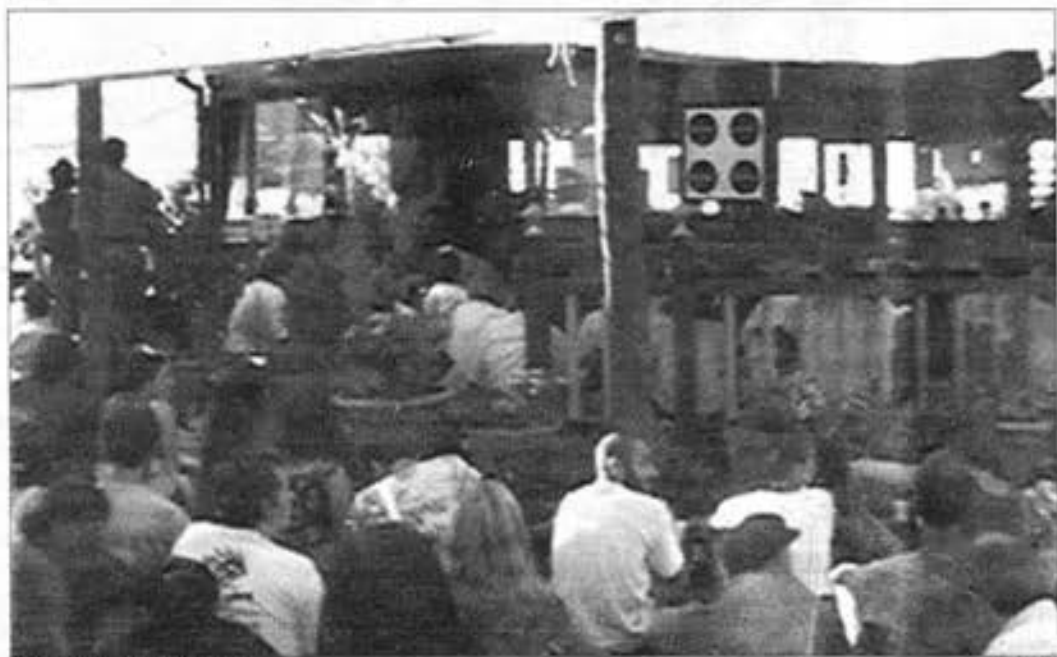


THE MIRROR

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Outside the Gonpa at Merigar

G. QUASIA

DIRECT INTRODUCTION TO THE STATE OF ATIYOGA

Retreat with Chögyal Namkhai Norbu

Merigar
July 2000
by Tula Saarkoski

Direct Introduction to the State of Atiyoga, the new Upadesha text of Chögyal Namkhai Norbu, was the basis of the teachings at the Merigar summer retreat in July, 2000. This text is an essential teaching concerning how to find oneself in the state of Atiyoga, the state of Dzogpa Chenpo, and belongs to the cycle of "The Innermost Essence of the Dakinis of the Radiant Clarity of the Universe". Chögyal Namkhai Norbu received this teaching through his dreams, the first time in 1972, again in 1978, and again in 1983, when he was finally able to write it down without any outside interruption to stop him from remembering. This text consists of the essence of the three testaments of Garab Dorje related to the state of *tregchod* and the three series of Semde, Longde and Mennagde.

Rinpoche started his explanation by speaking of the importance of Guruyoga in the Dzogchen practice, and so each day the teaching began with just that, the Guruyoga exactly as he practiced it with his Master, Rigdzin Changchub Dorje, in the dream, when receiving this Upadesha teaching. After sounding a very slow and long A, Rinpoche remained like that for some time. So I indissolubly unified my mind with his State and remained in the equanimity of contemplation. After a while my precious Master started singing the Vajra Song beginning with "Ema Kiri Kiri..." and I also joined in singing. That is what we all did in and around the Gonpa at the summer retreat at Merigar. As Rinpoche pointed out, one has to be joined to the transmission, otherwise the teaching is just words. He said to have a lamp is not enough, it is just an object, but to give light it has to be

joined to the electric current. The joining cord in this case is the Master, the Guru.

Thinking of all those who live far away and do not have the possibility to travel to receive teaching and transmission, Chögyal Namkhai Norbu has suggested a solution which is based on the modern technology. It is not that he thinks transmission can work through videos or telephone or any mechanical device, but these things can be used as a tool. So, he is suggesting that on the anniversary days of Adzom Drugpa, Guru Padmasambhava and Garab Dorje, when the entire Dzogchen Community joins together in Guruyoga at the same moment according to the international time table, he will give the transmission and we can receive it practicing according to a rite on video which is being prepared. (see Mirror #53, page 3) In this case, the way to practice and receive is shown on the video, but the transmission comes from him, live, at that moment, in all the world, because distance is not an obstacle.

Seeing that his old students are becoming older people, Chögyal Namkhai Norbu invited all to spend the rest of their time on the island of Margarita, out in the Caribbean, off the Venezuelan coast. There the climate is pleasant all year round, old people would feel good, and the younger ones could follow after. A wonderful and considerate offer.

Every morning there was Yantra Yoga and Vajra Dance. After the teaching there was Yantra Yoga and Vajra Dance again for beginners. Merigar was well prepared and expected a large number of people, but the final number may have still been a surprise. We were all

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NAMKHAIR NORBU RINPOCHE'S SCHEDULE 2000-2002

2000
October 6th - 8th
Teaching retreat, Taipei, Taiwan
October 11th - 15th
Kaohsiung Longde Retreat, Taiwan
October 17th
Leave for vacation at Taidung Island or elsewhere
October 27th
Leave for Thailand

Vacation in Sri Lanka

November 17th-19th
Conference on Tibetan Medicine, Rome

November 21st
Day of Azom Drukpa
November 25th-29th
Cape Town Teaching Retreat, South Africa
December 3rd
Buenos Aires, Argentina

SOUTH AMERICA, TASHIGAR
December 26th - January 1st
New Year Retreat, Tashigar

2001
SOUTH AMERICA, PERU
February 1st
Leave for Peru

USA, WEST COAST
May 1st
Public Talk
May 2nd-6th
West Coast Retreat
May 13th-16th
H.H. the Dalai Lama's teaching, Portland
May 18th-20th
Portland Retreat

RUSSIA, KUNSANGAR
Santi Maha Sangha
May 27th-29th
SMS Base Level Exam
May 30th-June 5th
SMS I Level Training
June 6th-8th
SMS I Level Exam
June 9th-13th
SMS Level II Training

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VLADIVOSTOK RETREAT

WITH CHÖGYAL NAMKHAIR NORBU

RUSSIA

AUGUST, 2000

by Irina Pustovit



Rinpoche teaching at Vladivostok with Grisha Mokhin translating

It looked like this endless flight which took many hours would never come to the end when the pleasant voice of a flight attendant informed us: "Ladies and gentlemen, in twenty minutes we'll get to the place of Artem's airport..." I looked out the window and thought, "Will we be able to land with such bad weather?" Or should we go and look for another airport? Outside there was fog, or maybe they were low settled clouds; out of which hills were sticking out. It seemed like whipped cream generously covered the hills and nothing would be able to get through the barrier. The most gorgeous out of this world sun rise and burning sun light were penetrating the clouds three times before we finally landed on the small (and I mean small) airport at Vladivostok.

Thanks to Rinpoche I traveled so far from Latvia, otherwise I would never have so many powerful and beautiful experiences which I'll remember as long as I can.

There was a short pause to get the luggage and our little group from Riga was speeding ahead to a boyscout camp called "Yunga". In forty minutes the cab driver dropped us off near a gate of the camp. In a few more steps we were standing on the beach surrounded by an enormous and beloved Vajra family. Our Vajra brothers and sisters welcomed by us with hugs and kisses. What was the most important for me - here in the water of the Sea of Japan, Chögyal Namkhai Norbu was swimming and playing in the company of a fifty people. I rushed into a little building on the beach to put on my swim suit and jumped into the water. OK, Norbu Rinpoche is here and that means I'm at home. People around me are playing the new game - Samsara and Nirvana. It was so great to see the adults jumping and screaming like their children. My friends swam to welcome me again and again. Rinpoche got out of the water and the sea got so lonely. So we decided to go on and find some place to stay and rented a room in a sweet house on a hill.

Days and night were flying by,

and because it was nine hours difference between Riga and Vladivostok we were sleeping in the day time and having fun by night, the same as all the people from Eastern Europe. On the beach a tent camp had grown up. Fifty to sixty tents sprouted there. About six hundred people took part in the retreat. I want to say THANK YOU VERY MUCH to all people who organized this retreat. It was done very professionally and at the same time everyone was very kind and tactful. They found such a beautiful place for the retreat. Astonishing nature that was unspoiled by civilization. There were a lot of huge butterflies, spiders, sea stars and other creatures. We got a sensation like the whole of nature was sounding A and Om A Hum. Even in the sound of the sea and scream of the crows we were hearing it. The weather was spoiling us.

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SPECIAL ISSUE

THE MIRROR HAS ADDED 8
MORE PAGES TO
ACCOMMODATE ALL THE
COMMUNITY NEWS!



Caloundra, on the Sunshine Coast of Queensland, Australia, is now on the Dzogchen Community map since Chögyal Namkhai Norbu bought a family house there a few months ago.

Caloundra has always been a combination of a quiet beach place to which many people move in retirement and a family holiday place as it is only an hour north of the State capital, Brisbane, and has both surf and calm water beaches.

Rinpoche chose Little Mountain, an area a few minutes from Caloundra, for his family holiday home as it is in view of the Glass House Mountains, a group of old volcanic cores which rise dramatically from the flat land around, and which Rinpoche feels have very powerful guardians. And the guardians certainly seemed to be active while Rinpoche was in the area, stirring up the rain and some of the coldest days we can remember around here.

An early explorer named these mountains whose steep rock sides looked like glass when seen from the sea. However, the Aboriginal stories had older names for them, Tibrogargan, father mountain who looks out to sea, Beerwah the mother, who according to the legend remains always pregnant, and Coonowrin, the son.

Rinpoche's place, Illalangi in Aboriginal language meaning Camp on the Hill, on the ridge of Little Mountain, has over an acre of grass, fruit trees, a pond, native and rain forest trees and a view of the sky, the sea to the East and the mountains to the Southwest. For the first Ganapuja in the house for local practitioners and for the inauguration housewarming party in June which attracted over sixty Dzogchen Community members from different parts of Australia, the "camp on the hill" became like a small Gar.

Although Rinpoche was at his house for about six weeks of relaxation and quiet writing work, almost the only "photos" I took were with the "mind camera". The images I have from the housewarming are of the elements. Fire - fires in braziers on the verandah with glowing coals and smoky wood, bamboo torches in the garden and strings of lights in the orange and lemon trees, fire under the barbecues. Fire and water - floating candles on the pond among the lotus leaves as a light offering to Rinpoche. Air - the sounds of Rinpoche, Tenzin Tsewang and Tenzin Choegyal playing flutes and singing Tibetan songs, prayer flags over the pond, streamers in the wind, balloons. Space - the expansive sky view. And Earth - always the Glass House Mountains in the background.

Space, air, water, fire, earth, all integrated with Rinpoche's presence which remains with us even when he has left "the camp on the hill at little mountain".

INTERVIEW WITH RINPOCHE SUMMER AND WINTER GARS

by Carol Albert for The Mirror

Carol Albert for The Mirror: Rinpoche, you have chosen to buy a house near the Glass House Mountains. What is their significance for you and for the Dzogchen Community?

Chögyal Namkhai Norbu: In general, when we find some mountains whose form, color and shape all manifest a little differently from other mountains, then we can understand that those mountains are somehow connected with local guardians. So these mountains are very special. It shows there are some powerful local guardians. So if we do some special spiritual activity, it is very important to have contact with the local guardians and we can educate these guardians in a positive way. We can strengthen their energy in a positive way and it is also positive for the local countryside. For this reason I think it is interesting in this area to have a seat for the Dzogchen Community, and I'm very interested in these mountains and having more contact with them.

The Mirror: Are there powerful guardians associated with not only these mountains but also mountains near the Gars in general?

ChNN: In general there are some mountains with the places



LIANE GRAF

THE CAMP ON THE HILL AT LITTLE MOUNTAIN SUMMER AND WINTER GARS INTERVIEW WITH CHÖGYAL NAMKHAIR NORBU

by Carol Albert for The Mirror



Glass House Mountains

A. DAL BORGO

we have, in some places more powerful local guardians and some places less powerful. At Namgyalgar the mountains also have local guardians, but the Glass House Mountains are very different even in shape, etc. So even if there are many kinds of guardians related with mountains, there are guardians related to more positive activities or more negative activities. So when we are doing practice, in our relationship with the local guardians we are strengthening the positive aspect.

Even if the local guardians have some negative aspect, we can influence them in a more positive way. Sometimes we have special rites for strengthening more positive energy of the local guardians so we control the negative aspect.

The first time I came here we did a retreat at Mullumbimby (about five hours south of the Glass House Mountains) and the person who had that land wanted to connect with the local guardians and I had a dream the local guardians were not related with positive activities but more negative. So I said we should do a ritual to control the negative force. One day I went on top of the mountain and did a puja rite and I put a vase there. Maybe it's still there or maybe it wasn't sufficient because later they left and sold land. The new owner is not a practitioner. So local guardians can be very useful for Dharma activities and particularly for strengthening positive energy.

The Mirror: Rinpoche, what inspired you to have winter Gars connected with the present Gars? Where do you see the winter Gars being, for each of the Gars? What is your vision for the future for these winter Gars?

ChNN: We need to slowly develop winter Gars in all the places because our Gars that we have for example in Italy, the United States, South America, are all in places that are a little cold because people have the idea when they think of a spiritual place they always think of a mountain and they feel fantastic on a mountain.

Only Kunsangar, in Russia, is a little different, because Russia in general is high and cold in most parts, so there is not much

choice. But the other places where we started in the beginning are in not such warm places; we are recognizing that we need warm places.

Tsegvalgar is very cold in winter, for a long time there is snow and it is very difficult. Also Merigar is not warm in winter, it's very cold and damp and so we are looking for a place for Merigar.

First we looked in Greece where there were some possibilities on the islands, but there was something not so comfortable, a little difficult for some reason to create something there. Then we looked in the south of Spain. Some Dzogchen Community people in Spain looked but they haven't found anything concrete yet, and are still working on it.

In the United States in the beginning we created two Gars because the United States is a big country; one in Tsegvalgar and the other on the West Coast. We bought land in California and called it Chungdingar which means Flying Garuda Place, because that place was a forest and eagles were flying every day. We did two retreats there and it was not a bad place, but there were complications with neighbors. They always disagreed when we did retreats, saying there

were too many people coming by car and not being quiet. They protested strongly and we discovered it was not possible to continue, so decided to sell this land.

Then the West Coast wanted to buy a new place for this Gar. But then I thought that in North America it is sufficient to have only one Gar, not two. But for one Gar we need a winter place and a summer place. We already have the summer place, Tsegvalgar. Now we need a Tsegvalgar winter place. So I told the West Coast Dzogchen Community to try to take responsibility to get Tsegvalgar a winter place. So we went to Mexico and the Mexican Dzogchen Community also was interested in finding a place. So I suggested it is better that the West Coast and Mexican Communities collaborate together and we try to find a place in Baha, California, because the West Coast people said it's a very warm, nice place. So the West Coast Dzogchen Community agreed. If they need some "small personal retreats, to build cabins, etc.", it is also sufficient to buy a small place nearby near San Francisco or Los Angeles. But the main Gar is Tsegvalgar, even though in two places it's the same Gar.

Also in Argentina, Tashigar has this problem because it is a nice place, but not so warm in winter. Also South America is very big and it is a great distance from Venezuela and places in the north of South America to Argentina, especially as South America is not so organized as other countries so travel is very complicated and expensive. So for that reason if we have Tashigar somewhere in the North, in a warm place, and then we have benefit for Tashigar and at the same time also people can participate more, northern people will find it easier to participate in things like retreats. And we have the idea to create this on the island of Margarita. I would like to stay there longer when I have free time because it's a very warm place and dry, and this is something I need in my physical condition. In this case also we can get a place for Tashigar and we put together with Tashigar of Argentina. Argentina Tashigar is just like Namgyalgar, we already have organized many things and still we organize continually. We are not leaving that but physically it will become two Gars, North and South, winter and summer. But really it will be one Gar with two places, for winter and summer. The same for other Gars, Tsegvalgar, Merigar, Namgyalgar, there will be one Gar but with two places, one for winter and one for summer.

Then we have Kunsangar which we will think about a little later because there we still have so many things to finish. When we finish everything of course for Kunsangar also we will see what is possible to create.

The Mirror: In particular, what is your vision for a Winter Gar near the Glass House Mountains? How do you see the development of this?

ChNN: At Namgyalgar we have the present Gar already developed with a Gonpa, house, etc. and we still have many possibilities to build a retreat place, cabins for personal retreat, because the land is not small, it's very big. And we know already in Winter it's not so easy. It's very cold for people living there. So then if we have a Winter place, a place that's a little warmer, we can continue more activities.

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Teaching continued

continued from page 2



First Ganapuja at Rinpoche's new house in Caloundra N.23172

But my idea is not that we do everything double because we don't need to, only a place here around this place (the Glass House Mountains area), a place for having main place of the Dzogchen Community, and also if there are any possibilities to create or build a meeting hall or teaching place even if it's not so very big, and all possible activities in the winter time can be continued. Then it would not be like two different Gars, always one Gar. But of course, then for the people who are taking care and being responsible, it's easier for people participating, most people, in the local place. That's easier. And then in winter time people from Namgyalgar who are taking responsibility can come and spend it here. In Namgyalgar in winter time maybe only a few people would remain because there are many things there to look after. So people would stay to look after things or even if it's cold people can

do personal retreat. So this kind of activity can continue even if it's cold. In Tibet many practitioners live on snow mountains even in winter time. Compared to Tibet Namgyalgar is not so very cold. So everything is possible.

The Mirror: What is the next step towards this vision in this area?

ChNN: I think the first thing is that we still have many things to finish, our projects at Namgyalgar, for example around the Gonpa, a hall for the Dance, these projects we should finish first. And when we have less heavy problems there, we will go in a more concrete way here, getting a place and developing it. If we started now it would be a little difficult.

The Mirror: Thank you Rinpoche for your time.

Chögyal Namkhai Norbu's schedule continued from page 1

June 15th-21st
Kunsangar Retreat

Santi Maha Sangha
June 22nd-23rd
SMS II Level Exam
June 24th-28th
SMS III Level Training

ITALY, MERIGAR
July 6th-10th
Merigar Retreat
July 17th-August 6th
Personal retreat of Chögyal Namkhai Norbu
August 10th-19th
Merigar Retreat

Santi Maha Sangha
August 21st-23rd
SMS Base Level Exam
August 24th-28th
SMS I Level Training

September 7th-17th
Vacation in Sardegna

Santi Maha Sangha
September 23rd-25th
SMS II level Exam
September 26th-30th
SMS III Level Training

October 7th
Leave for Margarita Island

VENEZUELA, MARGARITA ISLAND
December 26th-January 1st
Margarita Island Retreat

2002
February 15th-24th
Margarita Island Teacher's Training
March 29th-April 2nd
Margarita Island Easter Retreat
April 9th-23rd
Margarita Island Longsel Teaching

USA, TSEGYALGAR
May 3rd-7th
Dzogchen Retreat

Santi Maha Sangha
May 10th-14th
SMS Base Level Exam
May 15th-19th
SMS I Level Training
May 21st-23rd
SMS I Level Exam
May 24th-28th
SMS II Level Training
May 30th-31st

SMS II Level Exam
June 1st-5th
SMS III Level Training

June 14th-28th
Personal Retreat of Chögyal Namkhai Norbu

July 5th-14th
Dzogchen Retreat

ITALY, MERIGAR
July 18th
Leave for Merigar

Santi Maha Sangha
July 23rd-25th
SMS Base Level Exam
July 26th-30th
SMS I Level Training

August 10th-18th
Dzogchen Retreat

Santi Maha Sangha
August 22nd-23rd
SMS III Level Exam
August 24th-28th
SMS IV Level Training
August 30th-31st
SMS IV Level Exam
September 1st-5th
SMS V Level Training
September 8th-22nd
Vacation in Sardegna

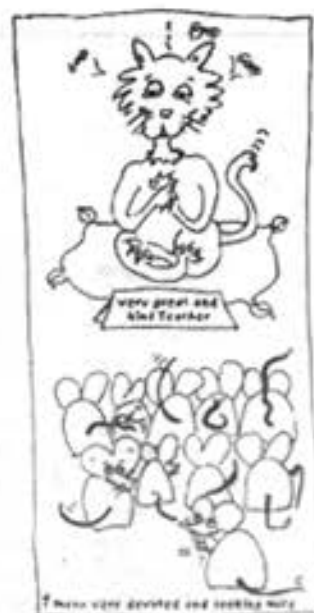
AUSTRIA, KALACHAKRA
October 10th
Leave for Austria
October 11th
H.H. the Dalai Lama arrives
October 23rd
H.H. the Dalai Lama departs

ITALY, MERIGAR
October 28th
Return to Merigar

THAILAND
November 4th
Leave for Thailand
November 15th-17th
Thailand Dzogchen Retreat

SINGAPORE
November 22nd-24th
Singapore Retreat

AUSTRALIA, NAMGYALGAR
November 25th
Leave for Brisbane
December 26th-January 1st
Namgyalgar Retreat



THE STORY OF THE CAT AND THE MOUSE

THE VALUE OF THE TRANSMISSION

CHÖGYAL NAMKHAÏ NORBU

MERIGAR RETREAT

SATURDAY MORNING, JULY 22, 2000

We are connected with the transmission through a teacher and this is something very, very important. You must really be careful, particularly in the Western world. Today there are some Western teachers who say, "Oh, we don't need a teacher, Dzogchen can be practiced by reading a book". We don't really know how we can learn Dzogchen through a book or without transmission or being connected with the transmission. If there is a lamp, we must connect with the current. If we are not connected with the current, the lamp never manifests light. Transmission is method, something very important, and we are connecting the transmission with ourselves. Then there is a possibility to manifest.

Since the beginning, all these teachers like Samantabhadra, Vajrasattva, then Donpa Nova Tonpa, etc., and also teachers of the Oddiyana lineages until today, not one of them said, "You don't need transmission". Sometimes in the Western world it's strange because people follow, even if there is not really something basic or concrete to follow. Some people are even writing interesting books; taking a little from here and there and then creating something new. Then everybody says, "Oh, we will do a workshop". And then people say, "Oh, it is interesting, it has benefit". To have some small benefit it's easy. But you must understand what "benefit" means. We are like travelers. Travelers are staying in a hotel for maybe one or two weeks, but not forever. We may live for a very long time, maybe one hundred years, but there is no one always living on earth. Then what is "benefit"? "Benefit" doesn't only mean for this moment, but "benefit" means that we really need to get into our real condition and develop our capacity to govern ourselves. When we are dying, for example, most people don't know what has happened. So that is our condition. Then if there is benefit, we are really one hundred percent sure what we do and how we go beyond our death.

Our consideration of the teaching should be that the teachings are something that really have the principle of these things. If there is nothing, then these small benefits are really not benefits; only to become satisfied in the moment, and then happy, but these can also be the root of suffering. You see, for example, butterflies are jumping in a fire; they like it because it's very nice and they like it and they jump. That is the benefit because they like it and it's nice. But what is the product? The product is death. That is an example. You shouldn't concentrate on small benefits only. We must understand that if we are following a path there is realization, that is its source, and we must understand the base, path and fruit. We must understand everything well.

For that reason we also need teachers. Teachers have so many problems in the Western world. When someone is saying, "There is a teacher", then everybody is jumping. You must check a little, if that person is really teacher or not. Sometimes they are also not really a teacher. Someone is manifesting like teacher because there is some reason. We have an example of a cat. A very clever cat went to eat a mouse. And then the mouse said, "Who are you?". The cat said, "Oh, I'm a very good teacher, and I will teach you how to live and get happiness". Then this mouse told another mouse, "Oh, there is a very good teacher". Then they went to the cat; the cat is sitting there saying something interesting. Then they say, "Oh, that cat is really good teacher, it's

fantastic". Then every day when the teaching finished and the mice are going away, and the cat is taking the last mouse. For a long time the mice didn't discover this. Then one of the mice had some leg problems, and couldn't walk very well. One day this mouse disappeared, and then someone said, "Oh, this mouse was the last one when we were coming out". Then they wondered and said, "Oh, there must be some problem". Slowly, slowly they checked and looked at what the cat was doing. Then the cat went to the toilet, his toilet, and after he did all his service he put earth on it. He was always hiding his feces. Then they said, "Why he is hiding it?". Then some of the mice went and looked and discovered that there were many hairs of mice inside it. Then they had a meeting and said, "Oh, maybe our teacher is not serious". And in the end they discovered that was so and escaped.

We don't follow a teacher that way. We must really open our eyes and check. If it is something serious, then we can follow. If you followed a teacher and received some teaching, particularly like a Tantric teaching, you have already created some relationship with that teacher. If you discovered that the teacher was like the cat, then that is your fault, not the fault of the teacher. The teacher was always like the cat since the beginning. But you didn't discover that. Now you have created something like transmission with this teaching, and in this case, you must respect.

Some people talk very badly against the teacher when they discover this. That is not good at all. If you have discovered that the teacher is not good, you stay away, but you don't criticize because it is bad for you. You are related with that transmission, so you could create many problems. Paying respect means that you don't do bad things. But of course, if you discovered this then you don't need to follow. These things are important for Westerners.

Tibetans don't have this problem so much, we know how it should be done in general. But Westerners do not have much of an idea; for example, some people follow Sutra or Tantra and they don't know very precisely what the main points are. For example, if you follow Tantrism, then you have samaya, commitments. If you are following Sutra, maybe you receive some kind of vow and you must keep that vow. But if you are following Tantrism the vow is not the principle; the principle is samaya, commitments. So if you create problems, you don't create problem for this teacher, but for yourself. Particularly transmissions are governed by the guardians of the transmission and the teaching. The guardians are always looking after the transmissions. So if someone creates problems - the teacher or student - then the guardians punish. For the guardians, the most important thing is not the teacher or student, but that the transmission is kept in the correct way. That's why practitioners do Ganapujas. Ganapujas are for making peace, for purifying everything with the guardians. If we have created some problems between practitioners, we must purify. So these are all related with transmission.

Transcript by Phil and Marina Smolkov,
checked and corrected by Oliver F. Leick
Edited by Naomi Zeitz

The International Publications Committee held a meeting in Merigar on July 7, 2000 in the Merigar Gonpa. Chögyal Namkhai Norbu, many representatives, IPC members and interested parties from all over the world were present. The meeting was opened by Igor Legati, the coordinator for translations and transcriptions, by explaining the origin of the IPC and introducing the first topic of discussion as communication within the Committee. The IPC was established two years ago by Rinpoche to check all books and publications containing Rinpoche's teachings. According to Chögyal Namkhai Norbu there continue to be some problems with communication; often people are doing translations and transcriptions of which the IPC is unaware. There are particular teachings that must be carefully checked because some parts related to certain teachings cannot even be published for people within the Dzogchen Community, and also by not having the work centrally coordinated we are duplicating efforts and losing time.

Regarding this, Chögyal Namkhai Norbu said: "We have a problem of communication. Someone is doing a transcription in a particular language, but we don't know where this transcription is being done. Sometimes people in two or three places are doing the same transcription and we lose time. We need a coordinator, a central place of communication. From there we can check which kind of transcription is being done and in which language. This is very important. We also have many different kinds of languages and it is not easy for the Publications Committee to check all languages because none is expert in all languages. The people within each language can check their publications very well and communicate with the central coordinator. If there is communication it becomes easier to control."

Igor went on to say that sometimes people ask Rinpoche directly if they can transcribe something and he agrees, and these people do not notify the IPC. Igor said the authorization of Rinpoche is of course necessary, but notification of the IPC is also essential.

Another topic of concern was language; which language to transcribe into, should the translation be done directly into the language being translated into or first into English, what about old transcriptions when Rinpoche taught in Italian, what if someone working with the IPC doesn't have enough English language skill to translate from the English. Other problems were discussed related to differences within a language, like the Spanish from Spain versus Argentina and the English from America versus England. Chögyal Namkhai Norbu said this in regard to these topics: "I have seen problems of language everywhere; for example there are many problems for Spanish because the Spanish of Argentina and Spain is different. The Spanish say it is not perfect Spanish for publishing. In Spain it is like this, but in Argentina not. We do not need to take the responsibility of reforming a language and we must accept certain differences. The same is true with English; American or English style and spelling, it doesn't matter. Otherwise it becomes a very narrow way of seeing, and becomes complicated. For translations, if we

The International Publications Committee Meeting

MERIGAR

JULY 7, 2000

translate into German, for example, most of us don't know German, but Germans know German. There is a committee of Germans who check and maybe they don't understand something - maybe there are some doubts. They can communicate with our main translators like Adriano Clemente and Jim Valby; they consult with them and establish a final version, but you don't need to do this for every word. We make too many complications and time is passing and we lose all good occasions for publishing. This isn't good. We must be aware and if there is something very important we can discuss it easily because today there is email, which is very quick. Each language must have a small com-

mittee for that language which takes full responsibility. If they have doubts they communicate and ask just for that point, not for everything, otherwise it becomes very complicated. If there is a book that someone has prepared, that person has already had some contact with the Publications Committee, and to communicate to the Gakyil is not obligatory because the Publications Committee is checking and approving."

for example, is the Italian version still considered the original publication and Igor replied that little by little all the official versions will be in English.

Ed Goldberg from the United States asked if everything is finally checked by Adriano Clemente and Jim Valby and Rinpoche replied:

"No, we already said there are different committees for different languages and they must be responsible for any book of their language, checking and making sure it can really be published or not. If someone is merely doing a transcription, that's another question, but if a transcription or something is meant to be published, in this case we must check it through the IPC members of that language. We think English

Publications Committee. The Publishing Committee is a part of the Gakyil and the Dzogchen Community. Otherwise it becomes very complicated and we lose much time."

Oliver Leick, from Austria, addressed the issue of IPC control and the relationship of Shang Shung Edizioni to the German language publications. He asked if the IPC controls how people must work. He also feels that as the person in charge of Shang Shung Editions of Austria, there is not enough collaboration with the IPC and the communication is too slow.

Igor replied that one member of the IPC is sufficient for checking the translation. If there is a problem of meaning, then maybe it takes a longer time. Igor affirmed that there

decide, but you discuss with Shang Shung Edizioni and me. Then we see which kind of conditions we accept; not always offering all rights for others, but that doesn't mean we need all rights for ourselves. It depends. If an external publishing house is interested we can discuss with them, otherwise if we publish the books ourselves we can see where the best place to publish is."

George Quasha, the owner of Station Hill Press in the United States, expressed his concerns about how to know which publications are available for the general public and which are limited. Also, when a publication goes to an external publisher, how they can be controlled.

Igor replied, "If the books are for the general public or not, the original decision is up to Rinpoche. The books already published by external publishers are for the general public. We don't have an exact list but maybe it is not necessary, because if you have to ask some publisher for the rights then of course that book is for the general public. In the Shang Shung Edizioni catalogue the distinction between books for the general public and books restricted to practitioners is already made. As for any new book, of course we have to ask Rinpoche which one is for the general public and which is for practitioners. In general books containing the explanations of the practices are only for practitioners."

Igor spoke to a few other related matters of concern stimulated by this discussion, "There is a problem regarding a book which was published in England many years ago entitled *Dzogchen Ritual Practices*. Recently we checked it more carefully and think that it's better not to translate this book because it is made in a style that was very common in the past, so to reprint this old book or to translate it into other languages is not a very good idea.

I also want to talk about the new system of the IPC code that we started more than a year ago. This IPC code is a way of trying to guarantee in the long run this kind of control since it is difficult to guarantee any continuity of this work. We have to follow this system of the IPC code. When an IPC member has checked a book, he or she has to ask me for an IPC code."

Julia Lawless from England asked for more clarification about the actual membership of the IPC; who the members are, what the skills required are, if it is translation or the reworking of a language after something is translated, and a definition of various members' roles. She also feels there should be a system for IPC members to have a bit more flexibility relative to the time they have available.

Jakob Winkler, from Germany, had a major concern about using the source of the teaching and comparing it for accuracy with the translation. Jakob feels that people can translate as much as they understand but often it is not actually what Rinpoche has said. He feels people outside the IPC can be asked to participate here by reading the translation and comparing it with the source. Here Nina Robinson interjected asking if the IPC members can be given the tapes the translation came from, as the text is not enough and Igor agreed. Chögyal Namkhai Norbu reiterated Jakob's point by saying, "I think that how the committee works is a very important point. Different committees must remember that and go in

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Then the group moved on to the discussion of how to work with a translation, directly to the language being translated into or first into English. Igor said that the policy now of the IPC is that since Rinpoche is teaching primarily in English, it is necessary that the first transcription be done into English. Some members of the IPC not fluent in English were concerned, and were told that they first needed to receive a translated transcription from English into a language they could work from before they could translate; i.e., if the person was fluent in Italian and Spanish they could work from the English translated into Italian, and then they could do the translation into Spanish. Tuula Saarikoski, from Finland, asked if there is a publication of a practice,

is easier, but there are many other languages and there is a committee for each of them. Adriano and Jim don't know every language, so if there are some problems or if some IPC member has some doubt, they can communicate with Adriano and Jim, consult with them and clarify a specific point. Not everything, this would be impossible. We already have different committees for different languages. Of course we need someone to coordinate the different places and in this case the coordinator is Shang Shung Edizioni. For many years Shang Shung Edizioni has controlled the publication of my books so that we can understand a little what is going on, otherwise there is no way I can understand what is happening. That's the reason why Shang Shung Edizioni is taking this responsibility."

There were concerns expressed by Karin Eisenegger from Switzerland, about how information about the IPC is disseminated and she felt it was the Gakyil's responsibility. Chögyal Namkhai Norbu replied, "Yes, we must inform everybody that there is a Publications Committee in all languages. This is not particularly Gakyil work but mainly the responsibility of the

are no "bosses" in the IPC and the principle is always collaboration. There also needs to be a working relationship between internal publishers and the IPC, even if the publishers are not members of the IPC.

Ilkka Tanner, from Finland, brought up the point of publishing books through outside publishers and the question of money and copyrights, etc. Chögyal Namkhai Rinpoche replied in this way:

"When you discuss about copyright you must go in a specific way. How is the circumstance, how is the condition, which publication it is, how you can contact and make an agreement with this publication; there is not one way to go. For example, you communicate with Shang Shung Edizioni and Shang Shung Edizioni doesn't decide, if the book is mine they ask me. We decide each time for each book, there is not a universal system. For publishing a book, for example, if you prepare it and then the Finnish committee checks it and decides that it can really be presented as a publication, then you make contact with the Publications Committee. The Publications Committee decides what they want and we discuss together and decide. It means that you are not the only one to

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Lives of the Great Masters



Shakyasri

by Elio Guarisco

(Excerpted from the forthcoming English translation by Elio Guarisco of the biography of Shakyasri)

Shakyasri's (1853-1919) life as a yogin started with his entering the Drugu monastery affiliated to the Drugpa Kagyu tradition. We have to assume that he became a disciple of Chögyal Rinpoche, the head lama of that monastery. The Chögyal Rinpoche of that time was the VIIth in an incarnation lineage that began with a great master and treasure-finder. The VIIth Chögyal Rinpoche was a disciple of the VIth Khamtrul Rinpoche, Tenpai Nyima, who was himself a great master and treasure-finder.

Though Shakyasri was affiliated to the Drugpa Kagyu school by way of the monastic institution he entered, and because his first main teacher was Khamtrul Rinpoche, one of the most important Drugpa Kagyu masters, in the second part of his life his relationship with Nyingma teachers shifted his focus of practice onto Dzogchen. This was partly because Khamtrul Rinpoche was also a Dzogchen practitioner and a treasure-finder. This shift enabled him to become a 'ter-ton', or discoverer of hidden treasure teachings, which he himself applied before teaching them to his students.

The Dzogchen masters who most influenced him were certainly Jamiyang Khyentse Wangpo (1820-1892), Kongtrul Lodro Thaye (1813-1899), Mipham Rinpoche and Adzom Drugpa (an incarnation of the eighth Drugchen Rinpoche). All these masters belonged to a stream of open-minded non-sectarian beings who contributed immensely to the revival of all traditions of the Buddhist teaching in Eastern Tibet in the early eighteenth century.

Though Shakyasri entered the Drugu monastery, he did not become a monk, but took the five precepts of a celibate lay Buddhist practitioner, a vow that he later gave up when he married. It seems

that Shakyasri, still at a young age, did not feel that the monastery was the life he wanted and left the monastery for the wilderness of mountains and caves.

Kathog Situ Chokyl Gyatsho, who belonged to a renowned lineage of incarnations of the Nyingma Kathog monastery in Eastern Tibet and was a nephew of Jamiyang Khyentse Wangpo, wrote a biography of Shakyasri whose full title is 'The Story of the Liberation of the Supreme Vajra Holder, the Venerable Master Shakyasri Jnana', ('rje btsun bla ma rdo rje echang chen po shai kya shrii dznya naiti rnam thar me tog phreng ba zhes bya ba bzugs so'). This is found at the very beginning of Shakyasri's collected works and was published by Lopon Sodnam Zangpo, the late outstanding Butanese Dzogchen master and a direct disciple of Shakyasri.

From this biography it does not appear that Shakyasri did extensive classical studies in Buddhist philosophy and nowhere is it mentioned that he attended a monastic college or that he studied a classical philosophical Buddhist text. This makes us wonder how much relevance these studies have on mystical experiences and realizations, and if in the ultimate analysis, they do not become an obstacle to that intuition which plays an important role in gaining realization. However, we may presume that either he had a spontaneously born understanding or that his studies enabled him to express himself, and became the holder of precious and deep teachings such as those of Mahamudra and Dzogchen.

His biography shows Shakyasri to have been a humble man, who through stern dedication to the practice, unblemished pure vision toward his teachers and fellow human beings, and non-interference in political intrigues, directly

followed his own unhindered way toward the attainment of total freedom of mind. Having attained this goal he remained a simple man, shunning glamour and worldly involvements.

Throughout his life he worked selflessly and solely to preserve the instructions and methods that brought him to liberation. His unpretentious realization attracted an endless stream of disciples, important and less important people, to whom he taught the very same instructions without discrimination.

He was known to be a severe teacher and would ask disciples to perform the traditional preliminary practices (consisting of prostrations, symbolic offering of all the universe, taking refuge, generation of the altruistic mind of awakening and the purification of Vajrasattva) five times before bestowing the quintessential instructions on Mahamudra and Dzogchen.

Though in his youth Shakyasri was not recognized as an incarnate lama, later on as his realization blossomed, his previous incarnations were revealed by the Vajra Body of Padmasambhava, in part remembered by Shakyasri himself and in part indicated by Khyentse Wangpo and Kongtrul Lodro Thaye, by Drugpa Yongdzin and other authentic masters, as stated in the long life prayers that they composed for him.

His previous incarnations include the arrow smith Brahmin Saraha, who was the progenitor of an ocean of realized beings, the yogin Maitripa and the scholar Naropa. In Tibet he was born as Rigdzin Dorje Dudjom of the Nanam family, one of the nine mind-sons of Padmasambhava, as Ngamdrom Bodhiraja, the mind-son of Milarepa, as Lingrepa the Saraha of Tibet, as Nyagre Sewo, the crown of all realized Kagyupa masters, as Kunpang Avadhutipa Sherab Gyatsho, who was the master of Pema Karpo, as the yogin Amkar Lhenkye Dorje, who by a single lifetime of practice on the secret path of the sky-farer which is the ultimate swift and blissful path flew to the celestial realms in his rainbow body without leaving any physical remains behind. In accordance with the disciples and beings to be trained, Shakyasri is said to have manifested inconceivably in infinite emanations in sequence and simultaneously, like a single moon reflects in many ponds.

From the age of sixteen or seventeen he exhibited the magnificence of many inner qualities, each more noteworthy than the other. For example, at times he would spontaneously experience the very nature of plain naked total awareness, open like the sky. Though he had great qualities, he did not feel the slightest taint of pride in being a special person and maintained the ways of an ordinary and simple practitioner of the teaching. He lived like a very hidden yogin without using his clairvoyance to make predictions, neither praising the good nor despising the bad. He never put on a contrived appearance or behavior in order to impress the rich and gain their favors.

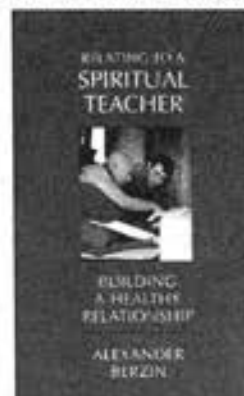
At Drugu monastery, Shakyasri was first appointed as the caretaker for making and distributing the tea for the monks. From time to time he was able to leave his responsibility and pay visits to Tenpe Nyima, the VIth Khamtrul Rinpoche, who at that time was staying in secluded retreat at

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BOOK REVIEW

RELATING TO A SPIRITUAL TEACHER: BUILDING A HEALTHY RELATIONSHIP.

by Alexander Berzin
New York: Snow Lion, 2000



Alexander Berzin is a scholar and translator who has worked closely with His Holiness the Dalai Lama. Although his primary teachers have been Gelugpa, he has studied with lamas of all the major schools of Tibetan Buddhism and attempts here to create a text that is non-sectarian in spirit, quoting from key texts of all the schools. The primary thrust of Berzin's book is consistent with many statements His Holiness the Dalai Lama has made concerning guru devotion.

Any text on guru devotion will have limitations and surely this book will not satisfy everyone. There is a mysterious aspect to the relationship between guru and disciple, and over time one's understanding of it deepens and matures. During the early stages one may develop mistaken concepts about the relationship. Guidelines on guru devotion, like many of the statements made in the Vajrayana, need to be contemplated deeply before their true meaning opens up. There is the danger of superficial, fundamentalist, or one-sided interpretation if one bypasses this ripening process.

Of course, on the deepest level the relationship to the spiritual teacher will forever be beyond the grasp of concepts. Nevertheless, we always try to "figure out" the relationship to the guru with our concepts. Sometimes these concepts are soundly based, but often they are half-digested fragments we have heard from older students and may be only partially accurate. It is helpful to have a broader context in which to place these concepts. Berzin's book is an admirable attempt at this.

In terms of the cultural and historical context, Berzin explains that the notion of tulku is more complicated than most Westerners realize. A tulku is a reincarnate lama. It is not necessary that one's lama or Vajra master be a tulku. Some very great lamas never founded a line of tulku. On the other hand, some lines of tulkus were not officially recognized for political reasons. In Tibet, the tulku system was intertwined with the mundane social system, since historically the Manchu emperors had required certain lines of tulkus to act as imperial administrators and tax collectors. Often there were political forces trying to advance certain candidates for recognition. Consequently, mistakes were sometimes made. Even great masters have indicated they may have been mistaken in their recognition of a tulku (p. 40).

Furthermore, although the founders of the various lines of

tulkus had to be strong Tantric practitioners, they were not all at the same level of the path. Only some of many hundreds of tulkus were fully enlightened beings. Depending upon the circumstances of their subsequent birth, different potentials may have ripened. Without the proper training and practice in order to actualize their potential, some tulkus may display very unenlightened behavior (p. 41). As His Holiness the Dalai Lama has written and said on various occasions, being recognized as a tulku does not necessarily mean one is qualified to act as a guru.

Berzin also points out that the titles "lama" and "rinpoche" are sometimes used very loosely. In some traditions those who have completed a three-year retreat are given the honorific title of "lama" or "retreat lama," without implying that they truly have the qualities of gurus. Likewise, the graduate of a Tantric colleges may be given the title of "lama" in the sense of "ritual master." Among some Mongols it was actually the custom to call anyone wearing monastic robes "lama" out of respect (p. 38). Similarly, "rinpoche" could refer to a reincarnate lama (tulku) or merely be a title of respect for the head of a monastery or nunnery. The terms "geshe" and "khenpo" refer to having mastered a course of study of Buddhist texts, but do not necessarily imply any particular level of spiritual attainment (p. 48).

In terms of the cultural context, Berzin points out that the majority of serious students and teachers in Tibet were monks or nuns, with a limited knowledge of family life and secular manners. Ngagpas and other non-monastic, married teachers were always a minority and generally had a very small circle of students. Students began their Buddhist studies at an early age and learned recitation and rituals, but often received little instruction as to the deeper meaning. In contrast Western students are generally non-monastics, often have only minimal opportunities to interact with their teachers, and are impatient with learning slowly.

While Western students may feel disturbed at their infrequent contact teachers, Tibetan lay practitioners do not necessarily react the same: "Tibetans do not feel the need to be with another person constantly, or even frequently, in order to sustain a close relationship" (p. 199). Indo-Tibetan cosmology sees the current cycle of history as a degenerate age. Therefore traditional Tibetans are schooled to be suspicious of novel and unusual ideas and skeptical that new ideas represent an improvement. In contrast, Westerners who seek out the dharma are by the very nature of their situation attracted to something which seems "novel" in the Western context.

Traditionally many Tibetans viewed a "light scolding" to be a way of showing loving concern (p. 199). However, it is difficult for most Westerners to react in this spirit. In fact, many Western disciples need or expect "a pat on the head" from their teachers (p. 202). Many Tibetans are shy about discussing private affairs with their teachers, and traditionally did so mostly in the context of requesting a divination. In contrast, many Westerners

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BOOK REVIEW (continued from page 5)

are unabashed about seeking advice on personal matters, unrealistically expecting celibate teachers to advise them on their matrimonial relationships. But, the teacher does not solve all our problems for us: "Spiritual mentors do not reveal everything at once. Instead, they give mere hints or present only fragments" (p. 90). This encourages disciples to not be mentally lazy, and to develop perseverance and patience.

After discussing these cultural differences, Berzin goes on to distinguish the various types of relationships with teachers on the level of Sutra teachings and the special guru-disciple samaya at the level of highest Tantra. Concerning Sutra, Berzin delineates the finer levels of differentiation that can be made. There are a variety of functional roles - academic teacher, ritual instructor, dharma teacher, spiritual mentor, and refuge and vow preceptor - and the same individual may not necessarily fill all these roles in the student's path of practice. Concerning Tantra, Berzin tries to clarify

the meaning of the term root guru, which is sometimes used in different ways by various students. He relates these terms to the notion of the "ultimate guru."

The most delicate area that Berzin attempts to address is the injunction to view the Tantric teacher with pure vision. Berzin goes into a long and fairly technical explanation of various levels of meaning to seeing the guru as Buddha (p. 170-179). He suggests pure vision does not contradict perceiving that a teacher's action has caused suffering to someone. If this becomes unbearable for the disciple, the Kalachakra Tantra permits the disciple to keep a distance from the teacher while still maintaining respect for the teacher's good qualities and appreciation for the teacher's kindness. (p. 169)

Berzin points out that traditional tales of disciples who demonstrated extreme devotion (throwing themselves off cliffs, etc.) are meant as inspiration rather than intended to be followed literally. Except on the

final stages of the path such acts are beyond the capacity of the disciple and would therefore be unwise. Berzin cites the Fifth Dalai Lama's advice to lay disciples to give due consideration to the practical needs of their families and dependents when making offerings to the guru (p. 130). Berzin also alludes Ashvaghosha's *Gurupancasatika* (*Fifty Stanzas on the Guru*) which states that under certain circumstances one can respectfully excuse oneself from complying with the requests of one's Vajra Master (p. 135). This text has also been quoted in the past by His Holiness the Dalai Lama.

On the issue of "Westernizing" Buddhism, Berzin tries to steer a middle course. He agrees that the way one shows respect to one's teacher does not have to slavishly imitate Tibetan cultural forms but reaffirms that for Tantric Mahamudra or Dzogchen practice, the blessings from an unbroken samaya relationship with a root guru are dispensable (p. 98).

Berzin also takes on the bewildering issue of how to react when one has samaya with two gurus who support opposing factions - for instance over the recognition of a

tulku or lineage head (p. 213). He discusses Jagmon Kongtrul's traditional criteria for resolving such confusions, but points out there are some cases where applying these criteria still leaves the matter in doubt. Berzin suggests that if the issue is one that is peripheral to the central teachings of the means to liberation, and if the disciple is unable to settle it by appealing to authority or to reasoning, the best solution may be to maintain a distance from the issue and to have no opinion (p. 215). In this he is taking the lead of the Dalai Lama, who has often urged students to focus on the central truths of Buddhism and not spend too much energy on minor controversies.

Berzin also discusses dealing with the death of one's guru. He points out that the relationship to one's guru does not end with death, and may in some ways grow even stronger after the guru leaves the body. There is still the possibility of receiving inspiration from contemplating the teachings one has received, or directly through dreams. At the same time, there is no prohibition on forming a new relationship with another embodied

guru. In some cases the refusal to relate to other masters may reflect a distorted understanding of one's guru as a truly self-existing entity who is "the only one" (p. 223). Although Berzin's text does not pretend to be an authoritative pronouncement, it can be helpful in terms of suggesting some of the subtleties and ramifications of the questions he addresses. Like the Madhyamika approach, which cuts away at habitual conceptualizations by tireless logical analysis, Berzin's detailed analysis may help readers to question simplistic notions and to contemplate in depth. However, some personality types find Madhyamika difficult and dry, and likewise some readers may find Berzin's book too long and detailed. In this case, they might prefer to consider a quotation from *You Are the Eyes of the World* (Snow Lion): "This process is constantly reinforced by the presence of the teacher in the flesh...unwilling to be captured by projections...forcing us to be 'just ourselves'" (p. 65).

by Paul Bail

Lives of the Great Masters

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Lhadrag Yangdzong. On one of these occasions Shakyas Shri discussed his understanding of spiritual matters with Khamtrul Rinpoche, who dispelled his uncertainties on the state of realization and in a very happy mood gave him a skull-cup filled with curd. Thereafter, he gave Shakyas Shri the introduction known as 'The Great Seal of the Co-emergent Yoga' with the following words of advice, "Oh excellent son! You belong to the enlightened lineage. Remain in the undistracted state. That alone is a sufficient practice!"

From that time on, whenever he found time, Shakyas Shri dedicated himself to formal sessions, sitting crossed-legged and with the proper gaze in a state of contemplation. Baro Chokyang and other young monks of the monastery made fun and mocked him with nicknames such as "Pema's nephew with the big nose". They asked him what he was doing and pricked his body with needles and burning incense. His body would swell with bubbles, but remaining faithful to the four principles of being a good monk, he never became angry.

During the day he did not have time to engage in formal meditation, but at night he would sit with his body upright next to the central pillar of the kitchen of the monastery on a cushion made of stones and remain there till dawn. Apart from a short period of sleep in the middle of the night, he spent the rest of the time in a state of contemplation. He was an example of perfect asceticism.

Then the lineage of the oral transmission of the Dakini on the secret path came to him. The predictions of his masters and a Dakini urged him to take up that path and he took Chozang Dronma of the Thotsang family who exhibited signs of being a Dakini as his secret partner for training in the so-called 'other-body' method of enhancement of one's realization. When one has reached the right level of preparation this method serves as a swift cause for the experience of the highest bliss.

Monks and lay people developed a wrong view about Shakyas Shri's practice and began to shower a rain of criticism and abuse on him. Viewing praise and blame as an echo, he remained in the state of contemplation greatly affecting the enhancement of his realization. Many auspicious signs indicating the blossoming of his life, and his charismatic activities manifested and his good qualities waxed like the full moon.

His first place of practice was the great cave of Evam in Drugu, otherwise known as the residence of Drugu. When he undertook strict retreat there he had only a broken clay pot for boiling water and a flat stone as a bed. He wore simple cotton clothes and went barefoot. He practiced day and night. At night he knotted his hair on the top of his head. Because of the protracted

of The Great Compassionate One as Mind at Rest, the pure vision of Chandali the Mother of Life, The Quintessence of the Dakini, the initiation, transmission and teaching of the innermost treasure of Avalokiteshvara Lotus King and the initiation, transmission and the yellow scroll of the treasure of The Union of the Three Roots.

After giving these teachings, Khyentse Wangpo empowered Shakyas Shri and requested him to be the holder of these teachings.

Shakyas Shri spent many years in intense practice in the Long Vajra Cave at Lhadrag Pema Yangdzong and in other places. When he was practicing meditation at a retreat place situated above Jogarteng, some stupid and arrogant young monks from his old Drugon monastery strongly felt that there was a dirty situation going on in the area of Chugosho, a mixture of pure and impure and spoke disparagingly saying, "In that place there are lots of families and women". With this and other evil rumors, these monks caused as much harm as out-

tees. Thus a new door was opened for his charismatic activity and altruistic work.

Those who harbored wrong ideas about him or belittled him felt regret and undertook everything possible to confess their mistakes. Later when they had established their fortunate connection with the Master with faith and respect and became his disciples, he took them under his spiritual care, gave them teaching and made them take up the practice. In the course of time, Shakyas Shri became the pioneer who established a wealth of great meditators throughout the central and all the surrounding regions of Tibet.

Khamtrul Tenpe Nyima, the manifestation of the dance of the Victorious Lotus-Born, Jamyang Khyentse Wangpo, the holder of the entire teaching, and other great masters, gave Shakyas Shri the actual introduction to the state of intrinsic awareness. On this basis, and with perseverance in the practice, just like water and manure to nurture the field of his faith, Shakyas

without grasping at anything. Nonetheless, without closing the door of the wisdom that knows manifold appearances, he was very cautious of the relative truth of actions and their consequences.

When he undertook a second three year retreat on the fifteenth of the third lunar month in the year of the metal snake (1881) he had the following experience. The red and white vital essence of his body entered the expanse of the central channel (dhuti) through the lunar and solar pathways, and met with the ascending and descending wisdom or [element of] 'rahu' or 'fire of time'. As a result he experienced an extraordinary state of contemplation of the innate nature of the mind. Because of this experience, Shakyas was able to foretell the day of the occurrence of the lunar and solar eclipses without using any conventional astronomy.

One time in a vision of sheer lucency, he saw a woman with orange eyebrows who gave him a plate of food resembling rice with vegetables saying, "These are the substance of the Ganachakra offerings of the Dakinis". After eating all the food, Shakyas Shri experienced an unceasing realization of (the union of) emptiness and bliss throughout body and mind.

As an external sign that he had grasped the sheer lucency of the mind, he could see the sun shining in his (dark) retreat house.

During his waking state he witnessed indescribable magical displays of gods and demons. However, he exhibited the definitive understanding that in the state of instant and total presence demons and gods are unreal, nothing but the playful energy of emptiness.

Not long after he had had these experiences, while he was staying in the Long Vajra Cave Secret Treasury of the Dakinis, one morning at dawn he dreamt of meeting the accomplished master Lingrepa. From him he received numerous introductions to secret teachings in a symbolic language. At the end, Lingrepa dissolved into Shakyas Shri, becoming indivisible from his intrinsic awareness. As this occurred, the knowledge of the state of reality which is beyond any possible identification dawned in his mind.

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Though he experienced countless pure visions, he did not have the slightest impulse to hold on to them. He let whatever he experienced vanish spontaneously like a bird that flies in the sky without leaving any imprint.

periods of meditation, there was no part of his body and clothes that was not white with lice and their eggs. When he no longer had any roasted barley flour to eat, he walked to the vicinity of Drugu monastery to beg for food. He lived on whatever he was given and dedicated himself solely to practice. Moreover, it was not his style to conform to worldly people and go around the villages performing ceremonies or live off the offerings of devotees, monasteries etc.

Shakyas Shri met Khyentse Wangpo three or four times and on these occasions and received from him the initiation, the liberation instructions and additional teachings on The Master Chakrasamvara, an innermost treasure of Khyentse himself, the earth treasure

side fundamentalists caused to the Buddha.

This happened when the omniscient Drugpa Yongdzin was traveling in the district of Chamdo for the sake of the doctrine and the people. When Shakyas Shri went to meet him, Drugpa Yongdzin saw him as if he were Lingchen Repa in person, and the two teachers discussed experiences and realizations. Drugpa Rinpoche was extremely pleased and said, "Oh, it is marvelous that there is such a great hidden yogin in this place", and united his hands at his heart in a sign of respect. He praised the master in a boundless way and gave him the name of Shakyas Shri. From that time on he became known as Togden (or realized) Shakyas Shri and came to be held in great esteem by his devo-

Shri put into practice the instructions of his masters. For him the dream-like and illusion-like magical display of all things of cyclic life, as well as that of perfect peace that is created by dualistic deceptions of observed and observer, came to an end in their own place as just transparent; sometimes there and sometimes not. At all times he was unperturbed, in the state of naked awareness of the primordial purity, endowed with the three wisdoms. Though he experienced countless pure visions, he did not have the slightest impulse to hold on to them. He let whatever he experienced vanish spontaneously like a bird that flies in the sky without leaving any imprint. He remained in the all-encompassing great yoga of dwelling in space

The Dzogchen Community Sponsorship of Monasteries in Tibet through A.S.I.A.

During his trip to Central and East Tibet in 1997, Chögyal Namkhai Norbu visited several monasteries. Rinpoche had a special link with some of them, others were where he had spent part of his youth or places where his main masters had lived and practiced. In the meetings with representatives from the villages and monasteries, Rinpoche received many requests for assistance and was able to understand the problems that the monasteries have to confront in this day and age. On his return to the West, Chögyal Namkhai Norbu drew up a program for a series of projects to assist some of the monastic communities he had visited and presented it for the first time to the international Dzogchen Community in 1999. (See Mirror # 48, page 5) Chögyal Namkhai Norbu asked people in the Community to take responsibility for these projects and suggested that A.S.I.A. act as a liaison between the monasteries involved in the projects and that the Community initiate the projects as soon as possible.

The day before his departure from Merigar this summer, Rinpoche met with the Gakyil and other Community members and presented a generous sum of money to the Director of the Gakyil as Merigar's contribution to their sponsorship project of Galenteng or Galenteng Monastery in East Tibet.

Rinpoche asked that Merigar and other Communities not forget these projects and their commitments to them. He also stressed that it is now very difficult for individuals to visit Tibet, and we should use our already established a method for channeling money through A.S.I.A., who will, in turn, distribute the funds to the monasteries. It is not only a reliable method of sending the funds, but it could be detrimental to all concerned if individuals or small groups of people decide to work independently, and therefore we should collaborate and use A.S.I.A. as our only means to distribute the funds. Following are the names of the monasteries and the corresponding sponsors:

Galenteng or Galenteng Monastery and the Dzogchen Community of Merigar (* see details below)

Galenteng Monastery, in Dege County, is one of the most ancient monasteries of Eastern Tibet. It was founded in the IX century A.D. by *Lha Lung Dpal Gyi rDorje*, a student of Guru Padmasambhava, who sought refuge there when he fled from central Tibet, which was at that time under the dominion of King Lhan Dharma who was a ferocious enemy of the Buddhist religion. We would like to build a College of Study and later a College of Practice there.

Khamdogar and the Dzogchen Community of Tseggyalgar

Khamdogar was the residence of Chögyal Namkhai Norbu's main teacher Rigdzin Changchub Dorje. Here we would like to build a College of Practice and one of Study.

Wontod and the Dzogchen Community of Germany

Wontod Monastery, in Dege county, Szechwan Province, is a monastery of the Sakyapa tradition and the residence of the famous Khanpo Wontod Khyenrab, who was one of the most important students of Dzogchen Khanpo Zhanga. Chögyal Namkhai Norbu studied at this monastery for six years. The College was destroyed during the Cultural Revolution and is now being rebuilt. It would be good if the German Community to help to finish the building of this College and help bring better conditions to enhance the people's livelihood.

Ralung and the Dzogchen Community of France

Ralung Monastery in Gyaltsé County, TAR, is the original residence of the Dharma Raja and the source of the Drukpa Kagyud School. Here we would like to realize the project of building a new College of Study.

Ralung and the Dzogchen Community of Taiwan

As well as a College of Study in Ralung Monastery as described above, we would like to ask the Dzogchen Community of Taiwan to sponsor a College of Practice at the same location and help with better living conditions.

Dzamthokgon and the Dzogchen Community of Singapore

Dzamthokgon or the Dzamthog Monastery, Jomda County, TAR, is a small monastery of the Sakya tradition and a very sacred place of Vajra Kilaya. Some years ago the temple collapsed and they have asked for help to rebuild it. We would also like to construct a small College of Study for the young monks there, and then later they can teach at this College.

Sengchen Namdrak and the Dzogchen Community of the West Coast

Sengchen Namdrak Monastery is the residence of Chögyal Namkhai Norbu's uncle Togden Orgyan Tenzin. They have already a small College of Study and one of Practice, but their living conditions are very difficult and uncomfortable, so they need assistance for both Colleges as well as living conditions.

Dzongtsagon and the Dzogchen Community of the Netherlands

Tagzik Dzongtsagon or Dzongtsa Monastery is a very small monastery of the Sakya tradition. In the 1950's Chögyal Namkhai Norbu took a commitment to look after and help the monastery. We would like to help them build a small College of Practice and Study there.

Khorugon and the Dzogchen Community of the UK

Khorugon or the Khoru Monastery is one of the root monasteries of the Khoru Kagyu lineage and the residence of a famous Tibetan Doctor Troru Tsenam. They have already built a small College of Study and a small hospital. Their living conditions are very poor and they still need help to better their living conditions and maintain their College and hospital.

Gramagon and the Dzogchen Community of Japan

Gramagon is a big College of Practice belonging to the biggest monastery of Derge Gonche. It was founded by the Mahasiddha Thantong Gyalpo and is the main Sakyapa monastery in Derge. They need help and sponsors.

Sibdagong or Simda Gompa College of Traditional Studies and the Dzogchen Community of Tashigar (** see details below)

Sibdagong is a monastery of the Nyingma tradition. They have already built a new College of Study and for years A.S.I.A. has been sponsoring a teacher there. They need help maintaining the College and assistance with their standard of living.

Dzolong and Tara Mandala

Dzolong or Dzolonggon is a small monastery of the Sakyapa tradition. This is the place where Ayu Khandro spent most of her life in dark retreat. The young tulku of Ayu Khandro recognized by HH Sakya Trizin has started to build a small College of Study there, and they need help to finish this project as well as assistance in building a new College of Practice.



DETAILS OF TWO PROJECTS FROM A.S.I.A.

*UPDATE OF THE RESTORATION OF
GALENTENG MONASTERY'S HISTORICAL
MONUMENTS
by The A.S.I.A. working Committee
Rome, June 2000

These more detailed accounts of the activities of A.S.I.A. and the Galenteng Monastery and Simda Gompa Projects are excerpted from information sent to The Mirror by A.S.I.A.

The Galenteng Monastery was founded as a Nyingmapa monastery but later became the residence of the important Sakyapa Master, Ga Anan Dampa. Subsequently, the monastery was

placed under the protection of the sovereigns of Dege, who affiliated it with the Sakyapa school, of which they were fervent supporters and patrons. Due to these peculiar origins, even today the practices used in the monastery combine methods from both the Nyingmapa and Sakyapa traditions.

Thus, Galen Gonpa became one of the seventeen main Sakyapa monasteries of the realm of Dege, visited annually by the sovereigns during the summer season. On these occasions performances of all kinds were organized for the king, his court and the general populace. These included ritual dances and religious ceremonies, as well as secular entertainments, such as horse races, contests of strength and skill, folk dancing, recitations of ballads, storytelling and all of the traditional performances of Eastern Tibet. Galen Gonpa became not only one of the most important religious centers of the realm of Dege, but also one of its most important cultural centers.

The Monastery of Galenteng became known throughout the whole of Tibet because of the great masters who lived and studied there, including *Lha Lung Dpal Gyi rDorje*, the Mahasiddhas A Gyi Dorje and Ga Anan Dampa, Drubwang Kung Palden and Kyentse Qosgi Wanggyug. Thanks to the fame of these great masters and the long, rich history of Galenteng, Galen Gonpa became one of the most important religious and cultural centers of Eastern Tibet.

The monastery grew and developed with all of its buildings and places of communal worship including: the temple of the monastery surrounded by the living quarters of the monks, the residential houses of the abbot and great lamas of the monastery, numerous Chortens or Stupas (c); the Thunchor - votive offering cairns (consisting of heaps of stones with mantras carved on them), buildings for the practice of Mani (Manikhang), the College of Traditional Studies and the College of (meditation) Practice. In the past, the monastery housed about a hundred monks and lamas of superior knowledge and experience.

As for the historical events of the last decades, the Monastery of Galenteng suffered an inevitable decline. Now, in line with a more open attitude to religious studies reflected in Chinese policies concerning the Tibetan minority, the population of Galenteng has been able to start to reconstruct the village Monastery, and some of the local families have entrusted their sons to the Monastery to receive a religious as well as traditional cultural education.

The villagers have saved everything they could from the ruins. In particular, they managed to keep in tact the ancient small temple of the Monastery, saving it from destruction. This temple contains original frescoes dating back to the X century. They have also reconstructed some of the buildings that had been completely destroyed. The College of Traditional Studies and the College of Practice have yet to be rebuilt. Galenteng Monastery today has forty young monks under the guidance of the only three elderly monks who survived the tragic events of recent decades. They are dedicated to imparting instruction in traditional subjects to the young novices.

The Social Composition of the Area:

A community of one hundred and fifty families is related to Galenteng Monastery. There are roughly thirteen hundred inhabitants distributed in eleven small hamlets. The whole population is nomadic and usually goes on the move about three or four times a year to find fresh grazing for their herds.

The local economy is based on the raising of yaks and horses and the sale or bartering of the excess nomadic produce to farming communities. Each family possesses an average of seventy head of cattle, and this considerable quantity is thanks to the quantity and quality of the pastures belonging to the village.

The life of the population of Galenteng still follows the rhythms and traditions of long ago. The village of Galenteng has no school and no health center. Its administrative center is the Kolundu municipality. For local matters there is a committee composed of the eleven heads of the village, the administrative monks of the monastery and the elderly lamas, who meet whenever there is an important decision to be made relating to the life of the village community or the monastery. The monastery is also a principal reference point for the village people's important personal or family concerns. Close to the monastery, almost all the nomad families of Galenteng have a house where the old people can spend their last years of life to attend to religious activities.

Reasons for the Project:

Following the Cultural Revolution, almost all the monasteries and religious centers in Tibet suffered from decay and religious officials and followers lost their social and cultural position.

continued on page 10

Relaxing Ourselves In The Natural State Of Mind

Retreat With Dugu Choegyal at Merigar

AUGUST 12-18, 2000

by David Ruiz

The first day, I was late. I'm never late (almost) but the relaxed Italian country pace of life of Merigar had seduced me. Dugu Choegyal Rinpoche was sitting quietly waiting for the hubbub of the last minute preparations for the short Ganapuja that was to open the retreat to subside. He began by thanking us for being there for that 'shining' Ganapuja. His delight at just being there was more than obvious, and very contagious.

Near the end of the Ganapuja he went directly into an introduction of the Dzogchen teaching through what he stated as the "three most important points" of purity, equanimity and great bliss. He explained that these were, in fact, only qualifications of a simple natural state of presence. He closed by saying that whatever we do on the path, the whole thing comes down to the simple point of "relaxing ourselves in the natural state of mind", all the time, how it is. Obviously, in order to do this we need to first recognize this nature. He then stressed the importance of what he considered a fourth point, to add to the other three, which he called self-confidence. In order to arrive at self-confidence, he explained, we first have to have confidence in a teacher and a teaching, and to follow instructions. We can then arrive to the clarity of our own natural state. After Rinpoche opened the floor for questions and discussion, as he did at the end of many of the sessions.

There is a very deep humility and soft naturalness continually emanating from Dugu Choegyal Rinpoche. Expounding on equanimity, he stressed that the main quality that he had seen the Dharma manifest in all great masters was a natural relaxed state. The next day Rinpoche began by speaking about the View. The first couple of days were a deep lesson in humility; Rinpoche spoke about the five vehicles and how they were all equal in the view of the great equanimity of Dzogchen. He reiterated that we should not see any vehicle as superior or judge which vehicle was wrong or right.

Rinpoche returned repeatedly to the point that from the "rigpa point of view" we can learn from everything and anything. Then he spoke of the mercury like Dzogchen view of Rigpa, untouched by all vehicles, but in which all vehicles are included and for which all vehicles are necessary. From the "great equanimity", although distinctions can still be made, everything is equal. Beyond the clouds, the sun always shines. All of this, he said, was like a symbol of open mind. The real nature of mind, he insisted is not clouded by any particular, limited point of view.



Dugu Choegyal at Merigar

M.PETERS

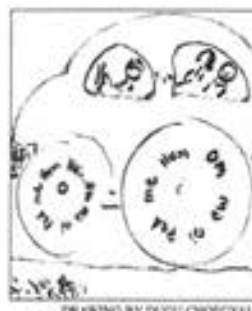
transmissions of short mantras used, for example, to create a good cause for the thousands of insects we kill when walking on this earth. In one drawing, he suggested writing Om Mani Padma Hum Hri mantras of compassion on the wheels of our cars so that all might benefit from the spinning of the wheels. We received several of these drawings with mantras throughout the retreat at the beginning of each session, like a small treat. His message, and his presence, were full of light and compassion.

He also warned us about the dangers of the Dharma with a quote from Gampopa, which states that "if we do not practice Dharma according to the Dharma, then Dharma will cause us to destroy us".

Rinpoche then gave a teaching about the three ghosts of pride, competition and comparison according to Shantideva. He said all practitioners must be careful of these ghosts in all their varied guises ranging from smiles and kindness to anger and hatred. Laughing mischievously and full of apparently contradictory delight, he told us how these ghosts had made a very strong impression on him when he was young and had caused him to act and speak and act and given him much to deal with. He referred back to these three constant companions of a practitioner throughout the teachings. Rinpoche then took us through the Eightfold Noble Path and here insisted that the most important Paramita was the supreme knowledge or understanding of interdependence and shunyata, which is like the all seeing eye. Rinpoche clarified the difference between Dzogchen and Mahamudra, the paths of no effort, and the rest of the paths involving effort.

We ended the retreat with a Ganapuja, and from what I could see through the liquid accumulating in my eyes, a few people around me were having trouble keeping their faces dry. Like clouds in the sky, everyone disappeared back to their respective countries and Merigar became a beautiful quiet lush Italian mountainside once again.

As well as being a very well known master of Dzogchen and Mahamudra, Dugu Choegyal Rinpoche is an internationally recognized artist, and much to everyone's delight he kept handing out small one-sheet photocopies of spontaneous drawings. He used these endearing images to illustrate specific



DRAWING BY DUGU CHOEGYAL

HIS HOLINESS THE DALAI LAMA IN PRAGUE, CZECH REPUBLIC OCTOBER 17TH-18TH

His Holiness the Dalai Lama will visit Prague for two days. On Wednesday, October 18th, at 6 p.m., His Holiness will give a public talk on "The Ethic for the New Millennium." For more information please contact:

lotus@volny.cz or www.dalajlama.cz

On Tuesday, October 17th, at 6.30 p.m., there will be a multi-religious meeting of representatives of various religions with the His Holiness. This will take place in the Cathedral of Prague's Castle.



Lama Wangdor and Lena

N.ZEITZ

LAMA WANGDOR VISITS TSEGYALGAR

SEPTEMBER 9&10, 2000

Lama Wangdor gave two days of teachings on the *Ltsig Sum Ne Deb: The Three Words That Strike to the Heart* as taught by Garab Dorje from September 9th-10th, 2000 at Tsegyalgar in Conway, Massachusetts. Approximately eighty people attended the retreat. Many thanks to Lama Wangdor and his translator Lena!

"Laughter of Dakinis"

THE CHÖD RETREAT WITH
VEN. NYICHANG KHESTRUL RINPOCHE

by Tetsu Nagasawa

Five years have passed since I first heard about Nyichang Rinpoche's plan to give teachings at Merigar. Finally this dream came true this July. Nyichang Khenrül Rinpoche, one of the foremost lama/scholars of our time within the Nyingma lineage, visited Merigar and gave a one week retreat on the Chöd of Longchen Nyingthig (*kLong-chen sNying thig*) cycle of Jigmed Lingpa. Being a student of both Nyichang Khenrül Rinpoche and our Master Chögyal Namkhai Norbu Rinpoche, I had the good luck of visiting Merigar and attending his teaching this summer. From childhood Nyichang Khenrül Rinpoche was brought up and educated by the famous Shugsep Jetsunma, a lady practitioner of the Longchen Nyingthig (*kLong-chen sNying thig*) cycle and great practitioner of Chöd who lived more than one hundred and forty years. At the time of her death, it is said that her body shrank as small as the size of a five year old child. Shugsep Nunnery, in Central Tibet, was situated nearby the sacred caves of Gyalwa Longchenpa and was very famous for many

Dakini practitioners of Chöd. More than one hundred people would practice Chöd together in the assembly hall from early morning till late in the evening on important days. Rinpoche's lineage of Chöd comes directly from this tradition.

According to the tradition, his teaching started with a general explanation on the basic topics of Sutra, the lineage and historical background of Chöd, etc., proceeding slowly towards the initiation and oral instruction of Chöd, and culminating in practical advice on how to apply the essence of the inner meaning of Chöd in daily life. The last day of the teaching was ornamented with a Ganapuja of thanksgiving to the three roots and dharmapalas.

There are so many kinds of Chöd, but the one Nyichang Rinpoche gave is named "Dakini's Laughter". Coinciding with its name, many women practitioners attended from all over the world, mainly from Europe and American Continent. He was very happy and grateful to the translator, Iacobella Gaetani, for working with him. Rinpoche was very happy to recognize the quality and the enthusiasm of those present and especially with the young people who were really eager to practice. It seemed he felt good connections with those present.

As is often the case with scholar lamas, his way of teaching is both traditional and practical. Sometimes he would give explanations

referring to ancient texts and oral instructions of lineage masters, while other times he gave very kind and practical instructions from his own experiences. After staying in Japan for more than twenty-five years and traveling around the world, he is very aware of the situation of the modern world, so the Merigar Gonpa was sometimes filled with bursting laughter resounding like that of the Dakini, with his jokes such as the "very lazy Japanese" who are too busy making money, etc.

There were two especially touching moments for me apart from the main corpus of the transmission itself. The first one was when Nyichang Rinpoche tried to explain the meaning of receiving teachings from different masters. Referring to Chögyal Namkhai Norbu Rinpoche as an important tertön of our time, he reminded all of us of the rare and incredible luck we share, he explained how important it is to follow a master in a correct manner, without harming both the mental and physical health of the Master. "He may look like a human being, but actually he is something else. You should follow and behave as best as you can, and everything will manifest accordingly," he told everyone in a very warm and sincere manner. Every participant was moved and listened carefully. The second moment came when he couldn't stop tears when he was explaining about one of Patrul Rinpoche's disciples. Patrul



Nyichang Rinpoche and Martha Heinen

N.ZEITZ

Rinpoche, one of the main figures of Rime movement during the 18th century and author of "The Words of My Perfect Teacher" had a disciple who was originally a great Gelugpa Geshe. He came to have a debate with Patrul, but after being defeated completely, became his student and remained a pure monk all his life in his birthplace called Minyak in Eastern Tibet. At the time of his departure to his birthplace, Patrul gave him, together with some Buddhist texts and a hat, a small piece of Tibetan brick tea. The monk hung the small bag from the ceiling in his small retreat cabin;

just above where his head would lay on the bed, to remember the kindness of his great master. During the New Year Days, he would make tea with the brick and deliver it to all the people who came so that they could share the blessing. Telling this story, tears started to slide down Nyichang Rinpoche's face and his voice quietly went into a small cry. I was reminded again of the necessity of keeping the samaya pure and the zeal for the truth which have kept the tradition alive until now. During his stay, everything went very smoothly thanks to the kind effort and hospitality of Giorgio, Martha, Lauri, Mr. Inomoto, his sweet attendant, and others. Rinpoche had a good time at Merigar and enjoyed very much the hot springs and the food. He was especially happy to see his long absent friend Namkhai Norbu Rinpoche, who returned to Merigar just one day before Nyichang Rinpoche's departure to Japan.

I pray that the Masters may live long without hindrance so that they may see that all their intentions bear beautiful fruits. May the whole universe be filled with the great resounding laughter of Dakinis until the end of this world!

Ki Monastery Kalachakra

Reported for The Mirror by Steven Landsberg

Ki monastery, Spiti Valley, India

(RAGA@RAGASCAPE.COM)

A blazing sun in a cloudless sky greeted the thousands of guests at the Kalachakra empowerment hosted at Ki Monastery in August. The Dalai Lama, in the midst of his discussion on the importance of compassion and loving kindness, warned his audience against the perilous sun and requested they open their umbrellas. Suddenly the monastery, located in a small northern Himalayan village in the Spiti valley at an altitude above twelve thousand feet, was brightened with the sight of thousands of umbrellas spread open to protect us from a scorching sun so that we could listen attentively to the Dalai Lama's commentary on two important Mahayana texts: The Thirty-seven Practices of a Bodhisattva and Kamalasila's Middling Stages of Meditation. These two texts formed the basis for the preliminary teachings prior to the commencement of the Kalachakra initiation.

Everyone who made the journey to the first Kalachakra of the millennium had bussed or jeeped hundreds of kilometers over fifteen thousand foot passes and along roads that had recently been almost washed away by landslides due to the unusual heavy rains that had plagued the Himachal community in late July. It had been a tough pilgrimage and His Holiness was aware of it as he too had just spent twelve hours in a car from Manali to the Ki Monastery. So with genuine human kindness he made everyone feel welcome and at home in spite of the difficulties that we all faced in this dry and desolate valley.

Ki monastery is the only visible building for miles. Constructed over one thousand years ago by Lochan Rinchen Zangpo, it remains one of the Gelugpa strongholds in the Lahul and Spiti region. Consisting of numerous small buildings all built on the side of a mountain, Ki monastery is home to several hundred monks who must navigate through narrow passageways and tortuous stairways to move from one small chamber to another. Clearly many improvements had been recently made in order to host this empowerment ceremony. The monastery commands a spectacular view of the surrounding mountains and a one hundred eighty degree view of the river valley below. Although there is considerable snowfall during the winter months and all roads in and out of Ki are completely closed, water from the high glaciers had mostly melted by August and there was not much water in the river.

Literally thousands of tents were set up during the initiation as temporary housing for approximately ten thousand pilgrims who made the journey from all over world. Thousands of Tibetans, both monks and lay people from India and Tibet, crowded into the area behind the monastery where the empowerment was held. Westerners were given priority seating up front and close to the Dalai Lama. They were divided into several groups so that they could receive translation in their respective languages through FM radio transmissions. During the teachings prior to the Kalachakra and during the empowerment itself, there was not a space left untouched. People were knee-to-knee, side-to-side, with hardly a space to get in and out.

Security was tight with two long lines of males and females making their way through a bag and body search. In order to find a proper seat it was necessary to reach the monastery at least two hours prior to the teaching. People started moving up the hill from their campsites from 7 am for teachings that were to begin at 12:30. When it was decided that teachings would begin at 8 am to avoid the hot sun, people started leaving their tents at 5 am to make sure they could squeeze in somewhere.

Beginning with an extensive discourse on the importance of developing the aspiration for enlightenment through the four boundless thoughts, the Dalai Lama stressed that there was no point in seeking enlightenment unless it was for the benefit of all sentient beings. Any lesser motivation would not be sufficient for bringing about the highest state of liberation as it would presume some subtle sense of grasping at inherent existence.

Commenting on the three kinds of suffering in samsara, he related the suffering of suffering to the experience of those trapped in the lower realms of existence due to the intensity of the afflictive emotions of anger, attachment, and ignorance. The suffering of impermanence is the

plight of those wandering in the three upper realms; and all sentient beings, regardless of their status in samsara, suffer from compositional suffering due to habitual dualistic clinging. His Holiness noted that this all-pervasive suffering is the cause of the first two; and unless it is eliminated, the former two types of suffering cannot be completely removed. Kamalasila's work goes into an extensive discussion of the two truths and how they relate to relative and absolute bodhicitta. He stresses that enlightenment is the result of causes and conditions which are the elimination of all afflictive emotion and the accumulation of merit and wisdom. Merit is cultivated through the practice of the five paramitas and wisdom gained through an understanding of the lack of inherent existence of self and phenomena. The Dalai Lama emphasized that this did not mean that things do not exist, as such an extreme view would contradict personal experience. Although everything is without inherent existence on the level of absolute truth, things do manifest interdependently as an illusion or magical display on the conventional level. Just as one is liberated from samsara by understanding the absolute truth of emptiness, one is freed

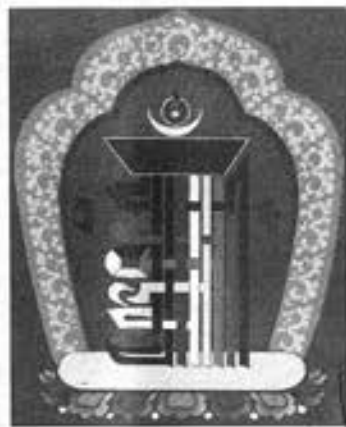
from the extreme of nirvana by understanding the relative truth of illusory manifestation. The great middle way becomes the path to enlightenment.

After four days of extensive preliminary teachings and one day of the ritual dance before the Kalachakra mandala, His Holiness began the teachings and empowerment of Kalachakra. He made it very clear that this was another level of teaching in which the primordial condition of the individual is used as a basis of transformation into the dimension of the deity, a path based upon understanding the result of enlightenment rather than the Sutric concept of eliminating and cultivating particular causes. He advised the audience on the importance of having some understanding of emptiness and compassion before engaging such a practice. Without such a basis, Tantra and the method of transformation would remain some kind of egotistical fantasy.

In the midst of his commentary His Holiness took time to emphasize to the Tibetan community that their religious practice should not just remain a matter of custom and that they should seek a knowledgeable basis for their faith and ritual observance. To Westerners and those who were not Buddhist by birth, he felt it was important that they not depart from their roots and at least have some understanding of their own religious heritage.

After giving refuge and bodhisattva vows to many participants, he began the main body of the empowerment. On the last day of the empowerment many people witnessed a circular rainbow around the sun and other colorful auspicious signs in the sky. At times this visual event seemed to distract the audience's attention from the empowerment; but how could one avoid not having a look at this miraculous event. In spite of His Holiness's request that scarves not be thrown and offered, Tibetans could not resist flying a scarf. It was a beautiful sight to watch white *kadags* (scarves) thrown from afar gradually make their way closer to the podium where the Dalai Lama was sitting. The great feeling of devotion from the crowd was overwhelming and the Dalai Lama's responsive smile removed any difficulties we may have incurred.

A massive and lengthy exodus from Ki and the Spiti Valley ensued following these eight intensive days. The only way out is the same way we came in which just meant more twisting roads, high altitude passes, landslides and broken bridges. The Dalai Lama was going to do it along with his entourage of security guards and Namgyal monks. They were going to return to Dharamsala. The rest of us were to be scattered in all directions of the planet, each now ornamented with the seed of Kalachakra. ■



Lives of the Great Masters

continued from page 6

It was around this time that his state of meditative absorption during the day merged to become one with his post meditative state [at night]. At first he experienced a sense of fear in the dream, then he remained without wavering, constantly and exclusively within the state of reality and spontaneously the sense of apprehension disappeared.

One night, he dreamt of meeting Phadampa Rinpoche. From the body of Phadampa emanated four knowledge-ladies who united inseparably with Shakyas Shri. While in this union, Phadampa told him,

*"By practicing this highest secret path
As you experience the four joys
I will find the great primordial purity
E ma ho!"*

Thereafter Shakyas Shri, Phadampa and the four consorts dissolved into the inner expanse (of reality) within the infinite circle of clear light.

In various dreams he met Labkyi Dronma. In one she told him,

*"The nature of the mind is emptiness beyond rational
thought:
Whatever objectifying thought arises
Proceeds to the expanse of the sky of sheer lucency and,
At the end, it is held in the kingdom of the unborn."*

After saying these words she loudly sounded, "phat!" and with that he became inseparable from her in a state of all-pervasive total sameness.

One night when he went to the toilet to urinate, he remained there for a long time. One of his attendants called

out, "Now please come back. The night has come and it is pitch dark." "How is it when it gets dark?", he replied. This was a sign that he was constantly living in an infinite state of indivisible realization as described in the following words of Naropa,

*"By the kindness of the master,
The dark cloud of thoughts has vanished;
There is no [sun] rising and no [sun] setting
No day or night.
The citadel of the senses conquered by great bliss,
There is no hint of where to go and where to stay
This comes from the yoga in which there is nothing to think:
Why should I bother to give in to thinking?"*

One night Shakyas Shri arrived in the area of Lachi mountain and became absorbed in the practice of the essential meaning. It was at that time that he first discovered the treasure teaching of Means of Accomplishment of the Master [Guru Rinpoche] - Great Bliss together with its rite of ripening initiation and liberation instructions. He himself put that teaching into practice, and thus nurtured common magical powers and the supreme attainment.

For three years Shakyas Shri kept this treasure he had discovered secret, then he gave the initiation and the teaching to a few fortunate disciples for the first time. In the course of time, this method spread and became known throughout all regions of Tibet.

Beside the Means of Accomplishment of the Master - Great Bliss, Shakyas Shri discovered many other treasure teachings replete with very deep essential points. These include, for example, the treasure teaching on The Three Dimensions of Enlightenment: of Reality, Enjoyment and Manifestation; The Peaceful and Wrathful Master; The Glorious Kilaya; The Peaceful and Wrathful Manjusri.

When Shakyas Shri reached the age of forty-six, he fell ill for

quite a long time with a fever. When he finally recovered, one day at dawn in a state of sheer lucency he saw the magnificent Naropa seated at his right side on a white mat. His body was a dark brown color, and he was adorned with ornaments made of bones and wearing dry skulls as crown. With eyes bulging out of their sockets, he was looking at a volume of the oral tradition that was placed on a white piece of felt [made with white yak and sheep wool]. When he opened his mouth he gave the Master the transmission of the teachings contained in that volume from the first to the last page. Then he said, "I have given you the entire teaching without omitting or adding anything." His body dissolved like a rainbow and Shakyas Shri remained in a state of contemplation within the sheer lucidity of the mind until sunrise and woke within that state.

After this vision, Shakyas Shri discovered The Cycle of Instructions on the State of Sheer Lucency, but impressed on it the seal of secrecy and taught it only to a few fortunate disciples. These were extraordinary mind treasures or attainments of Shakyas Shri that resembled the formation of masses of clouds of blessing of profound teaching through which fortunate disciples will be able to effortlessly gain the two accomplishments, the common and the highest.

The apparent and hidden constellations of his pure and impure disciples were as numerous as the particles of matter of our world. He exhibited a boundless kindness toward them, bringing the immature ones to spiritual maturity and the mature to the wealth of numberless liberating qualities of the path.

Among his disciples were many male and female householders and merchants. Hundreds of them attained the highest realization, many thousands attained some realization of the path and persevered to further their attainments, and some gained experiential proficiency of contemplation. Those who heard his teaching and thus established a connection with Shakyas Shri, were more than several hundreds of thousands. It was evident to all that there were none that having heard his teaching and remained with him a little, did not experience

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Ever since its origin, every aspect of Tibetan culture placed religion at the center of every field of interest, and on this basis the monasteries functioned not only as religious institutions, but also as educational and cultural centers. It was only in the Colleges of Traditional Studies of the monasteries that children could learn not only about religion, but also studied philosophy, history, writing and grammar, prose and poetry, all the various modes of artistic expression, medicine and astrology; all aspects of knowledge of the highly developed civilization of Tibet.

It was in the monasteries' Colleges of Practice that the majority of youngsters, interested in the store of mystic knowledge of the Tibetan religious traditions, could receive and apply teachings under the guidance of masters or expert practitioners. The functions the monasteries performed as native cultural centers have not yet been well replaced by any new public institutions. Therefore, the cultural decline of Tibetan civilization is becoming ever more critical.

In recent years, following a more open attitude of Chinese policies related to religion, there has been a resumption of monastic activity, mainly aimed at the reconstruction of temples and places of worship previously destroyed. Taking the opportunity offered by this new policy and trying to remedy the present situation described above, the few elderly monks, masters in Tibet and cultural experts living abroad, are making an effort to bring substantial improvements to present day Tibetan monastic institutions, trying to bring back their function as centers for the maintenance of Tibetan cultural traditions. Nowadays it is vital to the maintenance of the cultural traditions of Tibet to save from the extinction the historical places and monuments which still exist in Tibet.

Aims of the Project:

- construct an elementary school for the village children;
- construct a health center and hospital where traditional Tibetan medicine can be dispensed;
- restore the remaining historical monuments of the monastery;
- construct a College for Traditional Studies;
- construct a College for Practice;

Following these guidelines A.S.I.A. has already presented plans to some European sponsors for the first two most urgent projects in the health and education sectors for the whole of the county of Dege, including plans for the school and health center for Galenteng village; and is now seeking donations for the cultural aspects by preparing three separate plans for the restorations of the monastic monuments and the two Colleges, the first of which is the one presented below.

A committee, including representatives of the village and representatives of the monastery, was established on May 17th, 1997, with the aim to actively participate in the implementation of all the phases of the project. The committee was officially recognized on June 4th, 1997 by the municipality of Kolundu, to which belongs the village of Galenteng.

Objectives of the Project

The project for the restoration of the old historical monuments of the monastery belonging to Galenteng Monastery is part of a bigger intervention (health, education and culture) aimed to contribute to the improvement of the condition of the Tibetan community of Galenteng and to the safeguarding of Tibetan culture, history and traditions.

Firstly, the conservation of the historical buildings of Galenteng will benefit for the maintenance of the cultural heritage of the local Tibetan community. Secondly, the project will benefit the economy of the village of Galenteng, through the improvements of tourist activities. The traditional sacred dancing group of the monastery, the ballet of the village, the horse races and others folkloric summer activities attract a lot of people from all the Dege County to Galenteng.

Details of the Project

The restoration project includes the following monuments:

- the old Chortens at the center of the Thunchor;
- the Manikhan (houses for the practice of Mani);
- the residential house of the abbot of the monastery and for the guests of the monastery.

The general plan for the project for Galenteng was discussed by the village representatives, monastery officials and A.S.I.A.'s personnel during Professor Namkhai Norbu Rinpoche's visit in 1997.

The project plan was predisposed taking into consideration the following criteria:

- the usefulness of the project for the improvement of the living conditions of the local people;
- the usefulness of the project for the maintenance of the cultural traditions of Tibet;
- the available local executive capacity;
- the accordance with local traditions;

Following these indications the technical organization was entrusted to Mr. Shon Shon, a local expert in traditional architecture who has worked on the restoration and reconstruction of all of the major old building and monasteries in the County of Dege.

A.S.I.A.'s expatriate and local experts collaborate to the predisposition of the projects. The work will be done with full respect for and in accordance with the traditional architecture of the region. The execution of the project activities will be done by local expertise.

Description of the Work to be Carried Out

Restoration of the Chortens

The Chortens, sacred reliquaries, are the important traditional religious buildings for Tibetans. There is one main and four minor old Chortens that need restoration work. The original external plaster is almost completely deteriorated and many parts the supporting wood structure of the monuments is exposed to the inclement weather. The intervention is to remove the external plaster too damaged and to make a new one.

Restoration of the Manikhan

The practice of the prayer mill of the "Mani" is the most common religious activity of

Tibetans. The villagers repaired and saved the walls of the old Manikhan of the village in 1993 and new internal plaster had been made. The building now needs the reparation of the roof and new internal painting.

Restoration of the Residential House of the Abbot of the Monastery

The Labran (Residence of the Lama) of Galenteng is one of the few Tibetan houses that survived the period of the cultural revolution

without big damage. The Labran was the residence of the Abbot of Galenteng used also for important guests of the monastery. The two story traditional building has been partially rehabilitated by A.S.I.A. in 1997. The building still needs some substantial intervention of reinforcement of some walls, foundations and the complete revision of the roof. All the work will be done according to the Tibetan traditional architecture of East Tibet, using local materials (stones, earth, wood) and employing local expertise.



**MORE DETAILS ABOUT SIM-DA GONPA COLLEGE OF TRADITIONAL STUDIES FROM A.S.I.A.:

Simda Gompa College of Traditional Studies is located in the extreme Northeast of the Tibetan Autonomous Region and one of the most important Nyingmapa monasteries in East Tibet. It was founded about eight hundred years ago as the Dzogchen Gompa and had more than four hundred monks. The monastery's Colleges for Traditional Studies and Practice were known throughout Tibet. During the Cultural Revolution the monastery was completely destroyed and rebuilt in 1985. Today there are about one hundred monks there, the maximum number permitted under the new religious rules of 1996.

Fortunately the fame of Simda monastery in the past has not been entirely lost. The current six reincar-

nations and various Khempas at the monastery are seriously committed in trying to maintain a good cultural level at the monastery and give precise traditional instructions to their monks. Monks from the Tibetan Autonomous Region as well as from Sichuan and Qinghai provinces study there.

The project to be undertaken at the Simda Monastery involves participation in the construction of a new College for Traditional Studies with accommodation for forty monks in the beginning and another forty later on when the College is functioning. The project has been prepared by the Monastery and work began last year on building the stone walls of the temple. The temple itself will serve as a classroom with four lateral wings which will give space for a library and chapels for statues. The external walls will be in stone with a wood structure, while the interior will be decorated in the traditional way. Accommodation for the monks will be in two story houses at the side of the temple and will include kitchen facilities for monks in retreat. ■

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ABI: 01030

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We were absorbing the teaching. Rinpoche kindly gave to lungs and short explanations on Upadesha's "Direct Introduction into the State of Ati". Days were going by full of the teaching, swimming together with Rinpoche, taking a nap, talking with friends with a bottle of honey beer in the evenings and walking under stars. On the third day we got a tiny typhoon; strong rain and big waves. Anyway we were spending all of our free time in the water. On the morning of the fourth day a strong wind tore apart the big tent of Gonpa. The people who came there early heroically were fighting with wind trying to fix it. It was almost done and the tent tore into two pieces down the middle. We turned one part and fixed it above Rinpoche's seat and we were sitting under open sky. We were lucky - no rain, the wind gradually calmed down and at the end of session the weather got better. The 5th day went by. Rinpoche gave us the last instructions concerning behavior and some lungs. People had sparkling but a little bit sad eyes - the parting waited ahead. We swam for the last time and had a closing Ganapuja and a charming party after that. The end. Time to leave. The airplane was waiting and a long, boring road is ahead. Good-bye Vladivostok and hello cold and wet Riga. What can I say? It was the best week of the whole year. Dear Master, thank you so much for your precious teaching, kindness and patience.

Direct Introduction to the State of Ati Yoga
continued from page 1

together twelve hundred! Plus the organizers, children and dogs. A bigger crowd than ever in Merigar.

Even though, everything went smoothly. The parking field tolerated one night's rain and kept in shape, and the hundreds and hundreds of cars were safe. The white canvas canopy around the Gonpa sheltered hundreds of people who could not get in. The Ganapuja was a bit of a problem for the organizers, but was enjoyed with a deep feeling of devotion and love by all. The next day's picnic down in the forest was a total and complete success.

The skies over the Tuscan mountains were high. The wind was refreshing, the Merigar hawks busy on their daily jobs, and on the forest roads hoopoes* realized their tendencies to guide the traveler. General joy and happiness prevailed and rainbows were seen.

*A hoopoe is a bird: a mythological, magical guiding bird, and is supposed to add a certain miracle like touch; "hoopoe birds follow their instinct to guide the traveler on the more quiet roads".

Lives of the Great Masters

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some special sign such as the permanence of body heat at the time of death, etc.

The people who came in contact with him became especially superior to the disciples of other teachers by purifying their negative actions and developing their positive potential through the preliminary practices, and by attaining the sequential experiences and realization of the main practice.

Shakya Shri's far reaching enlightened activity for the precious teachings was felt throughout all regions of Tibet; he cared continuously for his humble and poor disciples by feeding them, giving them clothes to wear and spiritual teaching; and for the common and important lay people, lamas and incarnate masters by giving them the teaching which conferred the realization of the ultimate reality.

Shakya Shri also predicted that his enlightened activity was to be felt in India, Nepal, Lahul, Lachi, Bhutan, Tawang, Tsari and other places.

When he decided to make a pilgrimage to the holy places of India and Nepal, the all-knowing Drugpa

Yongdzin predicted, "The place where you are destined to fulfill the welfare of others is Cigchar in the great power place of Tsari!". In accordance with this prediction Shakya Shri made pilgrimages to that region several times, taking different roads: upper, lower and intermediate. On these occasions, he dedicated himself to constantly teaching ripening and liberation instructions to gatherings of fortunate disciples.

At the age of seventy-seven, on the eighteenth day of the month of the constellation Spica Virginis in the female year of the sheep (1919), this adamant master gifted with such wonderful qualities, appeared to be slightly unwell.

In the Southern and Northern directions of the sky, a rainbow-like white light appeared resembling a lined pitched with a string. Without bending to the right or the left, the light went straight from the peak of a mountain to touch the Eastern direction of the sky. In the Northern direction of the sky there appeared a white cloud, resembling a quadrilateral ornamental canopy, and other transforming signs that were witnessed by everyone, ordinary and special people.

On the morning of the nineteenth day of the month, in a very balanced physical demeanor, neither tense nor loose, with his hands placed in the position of 'Aval-

okiteshvara Resting in the Nature of the Mind' - with his right hand behind his back and his left on his knee, in an extremely beautiful way to look at and as if falling asleep, Shakya Shri withdrew his mind into the ultimate realm. Thereafter, extraordinary signs manifested which pervaded all the surrounding area and lasted for many, many days.

Edited by Liz Granger

International Publications Meeting,
continued from page 4

that direction. It is very true, because people studied this and that and philosophy and they have an idea and then they explain everything in the way they understand and they are not getting the real sense. Maybe I am not speaking English well and don't know it so well and have a poor vocabulary, but I try to go to the real essence. This point is something really important."

Ana Maria Humeres, who is in charge of Spanish translation, made some points saying firstly that she felt more translators were needed and not so many checkers, as members of the IPC. Igor replied that IPC members can be both checkers and translators. Another point she made was that a centrally located record in an archive of every translation done is needed, as sometimes it is necessary to review. They had a problem with the Spanish language when a translator who had done a lot of work lost a CD containing many translations.

Fabio Andrico asked if there was a glossary available for each language to translate each term, like *rigpa*, for example, in the same way. Chögyal Namkhai Norbu replied, "I don't think this is the work of the committee but of the people of the specific language. We are saying that we need a committee for each language, so you should work in this way. Comparing with other languages and bringing all languages into a uniform way is impossible, it is not our work. I think you do your best in your language, see which is the possibility, how you understand the teaching, etc., and if you have some doubt and don't understand something, then you can also compare and communicate with Adriano, Jim Valby or me, and you can make it clear, but that is not for all things. So we must go this way otherwise it is too complicated."

Anya Wiswiewska, from Poland, asked if there was a dictionary of difficult words from the teaching in every language and Igor said that is available in English.

Julia Lawless reiterated her concerns about the requirements of IPC members and she felt that translators were more important than people like herself, who have skills in refining the language, and how we coordinate this. Chögyal Namkhai Norbu replied to this, "The committees of different languages must understand one thing, and this thing is that what I transmit is not language. I transmit the teaching. That is something important you must understand. Then you do your best in writing what you have understood in that language, and if you can't understand what I am communicating, then you communicate, like I told you already, with Adriano and Jim Valby and me and we try to make it clear. Language is a secondary thing; most important is understanding what is transmit-

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The Project of the Ngak-mang Institute was founded and established on August 3rd, 2000, by Hungchen Chenagtsang and Dr. Nida Chenagtsang. The aim of the project is to contribute and spread the development of Ngak-pa culture according to its ancient tradition, to continue the Tibetan cultural traditions by giving both male and female Ngak-pas the possibility of studying their own cultural heritage, to contribute to the prosperity of the nation of Tibet and enrich the society by expanding the knowledge of the Ngak-pa culture into the wider population by teaching traditions which were before limited to monasteries, and to give all Tibetans the possibility to study Tibetan culture.

In general there existed two kinds of spiritual life in Tibetan religious society, the monastic and the Ngak-pas, or lay practitioners. In the ninth century the Governor of Tibet legitimized the separation of the two types of religious practice respectively calling them "monks in saffron vestments" and "those having long hair in white vestment".

Throughout the history of Tibet many Ngak-pas lived among the people and made great contributions to Tibetan culture through education, medicine, spiritual life and practice. To name a few renowned Ngak-pas: Yutog Yonten Gonpo, whose teachings were among the greatest of all medical and astrological treatises in the Tibetan medical tradition, Marpa, the famous translator and founder of the Kagyu lineage and teacher of Milarepa, and the Dakini Yeshe Tsogyal and Machig Labdrön, two famous and accomplished female practitioners.

During and after the Cultural Revolution in Tibet the Ngak-pa tradition did not escape destruction. During the last twenty years some old Ngak-pas have tried to reconstruct temples and studios in an attempt to save the ancient tradition. Now more people are becoming Ngak-pas and have begun related studies, but due to difficult conditions, such as lack of teachers and

The Project of the Ngak-mang Institute

FOUNDED ON AUGUST 3, 2000

BY HUNGCHEN CHENAGTSANG AND DR. NIDA CHENAGTSANG

suitable practice places, the level of the knowledge and culture of these Ngak-pas is low.

Based on all of the above, Hungchen Chenagtsang and Dr. Nida Chenagtsang decided to establish the Ngak-mang Institute (meaning many Nakpas) and has been granted the consent of the Buddhist Council of Qinghai Province, Qinghai, China, to do so.

The Founders

Hungchen Chenagtsang was born in 1968 in the nomadic land of Malho in Amdo. He completed four years of study at the West Northern Nation University in Lan Zhou Gansu Province in China and his specialty is the study of Tibetan Culture. Hungchen Chenagtsang has worked as an editor and translator for films and from 1996 as a journalist for the Qinghai Newspaper Center in Xining, Qinghai Province. He has collected the *History of Ngak mang in Amdo*, which is has become a historically important book and is over one thousand pages. He is studying and practicing the Ngak pa tradition for many years.

Dr. Nida Chenagtsang was born in 1971 in Malho, Amdo. He completed four years of study at the Teacher's College in Amdo Rigong. During these early years he began writing poems and at age seventeen introduced his first works to the public. He has published over fifty



poems in numerous magazines and newspapers. Dr. Chenagtsang is interested in the traditional medicine of his people and graduated from the Tibetan Medical University in 1996. At that time he was also studying and

practicing the Tibetan Ngak pa tradition and has continued for ten years.

In 1998 he was invited by the Shang Shung Institute of Italy and is now working as the Coordinator of the Medical Department of the Institute.

Location of Ngak-mang Institute:

The planned location of the office is in Xining, the capital of the Qinghai Province of China. The planned place of construction of the center is Achung Namdzong Village, Jianzha County, Huangnan Prefecture, Qinghai Province, China.

Program of Activity

- Publication of books
- Library and bookstore
- Preservation of ancient items
- Manufacture of new objects used by Ngak-pas
- Teaching and study
 - students
 - teachers
 - textbooks

Fundraising:

Like all projects, our primary obstacle to initiating our Institute is funds. Our concrete needs are as follows:

- Buildings

At present our office is located at Hungchen's personal residence. We need a new office in Xining.

The location of the main activity of the Institute is in Achung Nam Zong, Jianzha County, Huangnan Prefecture, Qinghai Province, Amdo, and here we need a wide variety of structures to house all the proposed activities from offices to classrooms to a library, dormitories, dining rooms, bathrooms, storage, and a museum to house relics.

The projected amount that would sufficiently cover the cost for building is \$58,000US.

- Books

Cost for collecting books for the library is \$2500US.

- Objects

The cost for the new production of about 100 ritual objects is \$2000US.

- Museum

The cost of the ancient objects for the museum is \$10,000US.

Any sponsors, individuals or organizations are welcome!!!

Thank you very much and Tashi Delek!!!

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TO ALL GARS, GAKYILS AND DZOGCHEN PRACTITIONERS

Dear Vajra Brothers and Sisters,
The International Gakyil together with Merigar Gakyil hereby announce the project "The Complete Works of Chögyal Namkhai Norbu" which will be coordinated by Adriano Clemente.

For many years, Adriano Clemente has been working full time on the translation of Chögyal Namkhai Norbu's works and the supervision of the work of other translators. He has been enabled to do this work mainly through funds personally raised by Chögyal Namkhai Norbu himself. Now the time has come to ask the International Community to take responsibility for this work which benefits the Community as a whole and which is essential for the preservation of the Teachings.

For that reason a broader project under the direct supervision of Adriano Clemente has been started under the name "The Complete Works of Chögyal Namkhai Norbu".

The International Gakyil
Merigar Gakyil

OVERVIEW OF THE WORK OF ADRIANO CLEMENTE

Adriano Clemente has already translated twenty-nine of Rinpoche's books, edited fifteen practice books and teaching transcriptions, translated ten works by other authors, is currently working on eight translations of Rinpoche's works and is planning six more texts of teachings. In addition, he will take care of all future levels of Santi Maha Sangha and all books the Master is writing or will write in the future.

Apart from all that, Adriano has supervised (and continues to supervise) all first editions of all books containing transcriptions of Rinpoche's teachings. From 1983, the year in which Shang Shung Edizioni was founded, to date, 90% of all books published by Shang Shung Edizioni have been conceived and edited by Adriano, along with many other books published by Italian or foreign houses. In the new IPC register, which to date (August 2000) includes one hundred and eleven books published in various languages under the control of the Committee, Adriano is the sole supervisor of one hundred - nine titles and co-supervisor of two other titles.

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C) Translations of Works by Other Authors:

- Vairochana's Secret Instructions on the Four Signs (original title *Vairot-sana'i brda bzhi'i man ngag*) (together with Fabio Andrico) 1981
2. Twenty-One Semdzins by Klong Chen Pa (from the *Theg mchog mdzod*) 1990
 3. The Sang Offering by A 'Dzam 'Brug Pa (original title *bsang mchod*) 1992
 4. A Brief Biography of Adzom Drugpa by Lhun Grub Mtsho (original title *drin chen bla ma' gro 'dul dpa' bo rdo rje'i rnam par thar pa cung zad dran pa'i sgo nas gsol ba 'debs pa byin rabs thugs rje'i lcags kyu*) 1992
 5. Visionary Encounters and

- Dzogchen Teachings (extracts from the *dran pa gser gdams by gShen sras lha rje*) 1995
6. The Vajra Songs of the Rigdzins that Express the Essence of the Eighteen Lungs of Semde (original title *sems sde bco brgyad kyis dgongs pa rig 'dzin rnam kyis rdo rje'i glur bzhangs pa*) 1996
 7. Songs of Experience by Nyag Bla Pad Ma Bdud 'Dul (containing six songs from the *Nyams mgyur*) 1995
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 9. The Total Space of Vajrasattva (original title *rdo rje sems dpa' nam mkha' che*) 1999

10. The Phowa for Purifying the Three Kayas by Rig 'dzin byang chub rdo rje (original title *'pho ba sku gsum zhing sbyong*) 2000

D) Original Works and Articles:

1. The Sgra Bla, Gods of the Ancestors of Gshen Rab Mi Bo (a study on a *bon po bsang* ritual from the *gzi brjid*) 1994
2. The Supreme Source (a study on *rdzogs chen Sems sde* tradition and the *Kun byed rgyal po* tantra, containing translations from the *Kun byed rgyal po*) (co-author Chögyal Namkhai Norbu) 1997

E) Works in Progress:

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FUTURE PROJECTS

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Translations Scheduled for the Years 2000-2001:

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3. Santi Maha Sangha - Second Level Text (revised edition)
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continued on next page

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"The Camera is Always in Rigpa"

The Making of Film about Chögyal Namkhai Norbu

Interview

with Russell Richardson
and Dorota Czermer



Dorota and Russell

like Zen, I have looked and listened and then thought, "Hmm, not really". But this Dzogchen feels very refreshing to me and it's the first time something has come up to the horizon and I thought, "That's a possible way".

M: Did it seem refreshing to you from Paris or after meeting Rinpoche?

R: From Paris, because to actually get this far required an immense amount of effort and it wasn't like we could just say, "Oh yeah, let's go and see"; it was really digging the trenches. Now we're there it's very easy, on one level. We had to come to Merigar, that was important.

I suppose we should mention a couple of other projects because they are related to this film and our lives. We're trying to do the things we like more, and the things we don't want to do, unless they are necessary, less, in terms of jobs, careers, etc. We have an idea of a series of documentaries about different authentic ways of thinking in the modern world, and at first we thought we could put them altogether or parallel. The first film idea was to come and speak to Rinpoche, to look at Dzogchen, and particularly to look at its application in the Western world and why all the students are here now. The second film, on a much smaller scale, is about an Algonquin Indian Shaman and how he is trying to integrate his tradition into the modern world. The third film will involve a Japanese architect who is also a philosopher and is introducing new, traditionally based ways of living in space. He is building the capital of Kazakhstan and it's thirty miles long and one mile wide. He said the circle is no longer a symbol and we now need a line; he's making a nomadic city. We thought it would be easier to sell the films as series then one by one.

The origin of this particular film was precisely to look Rinpoche in the eyes and say, "OK, we think there are things wrong with the modern world and we think that what you are teaching and who you are teaching it to addresses that". We really wanted to do it from a point of view outside the Community, because if you are inside the Community you look for different things.

Our very first contacts were by email with Rinpoche. When we got the idea we wrote him and asked if it was possible and he wrote back the next morning and said, "Sounds interesting, let's talk.". Later we sent another email and asked when, where and he said, "Come to Merigar." Then we decided we had to know exactly what we wanted to do and we wrote a very long email and the reply was, "Fine, these dates are good. There's a lot of things happening at that time, but we'll try and make it happen". So it was very important to get that email.

M: This is the first time you two have collaborated on a film?

Dorota: Yes.

R: I started in experimental film making in England about twenty years ago. Then I started writing screenplays. I tried to make some of my own projects. There was a short film which I wrote and directed that went to Houston and won a prize. That film made my credibility for making this film; but not for Rinpoche, he wasn't interested in my cinema past, he was interested in what we were both saying to him about what we were wanting to do, which is how it should be.

M: So you had already presented this idea to potential producers?

R: Yes, all over the world and we've gotten to the point now where people say it's a great idea, so we finished shooting yesterday and now they can see it, at least a bit of it.

M: Dorota, what is your background?

D: I am a writer and I have a background in Zen. I studied Zen for many years, and I was even teaching. Then I took a step sideways into Dzogchen.

M: How did you meet Dzogchen?

D: Through friends. I met Rinpoche for the first time here now, but participated with the Dzogchen Community in Paris for a year.

R: As soon as Dorota started to practice Dzogchen, she improved and was handling life better, infinitely.

D: Yes I felt many limitations in the Zen path.

R: Life is hard and can get you down, sometimes it's hard and we're not therapy people, so to use meditation to calm and center yourself is one thing, but I am a skeptic, and this [Zen] wasn't helping. It was not familiar.

D: From a practitioner's point of view, I cannot sit that long at home with a family, and I wonder if it is really necessary? It's a tradition of suffering and you must go past this point and somehow I didn't feel it's right, but I tried. But with Dzogchen you can get in this relationship and experience directly in a more integrated way. It's not that it's more easy, some people understand it this way, that you do whatever you want to do, but it's not like this.

R: The Dzogchen sangha impressed me very much as people who are doing their practice as well as having a social life.

M: When you were interviewing Rinpoche in the Gonpa for the film you said something like, "I have noticed that your students seem to have a long way to go?". What did you mean by that?

R: Because we're in Merigar, it's a center where people come from all over Europe and the States as well, and it was part of a long conversation we were having as we were making the film; the camera man and the sound person and ourselves, until early morning. We discussed the problems we saw, about intellectual knowledge and this was our access to that on this day. I was saying, "OK, Westerners have a rational, dualistic, intellectual bent, and Dzogchen is not like that, so is it really possible to get that across to Western people?". The answer from Rinpoche was that it's not really possible to get it across to Tibetans either. It's really hard to get it across altogether and it depends on your capacity. Also it is interesting to me that Dzogchen is very fashionable, and we wondered if it is this a help or hindrance.

M: In what sense?

R: We wondered if perhaps Dzogchen is going too fast to the wrong places. Rinpoche's answer was that a lot of Westerners practice for a year or two and then let it go. But the people who have the connection will do it irrespective of whether they have money or not, or whether they can come to all the retreats or not. That explains why he puts all the teachings out, why he travels so much, because if he was only in Merigar or somewhere very far, or you couldn't receive the teachings, it would be different. But that's not the case. Many people we met seem so very well integrated with the teachings in

their lives; that is very impressive.

M: Were there any surprises for you in this experience?

D: What I didn't expect was that not only Russell got into this, but also our camera man and sound man got really into it and they received transmission.

R: That was funny because I have known Richard for many years (the camera man) and we hadn't seen each other for a long time. Richard was one of the few people I knew then who had integrated spirituality into his life. He had been practicing Tai Chi for thirty years. I also know his work as an artist and a camera man and director. It was logical to get him involved in the project and although he is very sought after all over the world, and expensive, he agreed to do it for next to nothing and he had a very good friend he always uses for the sound and so we agreed to use both of them.

We brought them in from London to shoot the last day of the retreat to get the sense of the masses of people and we thought we would shoot the Vajra Song and then leave. We knew every day that Rinpoche began the teaching with the Vajra Song. So, we put the sound man and Richard in the Gonpa and said, "When the Song is finished you come out". Then Rinpoche came in and said, "OK, today we'll talk about this", and started talking for two hours and gave all the transmissions (*lung*s) to everyone, and then he sang the Song of the Vajra at the end and we filmed it, and after Richard said, "That was amazing", because he had listened to all the explanations, all the mantras. They just got it completely and we would stay up every night until two and three in the morning discussing. Richard said this was the most integral documentary shoot he had ever been on.

D: This was the first film where there were no problems. Not the slightest obstacle or argument.

R: And that's the thing about film making, the technical faults can happen to anybody but the interpersonal things are often difficult. And it was perfect, it couldn't have been better.

M: So this you found consistently through the making of this film, that things went more smoothly than normal?

R: No! From the moment we started to do what we believed and from when Rinpoche said yes to us in Paris, then I contacted Richard and Martin in January and February, and told them maybe we'd shoot in the summer. Then many strange things happened and we had to confirm things, etc. There was a period when we thought we would use another documentary producer, a big one in Paris, but we discovered they had the wrong relationship to our film. They wanted to have all the rights and they didn't want us to have final say in the editing of the film as well. They wanted to put the film about the Indian shaman together with this one, and to take off with the idea.

D: They showed a complete lack of understanding of the matter and its importance and they wanted to make some kind of cocktail which would be exciting and trendy, with the Indian medicine man and the Tibetan lama and glue them altogether and it started feeling completely wrong.

R: By this point I had committed to Richard and then canceled, thinking we would go with the other producer and hence another camera man. But I gave Richard a call and said, "Look this is what happened, are you still free?", and he said, "Look I can be free".

D: For some reason he kept it free. He's a busy guy, normally he is completely booked up. At this point I decided we had to do this film from the right place and that the money issue not become primary, so that the content and integrity suffers.

R: So everything was going, well, we found a marvelous place to stay, and got tickets very cheap the day before. The camera man came with the latest digital camera and I tried not to think about the money, and he took about 1/3 or 1/4 of his normal wages, and everything was like that. When we asked for time with Rinpoche and ended up getting seven hours of his personal time and that's what happened.

M: So after the money was found and you arrived everything went smoothly?

R: Obstacle free. We had the camera man and sound man, both of whom we had total confidence in and no producer controlling us. So we arranged time with Rinpoche for after the retreat. The camera man flew in on the last day and we filmed that and then after the retreat ended we began shooting.

We went down and met Rinpoche and we said maybe we need a bit more time than you have and maybe we could do it like this, one interview here and one there, and he said, "OK. Arrange the times with Anna". We had asked Rinpoche if we could film the Song of the Vajra and he said yes.

D: The first day we interviewed Rinpoche was in the library and he walked into the room and said, "Where are the lights?", and we weren't using them and everything was ready.

R: He's very smart about film making.

D: Our camera man said he has done many portraits of big company executives and you have to use seven different lights to make them look good, and if they don't have enough lights they feel they won't look good, and Rinpoche walked in and has one little light and he looks great.

R: By the time we started filming I had full transmission after the retreat; and there were some delicate areas of filming for the general public and our questions were can we film the Vajra Song and the Vajra Dance and the answer was yes and so we did. We asked if there were any parts we could not film and Rinpoche said we could do anything. So Prima Mai made decisions, we assume with Rinpoche, about what and how we could film and we made some choices, the camera man, sound man and myself. We discovered that the sound didn't work with the filming with the mechanical music, and the movements didn't work together. For filming purposes it was too slow and we asked Prima Mai if she could sing it and the Dance became magical. Richard's specialty is dance documentaries, and he says he's never seen anything so beautiful. We filmed it very well.

D: Prima Mai said she hadn't had a practice like that for nine years, with that level of concentration. So the singing also changed it. Rinpoche saw the Dance of the Liberation of the Six Lokas first and asked why we didn't film the Vajra Dance also. We will still be very careful using the Vajra Dance and most of that footage will probably go into the archive.

R: In the film there will be three different montages, one will be fifty-two minutes long, most of what we shot in Merigar, and the next, something longer, purely for the Community, can be put on a cassette, like two hours or something, and the Vajra Dance could be on that. We've made an agreement verbally that all the material will be given also to the archive of Shang Shung

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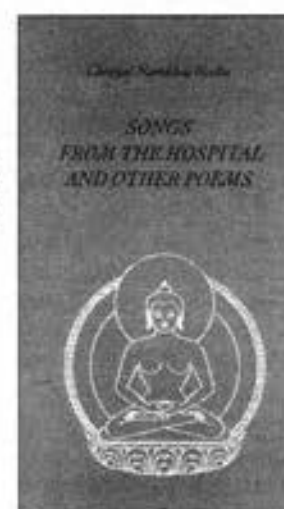
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INTERNATIONAL

COMMUNITY NEWS



Excerpt from a Talk with the New Gakyil of Merigar

Evolution of the Individual Chögyal Namkhai Norbu

Merigar, August, 2000

Usually old practitioners should be getting better, becoming more aware, more present, but sometimes it seems to be the opposite. It may be that a 'new' person who comes to practice dedicates themselves and tries to be more present than an old practitioner. At a certain point old practitioners seem to be fed up with everything, with their practice, with presence and then it seems like they have to do everything kind of up-side-down. This spoils things a lot.

I really advise all of you to try to work individually. It is important to do things individually. For example, when I say that something isn't going well then straight away you start to justify yourselves. This is people's habit. By justifying you mean, "I am innocent and someone else is guilty". That is the truth of it because there is nothing else to justify. But the truth is not like that. I don't need any type of justification. If you justify yourselves then I know very well that you are protecting yourselves, your position, your way of being and thinking. And this is absolutely no good. So I don't need any type of justification.

What I do need is for you to reflect on yourselves because we are not only concerned with the Merigar Dzogchen Community, or the Dzogchen Community in general, or our Gakyil or practitioners. If we really wish to improve society in general, improve people, improve our future, then an evolution of the individual must arise. If this doesn't happen then no change or improvement can come about. It won't be possible because everyone exists with their ego. There isn't a single person without an ego. We don't notice our ego and we always protect it and problems arise from this. Therefore we have to work on this individually. Every so often each individual should observe him or herself a bit. This is fine. This is the practice and this is the way to become a good practitioner. When this is lacking then really everything is lacking.

So I am only asking you to try to do these things. Then there is collaboration with each other and a way to respect each other. ■

Translated and edited by Liz Granger (also text below)

Advice of Chögyal Namkhai Norbu

ELECTION OF THE NEW GEKOEES AND GAKYIL

MERIGAR, JULY, 2000

"I would like to say a few words about the Gakyil. Every year we talk about what the Gakyil is and how it should be. In general we have a Gakyil because we are an association and there are legal aspects to take care of. But the Gakyil does not exist merely for legal reasons. That is something secondary. We are an association or spiritual community for the Dzogchen teaching. This is the precise point. We have to do things legally because we live within society, under the legal framework of this country, and we have to be aware of this. But we should not forget what the aim of the Community is. The Gakyil has been created for this from the beginning, as you well know.

We have only a few Gars in the world. There are a lot of Gakyils, but all of them are more or less concentrated at the different Gars. The number one Gar is Merigar and it should be an example [for the other Gars], therefore the Merigar Gakyil should do things in the right way. If the Gakyil of Merigar isn't doing things in the right way it means that there is no hope for the others. And this is the point.

The Gakyil shouldn't be authoritarian or arrogant. The people who make up the Gakyil should clearly have awareness to serve, to communicate and collaborate with people in the Community because the Gakyil is chosen for these reasons. It is not chosen so they can become "bosses", or take up a position. This is something important, because sometimes it really doesn't work.

In general, there are a lot of places where the Gakyils don't work. When people are in charge of something in the slightest way, they immediately get very arrogant. And at Merigar in particular this is not fine. So I would really ask those who want to be part of the Gakyil, please don't do these type of things. Don't become arrogant, don't think you are becoming "bosses", but collaborate

MERIGAR CALENDAR OCTOBER 2000 APRIL 2001

MANDARAVA 6 MONTH PRACTICE
CYCLE

FROM SEPTEMBER 28TH TO APRIL, ON THE 1ST AND THE 14TH OF EVERY LUNAR MONTH ACCORDING TO THE TIBETAN CALENDAR (THAT IS TO SAY, THE DAY AFTER THE GANAPUJA OF THE LAST DAY OF THE MONTH AND THE DAY BEFORE THE GANAPUJA OF THE 15TH DAY) AT 7:00PM THERE WILL BE THE LONG LIFE PRACTICE OF MANDARAVA IN THE MANDALA HALL. IF POSSIBLE (SEE ABOVE) LEARNING SESSIONS WITH THE HELP OF VIDEO CASSETTES COULD ALSO BE ARRANGED.

SEPTEMBER 30TH - OCTOBER 1ST
VAIRA DANCE PRACTICE RETREAT

OCTOBER 7TH - 8TH
SANTI MAHA SANGHA EXPLANATION
AND PRACTICE
THE FIRST SIX LORONG, THE FOUR
IMMEASURABLES, THE THREE PRACTICES
OF SAMTEN
THREE SESSIONS: SATURDAY 10 AM AND
4 PM, SUNDAY 10 AM.

OCTOBER 27TH - 28TH - 29TH
BEGINNING ON FRIDAY THE 27TH AT 4
PM
COURSE ON THE DANCE OF THE THREE
VAIRAS (OM AH HUM)
WITH MARGIT MARTIN

NOVEMBER 1ST
KARMAYOGA

NOVEMBER 4TH - 5TH
YANTRA YOGA BEGINNERS COURSE
WITH LAURA EVANGELISTI BEGINNING
ON THE 4TH AT 10 AM

NOVEMBER 10TH - 11TH - 12TH
BEGINNING ON FRIDAY THE 10TH AT 4
PM
COURSE ON THE DANCE OF THE
LIBERATION OF THE SIX LOKAS
WITH RITA RENZI UNDER THE SUPERV-
ISION OF PRIMA MAI

NOVEMBER 18TH
EXPLANATION OF THE GURUYOGA PRACTICE FOR THE TRANSMISSION ON
NOVEMBER 21ST - AT 4 PM

NOVEMBER 21ST
ANNIVERSARY OF ADZOM DRUGPA
GURU YOGA TRANSMISSION PRACTICE
WITH CHÖGYAL NAMKHAJ NORBU
LIVE: ROME, 1:00 PM
VIDEO: MERIGAR GONPA, 1:00 PM

NOVEMBER 24TH - 29TH
COURSE ON THE SECOND PART OF THE
DANCE OF THE VAIRA FOR BEGINNERS
AS WELL AS INTERMEDIATE STUDENTS
WITH ADRIANA DAL BORGIO

BEGINNING ON THE 24TH AT 10 AM

DECEMBER 2ND - 3RD
VAIRA DANCE PRACTICE RETREAT

DECEMBER 8TH
CHÖGYAL NAMKHAJ NORBU'S
BIRTHDAY
10:00 AM AND 4 PM: TWO SESSIONS
WITH ADRIANO CLEMENTE 6:30 PM -
TARA GANAPUJA WITH MARIE
MONLAM (INVOCATION OF THE LAMP)

DECEMBER 9TH
9 AM: KARMAYOGA FOR ALL
4 PM: SANGHA MEETING
8:00 PM: DINNER AND PARTY

DECEMBER 10TH
9:00 AM: COLLECTIVE PRACTICE
10:30 AM: KARMAYOGA FOR ALL

DECEMBER 28TH - JANUARY 3RD
EXPLANATION AND PRACTICE RETREAT
WITH ADRIANO CLEMENTE.
THE RETREAT WILL INCLUDE SESSIONS
OPEN TO ALL ON THE PRACTICE OF
VAIRASATTVA AND OF SHINE ON THE
BASIS OF THE TEXT "INTRODUCTION TO
ATI" TRANSMITTED LAST SUMMER BY
THE MASTER, AS WELL AS SESSIONS
DEDICATED TO THE TAWA OF THE FIRST
LEVEL OF SANTI MAHA SANGHA BASED
ON THE SAMTEN MIGDRON TEXT, FOL-
LOWED BY AN INTRODUCTION TO THE
PRACTICES RELATED TO THE VEHICLES OF
SUTRA AND TANTRA LEAD BY EXPERI-
ENCED PRACTITIONERS.

DECEMBER 31ST AT 8 PM: DINNER AND
PARTY

JANUARY 1ST AT 11 AM: LONG LIFE
PRACTICE

JANUARY 5TH - 7TH
SANTI MAHA SANGHA BASE
EXPLANATION AND PRACTICE
PRAINAPARAMITA PRACTICES: THE FOUR
APPLICATIONS OF PRESENCE (TRENPA
NYERSHAG)
BEGINNING AT 4:00 PM ON THE 5TH OF
JANUARY

JANUARY 13TH - 14TH
VAIRA DANCE PRACTICE RETREAT

JANUARY 27TH - 28TH
EXPLANATION AND PRACTICE RELATED
TO THE FIRST LEVEL OF SANTI MAHA
SANGHA, KRIYA, CARYA AND YOGA
TANTRA.

FEBRUARY 3RD - 4TH
YANTRA YOGA COURSE OPEN TO THOSE
WHO HAVE ALREADY ATTENDED AT LEAST
ONE BEGINNERS COURSE WITH LAURA
EVANGELISTI BEGINNING ON THE 3RD AT
10 AM

FEBRUARY 23RD AND 25TH
SANTI MAHA SANGHA BASE
EXPLANATION AND PRACTICE
FEB. 23RD AT 4 PM: PURIFICATION OF
THE SIX LOKAS

6:30 PM: SHORT GANAPUJA
FEB. 24TH AND 25TH: RUSHEN

SATURDAY THE 24TH OF FEBRUARY
LOSAR - TIBETAN NEW YEAR
- PRACTICE AT SUNRISE
- GANAPUJA AT 12:30 AM
- DINNER AND PARTY AT 8:00 PM

MONDAY THE 26TH OF FEBRUARY -
THIRD DAY OF THE TIBETAN NEW YEAR
SANG PRACTICE AT 9 AM AND INSTALLA-
TION OF PRAYER FLAGS (LUNGTA)

MARCH 3RD
AT 4 PM: EXPLANATION OF THE
GURUYOGA PRACTICE OF GARAB DORJE
FOR THE TRANSMISSION ON MARCH 9TH

MARCH 9TH
4:00 AM: GURUYOGA PRACTICE OF
GARAB DORJE FOR THE TRANSMISSION

MARCH 17TH - 18TH
SANTI MAHA SANGHA FIRST LEVEL
EXPLANATION AND PRACTICE
MAHAYOGA AND ANUYOGA

EASTER RETREAT WITH ADRIANO
CLEMENTE: TO BE DEFINED

GENERAL NOTES

ABOUT VAIRA DANCE PRACTICE
RETREATS:

ALL VAIRA DANCE PRACTICE RETREATS
BEGIN ON SATURDAY AT 10:00 AM AND
END THE FOLLOWING SUNDAY AT 5:30
PM.
EACH DAY HAS THE FOLLOWING PRO-
GRAM (WHICH IS FLEXIBLE AND CAN BE
ADJUSTED EACH TIME ACCORDING TO
THE PREFERENCES AND CAPACITIES OF
THE PARTICIPANTS):
10:00 AM: PRACTICE OF THE GURUYOGA
OF THE WHITE A
11:00 AM: THUN OF THE DANCE OF THE
THREE VAIRAS (OM AH HUM)
12:00 AM: THUN OF THE COMPLETE
VAIRA DANCE
01:00 PM: LUNCH BREAK
03:00 PM: THUN OF THE DANCE OF THE
LIBERATION OF THE SIX LOKAS COM-
BINED WITH THE DANCE OF THE THREE
VAIRAS
04:00 PM: THUN OF THE COMPLETE
VAIRA DANCE
05:00 PM: SHORT THUN

THE GAKYIL HAS BEEN REQUESTED TO
FIND A WAY TO PROVIDE A TV AND
VIDEO CASSETTE DECK FOR THE
MANDALA HALL SO THAT PRACTITION-
ERS OF THE VAIRA DANCE AND YANTRA
YOGA CAN WORK WITH YY AND VD
TAPES DURING PRACTICE RETREATS, ETC.
(GIVING AT THE SAME TIME THE POSSI-
BILITY TO ALL TO STUDY OTHER PRACTICE
VIDEOS).

WHOEVER IS IN A POSITION TO
DONATE A TV AND/OR A VC
DECK FOR THE MANDALA HALL
IS INVITED TO CONTACT THE
MERIGAR GAKYIL. CALL MAURIZIO
MINGOTTI, TEL. 0564-967705

with people. Otherwise we're not
getting anywhere. Seriously.

First of all, for those who wish to
be chosen for the Gakyil and those
who want to continue in the Gakyil,
reflect well on how things should be
because this is something important.
Something linked to the teaching,
linked to transmission and to the con-
tinuation of the Community. It isn't
only something to control this piece
of land, the Yellow House, etc.
Please remember this."

New Gekoes & Gakyil of Merigar

Gekoes: Patricia Monti Gracis

Blue:

Maurizio Mingotti, Vice Director
Flavia Tomassini
Lauri Marder

Gakyil:

Yellow:

Red:
Sicilia D'Arista, Director
Cristina Leonardo
Piero Bonacina

Fabiana Mela
Silvana Pisani
Anna Dessole



THE HUMMING OF THE BEES IN THE TEMPLE OF THE GREAT LIBERATION

A REPORT ON THE YANTRA YOGA COURSE,
THIRD SERIES

MERIGAR, JULY, 2000

by Oliver F. Leick

Already when we sang the Song of the Vajra at the beginning of our course I had the inner sensation of humming bees in the Gonpa of Merigar. We were singing it slowly and Fabio started to sing with a deep voice. Five days after the wonderful and inspiring retreat of Chögyal Namkhai Norbu, about twenty-five people from many different

nationalities gathered around Laura Evangelisti and Fabio Andrico in order to deepen our knowledge and experience of Yantra Yoga in a retreat which lasted six days. It was pointed out very precisely that this course is mainly for those people who have already followed a couple of courses of Yantra Yoga, that it is course for advanced practitioners, but not a teacher's training course.

In the first days, Laura and Fabio checked us doing the five Tsigjong, eight Lungsang, five Tsandul, the Vajra wave, the Yantras and the Pranayama of the first and second group, and helped us in every possible way to get the positions and the breathing more exact. Both instructors put a lot of effort to make us feel the correct way of breathing, to get the direct experi-

ence of breathing in and breathing out (which is not as easy as seems to be), and of the khumbaka-holding.

Finally we went on to the third group of Yantras and the "Breathing of Humkara". Laura and Fabio explained in a very precise way and we had enough time to practice and experience the extraordinary methods. When we all sat in the position of Humkara and were slowly and directly exhaling with the sound of Hum, I felt again the humming, which is very similar to the humming of the bees flying around the flowers in order to find nectar. We were not flying around, but everybody could feel the effect of this practice which is beyond words to describe.

The main points of this Yantra Yoga retreat for me were the intention and the effort of Laura and Fabio to make us experience the fruit of the practice, their diligent checking and advising of each of us, and that Fabio and I were practicing Yantra Yoga for the first time with the "yoga-skirts" (which are extremely comfortable).

I really want to thank Laura and Fabio and hope that next year we will have a Yantra Yoga retreat again, where we will focus on the fourth Group!.



VAJRA DANCE TEACHER TRAINING COURSE IN MERIGAR

JULY 13 - 18, 2000

by LidianKing

The Capanone in Merigar was the setting for an advanced training course on the Dance of the Liberation of the Six Lokas and the Dance of the Three Vajras this past July. It was my second such training, but the only time I have been taught by both Prima Mai and Adriana together. There were twelve of us, and then a few more who came to review their training as the days progressed. We were eleven plus women, arriving from North America, South America, Lithuania, Europe; and a single brave man, Hugo, from Merigar!

Our meeting place was immaculate with a few carefully selected thanks on the walls, a simple shrine honoring Gomadevi and Rinpoche, and the Mandala itself painted on a wooden plank floor, radiantly beautiful with a high gloss finish. All this brought to mind how magically transformed the Capanone has been over the last decade since I was first introduced to the Vajra Dances by Rinpoche himself in October 1990. At that time the walls were lined with overfilled bookcases and a heavy duty vacuum cleaner sat close at hand, while a group of us tried to imitate Rinpoche on a blue synthetic carpet that had hastily been painted with the Mandala!

It now seemed very appropriate to return to the Capanone for an advanced training course, and to continue the never-ending process of refining and mastering the movements of these extraordinary Dances of the state of contemplation. It is always inspiring and encouraging, rather than discouraging, to know there is no end to learning the Dances, because the Dances themselves are beyond time

and limitation, and the effort it takes to learn them serves as a means to develop awareness and awaken our infinite potentiality.

Although everyone felt competent enough to sign up for the training, it became clear from the start that all of us could become far more precise in our mastery of both the arm movements and our foot steps. Patiently and generously Prima Mai and Adriana corrected our individual errors and offered insights on how to deepen our knowledge and expression of these two Dances, both of which are related in the state of contemplation yet different in their individual style and form of expression. Although the details are sometimes subtle and difficult to execute, it seems to me the more deeply we are willing to apply ourselves in practical experience of the Dances, the more likely we are to actually begin to connect with the real meaning and develop our ability to realize the dances. Prima Mai and Adriana definitely have their own style of teaching and dancing, so it was refreshing to learn from both of them together and to know there is plenty of room for individual expression. On the last day Prima Mai did a video of the course participants dancing, and we all later sat down to enjoy viewing the greater and lesser results of our work. We ended with a fine Ganapuja together.

It was indeed a happy occasion to be back in Merigar and to join other dedicated Vajra Dancers from around the globe in this advanced training course. Although some hope to become qualified teachers in the near future in the various Gars and local Communities, others simply find these courses an excellent opportunity to deepen our experience and practice of the Dances. The only thing I hope will change about these trainings in the future is to have more men participate and balance the excess of female energy which invariably seems to be present with the Dances in general. ■

News from Northern Greece

We are happy to announce the formation of a new Gakyil in Northern Greece, based in Thessaloniki, following our meeting with Rinpoche in Merigar during the recent retreat. After a practice of Ganapuja on the Dakini day, lots were drawn with the following outcome:

Blue: Stamatis Politis, Harris Pantelidis

Red: Dina Svoronou, Maria Giakoumakou

Yellow: Thanos Svoronos, Katerina Loukopoulou

Our first on-going project is the listing, in database form, of all Namkhai Norbu Rinpoche's teachings existing in the hands of the members of the Greek Community, whether in printed form or as audio/video cassettes, which would constitute a basis for a lending library for members of the Community. Our second step in this direction would be the digitalization of audio magnetic recordings, as many old cassettes are already beginning to deteriorate.

Please address all communications to:

Harris Pantelidis &
Maria Giakoumakou
V.Olgas 84B
546 43 Thessaloniki
Email address:
xaris@spark.net.gr
or
Thanos & Dina Svoronos
Analipseos 32
546 43 Thessaloniki
Email address: skyjewell@hotmail.com



News from the Czech Republic

On the last weekend of May the practitioners of Czechia and Slovakia had a weekend retreat in Prague with Irmgard Pemwieser, an older practitioner from Austria. Irmgard gave an explanation on Khorde Rushen from the Santi Maha Sangha Base.

Around twenty people attended this short but intense retreat. We had the opportunity to understand and gain a little taste of the experience of practicing these profound and most effective methods. On the last day, which was the day of Dakini, we did a wonderful Ganapuja with Irmgard and Margit Martinu. Margit is the director of Czech Gakyil, a translator, good friend and was visiting Prague at the same time. She helped us with translations and other activities connected with Community.

The next retreat with Irmgard was held on the September 1st - 3rd at the same place. This time she shared her knowledge and experience of the practice of the seven Semdzins with about thirty people from Czechia, Slovakia and Austria.

Thanks to help and support of older practitioners, we formed a Santi Maha Sangha study group of about thirty people. We had problems in a Buddhist center from the Theravada tradition where we were forbidden to do Ganapuja because of the consumption of meat and alcohol. For this reason we are searching for a new space to install a library, an archive with tapes and pictures, etc. Moreover, we are looking for a retreat center near the city which could offer us a calm and inspiring place for spiritual growth.

In the future we plan to invite Jim Valby to lead a Santi Maha Sangha retreat and in two or three years we wish and hope that Chögyal Namkhai Norbu will come to our country for the first time.

MORE NEWS FROM CZECH REPUBLIC

The weekend retreat on the 7th Lojong from the Santi Maha Sangha Base will take place in Prague, Czech Republic at the Lotus Buddhist Center on November 24th-26th, 2000.

News from Kunsangar

In Kunsangar we've started to rebuild the iron building (the summer theater); the project which can be seen at <http://niur.ru/~dp/gompa/index_r.html>. We are still looking for sponsors. We have already collected about \$7000US and still need about \$10,000US. The building is supposed to be used for the Santi Maha Sangha training with Rinpoche next year, and generally for Yantra Yoga, Vajra Dance, Santi Maha Sangha retreats and other collective practices. It is planned to be a heated, all season building. ■

New Gakyils

Czech Republic

Blue: Lukas Chmelik
(chmleikl@dec59.ruk.cuni.cz,
colo@isternet.sk)

Red: H.Chalupa
(0042 0604 689624)

Yellow: Milan Polasek
(milanpolasek@hotmail.com,
0042 02 57 34 34 50)

Spain

Blue:
Oriol Aguilar
Rosa Forns (Adela Moragas)
Maida Hocesvar

Red:
Ramón Vázquez
Eva Useros
Bernabé Ramirez

Yellow:
Nuria Moro
Julia Giménez
Masha Zmiec



Kunselling: The Place of Complete Clarity

by Anne Barrowcliffe, Mike Farmer,
Julia Lawless & Colin Ellar.

Kunselling is an old stone farmhouse perched several hundred meters above an idyllic secret Welsh valley, in the area rapidly becoming known as the Welsh Tibet. Bought by the Dzogchen Community UK in 1997 after a long search and a false start in far West Wales, Kunselling has become a central focus for the UK community and is now starting to receive increasing interest from other communities in Europe.

Rinpoche stayed here in November 1998 and consecrated the place. He changed its name from the Welsh (and unpronounceable) Llwydallt - which means "Grey Hill" to Kunselling which means "Place of Complete Clarity". Rinpoche was also shown the new



used intensively for nearly three years. The secluded location is excellent for meditation, with the solitude and the wild open moorland providing opportunities for both indoor and outdoor practice. The UK Community uses Kunselling for regular group practice weekends - these have included memorable celebrations of the Western New Year and Losar.

Our original vision of a simple retreat place within a reasonable traveling distance of most Community members has already been realized and our plans now are to develop the outbuildings and barn beside the original farmhouse. We already have planning permission to trans-

conservatory attached to the side of the present kitchen to give space for people to eat, as well as providing a supervised space for children to play. We will need to refurbish the kitchen at the same time. Extra accommodation for individual retreat cells for up to four people is going to be provided and this has been designed to double-up for eight people, two in a room, when there is a collective practice. These cells will be oriented to the Northwest and will look onto a secluded meditation garden. Our last phase will be the construction of a white/dark retreat facility, secluded, but located near the house so that it will be easy to support individual retreats.

We intend to make Kunselling available as a retreat center to all members of the Dzogchen Community - we will not just restrict its use to members of the UK community. We are undertaking a major project; and this is not so easy for such a small community as ours. How quickly the new Kunselling can be completed depends on how quickly we can get sufficient funds for each phase. We have already

received individual donations, including great generosity from Geoffrey Blundell, and many members of the UK Community contribute on a regular basis to the Land Fund. However we are going to need considerably more money to fulfill the wonderful potential that Kunselling can provide. Any help that can be given will be truly welcome and we feel could benefit all members of the Dzogchen Community - especially those who may wish to conduct a retreat in near ideal circumstances.

For further information on arranging individual retreats at Kunselling or providing financial or other help, please contact Julia Lawless on 0044 20 7722 2539 or 0044 1453 860776.

form the barn, outbuildings and courtyard into a practice space, retreat facilities and a dance mandala respectively, but we have recently commissioned David Lea, a leading architect from North Wales, to provide a more exciting vision of what Kunselling could be. The designs that he has produced will be executed in three or four phases. First will be the barn conversion, which will become a collective practice space for fifteen to twenty practitioners, approached by a splendid new access stair and complete with new toilets, showers and kitchen area. Outside in the courtyard, we will construct a large Dance Mandala which will eventually have a dramatic tent style covering.

A second phase will be a



design for the Center at the recent Merigar retreat and gave it his enthusiastic blessing.

On a more mundane level, light and clarity completely suffuse Kunselling: the hills stand out in perfect sharpness, while patterns of sun and cloud race over them. The space around is vast, constrained only by the distant Black Mountains and the Brecon Beacons to the south, and the Mynydd Epynt with other vaguer ranges of mountains away to the North. There are no jets or cars or television, only the occasional sound of a hungry raven, the mew of a buzzard wheeling in the sky and sheep in the fields around.

Kunselling is a perfect center for individual retreat and for small group practice and has now been

TEACHING RETREAT WITH CHÖGYAL NAMKHAÏ NORBU

NOVEMBER 25TH - 29TH, 2000

INTRODUCTION TO DZOGCHEN CAPE TOWN, SOUTH AFRICA

VENUE: Nazareth House, Derry St., Vredehoek, Cape Town.
COST: R350 (US\$50)

CONTACT:

Darryl van Blerk,
82 New Church St.,
Tamboerskloof, Cape Town
8000, South Africa
Tel: 27 - (0)21 - 447012

News from Paldenling

Poland

At the moment we are preparing for the Santi Maha Sangha retreat with Jim Valby which is to start in the beginning of October.

It is more than one year since we got our new Gekoes, he is a disciple of Tenga Rinpoche. He lives in Paldenling with his family; his wife and his little son. Grzegorz is a very good Gekoes and he is of great help to our Community. He is very good in all work to be done around the house is also a skillful carpenter; our land grows up under his rule.

The previous summer, the house was plastered and warmed. Never-

theless, we have considerable problems with dampness. It is very probable that the foundation of the house is in bad condition, which means we will have to take care of it. Paldenling is in the mountains and surrounded by a picturesque landscape. We have three pieces of land, which Rinpoche named accordingly Nirmanakaya, Samboghakaya, and Dharmakaya. In the place of Dharmakaya which is the top of the hill, the Longde house is to be built.

Paldenling is a good place especially for longer retreats as it is far from any town. We warmly invite everyone who would like to do retreats in Paldenling, especially sisters and brothers of Vajra from Slovakia, Czech Republic and Austria, who might find Paldenling closer than somebody from Northern or Center Poland.

Santi Maha Sangha in Poland

with Jim Valby

OCTOBER 2ND-13TH, 2000

PALDENLING

The Santi Maha Sangha base retreat with Jim Valby in Poland will take place from October 2nd to 13th.

The retreat fee is \$20US.

The retreat will take place in our retreat center, Paldenling, in the mountains. If you wish to participate, please send the necessary data (your name, date and place of your arrival to Poland), so that someone can help you to get to Paldenling. Please bring sleeping bags. If you have already been in contact with someone from Poland, (we have heard some people from Germany have), please inform us anyway, because we have to arrange a place in Paldenling.

Accommodation and food will cost \$15US and \$50US, respectively. Everybody is welcome!

Contacts: dzogchen@awyd.com.pl or viktoria@promail.pl

Application:

Name

Surname

Nationality

I want to stay from..... to..... October

Contact address (snail-mail or e-mail)

How to Reach Paldenling

For those who want to reach Paldenling:

By car: (Attention: the names of some Polish cities contain some specific diacritic marks, impossible to reproduce here.)

The nearest big city is Tranow, located to the east of Krakow. From Tranow you should go to Jaslo, then to Nowy Zmigrod, and then to Lysa Gora. The village Lysa Gora is located on the way from Nowy Zmigrod to Dukla. When you have passed the first houses in the village, you should continue till the sign "Dukla 10" (a green sign with white letters). Then you should take the first path to the left (it's going up). Paldenling is the last house by this path. The house is white and windows are blue.

By bus: From Krakow take a bus to Jaslo. In Jaslo you take a bus to Lysa Gora and get out at the first stop in Lysa Gora (after one and a half hours of driving), because later the bus turns to another part of the village. Then you follow the same (asphalt) road 1 km. Having passed the sign "Dukla 10 km" you should turn left and follow the (non-asphalt) road up. The rest is the same as in "reaching Paldenling by car".

The official address is: Lysa Gora 168, 38-230 Nowy Zmigrod.

If you want to go together with some other Polish practitioners, please write.

Greetings,
Viktoria Nikolowa
viktoria@promail.pl

Vajra Dance in Europe

Vajra Dance in Geneva, Switzerland

There will be a retreat of the **Dance of Om A Hum** for beginners with Margit Martinu September 23rd - 24th in Geneva, Switzerland with the possibility of Friday evening also.

Cost is around 150.- / 200.- Swiss francs and we will try to arrange free lodging for everyone.

Contact: Jocelyne Carasso
Email: jocelyne.carasso@wanadoo.fr

Vajra Dance Courses in Germany with Prima Mai

The Dance of the Liberation of the Six Lokas
November 24th-26th
Dusseldorf, Germany
Contact: Alexia Meyer-Kahlen
Email: alexiamk@gmx.net

Dance of the Om A Hum

December 1st-3rd
Frankfurt, Germany
Contact: Samya Roeder-Debus
Email: roeder-debus@t-online.de

Vajra Dance in London with Stoffelina Verdonk

The first half of the of the **Vajra Dance** is on the weekend of the October 28th to November 5th. For further information about cost and venue please contact Amely: 0208 348 6253, or Judy: 0207 586 7372 who both live in London, UK.



Developing Our Capacity: Not Slipping into the Nothing or the Something

SMS Base Training with Jim Valby

By John LaFrance

For nine wonderful days in late July-early August, twenty to thirty practitioners came together at Tsegylgar to develop our capacity to connect with the primordial wisdom of our precious master, Chögyal Namkhai Norbu. With Jim Valby's very clear and direct guidance everyone came a little closer to understanding what it means to be a "Dzogchen practitioner".

First, foremost and repeatedly, Jim emphasized the need to recognize that our Master lives in the state of primordial wisdom and is transmitting knowledge from that state. Without the necessary capacity, it's unlikely that we can experience that knowledge. What's most important is the development of a strong foundation, all the elements of which are found in "The Precious Vase" written by Rinpoche as the Base text for Santi Maha Sangha.

In the broadest sense, Jim explained the various philosophical views in terms of their leaning more toward the "Nothing", nihilism, or the "Something, eternalism. He carried this simple way of looking at the philosophical schools and at Sutra and Tantra through the entire training. What emerged was a strong understanding of the usefulness of Sutric and Tantric methods when one is clear about why each method is being used and what its limitations are. For example, even though many Sutra methods may lean more toward emptiness, the "Nothing", they are perfect practices for developing the calm state. So, as Dzogchen practitioners we need to know both the philosophical basis of the system of thought and the practice in order to use them to develop a strong foundation for entering into the knowledge being transmitted by our Master.

Jim also spoke of developing five qualities or areas of knowledge. First, what's needed is faith, devotion and confidence in the teacher and the teaching. Second, we need active participation; while some may think of Dzogchen as the "effortless" state, Jim explained in detail why global knowledge and experience with Sutric and Tantric philosophies and methods are important for developing the capacity to relax in the effortless state. Third, we need to practice ordinary "mindful presence". Fourth, we need to develop "prajna" using both our ordinary mind to study and to reflect on the real meaning of the teachings and then to meditate using whatever methods best suit our conditions. Finally, we can enter the knowledge of primordial wisdom.

At the heart of the entire training was the practice of Guruyoga. Each of the daily four Tuns began with Guruyoga similar to the Medium Tun. Jim repeatedly explained all the elements of the practice and how the practice can differ based on our view or attitude. The process of repeating the practice with the intention of developing the capacity to connect with our Master's primordial knowledge and wisdom grew more alive as the week progressed. He also explained many of the Semdzin and Rushen practices and provided many short practice opportunities giving participants a taste of the methods and the confidence to practice alone. And, as an added bonus, since there were three Ganapujas during the training, Jim explained the profound meanings of the Marne Monlam practice, taught the melodies and added it to each of the pujas. Wonderful!

Among the many benefits of the SMS training retreat, one of the most valuable was the awareness that most of us are very strongly distracted and conditioned. With this awareness we can begin to observe our condition honestly and apply the practices our Master has taught as the means of eventually entering his primordial knowledge.

This was a truly wonderful training. While Jim's seriousness and devotion are self-evident, his style is very clear, simple, direct and humorous. He mixes didactic explanations with practices in a way that holds one's attention. And, since he's a Virgo, he began and ended each session exactly on time. The process of two morning sessions and two early evening sessions with four hours open in the afternoon allowed for lots of interesting interactions among participants, including Jim's display of skill with both golf clubs and violin.

Thank you Jim! And, thank you Tsegylgar Gakyil and Gekoes Jay!

New Mexico Gakyil's Raffle Drawing for the Sacred Buckland Land

by Julia M. Deisler and Lidian King

Last spring our newly-elected Gakyil in New Mexico received an urgent appeal from Tsegylgar's yellow Gakyil to help raise funds to preserve the Sacred Buckland Retreat Land. (See article in Mirror May/June 2000 issue #53). At our first meeting we voted to send \$700US immediately from our Community account. The Sacred Buckland Land where Rinpoche received the major part of his dream transmission for the Vajra Dances is of special importance for many of us here because we have a strong contingent of Vajra Dancers in our area, and some of us have danced on a weekly basis since 1995.

As a Gakyil we are very small and don't have much business to attend to in any given year when we are not planning a local retreat with Rinpoche. For that reason we decided to make this fundraising our main "project" for Y2K. After a lively discussion, our Gakyil came up with the idea of holding a raffle drawing to be held late in the summer, where we hoped to at least match our initial contribution.

Meanwhile, we contacted Tara Mandala and several noted artists in our local Dzogchen Community about



Shupa on Buckland Land

N.JETZ

every \$25US received, we would enter their name for the chance to win a grand prize.

Our final event turned out to be a great success, with a grand total of \$1,111.14US raised in addition to our initial \$700US contribution. The drawing was held Friday, September 1st, on Lidian King's lawn. Telo, the 2-yr.-old son of Judy Herzl and Charles Hoy assisted artist-donor Monika Steinhoff's teenage daughter Melissa in the drawing. Monika Steinhoff's painting "Flight", valued at \$2000US, was won by Huisin Kim and Fred Wingerd.

Jeweler-artist Anne Dankoff's watch-bracelet went home on the wrist of Josefa Candelaria. Two other noted local artists, Carol Hoy and Geraldine Brussell, donated fine pieces won by

continued on next page

PASSAGES

BORN: to Gianpaolo Tondo and Renata Chiesa in Florence on May 16th, 2000, a daughter called Gioia Metog.

MARRIED:

Jay Callahan and Doreen O'Conner were married on September 16th, 2000 in Brattleboro, Vermont. Jay was the gekoes of Tsegylgar for one year.

MARRIAGES performed by Chögyal Namkhai Norbu at Gadeling, Merigar, July 2000:

Jowita Niedzielska and Pawel Poniewski from Poland
Lucia Boschetto and Marco Baseggio from Italy

GEKOES POSITION AT TSEGYALGAR

Tsegylgar is now actively searching for a Gekoes. Our previous Gekoes, Jay Callahan, is recently married and decided to leave the position to live in Vermont with his new wife, Doreen. We wish them a happy and loving life together.

Our wish list for the new Gekoes would include:

-Someone willing to devote a year or more to working the equivalent of full-time caring for our properties and the business of running Tsegylgar. This would include:

- Welcoming Guests
- Caring for people doing Dark Retreats
- Maintaining the main building, the Dark Cabin and the buildings on the land in Buckland
- Helping with the work in the office
- Actively participating in practices and retreats

We would like you to have the following qualifications:

- Membership in the Community
- Familiarity with the Dzogchen Community
- Driving capabilities and a car
- Some carpentry skills
- A welcoming kind attitude
- Must be able to work legally in the US

You would be provided with a comfortable living space and a salary commensurate with the amount of work hours you are able to provide.

If you are interested and want to find out more about the job please Contact: Paula Barry

Tel: 413 369-4708

Email: paulades@javanet.com.

NOTICE OF PRACTICE RETREAT for VAJRA DANCERS



TSEGYALGAR VAJRA DANCE PRACTICE RETREAT on the BUCKLAND RETREAT LAND

DATES: October 12th-21st, 2000

LOCATION: Tsegylgar,

Buckland/Conway, MA, USA

RETREAT FEE: By Donation.

PREREGISTER: Please contact the Secretary at Tsegylgar to preregister.

Email: 74404.1141

ACCOMMODATIONS:

To reserve space in the Dormitory at the Schoolhouse:

Contact the Gekoes at Tsegylgar.

Tel: 413-369-8073 or 413 369 4153 (and leave a message)

For Information regarding hotels or motels:

Contact the Secretary at Tsegylgar at:

Email:

74404.1141@compuserve.com

Tel: 413 369 4153

Fax: 413 369 4165

Camping on the land is also a possibility.

REQUIREMENTS:

Previous instruction in the Vajra Dance(s).

This retreat is for people who want to get together to practice the Dance(s).

Instruction will not be given. Contact Merigar or Tsegylgar or check Norbunet or the Mirror for course schedules to learn the Dances.

GENERAL INFORMATION:

As many people know the retreat land at Buckland, Tsegylgar, is where Chögyal Namkhai Norbu Rinpoche received the Dance terma while doing a Dakini Mandarava retreat less than ten years ago.

The schedule of practice will include practice of Guru Yoga, the Vajra Dance, and Mandarava. We will be working on cleaning the mandala on the top of the hill and if possible doing some preservation work on the original mandala which is now in storage at Tsegylgar. (Further details of schedule to follow).

If you are interested in joining for all or part of the time please contact:

Carisa O'Kelly

Email: cariokey@slip.net

Tel/Fax: 1-415-731-2189 P.S.T.



PASSAGES

DIED:

Pina Piton was 57 years old and died in Rome, Italy on August 10th, 2000. Pina was a practitioner in the Italian Dzogchen Community for 10 years and served as a member of the Yellow Gakyil from 1997-98. She is survived by her 15 year old daughter Camilla.

Pina Has Gone

With advancing age we become ever more aware of the causes that potentially give us strength or those that weaken the fleeting life source. Sometimes a tragedy brings to our practice a full, authentic intensity. When Pina let me know of her grave illness, we envisioned to practice together under difficult but very intense circumstances.

So it was. We knew Pina as a very strong woman with excellent intentions and a very clear cut spiritual aim. Every day she declared that we all need that kind of faith, the kind that does not turn back any more. In this way she pursued her ideals, and she was very determined. The way she tackled everyday problems reminded me much of gifted musicians or artists who adopt a very similar energetic attitude - one that is difficult to bear for lesser talents. She was certainly gifted with talents some of us needed. Nicola told many stories, like how easily Pina raised funds and donations, even from the poorer local shopkeepers, for our Community. Her integrity made her very powerful. Also the nurses who were attending her praised her qualities in this context.

Her mind was set on Dharma. Whenever she turned in her bed, aching in pain, she placed Rinpoche's picture to face her. During the days, on several occasions we discussed paragraph out of Rinpoche's "Precious Vase" and at night her mind became calm. She practiced silently, sometimes for a longer time, sometimes less, as all of us.

Pina was strong also in her last days. Then Nicola came from Merigar. None of us believed, that she would go as fast as she did because she showed no symptoms of the sickness the doctors diagnosed. She also recovered very fast from the side-effects of the various therapies. Pina had many good friends she could trust, and her brother also exuded the tranquillity that she needed the most. I stayed with her for twelve nights, and as she seemed on her way on to recovery, I thought it possible to go to Merigar to attend the Retreat with Dugu Choegyal Rinpoche without weakening her. When I saw her last, she said: "Remember, we should never break the Samaya with Rinpoche. It weakens him and us". Maybe these were her last words.

Due to circumstances, I had to wait for hours in the courtyard beneath her window for the car to pick me up. I marveled about the sudden calm in her room. I thought she slept. Only on my way out of Rome I learned of her sudden but peaceful death.

Once again I found that even if our individual characteristics are very different, we really need each other - as practitioners - in times of need, in the time of the difficult passage. Every death is a mystery, a confrontation, a great opportunity to practice, a unification. Who is not our relative in this? As our Great Master teaches: It depends on us, if we have the Bodhicitta of a king, a ferryman or a shepherd. Do we want to go first, together, or be even so strong to choose to be the last?

These few lines about Pina were written during the retreat with Dugu Choegyal Rinpoche who shows infinite patience to improve our practice. The Mantra of Buddha Akshobhya which he taught is very helpful in this circumstance. It not only helps us to be physically present, but also for those who have gone beyond, like our sister Pina.

Bernard Seigel



Margarita Island Project Update

Venezuela

Dear International Community,

Above all we want to thank everyone for all the support and interest given to the Margarita Summer Gar during the last retreat in Merigar. Here is some news we would like to transmit:

1- The final project has been introduced to the official authorities for approval. We believe that by the end of October we will be ready to finalize the acquisition of the land.

2-As soon as we obtain the necessary permits we will have to pay the owners of the land immediately. This has been our agreement with them.

3- Due to the short time left, we would like to begin to ask to those Communities and individual families or practitioners who have shown a true interest in buying a lot, to give a deposit of \$5000US to reserve their right.

4- The total price of the lots will be \$16,000US which includes the development of the land and its basic services, such as water, electricity, etc.

5- After legally reserving, the remaining amount of \$11,000US

will need to be given in full most probably within a period of thirty to sixty days. The exact date will appear later in Norbunet. Unfortunately there is no chance for any credit, so it is important to bear in mind to have the remaining amount ready in your bank.

6- As all of you already know, Rinpoche will come to Margarita Island in October 2001, which is very soon. He will be in Margarita from October 2001 until May 2002, where he will give various teachings. We need to move in time; to begin to build his house and for the development of the Gar.

7- In our next update we will inform about the details of how to reserve, where to transfer the money, etc. Also there will be a copy of the document to sign between those reserving and the Margarita Committee which will describe such transaction and its clauses. In order to know right now how many and who are the Communities and individuals interested, we would highly appreciate if all interested parties let us know immediately via email to the following addresses:

pratgian@telcel.net.ve>prat-
gian@telcel.net.ve with a copy to
jortoll@worldwidetravel.com.ve>j

ortoll@worldwidetravel.com.ve

As all of you may already know, there are only thirty possible lots to buy; country or city Communities have preference, and already many have manifested their interest. It is for this reason that we call on those Communities and individuals to make a formal reservation as soon as possible without waiting for the instructions on how to deposit the \$5,000US of the reservation fee. Lots will be given to whoever comes first.

At the moment we cannot give details and final information about how big the lots will be, most probably they will be from 1,000 to 2,000 square meters. It is important to mention that individuals or Communities will privately own their lot.

We really appreciate your effort and cooperation for supporting this project for Rinpoche, all our love,
Your Vajra Family, the Margarita Committee

Gilberto Parrella & Monika Kli-
etmann
Chuo & Berta Ortoll
Michel & Carmen Dubourdieu
Pablo Lau
Laura Yoffe

Santa Fe, Sacred Buckland Land continued
from previous page

Ellen Halbert and Susie Marlow, respectively. The two beautiful items generously donated by Tara Stapleton, a brocade cape and an old Tibetan thangka of Buddha Shakyamuni, were won by Julia Deisler and Carol Hoy, respectively. Finally, a lovely thangka of Mandarava, donated by Tara Mandala, was won by Craig Fields and then

blessed afterward by all attendees who chanted the Mandarava mantra with Craig to get things off to a good start.

We are grateful to our generous donors who made the event possible and all the people who sent in a contribution to support our effort to help the preservation of the Sacred Buckland Land.

California News

Summer Gar and City Center

There has been a lot of practice, activity and energy in the California Community around finding a local practice place and researching the location for the Winter Gar (of North America). On the latter there have been several reconnaissance missions, including one to Baja California, Mexico. While we have not located "the place" yet, we continue to actively pursue this project, learning a lot at every step.

On the local front we turned up one very promising prospect of a city place in the last month or so and are looking at other possibilities. The level of involvement by a large group of Community members in a wide range of capacities makes this feel to me like what Rinpoche means by collaboration.

Retreat in Peru with Chögyal Namkhai Norbu February 9th, 10th and 11th, 2001

There will be a Retreat with Namkhai Norbu Rinpoche in Peru on February 9th, 10th and 11th, 2001, with a focus on Chöd. Details to follow on Norbunet and in The Mirror.

Contact: Comunidad Dzogchen del Peru
Juan Bustamante
Enrique Palacios 1125-C, Miraflores, Lima 18, Peru
Tel 4455003, Fax 4472984, cel 9310754
Email: kunzan@si.computextos.netk

Tashigar News

by Michel Bricaire

In Tashigar we are trying to take back in hand the activities of each color of the Gakyil. This week the specialists of this country region are changing the roof of the Gonpa while keeping the same style of Quincho; the traditional dry grass roofing. During the Karma Yoga days we are repairing the several leaking roofs and renewing the main water tank of the Gar. People are cleaning our Master's little house; repairing and cutting the grass of the garden, etc. We are also pruning the olive trees abandoned for several years to provide them the possibility to bear good fruit instead of a decorative destiny.

The main thing lacking here is people. During the Master's retreats we can reach a number of one hundred twenty to two hundred people. During the beautiful winter - the dry and sunny time - we could do many kind of activities but very few people are coming. Some of the ones who do come take Tashigar a little too easily, like an "Family Inn" (auberge de famille), where you can, in the silence of the bird songs, sleep until 10:30 or 11 am in the morning and after a couple of "mates" be able to prepare the fire for the best meat of the world to be eaten in a delicious asado, watered with good wine "black fire" and coffee!

Good luck Tashigar!!!

NEW GAKYIL Tashigar, Argentina

Blue:

Ricardo Sued
Griselda Galmes
Marisa Alonso - President

Red:

Adriana Battisti
Horacio Toledo
Virginia Avedikian

Yellow:

Luisa Duri
Paula Lucientes - Treasurer
Beatriz Rossi - Secretary



Namgyalgar News

by Jean Mackintosh

Namgyalgar has been resting quietly in the winter months after the activity of Chögyal Namkhai Norbu's generous visit to Australia and to Namgyalgar. He was in Australia from December, 1999 to June, 2000 and practitioners in Australia and those who visited from many other places partook of his presence and his teachings with gratitude. The farewell to Rinpoche which took place in Caloundra in Queensland was a very beautiful weekend. Practitioners came to visit Rinpoche there from the South and from the local area. Many of us stayed in the Hibiscus Caravan Park by the sea, in the center of town. We drank coffee by the ocean, lay in the sun by the blue Pacific Ocean, drove through the green sugar cane fields and enjoyed time with our Master playing Tibetan games and listening to Tibetan music and singing. On the last day we had a picnic overlooking the valley of the Glass House Mountains where Rinpoche is interested in establishing a Winter Gar.

The Glass House Mountains are mysterious and ethereal, rising up into the clear blue horizon. Their names come from Aboriginal mythology, Tibrogargan, the father and Beerwah the mother. One day there was a great rising of the waters and Tibrogargan fled with his children to the mountains asking one child Coonowrin to help his mother to safety as she was pregnant. Coonowrin ran away and did not help so his father, very angrily chased him hitting him with his club, dislocating his neck. The mountain called Coonowrin has a crooked spine rising to the sky. When the family returned Tibrogargan was filled with shame at his son's cowardice and he wept copious tears which trickled along the ground forming a stream which flowed into the sea. His brothers and sisters also wept and today there are many small streams in the area said to originate from these tears. Today Tibrogargan gazes far out to sea and never looks around at



Namgyalgar Land

J. MACKINTOSH

Coonowrin. His mother Beerwah, is still heavy with child as it takes a long long time to give birth to a mountain.

Following our happy weekend everyone made their way back to their homes to put into practice the teachings Rinpoche had given to us. At Namgyalgar we have been resting a little and recuperating our energy in the short days and long nights of Winter. Jonathan Schaeffer, is our new Gekoes who came to us from Alaska and Tashigar, may be finding things a little slow at this time of the year. However he is very diligently keeping the fires burning and the Gonpa warm and friendly for us. He is also testing his surf board on the waves at Mystery Bay.

We have some new local practitioners who are very interested to learn the practices and to practice with us. We have an explanation and practice group once a week with around twelve regulars. We have been going through all the main practices together. People bring food to share and after the practice we sit around the big fire in the Gonpa and have a cup of tea. It is a very friendly time. Recently we were able to fundraise enough to buy a video and TV on which we can watch practice videos and talks by Rinpoche.

Our local members have also become more active in looking after Namgyalgar, meeting for regular working bees on the land. At present we are trying to organize weed control, fencing the cows out, clearing around the retreat cabin and other hard work which is making us fit for the coming summer.

Gakyil members come to the Gar once a month, and as well as the long meetings, they also work on the Gar cleaning and ordering different areas and the garden. They have organized a retreat on Santi Maha Sangha with Jim Valby to be held in January, 2001, at Namgyalgar which everybody is looking forward to. Last weekend they joined in a retreat of Vajra Dance and Mandarava for which practitioners came to Namgyalgar from Canberra, Sydney and local areas. There were around thirty people at the Ganapuja on Saturday night.

Spring is now blossoming forth, and the days are warm while the nights are still cool. The native clematis is flowering on the mountainside, flinging itself over the trees and bushes with it's white flowers seeming like lace on a green mantle. Rinpoche's house is nestling in the trees and sometimes there is smoke curling up from the chimney when someone comes to do a private retreat. Hopefully the Dzogchen teachings will flourish with the warmth and the flowers, in the Spring and Summer at Namgyalgar.

Dzogchen Teachings of Chögyal Namkhai Norbu Taiwan

October 6th - 8th Taipei Retreat
October 11th - 15th Kaohsiung Longde Retreat
& Yantra Yoga Course with Fabio Andrico

For more information please contact :

Armim Lee

Tel: 886-2-23250697

Fax: 886-2-23258857

Sophia Wu

Email: twinklingstar@hotmail.com

Santi Maha Sangha

Study Program

with Jim Valby
January, 2001
Namgyalgar, Australia

Santi Maha Sangha Practice and Study Retreats with Jim Valby will be held in January, 2001 at Namgyalgar in Australia.

The Retreat Program is as follows:

Jan 6th - 12th
BASE LEVEL RETREAT
Members - Aus\$260.
Non Members - Aus\$ 330.
(less \$50 if not having meals at the Gar)

Jan 14th - 20th
FIRST LEVEL RETREAT
Members Only - Aus\$260
2 weeks - Base plus First level = Aus\$360

Jan 22nd - 28th
SECOND LEVEL RETREAT
Members Only - Aus\$260
3 weeks - Base plus First + Second level retreats = Aus\$460

The retreat prices include food (3 meals per day prepared by retreatants on a shared roster basis). If you are not partaking in meals at the Gar please deduct Aus\$50 per week from the retreat fees. Please note that due to bush fire danger self catering is not permitted on the Gar.

EVENING STUDY SESSIONS of Semde Texts
During the retreats there will be evening sessions devoted to the study of ancient Dzogchen Semde texts.
Non members: Aus\$35 per session / Aus\$150 per week
Members: Aus\$25 p.s. / Aus\$100 p.w.
(Additional cost if eating meals at Gar)

CHILDCARE will be provided for the Base Level retreat (first week) only. Donations and help appreciated.

ACCOMMODATION costs are not included.
Camping for both members and non members will be available at the Gar. To book a camping spot send Aus\$25 to the Secretary.
Camping Fees are Aus\$5 per day or Aus\$20 per week.
Namgyalgar Visitors Information is available from Secretary.
Rental accommodation near the Gar is available, but must be booked as early as January is summer holiday time.
If you stay in rental accommodation it is best if you consider hiring a car as there is no public transport near Namgyalgar.
Accommodation and Transport Information is available from the Secretary.

REGISTRATION
To ensure your place at this retreat and to ensure the retreat will go ahead we must receive a Aus\$75 deposit per person (which entitles you to a 25% discount on the total retreat cost) by SEPTEMBER 25th, 2000.
To register and for information on how to make credit card or other payment please contact:

For further information contact:
Namgyalgar Dzogchen Community of Australia
Vicki Forscutt - Secretary
PO Box 14, Central Tilba,
NSW 2546
Tel/Fax: 61 2 44737668
Email: namgyalg@acr.net.au

Many Thanks!! New Namgyalgar Mirror Rep

The Mirror would like to extend many thanks to Joanna Tyshing of Melbourne Australia for all her generous work as Mirror representative in Australia.

The new Namgyalgar representative for The Mirror is Barbara Dombrowski of Melbourne, who is replacing Joanna Tyshing.

If you would like to know how to subscribe to the Mirror from Australia by way of a group bank draft, or for information on how to do so yourself by direct payment, please contact Barbara at :

Email: dreaming@earthling.net
Tel: (03) 9527 5927.

A very big thank-you to Joanne Tyshing of Melbourne and a warm welcome to Barbara!

The Mirror Reprint Book



The Mirror is pleased to offer the opportunity to have teachings of Chögyal Namkhai Norbu compiled into one beautiful soft bound edition, *Teachings of Chögyal Namkhai Norbu, Reprints from The Mirror*, illustrated by master thanka painter Glen Eddy.

This book contains twenty teachings from The Difference Between Sutra and Tantra; Dzogchen, the Path of Self Liberation; Helping the Dead and Dying to The Base in Dzogchen; Yantra Yoga and How to Follow a Master.

Cost: \$20US

Order from the Tsegalgar
Bookstore:
PO Box 82, Conway, MA, 01341, USA
Tel: 413/369-4473
Fax: 413/369-4165

Email: tsegalgarbookstore@compuserve.com

(for shipping and handling charges please see page 14)



SHANG-SHUNG INSTITUTE

SHANG-SHUNG INSTITUTE AMERICA

FOUNDATION COURSE IN TIBETAN MEDICAL THEORY GOES LIVE!!!

THE SHANG SHUNG INSTITUTE in America is considering making available its Three Year Foundation Course in Tibetan Medical Theory available this year as a live streaming video broadcast over the internet. Dr. Thubten Phuntsog will be returning to the Institute in late May or early June to teach the third year curriculum on urine analysis and pulse diagnosis. Because this final year involves a practicum of hands-on-training, with the possibility of a live broadcast, we will be able to reduce our residency at the Institute from two-three weeks to a five day program.

Although only five individuals have completed the first two levels on site at the Institute in Conway, Massachusetts, quite a few individuals have purchased the first two year curriculum on audio cassettes.

Since many of the participants in the course are professionals and leaving their jobs for two to three weeks to attend the program is a serious limitation, the Institute feels that the streaming video or audio technology will greatly improve its enrollment.

We have already received a bid for the proposal to broadcast Year Three live from Conway as well as a another bid to encode, archive and store the previous two year curricula for a streaming audio presentation. The service we have contacted, Realimpact, is dedicated to developing this type of programming for non-profits and charge break-even prices to the non-profits. They also train the non-profit organization to do a lot of the work themselves thereby reducing costs.

It is estimated that the fee for setting up the live broadcast over twenty-one days of Dr. Phuntsog's presentation which may include review sessions of the previous years will cost \$10,000 US.

For the Shang-Shung Institute in America, this is affordable with a subscription of just twelve people taking the course via the live broadcast.

The second component of the proposal - making the past two years curricula available on streaming audio, is more costly but has greater implications to generate income year-round even when Dr. Phuntsog is not in residence. The cost to encode, archive, store, and maintain is initially \$35,000US the first year but less the second year since the encoding will have already been done. Storage is about \$12,000US per year through the Realimpact network. Quite frankly, one of the only income producing revenue the Institute now relies on is the sale of its audio cassette courses of the Tibetan Medicine Foundation Course which costs \$800US for each year or \$1200US if purchased together. Using a credit card payment option has greatly helped to assist individuals make this affordable.

The Foundation Course is an extremely important part of the Institute and involves already a huge investment in the ongoing translation of Dr. Phuntsog's commentary on the Four Tantras of Tibetan Medicine which will eventually be published. No where else is this material covered in such depth in English. To be able to present this material in its entirety to Westerners is a primary goal of the Institute. This program is intellectually quite rigorous and theoretical in approach but without such a foundation, Westerners will never be able to receive the complete training of an Amchi and become practitioners of Tibetan Medicine.

Part of Chögyal Namkhai Norbu's overall plan for the development of a training program in Tibetan Medicine is to first make available such a foundation course followed later by on-site training at a Tibetan College of Medicine where participants will receive some kind of certified training. Dr. Thubten Phuntsog is currently negotiating such an arrangement. Without the completion of the Foundation course such plans are a mere fantasy. The overall lack of support for Shang-Shung Institute in America has made it very difficult to realize this vision but through the efforts of a few volunteers and exceptional generosity of a few donors, the Institute has kept afloat financially to support several of its projects.

Individuals who are interested in taking the third level this Spring and have not attended the previous two years, may prepare through the audio cassette courses (about twenty-three tapes each year). The audio cassette course comes with a transcript of the text. The sound quality is quite good, and the material is indexed. Yet, it is still a work in progress which will need to be edited and refined in the future. Please contact the Institute if you are interested in this possibility or would like to donate to the Tibetan Medical program to support its translation work of the Foundation Course text in the costly venture of bringing Dr. Thubten Phuntsog to the US.

The Shang-Shung Institute of America
PO Box 277
Conway, MA 01341, USA
Tel: 413-369-4928
Fax: 413-369-4165
Email: ssi-usa@compuserve.com

NEW VIDEOS AVAILABLE FROM SHANG-SHUNG INSTITUTE, MERIGAR

&

SNOW LION PUBLICATIONS, ITHACA, NEW YORK,

The First Twenty Years

A Short History of Merigar

The First Twenty Years is a history of Merigar from its beginnings to today. The story of how the first Gar in the Dzogchen Community has grown, of Chögyal Namkhai Norbu's dedication and commitment, of the problems that the Community has had to confront and resolve, of the important events that have taken place at Merigar: retreats, the Conference on Tibetan Medicine, the Ten Year Anniversary festival, conferences, the inauguration of the Shang-Shung Institute and the Gonpa with His Holiness the Dalai Lama, as well as the inauguration of the Great Stupa.

This documentary also describes the "places" at Merigar: the Gonpa with its paintings, the Serkhang (Golden House), the Barn (Capanone), the woods where the first retreats were held, the retreat huts in the woods, Merigar Two, etc.

A Shang-Shung Production by Paolo Brunatto.

Duration 105 minutes.

\$15US

To order please contact:

The Shang-Shung Institute

Località Podere Nuovissimo

58031 Arcidosso (GR) Italy

Tel: 0564-966941

Fax: 0546-968110

Email: ssinst@amiata.net

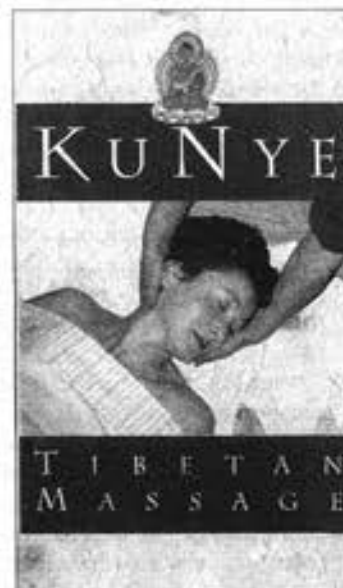
Ku Nye, Tibetan Massage

by Nida Chenastang

In Tibetan Medicine there are four main therapeutic approaches: diet, behavior, medicines and external therapies. Massage is considered to be one of the most important external therapies, because not only does it contribute to the well being of the patient, but, if well applied with the right substances, it can also be a valid therapeutic support and definitely cure disorders of minor entity.

Massage (or KU NYE in Tibetan) is a very ancient therapy already mentioned in the *Bum Shi*, the very first text of Tibetan medicine dating back approximately four thousand years. It includes two main phases: KU: applying oil, moving joints, and applying heat on the body and NYE: kneading, rubbing, and tapping in order to work on muscles and tendons. Ku and Nye are both important for the general well being of patients and are ideal to balance energies and remove tension, fatigue and nervousness.

In case of specific problems, the therapist works on points: there are approximately two hundred-fifty



different points on the body which can be treated to cure different kinds of disorders; points can be pressed, rotated, tapped with fingers or with a particular stick. Massage includes also other types of external therapies like moxa, horne, cupping, fomentation and the golden needle technique for severe disorders of lung.

In the video, Doctor Nida Chenastang, who collaborates with the Department of Medicine of the Shang-Shung Institute and is the teaching Director of the Kailash International Massage School, explains and shows all these different techniques. The video is particularly directed to students of Ku Nye and Tibetan medicine, but it can also be a means to approach this ancient traditional healing art.

A Shang-Shung Production by Spartaco Vitiello.

Duration 120 minutes

18US\$

To order contact:

The Shang-Shung Institute -

Località Podere Nuovissimo

58031 Arcidosso

(GR) Italy

Tel: 0564-966941 /

Fax: 968110

Email: ssinst@amiata.net

Important Announcement

The Shang Shung Institute is pleased to announce that the videos containing the three transmission practices related to Adzom Drugpa, Padmasambhava and Garab Dorje anniversaries, are ready and available for 35.000 lire plus shipping expenses. They are in VHS format suitable to European standards. All European gakyils can order them writing to my personal email address: <ecop@ats.it>. The videos won't be ready for shipping before the first week of October because covers and practice booklets are not prepared yet. The booklet's price has not been fixed yet. All videos will be shipped in time for the first anniversary day (November 21st).

The videos will soon be available in Italian as well. As for all other Gakyils, they should EXCLUSIVELY address themselves to their own Gar; in fact we have prepared beta cam masters to sell to all Gars which should prepare copies in the format (and language) suitable to their own situation and then take care of distributing them locally. Please note that videos are mainly for Gakyils, but they can also be sold to well-known reliable single practitioners, but cannot be distributed to anyone!! We do hope this can clarify any possible doubts on this matter.

The Shang-Shung Institute
Managing Board

General Introduction to Dzogchen

by Chögyal Namkhai Norbu

Chögyal Namkhai Norbu, a Dzogchen master, gives a general introduction to the essence of Dzogchen Teachings and precious advice on presence and awareness, based on experience, in a simple, easy to understand language. Dzogchen is a knowledge which is neither intellectual nor conditioned by a religious or philosophical ideology.

"Dzogchen does not ask us to change religion, philosophy or ideology or to become different that what we are. We must only observe ourselves and discover the 'cage' created by all of our conditioning and limitations. Dzogchen teaches us how to get out of the cage without creating another one, to become a free being. It teaches us how to find the original condition that everyone possesses. 'Liberty' is a state in which one is longer conditioned by dualism, judgment, and all things that create suffering." Chögyal Namkhai Norbu.

Duration 90 minutes

This video will be distributed soon by Snow Lion.

ted. Then you try to do your best with the language, that's why also what was said before is very correct. The committee must take responsibility and do translations and everything in different languages. It is not very complicated, but if you go after secondary things then we have no conclusion, only talking. We must go more into the essence."

Ed Goldberg asked about web sites and how they relate to the IPC. Igor replied that the IPC had discussed this newly developing problem with Rinpoche and they will appoint an Internet Committee inside the IPC to review web sites. The suggested members of this Committee are: Cheh Goh (England), Maurizio Mingotti (Italy), Loek Jehee (Holland) and Grisha Mokhin (Russia).

George Quasha brought up the idea of a public internet space with limited access where there could be some dialogue about translation decisions discussed by members of the IPC with Adriano Clemente and Jim Valby. Igor said that we could easily make a kind of open communication network through the IPC members list.

Jakob Winkler proposed that there be a list of suggestions of how one works on transcripts and how one does a translation with guidelines based on experience. Igor suggested that Jakob make this list.

Adriano Clemente made a statement taking into account his long term experience as a translator saying, "I would like to say something because I have some experience working with transcriptions of Rinpoche's teachings; if something seems strange then we go to the source. I can give you an example; someone wrote in one book that Rinpoche said 'the five darknesses', so I was wondering what it was, and it was the five Dakinis. This book has been published all over the world. This person who published the book knows the teaching very well. So also the practitioners who know the teaching very well can make mistakes and therefore it is important that the IPC checks these transcriptions and translations, like Igor and Jim Valby. Mainly Igor is doing this job these days and then he can ask me. Of course, it is always good to publish many books, but we have to be sure that the teaching remains pure, and also that the transcription or translation of Rinpoche's words corresponds one hundred percent to what he means. That is why I am always working for the Shang Shung Edizioni, to keep the teaching pure."

In wrapping up the meeting, Igor brought up the issue of new members for IPC, Paula Barry, from the United States, suggested voice recognition technology as a solution to faster transcriptions, and Maurizio Mingotti, from Italy, replied that the software is not highly developed enough and then made a few proposals for the IPC regarding: a mailing list of the IPC like an IPC/net, to always make the first transcription word by word in the same language Rinpoche is speaking in, and that the IPC should make some guidelines so that members have a method to follow.

Chögyal Namkhai Norbu's final statement of the meeting was, "I think we cannot decide here who are the members for the different languages. We can inform everybody that the IPC members of each different language have to check who should be member and

Institute of Italy. The revenue from the film will go to Rinpoche. There will be a television edit, classical documentary style, which we will try to sell, and the rest will go into the archives.

I've done my own shoots and been on other people's shoots and have worked for films and TV, and I have never had the pleasure, the emotional satisfaction, like in the relationships with all the people from the Community. Everyone was fantastic and all of them had a real care and respect for the public image and all would come and say, so what do you really want to do here? They were not being police, but they were checking and cautious, and that was very nice for us. It's important, because films have a momentum that can carry you along and it's important you give up the power of the holding the camera. I think one of the reasons Rinpoche agreed to the film is that when I wrote and said I'm interested in this and I respect what you are doing, but the documentary we want to make is not only about student/teacher devotion or turning on the camera and saying "Speak", but we gave him an explanation of what we wanted to do and that we wanted to know about Dzogchen, what it means, about his life and the integration of it into his life, and Dzogchen comes out in every sentence without a formal description or teaching. He is very direct, natural and human and I thought, very logical. We also gave Rinpoche final cut and said if there's anything he doesn't like we can change it and when it's finished we'll send it to the archives.

M: What was it like working with Rinpoche and do you feel more interested in Dzogchen practice, Russell?

R: I will be honest. It was very gratifying to be able to ask certain questions in a certain way, and we constructed a couple of lines to follow and one was his biography and we listened very well and there were a few points when we would go back to things that we felt were important. In the library he talked about the education of children from a Dzogchen perspective, this

inform us, then later we know. But today we can't decide these things. We know only there exist different languages, so in this case for each language please form a committee and inform us. In each country they know very well who should be in the committee because they know their language and culture and we don't. I think that is not our job. Our job is to inform and we are asking: please form your different language committee and inform us who is on the committee."

Transcribed by Naomi Zeitz
Edited by Igor Legati and
Naomi Zeitz

Notes Regarding the IPC from
Igor Legati:

In order to follow this last advice of Rinpoche that every local committee should decide if they need any changes, we must remember that we can increase the number of members only if the original committee was made up by very few members, otherwise the new members should replace some of the old ones.

We can set a deadline for the end of September. The Committees which do not communicate to me by that date will be confirmed as they are presently. The new proposals will be submitted to Rinpoche and after his approval the new list of IPC members will be published in The Mirror.

Moreover, I would like to share my personal opinion about a question that was often raised during the recent IPC and IG meetings, and that is the relationship between the Gakyils, the publishing houses and the IPC.

In general the Gakyils are responsible for everything in the sense that they have to guarantee that every useful activity of our Community is carried out in a correct way. But in the case of the publishing activity, which requires a particular competence and continuity, the Gakyils are invited to appoint some practitioners granting them indispensable autonomy.

At this point there are two possibilities available:

1. If there are the conditions for having an internal publishing house, its staff is responsible for planning the books to be published, for having them translated and for

printing and selling them, but before printing the books the publishers should submit the texts containing Rinpoche's teachings to the IPC which has to check their style and content and to get an IPC code.

2. If an internal publishing house cannot be set up, the local Publications Committee is responsible for planning the books meant for publications, finding the translators, checking the translations and printing them in some way.

Both the publishers and the local Publications Committees should be autonomous from their Gakyils in the sense that, for instance, once a year they could present to the Gakyil their plans and financial budget and, upon approval of the Gakyil, go on by themselves. This is not a rule, of course, but it is a useful suggestion based on a long and concrete experience.

A close collaboration between the publishers and the IPC members is not only welcome but necessary, and they have to help one another in order to reach their common goal. Any kind of collaboration is useful, but especially in planning the books to be published.

In short, the Gakyils have to supervise the publishing activity without interfering with it and grant the utmost autonomy to the authorized persons; the publishers (where an internal publishing house exists) publish and sell the books, and the IPC should guarantee that the books containing Rinpoche's teachings are correct for style and content. In general, their different functions are clear enough. These three bodies of our Community should be grounded on the principle of collaboration and not on authority (for a clear Rinpoche's explanation of this point see the article, "On Publications in the Dzogchen Community", The Mirror No. 50, Aug./Sept. 1999).

I conclude expressing my profound gratitude to our Master who is guiding us with his unsurpassable clarity and compassion and I give my heartfelt thanks to everybody for their precious work and collaboration.

was wonderful. Then he told us about how he met his Dzogchen master, which he kind of glossed over, and the whole story of the dreams and signs and the meeting. He was 100% comfortable and 100% there.

On the last day I wanted to get a bit more into the difficulties of the Western rational mind, like my mind, I wanted to say I understand you, I am very impressed, but it's still outside me, it's not part of me and I am wondering if I can integrate Dzogchen. We have been taught so many things to rationalize, systematize, and is it really possible? How can I really integrate that into my being, and we asked if there was really time to integrate all this and the answer was, yes, however perfectly or imperfectly, related to one's capacity. Personally, for me, I am thinking maybe more and more about my life and living it more in relationship to Dzogchen. I feel maybe more sympathetic and but still feel on the outside.

D: For me I feel closer to the center. This was the first time I had met Rinpoche. I had been practicing with the French Community for a year and the first time I heard the Vajra Song I lost my place in the text and found myself singing along without "knowing" the words, but somehow I knew them. And now I have transmission. And I have to learn the Dance. That I know.

M: What is the future of this film?

R: The future of this film is that we have shot mostly what we need and there probably is another line we have to introduce and we have a lot of editing and technical work to do. We can finish it slowly. We don't know about dates yet. We may need more collaboration in the future with Rinpoche or Adriano for clarification, and we hope something will be ready by the end of the year. We hope we'll have it by the Merigar retreat next summer.

M: Thank you both.

Notecards and Posters available at the Tsegyalgar Bookstore



Vajrasattva Yab/Yum

Notecards with
Artwork by
Glen Eddy



Komadevi



Machig Lodron



Guru Dragpa

Color Thangka
Reproductions by
Nick Dudka



Green Tara



Mandarava

Deity Cards by Master Thangka Painter Glen Eddy

These deity cards are exquisite line drawings suitable for framing.

They are available in two different sets of seven drawings. Part of the proceeds from these sales go to the Shang Shung Institute.

Card sets: \$14US

Color Thangka Reproductions by Russian Master Thangka Painter Nick Dudka

These beautiful color reproductions are available in a variety of sizes and prices, from small cards to larger posters by this uniquely talented painter.

For more information regarding sizes, prices, shipping and handling costs contact: Tsegyalgar Bookstore (see page 14)

LOSING HENRY

by Naomi Zeitz

Henry died in the very moment the snow fell softly. Henry's death was a combination of grace and great suffering. In his dying Henry displayed the same qualities that endeared him to everyone in life; a gentle sweetness and dignity, even with his funny crossed eyes that looked out at you from a seeming wisdom.

The morning after Henry's death the sky bloomed pink and luminous blue and snow draped the trees and blanketed the earth in honor of his passing, it seemed. Santa Fe had been having a drought, so the snow, as well as Henry's release from suffering, came as a relief. We were both tired, Mariannah and I, as Henry's death took a long time and the last hours were quite painful. Still images of Henry's time of dying come again and again.

Henry was a cat. My friend Mariannah's cat. I liked to call him Hank. Mariannah has many animals, but for me Henry had always been a kind of special one. Maybe it was the way he stood in the yard when I arrived, big and dignified with his little crossed eyes waiting to be fed and petted and just chatted with. It always seemed that Henry saw a lot from his perch next to his food bowl, and reminded us all of the patient and knowing potentiality of our existence waiting to arise.

For me the days and hours of Henry's passing were and are very meaningful. Watching him dissolve before our eyes, knowing he wasn't going to last very long, journeys to the litter box became laborious and difficult, eating stopped at a certain point and then, at the very end, water was not even required. Mariannah gave him such loving care and washed his sheets and changed them often, tenderly picking up his almost skeletal body to keep him in clean comfort. He was not at all demanding and made no sounds or gave any indication of pain; the only terribly poignant expression that came from Henry was the purring that lasted up until the very last moments before the heavy pain set in, as he was stroked and comforted the whole time of his dying.

At the very end I witnessed in Mariannah and Henry a most moving expression of love and compassion. Henry began to suffer and Mariannah and I sat with him, I mostly weeping from the inexpressible and sometimes expressed desire to give him an end to the suffering, but Mariannah maintained a presence and composure that I am sure helped Henry in his last moments as he groaned and looked for relief. Mariannah touched him and talked with him and he would knead his paw in her hand; at one point she got up to go into the other room and he cried and reached out asking her to stay. It was not long after that that he finally, in a violent convulsion, vomited and died.

Then the stillness and the snow. His ears twitched a bit. I said some Vajrasattva mantras in his ear. We lit a candle and sat with Henry's body. The light around him changed. Great relief and sadness came. Henry gave a great gift to allow us to help him die. Although there have been some deaths in my life, I was never a witness to the

THINKING OUT LOUD: ABOUT S-X

by Paul Bail

In my Catholic childhood the shadow of s-x was always present. While there was not much open discourse about sex, there was plenty about s-x. In fact, as a student in an old-fashioned Catholic parochial school run by celibate nuns, s-x seemed to be the primary topic of religious preoccupation by our preceptors. S-x talk consisted of stern admonitions about the grave perils human sexuality posed, all the poor sinners burning for eternity in hell because of their unquenchable lust, all of it stemming from poor Adam being seduced by Eve into eating the "apple" and then realizing they were both naked.

All this talk was scary, yet oddly titillating, like the medieval paintings of saints and martyrs. There was a strange, subterranean eroticism to the classical iconography of Catholic martyrs, who were depicted with their faces ecstatic while their scantily clad bodies were being scourged, pierced, and tortured by the "pagans". I remember a Jesuit summer camp where in place of campfire tales the counselors treated us to detailed bedtime stories about the excruciating physical torments of the martyrs.

In contrast to this overheated atmosphere, the Buddhist attitude towards sex seemed quite sane. In Tibetan Buddhism in particular, the iconography of deities with their consorts posed a favorable contrast to the Catholic statuary of profusely bleeding martyrs. In Buddhism, it seemed, there was an openness toward sex, rather than s-x. But, on closer inquiry I find a lack of practical day-to-day guidance on understanding this extremely powerful force.

Not everyone agrees with me that sexuality gets minimal coverage in dharma teachings. Perhaps my sense of this is distorted by my Catholic childhood, where there was so much emphasis on sexuality. Sex is not a uniquely privileged cause of damnation in Buddhism as it is in Christianity. Nor is marriage a special sacrament for Buddhists as it is for Catholics. Marriage is just a legal arrangement, not necessarily superior to living as consorts. In Buddhism sex seems to be nothing special, just another manifestation of desire. Sexuality is just one of the many forms that desire and attachment can take. Of course in the higher *yanas* there is the rumor of yogic practices that can use sexual energy as an aid to liberation. But most of the people I know are on the ground-floor level where they are still trying to

sort out the mundane confusion about ordinary sex-for-pleasure.

The type of sexual guidance I have encountered in Buddhism is along three main lines: for the monastic sangha there are vows of celibacy, for the householder there is the precept against sexual misconduct, and for the advanced tantric initiate there are secret techniques for transmuting coarse sexual energy into wisdom and bliss. But what about the middling practitioners, we aspiring householder-yogis, who are neither celibate nor Tantric adepts? What is our relationship to sexuality?

The general precept is not to harm others through sexuality, which certainly makes sense. If you want the implications of this spelled out, you will find treatises with highly detailed sets of medieval rules that often do not seem relevant to contemporary life. Moderns have trouble relating to such medieval prohibitions as no sex during the daytime, no lovemaking with a pregnant woman, and no oral sex. It doesn't make sense to moderns, any more than the Catholic ban on birth control. Even if one were to follow these behavioral rules to the letter, they still do not provide the greatly desired hints on how to work with the energy of passion on the path of practice.

It has been my experience that intensive meditation practice can accentuate the rampant confusion about sexuality that is already present. Having highly blissful meditation experiences can lead to periods when ordinary sexual pleasure seems less attractive, even somewhat coarse. After the buildup of energy in sexual foreplay there can be a sense of "let-down" at the climax of ordinary sexual activity. In one's subsequent meditation session one may seem to notice a drop-off in the energy, clarity, or bliss. Some degree of aversion to sexual activity can develop. One has to tread the fine line between "being skillful" in balancing sexuality and meditation, versus falling prey to naked hope and fear. Then just as quickly as it vanished, "coarse" physical desire can suddenly snap back with a powerful rebound punch that completely submerges one in the undertow of passion. With these mercurial changes of one's course, the twin afflictions of hope and fear, which have accompanied sexual attraction since puberty, are not only unmasked but even heightened.

While one's moods and desires are ricocheting wildly in this way, the situation is further complicated by the fact that sexuality is a partnered activity. One's own conflicts, shifts, ambivalences are amplified by partners or potential partners, whose own shifts in mood and

desire do not match our own. If our meditation practice accelerates our confusion about sexuality, our partner can be left bewildered. This can lead to a multiplicity of further interpersonal complications, and at moments one may envy the celibate lifestyle.

There are other ways in which one's practice can seemingly magnify one's sexual neurosis. For example, sexual passion and aggression are closely intertwined. At moments the two energies may feel almost indistinguishable. This can be seen in the animal kingdom, where the instinctual mating rituals often contain elements mirroring combat and surrender. For fighting wolves, the neck's jugular artery must be protected at all cost, since a bite there is necessarily fatal. For humans in the throes of passion, kissing or biting the neck is highly thrilling, and accentuates passion and intimacy. For some, scratching, pinching, wrestling, and other aggressions are mutually enjoyable aphrodisiacs. An ancient Indian text says, "Cruel bites are acts leading to much greater enjoyment than loving behavior" (The Complete Kama Sutra, translated by Alain Danielou, p.159).

On the other hand, meditation practice and the contemplation of dharma teachings sensitize us to aggression. We become more aware of the suffering around and within us, on both gross and subtle levels. When we become deeply aroused by certain images, sensations, and daydreams we may begin to question the elements of subtle or not-so-subtle aggression that are intertwined in our eroticism. Again, this can lead to mercurial reversals and counter-reversals in our attractions, moods, and impulses that bewilder both ourselves and our partners or potential partners.

When I turn to the dharma teachings that are readily available, I do not find much discussion or guidance concerning these issues. Of course, there are general guidelines about how to work with emotions but not much specifically about the kinds of twists and turns one's relationship to sexual desire can go through.

The available books dealing with sexuality and spirituality consist mostly of New Age style popularizations of Tantra, in which Tantric sexuality is equated with prolonging intercourse and having multiple orgasms. We all know that the real esoteric teaching is much more profound than this, but what is it? Perhaps we are not ready for it. But what do we do in the meantime? Just continue to muddle through our confusion? I've been doing that for so long already. Time is running out.

very last moments and the actual process of death; how the body closes down and the energy and elements slowly dissolve and turn inward.

It was beautiful, brutal and very sad. I also saw my own limitation in my attachment and inability to stay out of terror, so I could really be there for Henry. So the gift not only came from Henry, it came as well from my friend Mariannah as I watched her care for him through the whole ordeal with a steady and stable kindness; a real compassion and presence.

Still the vision of Henry comes and goes. He was buried in the garden with his sister Zelda. Mariannah calls it Henry and Zelda's garden now. I did a *shiro* practice with his body the next day.

Life is a precious and precarious thing, and goes by very quickly. As Rinpoche always says, it is so important to live as if you never know when your death will be, as that is the reality, we never know.

Thank you Henry, for all the beauty of your life and your death. I will try and learn how to weather the transit of death with the same humble grace and surrender as you.

Om ah hum.

I DON'T GET IT

Stuck in mud of a French provincial town
I can't figure out hectic life in Paris

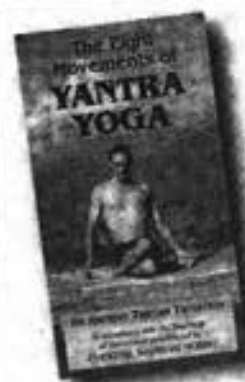
Fed by leftovers in this rich country
No way to feel the hunger in Belgrade

Totally deprived of contact with practitioners
I envy their hot vajra family quarrels

I try & try to feel Buddha's compassion
to spread light & love
My world is too small
after TRON there's always DU

Every evening
I walk to my garden
in the forest
to water the plants
instead

Zeljka, 26th March 2000
Mont-de-Marsan



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by Chogyal Namkhai Norbu & Adriano Clemente. 325 pp. \$19.95

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When We Die

Funeral Information for Practitioners from Australia

by Lily Giblin

Inspired by this article and the death of a close member of the Community in Italy, Mirror Editor Liz Granger, wrote a letter to Chögyal Namkhai Norbu to ask some advice on a few topics related to preparation for and activity after death. Here is Rinpoche's reply:

"Yes, there are many problems for the practitioners at the moment of death in our modern society. On the other hand, it is not easy for me to give precise indications on this subject. There are so many different circumstances. Naturally, when it is possible, we try and keep the body for some time and do the appropriate practices. That would be very positive.

I also think that those practitioners who want to donate their organs should do so, because this is something positive and a part of compassion. But there cannot be one solution for everybody.

For the preparation of practitioners for their own death, they should think which is the best way for themselves and, with awareness, leave some instructions."

Working in the funeral industry has been an eye opener for me. I decided to write a short article to inform other practitioners what to expect when someone dies here, in Australia. My experience is limited to the state of Victoria so some procedures may differ from state to state. It is worth checking. People's wishes will usually be attempted to be carried out if you leave instructions with your will, however if there are no instructions or they are not found in time, family members or those responsible for arranging the funeral are likely to be guided by advice from the funeral company. Having worked for family owned as well as multi-national funeral companies, I have found there is little difference in attitude and ethos. Not to mention an across the board reluctance to suggest alternatives to traditionally accepted ways of dealing with deceased people.

Ideas in the funeral industry are very similar to those held by the medical profession half way through the last century in relation to childbirth. Then, the medical staff were responsible for the baby's delivery and the mother was told what to do, where, and even when, to have it. Once born, the baby was immediately removed to a place where it could be taken care of

'properly' and the mother was left to sleep off awareness numbing drugs. Now, the dying process is still like this. In Victoria, when someone dies, the body is removed as soon as possible so as not to be upsetting or offensive to others. It is immediately placed in a cold storage facility (fridge) until the mortuary attendant can prepare the body. Preparation can be a simple matter of packing orifices, stitching the mouth and dressing the corpse, or it can incorporate embalming as well. Many companies like to do this as a normal part of basic body preparation so that the deceased person looks more life-like when people come to 'view'. Embalming is done by pumping the fluid from the body cavities and organs by means of a suction instrument inserted directly through the abdomen. Blood is then replaced with the chemical Formaldehyde, which is dyed to give the skin a pink color. As most funerals are arranged to take place within a day or two of death, this process is often performed within hours of the person being medically pronounced dead. They are then placed in a coffin or casket and returned to storage until just prior to viewing.

Legally, the body belongs to the family. There is no law requiring its removal to a mortuary. If a person dies in hospital, the family can request the funeral company to take it home where it can stay for a number of days until disposal. In Australia, this is done by burial or cremation. If the weather is warm and there are concerns regarding hygiene, air conditioning and simple precautions like plastic under sheets can alleviate most problems. Funeral companies will supply practical advice if requested but it is better to check before it is necessary which ones are open to being co-operative in this regard. I discovered, when my own mother died, that the family can do almost everything itself, except dispose of the body. We used a funeral company only for transferring the body home and to the crematorium on the day of the funeral. My mother's body was never put in storage or touched by anyone except the family. We ordered a solid wood casket to be made by a cabinet maker and it was delivered to the house next day. The cost was a fraction of that charged by the funeral company and the casket had no glue, nails or varnish so it burned cleanly and quickly, leaving no residue with my mother's ashes. We all know how important it is to be able to die well. Preferably awake with no drugs to dilute the experience. The teachers tell us that our consciousness may stay with our body for some days after death, even if we die like this. I have seen many people, clinically dead but who have clearly not finished the process, put into freezing storage facilities, their bodies handled and invaded by workers unaware that consciousness is still present. It is very shocking.

Like a wedding, a funeral ceremony can be held anywhere and can be conducted in any way you wish, but remember,

those responsible for doing this for you will only be able to give you the kind of send off you want if you leave clear and precise instructions with your will. It is also advisable to tell family members that you have done this as sometimes the will is not read until after the event. Also, other practitioners cannot help you if they do not know you are dead or dying, so it would be good to take the time to leave contact numbers as well as instructions as to what you want done with your body.

As we are all getting older, it seems time to be thinking of how, as practitioners, we can have good deaths and support each other at this most important point in our lives. I would like to see some retirement domiciliary planning for those of us who would like to ensure that our passing is preceded by full time practice and preparation. Body, speech and mind. And I would like to see us take care of our own if our families have no ideas about our practices and the great opportunity that death provides, especially if our bodies are treated in accordance with our wishes. ■

Lily Giblin lives in Victoria, Australia and is a funeral director. She arranges and conducts people's funerals, as well as helps with the service, if it is not a religious ceremony held in a church. She is trained in mortuary work (i.e. looking after dead bodies) and often collects them from homes or hospitals. She decided to do this work five years ago when her mother died and she discovered that people need practitioners in this area of work. She saw that people who do not view death as a negative thing were needed in the funeral industry. The emphasis is still on a 'rubbish collecting' type of mentality and often the public is not informed of their rights and/or choices. She tries to encourage families to keep their dead at home as long as possible so that family can see them and say good-bye. She tries to influence the industry from within to leave bodies alone if the families do not wish their dead to be tampered with. It is not easy as people do not know what goes on in mortuaries and what is done to dead people to make them look like they're still alive.

Lily writes articles for newspapers and through company advertising tries to open people's minds to the idea of doing it their way: thinking about their own funerals and planning them in advance. That way they will have what they want and if they are practitioners their bodies will not be cut open, drained and filled with chemicals by well meaning funeral people who think it's good to do this and who often don't tell the families what they do.

Lily met Rinpoche in 1993 or '94 at an Easter retreat in Australia. Since she has been to every retreat since except one.

MY FRIEND JACK

by Diane Campbell

Sometimes we seekers congratulate ourselves for having found the "real thing" in our Guru and in our practice - enough so that we come to regard others as lost in the wilderness without a hope of finding their real nature. I'd like to tell you a little story about Jack.

Jack is a middle aged man who married when he was nineteen and has probably worked six days a week ever since. He didn't go to college, rarely reads and loves American football on television. He is a crop-duster and a soybean farmer. He is a lapsed Mormon who likes his beer and thoroughly enjoys gambling in Las Vegas. He chews tobacco. He is a man of few words. When he speaks there is often a wry humor about him, and his eyes sparkle and smile. His friends are fiercely loyal and everybody who knows Jack says, "His word is his bond."

Earlier this year Jack was driving his jeep through a high mountain pass in the pre-dawn hours of a dangerously cold and snowy winter day. He noticed a truck that had gone off the road and was overturned well down the side of the mountain. Jack stopped and climbed down the snowy boulders to the wreck, where he found a man amongst the crumpled vehicle. Jack took off his parka, his gloves and

his hat. He bundled the unconscious man in his garments and went in search of help. He knew that exposure to the elements could result in hypothermia and subsequent death. By giving the man his clothes he did not guarantee the man's survival and had certainly made his own a little doubtful. He managed to reach his truck and radio for emergency assistance. It took more than an hour for the assistance to arrive. The man in the wreck survived, albeit with some frostbite and several broken bones. Jack suffered hypothermia and was in pretty rough shape as a result of the rescue.

Two months later the man Jack saved killed himself. It seems that the wreck on the highway was his initial attempt at suicide. I asked Jack how he felt about all this. "Well, I was devastated because I felt connected to him, but I wasn't angry or anything." "How do you feel about having risked your life to save this man?", I asked. "Oh shucks, I'm sure I'd do it again. That's how I'm made. I wasn't thinking or judging; I was just present and I did what came naturally. You know what I mean don't you."

Yes, Jack - we know what you mean. At least we try to, moment by moment.

UNTIL THEN

I cannot give my heart to a house:
Until you can find wallpaper with
the grass green
of a bright field, rippling with dark-
er cloudshapes;
Until you can make a border with
the textures
and colours of hedgerows, a dozen
greens surprised
by the stiff white froth of may blossom;
Until you can make a picture that
stops the heart
Like sudden hedge-apples unfolding
tender
pink-and-whiteness;
Until you can fit under a roof
a layered horizon of distant uncertain
hills;
Until your walls surround the
sounds of springs and streams,
and the fugal voices and flights
of the divine messengers of airy
realms;
Until then I say, a bare rock on a
tall hillside
is better than armchairs and the
small warmth of stoves.
Until then, the spirit dances in the
landscape,
wishing-waiting to emerge
from its spontaneously arising crea-
tion
to merge with an opening heart.

This spirit dances at Kunsel Ling.
May it be sought and found here!

Chris Gilchrist, May 19th, 2000.



Postcards of Komadevi

Dear Gakyil Members all over the World,

There are two different sizes of colored postcards of a painting of Komadevi with a Vajra Dance Mandala available now. The original was painted by Dugu Choegyal Rinpoche and is now in possession of Chögyal Namkhai Norbu Rinpoche.

The Istituto Shang-Shung has the copyright, but Garuda Verlag, Switzerland, handles the distribution and administration of the cards. Garuda Verlag also printed the cards. Part of the income from the sale of the cards goes to the Istituto Shang Shung.

The price for the cards given here is a wholesale price. The cards will be sold to Gakyils and shops only. They can add a certain percentage, if they wish, and sell it in their area. (The proposed sales price is US \$ 2.50 or \$3 for big/US \$ 1 for small cards)

The larger postcard are 13.5 cm x 21 cm.

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Please note for administrative reasons it will not be possible for us to deliver single postcards.

Payment should be done by international postal money order. That is the cheapest and quickest way. From overseas please send a check for payment.

Computer Needed

Liz Granger, an editor of The Mirror, is in need of a "newer" model laptop computer, preferably Macintosh. She is working with an old model we purchased already refurbished some years ago. If anyone has a laptop computer they would like to donate, sell cheaply or contributions for a computer fund OR have any other suggestions for procuring the necessary computer for Liz to continue her work.

Please contact:

Liz Granger

Email:

LizMirror@compuserve.com

Thank you!!!

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It's Your Journey

SHAMBHALA SUN



Let the Gakyils Turn continued from page 28

actively collect the precise dates on which Rinpoche gave teachings in the past. Archiving of audio and video-material through the Shang Shung Institute needs collaboration from all Gakyils worldwide.

6) In general the various relationships between the entities in our Community are not clearly defined: between the Gakyils and other Gakyils, between the Gakyils and the Gars, with the IG, with Rinpoche, with publishing houses, etc. There is a need for clarification of the structure, relationships and responsibilities: at which moment does one need to communicate, on which subject, with whom, in which way, etc. The outcome of this work group will be published when available.

7) Gakyils often do not seem to function as they should. Our largest work group at this meeting discussed the whole Wednesday issues related to this topic. The results of this work group will be published soon. In general it was said that Gakyil members should be much more responsible, reliable and really do the job that they promised to do. This seems to be a crucial point. Other points to work on were the hand-over of material and experience by old to new Gakyil members and to not just "drop out" at the end of a working period. There is also a need for an updated version of Rinpoche's text on the functioning of Gakyils, for job descriptions and manuals, for professionalization, courses to train Gakyil members (diminish "ego clashes") and to structure Gakyil meetings (voting, election, complaint procedures).

8) The Mirror is the most important International Dzogchen Community communication medium. There should be more collaboration and funding by the entire community (now The Mirror is largely supported and maintained by Tsegalgar alone). The Mirror would like to set up an indexed archive of material and articles from the past so that all kinds of topics and relevant information can be accessed. It was stated that in general the language of community information (English) should be easy to understand, messages should be short and precise.

9) For all Yellow Gakyils the point number one is to get legally organized in their country (if they aren't yet). This is the first thing that all potential sponsors ask you: how are you legally organized. If your legal structure offers deduction for income tax you will find much more people interested in giving you larger donations. This was one of the points discussed by a work group dedicated to fundraising. Another crucial point is that all Yellow Gakyils must become much more active in organizing events that bring in money to our Community. Sponsors should be treated with utmost respect, which means they should be correctly informed in all stages of a project.

All other outcomes of this and other work groups will be published soon.

A Pleasant Surprise from a Skeptic's View

THE FIRST INTERNATIONAL GAKYIL CONFERENCE

MERIGAR, JULY, 2000

By Paula Barry

I admit that I was a touch skeptical and little heavy hearted about spending my last two days in Italy, after a beautiful retreat with Chögyal Namkhai Norbu, at what was billed as the first International Gakyil Conference. However, I would like to share with you just how enriching and fascinating this two day series of meetings actually was.

Yes, I had my cynical thoughts when the eighty or so Community members were asked to break up into groups and discuss, "What prevents the Gakyils from turning-your own experiences and ideas". However, as a direct result of the assured and persistent guidance from the organizers of the conference, I was enthralled to find myself in my first group with Community members from all over the world. It was fascinating to hear how different Gakyils are faced with very different issues depending on their circumstances. It is also true that all problems of all Gakyils have to do with communication. From the very young Czechoslovakian community who have just met the teachings in the past year and are hungry for basic knowledge of how to do the practices, translations of texts, etc. to the cumbersome Russian Gakyils with struggles of power and factionalism, to the one representative of the Brazilian Gakyil, anxious to find the proper channels for disseminating the teachings in Portuguese, to the Polish Community where there is very little money yet the strong commitment to develop their land and create an environment for practice, to the British and Americans who glibly think that everyone the world round knows English or should, and who were surprised to find that in some places in the world not everyone has easy access to email on their own personal computer.

My skepticism was fading and I felt an actual sense of adventure when we were asked to reform the groups and discuss in greater detail the issues that came up in the first groups. Here, with a new group of practitioners from all over the globe, we shared the similar themes that came up initially and formed a list that each group presented to the entire assembly. As each of the eight or nine groups presented the results of their more intimate discussions the common threads of communication and relationships became clear. From web sites to inter and intra Gakyil communications to Gakyil relationships with The Master, the Community, Shang-Shung Institute, ASIA, Publishing, the Gar, each other, etc., etc. and on to how to make The Mirror more useful for everyone, the importance of understanding the actual guidelines that have been set up by Rinpoche for how the Gakyil should function, to how to handle serious threats to the purity of the transmission of the Dzogchen Teachings. All these issues and more were projected up on the mind screen of the now conjoined assembly for them to ponder and ruminate on while enjoying a Tuscan evening with a spontaneously formed dinner group.

On the second day, our little-sleeping coordinators had synthesized a list of six essential topics that emerged as issues that inhibit the smooth turning of the Gakyil and we chose the topic that held the most interest for us. In this third group of practitioners we discussed and tried to come up with solutions for specific types of communication/relationship glitches. These are currently being worked on by the International Gakyil coordinators and will be published one by one on Norbunet and put into a book.

Again, I must say how important this meeting was for my understanding of the worldwide Dzogchen Community. We are individuals, and small practice groups and Gakyils and Gars and committees, and organizations all dedicated to the understanding of the state of Dzogchen through the transmission of our Master Chögyal Namkhai Norbu, and to assure that this transmission remain pure for future generations all over the world and beyond. The commitment and enthusiasm and sacrifice of these disciples for this same aim was enlightening. We are so fortunate to have found ourselves on this amazing boat.



Listings Needed Urgently

for Chögyal Namkhai Norbu's Biography

Dear Gakyils,

As you already have been informed, a list of all of Chögyal Namkhai Norbu's teachings, talks and speeches that he ever gave in your country is needed urgently by Rinpoche to compile for his biography.

If you are a newer Gakyil member, please contact people that had been in your country's Community since the beginning. Please contact also people who had been in the Community then and maybe are not participating actively anymore. They might know about teachings and talks twenty years ago that you do not know about.

It is most important that all dates of all teachings and talks of Chögyal Namkhai Norbu in your country, together with the name of the place, town, topic of teaching or talk are collected by you and are sent in the form of a list as soon as possible to Igor Legati, who is collecting the material.

Maybe you are aware that your Gakyil should also have an archive! So keep one list and - if you do not have such an archive - please start collecting right now all relative material of teachings and talks that Chögyal Namkhai Norbu gave in the past in your country with the specific topics and hand it over to the next Gakyil after you!

Please inform Igor Legati directly who will be the responsible contact person in your Gakyil for this. The list with all dates and names of places and the specific topics must be sent not later than the beginning of November, 2000 to:

Email: Igor Legati <cedizss@tiscalinet.it>

Post mail: Igor Legati, c/o Merigar, I-58031 Arcidosso (GR), Italy.

Thank you for your collaboration.

Many warm greetings,

International Gakyil

Sounds from the Tsegalgar Bookstore



Chöd, Cutting Through Dualism

The practice of Chöd, The Long life practice of Mandarava, the Song of the Vajra

Digitally recorded 1992

Amiata Records

\$17US

Precious Gems

This collection of sacred songs was compiled the Istituto Shang-Shung at Merigar, Italy. The preciousness of this recording is that it contains singing and flute by Chögyal Namkhai Norbu.

The opening piece is the Song of the Vajra dating back to 1977 and is probably the first time that it was sung by the Community. \$17US

Secret World

A World Music Compilation from Amiata Record's Secret World Series

Contains:

Antonio Infantino e i Tarantolati di Tricarico (Italia) Tarantella Pezca Gema y Pavel (Cuba) Longina

Igor Koshkendey & Musicians (Tuva) Dingeladen

Krishna Bhati, Zakir Hussain (India) Raag Kirwani (excerpt from)

Ibu Candri & Ensemble (Indonesia) Gender (excerpt from)

Monks for Sera Monastery (Tibet)

(For shipping and handling information see page 14)

This is an International Gakyil meeting. We already know what Gakyil means and that is important. The Gakyil is something like the life of the Dzogchen Community, how we will continue the Dzogchen Community in all countries and also, in which way collaborate with each other. The Gakyil is not a bureaucratic organization, as you know, and also not hierarchical. All the Gakyils in the world are free and autonomous, but somehow we must collaborate with each other. The purpose of the Gakyil is always for the teachings, for the continuation of the Dzogchen Community teachings. We must know that and therefore we have different kinds of Gakyils, and for communication between different Gakyils we have started the International Gakyil.

There are many places in the world which have Gakyils, and most of the Gakyils are somehow connected to different Gars. We need a kind of bridge, a way of communication between them, and this is what the International Gakyil is for. Some people have the idea that the International Gakyil is like the United Nations. It is not. We know from the beginning the Gakyil is not a hierarchical, or bureaucratic, so then what is the function of the International Gakyil? It is for communication between each other; if there is something to do which is in the interest of different Gakyils, then we can communicate through the International Gakyil. When there is an International Gakyil you have a kind of address to communicate to; you do something and you want to communicate to someone and then you will know to whom. Also it is easier for me because I can ask the International Gakyil what is going on, if there are some problems, how we can deal with and overcome these problems.

Chögyal Namkhai Norbu International Gakyil Meeting

OPENING ADDRESS

July 24th, 2000

I consider, in general, that all Gakyils are very important for the Dzogchen Community; for the teaching, the transmission, how we continue, etc. Why? Because I feel that the Gakyil is taking responsibility. If there is something that doesn't correspond, then the Gakyil must first understand the problem; the Gakyils of all countries must take this responsibility. For this reason I am always asking if someone is starting to do something, they should always try to communicate with the Gakyil, so the local Gakyil then knows what is going on. If it is something related to the teaching and activities in the Dzogchen Community, what we are performing, everything, it must be connected. That is very important. Also with the different organizations within our Dzogchen Community; like the Shang - Shung Institute and ASIA. They are both different kinds of organizations, different activities, but are related to the Dzogchen Community. Most of the people who support these activities are Dzogchen Community people, so it's very important that people communicate and collaborate with the Dzogchen Community Gakyils.

I am not saying you should communicate only to Gars; first

of all communicate with the local communities and collaborate with them. For example, in some countries strange things are happening. In America, for example, in Santa Fe, people are using my name and becoming teachers. I did not ask them to become teachers and maybe I've never even seen them. They are reading some books and founding a center and giving teachings of Dzogchen and saying, "I am in the lineage of this teaching". There are things like this manifesting. Those kinds of problems are the domain of the local Gakyils. Local Gakyils must be aware and

protect the transmission and the teaching. For that reason we have also the International Publications Committee (see page 4). That is an example, and these things are very much related with the responsibilities of the local Gakyils.

I think that the Gakyils mainly have a responsibility for protecting the teaching and transmission and how we continue the teachings and practices in each different countries. The Gakyil must observe and in that way we can continue for the future. That is something very important for the Gakyils.

Something else which is very important is communication, and sometimes we are missing that. Some people don't communicate and then we don't know each other and what is going on; so it's very important to communicate. This is a possibility during this retreat because there are many people here from different countries. Even if all Gakyils of the world are not represented, there are still many people related to the Gakyils. We can talk, inform each other about how we work and discuss; that is the main point of the International Gakyil meeting. ■

Transcribed and edited by Naomi Zeitz

First International Gakyil Conference

MERIGAR, JULY, 2000

by Alison Duguid

As Rinpoche says: if there are ten people there are ten dimensions - so imagine this translated into the first International Gakyil Conference "To let the Gakyils turn", held in Merigar in July. Over a hundred people met, with a range of responsibilities, from the vast range of nations and circumstances in which the Dzogchen teachings are being transmitted and preserved. This two-day meeting was organized by the members of the International Gakyil, Fabio Andrico (red), Loek Jehée (yellow) and Karin Eisenegger (blue) after two years of the existence of the IG. The opening of the conference was honored by the presence of Rinpoche who reminded participants that the various Gakyils in the world, and the International Gakyil in particular, were neither a bureaucracy nor a hierarchy and the Gakyils are all free and autonomous; they are important both for the teaching and the transmission and have taken responsibility.

The IG was intended to be that of a bridge to aid communication. And communication was the theme of the conference both in content and form. As Rinpoche reminded us, apart from the responsibility for protecting the transmission and teachings, there are all the relative activities such as the work of ASIA and the Shang Shung Institute, and the work of the Gars and Merigar in particular, all representing sources of information which need to be circulated around the Community. A view from the bridge was provided by the members of the IG, who gave an account of what had been done over its two years of existence, answering questions and getting suggestions from participants from a whole range of circumstances. Then the entire group (over one hundred people on the first day) broke up into smaller groups to exchange and share experiences on what can get in the way of the Gakyil turning smoothly. The small

groups meant that all different kinds of reality could be shared and explained; old Gakyils with a large number of seasoned practitioners, large cities, small towns, isolated mountain places, new and young Gakyils. Some had to deal with bandits, others with issues of legal and tax status; some (the majority) having to deal with a lack of money, some having to work out ways of dealing with large donations; many with similar problems such as how to organize a retreat, how to organize Yantra Yoga and Dance retreats, how to invite Teachers, how to present the Dzogchen Community to the outside, how to deal with interpersonal conflicts; many with very different circumstances, making one easy answer for all impossible. All were able to share and to open the eyes of those who had previously been unaware of the wide differences in the nature of the Gakyils.

After this awareness raising experience, the groups then mixed again to report to the others what had come out of their exchange and to gather the points into a list of priorities. This list fed into later work on imagining the Dzogchen Community in the future. The second day was spent in specific topic related work groups trying to come out with practical solutions coming out of the priorities established the day before, with the aim of suggesting practical solutions on "Turning the Wheel of the Gakyil".

One group worked on the "how" of communications: a web-site, a network and flow chart for communications, a database, the distribution and flow of information.

A second group worked on the "what" of information: frequently asked questions, the needs of those organizing teaching retreats, guidelines for those involved in the protection of the teachings.

Two groups worked on specific



Gakyil problems: one on the extra and inter Gakyil relations: with Rinpoche, with the Gars, with the Shang Shung Institute, with the outside world; and one on intra or inside Gakyil relations, in an attempt to provide guidelines for new Gakyil members and to give an idea of what they might expect, ideas about guidelines for hand-over from old to new Gakyils and for training in people-skills and organizational skills. Both these groups worked out concrete plans for further action.

Another group worked on issues related to making The Mirror more accessible to those whose first language is not English, but also for those who have come in to the Community relatively recently and who may need access to previous articles by Rinpoche which need to be indexed and made available. Also Mirror financing was discussed, as more international economic participation is required for The Mirror to survive.

The last group worked on those difficult "f-words": funds and finances, drawing up guidelines and working out action plans.

Most people mentioned they had appreciated the opportunity to interchange and exchange in such a face to face and shoulder to shoulder way. Many commented that it was a fine antidote to those feelings of distance and isolation; many questions were answered and some concrete steps to consolidating the

work of the Gakyils were made. Quite a few people hoped to see a further meeting in a year's time to check what has been done.

There was so much to say, so many different realities to relate to, and so many places that people had to catch planes to, that the final reports were not able to be completed but each group will send theirs in to be circulated, and hopefully a final account can be put out via Norbunet and the Mirror. So watch this space. ■

International Gakyil Meeting at Merigar

JULY 24TH - 25TH, 2000

"LET THE GAKYILS TURN...."

The International Gakyil is happy to announce that the IG Summer Conference at the Merigar Gonpa has been a success. Participants from all over the world enthusiastically worked together in a general atmosphere of inspiration.

After a brief yet inspiring talk of Chögyal Namkhai Norbu about the importance of the work and responsibility of the Gakyils in the International Dzogchen Community, Community members from all over the world started a unique series of two day discussions. Bottlenecks that the participants encountered in their work as members of a Gakyil or in other active roles within our Community were described and an attempt was made to find solutions for these problems.

The full report on the results of the meetings and the single work groups will be published on Norbunet and in the Mirror as soon as all information is collected and transcribed.

Many greetings to everybody - The IG

Here is a first brief summary of the main topics that came out of the first day's discussion and the second day's work groups at the IG Meeting:

1) Most problems encountered in our Community seemed to be connected with communication: information should reach all people within our Community in time. The existing information flow (Gars - Gakyils - individuals) does not function correctly for various reasons (Gakyils, contact persons, secretaries, etc., don't forward the information in time, not everybody is on the Internet, the Mirror is often late etc.).

The correct procedure should be to distribute the information through the Gars and the Gakyils since this is the network that has been created by our Master. A work group to improve this situation and to build a "network of communication" was formed.

2) The Internet was mentioned several times as being very important to improve communication. A central Dzogchen Community web site with updated information, with a web shop and links to all Gakyils and Institutes was proposed and will be worked out by another work group. Issues of copyright were studied in connection with domain name registration. On this Community web site a database could be created where every person in our community could post his/her personal details like email address, job specialization etc. However, privacy issues have to be considered.

In the future retreats with Chögyal Namkhai Norbu should be broadcast on the Internet so that there would be less need to travel for Rinpoche.

3) Guidelines (for Gakyils) will be worked out and published with questions like "How to invite instructors", "How to advertise a Yantra Yoga or Vajra Dance course", etc. An updated list of "Frequently Asked Questions" could be published on the Internet with a link to these guidelines so that updated information is available permanently.

4) The Blue IG and the Shang Shung Institute will coordinate a project for distribution and production of up-to-date practice melodies on tapes and CD's (ongoing work group).

5) Archiving is an urgent matter: all Blue Gakyils are requested to

continued on page 27