NAMKHA

The principles of Tibetan medicine
A medical system based on compassion

In the Mahayana tradition, when we practice or study, from the start we look at our motivation. If we do not have good motivation then we cultivate it in order to benefit others. There is an explanation of the qualities that a doctor needs to have. If people do not have these qualities, then they need to cultivate them.

New Mexico

A group of people in Santa Fe now gather together regularly for group practice and activities as the Dzog-chen Community of New Mexico. They recount their activities and experiences throughout the year and their plans for organizing future retreats.

Reminbering Dr. Lopsang Dolma
The story of one of Tibet's famous women doctors

Born in the Kyereong district of West Tibet in 1935, Dr. Dolma followed the family tradition of religious and medical service to become the 13th Khangkar doctor in an unbroken lineage. After her departure from Tibet in 1959 and the first difficult years in exile, she finally resumed her medical practice and in 1972 accepted the post of Chief Physician at the Tibetan Medical Centre in Dharamsala. She has given lectures, workshops and diagnostic exhibitions in America and Europe, bringing the unique system of Tibetan medicine to the West.

Ten years later

Merigar celebrated its 10th anniversary on a hot August day with an escursion on foot led by masked dancers, pipers and drummers from the Capannone, to Merigar 2, the river, across fields and fences to the woods, then on to the Gonpa, the hill of the nomads, the children's playpark and the main house. An enormous long bodied lion reared its ferocious head along the way, and each stop became a story in dance, poetry, music and fun. The day closed as dancers whirled around a great fire.

The Medicine Buddha

(an introduction to Dzog-chen)

France
Three day Paris conference

Denmark
Yantra yoga group

U.S.A.

New York
Kalacakra Initiation

Tsegyulgar
Lobpon Tenzin Namdak teaches in October

Australia
Some views on death

New Zealand
Teachings transmitted by radio in Auckland

Proposal for an international mail order book-store cooperative

A.S.I.A.
Delegation to Chengdu

Shang-Shung
Editions

Some questions answered

Year of Tibet
The international calendar

Children
Suggestions on child-care
The preservation and the purity of the teachings is the responsibility of all those who are involved with the teachings.

The preciousness of the teachings

From the teaching of Nornbka Norbu Rgya po given in California, November 4th, 1990.

I want to explain a bit about things in general. And it is important that we understand our own practice, our own master, their own lineage. That's not only true of someone who is following Buddhism. But anyone who follows a teaching, it's always like that. And one has these characteristics even if one is not following the teaching. That is to say, some characteristics of the human being.

And in general we all have an enormous amount of confusion about this. When one has followed a teaching, one thinks many times about "Whether I should follow or whether I shouldn't follow." Particularly when following a particular school, particular person, particular school, get worried. And the truth is that we all have a lot of these conflicts.

But it is very important to try to understand first of all, that through the teachings one must try to open oneself. Because the principle of the teachings is what the man or woman who is following a real function. Man can always make a mistake. But the teaching cannot be mistaken.

Then it can appear in many different forms, in different schools, but its essence and principle must always be the same. And therefore one must be open to the teaching.

One must know what is the true principle, that one must be following. And one must know where one must arrive. That does not depend on a particular person who is teaching or a particular master who is presenting the teachings. What the principle is that you are following, where you are going, depends on you and others. If I must realize myself, I have to realize myself. It's not my teacher who must realize me, my school which must realize the teaching, etc.

When one pursues this problem before the teaching, it's extremely dangerous. And damaging for he who practices and damaging for those who teach and for those who teach and practice the teachings themselves. It is a very serious problem. And this interest must proceed. And this must above all proceed for others.

Benefit for others

In the Buddhist teaching, one of the first things one considers the benefit for oneself, and what gives benefit to others is above all the teachings. So you have to have a teaching that works, a teaching that is pure and authentic. And this guarantee of the teachings depends on the people who are interested in and participating in the teaching.

You must never think that the teaching is somehow the property of some chosen few. Normally this is how people see the matter. For example, people speak of His Holiness, that His Holiness is the owner of the teachings. Like some eboy is the owner of a precious jewel. But that is not true. Because nobody has given him the job. Nobody has given him authority to any such person. The teaching is in the common interest of all beings and therefore the preservation and the purity of the teachings is the responsibility of all who are involved with the teachings.

Therefore it's extremely important that all the people and practitioners who are involved in the teaching should be active. And they must, above all, be responsible and aware of their responsibility, otherwise no one's Bodhicitta is really just a master of words.

Responsibility

For me, for example, that which is most valuable, most precious, is the teaching. Because the only thing that can resolve the problems of a person to be saved, not to be lost. If a person doesn't become realized, he will always find himself at the level of illusion. Where am I going to reawakening? Only from the teachings. And for this reason the teachings are very important.

And one must know what is the true principle of the teachings. Therefore I assume my responsibility before the teachings because I know how precious the teachings are. If, for me, the only thing which is truly precious is the teachings, then I know that's true also for others. If I seriously feel compassion for others, then I must use all my strength to keep this precious teaching as it should be. And I must use all my strength to carry the teaching forward, and what I use it for is to help you to understand your teaching. And this which I do is what I consider true compassion. And if this is true forms, it's true for others: The teaching must proceed in such a way that all those interested in must commit themselves to. When we think of Tibetan Buddhism, many people think to do something for Tibetan Buddhism out of sympathy, or affection, for the Tibetans or for the Tibetan tradition. But sympathy for the Tibetans and doing something for them is another matter.

But someone who understands the value and preciousness of the teachings, particularly of the teachings of Dzog-chen, is not just motivated by sympathy for the Tibetans or interest in oriental things. He knows that this is something extremely precious and must be kept pure. Therefore I basically ask those who are interested to assume their responsibility.

One's first responsibility is to practice. I know that if you want to take your responsibilities towards the teachings, that is to say, do something for the benefit for others, first of all, you must better yourself. To do that you must practice. It may be that one does not know how to practice, then the first step of course is to learn, to try to understand. In order to understand you must not shut yourself in. I'm not saying that all schools, all masters, are the same. You have to open everything, you have to be open to every school, every tradition, every path. I can understand that, but it is not the case that someone is interested in becoming realized should make himself a slave to that outlook.

Understanding

From our point of view, to follow a teaching means that teaching given a means of instrument for liberating the person. And this you must find in whatever teaching it may be. If someone has communicated this to you, then it corresponds to the teaching. If this isn't so, it means that in this case teaching has been conditioned by the people involved. Then it's up to you, the person interested, to have awareness and to know what is the teaching.

Many people, when they follow a teaching, say, "Now I've understood. What I was involved with before wasn't so very right." And there is a kind of conversion, or change, like somebody changing his clothes. But that is not a correct teaching. Because if you have truly understood, there is nothing to change. The Dzog-chen teaching doesn't give a garment or suit of clothes or a new way of presenting yourself. You can be yourself. But what the teaching gives is an awakening. If I haven't understood before, now I've understood. Now if I understood, whatever I've understood in the Dzog-chen teaching or another teaching, I have really understood. Some don't have to create problems.

Problems

When a human being has decided to have a problem, the problem always grows, conflicts make progress. But if you know from the beginning there is no conflict, then somebody is making conflicts with me or in front of me, I find it unimportant. In the same way, it's very important that if a practitioner feels himself to be a true practitioner of Dzog-chen, he must find himself like a man sitting on a mountain peak, with the whole panorama open to him. He has no conflict. If I don't provoke a conflict, someone else who comes strong and provokes a conflict doesn't have the power to condition me. There is no reason to go judging people. What is important is to be a master. As Shantideva says, "If a certain area is full of thorns, and it is very difficult to walk through those thorny bushes, then to walk there do you have to cover the whole mountain with a Bedou? You can't do that. How do you walk there then? You have to have very thick soles on your shoes." It depends therefore on the person himself to deal with the situation. You can never succeed in destroying all the elements which might disturb you. It is more important to deal with yourself and not be disturbed. So what's most important is the awareness of the practitioner himself.

We always go around criticizing other people. In every situation we can find grounds for conflict. In this case it is very important to liberate oneself, so that you don't find conflict outside. And what I'm describing is above all a way of being a practitioner of Dzog-chen. It's not important to demonstrate to the world that I'm a practitioner of Dzog-chen. What we're interested in obtaining is realization. Realization doesn't come by myself doing something. Realization is not dependent on other people.

Being active

As regards the teachings, one must be extremely active. As we meditate, the person, participates. Do something to realize yourself. You have to understand that teachers and masters have their power and their capacities. But you must understand that the fundamental capacity of teachers and masters is transmission. A power greater than that of teachings itself is the transmission in a way of developing your progress in that practice. But before developing that, you have to have principles. If we, for example, of making a flower grow and develop, this means we have to use fertilizer and plant food and water and so forth. It makes a lot of difference. But if there is no flower, there is nothing to help grow, to cultivate. Likewise, at the beginning there is a teacher who has explained and transmits knowledge, and this is indispensable.

Then when the person has found the teaching, it is up to the person himself. It's no longer the master's job. The master's job is to transmit, to make you understand, to give you the methods which you will cultivate and develop. But the rest of it, doing the rest of the job, is the disciple's work.

The path of wisdom

The path to personal realization is called the path of wisdom. The path of wisdom has nothing to do with being in the same situation as the flower growing. It has to do with one's participating directly on one's own. In a Sutra, Buddha says, "A person who has realized the way is for all his life as a monk, who has paid honor and respect to all the buddhas and bodhisattvas, who has continuously made offerings, who has continuously done purifications, prostrations and the like, has accumulated a great deal of merit. But compared to a person who is in the path of wisdom, who is spending all his time in doing something for the benefit of the whole world, this is nothing, this is nothing more important than that entire lifetime of sacrifice." Once one has entered onto the path at any time, then one has finally begun the way to realization. The path of wisdom does not mean a mental concept that depends on having good intentions, or performing some benefit with body, voice and mind. It means going into the state of the individual as one is. It's not only the Dzog-chen teaching which says this, but all the teachings of Buddhism in general. Their ultimate stage is always pointing, for example, towards a flower, a flower always growing.

Once you have understood all this, you understand all the teachings. Once you have understood the teachings, this is how you understand the teachings.
Riding the horse

Many times the pages of The Mirror and letters to the Gakyils have launched invitations for active collaboration in the making of each issue of The Mirror. Unfortunately we have to announce that the Community which has been shown has fallen short of our needs. Perhaps people haven't understood the true meaning of publishing a newspaper which is our main interest (there are plenty of these including Drama papers which are very nice) but the Dragon-Cheap Community wants to be the voice of this Community not just its faded summary. The voice of the Dragon-Cheap Community is, first of all, the voice of the Gakyils. Where is their commitment? What do we have to do to be able to receive, each month, news about their activities, information which allows everyone to participate in what is happening in the Community? Please don't say that there is nothing happening, that there is no news. Nobody expects that each Gakyil needs news every single month. What we do ask for is a greater commitment. If we had to cross the road rowing or wear a horse riding across fields and mountains, this difficulty in sending news would be more understandable. But today information is a reality. It's becoming easier and easier to exchange information and the only horse that we must ride is our commitment.

If we're not used to communicating, we should develop a correct attitude frequently we are not aware that there is something worth communicating, because often we do not have this type of presence at all. When the newspaper arrives in far off places where, perhaps, there are only five or six people of the Community, it gives them a lot of support to read about what's happening in other places of the Community. It's not that we always want important news in our own article written by masters of the pens. If someone writes well, so much the better. But this is not the point. What interests us is your contribution and even if you can barely write, don't let it worry you. The Mirror will pull your work into correct English, and edit it, and translate it from almost any foreign language. Do not delay sending the news and information that you have. Send it all to us. Quite often a few lines are literally enough to give us an idea and stimulate interest to go into the communication further.

What we would also like to receive is news about interesting events, information about Tibetan culture, Tibet and Asia in general, other teachers and Masters, spiritual centres and humanistic activities, ecology, news about peoples and cultures and the verge of extinction, medicine and all those events that can be of interest to The Mirror. If you want to communicate the activities of the Community in your part of the world. Not all of this news needs to be in the form of articles. The Mirror is happy to publish up and coming programmes of teachings and lectures, plus small reports on activities just after they have happened. Articles should be no longer than 2500 words. We suggest that the Gakyils should be responsible and guarantee the flow of information and that they should be a real commitment for them as part of their work. The Gakyil should create an awareness of the need for communication among people of the Dragon-Cheap Community.

In those places where there are no Gakyils, it should be the responsibility of the Community members to organize in the same way.

Send us your suggestions and contributions. Make The Mirror really reflect the free and open spirit of the whole Dragon-Cheap Community.

A.S.I.A. Projects

Khandagur monastery destroyed

The delegation from A.S.I.A., previously organized to undertake the feasibility study for the project for the schools and hospital in August/September 1991, is now going to postpone its mission for the time being, pending further clarifications requested from the relevant authorities of Schuam Province. As a next operative step, a smaller scale delegation from A.S.I.A. will therefore reach Chengdu again in October 1991 to organize meetings and further discuss implementative steps, and municipally agree on a definite agreement study project. The feasibility study project in Tibet, is already on site and coordinating the disbursement of funds already forwarded to her in April this year ($10,000). She is also following up specific construction activities already agreed upon.

Translators wanted

The Shang-Shung Institute in Arcidosso is looking for translators who can make simultaneous translations from Tibetan to English and to Italian for the Seminar on Tibetan Language, which will be held in Italy in November 1992. All translators who would like to offer their collaboration should get in touch with "Seminar on Tibetan Language", c/o Info-Shang-Shung, Via degli Oliosi 1, 58031 Arcidosso GR, Italy. Telephone: (554) 966 940.

Some information on Shang-Shung Editions

by Giovanni Arcia

Shang-Shung Editions asks itself some of the questions which are most frequently asked. The Shang-Shung Publishing House hopes that the answers are useful and interesting. If readers have any additional questions they can send them to The Mirror, C.P.47, 58031 Arcidosso GR, Italy.

What is Shang-Shung Editions? Shang-Shung Editions is a non-profit cooperative whose statute is based on the principles of the Dzog-chen teaching. It was formed in 1983 according to the wishes of Namkhai Norbu Rinpoche and has been involved in all the other projects of the Community, due to the voluntary collaboration of many people who have offered their time and energy.

What does Shang-Shung Editions do? Shang-Shung Editions publishes works concerning teachings on philosophy, history, religion, art, oriental medicine and astrology especially Tibetan and general humanistic knowledge.

Who is involved in Shang-Shung Editions? Giovanni Arcia coordinates the activities concerning Shang-Shung Editions and is involved in editorial work. He is the person who is legally responsible for the cooperative.

Gaetano Ruvolo takes care of production and editorial consultation and activities. Tiziana Gattardi is the secretary and recently has started to specialize in desktop publishing. Daniela De Santis is assistant secretary, types texts and does corrections and is learning about editing production. Other people who collaborate are Bruno Imbici, graphics, Renata Nani, graphic, Giorgio Ambrusio, reads manuscripts and checks Italian, Cesare Spoda, reads manuscripts and checks Italian, Andrea Lukianovich does English translations and checks English, Adriano Clemente, translates from Tibetan and checks Tibetan and transcriptions of teachings, Cristina De Falco, translates from Tibetan, Giovanni Palladino organizes and produces transcripts of teachings. From time to time other people collaborate with the publishing house.

Video section

The video section of the publishing house is not only concerned with producing the Shang-Shung videos but also with various aspects connected to video material of the Dzog-chen Community (for example, viewing, cataloguing, and making films videos on the Teaching).

Those people involved in the video section are Giovanni Arcia, Paolo Brunatto, Gaetano Ruvolo, Giuliano Coceo, Filippo Rossi, Gaetano Ruvolo, Alex Diedelecki, Manuel Titiore. Whenever someone wants to produce video and publishes information in the form of a video, he has to make an agreement with Station Hill Press in the U.S.A. to form a Shang-Shung Editions imprint. This will be a means to make our titles available in English. Actually things are being held up a little because of the limits of our production which does not guarantee, at the moment, the continual flow of new titles. It is improbable that there will be a direct production in English in the near future apart from a few exceptions because this would need a wider financial commitment and organization for distribution abroad.

What is Shang-Shung Editions? Shang-Shung Editions is a cultural association as the Dzog-chen Community, the President is Namkhai Norbu Rinpoche as President.

The Dzog-chen Community (Zogchen 'dus-sde) is a spiritual community of people who follow the Dzog-chen teaching. In addition to legal and social reasons, these people have formed a cultural association called Associazione Culturale Comunità Dzogchen with Namkhai Norbu Rinpoche as President. In 1982 Namkhai Norbu Rinpoche expressed his intention to form a publishing house, the Shang-Shung, which would have a source of income for the Community. Shang-Shung Editions is formally separate from the Associazione Culturale Comunità Dzogchen but it is actually part of the same thing because it is formed by people of the Dzog-chen Community and carries out all its activities under the guidance and with the collaboration of Namkhai Norbu Rinpoche.

What is the difference between Shang-Shung Editions and the Shang-Shung Institute? The International Shang-Shung Institute of Tibetan Studies is a cultural association as is the Dzog-chen Community. The President is Namkhai Norbu Rinpoche, Vice-Presidents are Barrie Simmons and Giorgio Ambrusio, Enrico Dell'Angelo and Domenica Rossi, continuous contact has been kept with local professionals and data has been collected for the preparation of the official project document which will be submitted before the deadline of the Italian Ministry of Foreign Affairs for government funding (October 31, 1991).
October

Kalacakra Tantra

According to tradition the Kalacakra Tantra was taught by the Buddha who manifested as Kalacakra at Dhanyakataka in South India. The tantra was expounded at the request of King Sucandra, an emanation of Vajrapani. Sucandra was from Shambhala which, according to the texts, is north of the river Sut (i.e. Tien), in central Asia. After hearing the tantra, the King returned to Shambhala, wrote a long exposition and propagated Kalacakra Buddhism as the state religion.

The literature of this tradition is based on the long Lagras tantra, which is currently called the Kalacakra Tantra. It is divided into five main chapters and 1,247 sections. The tantra is divided into three groups. Seven initiations in the pattern of childhood (this is the one for Dalai Lama) are going to give in N.Y.C. city.) are one of the highest initiations. Four greatly high initiations. This second tradition is a complete concept of the world, and includes a very particular tradition of yoga called the “bodiless branch yoga”, a psychosomatic system with a thorough analysis of all the channels and the vital energy, a very complex system of astrology which is introduced into Tibet giving rise to a flourishing tradition, while in India, nowadays, this tradition seems to have disappeared. Among Tibetans it is still very well preserved. During the centuries Tibetans have produced a great bulk of literature concerning the Kalacakra Tantra “The Stainless Light”. It is still extant and it formed the basis of subsequent literature.

Kalacakra Initiation for World Peace

The Tibet Center in New York 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 Kalacakra Initiation in New York City on October 21st to 23rd. His Holiness will give preparatory teachings on the Path of Compassion from October 16th to 19th. The Namgyal monks will perform ceremonial dances as part of the preparations for the Initiation on October 20th.

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:

October 11th, Venerable Lobten Tenzin Namdhak, Bon tradition
October 12th, Venerable Tulku Rinpoche, Nyingma tradition
October 13th, Venerable Tenga Rinpoche, Kagyu tradition
October 14th, Venerable Sakyapa, Sakyapa tradition
October 15th, Venerable Tarr Rinpoche, Gelug tradition

If you would like to receive information in Tibetan, please send your name and address to The Tibet Center, 539 Broadway, New York, NY 10013 or call (212) 353-5391.
Namkhai Norbu Rinpoche in Germany
September 13th to 15th

by Matthias Winter

Namkhai Norbu Rinpoche's visit to Germany, in September 13th to 15th, only lasted three days but during that time he gave an intensive programme.

He had been invited to teach in Germany by two groups, the German-Tibetan Cultural Society and a Karmagyen Centre situated in the old Castle of Wachenforf, about a half hour drive from Bonn.

Rinpoche gave very concentrated teachings in Dusseldorf on Friday evening and in Wachenforf on Saturday and Sunday. He gave a continue introduction to the Dzog-chen teaching.

About 120 people attended Rinpoche's talk in Dusseldorf. He explained that for many people "practising the Dharma” means to follow a kind of religion, whereas the Dzogchen teaching is based on the discovery and the knowledge of the primordial state of every individual, which has nothing to do with accepting or rejecting beliefs, as it is done in religious systems. He concluded by saying, “The teaching is not limited, but we ourselves.” He also explained the difference between Tantrian and Dzog-chen. In Dzog-chen, impure vision is part of our clarity when we are in the state of contemplation, in the “instant presence” of Rigpa.

The same approach, however, makes a clear distinction between pure and impure vision.

In Wachenforf, Rinpoche also gave an introduction to Dzog-chen and on Sunday he explained some practices which we can use in everyday life. About 70 people listened to the teachings.

Norbu Rinpoche gave two talks in Bonn on the early history of Tibet and the Dzogchen teaching in the early Buddhist and Bon traditions.

In both talks, followed by more than 200 people, Rinpoche underlined the importance of the pre-Buddhist culture of Tibet, the Bon religion and the kingdom of Shang-Shung. He explained that all the sciences, from astronomy and medicine and philosophy were already well-known in the tradition of Shang-Shung and were not imported from India or China. There is also a genuine Dzogchen teaching in the Bon tradition but this doesn’t mean to deny the Dzogchen tradition in Buddhism, which is also very ancient.

Rinpoche said the Dzogchen teaching is not “owned” by any tradition or school.

On Sunday afternoon Rinpoche inaugurated an exhibition in a little town near Wachenforf. Here he reminded those present about the imminent extinction of Tibetan culture.

As an example he spoke about the lack of education for Tibetans which would result in the loss of written Tibetan during the next 20 or 30 years if nothing is done to counteract this.

Black Forest retreat

The Dzogchen Community in Germany is organizing a practice retreat weekend in the region of the Black Forest.

The location will be Schlumpfen which is near Freiburg.

The final dates have not been fixed yet.

For information contact Matthias Winter at 07234-5362.

At the present time Dzogchen practitioners are looking for a house to rent in the country for use by the Community.

They are concentrating their efforts in the area surrounding Frankfurt since a greater number of people live around here. Once a house has been found, it will be used for small group meetings and personal retreats.

Yantra Yoga in Denmark

Yantra Yoga group

Yantra Yoga in France

By Denis Raimondi

Rinpoche's visit to Germany, in September 13th to 15th, only lasted three days but during that time he gave an intensive programme. He had been invited to teach in Germany by two groups, the German-Tibetan Cultural Society and a Karmagyen Centre situated in the old Castle of Wachenforf, about a half hour drive from Bonn. Rinpoche gave very concentrated teachings in Dusseldorf on Friday evening and in Wachenforf on Saturday and Sunday. He gave a continue introduction to the Dzogchen teaching.

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Buddhism in Europe

An international congress held by the European Buddhist Union (EBU) will take place in September 1992 in Berlin, Germany. This organization represents all traditions of Buddhism and the aim of next year's congress: "Unity in Diversity - Buddhism in Europe" is to show the common basis of the different Buddhist traditions and the humanistic essence of the Buddhist teaching. Guest speakers invited are well known teachers of all major traditions who are active in the West and include: H.H. the Dalai Lama, Ayya Khanna (Theravada-forest-tradition), Dr. Rewat Karma (Theravada-tradition), Prabhata Dharma Kashi (Rinzai-Zen), Daisun Mogen (Soto-Zen), Thich Nhat Hanh (Vietnamese Zen), Sogyal Rinpoche (Nyingma & Dzogchen tradition of Tibetan Buddhism), Anr Rinpoche (Karma-Kagyu tradition of Tibetan Buddhism), Sungharakshita (Friered of the Western Buddhist Order). Information can be obtained from: Deutsche Budschatische Union, Dachauer Str. 109, 8000 Munich 2.

From the blue gakyil of Azamgar

Gone to Azamgar. Enjoy the benefits of practising in a place that has been authorized by the Master as well as many other practitioners; enjoy all aspects of the environment in which it is situated and contribute to the upkeep and financial self-sufficiency of this sacred place. This is not a publicity campaign, but all the same we want to draw attention to the following summary of information regarding the blue gakyil: after several years of absence we have enjoyed the presence in Azamgar of our master, Namkhai Norbu Rinpoche, together with his wife, Rose, and his daughter Yuchen. This visit certainly revitalized the energy of the place and of those of us who frequent it.

We spent a wonderful week together. We did some maintenance work on the house, but mostly we spent the time demolishing a ruin which had become dangerous. We also enjoyed moments of recreation and the good cooking the valley offers, and the visits of tourists, mostly from the Fitzcarrad region. Recently we acquired another house for which we have to make payments until December 1992, so we need to make Azamgar more available to retreatants. Therefore, Rinpoche, as predicted years ago, redefined the need for the presence of a resident practitioner (goko), both to take care of Azamgar and to welcome and assist retreatants at all times of the year. It was amusing to watch Rinpoche suspect Gigo in extreme pressure to become a future candidate for goko.

We talked with Rinpoche about other themes related to the giko: the use of the building that is being reconstructed (Gigo is putting the finishing touches on the roof), the azmono-lotus we want to prepare for the next Christmas retreat at Merigar; the exhibition of photographs and slides we want to mount; but the most practical thing is that linking to the opening lines of this article: come and get to know this wonderful place, and those of you who already know it. If you have periods you can dedicate to practice, contact those in charge, who will provide all the information.

You will stay in the quiet of the mountains, and above all, for a modest fee (10.000 lire a day or about 10 US dollars) you will be able to contribute to making Azamgar more solid and welcoming.

Aldo Oneto

CAPPENDI
Park Hotel
Swim & Sunbath
eat, drink and dance.
Ride on horseback or just walk and talk
in the natural surroundings.
58031 Arcidosso tel. (0564) 967355

Letter from Los Angeles

Some excerpts from a letter of Fabio Andrico, who has recently returned from the Soviet Union and in which he describes the Yantra Yoga around the world.

Today is my last day in the States. I am in Los Angeles and will go to Melbourne tomorrow.

Many things have happened and are happening in the world, some good and some terrible. But I believe our Community is like one large being: we are all linked and we can all help each other and feel ourselves to be united on the path.

My journey is going well. Not many people came to the Yantra Yoga courses, but those who have attended them have followed the courses seriously, and it was the first time we held courses in New Mexico and San Francisco.

In San Francisco we practiced Yantra Yoga every morning in a park among the trees. Every morning and then one could perceive the presence of shan in the vicinity; at other times falcons and vultures circled around trees. Kathy gave me the latest issue of the Mirror to read, which everyone appreciates very much.

I thought it was a very important aspect of the Community which we should take more seriously into consideration.

Aldo Oneto
The Shang-Shung Video Section is looking for transcriptions of the following requests and conferences.

Anyone who has a transcription or knows where a transcription is may have been published.

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As Norbu Rinpoche said recently to the Dalai Lama during a picnic in the wood, "The Faggio Rosso is waiting for us." Good news for members of building cooperatives from CER (Committee for Residential Building). According to what was published in the newspaper "La Repubblica" on August 13th, 1991, the Committee for Residential Building gave substantial funds to the Tuscan local government to activate mortgages at reduced rates purely and simply directed to building cooperative members. The local government is also supplying funds which should enable building cooperatives to build 2,200 apartments to be assigned almost exclusively to cooperative members. This is an opportunity not to miss! Information on the estate market and to devise ways to provide useful internal service for COAIBT members and anyone who intends to become a member.

Photo archive

Photograph of the remaining 74 partners are still to be found. This anyone interested in a picture can send a request to Nina Robinson as soon as possible to have his/her name put on the list of prospective buyers.

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1. name and address of the photographer
2. the subject (staging the place and people)
3. whether photo or slide
4. mask and white or colour
5. quality of the photograph
   a) professional (adapted to any kind of use, e.g. exhibition, publication)
   b) good quality (can be used in publications)
6. poor quality (not acceptable for publication but the subjects interesting)
7. the date or period in which the photo was taken

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Dohna, who became her mother's assistant and eventually her daughter, Dr. Lobsang Dolma, who is the thirteenth doctor in the Khangkar family line.

This book gives us an introduction to understanding Tibetan medicine: how knowledge has been passed down through generations in the one family, the importance of the lineage transmission; the emphasis of compassion and understanding for sick people rather than career advancement, worldly success and monetary gain as qualities of a Tibetan doctor. There is an interview about Tibetan Medicine given to Gabriele Loffin by Dr. Dolma when she was in Australia in 1979, in which she discusses her training and various aspects of Tibetan Medicine including the Seven Wondrous and Pulse Diagrams from which a good Tibetan doctor can diagnose the present and future health of a person.

Dr. Lobsang Dolma was born in Tibet in 1935 into the Khangkar family. This is a family which had a long tradition of religious and medical service to its people.

Her father was Dr. Tsering Wangdue, the 12th Khangkar doctor of Dr. Tenzin Dhonden in the Kyongdung Hospital in Dharamsala. Dr. Tsering Wangdue was highly unusual in traditional Tibetan society because he continued the spiritual and medical traditions through a daughter. Dr. Tsering was determined to do this and when Lobsang Dolma was fourteen years old he made her the 13th doctor in the Khangkar lineage of doctors.

The Khangkar Medical Centre was built by Dr. Tsering Wangdue as a center for medical and astrological learning. It had a long and unbroken lineage of oral and written medical knowledge and as such was the 12th in this unbroken lineage of doctors was Tsering Wangdue. Dr. Tsering had no son of his own and although it was usual for a Tibetan to be apprenticed in traditional Tibetan society to continue the spiritual and medical traditions through a daughter, Dr. Tsering was determined to do this and when Lobsang Dolma was fourteen years old he made her the 13th doctor in the Khangkar lineage of doctors.

During her ten years of medical and astrological training, she mastered all the major treatises of medicine and astrology under the personal guidance of her teacher Geshe Lobzang Nyima. She did special training in the Six Yogas of Naropa, and the Ten Sciences of Knowledge from Lama Nupjhe. She also received training in the Tibetan Medical Centre from Dr. Drungkyag Tsewangdrub of Kham, which included a specific set of teachings related to the practice of medicine.

This knowledge proved very useful to Dr. Dolma in later years following her flight from Tibet when she was heavily invested in traditional Tibetan medicine from the Kula Valley, in India. She also had practical training in pulse and urine diagnosis, acupuncture, meditation, massage and yoga. There were specific meditations and instructions in different aspects of the Medicine Buddha which was based on the development of compassion and love for the sick and suffering beings. This graduated from her training in 1950.

Three years after the death of her father, Dr. Dolma and her family left Tibet and crossed into Nepal in 1959. In Nepal she found many traditional herbal remedies and a preliminary step towards curing people she underwent a retreat of 100,000 mantra recitations of Vajrayogini and followed this, diagnosed and made medicine for many sick people on the journey. Dr. Dolma finally reached Palsho and close to Dharamsala in India in 1961 and worked for a year on road construction sites. During these difficult early years in exile, Dr. Dolma made a pilgrimage to Dharamsala, and there she met the Third Khyajaf Trijang Rinpoche (1901-1981), who became her personal Guru. He recognized her knowledge and skill in medicine and began to assist her with her work. She was forced to work as a foster mother, a Tibetan language teacher, and slowly practiced some medicine.

In 1972 she was selected to join the Tibetan Medical Centre at Dharamsala as its Chief Physician. Her two daughters, Pasang Gyalmo and Tsering Dolma attended the centre for medical training and astrological classes. In 1975 Dr. Dolma made her first official tour of the West where she lectured on Tibetan medicine at more than a dozen major universities and gave diagnostic and health talks to many major hospitals in the U.S.A.

Following this, a group of academicians and doctors visited Dharamsala and made a film called "Tibetan Medicine: a 1000 Year Old Tradition". Dr. Dolma developed a contraceptive pill, a memory pill and also treated breast and liver cancer. Her compassionate and sensitive treatment of sick people and her medical wisdom was greatly appreciated, particularly in the West. In 1978, another tour of America and Europe was planned and organized by the Vajrapani Institute for Wisdom and Culture. Dr. Dolma gave a workshop at the University of Wisconsin and another at the Jagarlin Institute of Psychology at Zurich, Switzerland, as well as many other talks and lectures. Despite this success, both internationally and in India, The Medical Centre decided to dismiss her as chief physician.

With advice and blessing from her beloved personal Guru Kyajaf Trijang Rinpoche, Dr. Dolma set up her own private clinic in McLeod Ganj. It was called DeylKhagkar, the White House of Happiness by her Guru, who inaugurated and blessed its foundation. In 1979, the W.H.O. invited Dr. Dolma to attend an 'International Conference on Traditional Asian Medicine' held at the Australian National University in Canberra, Australia. During this conference it became clear that the unique nature of Tibetan medicine was not properly represented or understood. Dr. Dolma spoke extensively during and after the conference on various aspects of Tibetan medicine and demonstrated the art and skill of pulse diagnosis. She spoke to students and staff at the University of New South Wales and extended her stay due to the interest generated by her talks. She demonstrated Tibetan acupuncture and acupressure.

In April 1983, Dr. Dolma attended the First International Conference on Tibetan Medicine held in Venice and Arcidoiso, Italy. This conference was organized by Professor Nanzkai Norbu and attended by Dr. Tenzin Rinpoche and Dr. Tsering Choedak. At this time Dr. Dolma came to a merger at the invitation of Nanzkai Norbu Rinpoche.

Since 1983, her younger daughter, Tsering Dolkar, on personal instruction from Kyajaf Trijang Rinpoche, began her work at Dr. Dolma's clinic during her mother's trips away. There is a chapter in this book entitled "Dolkar, Daughter of Tibetan Medicine", which is a short biography written by her mother's daughter.

Lobsang Dolkar, who has not only contributed significantly to the dissemination of Tibetan medicine but has also worked as a foster mother, language teacher, and slowly practised some medicine.

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**Tibetan Medicine**

*Sydney University, Australia, in October 1989.*

At the root of Tibetan Medicine we have four Tantras. The first is called the Tsagyud Tantra. We already have a translation of this into English. Tsagyud means root tantra. In the Tantra Tsagyud principally there are explanations on how to do examinations and also diagnosis of different kinds of illnesses. There are also short explanations of the principles of medicine, and what kinds of medicine are used. The second Tantra is called Shadgyud Tantra. Shadyu means Tsagyud Tantra of Explanation and is more important for medicine. In tsadgyud Tantra there are a four principal explanations. The first is to do with how a person needs to be born as a physician or an adctor. It is not only to do with studying and applying medicine, but there is a principle. If a person becomes a physician they first of all must have a commitment. They need to have an education about how to behave as a doctor and what kind of motivation they have. This education was not so much in the Western world in the study of medicine. Usually in the West such aspects of medicine are gained through the physical examination and how to prescribe medicine. But in the Shadgyud Tantra motivation is considered to be the true root of medicine. Even when a person has knowledge of medicine, if he or she has no principal of commitment to help other people and to enter into the dimension of other people who have an illness, then it is not that easy to help people. Sometimes knowledge of medicine becomes a kind of business. Sometimes when a person study medicine they have the idea, "I will study medicine to become an important doctor, then I will have much money, and it will become easier to live in society." Many people have that idea, but this is in contrary to the principle of Tibetan medicine.

The principle of Tibetan medicine is that a person really needs to understand the benefit of medicine in the process of helping other people. It is important to start that way. For example, I don't have the idea for study medicine, particularly when I was young. I knew many people studying and practicing medicine and also helping ill people. But it seemed very difficult and complicated and I really didn't do like studying. Once it was at the monastery where I lived and there was an old monk and he had a very serious illness and I stayed up late night to tend that monk. He took my hand and said, "You try to study medicine. You can see how heavy it is, I have had this illness for many years. It is difficult to find good doctors. They can't help me. You are very young. If you study you could help many people like me. But you can't help me now. It is too late. But you can help many other people." So I promised. Later I always remembered this old monk.

So, after that I started to study medicine. I studied the four Tantras when I was in college with my teachers. Later I studied the four Tantras again with Kalu Rinpoche, the teacher of Gesha Karmag. I was a very famous master. And after that my knowledge developed. In Tibetan Medicine since the beginning it has been an important factor that the teacher of medicine is based on compassion, so it is very important to look at our motivation. In the Mahayana tradition, when we practice or study, from the start, we look at our motivation. If we do not have good motivation then we cultivate good motivation in order to understand the condition of energy, to understand the explanation of the energy, to understand the condition of energy, to understand the potential of all substances. In medicine these are seventeen qualities. By this means all substances that are found in food and other materials, there are these qualities. These things are the base of medicine.

Also, they are the base of all physical substances. Sometimes we use too much of something with a certain quality. If we eat too much salt we create problems. But when we use salt we use it and then we overcome such problem. Substances have a beneficial and also harmful effect. This is the quality of the substance. All substances have qualities and in Tibetan Medicine there is an explanation of seventeen qualities. With these concepts we can learn how to use food, and also how to watch both our mind and our body in relation to the environment and everything in order to be able to balance our energy functions.

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**Alternative Medicine**

by Naomi Zeis

"Alternative Medicine" is a term frequently used in these times. In general, the art of medicine seems to be undergoing a period of change and expansion. Historically, medicine was the art of the people; the mothers, the traditional herbalists, the carriers of a certain kind of wisdom that blended the understanding of the physical, emotional and psychic body.

In modern Western culture, medicine has evolved into a super technological science that sometimes disregards the being as a whole composed of subtle energies and influences, as well as the gross physical manifestation. As society in general becomes more aware of the environment and ecological systems, it seems also to be reflected in the trends in medicine.

The growing interest in alternative medicines such as Chinese medicine, acupuncture, herbalism and specific exercises, in homeopathy, in chiropractic, in naturopathy, Ayurvedic, Tibetan Medicine, Shiatsu, Macrobiotics and others, shows that more and more people are beginning to look at their bodies as interrelated systems that require the same sort of care and attention as the environment.

**Glimpses of Tibetan Medicine**

A booklet offering vital information on Tibetan Medicine and its practitioners belonging to an ancient medical lineage from Kyirong in Western Tibet. $1.00, Rs. 10

**Health and Harmony Through the Balance of Pulse Rhythms**

The Diagnostic Art My Mother Taught Me by Tsering Dolkar Khangri. Dr. Dolkar describes the various subtle movements and variations of the pulse. $4.00, Rs. 45.00

**Dolma and Dolkar: Mother and Daughter of Tibetan Medicine**

Tashi Tsering, Josafat and K. Dhandrup. This book brings to the readers the profiles of the two doctors and their outlook on the medical art they uphold. $8.00, Rs. 85.00

**Journey into the Mystery of Tibetan Medicine**

In this book Dr. Dolma (1935-1989) gives glimpses into the training of a Tibetan doctor, besides describing the mystic and healing influence of Buddhism on Tibetan medicine. $6.00, Rs. 65.

Yarlung Publications, D-10, Kalkaji, New Delhi-110019, India
Highlights of the Year of Tibet: Autumn 1991

New York

Exhibitions:
Wisdom and Compassion:
The Sacred Art of Tibet
IBM Gallery of Science and Art
590 Madison Ave.
New York, N.Y.
Special preview of the exhibition for members Wednesday, October 16
October 15-December 28
Visions from the Silk Road:

Film screenings, video installations and television programs that will focus on religion, ritual, contemporary politics, history and common perceptions of Tibet.

“Ritual and Religion” Documentaries, The Asia Society, 725 Park Avenue, New York, N.Y.
“Dreams and Documentaries”, Hollywood fantasies, Asian features, and new documentaries, including the U.S. premiere of LLING-TA:
Homecoming of the Wind. Anthology Film Archives, 32 East 2nd St., New York, N.Y.
Dates TBA

Vajrakilaya Dance:
Ritual Dance performed by the monks of the Sakya sect wearing costumes and masks, Columbia University, New York, N.Y. For further information call (212) 781-3566.

Nature of Mind/Kalachakra Initiation
For information and registration call the Tibet Center (212) 473-8048

Visions of Perfect Worlds, St. John the Divine Cathedral, New York, N.Y.
Open to the Public Thursday, October 10, 7-8:30 pm.

The hand of Padmasambhava, holding a Vajra in the mudra dispelling all negativities (© Brian Beresford)

Nature of the Mind Teachings by Ven. Lopon Tenzin Namdak
October 11-15

Public Talks by His Holiness the Dalai Lama, Forum at Madison Square Garden, New York, N.Y. Open to the public, Sunday, October 13, 4pm.

Path of Compassion Teachings by H.H. the Dalai Lama, Forum at Madison Square Garden, New York, N.Y.
October 16-19, 1:30-5:00 pm.

Viewing the Ritual Dancing, Forum at Madison Square Garden, New York, N.Y.
October 20, 2-6:00-4:00 pm.

Kalachakra Initiation by H.H. the Dalai Lama, Forum at Madison Square Garden, New York, N.Y.
October 21-23, 1:30-5:00 pm.

Viewing the Sand Mandala/Long Life Ceremony, Forum at Madison Square Garden, New York, N.Y.
October 24, 9:00-11:00 am.

Lectures
Interview of H.H. the Dalai Lama by Robert R. Orchan, President of Asia Society, Asia Society, 725 Park Avenue, New York.
For registration call (212) 288-6400.

Friday, October 11, 4:00 pm.

Wisdom and Compassion: The Sacred Art of Tibet
Lecture by Robert Turner, Professor of Indo-Tibetan Buddhist Studies at Columbia University, for the series Meet the Author, The Asia Society, 725 Park Avenue, New York, N.Y. 10021
Tuesday, October 29

Fear and Fearlessness:
Discussion and introduction of methods from Tibetan Buddhism that work toward decreasing the effect fear has on our lives, by Gelek Rinpoche, Anna Guesser, and Alan Ginsberg, Open Center, 83 Spring St., New York, N.Y.
Saturday, November 23, 10 am-5:30pm.

Courses in Tibetan Art
Tibetan Calligraphy:
Study of the thirteen different forms of characters, preparation of a wooden board for practicing writing and the use of a special one-foot bamboo pen, School of Sacred Arts, 335 West Fourth St., New York. For registration call (212) 473-8048.

Wisdom and Compassion: Tibetan Thanks Painting:
Scroll painting in the Tibetan Buddhist tradition taught by Pema Wangyal, School of Sacred Arts, 133 West Fourth Street, New York, N.Y. 10012.
For registration call (212) 473-8048.

Children’s Programs
A Tibetan Adventure:
Museum tours and art workshops that take place in the museum’s gallery which resembles a Himalayan temple. Programs about Tibetan Culture, people and art held weekday mornings by appointment and are suitable for grades 2 through high school.

Jaques Marchais Center of Tibetan Art, 778 Lighthouse Ave., Staten Island, New York.
For reservations and fee information call (718) 987-3500.
For further information contact Tibet House, 241 East 32nd St., New York, N.Y. 10016 (212) 213-5592
Fax (212) 213-0670

Tibetan Thangka Painting:

Germany

Tibet Weeks, Hamburg
28 September to 8 December
Introductory Talks on Tibet
Place of events: Hamburg University, Edmund-Siemers-Allee 1
Organizer: Tibet Center Hamburg
28 September, 6 pm, 7:30 pm

Visit of His Holiness, the 14th Dalai Lama, Tenzin Gyatso
Organizer: Tibetan Center Hamburg
28 September, 4 October

USA

Snow Leopard:
An opera by William Harper and Roger Nieboer, performed by Minnesota Opera New Music-Theater Ensemble, MN
November 4-10

Spain

Tibetan Week:
Theatrical performances, lectures, slides and photos, organized by Ediciones Drama, Alicante, Spain
November 14-18

Canada

Buddhist teachings:
Zasep Tulku Rinpoche, Tashi Choling Society, Nelson, British Columbia, Canada
September TBA

London

Tibet Forum
A series of lectures will take place every month in the Bar Hall at Westminster Cathedral Conference Centre, Fransiscan Street, London SW1.
(Tibet: Victoria) on 9:30 pm.
The Tibet Forum is organized under the auspices of the Office of Tibet, the Tibetan Community in Britain and the Tibet Society and Tibet Relief Fund of the UK.

Tibetan Language Course:
Seven sessions, The Tibet Foundation, London, U.K.
October 2-November 13

Australia

Public Lecture:
Ven. Kagyuwa Grate Khenpo, Buddha House, Fullarton, Adelaide, South Australia
October 6

Holland

Thanks Painting Course:
Classes by Andy Weber, Maireyna Institute, East, Holland
September 16 - October 11

Canada

Buddhist teachings:
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Chile

Tibet Week:
Exhibitions, performances, films and lectures on Tibet, Santiago, Chile
December 10-15
Festival Gar

10th Anniversary of Merigar

On a fine, hot summer’s day on August 1st, Merigar celebrated its 10th anniversary. People had been preparing for several weeks to make this a festive occasion. A giant dragon was constructed over many weeks, with two artists working and directing their assistants to use wire, newspaper and multiple materials until it became a dragon’s head with bulging eyes, open mouth and curling red tongue. At the same time, the dragon’s body rested in green, red and orange scales growing under the bony hands and sewing machines. Daily in the gardens and fields, the hireling people were working on what seemed like strange dance rituals. The kitchen was filled with waiters chopping and cutting, boiling and bringing the produce. But until the festivities arrived, the programme remained a mystery.

The night before August 10th, the programme was placed on the door. A fire was built by the river and the dragon’s body adorned with green, red and orange scales was enough to cool most people after the hot walk. The path winds up through the heavy shade of white willow below the Gonpa. The work that Rinpoche and others had carried out in previous weeks was evident in the clear, clean groves, wooden bridges and the small paths that wind their way underneath the trees. Rinpoche had prepared places for refreshments in special locations.

The mountain was pleasantly cool and the sun glittering and shining brightly through the leaves. Lunch was brought down to this place and everyone sat on the ground, on the rocks and under the trees and ate a Merigar birthday lunch with Rinpoche.

Adults and children gathered together for a repeat performance of The Master’s smile, a satirical account of Merigar’s lack of water and the magic hose pipe of the Cousins.

On the day following the 10th Anniversary celebrations of Merigar, the festivities started mid-morning in the garden where pipers and drummers enthralled their audience and they chose colours and designs to paint their faces.

I have been following the advances in theatre since the early 60’s with the Festival Gar created by Paolo Brunatto. Usually if all these performances (theatre, music, dances, happenings) are prepared in a few days with no budget by creative people and by the people of Merigar, I thought that these types of performances could become a kind of yearly appointment.

On every year in the summertime for two or three days, we could organize dance, theatre, music and video performances, a sort of multi-media festival, a festival gar which could move from one gar to another one year in Merigar, the following year in Tieyngthar, then in Tashigar, then in Amdo, and so forth, or who knows, one day in Khambogar as well.

A lot of dreams have come true and this could be one of them.

Poems

by Luciah Evangegagul

Joy and bliss
Just coming from the sky
The Master in front on the way
and you still by my side

Trapped in the form
arrested by the formless
Just living in the dreams of others
no time of my own

I cry in the natural quality of crying
for no reason, no sense, no meaning
so don’t ask me what and why
no past, no past.

I see the howl of your fire arms
your fire arms
your fire arms
your fire arms

I see the Master’s smile
in Guru yoga

Dreams come to life
life looks like a dream
Who knows the dreamer
who is in the dream.

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SEPTEMBER 1991

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Reflections in the Mirror

by Naomi Zatz

True collaboration is not easy. It really is a practice within itself. We are all trapped in the cage of our own egos and limitations. This makes it difficult, sometimes, to find that place where the collaborative energy can flow smoothly and productively.

Rinpoche has often said that practice is not only sitting for hours alone in meditation on a mountain top. But, that the real test for a practitioner is when they are required to work with others and integrate the teachings in to their daily existence. It seems we have the opportunity to find our "real condition" when we are seeing each day our actual capacity, not some fantasy of the state of our development. At The Mirror we have experienced many phases and qualities of collaboration. Within these phases of the newspaper itself, are the aspects of the needs and qualities of each individual, as well as the collective needs of the newspaper in order that it be produced on a relatively regular schedule and that it reflects as clearly as possible the International Dzog-chen Community.

One important point is to try to see the broader view as the greater issue of producing the newspaper. It is something of great value to the people of the International Community and keeping in this mind can help overcome the narrow vision of our own self interest and investment. For myself, I have found that at times I will completely fix on an idea or concept and will become rather stuck in defending this notion for the sake of my ego. This becomes a big obstacle for the newspaper and for my own growth. As time goes on, this Falkon will ease, the strong conviction fades and the ability to collaborate more clearly and have more energy available increases greatly. Sounds a bit like a law of physics.

It is important that we help each other as members of this editorial staff, and, as well, maintain some overall value and integrity of the newspaper in the context of everyone's need to participate fully and creatively. This is also not always easy. It seems that things flow more smoothly when we meet regularly, try to make the actual organization or "base" more sound concrete, and somehow we are able to express honestly and consciously how we are feeling with each other and our collaborative efforts. This helps to make the actual organization or "base" more sound concrete, and somehow we are able to express honestly and consciously how we are feeling with each other and our collaborative efforts. This makes it easier for us to explore, grow and develop, as well as produce something of benefit for the Dzog-chen Community.

Bertolucci researches the life of Buddha

by Yeshi Namkhai

On Wednesday, August 21st, Namkhai Norbu Rinpoche was treated by the well known film director, Bernardo Bertolucci. The director wants to make a film on the life of Buddha and in order to have a clear idea on the subject and above all enter the world of Buddhism, Bertolucci is consulting several Tibetan lamas and scholars. During their meeting, Norbu Rinpoche spoke about the Life of Buddha from birth to enlightenment explaining in detail the nature and teaching of the practice. Rinpoche spoke about all the different types of Buddhism and described their similarities with and differences from Tibetan Buddhism. Bertolucci, who was accompanied by two assistants, listened to Rinpoche's explanations with great interest.

Rinpoche spoke to the film director Bertolucci (© Nienchans & Namtso) that the real test for a practitioner is when they are required to work with others and integrate the teachings into their daily existence. It seems we have the opportunity to find our "real condition" when we are seeing each day our actual capacity, not some fantasy of the state of our development. At The Mirror we have experienced many phases and qualities of collaboration. Within these phases of the newspaper itself, are the aspects of the needs and qualities of each individual, as well as the collective needs of the newspaper in order that it be produced on a relatively regular schedule and that it reflects as clearly as possible the International Dzog-chen Community.

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Making collaboration come alive

The possibility of a bookstore mail-order catalogue cooperative

by Lisa Morell

We have received a letter from Lisa Morell in Little Akaloa, New Zealand concerning a way to collaborate internationally. We publish here some excerpts from her proposal and some ideas of The Mirror about international collaboration and the project of a book store mail-order catalogue.

The potential which a real flow of coordinated information, material goods and financial return can bring is towards accomplishing some of the goals of the world-wide Dzog-chen Community. There are so many projects developing in the Dzog-chen Community now. The question is how to coordinate our energy collectively and harmonize our work in a practical way so that we create and contribute to the world works well on the outer as well as inner level. A mail order catalogue could be a viable means of distribution of various Dzog-chen related books and goods to a broad range of people, while also returning proceeds from the sales to the Community. In order to work, a mail order catalogue would have to be professionally produced, have the input and on-going involvement of a core group in nature, and begin with a lump sum of capital invested.

There are a few mail-order catalogues in the USA which could be used as working examples as a base to model ourselves on. Such a catalogue would need to be of a high commercial and professional standard, perhaps best be organized around a theme such as 'Discovering quality of life', 'Indigenous cultures of the world', 'Environmental integrity', 'Renewing human awareness' to develop the catalogue format around.

It has been suggested by a gyalmy member here that I begin making a draft version of the 'catalogue' as a next step in making this idea more concrete. The "draft" will hopefully be sent to their daily existence. It seems we have the opportunity to find our "real condition" when we are seeing each day our actual capacity, not some fantasy of the state of our development.

During this period, Dzog-chen Community activities are rapidly developing and suggestions such as that by Lisa Morell are very welcome. The idea of a bookstore mail order catalogue can be of great interest to people who are producers of goods like books, crafts, or other goods that can be advertised in such a way. Organizing the catalogue could be done by a gyalmy and those who would directly control the project on the basis of a clear agreement which could satisfy the Community, the manager of the Mirror, and those who produce goods for it. This organization could be in the form of a non-profit cooperative which is a good way of financing the Community, giving a small percentage of the income as a donation and increasing the private wealth of the various people of the Community, who, in some cases, do not have the necessary strength to commercialize and distribute the products of their activities. Suggestions and ideas on this project or others that concern international collaboration can be sent to The Mirror, C.P.47, 78031 Arcidoeno, Italy.
Viewing the Body

by Pema Khandog (L. Mills)

Here in Australia, as elsewhere in the Western world, the body's end is something few of us like to think about. We have done with it quickly (and sanitarily) as possible. Many people have spoken to me that they have no problem with this.

The sight of dead bodies is now restricted to people working in hospitals and, of course, unless they are the experts these days prefer to be called "forensic" or "even morticians (to rhyme perhaps with "beauticians").

Our towns planners now deny as much as they can such "inconveniences", that will disturb the neatness of modern streets and modern city planning. Such ordinary attitudes to the body after death are not restricted to people working in Western society. For instance, at the few cremations of Western Buddhists where I have been asked to speak, many friends and family of the deceased have turned away safely out of sight behind a screen of decent bushes and trees. We shall not be reminded of the body's end.

This fearful attitude is quite appropriate to the concept of death found in traditional Buddhist culture. The corpse is burnt on a hilltop near Kalimpong, which was accompanied by a few animals tucking away safely out of sight behind a screen of decent bushes and trees. We shall not be reminded of the body's end.

Such ordinary attitudes to the dismemberment of the body's elements are rather more healthy than those commonly encountered in Western society. For instance, at the few cremations of Western Buddhists where I have been asked to speak, many friends and family of the deceased have turned away safely out of sight behind a screen of decent bushes and trees. We shall not be reminded of the body's end.

For the Buddhist attitude towards the body's end,,burned, is a corpse thrown aside in the ground, even kin even kin even kin a charnel house, and for that reason it is not cremated but just left to rot and feed the animals in the secluded grounds and trees. We shall not be reminded of the body's end.

The corpse burned a few yards away. The sight of dead bodies is now restricted to people working in hospitals and, of course, unless they are the experts these days prefer to be called "forensic" or "even morticians (to rhyme perhaps with "beauticians").

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Harmonising the elements through the Namkha

by Cheh Goh

This article is based on a transcript of a teaching by Namkha Norbu Rinpoche in 1984 in Devon, England, edited by Cheh Goh and Nina Robinson.

Introduction
Namkha is a Tibetan word, which means space. This word is also used as the name of an object made of sticks and coloured threads. This type of construction is not exclusive to Tibetan culture. Sinhalese objects, sometimes known as ‘Tid’s eyes’, are found all over the world. They can be found in the American Indian culture and in Africa, and some people also say that they might have originated in India. But very few people have any idea of the practical use of such objects.

In Tibet, Namkhas have been used for a great deal yet few people understand exactly how they work. They are usually regarded as ornaments for rituals.

In 1983, Norbu Rinpoche clarified the ways that Namkhas can actually be used to harmonise or disharmonise the body, mind and emotions. This reveals a certain understanding of Tibetan astrology related to the individual. Once the astrological signs and aspects of the Namkha are understood, a Namkha can be constructed and used with the appropriate rituals, it can become a practical aid in making one’s life more harmonious.

The Principal Aspects of a Namkha

In the article we know that in the astrological make-up of an individual, there is not only one, but several elements of energy. Related to the four elements of Namkha, we have four specific aspects to consider: the Life element, the Body element, the Capacity element, and the Fortune element. These elements are not only for an individual but also externally in the universe. The outer energies are represented by the four factors of the Namkha and appear in the lower part of the Namkha while the inner elements are represented in the upper part. In total, these eight factors are the eight elements to harmonise.

The Life Aspect

In the centre of the Namkha is the Life Aspect. This is the most important part of the Namkha, because when one is conceived, the first thing presented is life. At the moment of conception there is a characterising energy, which is represented by the Life element. This is the element with which all the other elements of an individual should be harmonised. This aspect is analogous to the head of a person, and in that sense the head, will be similar. If a person’s Life aspect is threatened, his life is in danger.

The Body Aspect

After conception, the various elements gradually combine to form the body. The Body aspect has a characteristic energy represented by the corresponding physical body.

The Capacity Aspect

When a baby is born, he has his first contact with the outside world. A lot depends on a person’s body. The Body aspect is very important. As soon as a baby is born, he has a hat, but without a belt a Tibetan is at a considerable disadvantage.

The Fortune Element

During the course of one life one has contact with all kinds of energy in the external environment. At any given moment, one’s energy is weak, then he will become passive and reactive forces from the outer dimension. When the energy of a person is refashioned internally and externally, everything seems to go well. We often hear people making comments about ‘How fortunate and successful.’

The Four Aspects Together

The Life aspect is the most important for a person, so it is represented in the centre of the construction, surrounded by the other three aspects. In Tibetan astrology, an element can have any of the four relationships with the other elements: mother, son, friend or enemy. (See the article on Tibetan astrology by Maria Rita Lesi in the previous issue of The Mirror.) If the characteristic energy of a person’s energy of the aspect of Body, Capacity, Fortune or Mewa is in opposition to the element of Life, then it is clearest that there should be a disadvantage for the aspects in conflict. For example, if one of those aspects has the water element and the Life aspect has the fire element, this is a friend-enemy relationship, so these aspects are in conflict.

The Calculation

The Calculation is another aspect of the Namkha, which is made up of three necklaces of sixty years each, of which three are sixty-year cycles are considered to be very important. Nonetheless, a lot depends on the person’s own energy, which is represented by his Fortune aspect.

The Calculation is a principle of harmony and the Calculation is the flow of energy. When three sixty-year cycles are considered to be very important, it is represented in the external environment. In this way, we are in the third necklace of the Namkha, the twentieth first wheel of Mewa.

The Significance of Mewa

If we look carefully at the calculation of the wheels of Mewa, there are many changes on earth. When there is a disadvantage for the aspects in conflict, the corresponding changes on earth are not so great. This helps to show that the universal energy always influences the condition of our existence.

Elements of the Mewa

The elements of Mewa represent the total energy of our circumstances. Mewa has its own characteristic energy functions corresponding to Life, Body, Capacity, Fortune and Mewa, for any particular year or month. For example, in the year of the rat, there are five main materials. One is straight sticks of various lengths, and another one is colourless sticks. The sticks represent the positive and negative forces when they are put together to form crossbars. The process of harmonisation involves the consideration of the two sticks.

The Threads

This is a symbol of the continuation of energy and the colour of the thread represents the element of the thread. For example, if the seven elements in Tibetan astrology are represented by five different colours, hence five different threads are used in making the Namkha. The use of thread is not limited to the construction of the Namkha; there are many Namkhas in which threads are used. It is a way of representing the flow of energy. The real condition of energy is not colour, but energy manifests as a particular colour. We already know which colour represents which element in astrology: green for wood, red for fire, gold for metal, white for metal, and blue for water. In this way, we have the material representation for the harmonisation process.

The Harmonisation Process

When two elements, such as fire and water, are put together, there is a conflict, because they have inherently opposite characteristics. The way to harmonise such a conflict is to use an intermediary element. Using the example of fire and water, we can see that between them is wood (or air element). Wood is the mother of fire and also the father of water. Some people believe that wood is harmonious with both the conflicting elements and is continued on page 15.
Working with children

Atelkund, New Zealand

I am moved to respond to the thoughts and questions posed by a "Merigar Mum" in the Mirror concerning children who are present at Merigar during retreats. Having lived in and around Merigar for a year or so I well recall the hum of children's voices which so often accompanied teachings. But with the number of children growing I do agree that something needs to be done forthwith! For two years I have worked with children in small children's nurseries. This takes place in a hall where everything needs to be packed away afterwards so there is no need to reverse the order. Bored or frustrated children can start an episode of noise and confusion which can escalate and involve the children very quickly. Here we set out low chairs and tables for activities before the children arrive and the old favourite "toys" are sometimes something that always seems to come in and absorb children. Other tables can have paper, crayons, glue and collage work, etc. Also a painting corner with painting pots and tins of paint will occupy children happily. We stuck completed paintings to the wall on the last day of the retreat. These moments have generated much talk. I've found that square spaces which can be rolled up when not in use can break up the spaciousness of an open hall. I don't think we are wise to invite some children to just run about.

I have to a time that is structured. It is also included in the children's story and singing, and action games and rhymes. Coming together as a group can be an important way of giving a sense of the children's time and a time of centering. Certainly it is not enough to expect children to look after themselves.

Gabrielle Kearney

Water, water

by Liz Granger

It's been very busy and dusty summer at Merigar. As usual at this time of year we become very accustomed to morning water supply and as the last remains were collected, mainly more than 300 metres of plastic tubing with carpet squares. This source was already supplying enough water to Merigar and from the fountain the water was arriving.

Now that the fountain water is ready in distracted situations.

"ol timers" here, it was very immediate set to work to find a solution to a very basic need.

Despite the inconvenience from every point of view, especially since the shortage started the day of the Tenth Anniversary and Inauguration of Merigar when several hundred people arrived to partake in the festivities. In fact for some of the "old timers" here, it was very reminiscent of the early days of when there was no mains water and storing water was literally carried up by hand.

These days, we have become very used to modern convenience of running water so when washing was suddenly put into action we were unprepared. After a couple of days of dry tape (and thrown), it was obvious that the children wouldn't be able to store water and yet permit us more than the trickle of water that was arriving. After a practice on Sunday morning which was followed by washing and making and putting into action we were unprepared.

Water, water which indicates that the children are looking after themselves.

For me the challenge is always to be without a time of centering. Our Merigar engineer, Giovanni Boni assisted by Spartaco Vitello and a group of enthusiastic helpers immediately set to work to invest the possibility and to see what materials would be possible. On Monday the materials were collected, mainly more than 300 metres of plastic tubing with carpet squares. This was already supplying enough water to Merigar and from the fountain the water was arriving.

This water source already supplied Merigar and for the children it was very important to have a time that is structured. It is also included in the children's story and singing, and action games and rhymes. Coming together as a group can be an important way of giving a sense of the children's time and a time of centering. Certainly it is not enough to expect children to look after themselves.
Music for Meditation

Kyareng Dawn

Louise Landes-Levi, in collaboration with Paul Leake, Steve Taylor and several other individuals, is issuing a commemorative tape of meditation music with the intention of mixing money within the Community for A.S.I.A. Namkhai Norbu Rinpoche has graciously entitled the tape "Kyareng" or Dawn and Rita Leti has contributed a beautiful cover photograph of the Dolma Pass, Mt. Kailash taken on her pilgrimage there in 1988. The tape is dedicated to His Holiness Tenzin Gyatso in honor of His 70th birthday. It is a remix of a previous tape entitled "Pudra", but will be new to the many practitioners wherever heard of Louise or her music, as well as an adaptation of several instrumental music, sarangi, flute, tabla and turn table, mixed with natural bird and ocean songs. Each tape costs $15 and may be ordered through Naomi Zete e/o The Mirror. Money orders and checks should be addressed to A.S.I.A. in the name of Merger or can be sent directly to account no. 3893/3. Stato Monti di Pesci di Serra, Arcisate 18031 GR, Italy. All proceeds will be considered as a direct donation to the Association for International Solidarity in Asia.

Practices for special days

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 ability to integrate practice into daily life.

Tibetan date: Western date: Sunday 5th Month, 22nd day Tuesday October 29th This is a Daki day, and also the anniversary of the great Dzogchen masters, Rgyud Kun Tzang, who transmitted the Dzogchen teachings to Longchenpa and to the third Karmapa, and of Rgyud Tsosang Norbu, a great Dzogchen master of the Nyingmapa school. It is therefore an excellent day to do a "Kar Lam Lyal Naljor", the Guru Yoga with the White A. If you can do it in the morning, that is best. Then, if you have the time, you can do a medium or long Tun later in the day, with an intense practice of Simhamuka.

Tibetan date: Western date: Thursday 5th Month, 25th day Friday November 1st This is a Daki day and the anniversary of the very important Dzogchen master Adzom Dragpa (1382-1924). He was a disciple of Jamyang Kyentse Wangpo and a master of some of Namkhai Norbu Rinpoche's masters, including Chodosh Daga and Aya Kardor. He was also a previous incarnation of Namkhai Norbu Rinpoche. If you are free, you can do a long Tun on your own, and all proceeds will be considered as a direct donation to the Association for International Solidarity in Asia.

Tibetan date: Western date: Saturday 5th Month, 30th day Saturday November 16th This is a Daki day and the anniversary of Guru Padmasambhava, so it is also an important day for the practice of Ekajati, soto to do a short or medium Tun, focusing the heart mantra of Ekajati as many times as possible. The best time for this practice is around eight o'clock in the evening.

NEW MOON

Tibetan date: Western date: Friday 9th Month, 30th day Thursday October 21st This day is excellent for practicing the "Purification of the Six Lokas". Otherwise you can do the medium or long Tun.

Tibetan date: Western date: Thursday 9th Month, 3rd day Thursday October 28th This is the annivarsary of Terton Tsogyal (1729-1789), a great Dzogchen master who was the author of many books, among which is the Longchen Nyingthig, which he wrote after having contact with Longchenpa through visions. Therefore, on this important day, you should try to do "A Kar Lam Lyal Naljor", the Guru Yoga with the White A. If you can do it in the morning, that is best. Then, if you have the time, you can do a medium or long Tun.

NEW MOON

Tibetan date: Western date: Thursday 10th Month, 30th day Saturday November 16th This is a good day to do "Nangchen Shitro Naljor", the Yoga of the Peaceful and Wrathful Manifestations, in the morning. This is also an important day for the practice of Ekajati, soto to do a medium or long Tun, focusing the heart mantra of Ekajati as many times as possible. The best time for this practice is around eight o'clock in the evening.

Tibetan date: Western date: Thursday 10th Month, 10th day Saturday November 23rd This is an important day to do the Guru Padmasambhava practice associated with the Universal Wisdom Union (U.W.U.) which is included in the medium or long Tun. If you have the possibility, you can do a Guru Padmasambhava practice. If there are none nearby, you can do a short or medium Tun.

FULL MOON

Tibetan date: Western date: Wednesday 10th Month, 15th day Tuesday November 26th This is an important day to do the Long-life practice of Guru Padmasambhava and the annivarsary of Terton Tsogyal, a great Dzogchen master. If you have the possibility, you can do a Guru Padmasambhava practice. If there are none nearby, you can do a short or medium Tun.

Kamalashila Institute

The Kamalashila Institute is a religious association and Tibetan Buddhist community established in 1981 at the castle Schloss Wachenheim in Germany. The Institute organizes seminars on Buddhist meditation and philosophy under the guidance of notable Tibetan Buddhist teachers, mainly from Tibet, but also from other countries with Buddhist traditions such as India, Nepal, Bhutan, China and Japan. Also western lamas and occidental scholars transmit their knowledge of Buddhism. The Institute is a private, non-profit organized by lamas and monks from the Karma-Kagyu tradition. Their main monastery is Trapaesh close to Lhasa in Tibet. After their flight from the Chinese it was substituted by the Rumtek monastery in Sikkim, India which was founded in 1963. The spiritual guide of the Karma-Kagyu tradition is His Holiness the Gyalwa Karmapa. Since the death of the 16th Karmapa in 1981 and until the enthronement of the 17th Karmapa, the lineage holders Shamdrak Rinpoche, Jamgon Kontrul Rinpoche, Gyaltse Rinpoche and Situ Rinpoche have guided the Kamalashila community. The Kamalashila Institute is run by their superiors, Shamdrak Rinpoche. According to the wishes of Shamdrak Rinpoche, the Kamalashila Institute will continue to exist as a place where the teachings of Buddhism, for centuries transmitted by enlightened teachers in their original and pure form, are preserved and represented.

Recent events include hosting a long Tun, which is included in the medium or long Tun. If you have the possibility, you can do a Guru Padmasambhava practice. Otherwise you can do the medium or long Tun.

The Institute can offer boarding and lodging to approximately 80 guests.

Santacittarama

The first Theravada Vihara in Italy

"Santacittarama" or "The Garden of the Peaceful Heart" in Pali, is the name of the first Theravadin Vihara in Italy. The Vihara itself was sponsored by the Maityra Foundation, the Association for Meditative Awareness (A.M.E.CO.) in Rome, the Sri Lankan Embassy in Rome and the Sri Lankan community as well as individual Thai and Burmese people in Italy and abroad.

The venerable Thanavara, who was born in Italy, was asked to take on the management and spiritual guidance of the temple, where a monastic schedule is kept similar to the monasteries in England. The location in Sezze Romano was chosen because of its peaceful surroundings and also because it is halfway between Rome, which has a strong Sinhalese community of about five thousand, and Naples which also has a large Asian community practicing Theravada Buddhism.

The support and growth of Buddhism in Italy has culminated, in January 1991, with the legal recognition of Buddhism as an official religion in Italy (through the collective representation of the U.B.I., Buddhist Union of Italy and the International Buddhist Union).

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