages to sacred places, I rediscovered while dancing the Dance of the Vajra. Externally moving across the mandala of the Dance harmonized my inner dimension, just as traveling to power places has led me on a pilgrimage through an internal mandala, reawakening energy, reawakening potentiality. It was not the dance in itself, I was not interested in becoming a dancer. For me dance, was a means to discover my self, my potentialities. This interest brought me to Southern India to learn Katakali, an ancient dance drama that represents the ancient Hindu myths. I also went to Orya, south of Bengal, attracted to the temple dance called Orissa. Then in Nepal, I studied the Charia Dance, a sacred Buddhist dance linked to visualizations of Tantric deities, particularly the Dakinis.

You can't imagine my joy and surprise when Namkhaj Norbu Rinpoche made us part of

the revelation on the Vajra Dance, which he had had during his last retreat in Conway, in 1990. This Dance, its teaching and mandala, were revealed to him by the Dakinis of Odyana. The mandala was soon outlined on the capanone floor in Merigar, and Rinpoche himself started to dance, to teach and to transmit this supreme, sacred Dance to us. The Vajra Dance offers us the possibility to integrate contemplation with movement. The concentration in executing the movements and singing the Song of the Vajra, totally involves our body, our speech and our mind, leaving little space for distraction. Rinpoche started to teach us gradually, a few steps at the time. At the beginning it seemed very difficult and if one missed an afternoon of the teaching, it



## "The Mirror must be a bridge for all the people in the Dzog-chen Community."

(Namkhaj Norbu Rinpoche, in September 1990)

Most Dzog-chen Communities have their own newsletter, which serves as a link between individual practitioners. The richness of all the newsletters, of all our different cultures, habits, our "local flavors", viewpoints, events, can be reflected in The Mirror, which is a link between us all in the world's perspective. This newspaper can be many things: a news medium in the global Dzog-chen Community, and a bridge between individual practitioners all over the world, on this planet which is our home. We are all still learning how to make The Mirror realise its function. To learn to communicate is not easy; not for us who now form the editorial team, nor for you. The editorial problems are concrete but, as problems are, also relative and they can be solved by talking, negotiating, using our brains, imagination and experience. But a newspaper cannot be produced without news. This is what we all have to learn: to communicate with The Mirror. In this sense also you are not only a reader, you are active part of the process of making The Mirror. What we want to produce is a real bridge, a true mirror of the Community, in the spirit of Dzog-chen; and that means living this life in today's society, learning what it is to be a human being; not a saint, not a slave, not a hypocrite, but open, realistic and human: in order to be able to go beyond. And to share this effort with each other. Therefore, let's make this newspaper what it should be.

"I think it is really very important to strengthen the function of The Mirror." (Norbu Rinpoche, in September 1990)

## THE DANCE OF THE VAJRA

by Jacobella Gaetani



seemed almost impossible to master the new steps because every step was like a new beginning.

To watch Rinpoche dancing gracefully, spinning without effort, his body seemed not to undergo the laws of gravity. Through his example he slowly loosened up our movements, too. For me it was very exciting to follow Rinpoche's steps through the mandala, letting my body move in harmony, overcoming my mental blocks that prevent me from moving and turning in the self-perfected condition.

Dancing through the mandala, I feel the others circling and passing around me, we meet and part. I see my self reflected in their movements and from each other, too. We begin to learn the Dance. Rinpoche says that by performing this Dance, one coordinates one's energy and purifies oneself. As one of the many consequences, for example, dreams become more clear. On the 22nd of November, Rinpoche finished writing the mind treasure of the Dance of the Vajra, after having worked at it unceasingly for weeks. That evening, after having

danced together with us, Rinpoche read aloud various passages from the book. At a certain point he quoted from the Dzog-chen Tantra, 'Nyi da kha gyor', where it says that by practicing the Song and the Dance of the Vajra, one will obtain the realization of the Vajra body. I remembered then, that a few years ago, while I was translating Rinpoche's mind treasure of the Practice of Long Life of Mandarava, (tze sgrub rdo-rje srog thig) that I had come upon this line, in the Ganapuja section:

"With the Vajra Song and with the Vajra Dance  
We enjoy the inner Ganapuja of the practitioner  
in order to progress in our experience and knowledge."

I immediately had a wish to be able to learn this supreme Dance and I tried to visualize how it would be performed. Now, in these difficult times, Rinpoche, once again has opened a path for us, to step from the confusion of our lives, and into the immaculate Mandala of the Vajra.

Jacobella Gaetani

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