

# THE MIRROR

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## NEW GAR IN ROMANIA MERIGAR EAST

SUMMER RETREAT WITH CHÖGYAL NAMKHAI NORBU  
RETREAT OF ZHINE AND LHAGTHONG ACCORDING TO ATIYOGA  
JULY 14-22, 2007

There is a new Gar in Romania called Merigar East. The land is 4.5 hectares and 600 meters from the Black Sea. The Gar is 250 meters from a main road and 2 kilometers from the nearest village called the 23<sup>rd</sup> of August (the day of liberation in World War II); it is a 5-minute walk to the train station and a 10-minute walk to the beach. There are small, less costly hotels and pensions and five star hotels in tourist towns and small cities near by. There is access by bus, train and airplane. Inexpensive buses go up and down the coast. There is an airport in Costanza, 1/2 hour from the land, and the capital, Bucharest, 200 kilometers away, offers two international airports. At present we have only the land, but it will be developed. As of January 2007 Romania has joined the European Union. Mark your calendar! *The Mirror Staff*



## CHÖGYAL NAMKHAI NORBU SCHEDULE MARCH 2007 - FEBRUARY 2008

### 2007:

Tashigar Norte, Margarita Island, Venezuela  
March 30 – April 5  
Santi Maha Sangha Base Teaching Retreat  
Open Webcast

May 31 – June 15  
Jñanadhakini Drubchen Retreat

June 20  
Leave for Merigar West, Italy

June 29  
Leave for Merigar East, Romania

July 14 - 22  
Merigar East Retreat  
Retreat of Shine and Lhagthong according to Dzogchen Atiyoga  
Restricted Webcast

July 27  
Return to Merigar West

August 10 - 30  
Personal retreat of Mandarava

September 7-13  
Merigar West Retreat  
The teaching will be Paltrul Rinpoche's Dzogchen Man ngag 'Odsal Nangcha (The Upadesha on the Vision of Clear Light), [Paltrul Kabum Vol 4 P.697].  
Restricted Webcast

September 21  
Leave for Barcelona

September 24 – 28  
Barcelona Retreat  
The teaching will be Longchenpa's Nyingtam Sumchu (Thirty Pieces of Advice from the Heart) [Sung Thorbu vol. I P. 354].  
Open Webcast

September 30  
Leave for Sao Paolo, Brazil

October 3 – 9  
Sao Paolo Retreat  
The teaching will be Paltrul Rinpoche's Shri Gyalpo Khyadchos (The Three Lines Which Strike the Essence, The Three Statements of Garab Dorje)

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Chögyal Namkhai Norbu in the Tashigar South Gonpa on his birthday

N ZEITZ

## TO BE IN INSTANT PRESENCE IS TO BE BEYOND TIME

*The Longsal Ati'i Gongpa Ngotrod  
Retreat at Tashigar South, Argentina  
December 26, 2006 - January 1, 2007*

*by Sergio Oliva  
Translated by Laura Yoffe*

December 2006. Summertime is coming very soon, but the rain (as it always happens in Tashigar South) waits for the Master. Then the water flows everywhere and life turns to be more intense. With the presence of Rinpoche not even the stones remain quiet, all is in movement now. The small Gonpa at the main house has multiple functions: it is a playing room for long games of Bagchen with Rinpoche, during the retreat it becomes the "Tashishop" (our bookstore) and for many nights it looks like a kind of cyber- place where people adopt strange postures with their laptops trying to get the best signal. For some time Tashigar becomes a kind of Babel that concentrates all kinds of sounds from the most distant places. All the variety of languages that sounds everywhere reveals how much effort our Teacher has put in spreading his precious teachings during all these years.

In this latest retreat, which was transmitted all around the world by closed video and audio webcast, thanks to the great efforts and work done by the webcast team, Rinpoche gave transmission of the teachings called "Longsal Ati'i Gongpa Ngotrod", the Upadesha of the Introduction to the State of Ati. Rinpoche discovered these teachings in many different dreams he had from the year 1972 to the year 1983. They belong to the Cycle of Longsal Teachings of Chögyal Namkhai Norbu. On the first day of the retreat, Rinpoche spoke about the importance of being aware of our real situation - the condition of suffering of samsara - as being dominated by our emotions we don't recognize the base of suffering that is underneath all of our actions. Little by little, the problems develop and finally suffering manifests. For that reason, Rinpoche said, it is necessary to have consciousness of the *Four Mindfulnesses* about our precious human life, the impermanence of our life that manifests in time, the karma that we produce due to our actions and the suffering of samsara as consequence of our own karma, although this presence cannot arise from the knowledge that we can get

through an intellectual analysis of these four, but from a deep understanding of the real characteristics of our human existence. On the following day, Rinpoche explained that we do not have the possibility to enter into our real nature if we do not have transmission and that there are three types of transmission according to our three gates of body, speech and mind. Entering into the Longsal Teachings, Rinpoche remarked the importance of the lineage and the transmission for the teaching. When Rinpoche made a commentary of the first verses of the Root Text, he said that many people go after intellectual knowledge by judging and analyzing yet staying totally conditioned by their mind; for that reason they are very unfortunate because they are so far from following a path that allows to have a quick realization. Therefore, it is extremely important the connection between teacher and student, in order to be able to follow a path in a correct way. So first of all we need to understand this relationship. Developing this topic, Rinpoche said that the teacher needs to have a perfect transmission and knowledge of the real meaning of the teaching, not only in an intellectual way, but

*continued on page 19*

## C O N T E N T S



*Teaching, Chögyal Namkhai Norbu  
pages 2 & 3*

*ASIA: An Expatriate in Amdo  
page 5*



*Fire Boar Year 2007  
Special Practice Calendar  
pages 10 & 11*





**M**erry Christmas and Happy New Year to everybody! Today we are beginning our retreat at Tashigar South in Argentina. All our activity at a retreat is related to the Dzogchen Teaching. We have different series of teachings within the Dzogchen Teaching, all of which are related to the transmission. The most important aspect of the teaching is the transmission, but firstly you need to have a clear idea what Dzogchen means. Many people have the idea that the teaching is a kind of tradition, school or religion. You can believe that Dzogchen is a philosophy or religion because in the Dzogchen Teaching there is no limitation, but Dzogchen is *not* that in the real sense. The Dzogchen Teaching is to learn how to get *beyond* limitations. If we have any kind of limitation it is no longer Dzogchen, but it not so easy to go beyond limitations. We live in a dualistic condition. Everything is limited in our society and our condition. There is no way to live beyond limitations. If there is a kind of limitation, there is a reason. When we learn the Dzogchen Teaching, we learn why we are limited and why limitation is a problem. Then we understand how our real condition should be.

#### Going Beyond Limitations

For example, if you want to go somewhere you need to have the address. If you do not have that address it is impossible to get there. In the same way, in the teaching, we need to know basically *what* the problem is. For example, if we are seriously interested to follow the teaching, we cannot learn by going to the beach to enjoy a holiday for a few days. There is a reason we are interested in the teaching. We have limitations and through these limitations we have so many problems in our condition. For that reason, we feel it is necessary to follow a teaching or method to overcome these problems. Then, of course, we need to know what the main point is and the main point is that we are learning to be beyond limitations.

Dzogchen is everyone's real condition in the real sense. We do not know how our real condition is, so we need a teaching that helps us understand how to get in that knowledge. That teaching is called Dzogchen. Dzogchen knowledge was not invented as intellectual knowledge; Dzogchen knowledge came through its real condition and manifested. It is very ancient knowledge, not something new. The transmission of this ancient knowledge is called the transmission of the Dzogchen Teaching. That is what we are following. There are different ways to experience this knowledge because there are different conditions. Firstly there are the different conditions of the individual. If there are ten people, there are ten different capacities. If we receive a teaching and the transmission related to that teaching, we have more understanding.

When we say Buddhist teaching we mean the teaching taught by Buddha Shakyamuni. Buddha Shakyamuni transmitted his knowledge of what he understood and discovered. He taught the same way for everybody, but those who received that teaching of Buddha divided it into different ways. When we say the teaching of Buddha, or Buddhism, within that there are different traditions. We say

Sutra and Tantra, for example, and within Sutra there is Mahayana and Hinayana. Buddha never divided the teachings into Mahayana and Hinayana. Buddha taught the teaching for the individual to discover his or her real condition. Buddha didn't teach to form a school or religion; that was not his aim. Buddha's aim was that everyone would be able to discover his or her real nature through the teaching. Why don't we discover our real nature in that way? We don't discover in that way because everyone lives in dualistic vision and has so many limitations. Even if the teacher gives a teaching to go beyond limitations, we immediately make limitations. When Buddha manifested paranirvana, a manifestation of death, the followers of Buddha's teachings immediately divided the teachings into eighteen different schools. They did not agree with each other. Why did they divide the teachings that way? Buddha did not teach that way and never limited his teachings to a school. Buddha also taught about going beyond the limitation of a school. That is the real teaching of Buddha. People can't understand that. Now you can see what the problem is.

#### Four Noble Truths

In a very simple way, the first teaching of Buddha is Hinayana. In the history of Buddhism, in Hinayana, they say that Buddha taught the Four Noble Truths for the first time to five students in Saranath. Buddha taught the First Noble Truth as the Truth of Suffering. That means that all sentient beings have suffering. In the human condition, for example, first we have the suffering of birth after nine months in the mother's womb. There are often many sufferings in a lifetime. It is not always smooth. A little later we get old and there is the suffering of age. Through all our life we have many sufferings of illness. There are so many sufferings and problems in life. We all have these problems.

We look in the ocean and see other beings and it looks very nice, full of colors with many fish swimming around. If you look well, you see all the bigger fish eating the smaller fish. The fish are always living in fear. We hear birds singing and it seems that they are enjoying. Their life is hard in the winter, and not only in winter, but even in summer. It *seems* very nice, but there are many bigger birds eating smaller birds. The small birds are eating small insects. No one is happy. There is always suffering. This is the real condition of our samsara,



Chögyal Namkhai Norbu in Peru

## Ati Longsal Gonpa Ngotrod Teaching Day 1 December 26, 2006 Tashigar South, Argentina

our transmigration. For that reason Buddha is saying that the noble truth, the real knowledge, is to understand our condition.

In general, we are very conditioned by emotions when we are not inside the suffering. When we are not suffering it seems that everything is fine. Take the example of young people falling in love. Young people say how very nice life is because they are very much in love. At that moment there are no problems. People think they agree on everything, have no differing points of view, etc. In the real sense we become blind with emotion. We do not see any problems but they slowly manifest. In life, for example, so many people get married, separate, get married again, have many children, the parents separate, etc. It seems like little animals, but sometimes animals feel much better than human beings.

We don't really understand suffering. In the moment when we are enjoying with our emotions we forget our problems and sufferings. In the teachings there is an example that when we see something very nice we get attached to that; like a moth to a flame. There are also animals that enjoy music; sometimes hunters play nice music while moving slowly in the forest and the animals hear and enjoy the music and then the hunter arrives near by and kills the animal. Also a being can be very attached to smell. Like bees, when they enjoy a flower for a long time and suddenly the weather changes, the flower closes and the bees suffocate and die. There can also be attachment to taste. For

example, with a fish, you see how they taste something and then someone catches them. For touch, with our body, we give the example of elephants. When the elephants feel very hot they go into mud and sleep there and then the old elephants get stuck in the mud and die. In general we enjoy with five senses; we become attached and blind with emotion and small pleasure and suffer a lot. We have so many of these kinds of sufferings. That is why we say transmigration is just a dimension of suffering. It is very important that we know that. That knowledge and understanding is called the Noble Truth of Suffering. No one enjoys suffering. So that is how Buddha started teaching. Buddha did not start to teach in a philosophical or intellectual way. No one disagreed with Buddha and said there is no suffering and we always enjoy.

Everybody agreed with Buddha. When Buddha asked if people liked to suffer, everyone said no. So Buddha explained the Second Noble Truth. If you don't want to suffer then you must discover the root or base of suffering. Then we are talking about the Noble Truth of the Cause; cause and effect are called the famous karma. If we do something good the consequence is good, if we do something bad the fruit is negative. When Buddha started to teach cause and effect, he made people understand they must not struggle with effect but discover the cause. Buddha taught this 2500 years ago. People have still not learned that.

When there is a problem people say there is a solution in revolution and we should struggle with that problem. That problem is an effect. You cannot struggle with an effect. For that reason, people struggle with effect through revolution and the only conclusion is killing thousands and thousands of people. Nothing remains in the end, it is always the same. Only some aspects change - the names of the people who are governing, the changing of positions, etc. Politics is only an external show and does not really change anything. Most countries talk about the right and left parties, communist and fascist, accusing and fighting and doing many different kinds of actions. In the real sense both parties do completely the same thing. There is not really much sense. It is better we are a little more free and discover our limitations.

Buddha said we could learn what

the cause is through the effect. We apply a different way of doing something, then there is a possibility to change or modify. Buddha said that what we did in a past life we can examine in this life. This life is an effect of a cause we made in the past life. For that reason, you can see that even though we are all human beings, if there are ten people, there are ten different conditions. We have different classes, different families, etc. Sometimes there are twins in the same family and when they grow up, their lives are totally different. Even if the cause is something similar, the secondary cause is related with effect. The primary cause we have for becoming human, for example, if someone is born in Tibet, someone in the West, someone in Africa, is completely different. In the Western world, small children play with many small objects and toys from birth. When I grew up in Tibet and I was a small boy, I never had anything to play with. So that is the difference, the condition of the economy and situation. You see how the situation is of children in Africa, for example. The primary cause is the same because they were born human, but the situation is different because that depends on what we call karma. We discover that this cause exists, both good and bad. We try to increase good cause and eliminate negative causes. In that way we can change and have benefit.

Then Buddha taught the Third Noble Truth, the Noble Truth of Cessation. That means we stop negative causes. If we don't create negative causes, there is no negative consequence. The Buddha said if we want to know how we will be in the future we examine and observe our present action. We know there are many negative causes we create, so we change and stop creating them. In this case Buddha taught what is related to our condition of body, speech and mind and which kind of actions we apply. For not creating problems we eliminate those kinds of actions and that is the Third Noble Truth.

The Fourth Noble Truth is the Noble Truth of the Path, all the different kinds of paths. There are different kinds of paths because of the different kinds of capacities of the individual. Some people have more capacity to follow high-level teaching; a high level of teaching means that you not only receive that teaching but you know how to apply it. You know why and how it works. In the teaching there are instructions. If you have the capacity to follow the instructions it means you have that capacity. If people do not have the capacity to follow instructions, it means they have only a kind of faith. For example, they can learn some prayers or mantras. They chant a mantra like *Om mane padme hum* and have some benefit. With this capacity of mantra obstacles diminish. That also means increasing clarity and when clarity increases one is able to go more into the real sense of the teaching.

#### Three Gates

So we can understand that there are different kinds of capacities and that is why Buddha taught the Four Noble Truths in that way. In the Fourth Noble Truth, Buddha manifested and taught in a different way. Buddha did not teach only a kind of rule and one system. For that reason

*continued on next page*



there are different kinds of teachings. We learn in Dzogchen that teachings are related to the condition of the individual. Everybody has three gates. The three gates of the individual are the body, voice and mind. The body means the more material level. For example, if I see someone is coming and I know that person I say, "Oh George is coming". I say that because I recognize that person. I recognize George because I see his figure directly. That is called body. Our material level is related to that which is called body. Another then is called speech or voice. Speech means the sound we speak. Sound is related to breath. Breath is related to our vital energy. In the Dzogchen Teaching, sound is the root of all manifestations from emptiness. For that reason it is called speech and that is another gate. Then there is mind. Mind is the most important existence of the individual. How can we understand mind or recognize mind? If you think how can we recognize mind, that *is* mind; it is the mind that is thinking. Always thoughts arise, and that is called mind. So these three, body, speech and mind, are the three gates. Everyone has them. They are called gates because gates are for entering. If you want to enter in the knowledge or understanding for discovering your real nature, you should go through your gates - with body speech and mind you can get in the knowledge. If you want to be free of samsara and dualistic vision and limitations, also our three gates are very important.

For example, if you are in jail and you can't go outside because the door is closed and then one day they say now you are free, they open the door and you can go outside, in the same way we need body, speech and mind to be freed from transmigration. For that reason these three gates are very important for everybody. The teachings are related to these three gates. People who really have high capacity can go to the teaching directly through the mind, because the mind is the most important of the three existences. Then people who have medium capacity can go with voice. That is related to the energy level. People who have less capacity can go through the physical level, the body, for example for some beings of the bardo, bardo means after death, there is no physical body, so bardo beings are coming and going around here and we don't see them. If you see them it means you have developed your capacity. So you see, for seeing that figure you need such capacity. George, who is coming physically, you can see. This is the difference between body and speech. Mind is more essential. If you can go into the level of mind, that means you have high capacity. So the teachings are transmitted that way. For example, Dzogchen Teaching is more for people with high capacity. Tantrism is medium capacity. Sutra is lower capacity. This is how the teaching is related to the condition of the individual.

Transcribed and Edited by  
Naomi Zeitz



## THE DAMDROG (SAMAYA FELLOWSHIP)

The document published here is an agreement between between Chögyal Namkhai Norbu and the Dzogchen Community and Lama Denis and the Sangha Rimay and has been signed by Rinpoche and Lama Denis.

It arose from the fact that Lama Denis and the Sangha Rimay have received Chögyal Namkhai Norbu and his teachings into their own lineage. Since this kind of opening up is quite rare, Rinpoche decided to create a connection between the Dzogchen Community and the Sangha Rimay. This connection is similar to a partnership but much more profound in that it concerns the Dzogchen Teaching.

Last summer the first meeting was held to start talks with Lama Lhoundroup, Chögyal Namkhai Norbu, Yeshe Namkhai and Luigi Ottaviani participating. Following this, Lama Denis and Rinpoche worked on the text published here as an official formal act.

In November Yeshe Namkhai and Luigi Ottaviani took the document that had been signed by Rinpoche to Karmaling, the Sangha Rimay centre in France, where Lama Denis signed it.

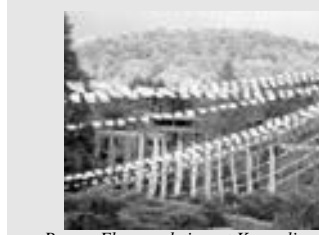
Through these two meetings each of the two communities were able to deepen their knowledge of the other, of the physical as well as organizational structures, and an exchange of knowledge and instruments was initiated in order to be able to undertake some projects related to the dharma and to Tibetan culture together.



Chögyal Namkhai Norbu and Lama Denis  
at Karmaling



Replica of the Merigar Gonpa  
at Karmaling

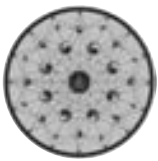


Prayer Flags and view at Karmaling



Stupa at Karmaling

### JOINT DECLARATION DZOGCHEN COMMUNITY & SANGHA RIMAY



" *DAM DROG* "  
*SAMAYA FELLOWSHIP*



- ALLIANCE & COOPERATIONS -

The Dzogchen Community and the Sangha Rimay are two Buddhist communities with their own history and their own specific approach to the teachings. Both acknowledge the essential unity of Buddha Dharma underlying its diversity, the final goal being the same for all: the state of Nirvana. Both communities consider the diversity of expressions and the methods of the different lineages as a richness matching the numerous forms of receptivity and sensitivity of beings.

The Dzogchen Community and the Sangha Rimay have a particular relation in the transmission: both following the great Dzogchen tradition coming from Garab Dorje and Guru Rinpoche elaborated and diffused later on by the omniscient Longchenpa.  
*(See in the appendix, the spiritual filiations of both communities)*

The heart link between the two communities is particularly strong as they both find a common source of inspiration in the Rimay movement inspired by great Tibetan masters of different lineages: such as Djamyang Kyentsé Wangpo from the Sakya school, Jamgön Kontrul Lodreu Tayé from the Kagyu school or Terchen Chogyur Lingpa from the Nyingmapa school.

Concerning the recent history, Lama Denys Teundroup, inspired by what he saw in Russia, approached Chögyal Namkhai Norbu in the late nineties requesting from him the transmission of the Vajra Dances in order to bring their practice in the Sangha Rimay. Chögyal Namkhai Norbu gave his agreement and a program has been developed in this direction. Moreover, the Sangha Rimay built, with Chögyal Namkhai Norbu's blessing, the Rimay Temple or House of Wisdom, inspired by the temple of the Great Liberation in Merigar. During the same period, Chögyal Namkhai Norbu was invited three times to teach at Karma Ling Institute. The last time, in spring 2006, Lama Denys Teundroup requested him to teach the Nyingthig Mapu in order to enhance the connection between the two Sanghas. Chögyal Namkhai Norbu transmitted it to a large audience including teachers of the Sangha Rimay.

Therefore, because of all these aforementioned reasons and because of the personal affinities which has developed between Chögyal Namkhai Norbu and Lama Denys Teundroup and between the two communities, we are creating a new form of collaboration or cooperative alliance in a more concrete way that is called "Damdrog" (Dam Grogs in Tibetan), which means "Samaya Fellowship". This term express the sacred dimension of the heart link and friendship between the two Sangha.

Concretely, we wish to work together in a balanced reciprocity in all the possible areas of cooperation: transmission, Dharma studies, translation, publishing, humanitarian projects and communication, etc.

Concerning the transmission, the teachings asked from one or the other side can be developed in the other Sangha under the authority and the direction of its main teacher, Chögyal Namkhai Norbu or Lama Denys Teundroup. In the different fields of transmission which are envisioned for this exchange, the teachers of one community can train themselves in the other community until they gain the required qualification. Chögyal Namkhai Norbu and Lama Denys Teundroup together, will then give a final accreditation for the qualified teachers to enable them to teach the discipline in their own Sangha. For the Vajra Dances, for example, the project was since the beginning to promote the training of teachers of the Sangha Rimay qualified to teach it, finally, in the Sangha Rimay. Today, the same procedure is envisioned for the Yantra Yogas, which are transmitted in both communities.

At the same time we are considering to cooperate and exchange know-how in the fields of Information Technologies (IT), Organisation and Administration.

Understanding that cooperation is stronger than competition, our reciprocal motivation is to help each other in order to assure the best continuity of the transmission and its integration.

May the Dzogchen community and the Sangha Rimay "Samaya Fellowship" contribute in the most auspicious way to the spread of a profound understanding of the Dharma in our contemporary world.

SARVA MANGALAM!

This document was written by the main teachers of both communities:

For the Dzogchen Community  
Chögyal Namkhai Norbu

For the Sangha Rimay  
Lama Denys Teundroup

*Chögyal Namkhai Norbu*

*Lama Denys Teundroup*





Rinpoche enjoying with retreatants inPeru

## PERU RETREAT WITH CHÖGYAL NAMKHAI NORBU SHINE AND LHAGTONG

January 19-23, 2007  
Lima Peru

by Charo Verastegui

### WHAT DO YOU TEACH, TEACHER OF LIGHT?

Oh Teacher, to what limits do you take our minds, where we not only hear you but you penetrate our Being in a space of a unique and magical dimension, teaching us beyond words. How can we be so fortunate? How can your mercy be so great?

We began the retreat in Lima thinking it could possibly be your final retreat. Only to say this gives us chills. How could something like this happen? Can the sun stop coming out? What is life without the sun?

Led by your kindness, we enter the Superior School for Mountain Survival, “Esmon”, on the outskirts of Lima. We all feel at home since it is the third time we have hosted a retreat there. We were two hundred people, a big heart beating, with so much excitement and so many expectations.

For example, we had finished painting the Mandala for the Dance, a cherished wish for fourteen years, commanded by two young artists who had just arrived to the Sangha. With great natural devotion, it was painted during Christmas and New Year’s under the care and perseverance of our dear Fanny. We had the Mandala, the retreat had to happen! How wonderful when the day that we had dreamed of arrived.

Rinpoche climbed the stairs, arrived to the hall; a great silence and the thunder surged forth.

What do you teach? Where do your words take us? How can you explain that which cannot be explained? It sounds so easy, like a children’s story, so deep, like hearing the words chiseled in gold by Buddha himself. Is it really so easy, like this? We are so fortunate! My heart jumps in my chest and wants to escape.

You talk to us, in your infinite kindness, of the essence, of the real reason of the search, which does neither limit nor is limited to an intellectual inquiry. You celebrate how well we are working and practicing. We were children being kissed by their father. What immense joy to make you happy!

Shine and Lhagtong in the Dzogchen way was the theme of the retreat. These are strange names for some people and you make them easy to understand and apply by clarifying demystifying wrong beliefs, picking up again in this life what for sure we had started a long time ago.

There is so much we would like to give you! Our real understanding, now more than ever, living in these sensitive times when you have asked us to deeply reflect, and understand what it means to collaborate, what it means to integrate like one body to protect the Teachings in the times to come.

May the hearts of the practitioners open like lotuses of light and from the mud of their mistakes may they celebrate in the purity of its color, the glory of seeing you smile again!

Translation by Regina Robles

## CHÖGYAL NAMKHAI NORBU SCHEDULE MARCH 2007 TO FEBRUARY 2008

|   |  |
|---|--|
| October 11<br>Leave for Buenos Aires, Argentina   | [Sung Thorbu vol. I P. 247]<br>Open Webcast  |
| October 12 –19<br>Buenos Aires<br>Weekend of Dzogchen Teaching  | <b>2008:</b><br>Tashigar Sur, Argentina<br>January 7-8 Santi Maha Sangha<br>First Level Exam<br>January 11-17 Santi Maha Sangha<br>Second Level Training |
| October 14<br>Leave for Cordoba, Tashigar Sur, Argentina  | January 27<br>Leave for Peru   |
| November 12 -19<br>Retreat of Shine and Lhagthong according to Dzogchen Atiyoga<br>Restricted Webcast   | January 31 – February 4<br>Peruvian Retreat<br>Zer-nga (The Five Crucial Points)   |
| December 27 – January 3<br>Tashigar Sur Retreat<br>The teaching will be Longchenpa’s Choszhi Rinchen Phrengwa (The Necklace of the Four Precious Dharmas) | February 6<br>Leave for Tashigar Norte, Margarita Island, Venezuela  |

## “Respect Procedure”

Excerpt from the interview with Luigi Ottaviani and Yeshi Namkhai  
Kharkov-Kiev train, 10/23/2006

**Mirror:** What is the correspondence between the teaching and copyright? For example, why can’t we record a webcast and give it to someone who wasn’t there?

**Luigi Ottaviani:** This is a big question. Firstly, we are not able to give things to people who have not participated because this is Rinpoche’s wish. If a person was present at the webcast, received the transmission, then that person can practice. Otherwise it is not possible. This is not something that the Institute decided one day. In general, in a strict sense, copyright has nothing to do with teachings. Copyright means that it is important to preserve the image of Rinpoche and his teachings. It means that without the copyright anyone could take the teachings and do whatever they want - mix with other teachings that are not good, put all the teachings in an environment that is not completely safe or good for the teachings, or someone could manipulate and use the teachings. It’s a danger for the teaching itself, because it can be presented in an incorrect way.

What copyright means is that we want to protect the original in its correct form. For example, when the Institute creates a product, we create the best possible thing so that a practitioner can learn the right thing. We check with Rinpoche or with expert people like Adriano or other Tibetan translators, to make it perfect. Every product is approved by Rinpoche. Otherwise what would happen? A person records something saying: “Oh, I do this practice”. But what if he doesn’t know the context? For example, when you do practice of the guardians in a wrong way, it can be dangerous. People don’t understand that and they think: “Ok, maybe I’ll do it like this.” Another thing is the unauthorized copying of materials. That is a danger for the teaching and, in this sense; the teaching is linked with the Institute. The Institute was founded by Rinpoche to spread the Tibetan culture and also to preserve the teaching for the future. This is the main purpose of the Italian branch of the Institute.

The Institute has to preserve the teaching and this is not such an easy thing. We need resources to do this. We are not rich because we are a non-profit organization; we cannot earn money like private businesses. It’s difficult for non-profit organizations to have income. We sell this product just to survive, not to become rich. What people do not understand is that Institute has this important task to preserve the teachings. The Institute survives on this kind of product and it has nothing to do with becoming wealthy from the teachings.

Therefore, if we are the only ones producing these products we can survive. We can also survive offering courses about Tibetan culture, like Tibetan medicine, but the main occupation of our staff is archiving. In the future archiving will be very important. It’s strange that people don’t understand or think that the Institute is so rich that it can be cheated. They don’t understand why they can’t reproduce things. You can do that, but then Rinpoche’s wish to have the teachings preserved for the future is damaged. That is the meaning.

**Mirror:** But what if people sometimes make copies because they cannot afford them?

**LO:** We noticed this problem and we are trying to solve it with the price list we asked for from different communities. We would like to adjust pricing according to the regional financial circumstances, because this is a wide problem. Many practitioners say they would like to have a practice, but can’t afford them, so, for example, the Gar makes them a copy and doesn’t care about the rest. (The rest means SSI) But this means the real needs of Community are not understood.

If people would say that things cost too much for them, we would talk about it and try to find a solution. Regardless of what they have done in the past, people should say this is a problem for them, they want to learn, and they need help. This is the right thing to do and no one will ever say no. It is an important duty of the Institute to help preserve and spread the teachings. Otherwise we would be like a closed chest with useful things inside. This is useless. So we are trying to solve this problem.

There is no problem when people record webcasts for their personal use. The problem is usually when people try to make a profit from these things. They duplicate things. They think it is for the benefit of the Gar, the Ling, but that is wrong. In this case, you damage the Institute. If a person saw the webcast, for example, and wanted to record it for himself, he can. There’s no rule that says a person has to buy it.

**Mirror:** And if another person asks that person to if record it for them also?

**LO:** In small situations, for example, if I want to record a webcast and I don’t have a voice recorder it’s ok. On

a large scale this becomes unfair, because someone may think they could buy something from the Institute (which means donating something for the teaching), but since it’s so easy for them to get a recording, they won’t purchase it. This is a problem. We know in the recent past the Gars didn’t understand that and they used to record things themselves and sell to practitioners. It’s incredible, but that happens. So you just need to understand the real value of the thing you are buying. You are not buying a type of a product like music. You’re not buying from someone who is rich; we are hardly surviving. Every three to four months we send a report to Rinpoche on how things are going, so I have looked at our financial situation lately. We are really just surviving, but people don’t understand that.

The important thing is for people to understand that they are buying something that took a lot of work; it’s not just a recording as many people think. And the profit helps the teachings survive for the future. This is the real meaning of the products, not just to buy a CD of music. Then people can understand how they are contributing and participating a little better.

**M:** Is that also the reason for not recording private videos of Rinpoche’s public talks or retreats?

**LO:** The reason for that is what do people do with that video? People can do what they want. And what happens? I can tell you what happens. I have found Rinpoche’s teachings on a peer-to-peer network and other places on the Internet where you find illegal software. That’s why we are contacting people and saying they are doing something illegal and need to stop. Maybe some people don’t understand this, but they have to be respectful with the image of Rinpoche. We are one of the few Buddhist Communities that do the copyright system. We believe it is important. Others don’t care; they can do whatever they want. But we care a lot. When a person wants to interview Rinpoche or publish a transcript of a talk, we check with Rinpoche. Sometimes people ask very strange things that are not so easy to reply to, and then maybe people would understand Rinpoche’s answers in a very strange way. In modern society there are some ethical questions. Often Rinpoche says to work with yourself, with the circumstances. If you ask Rinpoche what he thinks about something and expect a direct reply, Rinpoche just will not do it. He doesn’t like that.

**YN:** Maybe you should call this copyright procedure a respect procedure. For Western Europe copyright is clear. In Eastern and Northern Europe people still don’t understand. Every time they see the word “copyright” it means, “I have to cheat, I have to copy”, like it’s something bad, like they have to fight against it. This is very bad.

**LO:** Like “I shouldn’t pay for this!”

**YN:** This is very bad. Maybe we should call it respect procedure, give it a double name and it would seem clearer. It’s not the problem about the money; it’s a cultural problem. When people see copyright, they do the exact opposite.

**LO:** It’s like with the word “democracy” inside Dzogchen Community. Often people don’t understand the real meaning in this context and the same with copyright. We talk about copyright, but it has a different meaning in our context. Many times I meet people who want to do a video interview with Rinpoche and but they don’t want to sign the copyright agreement that says: “Please, when you put this piece in some context, just ask us before if it’s a good context or not”, it does not have to do with financial aspects. But they are fearful. They say: “My lawyer says this is not true because I’m not the owner of the item”. The agreement lets you do whatever you want if we say: “Ok, it’s in the right context and the right form.” Then you can do whatever you want. If you want to sell you can sell, we don’t care about the money, we care about protecting the image. Then people understand that we do it out of respect for Rinpoche and his teachings. Then there should be no problems at all.

Interview by Andrei Besedin for The Mirror



AN EXPATRIATE IN AMDO: ASIA’S NEW OFFICE IN XINING

by Federica Grassi  
Project Manager for education and distance support projects in Tibet

Last spring ASIA’s new office was inaugurated in Xining, the capital of the Tibetan province of Amdo in East Tibet, the province northwest of Qinghai. This initiative arose from the need to have a more systematic monitoring of the growing number of SAD (Long Distance Sponsorship) projects, and, at the same time, guarantee a more active and constant presence in the area.

On one hand it has favored cooperation with local partners while on the other it has supplied a more realistic and up-to-date picture of the local situation, which, in recent years, has been passing through profound and sudden socio-economic changes. The office will provide ASIA with the instruments necessary for long-term integrated development interventions.

An Expatriate in Xining



Federica Grassi delivers a letter from a sponsor

With the increase in the number of sponsors, the presence of an on-the-spot expatriate will help to guarantee a simpler and more visible management of projects, shorten the intervals and strengthen the relationship between the sponsor and the sponsored student. It will be easier to monitor the nomadic areas during the year and to sensitize staff at the schools by bringing those in charge closer to a diverse and distant culture and world. In the past, the monitoring carried out by ASIA’s staff was annual, during which time we concentrated on the more technical part of the work (monitoring students, collecting new reports, updating the school situation), and it left little space for interaction and integration into the situation at the school and the village. With the presence of an expatriate in the field we are now able to take part in the local situation; the participation of ASIA’s staff at events, activities and ceremonies has had a decidedly stronger impact on the local community.

The Continually Changing Situation

In September 2005 the new law concerning compulsory education became effective, according to which all children of school age have to attend school for 9 years (6 years at primary school and 3 at middle school) otherwise families have to pay a fine. In spite of widespread checks by the central government and a campaign by the staff of the schools to make people aware of education as a guarantee of a better future for the new generations, in some of the remotest areas, these regulations have been thwarted by families who are still reluctant to send their children to school because it means having to give up manpower and to face school expenses. In other cases, the local situation is far from the administrative centres and still



Margherita with Drolkyi's family

ruled by tribal laws, which govern the relationship between family and village.

The schools: centers of aggregation

The monasteries, colleges and schools have always been centres of social aggregation around which small commercial activities have often sprung up. With the passage of time, these have given rise to the creation of urban centers. The schools have also been the point of contact between the nomadic and agricultural communities and the central government; it is through the scholastic institutions that the government addresses the local communities.

So the importance of the schools really goes beyond the didactic-pedagogic sphere because they are also intermediaries for the spreading of ideas. For this reason ASIA has decided to invest more and more in these institutions, making them also centers for campaigning to sensitize people to issues regarding the environment and hygiene which will have a strong impact even on the satellite communities of the villages. English language courses and refresher courses on methodology of teaching Tibetan language will be organized in turns at the schools during the year in order to improve the quality of teaching.

**TESTIMONY**  
*A day with Drolkyi and Sonam*  
by Margherita Carbonaro who supports Drolkyi and Sonam Palmo

**Traveling to meet Drolkyi**  
Last summer I worked teaching English at the school built by ASIA in Thanggan, in Qinghai. It was a fantastic experience and also my first real concrete contact with the Tibetan world.



Students at Rigmo school

Having seen with my own eyes what ASIA is doing in Qinghai convinced me to encourage my parents to adopt a child and to sponsor one myself. At the moment I live in Beijing and the relative closeness to Qinghai, compared to Europe, meant that this year I didn’t hesitate for a moment to go and meet Drolkyi and Sonam Palmo, the two children who we now support.

On our arrival in Thanggan, Drolkyi, the little girl sponsored by my parents, wasn’t at school yet because her adoption had been very recent and the school year was just starting. So we went to pick her up at the house of relatives where she was living at that time. It was an hour by jeep, across the plateau, which in the middle of September had already had a sprinkling of first snow.

Drolkyi is a lovely little girl and I think that those hours we spent together were like a little party for her, a surprise. I like to remember her smiling and courageous as she got ready to come with us to start her life at the new school.

A word that encapsulates what I perceived within her and her relatives the moment we said goodbye to them on our return to Thanggan with Drolkyi: trust. And in myself the feeling that it was right to support her and support that trust at the same time.

The Shala School: A really special place

A few days later I met Sonam Palmo in Shala. It was the first time I had been to Shala School, which is situated in a magnificent region of bare green plateaus and mountains,

inhabited exclusively by nomads. I had heard of Shala and the way in which the school had been created from the initiative of the local community and how it had then been supported and enlarged by ASIA. On my arrival I immediately felt that it really was a special place. Sonam Palmo is a fantastic little girl with light skin and very blonde hair – in fact she was born albino with a face at times timid and shy, at other times curious, smiling and affectionate.

What was the meeting like with her and then with her family? After a first moment of shyness, Sonam Palmo was extremely spontaneous, as if we already knew each other, I would say. We spent the whole afternoon with them in the tent where Sonam Palmo’s family live during the warmer season. And then I saw her again at school, a little blonde head with a cheeky expression standing out in the middle of the other Tibetan children.

With her and with her family just as with Drolkyi, I had the feeling of a relationship that had begun and would continue. I will certainly come back to see them.

I would also like to recommend starting distance support through ASIA to others. What ASIA is doing for the Tibetan people is important. It is a country in which the speed and mostly the means of development are threatening a language and culture which today, more than ever, it is urgent to safeguard.



Margherita and Sonam

book review

INDIAN ESOTERIC  
BUDDHISM: A SOCIAL  
HISTORY OF THE  
TANTRIC MOVEMENT  
BY RONALD M.  
DAVIDSON

PUBLISHED BY  
COLUMBIA  
UNIVERSITY PRESS

Indian Esoteric Buddhism is a detailed scholarly study of the roots of the Vajrayana tradition in India. He traces it from its earliest beginnings in the third and fourth centuries through its florescence in the eighth and ninth centuries until

its demise with the Muslin invasion of the twelfth century. He says that by the years 650 to 700 C.E. the new esoteric tradition was fully formed and during the years up to 1150 the esoteric canon was written. The earliest or “proto-tantric” texts were written by at least 412 C.E. These texts incorporate images of the Buddha sending out light rays that pass through the body of the mediator to purify both the person doing the visualization and the world at large. These texts represent the first historical record where the person doing the meditation visualizes him or her self as a Buddha. The book is a historical and literary

critique that is written from a western academic tradition but one that reaches deeply into its subject matter much in the tradition of the great English scholar David Snellgrove. It details the birth of tantric Buddhism out of the Mahayana school and deals extensively with the great Mahasiddhas who were instrumental in the transmission of tantra to Tibet. He provides an overview of the characteristics of the Vajrayana or Esoteric tradition that distinguishes it from the prevailing Mahayana view. He points out the use of the mandala, the tantric visualizations and mantra recitation, the proclivity for ritual

performances, the erotic images and practices, the emphasis on certain deities, the use of coded language, the tantric feast, the use of specific ritual implements, the empowerments and initiations and, in the great saints, the complete disregard of monastic and societal moral strictures.

He gives a broad sociopolitical picture of medieval India and illustrates how certain aspects of tantric symbolism are based on the political architecture of the medieval state. He sees this as the apotheosis of the political kingship and the feudalization of the gods. India was a culture of military opportunism and

consisted of a group of warring states that were in continual contention during these years. Each of these small warring states had a royal court. The great Mahasiddhas into the symbolic structure of the mandala adopted the way this royal court was structured. He refers to it as “Sacralized Feudalism” with the guru, who represents the deity, in the position of the king and the mandala as the royal palace. All this was transposed from the real world to a sacred dimension that can be entered in visionary experience. These detailed visualizations are highly structured with long written

continued on page 7



# Shang Shung Institute

## Report of the Translation Project COMPLETE WORKS OF CHÖGYAL NAMKHAÏ NORBU 2006

The aim of the translation project of the international Dzogchen Community is to make all the Tibetan Teachings of Chögyal Namkhai Norbu available in Western Languages, therefore it is called “Complete Works of Chögyal Namkhai Norbu”.

All of Rinpoche’s texts are written in Tibetan. Not many people in the West have the capacity to read and understand Tibetan, and even if they can, most of them do not have the capacity to understand or to translate Tibetan texts about Dzogchen. In order to be able to translate these texts in a correct and precise way, a translator really needs to have very special skills.

Adriano Clemente, a student of Rinpoche since 1976, is one of these very few people who has such special capacities. Adriano studied Tibetan from 1976 - 1983 at the University of Oriental Studies in Naples under Professor Namkhai Norbu, and started to translate Tibetan Teachings already in 1981. Due to his practice and effort in translations he has become a very qualified translator and therefore Chögyal Namkhai Norbu has appointed Adriano Clemente to be in charge of the translations of his Teachings and writings in Tibetan. Several years ago the international Dzogchen Community has taken over the management of this project and thanks to individual donations, this important work has been financed up to now.

Last year in 2006, we made two magnificent additions to this project: We all appreciate the work of Adriano very much and we are aware of the fact that the possibility to read correct translations of Rinpoche’s Teachings is such a treasure for everybody who wants to follow the Dzogchen Teachings. To assure that from now on Adriano can concentrate only on his translations, we not only started to offer him a regular monthly payment but also founded a retirement fund, which guarantees him a small pension when he is 68 years old.

All these changes were only possible due to an admirable collaboration of many people and members of the worldwide Dzogchen Community. As the coordinator of this translation project, I really want to thank all donors for their support. Profound understanding, convinced dedication and humble generosity are the columns of this work. Please assist us in our responsibility for the future.

Already next month, in February 2007, we can get the latest book, which Adriano translated and edited: Chögyal Namkhai Norbu’s book LONGSAL 7, will be published by Shang Shung Edizioni. This seventh volume of teachings from the Longsal cycle contains four Upadesha and the histories of their discovery. These teachings were received through dreams over a period of time from 1959 to 2001. This book will be available either directly in Merigar or in the online-shop of the Shang Shung Institute. Further information will be sent out soon.

Thank you for your attention, your understanding and your support. For more information about this project please visit our website.

Many Tashi Delegs and very best wishes,

Oliver Leick  
Coordinator of Complete Works of Chögyal Namkhai Norbu  
Email: office@completeworks.info  
Web: www.completeworks.info



## Training for Translators from Tibetan

An initiative of the international Shang Shung Institute the Training for Translators from Tibetan is part of the Ka-ter Translation Project and started in 2003 and since the beginning, Elio Guarisco was entrusted to be the instructor of the Training. The aim of this training is to qualify translators from Tibetan in order to gain the ability to translate texts of wisdom according to the view of Dzogchen. In that way it should be guaranteed that there will be precise translations of the sacred texts available in Western languages in the future.

In order to be able to translate in a qualified way one must have an adequate understanding of the Tibetan language, of Tibetan grammar and one also must comprehend the meaning of the text. In the summer 2006, we concluded the first series of these trainings, which lasted four years. In these years a considerable number of people (some more consistently than others) have participated with enthusiasm to the training. The texts used as the basis of familiarization with the understanding of the language ranged from modern writings such as “Birth, Living and Death” (written by Chögyal Namkhai Norbu); the ancient Dzogchen Tantras (Mejung and Kamyam), to Tantric literary works such as “Gyalwa Yangonpa’s Hidden Explanation of the Adamantine Body”. These four years of training have provided some basis for the comprehension of the language and the principles of translation from Tibetan. In summer 2007 there will start the next series of trainings for translators from Tibetan. It will take place from August 8 until August 30 2007 at Merigar.

The focus will be to study shorter and more accessible texts that allow an easy grasp of Tibetan linguistic structure and meanings, as well as to read sources using the terminology that is widely used in teachings in our Dzogchen Community. About the coming training Elio Guarisco wrote: one of the texts that we will use this summer for the beginner’s translator’s training is called “The Seven Transmissions” (*bka’ bab bdun ldan*). It is a wonderful historical work on the life stories of many Indian Mahasiddhas protagonists of the transmissions of various Tantric teachings: Mahamudra, inner heat, contact with a real consort, luminous clarity, and phase of creation, word tradition, and miscellaneous secret instructions. “The Seven Transmissions” records with precision the lives and amazing feats of the masters of these seven transmissions.

The text is not too difficult to read and has all the key points of the language that anyone interested in working with Tibetan language need to know and understand. Moreover, as it is an historical work that recounts the biographies of most extraordinary masters, it is also very enjoyable and inspiring to read. The author of this text is a special master known as Taranatha. Born in 1575 A.D. in the place of the great descendants of Ra Lotsava, Kunga Nyingpo?better known as Taranatha, is often referred in Tibetan writings as Jonang Taranatha or Jetsun

Taranatha of the Jonang school. At a young age he was recognized as the incarnation of Jonang Kunga Drolchok, an important teacher of that school. Jonang is the name of a place with a lofty Stupa and a monastery about a hundred miles to the north-west of the famous monastery of Trashy Lunpo, founded by Kunpangpa Thukje Tsondrü (1243-1313) as Jonang Phuntsok Ling, from which the Jonang, an independent school of Tibetan Buddhist derived its name.

A pronounced enthusiasm for the Kalachakra Tanta appears to constitute an important part of the practices of this school. Taranatha himself, a later leader of the school, was famous as an author of several works on the Kalachakra. Taranatha was a prolific and exceptional writer. His works range from religion to history. Well known is his history of Buddhism in India that even nowadays remains a precious source of information for the Indian history. In his writing, Taranatha demonstrates an exceptionally independent and critical mind in exposing common Tibetan misconceptions about history and religion, historical dates, identification of personages etc., which is very rare among Tibetans and that has similarity only with the mind of the more recent great scholar, Gendun Chopel. Most of Taranatha’s works are exegesis on the Tantras, and exceptionally clear manuals of instruction. Although an adherent of the often considered heretical ‘other emptiness’ approach to the Madhyamika system, Taranatha did not write much on philosophy. He himself declared that he was more interested in writing on liturgical and contemplative texts, for their usefulness was more important. Taranatha met his Indian guru, Buddhathana, on one of his travels to Tibet, when he was about sixteen and the master seventy-six. Buddhagupta was one of the last depositories of many Tantric transmissions and teachings in India, and had a vast knowledge of India and surrounding countries. It was through his knowledge that Taranatha was able to write his astonishingly accurate works on history. And moreover through Buddhagupta’s teaching Taranatha acquired a special place in the transmission and preservation of the Tantric practice in Tibet. Looking through his collected works, it is easy to see how he recorded the major teachings on all the most important Tantric tradition and ensured their preservation.” Everybody who has a basic knowledge of Tibetan Language and Grammar, everybody who can read Tibetan and is a member of the Shang Shung Institute can participate. If you are interested please send your application and your short Curriculum Vitae to the Shang Shung Institute, office@ssi-austria.at. For more information about the Ka-ter Translation Project and the Training for Translators from Tibetan please visit our website. Here you can also support our activities by sending a donation.

Thank you very much for you support and understanding.

Oliver Leick

### Here is the list of donors in 2006:

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## Ka-Ter Update

Dear worldwide Dzogchen Community and supporters of the Shang Shung Institute,

As the person in charge of the Ka-ter Translation Project, which was founded by Chögyal Namkhai Norbu in 2004, I want to thank all of you who have given financial support to this important activity of the international Shang Shung Institute up to now. Thanks to the help of 144 donations that we received in 2006 we were able to continue with our projects and develop them even further. I just want to mention a few important points:

- Our three main translators - Elio Guarisco, Adriano Clemente and Jim Valby - were able to meet twice over periods of several weeks to continue their translation work. They have been working on the translation of two very large Dzogchen Tantras over the last two years now.

- After a three-year period of translating and correcting the text, the first product of our translation work - the book “On Birth, Life and Death” - was finally published in June 2006.

- In summer 2006 the first 4 year training for translators from Tibetan concluded successfully and more than 15 translators from all over the world profited from that unique opportunity to become qualified translators for Dzogchen texts.

- In late autumn 2006 we finally managed to set up a system of a retirement fund for our three translators, so that it is guaranteed that they will get at least a small pension when they are 68 years old.

All these achievements were only possible due to your generous support. Thank you so much for recognizing the importance of our work for future generations as well. Many activities of the Ka-ter Translation Project are planned for 2007, here are some examples:

- In February the next issue of ‘Teachings, Longsal 7’, will be published.

- Elio, Adriano and Jim are meeting again in February/March in Margarita to continue their collective work.

- The new training for translators from Tibetan will start in summer 2007 in Merigar.

- Hopefully the first Dzogchen Tantra, translated by our translators, will be published in the second half of this year.

The Ka-ter Translation Project is one of the major activities of the international Shang Shung Institute and each of our projects is equally important. All initiatives and activities of the Shang Shung Institute are quite cost-intensive and for this reason we would like to ask you for your support again.

Through our on-line shop we have new beautiful statues of the Medicine Buddha, which we would gratefully like to offer you in exchange for your donation. We would also like to remind you about the Ka-ter Donation Package and the Ka-ter Retirement Package.

On our website you can read about our various activities and see the ways in which you can support our work.

Many Tashi Delegs,  
Oliver Leick

Project Manager of the Ka-ter Translation Project [www.ssi-austria.at](http://www.ssi-austria.at)

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Matvejev Viktor, Latvia  
Mc Donald Georgia, Australia  
Melone Giavanna, Italy  
Moseley Erica, USA  
Musli Catherine  
Neve Sheila, U.K.  
Nixdorf Joseph, USA  
Nopp Alfred, Austria  
Norden Paul, USA  
Novgorodtsev Aleksey  
O’Kelly Carisa, USA  
Orel Artem  
Pappone Paolo, Italy  
Peddi Stephan, Austria  
Pickering Ann, France  
Pollack Alex, Israel  
Pollard Alexander, South Africa  
Pons Ruiz Romy, Spain  
Popova-Danjat Natalia, France  
Quintero Mercedes, Mexico  
Rera Gloria, Italy  
Rotbard Yael, Isreal  
Saletu Karoline, Austria  
Salvatore Michele, Italy  
Sands Angela, Australia  
Sands Meg, Australia  
Scalzo David, USA  
Scholz Michael, Germany  
Schuetzinger Gerhard, Ireland  
Schuster Ulli, Austria  
Sertoli Andrea, USA  
Sidoli Laura, Italy  
Silvermann Jacob  
Shimura Nami, USA  
Skura Artur, Poland  
Steff Sandra Lynn, New Zealand

Stehr Mareike, Germany  
Serman Andrew, USA  
Storch Christian, Germany  
Suppanz Frajo, Austria  
Sutherland Lynn, USA  
Spitaler Jörg, Austria  
Stone-Belic Ellen, USA  
Sveto Kosicky, Slovakia  
Tides Foundation, USA  
Thibeau Cynthia  
Tyshing J M, Australia  
Trojer Stefan, Italy  
Valli Elidia, Italy  
Van Deuberg Francois, Netherlands  
Vitiello Gino, Italy  
Walker John, USA  
Winter Claudia, Germany  
White Peter, Great Britain  
Wong Chee, Singapore  
Wood Merle Hawaii, USA  
Wylie Rowan, U.K.  
Zamparo Roberto, Italy  
Zarina Liga, Latvia



Medicine Buddha

## Welcome, Greta! SSI/USA

The Shang Shung Institute of America is delighted to announce that Greta Williams has just joined its “ranks” as its Administrative Assistant in Conway, Massachusetts. Greta brings to us not only over six years of experience as an administrative assistant and operations manager for newly developing companies with domestic and international presence. She also brings her background in Eastern medicine, as a practicing acupuncturist in Massachusetts incorporating Japanese and Chinese treatment styles, to her new role. Greta has previously studied with Dr. Phuntsog Wangmo as a student in Kunye Massage and has been a student of Tibetan Buddhism and Dzogchen. We know that Greta is looking forward to collaborating with Dr. Phuntsog Wangmo, Shang Shung Institute, and SSI’s Tibetan Medicine students in manifesting its vision, and we at the SSI/USA board, as well as the International Shang Shung Institute team, are thrilled to have successfully concluded our first hire ever for such a position here at Conway. Welcome, Greta, and also thanks to all of you who have applied and helped in this process!

Paola Zamperini  
President SSI/USA

texts spelling out exactly what to see and say. These were vigorously practiced in isolated meditation retreats and in cemeteries and carnal grounds.

His main premise is that the esoteric practitioner, “configures his practice through the metaphor of becoming the overlord of a mandala...and reflects the political and social models in the surrounding feudal society.” He presents a detailed analysis of the military and political background of early medieval India. He contends that esoteric Buddhism was an “idealization of the universal conqueror...to recast kingship into a form of divinity” and in this process the divinities were reformulated in the image of royalty. Just as the King becomes divine when he is coronated so the esoteric practitioner becomes the Buddha through initiation, empowerment and visualization. Just as the King rules over his kingdom the Buddhist practitioner gains domination over phenomenal existence. This imitation of the feudal system spiritually subverted its goals and transformed the humble practitioner into the lord of the phenomenal world. He shows how the Buddhist abhiseka or initiation is, “exactly analogous to the investiture of a prince”.

Out of this came a new variety of Buddhist saint, the Mahasiddha and from their inspiration emerged an institutional esotericism where the monks in the monasteries began to adopt the modes of practice and ideation embodied in the scriptural sadhanas written in an amazing burst of literary creativity in the years 500 to 800 C.E. In this literature and in the visualizations embodied in this literature the guiding metaphor is the transformation of the practitioner into the Universal Ruler. Out of this came a new canon with freshly minted consecration rites and initiations. In this way the political paradigm of the time was sacralized and subverted from its political import in the real world into a powerful symbol of spiritual transformation. In attempting to trace this historically he uses, “surviving documents, epigraphy and modern tribal ethnography”. He admits that this search for origins in religious his-

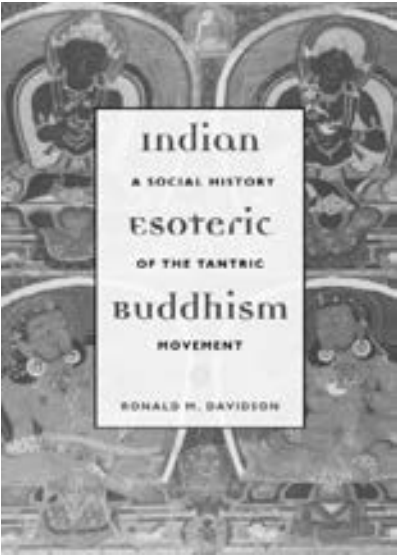
tory is a difficult subject because of the “elusive, difficult, incomplete and highly charged” nature of the available documentation, much of it hagiographic and highly suspect as reliable historical data.

He demonstrates how the tantric tradition had its roots deep in the Buddhist literary history and that even in the earliest Pali canon much of the scriptures were visionary in nature with the scriptural message attributed to some divine personage or else delivered by the Buddha in the god realms. Then later in the Mahayana scriptures, in order to give the writings scriptural authenticity, they had to be attributed either to the Buddha or to one of the Buddhist deities. In this fashion the Buddha to the nagas who eventually delivered it to Nagarjuna entrusted the famous Prajnaparamita. Others were hidden in small caskets or buried in the element of space until the historical moment when the Buddha released them

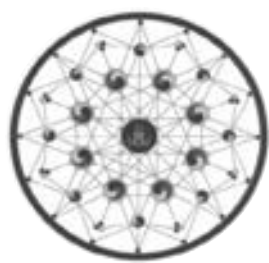
He does occasionally interrupt the scholarly demeanor of the text with a story taken from the hagiography of the siddhas. In one of these he reports a story about Virupa, one of the founders of the esoteric tradition, who was widely known for his drinking. He describes one occasion when Virupa and his companion went into a local bar. The bar maid was somewhat reluctant to serve these disreputable holy men without some guarantee of payment. So Virupa showed her a ray of sunlight falling across the table where he was sitting and promised that when the sun reached a certain point on the table he would pay for all their drinks. This reassured the proprietor who proceeded to pour their drinks. When the sun began to approach the point that Virupa would have to pay up he took out his knife and stuck it in the table right on the leading edge of the sunlight and nailed the sunlight to the table. At this point all the sundials and water clocks in the kingdom stopped. After a while everyone became exhausted and dazed. Soon word reached the King himself and upon inquiry he went to the bar where Virupa was happily drink-

ing and the King personally paid the tab. This book makes a highly valuable contribution to the study of Buddhism in India and to the birth of esoteric Buddhism. The principles and practices of esoteric Buddhism have survived for thousands of years and have had the viability to move from country to country and are still being maintained and passed down to new generations of practitioners all around the world. This kind of scholarly analysis lays the groundwork for a far more comprehensive understanding of the history and development of esoteric Buddhism and provides a much-needed historical perspective on the Vajrayana tradition as it impacts the western world.

Review by J. M. White  
91 Vantrease Road  
Brush Creek, TN 38547







# INTERNATIONAL COMMUNITY NEWS

## merigar west

Merigar West  
Arcidosso 58031  
GR Italy  
Tel: 39 0564 966837  
Fax: 39 0564 968110  
Email: merigaroffice@tiscalinet.it  
Website: www.dzogchen.it

### MERIGAR WEST CALENDAR OF EVENTS 2007

#### GENERAL PROGRAM

In case of any changes to the current calendar, we suggest checking our website – [www.dzogchen.it](http://www.dzogchen.it) - from time to time for confirmation of the courses. The Tibetan letter A in this program indicates events that are particularly suited to those who are approaching the Dzogchen Teaching for the first time. We would like to remind those who are genuinely interested that it is indispensable to meet the Master. This can take place by following one of his Teaching Retreats or by participating in one of the Worldwide Direct Transmission days.

#### MARCH

**March 30-April 5, 2007 (A)**

**Chögyal Namkhai Norbu**

**Audio/Video Webcast - Santi Maha Sangha Base Retreat**

Tashigar North, Margarita

(open webcast)

#### APRIL

**April 6-9, 2007 EASTER**

**Practice retreat on Contemplation and Yantra Yoga**

with Fabio Risolo, Laura Evangelisti, Tiziana Gottardi

The retreat will be held according to the instructions of Master Chögyal Namkhai Norbu on how to organize practice retreats

The retreat starts on Friday April 6 at 16.00

Cost: 150 euro (with discounts for members)

**April 21-22, 2007**

**Explanation & practice on the Base of the Santi Maha Sangha**

with Fabio Risolo

Topic: *The Precious Vase*, Chapter II (from 3.2.7. to the end)

The course starts on Saturday April 21 at 10.00

Cost: 60 euro (with discounts for members)

**April 25-29, 2007**

**Jñānadakini practice retreat with explanations**

**and Dance of the Song of the Vajra (advanced students)**

with Prima Mai

The retreat starts on Wednesday April 25 at 16.00 and finishes on Sunday April 29 at 13.00

Maximum number of participants: 11

(6 for the male part and 5 for the female part)

Cost: 200 euro (with discounts for members)

**April 29-May 1, 2007**

**Chöd practice retreat with explanations**

With Nina Robinson

The retreat starts on Sunday April 29 at 16.00

Cost: 60 euro (with discounts for members)

#### MAY

**May 4-6, 2007 (A)**

**Dance of the 6 Spaces of Samantabhadra Course**

With Maurizio Mingotti

Open to everyone

The course starts on Friday May 4 at 16.00

Cost: 90 euro (with discounts for members)

**May 25-27, 2007**

**Yantra Yoga course for advanced students**

(4th series of Yantra and Pranayama)

with Laura Evangelisti

The course starts on Friday May 25 at 16.00

Cost: 120 euro (with discounts for members)

#### JUNE

**June 16-17, 2007**

**Explanation and practice of the Base of the SMS**

with Costantino Albini

Topic: *The Precious Vase*, Chapters III and IV (up to and including 5.5.)

The course starts on Saturday June 16 at 10.00

Cost: 60 euro (with discounts for members)

**June 22-24, 2007**

**Dance of the Three Vajras Course**

**Regular and irregular form**

With Maurizio Mingotti

*continued on next page*

### Saving the Gonpa at Merigar

by Liz Granger



View of Rinpoche's retreat cabin and the cliff face from the wood

Last summer, during the two big retreats at Merigar, Namkhai Norbu Rinpoche spoke on several occasions about the urgent situation of the land corrosion of the hill the Merigar Gonpa is on. He wanted to bring the situation to the immediate attention of the Dzogchen Community with the aim of getting financial support from members to finance the work to halt the increasing land corrosion and stabilize the area around the Gonpa.

Merigar's Temple of Great Liberation was built on the top of a hill bordering on a sudden steep drop into a small wood which is the area for personal retreats and contains three retreat huts as well as Rinpoche's own retreat cabin and further down the Master's residence, Gadeling. For some time the cliff wall and the land above it had been deteriorating due to rainfall and the dense undergrowth that was cracking the rock cliff and for this reason there was an immediate danger to the Gonpa as well as to all the buildings below it.

An appeal went out over the summer particularly on the part of Chögyal Namkhai Norbu to raise money for the ambitious structural work that was necessary to save the cliff and the area behind the Gonpa. The Master himself generously dedicated many fantastic prizes from his own personal belongings to various raffles that were held to raise funds for the difficult work of shoring up the hill.



The work team

Thanks to Rinpoche's efforts and the generous participation and donations from many members of the Community, the amount required for the project was finally reached and in the autumn the work team swung into action. On Rinpoche's advice a 'serkyem' and 'sang' ritual was done at the end of October before starting the project in order to harmonize the elements and pacify local guardians and other beings so that they

would not create obstacles.

The project was not a simple one. It involved working along the length of the cliff face where it was impossible to erect scaffolding. The trees and bushes growing on the cliff had to be removed along with their roots and the root holes had to be filled with cement to prevent re-growth. The task could only be carried out by some members of the team hanging suspended in harnesses from the top of the cliff while they worked on the cliff face. The work force was led by Migmar with the collaboration of Angelo Petrosino who taught the team the free climbing techniques they needed for the job.

Besides the difficult work carried out on the cliff, the area directly behind the Gonpa had to be reinforced, enlarged and paved in stone slabs then have a high protective railing in beaten iron erected the length of it. Since the trees and bushes have all been removed, there is now an unobstructed view right across the valley to the hills. When you arrive there, the effect is surprising and breathtaking at the same time. The absence of trees and bushes reveal just how steep the drop into the wood is and one can see what a painstaking and laborious work has been done to prevent further corrosion and make the area more spa-



New open area behind the Gonpa

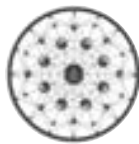
cious. In fact the new area is big enough to contain a portable Vajra Dance Mandala so that during the summer months Dancers will be able to use a Mandala outside the Gonpa as well as one inside.

The work continued smoothly throughout the winter and was helped by the season being particularly mild, without the usual snowstorms and icy winds. It has now been concluded successfully and the final touches are being given.

With the completion of the most immediate work, energies are directed to other building activities in the basement under the Gonpa. At the moment work has started to create a new storeroom where the portable Dance Mandala and many other things can be kept. The entire plumbing system below the Gonpa is being renovated, tubes are being changed and new ones put in, a new fire alarm system is being set up, and, most importantly, two large water tanks are being installed to hold extra water supplies in the summer when there is a greater need for large quantities of water during big retreats.

When this work is finished the team will start to renovate the retreat huts in the little wood. There is three retreats huts in the wooded area below the Gonpa that are available to practitioners: two for normal retreats and one for dark retreat. Meritorious and sustaining members have free use of them and can book a personal retreat by phoning the secretary.





Merigar Program con't. from previous page

The course starts on Friday June 22 at 16.00  
Cost: 90 euro (with discounts for members)

**JULY**  
**July 1-7, 2007**

**Mandarava practice retreat with explanations combined with  
The Dance of the Song of the Vajra**

With Nina Robinson and a Vajra Dance teacher  
(participants in the Dance of the Song of the Vajra should know the steps  
and register for the course)

The retreat starts on Sunday July 1 at 10.00  
Cost: 200 euro (with discounts for members)

**July 9-15, 2007**

**Mandarava Tsalung practice retreat combined with Yantra Yoga**

With Elio Guarisco and Laura Evangelisti  
The retreat starts on Monday July 9 at 16.00  
Cost: 200 euro (with discounts for members)

**July 14-22, 2007**

**Chögyal Namkhai Norbu - Audio/video webcast  
Shine and Lhagthong according to Dzogchen Ati Yoga**

Merigar East, Romania  
(closed webcast)  
The retreats starts on Saturday July 14

**July 28-29, 2007**

**Explanation and practice of the Base of the SMS  
with Fabio Risolo**

Topic: *the Precious Vase*, Chapter IV (from 6. to the end)  
The course starts on Saturday July 21 at 10.00  
Cost: 60 euro (with discounts for members)

**AUGUST**

**August 2-6, 2007**

**Tsalung of the Seltong practice retreat with explanations  
With Elio Guarisco**

The course starts on Saturday August 2 at 16.00  
Cost: 150 euro (with discounts for members)

**August 7-12, 2007**

**Dance of the Song of the Vajra course for beginners (Part 1)  
With Rita Renzi**

The course starts on Tuesday August 7 at 10.00  
Cost: 180 euro (with discounts for members)

**August 13-19, 2007**

**Meditation practice retreat with explanations**

Combined with Yantra Yoga and Vajra Dance  
with Costantino Albini, Fabio Risolo and Yantra Yoga and Vajra Dance  
teachers

The retreat starts on Monday August 13 at 10.00  
Cost: 250 euro (with discounts for members)

**August 20-23, 2007**

**Teachers' Training for the Breathing Course**

With Fabio Andrico  
The course is limited to a maximum of 9 participants  
Cost: 160 euro (no discounts)

**August 24-31, 2007**

**Yantra Yoga Teachers' Training (1st level)**

With Laura Evangelisti and Fabio Andrico  
The course starts on Friday August 24 at 16.00  
Cost: 320 euro

**SEPTEMBER**

**September 1-3, 2007**

**Course on breathing and Kumbhaka**

With Fabio Andrico  
The course starts on Saturday September 1 at 10.00  
Cost: 120 euro (with discounts for members)

**September 7-13, 2007 (A)**

**Chögyal Namkhai Norbu - Teaching retreat  
Paltrul Rinpoche's Dzogchen Man ngag 'Odsal Nangcha  
(The Upadesha on the Vision of the Clear Light)  
(Paltrul Kabum, vol IV, p. 687) (closed webcast)**

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p a s s a g e s

**MARRIED:**

Michael & Ximo were married in Barcelona Spain on February 6, 2007.



## ACCOMMODATION SERVICE AT MERIGAR

### INFORMATION FOR PEOPLE WHO INTEND TO COME TO MERIGAR FOR RETREATS OR TO FOLLOW COURSES

If you are looking for accommodation, airport transfer, local car hire or only logistic assistance, you can contact the following information and reservation service:

#### Accommodation Service

**(Information available in English, German, French and Italian) Information service and  
reservation of accommodation during retreats, local transport, & logistic solutions:**

**Christina von Geispitzheim**  
**Email: accomodationservice@libero.it**  
**Tel: 0039 0564 957542**  
**Mobile phone: 0039 339 1370739**

We cooperate with local hotels, family pensions, residences, agriturismo, Community members who have rooms or houses to rent or sublet. Also we can advise on car rental (at airports or locally), on the best itinerary and time tables of trains and buses, and we have now a circuit of residents who offer various useful services like transfer from the airports, local taxi service, translations, baby sitting, etc.

## europe

### New Gakyil Zhenphenling Rome, Italy

**BLUE:**  
Christiane Rhein  
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Cell ++39 348 7361563

Sergio Quaranta  
Email: csquaranta@libero.it  
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Alessandra Burali  
Email: buraliale@gmail.com  
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**RED**  
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Email: gdalesio@tiscali.it  
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Monica Formichetti  
Email: monicaformichetti@hotmail.com  
Cell: ++39 333 2121907

We remind you to consult our website [www.zhenphenling.it](http://www.zhenphenling.it) to get any information about the activities at Zhenphenling. For any requests you can contact the Gakyil at this email address: [posta@zhenphenling.it](mailto:posta@zhenphenling.it)

*Best regards  
Zhenphenling Gakyil*

### Weekend at Zhenphenling Dzogchen Community in Rome

**March 30 and April 1st, 2007**  
**"EVERY DAY IS DIFFERENT:  
HOW TO CONSULT THE TIBETAN CALENDAR"**  
**Predictions, symbols and cycles in your personal  
horizons  
with Maria Rita Leti**  
10.30-12.30 am and 15-17 pm  
Price: 60 euros (with discounts for members of the  
Dzogchen Community)  
*For information and admission by March 26th, please  
contact: Christiane 348-7361563, 063701065  
c.rhein@libero.it*

### VAJRA DANCE AND MANDARAVA IN AUSTRIA

VAJRA DANCE COURSE OF THE THREE VAJRAS AND OF  
THE SIX SPACES OF SAMANTABHADRA  
WITH KARIN HEINEMANN  
Vienna, Austria  
VD of the Three Vajras: April 5, 6pm - April 7, 1pm  
VD of the Six Space of Samantabhadra: April 7, 3pm -  
April 9, 6pm  
Costs: 110 euros each course with the usual discounts  
200 euros with the usual discount for both courses  
For registration and further information please contact  
Monika Köllbichler,  
Phone: +43-(0)1-983 80 29, email:  
[dzogchen.wien@gmx.at](mailto:dzogchen.wien@gmx.at)

MANDARAVA - PRACTICE AND EXPLANATION RETREAT  
WITH NINA ROBINSON  
Gutenstein, Austria  
May 24,5pm - May 28, 3pm  
Costs: 190 euros with the usual discounts.  
For registration and further information please contact  
Elisha Koppensteiner,  
Phone: +43/(0)699/11 96 47 06,  
email: [dzogchen.wien@gmx.at](mailto:dzogchen.wien@gmx.at)

p a s s a g e s

**BORN:**

Jakub Zeman was born to Romana and Radim Zemanovi  
on December 8, 2006 in the Czech Republic. He is very  
active, healthy and always smiling.





# SPECIAL PRACTICE CALENDAR FOR

2<sup>ND</sup> MONTH, 6<sup>TH</sup> DAY  
SAT. MARCH 24, 2007

This is an important day for the practice of Ekajati, so try to do a Long or Medium Thun in the usual way, reciting the heart *mantra* of Ekajati as many times as possible.

2<sup>ND</sup> MONTH, 10<sup>TH</sup> DAY  
WED. MARCH 28, 2007

This is a special day of Guru Padmasambhava, the day on which the king Sahora tried to burn him alive and when he transformed the fire into a lake, so try to perform a Ganapuja collectively, but if that is not possible do the long-life practice Universal Wisdom Union.

2<sup>ND</sup> MONTH, 12<sup>TH</sup> DAY  
FRI. MARCH 30, 2007

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

2<sup>ND</sup> MONTH, 15<sup>TH</sup> DAY  
MON. APRIL 2, 2007

**FULL MOON.** This is one of the best days for doing the long-life practice of Guru Amitayus, with a Ganapuja if possible. Try to do it collectively or, if that is not possible, alone.

2<sup>ND</sup> MONTH, 20<sup>TH</sup> DAY  
SAT. APRIL 7, 2007

This is the anniversary of the great Dzogchen Master Do Gyaltsen Yeshe Dorje (born 1800), a disciple of the first Dodrubchen Rinpoche and a master of Nyagla Padma Dundul. It is therefore a good day to do *Akar Lamai Naljor*, the Guruyoga with the White A.

2<sup>ND</sup> MONTH, 25<sup>TH</sup> DAY  
THU. APRIL 12, 2007

This is a Dakini day so try to do a Ganapuja with your Vajra brothers and sisters or if that is not possible, a Medium Thun, either collectively or alone.

2<sup>ND</sup> MONTH, 30<sup>TH</sup> DAY  
TUE. APRIL 17, 2007

**DARK MOON.** On this day, which is the anniversary of the great Terton Loter Wangpo, try to do the *Akar Lamai Naljor*, Guruyoga of the White A with the Master Garab Dorje either collectively or alone, with a Ganapuja if possible.

3<sup>RD</sup> MONTH, 4<sup>TH</sup> DAY  
SAT. APRIL 21, 2007

This is an important day for the practice of Ekajati, so try to do a Long or Medium Thun in the usual way, reciting the heart *mantra* of Ekajati as many times as possible.

3<sup>RD</sup> MONTH, 10<sup>TH</sup> DAY  
THU. APRIL 26, 2007

This is a special day of Guru Padmasambhava. Those who have received transmission should do a Guruyoga with Padmasambhava with the long-life *mantra* and a Ganapuja as we usually do, otherwise you can do the long-life practice “Universal Wisdom Union”. If it is possible, the best time to do the Guruyoga and long-life practice is in the morning

between 7 and 8. You can do the Ganapuja later in the afternoon.

Usually the best way to do the Ganapuja and the Guruyoga is collectively, with your Vajra brothers and sisters, but if this is not possible you can always do this practice alone when you have time. The important thing is to try to communicate with all practitioners linked to the same transmission so that you can develop the potentiality of the transmission that you have received and through it your understanding and capacity to integrate your daily life in the state of contemplation.

Those who have not received the transmission of the Thun practice can learn it from other practitioners and then receive the transmission when there is the opportunity. Otherwise on this day those who have not received transmission of the Thun practice can do a purification practice with breathing and Yantra Yoga exercises and movements or practices linked to controlling the *prana*.

3<sup>RD</sup> MONTH, 15<sup>TH</sup> DAY  
WED. MAY 2, 2007

**FULL MOON.** This is one of the best days for long-life practices and in particular for the practice of the “Union of Primordial Essences”. It is best to do it early in the morning between 7 and 8am if you can but if this isn’t possible you can do it in the afternoon or even in the evening when you are not busy.

Today is also the anniversary of the *Kalachakra*, the day when Buddha Sakyamuni first gave the teaching of *Kalachakra* so it is good to do a Ganapuja or Long Thun in the evening either collectively or alone.

3<sup>RD</sup> MONTH, 25<sup>TH</sup> DAY  
SAT. MAY 12, 2007

Today is a Dakini day. It is also the anniversary of the Fifth Dalai Lama, a great *terton* and practitioner of Dzogchen so it is a very beneficial day to reinforce the function of our energy and create a more vital contact with the energy of the universe. If you have the possibility, it is good to do a Guruyoga of the White A in the morning and in the evening a Ganapuja with an intensive practice of Ekajati, repeating the heart *mantra* as many times as possible. Otherwise you can do the Medium Thun with the practice of Ekajati, repeating the heart *mantra* as much as possible. The best time for this practice is around 8 in the evening.

3<sup>RD</sup> MONTH, 30<sup>TH</sup> DAY  
WED. MAY 16, 2007

**NEW MOON.** This month the 29<sup>th</sup> day is missing. Today is the anniversary of Sangyas Lingpa (1340-1396) a great *terton* and Dzogchen master. You can do a Guruyoga of the White A from the cycle of teachings Universal Clarity with a Ganapuja. It is also a good day to do the Purification of the Six Loka.

4<sup>TH</sup> MONTH, 6<sup>TH</sup> AND 8<sup>TH</sup> DAYS  
MAY 22 & 24, 2007

These are important days for the practice of Ekajati so try to do a Long or Medium Thun with your Vajra brothers and sisters. If that is not possible you can do the Medium Thun alone, reciting the heart *mantra* of Ekajati as many times as possible.

4<sup>TH</sup> MONTH, 7<sup>TH</sup> DAY

WED. MAY 23, 2007

This is the anniversary of the birth of Buddha Shakyamuni, an important day for all Buddhists, so try to do a Ganapuja with your Vajra brothers and sisters.

4<sup>TH</sup> MONTH, 10<sup>TH</sup> DAY  
SAT. MAY 26, 2007

Today is the day of Guru Padmasambhava. In general you can do the practice of the Guruyoga of Padmasambhava on this day. If you have the possibility and enough time you can do a collective Ganapuja with your Vajra brothers and sisters otherwise you can do the long-life practice “Union of Primordial Essences”.

4<sup>TH</sup> MONTH, 15<sup>TH</sup> DAY  
THU. MAY 31, 2007

**FULL MOON.** This is the anniversary of the Paranirvana of Buddha Sakyamuni as well as an important day for the long-life practice “Cycle of Life’s Vajra”. Therefore if you can, do the practice of the Dakini Mandarava in the morning (the best time is between 7 and 8 am) and a collective Ganapuja in the afternoon or evening according to your possibilities.

4<sup>TH</sup> MONTH, 25<sup>TH</sup> DAY  
SUN. JUNE 10, 2007

Today is Dakini day. It is also the anniversary of Ngor Chen (a great master of the Shakyapa tradition and initiator of the Ngor lineage), therefore it is a good day to do the Guruyoga of the White A, *Akar Lamai Naljor*, collectively or alone.

4<sup>TH</sup> MONTH, 30<sup>TH</sup> DAY  
FRI. JUNE 15, 2007

**NEW MOON.** Today is the anniversary of Nyagla Padma Dundul (1816-1872), one of the Masters of Changchub Dorje and the main Master of Namkhai Norbu Rinpoche. He discovered the Terma “Tsedrub Gongdu” which two of his disciples, Ayu Khandro and Changchub Dorje, transmitted to Namkhai Norbu Rinpoche. Namkhai Norbu Rinpoche practised this method as much as possible and started to transmit it to his students after visiting the sacred cave at Maratika. Therefore try to do the long-life practice “Union of Primordial Essences” in the morning. In the afternoon or evening you can do the Guruyoga of the White A, *Akar Lamai Naljor*, collectively or alone, with a Ganapuja if possible.

5<sup>TH</sup> MONTH, 1<sup>ST</sup> DAY  
SAT. JUNE 16, 2007

This is the anniversary of Chogyur Lingpa (1829-1870) a Nyingmapa Master of Dzogchen, one of the three most important Rimed masters of the 19<sup>th</sup> century. Try to do a practice of the Guruyoga of the White A, *Akar Lamai Naljor*.

5<sup>TH</sup> MONTH, 10<sup>TH</sup> DAY MON. JUNE 25, 2007

Today is a special day of Guru Padmasambhava. In general you can do the Guruyoga of Padmasambhava practice on this day. If you can, try to do a Ganapuja collectively with your Vajra brothers and sisters, otherwise you can do the long-life practice “Union of Primordial Essences”.

5<sup>TH</sup> MONTH, 14<sup>TH</sup> DAY  
FRI. JUNE 29, 2007

This is an important day for the practice of Ekajati, so try to do a Long or Medium Thun collectively or alone, reciting the heart *mantra* of Ekajati as many times as possible.

5<sup>TH</sup> MONTH, 15<sup>TH</sup> DAY  
SAT. JUNE 30, 2007

**FULL MOON.** This is a special day for the long-life practice of Amitayus, so you can do the Longlife practice “Union of Primordial Essences”. The best moment to do it is between 7 and 8 in the morning, if possible, either collectively or alone. If you can, try to do a Ganapuja as well.

It is also the *Dzamling Chisang* (Lit. ‘smoke puja of the world in general’) so if you know how to do it, you can do the Sanqod (Sangchod) in the morning.

5<sup>TH</sup> MONTH, 24<sup>TH</sup> DAY  
MON. JULY 9, 2007

This month there is no 25<sup>th</sup> day so today is Dakini day as well as an important day for the practice of Ekajati, so try to do a Ganapuja or a long Thun collectively with your Vajra brothers and sisters, or a Medium Thun alone. In either case recite the heart *mantra* of Ekajati as many times as possible.

5<sup>TH</sup> MONTH, 30<sup>TH</sup> DAY  
SAT. JULY 14, 2007

**NEW MOON.** This is a day for purification practices. It is best to do the Purification of the Six Lokas either collectively or alone, preferably in the early morning. Otherwise you can do a Medium or Short Thun or a Ganapuja.

6<sup>TH</sup> MONTH, 4<sup>TH</sup> DAY  
WED. JULY 18, 2007

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

6<sup>TH</sup> MONTH, 10<sup>TH</sup> DAY  
TUE. JULY 24, 2007

Today is the anniversary of the birth of Padmasambhava. On this day when it is 8 am in Oddiyana Chögyal Namkhai Norbu will give the transmission of Guruyoga with the specific practice linked to the anniversary of Padmasambhava. In this way the transmission will be live because the transmission has no distance. Rinpoche will transmit and throughout the world people who do the practice at the same moment will be in the transmission and will thus receive the transmission. (In Italy, this practice will be done at 5 am.)

It is also the anniversary of Yeshe Tsogyal, the main consort and disciple of Padmasambhava so it will be beneficial to do a Guruyoga of Padmasambhava with the longlife *mantra* and a Ganapuja as we usually

do, otherwise you can do the longlife practice “Union of Universal Wisdom”.

## SEE THE GLOBAL TIMETABLE

6<sup>TH</sup> MONTH, 14<sup>TH</sup> DAY  
SAT. JULY 28, 2007

This is the anniversary of the Third Karmapa, Rangjung Dorje (1284-1339), a disciple of Rigdzin Chenpo Kumaradza and a famous master of Dzogchen Upadesa. On this day it is good to do *Akar Lamai Naljor*, Guruyoga with the White A, collectively or alone.

6<sup>TH</sup> MONTH, 15<sup>TH</sup> DAY  
MON. JULY 30, 2007

**FULL MOON.** This is the anniversary of Gampopa, the main disciple of Milarepa, founder of the Kagyupa school and author of “The Precious Ornament of Liberation”. It is, therefore, an excellent day to do *Akar Lamai Naljor*, the Guruyoga with the White A. It is also good to do the longlife practice “Union of Primordial Essences” of Guru Amitayus and, if possible, a Ganapuja.

6<sup>TH</sup> MONTH, 25<sup>TH</sup> DAY  
WED. AUGUST 8, 2007

This is a Dakini day, so it is a positive day for reinforcing the function of our energy and creating a vital contact with the energy of the universe by doing a Ganapuja with our Vajra sisters and brothers. If there are no other practitioners nearby you can do a Medium Thun on your own. In either case, when you transform into the Dakini Simhamuka, recite her heart *mantra* as many times as possible.

6<sup>TH</sup> MONTH, 30<sup>TH</sup> DAY  
SUN. AUGUST 12, 2007

**NEW MOON.** This is a very important day to do purification practices, especially the “Purification of the Six Lokas”. If you have the chance, you can also do a Short or Medium Thun or a Ganapuja, collectively or alone.

7<sup>TH</sup> MONTH, 9<sup>TH</sup> DAY  
WED. AUGUST 22, 2007

This is an important day for the practice of Ekajati.





# FOR THE FIRE BOAR YEAR 2007–2008



8<sup>TH</sup> MONTH, 10<sup>TH</sup> DAY  
FRI. SEPT. 21, 2007

This is a special day of Guru Padmasambhava, therefore you can do the Guruyoga of Padmasambhava. If you have time and the possibility you can do a Ganapuja with the Guruyoga and the long-life practice of Guru Padmasambhava together with your Vajra brothers and sisters. Otherwise you can do the long-life practice “Universal Wisdom Union”.

8<sup>TH</sup> MONTH, 15<sup>TH</sup> DAY  
WED. SEPT. 26, 2007

**FULL MOON.** This is an important day to do the long-life practice of Amitayus, “Union of Primordial Essences”. It is best to do it early in the morning and a Ganapuja in the evening.

8<sup>TH</sup> MONTH, 19<sup>TH</sup> DAY  
SUN. SEPT. 30, 2007

This is an important day for the practice of Ekajati, so try to do a Long Thun with your Vajra brothers and sisters, or if that is not possible, you can do a Medium Thun alone reciting the heart mantra of Ekajati as many times as possible.

8<sup>TH</sup> MONTH, 25<sup>TH</sup> DAY  
FRI. OCT. 5, 2007

This is a Dakini day and also the anniversary of two great Dzogchen masters, Rigzin Kumaraja, who transmitted the Dzogchen teachings to Longchenpa and to the third Karmapa, and of Rigzin Tsewang Norbu (1698-1755), a great Dzogchen master of the Nyingmapa school. It is therefore an excellent day to do *Akar Lamai Naljor*, the Guruyoga with the White A. If you can do it in the morning, that is best. Then, if you have the time, you can do a Medium or Long Thun later in the day, with an intense practice of Simhamuka, or a Ganapuja, if you have the possibility.

8<sup>TH</sup> MONTH, 27<sup>TH</sup> DAY  
SUN. OCT. 7, 2007

This is an important day for the practice of Ekajati, so try to do a Long Thun with your Vajra brothers and sisters, or if that is not possible, you can do a Medium Thun alone reciting the heart mantra of Ekajati as many times as possible.

8<sup>TH</sup> MONTH, 30<sup>TH</sup> DAY  
THU. OCT. 11, 2007

**DARK MOON.** This day is excellent for practising the “Purification of the Six Lokas” if you know how to do it. Otherwise you can do the Medium or Long Thun or a Ganapuja.

9<sup>TH</sup> MONTH, 3<sup>RD</sup> DAY  
SUN. OCT. 14, 2007

This is the anniversary of Rigdzin Jigmed Lingpa (1729-1798), a great Dzogchen master who was the author of many books, among which is the Longchen Nyingthig, which he wrote after having contact with Longchenpa through visions. Therefore, on this important day, you should try to do

*Akar Lamai Naljor*, the Guruyoga with the White A.

9<sup>TH</sup> MONTH, 10<sup>TH</sup> DAY  
SUN. OCT. 21, 2007

This is a special day of Guru Padmasambhava. It is also the anniversary of the 16th Gyalwang Karmapa and of Tertön Sogyal, a previous reincarnation of Sogyal Rinpoche and discoverer of many *terma*. It is therefore a good day to do the long-life practice of Guru Padmasambhava “Universal Wisdom Union”, which is included in the Medium or Long Thun. You can do this in the usual way or, if you have the possibility, you can do it with a Ganapuja.

**FULL MOON.** This is a day of the Buddha and a good day to do the long-life practice of Amitayus, “Union of Primordial Essences”, either collectively or individually according to your possibilities, in the morning and in the evening a Ganapuja.

9<sup>TH</sup> MONTH, 22<sup>ND</sup> DAY  
THU. NOV. 1, 2007

This day is the important celebration of Buddha Shakyamuni’s descent to earth from the realm of the Divinities. It is called “Lhabab Tuchen”, the Great Time of the Descent of the Divinities. It is an ideal day to do a Ganapuja with your Vajra brothers and sisters. If there are none nearby, you can do a Short or Medium Thun on your own.

9<sup>TH</sup> MONTH, 25<sup>TH</sup> DAY  
SUN. NOV. 4, 2007

The 25th is a Dakini day and also the anniversary of the great Dzogchen Master Adzam Drugpa (1842-1924), a previous reincarnation of Chögyal Namkhai Norbu. He was a disciple of Jamyang Khyentse Wangpo and a master of great masters such as Changchub Dorje and Ayu Khandro. Therefore, when it is 7 pm in East Tibet on this day, Chögyal Namkhai Norbu will give the transmission of Guruyoga with the specific practice linked to the anniversary of Adzom Drugpa. In this way the transmission will be live because the transmission has no distance. Rinpoche will transmit and throughout the world people who do the practice at the same moment will be in the transmission and will thus receive the transmission. This practice should be done at the appointed time together with your Vajra brothers and sisters or, if that is not possible, alone. (In Italy, this practice will be done at 1 pm.)

## SEE THE GLOBAL TIMETABLE

9<sup>TH</sup> MONTH, 30<sup>TH</sup> DAY  
FRI. NOV. 9, 2007

**DARK MOON.** This is a good day to do *Namcho Shitroi Naljor*, the Yoga of the Peaceful and Wrathful Manifestations, in the morning. It is also an important day for the practice of Ekajati, so try to do a Long or Medium Thun, reciting the heart mantra of Ekajati as many times as possible.

10<sup>TH</sup> MONTH, 9<sup>TH</sup> DAY  
MON. NOV. 19, 2007

This month there is no 10<sup>th</sup> day so today is a special day of Guru

Padmasambhava, the day on which he arrived in central Tibet. It is considered that on this day, at the end of the 8th century, King Songtsen Gampo, the ancient king of Dharma, vanished dissolving into a statue of Avalokiteshvara. Therefore it is good to do the Guruyoga of Padmasambhava with the long-life mantra and a Ganapuja. Otherwise you can do the long-life practice “Universal Wisdom Union”. If it is possible, the best moment to do the Guruyoga is early in the morning between 7 and 8. You can do the Ganapuja later in the afternoon.

10<sup>TH</sup> MONTH, 11<sup>TH</sup> DAY  
TUE. NOV. 20, 2007

This is an important day for the practice of Ekajati.

10<sup>TH</sup> MONTH, 15<sup>TH</sup> DAY  
SAT. NOV. 24, 2007

**FULL MOON.** This day is considered to be the day to honour the Lord Buddha in general, and it is one of the best days to do the long-life Practice with the Dakini Mandarava in particular. Generally the best moment to do this kind of practice is between 7 and 8 in the morning but if you don’t have this possibility, then do it in the afternoon or later in the evening when you are free. It is also a good day to do a Ganapuja.

10<sup>TH</sup> MONTH, 25<sup>TH</sup> DAY  
TUE. DEC. 4, 2007

Today is a Dakini day and the anniversary of Tsongkhapa (1357-1491), who made a synthesis of the previous schools and founded the Gelugpa school. It is a very beneficial day for reinforcing the energy of the universe, so try to perform a Ganapuja with your Vajra brothers and sisters. If there are no other practitioners nearby you can do the Medium Thun on your own, transforming into the Dakini Simhamuka and reciting the heart mantra as many times as possible.

10<sup>TH</sup> MONTH, 30<sup>TH</sup> DAY  
SUN. DEC. 9, 2007

**DARK MOON.** This is an excellent day to do purification practice so try to do the Purification of the Six Lokas and a Ganapuja in the evening.

11<sup>TH</sup> MONTH, 8<sup>TH</sup> DAY  
MON. DEC. 17, 2007

This is a special day for doing the practice of Ekajati so try to do a Long Thun, collectively or alone, reciting the heart mantra as many times as possible.

11<sup>TH</sup> MONTH, 10<sup>TH</sup> DAY  
WED. DEC. 19, 2007

This is a special day of Guru Padmasambhava called Padma Gyalpo: it is the day on which he arrived in the capital of Oddiyana and became prince to King Idrabhodi. Therefore it is an excellent day to do the Guruyoga of Padmasambhava with a Ganapuja.

11<sup>TH</sup> MONTH, 14<sup>TH</sup> DAY  
SUN. DEC. 23, 2007

**FULL MOON.** This month there is no 15<sup>th</sup> day so today it is important to try to do the long-life practice of Guru Amitayus, Union of Primordial Essences, in the usual way, and, if possible, a Ganapuja.

11<sup>TH</sup> MONTH, 25<sup>TH</sup> DAY  
WED. JAN. 2, 2008

This is a day of the Dakinis in general, so if you have the opportunity practise a collective Ganapuja, with the transformation of the Dakini Simhamuka, and recite her heart *mantra* as many times as possible. Otherwise you can do a Medium Thun either collectively or personally.

11<sup>TH</sup> MONTH, 30<sup>TH</sup> DAY  
TUE. JAN. 8, 2008

**DARK MOON.** This is an excellent day to do purification practice so try to do the Purification of the Six Lokas and a Ganapuja in the evening.

12<sup>TH</sup> MONTH, 10<sup>TH</sup> DAY  
THU. JAN. 17, 2008

This day is the anniversary of Guru Padmasambhava’s coronation as Prince of Orgyen at the invitation of King Idrabhodi. We can perform a Ganapuja collectively or do the long-life practice, “Universal Wisdom Union” either collectively or personally, according to circumstances.

12<sup>TH</sup> MONTH, 11<sup>TH</sup> DAY  
FRI. JAN. 18, 2008

This is a good day to do a Medium or Long Thun with an intensive practice of the *mantra* of Ekajati.

12<sup>TH</sup> MONTH, 15<sup>TH</sup> DAY  
TUE. JAN. 22, 2008

**FULL MOON.** This is in general a day for honouring the Lord Buddha, and in particular an ideal day for the Longlife practice of Guru Amitayus, “Union of Primordial Essences”. If possible try to do a collective Ganapuja with your Vajra brothers and sisters in the evening.

12<sup>TH</sup> MONTH, 18<sup>TH</sup> DAY  
FRI. JAN. 25, 2008

This is the anniversary of the great Dzogchen master Longchen Rabjam (Longchenpa, 1306-1363). On this very important day try to do the Guruyoga *Akar Lamai Naljor*, Guruyoga with the White A, either collectively or personally.

12<sup>TH</sup> MONTH, 25<sup>TH</sup> DAY  
FRI. FEB. 1, 2008

Dakini Day. This is very positive day for reinforcing your energy and creating a stronger contact with the energy of the universe so try to do a collective Ganapuja with your Vajra brothers and sisters. If that is not possible, try to do a Medium Thun alone. In either case recite the heart mantra of Ekajati as many times as possible.

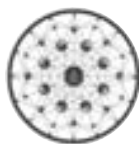
12<sup>TH</sup> MONTH, 30<sup>TH</sup> DAY  
WED. FEB. 6, 2008

Today is the last day of the Fire Boar year. It is a special day for purification practices so try to do “Purification of the Six Lokas” as much as possible. You should also try to do a Ganapuja with your Vajra brothers and sisters.

## TIBETAN NEW YEAR EARTH MOUSE

[see Global Timetable page 19]





## CHÖD, THE ESSENTIAL PRINCIPLE OF A DZOGCHEN PRACTITIONER’S CONDUCT RETREAT WITH SASHA (ALEXANDER) PUBANTS APRIL 6 -10, 2007 BERLIN/GERMANY

The practice of Chöd originates from the enlightened Tibetan Yogini Machig Labdrön. This is a profound path of realization through ‘cutting of the ego’. It incorporates in essential way all kinds of practices of Sutra, Tantra and Dzogchen. The inner attitude of the practice is called trul shug, ‘heroic effort’. This is one of the important behavior aspects of the Dzogchen path. In this retreat we go thoroughly through our text of the praxis, we learn the deep meanings of the words as also the way of visualization. Furthermore, we train the correct way of singing and of using damaru and bell. Several times a day we do the practice of Chöd in its long, short or essential form.

Questions and registration: Sasha Pubants or Barbara Schwesig  
(0911/2774389, 0170/9147532, barbaschwe@web.de)  
Place: Bodhicharya Deutschland e.V., Kinzigstraße 25-29, 10247 Berlin

Fees: Payments until March 23rd have discount!  
Ordinary members: 115 Euro with discount, later 144 Euro  
Reduced members: 72 Euro with discount, later 90 Euro  
Sustaining members: 28 Euro with discount, later 36 Euro  
If you cancel the booking after the March 23rd the process fee of 35 Euro will be retained.

Bank account: Dzogchen Gemeinschaft Deutschland e.V., Stadtparkasse  
Düsseldorf IBAN: DE40 3005 0110 0011 0478 91 SWIFT-BIC: DUSS-  
DEDDXXX, note: “Chöd”

## TWO VAJRA DANCE COURSES IN THE UK SPRING 2007

DANCE OF THE VAJRA (SECOND HALF)  
WITH STOFFELINA VERDONK  
SUNDAY APRIL 1ST - SATURDAY 7TH 2007  
AT KUNSELLING RETREAT CENTRE, POWYS, WALES, UK

In the Dzogchen Teaching sound and movement are very important because they are the means to integrate oneself into the state of contemplation. The Vajra Dance is principally a means to harmonize the energy of each individual. If one has a more profound knowledge of the meaning of the Dance, it becomes a method for integrating the three existences of body, voice and mind into knowledge of the state of contemplation. This integration is one of the most important aims of a Dzogchen practitioner. The Vajra Dance is practiced on a Mandala that represents the correspondence between the internal dimension of the individual and the outer dimension of the world. This course is open to those who already know the first part of the Dance of the Vajra.

This is a fantastic opportunity to learn or brush up on your practice of the Vajra Dance under the precise and patient guidance of Stoffelina, whose retreats are always such a joyful occasion.

**Cost** of the course £150 with membership reductions (see below).  
**Accommodation** at Kunselling with food £20 per day.  
**Deposit** Please send £25 non-refundable deposit, checks made out to Dzogchen Community UK, to Rowan Wylie, 29 Almoners Avenue, Cambridge CB1 8NZ.  
**Enquiries** by e-mail or 01223 473 528

THE DANCE OF THE LIBERATION  
OF THE SIX SPACES OF SAMANTABHADRA  
LED BY CINDY FAULKNER

At Kunselling May 25th-28th.  
Open to all who are genuinely interested in the Teaching even if they have not yet received transmission from the Master.

**Cost** £120 with membership reductions  
**Accommodation** as above.  
**Deposit** £20 to above address.

## NEW AUSTRIAN GAKYIL:

GAKYIL VIENNA:

Red: Walter Camerloher  
Blue: Elisha Koppensteiner  
Yellow: Monika Koellbichler  
Email: <dzogchen.wien@gmx.at>

Contact person: Elisha Koppensteiner

GAKYIL REGIONS:

Red: Monica Wittib <monicawittib@hotmail.com>  
Blue: Franz Katzmayer  
Yellow: Oliver Leick <dzogchen@aon.at>

International contact person: Oliver Leick

NEW GAKYIL  
SWITZERLAND

YELLOW  
Charles Sarasin, Thalwil

BLUE  
Tony Lehnherr, Zürich

RED  
Per Bebić, Zürich

## KUNSELLING EVENTS SCHEDULE UK MARCH - AUGUST 2007

Below is the schedule of events at Kunselling until August 2007. We hope that many of you will take the opportunity to experience this wonderful retreat space. We would also like to encourage practitioners to undertake personal retreats at Kunselling. For this reason we have reduced the price of personal retreats to ?5 (€8) per night.

## KUNSELLING EVENTS

March 24 - 31: Karma yoga with Garab Dorje practice led by Des Barry

April 1-7: 2nd half of Dance of Vajra with Stoffelina Verdonk

May 4 - 7: Yantra Yoga, beginners course at Kunselling with John Renshaw.

May 25 -28: Dance of the Liberation of Six Spaces with Cindy Faulkner

June 1 – 14: Personal retreat time (self-organized)

June 16 & 17: AGM weekend with fund-raising therapy/healing event.  
AGM – 11am-1pm on Sun 17th

June 30 – July 1: Creative writing workshop with Des Barry

July 7: Open day for local people (possibly with a demonstration of the Dance of the Liberation of the Six Lokas).

July 30 – August 5: Week of Dance retreat & practice

August 10 - 19: Karma yoga with Chöd and Sang practice led by Judy Allen & Julia Lawless

August 24 - 27: Yantra Yoga retreat at Kunselling with John Renshaw (with emphasis on kumbhaka).

*If you would like to view some pictures to get an idea of what it is like here, have a look at these links:*  
<http://www.dzogchencommunity.org/kunselling/>  
<http://www.flickr.com/photos/barryp3uk/sets/72057594076338906/>

## NEW CENTER IN VILNIUS, LITHUANIA

We are happy to announce that our Community purchased a 50 sqm.premises in the center of Vilnius, which will be used as our Dharma center in future. Our gratitude to Master for his kind advice!

Also the Lithuanian Dzogchen community would like to inform that community email has been changed to <dzogchen.lt@gmail.com>.

*All the best,  
Gakyil of Dorjeling*

## MANDARAVA CHÜDLEN WITH NINA ROBINSON APRIL 15 – 22, 2007 LITHUANIA

The Lithuanian Dzogchen community is happy to announce a Mandarava Chüdlen Retreat with Nina Robinson, April 15 – 22, 2007. The retreat will be held in English with translation to Russian language.

**Location:** 70 km north of Vilnius, nearby Moletai. It is nice area with lakes around. We will cook ourselves or meals will be prepared. Chüdlen pills will probably be available.

**Cost:** 50 EUR, lodging cost 5 EUR in rooms with 2 or 3 places. If someone wishes more comfortable accommodations, there are nice hotels within10-15.

For registration and additional info please write to <dzogchen.lt@gmail.com>.

P.S. The retreat would be free for someone (only lodging and food costs) who could translate from English to Russian,

*Best wishes,  
Gakyil of Dorjeling*

## YANTRA YOGA ADVANCED COURSE WITH LAURA EVANGELISTI IN FRANCE APRIL 28- MAY 1, 2007

The course will focus on the Third Series of Yantras and Pranayama and people who would like to participate should have a good basic knowledge of Yantra Yoga practice.

Yantra Yoga or the Yoga of Movement is an ancient system of Tibetan yoga based on the text The Union of the Sun and the Moon, written in the 8th century by the master and translator Vairocana. Chögyal Namkhai Norbu wrote a detailed commentary on the root text and started to transmit this teaching in the West at the beginning of the seventies.

Yantra Yoga is a fundamental method to integrate the profound essence of the Dzogchen Teaching in the three doors (body, voice and mind) of the practitioner. Through positions and movements combined with breathing one’s energy is coordinated and harmonized, so as to let the mind relax and find the authentic balance that is the basis for getting into contemplation.

The course will take place in Déjam Ling (South of France near Montpellier).

If you are interested please send us your name and e-mail address and specify that kind of membership you have at the Dzogchen Community.

**Course fees:**  
160 euros ORDINARY MEMBERS  
100 euros LOW BUDGET MEMBERS  
30 euros SUPPORTING & MERITORIOUS MEMBERS

**Lodging fees:**  
7 euros per night – six people dormitory (Déjam Ling)

**Meal fee:**  
Approximately 12 Euros per day

The course starts the April 28, 2007 at 10 a.m. and ends the 1st of May at 3 p.m.

Please send your application to:  
Lorraine GAULTIER  
Email: [lorraine.gaultier@wanadoo.fr](mailto:lorraine.gaultier@wanadoo.fr)

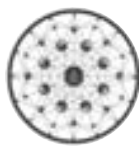
## p a s s a g e s

### BORN:

Anna Rudneva and Mikhail Kislichenko are happy to announce that their little son, Miroslav, was born into our world on the 16th of December 2006 in Moscow, Russia.







## DIED: Batodalai Dugarov 1946 - 2007

On January 27, 2007 the well known artist and extraordinary practitioner, the founder of the Dzogchen Community of Buryatia, Batodalai Dugarov, passed away after a short illness.

Batodalai Dugarov was born in 1946 into the family of a Buryat lama, Geshe Gutap Dugarov, whose main practices were Chöd and Singhamukha. This lama came from an aristocratic Buryatian family with a long history of practitioners and outstanding Buryatian politicians.

When Batodalai was three years old, his father was arrested by the Communists and shot, and as a result his mother played the main role in bringing him up. From an early age Batodalai was drawn to a deep faith in the Three Jewels and doing kind deeds. I remember my Grandmother would often tell me how, when he was two, my father would spontaneously recite the long prayer to Green Tara by Lama Chodpa and the long refuge prayer. He also knew the mantra Om Mani Padme Hum and Tara mantra. While at play with other children he would always tell them he was a lama, give them blessings and construct stupas, statues of Buddha and monasteries from the sand. These, no doubt, were all signs that he would become a practitioner.

At the age of sixteen he joined the army (compulsory conscription) where he was made a member of the Communist Party as his qualities as a talented and honest person were recognised. On completing his military service, Batodalai worked in his home town of Kizhinga for the local communist organization, who offered him a career. It was during this time, in the sixties, that he met the renowned Buryatian teacher Bidiya Dandaron who was a reincarnation of Zhayagsa Gegen, the founder of the Lavran (blab rang) monastery in Tibet, which has very close ties with Tsongkhapa. As a result of this meeting, Batodalai left the Communist Party and practised Buddhism. He mainly practised Yamantaka, which was his main practice until he met Chögyal Namkhai Norbu in 1992.

All of this took place under the Communist regime, therefore the KGB arrested Batodalai and his first teacher Bidiya Dandaron, and so Batodalai spent many years in prison. After leaving prison, Batodalai had no fixed work until 1985 and so mainly made a living painting thanks for Buryatian lamas and the Ivolginskiy monastery (in Ulaan-Ude). He also studied with the remaining old Buryatian lamas, learning the intricacies of Buddhist art and receiving initiations from them.

In 1990/91 Batodalai chanced upon the book 'Talks in Conway' and this became a crucial point in his life. Batodalai decided that, come what may, he must meet with Chögyal Namkhai Norbu and become his student. (My father often said that reading that book was like meeting Rinpoche himself.)

And so it was that after the collapse of the Communist regime when Norbu Rinpoche flew to Lithuania in 1992, Batodalai travelled to meet him. The meeting took place at the airport and Batodalai attended that first retreat in the former Soviet



Union. He immediately invited Rinpoche to Buryatia. Thus Namkhai Norbu Rinpoche's first visit to Buryatia was organized in the summer of 1992 on the shores of Lake Baikal. It was then that the first Dzogchen Community of Buryatia was founded. In 1992/93, Namkhai Norbu Rinpoche invited Batodalai and his eldest son, Zorik, to paint the inside of the Merigar Gonpa.

In 1994 Batodalai organized Rinpoche's second retreat in Buryatia, this time in the city of Ulaan-Ude, as well as a retreat in Ulaan-Baatar, Mongolia. My father requested Rinpoche to give the empowerment of Vajra Kilaya at that time as he felt that practitioners would really need it. In response, Chögyal Namkhai Norbu Rinpoche gave the empowerment of Guru Dragphur first in Mongolia and then in Buryatia. Since then Rinpoche has often given the transmission of Guru Dragphur in many places.

In 1995 Batodalai and Zorik established a retreat center and a gonpa in the Kizhinga region, in the same place as his father's monastery had stood. Rinpoche named this place Düddul Ling and the Dzogchen Community of Buryatia (Palbar Ling) built several stupas and small retreat cabins. Since that time, Batodalai devoted most of his time to personal practice retreats, painting new thankas and restoring old ones, and in particular worked on the restoration of the famous thanka 'The Atlas of Tibetan Medicine' which, at the request of the Dalai Lama, has since been shown at many museums in the USA.

In 1999, Batodalai invited the reincarnation of Patrul Rinpoche to Düddul Ling and requested the empowerment of the Longchen Nyingthig.

The main aim in Batodalai's life was the spread of the Dharma in Buryatia, Mongolia and Russia, and he dedicated the best part of his life to this lofty goal. He particularly devoted himself to the spread of the Dzogchen teachings. Although he himself did not transmit teachings directly – except for rare exceptions (one day he asked me, his third son, to translate Yamantaka tantra from Tibetan for him but I refused, saying I didn't have transmission, so he gave me the Lung transmission himself so that I could work on the translation) – he brought many to the practice of Dharma through his wisdom, kindness and compassion. For the last six months of his life he practised Zhitro and Longsal, as though preparing himself for his approaching passing. With his death we have lost a lot, but he taught us a clear lesson in impermanence and that all our thoughts and intentions should be directed solely to the practice of Dharma.

*Dorjo Dugarov*

## New Gakyil in The Netherlands

Mala Kubiliute Blue  
malachiuk@yahoo.com  
Daiva Razmarataite Blue  
trolio\_blaxtien@yahoo.com  
Agnieszka Kubiszowski Red  
mashiroi@gmail.com  
Larissa Katayeva Yellow  
katayeva@hotmail.com  
Vera Taihuttu Secretary  
info@dzogchen.nl

## New Israeli Gakyil

Blue  
Alex Polak  
polakalex@hotmail.com  
Yellow  
Chana Sorek  
hsorek@netvision.net.il  
Red  
Gisele Gordon  
ggordon@zahav.net.il

*Shalom,  
From the  
Dzogchen Community of Israel*

## The Tsegyalgar East 2007 Gakyil

**Yellow:**  
Jim Trucano-Harp Director  
Deepak Ramachandran Treasurer  
[1 vacancy waiting to be filled]

**Red:**  
John Foster Secretary  
Kathy Cullen  
Monica Neff

**Blue:**  
Matt Hayat Vice Director  
Jenny Fox  
Sam Truitt

## New Chicago Gakyil

Yellow: Jean Simmons  
jeansim7@msn.com  
Red: George Blaha  
george.blaha@yahoo.com  
Blue: Lynn Sutherland  
lynn.sutherland@yahoo.com  
Gakyil Email:  
gakyil@dzogchenchicago.org  
Website:  
www.dzogchenchicago.org

## NEW SEATTLE GAKYIL

Yellow: Judith Marcus  
Blue: Heidi Schor  
Red: Daniel Winkler

## NEW WASHINGTON DC GAKYIL

Laurie Blumberg - YELLOW  
Mandarava Bricaire - RED  
Liz Clark - BLUE

## p a s s a g e s

**BORN:**  
Kacper Mikolaj Borkiewicz was born on December 2, 2006 at Cambridge Hospital, MA, USA to Rafael and Dorota Borkiewicz.



# tsegyalgar east

*DCA Tsegyalgar East  
PO Box 277  
Conway, MA 01341 USA  
Tel: 413 369 4153  
Fax & Bookstore 413 369 4473  
Email: secretary@tsegyalgar.org  
Website: www.tsegyalgar.org*

## Tsegyalgar East 2007 Retreat Schedule (through August)

**Practice Retreats:**  
April 14-15 Green Tara Practice Weekend

May 11-13 Dance of Song of the Vajra Retreat/Review Course with Anastasia McGhee

May 25-27 Yantra Yoga with Paula Barry: First & Second Series

June 8-10 Purification of 6 Lokas Practice Weekend

July 27-31 The Vajra Dance of the Six Spaces of Samantabhadra with Bodhi Krause (open to the public)

August 3-6 & 8-11 Santi Maha Sangha Base Level Training with Jim Valby; Vajra Dance with Bodhi Krause; and Yantra Yoga with instructors TBA.

August 13-16 & 18-21 Santi Maha Sangha Level 1 Training with Jim Valby; Vajra Dance with Bodhi Krause; and Yantra Yoga with instructors TBA.

## Weekly Practices:

Collective Practices: Sundays, 9:30am, Vajra Dance: Sundays, 11am, Bagchen: Sundays, 4pm, Yantra Yoga: Mondays, 5:45pm, Northampton Yantra Yoga: Tuesdays, 6pm Sang Puja: Wednesdays, 6:30am Vajra Dance: Thursdays, 7pm Vajra Dance: Fridays, 9am

Please contact the Tsegyalgar Secretary for details, accommodations and more information @ Tel: 413 369 4153; Email: secretary@tsegyalgar.org; Fax: 413 369 4473.

Lodging at the Tsegyalgar Schoolhouse: 1. Arrival and departure: Airport pick-up from Bradley is \$20 Bus pick-up from Northampton is \$10 2. Dorm is \$10/night for members, \$25/ night non-members. Please call to reserve a space. Contact us about bed and breakfasts in the area. 4. We arrange half hour to an hour of karma yoga daily during your stay. 3. Food can be arranged when reserving bed prior to arrival. Breakfast is \$3 to \$5 Lunch is \$5 to \$7 Dinner is \$5 to \$

(Sliding scale depends on ingredients and person's funds and eating habits. There is a kitchen with possible fridge and stove access.) For more information about staying at the Schoolhouse contact Leela at geko@tsegyalgar.org.

## Introductory Course in the Vajra Dance of The Six Spaces of Samantabhadra

taught by Bodhi Krause, CERTIFIED INSTRUCTOR



*In the Dzogchen Teaching sound and movement are very important because they are the means to integrate oneself into the state of contemplation. The Vajra Dance is principally a means to harmonize the energy of each individual. If one has a more profound knowledge of the meaning of the Dance, it becomes a method for integrating the three existences of body, voice, and mind into the knowledge of the state of contemplation. This integration is one of the most important aims of a Dzogchen practitioner. The Vajra Dance is practiced on a Mandala, which represents the correspondence between the internal dimension of the individual and the outer dimension of the world.*

**July 27 - 31, 2007**

**at Tsegyalgar East**

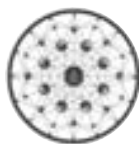
18 Schoolhouse Road, Conway, MA

Fri, Mon, Tues, 7-9 pm • Sat, Sun, 10-12 and 3-5 • \$140

To register: 413-369-4153 or secretary@tsegyalgar.org

This is a sacred dance received and taught by the Dzogchen Master, Namkhai Norbu, Rinpoche, to his students in the Dzogchen Community. He has given his permission to teach this dance. Please go to [www.tsegyalgar.org](http://www.tsegyalgar.org) to learn more about his teachings.





## LUIGI OTTAVIANI'S VISIT TO TSEGYALGAR EAST, SNOWFIGHTS, AND THE GROWING PAINS (AND JOYS) OF GOING GLOBAL



Happy group with Luigi at the Barn on Lower Khandroling

by Paola Zamperini, SSIOA president, for the International Shang Shung Institute Team

As we have already written a while back in these pages, the International Shang Shung Institute, following the example of the Dzogchen Community, has begun a radical reorganization process, aimed to make it more and more a global entity - devoted to the preservation and the diffusion of Tibetan culture - based on collaboration and communication. Of course, as many of you may already have discovered, collaboration can be slightly challenging at first, especially if the people involved have to learn totally new ways to communicate and grow together.

However, even with all the technological wonders at our fingertips, from Skype to cell phones to email, IMs, and collaboration software, all of us at the International team of SSI have discovered over the past few months that there is nothing like sitting down to speak face to face once in a while to make concrete progress towards the realization of our goals. This is how at the end of January we here at SSI of America finally "managed" to create enough communication havoc to convince Luigi Ottaviani, the director of Shang Shung Institute of Italy, to at last accept a long standing invitation to come and sit down with us. Luigi flew in on Friday evening into Boston, and the first order of things was to sit down together to treat him to a true hearty American meal. So it came to be that he and I spent a delightful evening eating burgers and French fries and talking about the future of SSI, both locally and internationally. At times it felt like we were in a joke, along the lines of "what do two Italian Shangshungers do in an North-American diner?", but as we laughed and chomped on our food, we were able to make giant leaps in understanding key issues that had come up and could have stomped our growth.

The next morning we arrived at the Gar, where we immediately sat down to a very productive meeting attended by Luigi, Will Shea - SSIOA wonderful treasurer—and Doctor Phuntsog Wangmo, the heart, lungs and liver of the Traditional Medicine Program, and myself. Luigi had prepared a very

nice PowerPoint presentation (all my fault, yes, I admit, I had asked him to come technologically prepared) about collaboration and communication, and that constituted the basis for a very productive

exchange of ideas, questions and solutions. Then, after a wonderful Tibetan meal, courtesy of Dr. Phuntsog Wangmo, we continued our meeting, this time with the added presence of Matthew Schmookler, as the representative of the students of the TTM 4 year program. At the end of the afternoon session, we all felt that we had been extremely successful in sharing important information about our individual and collective work. Even with such busy schedule, Luigi found time to visit the Gar, and to meet with Anna Bartenstein, our irreplaceable bookstore manager.

At 5 PM we moved to the Gonpa, where the wonderful gekö of Tsegvalgar East had prepared a beautiful tea reception attended by many Tsegvalgar East Gakyil, staff and DCA community members, who were able to finally meet Luigi in person. The evening ended with a wonderful evening meal offered to Luigi and to the SSI board by Efreim and Marit Marder, during which we had the chance to laugh, make merry, and keep talking about our future plans together.

The next morning, satisfied with the previous day's solid progress, we (and at this point we were a nice group - aside from the SSIOA board and Luigi, among those present were Matt, Anna, Christie, Jill, Naomi, Paula, Sean Quinn—Khandroling's gekö) decided to drive up to Khandroling, to show Luigi the farmhouse, the Mandala of the Universe, the Guardian Cabin, and yes, to even engage in a very challenging sets of snow fights, as you can see from the picture here. Having fun at times is just as hard and serious work as sitting in meetings, you know?

Then back to the Gar we went, to have a final meeting with the entire Gakyil, to present SSI's plan of development and operating principles. Especially at Tsegvalgar East, where SSI's presence is becoming much more visible thanks to all the efforts of Dr. Phuntsog Wangmo, it is important for SSI and DC to keep working and growing together in the new directions given to us by our Master and by Yeshe Namkhai and Luigi's reorganization plan. But time flies when you are having fun, and before we knew it, Luigi and I found ourselves on my car, driving

back to Boston's Logan airport, where Luigi boarded his Italy-bound flight by the late afternoon. Luigi told me that he had a great time, and his enthusiasm for and appreciation of the warm welcome extended to him by the entire Tsegvalgar East's community, the chance to observe first hand the work we have done here, and last and not least the beauty of Western Massachusetts (and the other-worldly goodness of its fantastic maple syrup), were clearly written on his face. As we said goodbye at the airport, I repeated to him the strong wish we all feel to have him back again as soon as possible, ideally with Yuchen and Maya along as well.

Personally I feel that by having Luigi here with us we were able to really lay the foundations for a culture of respect, friendship, and kindness that it is essential for our work together. I also want to take the chance to say how incredibly thankful I am to everyone who worked so hard on such incredibly short notice to make Luigi's visit a success, from the staff to the Geko to the Gakyil to the Sangha: it was incredibly moving to see how everyone found time to come together on this occasion. I hope this is just one of many other future occasions in which we will all meet to live up to the trust that our precious Master has been kind enough to give us when he entrusted us with the task and the honor to preserve the Dzogchen teachings and the treasure trove of Tibetan culture. So, as always, at the end of the day, our boundless gratitude goes to Chögyal Namkhai Norbu (and his entire family), for his endless compassion, generosity, and patience, in leading us and supporting us through the growing pains, but especially growing joys, of our journey together.

## New Geko needed at Tsegvalgar East, Conway, Massachusetts

Our Geköe at the Tsegvalgar East Schoolhouse in Conway, Leela Whitcomb-Hewitt, has announced her intention to leave the position at the end of June. We are grateful to Leela for her year of dedicated service, and for her consideration in announcing her intention well in advance.

We would like to invite any Dzogchen Community member interested in the Geko position to send either an inquiry or a cover letter and resumé to <secretary@tsegvalgar.org>, or call 413-369-4153.

The position would begin in June (exact date negotiable), and includes a monthly stipend and a room in the Tsegvalgar East Schoolhouse.

With warm wishes,

Tsegvalgar East Gakyil

### The Tsegvalgar East Geko Job Description:

1. Welcome visiting teachers, members, guests, and retreatants, and arrange for their comfort and needs; answer questions about the Dzogchen community, the Master, the teachings, the practice and schedules as necessary; give tours to visitors and newcomers.
2. Serve as the primary liason to the public and the local community in which the Schoolhouse is situated (Conway and beyond).
3. Maintain the facility and take the lead in repairs and improvements; oversee maintenance of the building's systems (heating, plumbing, electrical, etc.); contact responsible parties to maintain or repair any of the building's systems.
4. Organize karma yoga for various tasks in the Gar, or perform these duties him/herself.
5. Work with the gakyil to help organize work-study programs and retreats.
6. Inventory and purchase all supplies for the building itself and for any scheduled activities, retreats, practices, etc., held there.
7. Assume responsibility for Ganapuja preparation and ensure that the necessities are provided; understand the Ganapuja ritual be able to lead it when necessary.
8. Help to maintain and facilitate practice.
9. Maintain an awareness of the behavior of people staying at the Gar, making sure that it is in accordance with Rinpoche's guidelines for the Dzogchen Community. Be able to deal appropriately with any conflicts that may arise, inappropriate or illegal behavior taking place within the building, etc.
10. Maintain and service the dark cabin and retreatants there; schedule and document retreat times.
11. Be aware of, and respond to, the need of our Master and certified instructors when they are at Tsegvalgar.
12. Coordinate proper parking at all events.
13. Work in collaboration with the Khandroling Geko, who bears a similar responsibility for the land, buildings and activities at Khandroling.
14. Work collaboratively and in a spirit of open communication with the Tsegvalgar East Gakyil in executing the responsibilities of this very important position.

## SPRING – FALL 2007

### COURSES AT KUNDROLLING

151 West 30th Street, suite 403 Level 4 New York, New York

#### KU-NYE MASSAGE Level I and II

with Dr. Phuntsog Wangmo

Kunye is a massage therapy unique to Traditional Tibetan Medicine. Mentioned in some of the ancient texts of the Bon and Buddhist religions, Kunye has been practiced for centuries in the Himalayan regions by Tibetan peoples.

The term kunye is the combination of two words: "ku" and "nye." "Ku" means to anoint the body of a sick or healthy person with oils, which are appropriate to that person's specific illness or constitution. "Nye" means to externally rub or massage crucial points such as nerves and tendons. The combination of ku and nye is a method to cure internal imbalances and disease.

The practice of massage is very beneficial and does not have negative effects; moreover, it can be done by anyone, regardless of whether they are doctors, yogis, or not. For this reason, this therapeutic modality has always been practiced throughout the centuries by the Tibetan people and continues to be practiced today.

The study of Tibetan massage is structured on three levels.

The first level consists of:

- A brief history of Tibetan medicine
  - The principle of the five elements as taught in the Tibetan medical texts
  - The principle of the three humors
  - The humoral characteristics of different types of people
  - The diagnostic procedure of pulse-taking
  - The diagnostic procedure of urine observation
  - A review of cases in which massage is appropriate or contraindicated
  - Finding massage points
  - Measurement for finding massage points
  - How to perform the actual kunye massage
  - Benefits of kunye massage
- LEVEL 1: March 10/11, April 7/8, May 12/13

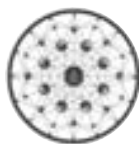
LEVEL II: September 8/9, October 13/14, Nov 10/11

Cost of each level \$ 600.00  
KUNDROLLING donors and DZOGCHEN community members 20% discount

#### REGISTRATION REQUIRED

To register please email Pilar kekeusa2@juno.com





## tsegyalgar west

*Tsegyalgar West  
Baja Mexico  
Dzogchen Community West Coast  
755 Euclid Ave.  
Berkeley, CA 94708  
Email: cabass@prodigy.net.mx  
carolfields@aol.com  
Website: www.bahasangha.org*

### TSEGYALGAR WEST/BAJA GAKYIL & INFORMATION

#### RED

Vincent Moore: phone: 702-535-9408 (U.S. cell phone) svalaya@att.net  
Joel Janka: red@jardindelosenaranjos.org or jankajoel@yahoo.com

#### BLUE

Arthur Flynn: phone: 805-643-6980 (home)  
atiyoga@mindspring.com or aflynnmd@sbcglobal.net  
Margaret Bradford: phone: 925-798-8748 vajrapamo@yahoo.com

#### YELLOW

Carolyn Bass: phone: 011 52 55 5813 0315 and 011 52 1 55 2699 5914  
(Mexico City) cbass@prodigy.net.mx  
Carol Fields: phone: 510-524-0593 (currently handling membership and banking)  
carolmfields@aol.com  
Julia Deisler: phone: 505-473-2837 jmdeisler@aol.com or  
jmdeis@yahoo.com

Also part of the company,  
Daniel Kuzma (webmaster and secretary) daniel.kuzma@hotmail.com

#### Collaborating:

Carisa O'Kelly cariokey@monkeybrains.net  
Anastasia McGhee anniemoment@yahoo.com  
Siobhan Allgood siobhan@jardindelosenaranjos.org Tsegyalgar West pioneer

Contact person: Daniel Kuzma office@jardindelosenaranjos.org

#### TSEGYALGAR WEST INTENSIVE DREAM YOGA RETREAT

WITH DR. MICHAEL KATZ

APRIL 2 - 6, 2007

JARDIN DE LOS NARANJOS/TSEGYALGAR WEST, BAJA CALIFORNIA SUR, MEXICO

This is the first time that Michael has had a chance to offer a longer, deeper Dream Yoga Retreat, one that will include not only many practices contained within the Dream Yoga book but also purification practices, including Rushen. There will also be many opportunities to relax and to explore some of the 3000 acres of tropical dryland that make up North America's beautiful Winter Gar.

To register, please use our on-line registration form:  
<http://www.jardindelosenaranjos.org/?url=news&id=1>  
For further information/questions, contact Julia Deisler (jmdeis@yahoo.com), and see our Web site, <http://www.jardindelosenaranjos.org/>.

COST: \$80/day Apr. 2-6

Discounts for members apply:

Regular: 20%

Sustaining: 40%

Introductory: 5 %

Low-income/student: 50% (with low-income or student membership card)

The retreat fee includes the retreat itself, a camp site (bring your own gear), three healthy meals a day, filtered spring water for drinking, and rides to and from the airport if needed. Also included: dinner and camping the night before the retreat begins and camping on the final night with breakfast the following morning.

Michael Katz, editor of Dream Yoga and the Practice of Natural Light and author of The White Dolphin, is a psychologist who regularly lectures and leads workshops across the U.S. on dream yoga and lucidity for personal growth. He has studied Ericksonian hypnotherapy, Reichian therapy, Gestalt, Embodied Dream Imagery, and psychodrama. He has practiced Tibetan Buddhism and Dzogchen meditation since 1974.

#### TSEGYALGAR WEST WINTER RETREAT AT BAJA CALIFORNIA SUR

by Matt Hayat



Jim Valby (center) and friends in Baja

The Dzogchen Community's precious Baja Gar in Baja California Sur, Mexico, was the site of a recent month long intensive practice retreat hosting instruction in Santi Maha Sangha, Yantra Yoga, and Vajra Dance. Nearly 30 Vajra brothers and sisters traveled from all over to meet and practice together. The Baja Gar is located on the Baja's scenic peninsula between the Sea of Cortez (the world's richest marine biosphere) and the Pacific Ocean. It is a 3,000-acre retreat land and the pioneers have worked hard and come a long way in its development as a nice setting for personal and group retreats. In addition to airport transportation by the pioneers, Miles Thomas, and gour-

met cooking by Tomass Marconi and Siobhan Allgood, a gourmet chef, treated us to solar powered wireless internet access, acupuncture and

massage. Meals included organic vegetables and fruits, fresh fish, and for many, a first sampling of the deliciously unique avocado pie dessert. With sessions held under the auspices of an 800 year old white fig tree (displayed in the picture below), Jim Valby led two SMS base practice sessions a day covering the essence of the theory and practice of Sutra, Tantra, and Dzogchen. Jim relentlessly shared his deep knowledge and understanding of the teachings. Beginning with the invocation to Guru Garab Dorje and ending with Dedication of Merits, each session included instruction and practice of the SMS base level practices and direct and clear explanations of the

importance of taking refuge in the Master's transmission. Each session with Jim included several intense lower abdominal workouts as his perfectly timed humor helped to relieve deep tensions and inspire uncontrollable laughter and joy.

During the first week of the retreat Anastasia McGhee taught the Dance of the Three Vajras, and during the January days of the retreat Bodhi Krause taught the Dance of the Six Spaces of Samantabhadra. The scenic backdrop of tall mountains and blue sky was simply perfect. Lynn Sutherland taught Yantra Yoga on the open mandala in the afternoons, covering the Nine Breathings, Tsigjong, Lungsang, Tsandul, First Series Pranayama and Yantras, Second Series Pranayama, and the Vajra Wave

Thanks to the generosity of our Master and the Webcast Team, we had the good fortune to gather each morning at 6am at a retreat cabin and tune in to the webcast of Rinpoche and his teachings on Longsal Ati'i Gongpa Ngotro from December 26 to January 1.

The winter retreat at the Baja Gar was a fantastic opportunity to gather for group practice. A warm thanks goes to the teachers and pioneers and all Vajra brothers and sisters who participated in this wonderful retreat, and especially to our Master, without whom none of this would be possible.

### SEEKING NEW GAKYIL MEMBERS FOR TSEGYALGAR WEST/JARDIN DE LOS NARANJOS

At the end of April it will be time to select a new Gakyil for Tsegyalgar West. Several of us will be staying on, but we will definitely have openings in all three Gakyil functions, Yellow, Red, and Blue, and we would like now to invite people to consider joining us. If you are interested, please send us a note with a short statement letting us know about yourself. (This statement should include things like how long you've been in the community, how you envision participating, how your profession[s] or skill set[s] will help you collaborate with Yellow, Red, and/or Blue Gakyil in particular, and how much you think you could see yourself being down in Baja California, Mexico.)

To serve on the TW Gakyil, one should, preferably,

1. Be a current member of the Dzogchen Community (this is required; preferred: regular membership [i.e., not introductory membership]);
2. Have attended at least three retreats with Chögyal Namkhai Norbu (either in person or via webcast) and/or have been a student of Rinpoche's at least three years;
3. Be (or become) familiar with both Yeshe Namkhai's *Collaboration Document* and Rinpoche's book on the nature, purpose, and organization of the Dzogchen Community (*The Dzogchen Community: Principles and Guidelines for Practitioners and Gakyil Members*);
4. Have the desire and capacity to work collaboratively with members of the Gakyil and the International Dzogchen Community at large to help support and sustain Rinpoche's Transmission, Teachings, and vision for the Dzogchen Community;
5. Be able to attend monthly meetings via conference call and to collaborate on-line;
- 6, be able to travel to the Gar at least once a year, preferably more;
7. Commit to remaining on the Gakyil at least one year.

(We also are seeking individuals with some knowledge of Spanish, but this is not necessary for being on the Gakyil.)

Tsegyalgar West/Jardin de Los Naranjos, consisting of 3000 acres of tropical drylands, is nestled in the mountains about halfway between the Pacific Ocean and the Sea of Cortez and about 45 minutes north of Los Cabos International Airport at the tip of Baja California Sur, Mexico. There is much work to be done developing the land both for individual and group retreats and for sustainable land use. Projects currently underway include the completion of 21 unfinished casitas (with 4 completed now, including Rinpoche's), upgrading our outdoor kitchen, and planning for the creation of a more permanent Gonpa and library. Our most recent retreat was a three-week-long Base-Level Santi Maha Sangha retreat this past winter led by Jim Valby and also with Vajra Dance instructors Anastasia McGhee and Bodhi Krause and Yantra Yoga Instructor Lynn Sutherland. Forthcoming, in April, will be an intensive Dream Yoga Retreat with Michael Katz. Along with a repeat of our three-week winter retreat next year, if possible, and other more intensive Dzogchen Community retreats, we are discussing offering a series of "open" retreats (in the Eight Movements of Yantra Yoga, the Vajra Dance of the Six Spaces, and possibly in Shine).

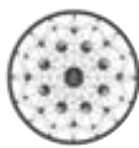
Please let us know if you are interested in joining us!

Julia Deisler  
jmdeis@yahoo.com or jmdeisler@aol.com

Also, check out our new Web site: <http://www.jardindelosenaranjos.org/>







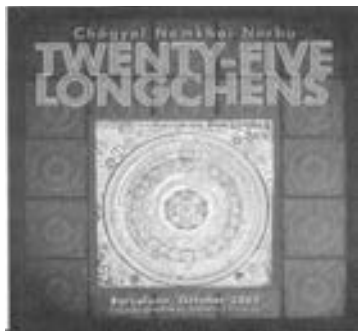
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**The Dzogchen Community**  
By Chögyal Namkhai Norbu  
Foreword by Yeshe Silvano Namkhai  
Euro 10.00

This book contains the main documents and teachings on the Dzogchen Community that Chögyal Namkhai Norbu wrote or said during the last twenty years, therefore it is very useful to all practitioners interested in Dzogchen teachings and especially to the most active members engaged in the Gakyils and other activities of the Dzogchen Community. This book was first published on behalf of the International Gakyil in 2001, but the present reprint is an abridged version because many details and guidelines on the organization and management of the Dzogchen Community are now changing because of the reorganizing work in progress within the International Dzogchen Community.



**Calendar-Agenda**  
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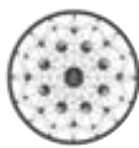
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*For advanced with Adriana Dal Borgo*  
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**We will announce very soon the requirements  
to participate in each course.**

*Gakyil of Tashigar Norte*

“POCO...MA BUONO !!  
 (“A LITTLE.... BUT GOOD!! “)

*A retreat with Cheh Goh in Namgyalgar*  
*December 26, 2006 – January 1, 2007*  
*by Bruno Irmici*

It's a long drive from Melbourne to Namyalgar. Ten hours for our old Toyota. To make it easier this time we break the trip up and sleep in a motel in Cann River.

There is a heavy drought this summer and it hasn't rained for months. People are traveling on their Christmas holidays and there is quite a sense of apprehension all around because large areas of the states of Victoria and New South Wales have been devastated by bushfires. It looks like a cloudy day, but smelling the air we realize that it is not cloud but smoke from the bushfires far away. Parking in a rest area we hear the radio from nearby cars continuously updating the viability of travel. Drivers are warned of the possibility of detours if bushfires come closer to the roads and a detour in Australia can mean many hours of extra driving.

Everywhere people cohabitate with strong and potentially destructive manifestations of the elements. I think of the role that Vesuvio, the volcano that dominates the bay of my birth town Naples, Italy, plays in the character of the Neapolitans. It generates a pervasive (and only partially hidden) fear that the power of the earth can suddenly erupt destroying all its surroundings with earthquakes, as has frequently happened in Naples history. In the same way for the Australians, the beautiful long tracks of wild bush and hot sunny days can be transformed into massive droughts and almost uncontrollable bushfires that can run at such speed if supported from strong wind.

But luckily our journey is easy and smooth and finally we see the shape of the Gulaga Mountain, an aboriginal sacred land that has been for many years the place of Namgyalgar. Even though there is nice, blue, open sky everywhere else, the top of the mountain is hidden by a large rainy cloud that sits comfortably there. It looks like the mountain has the capacity to gather all the small clouds in the area and hold them firmly together.

As we drive toward the Gar the clouds are an auspicious sign. Often when Rinpoche has been to Namgyalgar, rain and clouds have manifested. And I have heard of similar circumstances at other gars after Rinpoche's arrival; it's like he is welcomed with blessings from the elemental energies of the place. Despite the fact this rain and damp has always been a matter of concern for the Master's health and well being while at Namgyalgar, for me, as we approach the land, that cloud was a sign of his presence.

When we arrive at Namgyalgar we stop first at the famous bush kitchen - a sort of checkpoint, a sentinel - where we pause to say hello even if nobody is there! I can imagine a new visitor may be tempted to visit this building thinking it is a piece of industrial archaeology, but in fact it is fully on duty as usual!!! The bush kitchen deserves an article, a tribute, dedicated entirely to it.

The bush kitchen is not just a kitchen, but also an accumulation of years of stories, of retreats, of breakfasts, lunches and dinners together, a shelter from the rain and from the hot sun, and of welcomes; if the Gonpa is the heart of the Gar, the kitchen is somehow its belly.

It is unbelievable how little it has changed in the many years of the Gar's existence, and yet how much service it has provided; ironically it has become an involuntary monument to the slow pace of the Gar development. When the new kitchen is built (hopefully soon), I don't know what is planned for the old one. I guess it will be pulled down since its beauty is 'subtle' and not one that shines, or that you want around. But if was my decision, I would probably keep it as a piece of the Gar's historical heritage, so I hope it will be transformed into something else. I certainly suggest that

# namgyalgar & the pacific rim

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*Email: namgyalg@acr.net.au*  
*Website:www.dzogchen.org.au*

the Community collect photos of different people throughout the years in this kitchen and do a celebrative exhibition before getting rid of it.

We briefly inspect our tent site, as a light rain starts, and suddenly I see my old friend Cheh Goh smiling at me from a distance. We welcome each other with a warm hug. It's quite a few years since I last saw him and I always have a lot of fun with Cheh. I know him from the early times of Merigar.

He is now a qualified teacher of the Santi Maha Sangha Base Level and I am sure the retreat with him is going to be very helpful for all of us. Cheh is light, full of good humor with a contagious laugh, and he engages easily with people. As we enter retreat, people quickly appreciate his depth of knowledge of Rinpoche's teachings and his

easily distracted by tiredness and sleep.

When I think about writing an article about this retreat, the term flourish, flourishing comes to me. I can see the flourishing of this student of Rinpoche's and other SMS teachers, moving generously and confidently in their first steps as teachers, and I can see the maturing of a long time of study, practice, and participation and of devotion to the master.

As a long time student of Chögyal Namkhai Norbu, Cheh has traveled and sacrificed to understand and practice the Dzogchen teachings. Cheh is a good story teller and the stories he told were often stories told by Rinpoche during retreats or in other settings, and sometimes these stories were anecdotes or jokes from Cheh's own experiences. When Cheh is telling stories

I strongly feel the presence of Rinpoche's style of teaching. I have always been amazed at Rinpoche's depth of knowledge of the Tibetan culture and the amount of stories he was able to tell, both spiritual and popular stories. He has the knowledge of an entire cultural world. Everyone laughs when Cheh uses a common Italian saying,

“Poco...ma buono!!” (“A little...but good!!”), a saying often used by Rinpoche to help us understand that the quality of practice is far more relevant than quantity: Above all Cheh is gentle, humble and quite relaxed. When he is asked questions, he is very precise and exhaustive in his answers. He's always careful to ensure that people learn correctly the formal aspect of the practices but understand the main point, which in Dzogchen is to integrate everything in the instant presence, in the state of contemplation.

Each afternoon, before the practice with Cheh, Emily Coeling, who is a qualified teacher of Yantra Yoga, gently takes care of our energies and breathing as she leads sessions of the Lungsang practice. Emily, who has been appointed with an SMS scholarship, now lives at Namgyalgar with her partner, our newly established vigorous Gekös, Ezy from Slovakia..

The retreat with Cheh Goh is the result of the ongoing great work that the Gakyil is doing to ensure the continuation of the Dzogchen transmission of Chögyal Namkhai Norbu in Namgyalgar, through qualified teachers. The next retreat like this will be in April 2007, with Jim Valby.

Having this first retreat with Cheh at Namgyalgar is important in our understanding that another SMS teacher lives nearby in Singapore. This further enriches and strengthens the sense of our possibilities for

the future, to plan a substantial calendar of retreats and activities for Namgyalgar.

Such activities are generating new energies that are dissipating the vague feeling of isolation that resulted from the news last year that Rinpoche was not coming to Australia. The Gakyil took that sad circumstance as an opportunity for Namgyalgar to “grow up” and as a call for all the community to be more responsible and active toward the sustainability of Namgyalgar, not depending mainly on the Master coming for support.

Throughout the retreat with Cheh Goh the clouds have been constantly on the mountain and we have had rain everyday. There was even two days of intense storms with spectacular lighting and frightening thunder. We still suspect that this pandemonium is just for us on the mountain and that in the surrounding area, down in the valley; there is still the usual blue sky, hot summer and silent drought.

We feel strongly fortunate that we received all this generous rain, and we wonder... if we could magically move all that cloud and rain to other very thirsty parts of the surrounding region, could we arrange a good deal with the government (who are clearly having difficulty in this matter), and thus give a boost to our Gar development? .... I don't know.... sounds like a good idea... maybe we don't have practitioners skilled enough ..... perhaps we could ask to our precious Master...



strong commitment to the Master and the transmission, combined with his spontaneous qualities. Each morning Cheh comments and clarifies Rinpoche's teachings of the previous night - the web cast retreat from Argentina of the “Longsal Ati'I Gongpa Ngotrod” (Upadesha of the Introduction of the State of Ati ), and explains the Purification of the Six Lokas practice.

It is a pleasant surprise to listen to his detailed explanation of the six lokas, sometimes almost vivid and dramatic like visions described in Dante's Divine Comedy. One loka is examined each day, so that we can understand the karmic vision characterizing the existence in each loka. Cheh's explanation totally refreshes and clarifies the sense of this practice and awakens the potential of purification to lighten our dualistic vision.

In the afternoon Cheh leads the practice of the Six Lokas, dedicating one day for each of the three lower lokas, and one day for the three higher lokas. Day by day I see that people are more and more delighted to listen and consequently practice.

Cheh also provides a good example of how to attend a web cast retreat – it is as though Rinpoche was truly there with us. In Australia, the video web-cast is transmitted between midnight and 2 am, and during this time Cheh sits respectfully and listens carefully, where others, despite good intentions, are

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Chögyal Namkhai Norbu for the International Dzogchen Community authorizes this raffle and is for the raising of funds to support Namgyalgar.

**The raffle will be drawn at the Jim Valby Autumn Retreat at Namgyalgar at Easter, 6 -10 April 2007.**

**To purchase a ticket:** please email Madeleine Fogarty, Fundraising Coordinator of the Namgyalgar Yellow Gakyil at: madeleinef@iprimus.com.au

## New Gakyil in Japan

**Red:** Ms. Naomi Tsubaki  
<naomilacamelia@gmail.com>  
**Yellow:** Mr. Takatomo Sasaki  
<maha-sukha@docomo.ne.jp>  
**Blue:** Mr. Edgar Cooke  
<cooke@tokyo.email.ne.jp>



con't. from page 9

The retreat is open to all and starts on the afternoon of Friday 7<sup>th</sup>  
Cost: 350 euro with discounts

**September 15-16, 2007**  
**Explanation and practice of the Base of the SMS**  
with Fabio Risolo  
Topic: *The Precious Vase*, Chapter VII  
The course starts on Saturday September 15 at 10.00  
Cost: 60 euro (with discounts for members)

**September 21-23, 2007 (A)**  
**Yantra Yoga course for beginners**  
Open to everyone  
with Tiziana Gottardi  
The course starts on Friday September 21 at 16.00  
Cost: 60 euro (with discounts for members)

**September 24-28, 2007 (A)**  
**Chögyal Namkhai Norbu**  
**Audio/video webcast**  
**Teaching retreat - Longchenpa's Nyingtam Sumchu**  
**(Thirty Pieces of Advice from the Heart)**  
**(Sung Thorbu, vol.I, p.354) (open webcast)**  
Barcelona, Spain  
The retreat starts on Monday 24 in the afternoon

**OCTOBER**  
**October 20-21, 2007**  
**Explanation and practice of the Base of the SMS**  
with Costantino Albini  
Topic: *The Precious Vase*, Chapters VIII and IX  
The course starts on Saturday October 20 at 10.00  
Cost: 60 euro (with discounts for members)

**NOVEMBER**  
**November 1-7, 2007**  
**Dance of the Song of the Vajra course for beginners (Part 2)**  
with Rita Renzi  
The course starts on Thursday November 1 at 10.00  
Cost: 200 euro (with discounts for members)


**November 12-19, 2007**  
**Chögyal Namkhai Norbu**  
**Audio/video webcast**  
**Shine and Lhagthong according to Dzogchen Ati Yoga**  
Tashigar South, Argentina  
(closed webcast)

**DECEMBER**  
**December 8, 2007**  
**Master Chögyal Namkhai Norbu's birthday**

**December 8-9, 2007**  
**Green Tara practice retreat**

**December 27-January 3, 2008 (A)**  
**Chögyal Namkhai Norbu**  
**Teaching Retreat**  
**Longchenpa's Choszhi Rinchen Phrengwa**  
**(The Necklace of the Four Precious Dharma's) (Sung Thorbu, vol. I, p.247)**  
Tashigar South, Argentina

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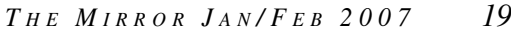


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# HOW I MET CHÖGYAL NAMKHAI NORBU

by Alonso Espinosa

My story of how I met Rinpoche is not as flashy or as magical as I'd like it to be. It wasn't the case that I saw a picture of him or read one of his books and then I got the feeling or the vibration telling me that this was going to be my Master, or that I needed to meet this person. Actually it was quite the opposite; it is a very organic story of unfoldment, that unlike the romantic one, had been growing in time to depths that I couldn't even imagine when I started. To begin the story, let me tell you about my connection to spirituality and Buddhism in particular. I got into Buddhism through Western philosophy. At the time I was concerned with the usual questions that bother human beings like: Who am I? Where do I come from? Where do I go? What is my role in this play? To try to answer them I'd studied Heidegger, Nietzsche, Merleau-Ponty, Dreyfus and many more. Eventually I ended up in Buddhist philosophy and started studying their answers to the former questions. I devoured everything I could find, especially the explanations about dependent origination and the explanation of shunyata via indirect logic. Being kind of an intellectual guy, this made lots of sense and I

went deeper. After a time of going deeper into my studies, when I learned some of the classical concepts like meditation, yoga, emptiness, paramitas and so forth, a recurrent subject started appearing. "You need to receive a knowledge that is beyond explanation from a qualified teacher" and "When the student is ready, the teacher appear". I had lots of fantasies about this knowledge; this enlightenment and I didn't understand at the time what qualified teacher meant. That was in 1999 – 2000. Finally in 2001, after living a long time in different countries, in Chile, my own country, in the "Galeria del Patio", I saw an ad for Namkhai Norbu, who was going to teach Dzogchen in Valparaiso, a city near the sea and very close to Santiago. Immediately, I decided to enroll and go and see this teacher. So there I was in Valparaiso waiting for a lecture on Tibetan Medicine that was going to precede the retreat held at the Mantagua Center in Concon. I didn't know anybody and was very sad, because I just had broken up with a girlfriend who I loved dearly. I was waiting in a beautiful square for the arrival of the master, having ideas and fantasies of how he would be, of what would happen, and finally a white sedan drove up to the entrance and there he was, the teacher, the master, the lama ... he came out of the car and started



walking to the conference room. He said "Hello Everybody" and he gave a very interesting lecture on Tibetan Medicine. I think I asked him a question, but I don't remember what it was. The next morning the retreat started in the three-four day format; welcoming and general explanation, direct introduction, advice and tridlungs. After that I took the commitment of trying to practice with the local Sangha, which was quite small at the time. I didn't know anything about this; didn't know the song of the Vajra, the short Thun (didn't know what Thun meant), even though we had a Ganapuja with Rinpoche at the retreat it was also alien to me, but I decided to keep practicing and after a little while I started to understand some things. This is what I call organic unfold-

ing, because it had been a step-by-step process. Now I understand that my karma and connection to the teachings is not as good as Jigmed Lingpa's, but I'm very grateful for the one I have. So a year passed and the following year Rinpoche was coming to Tashigar South in Cordoba. By that time the little Sangha grew stronger and a group of us decided to go to see Rinpoche. He was going to give a Gomadevi retreat after Christmas. Then I met the Santi Maha Sangha for the first time; Rinpoche was there, Costantino, Fabio, Adriana plus lots of practitioners coming from all over the world. I had a blast and instead of staying the two weeks that I originally intended, I ended up staying two months till Rinpoche left Cordoba. It was fantastic! Something changed in me at that time. After that I had less doubts about my path and more conviction, desire to practice and to really get what this instant presence was all about. The following year was Margarita, here it was different, and I needed and really wanted to go there. There was a Longde retreat and in my mind having practiced Ashtanga Yoga for eight years and now Yantra Yoga for two, I felt that this was a very special teaching for somebody like me and felt a deep yearning to be there. And so I had the Margarita

experience. It was incredible, even though I almost died from food poisoning and everybody was saying how dangerous it was there. I did the retreat, got my meditation stick and belt and spent a couple of days practicing what we had learned. I did lots of Yantra Yoga (everyday) and lots of fun. I also met Dr. Phuntsog Wangmo and took her introductory course on Tibetan Ku Nye massage. And finally in 2006-2007, again in Tashigar South, this time for the Santi Maha Sangha Exam, Retreat, Yantra Courses of different levels, Breathing Courses, trip to Peru with few Community members, retreat in Peru with Rinpoche and a post retreat holiday with more practitioners. We made Ganapujas everywhere: Lima, Machu Picchu, Puno, and Amantani. I started writing this how I met in Puno, polished it in Cuzco a little bit, typing it at the Lima airport and I'm now finishing it at home in Santiago. This is how it is for me, all over the place; very connected to the Master and the teachings and very thankful for all the blessings he has given us. Thank you; thank you, thank you Rinpoche. I sincerely hope that all the obstacles in the Community get purified and that the teaching can be preserved and continued for a very, very long time. As of this moment I know that there are many practitioners working hard on this and I myself am trying to do my best.

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INTERNATIONAL GAKYIL NEWS

Dear Gakyil Members of the International Dzogchen Community,

We are now ready to enter the next stage of setting up our Collaboration website. We want to encourage all Gakyils to find some of their members with good computer skills who are ready to help within their group. The best way would be to organize computer lessons with these volunteers for those in their Community who are currently using the Collaboration Website. We believe that much of the uncertainties about the work at the site and many questions could be resolved this way. Please also read the "Collaboration Paper" by Yeshe Namkhai, pages 17ff, regarding the work at the website. Feedback can be sent to the red IG [garuda@bluewin.ch](mailto:garuda@bluewin.ch)

Greetings from the International Gakyil

Yeshe Namkhai (Yellow/President)  
Mark Fulton (Yellow)  
Fabio Andrico (Blue)  
Karin Eisenegger (Red)

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