

THE MIRROR

Newspaper of the International Dzogchen Community

March/April 2007 • Issue No. 85

Chögyal Namkhai Norbu Teaching retreats at Merigar West, Italy

September 7-13, 2007

Paltrul Rinpoche's Dzogchen Man ngag 'Odsal Nangcha.
(The Upadesha on the Vision of the Clear Light).
(Paltrul Kabum, vol IV, p. 687).

October 5-11, 2007

Teachings and practice of Buddha Shakyamuni's
Praises to the 21 Taras.

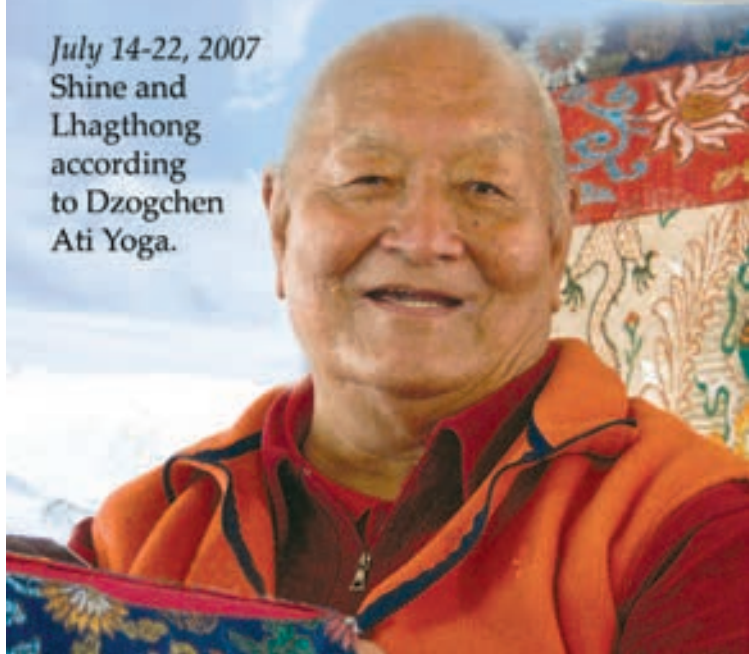
November 1-4, 2007

Teachings and collective practice dedicated to the
dead.

Chögyal Namkhai Norbu Teaching retreats at Merigar East, Romania

July 14-22, 2007

Shine and
Lhagthong
according
to Dzogchen
Ati Yoga.



SANTI MAHA SANGHA BASE LEVEL TEACHINGS

OPEN WEBCAST

MARCH 30 – APRIL 5, 2007

SPRINGTIME IN MARGARITA

by Sally Field
Altagracia, Margarita

There are three seasons in Margarita: Hot, wet and windy! Unlike last year, when we had a deluge of rain day after day from December through to February (starting from the Goma Devi retreat!), this year we had only light rains and by the middle of March (the windy season), the grass was already looking brown and leaves were falling from thirsty trees as the March winds and fierce sun dried the land even more. However, at the start of the SMS Retreat the wind dropped and we had three days when we had significant rainfalls during the night and early morning. By the end of the retreat the new green shoots had started to sprout on the land, the beautiful gardens behind the Gonpa positively vibrating with colour, and by the end of Rinpoche's teaching, I feel this was also true of the hearts and minds of all those present as we listened to Rinpoche's clear teachings on SMS Base Level Teachings. New green shoots of clarity and understanding were sprouting as we listened to Rinpoche explaining just how Dzogchen, the Path of Self Liberation, is so different to the other vehicles. Despite the somewhat complex differences between all the vehicles, the very essence of the teaching emerged in its simplicity. Our natural state is the state of Dzogchen and perfect from the beginning. The transmission is just that, we should practice Guru Yoga and rest in that state, and if we are not satisfied with this Rinpoche said

we should do secondary practices! There were over 100 people present at the retreat but also over 700 people were listening to the open webcast and about 70 people were able to watch the video webcast as Rinpoche gave the transmission for the SMS Base Level Teachings and preliminary practices. This was the first time that Rinpoche had given the transmission of the text in Tibetan. He explained exactly what Dzogchen is and how we should go about realising our natural state. However we all have different capacities for doing that and so there are many teachings and different methods which we can use for having experience of that state. The practices of SMS Base Level Teachings will help us to experience this state and also increase our capacity to understand and practice. I understood from Rinpoche's teaching over these days the clear need to have understanding of the base teachings and to do enough practice to know the difference between mind and the nature of mind. He pointed out that if we are really interested in the Dzogchen teachings then we need knowledge as well. I have heard an old Tibetan proverb which states: "Study without practice is like trying to climb a mountain without hands or feet. Practice without study is like trying to climb a mountain without eyes". So Rinpoche urged us to study The Precious Vase and to do the preliminary practices contained in it. Rinpoche explained how to do the Rushen and Semdzin practices, but he also stressed the need for us all to do some mind training or at least

watch our minds and discover the conditioning that holds us back from really understanding our true nature. However, the most powerful semdzin of all is the Song of the Vajra, which we use on a daily basis as a Community. In the first session when Rinpoche translated the benefits of following a virtuous teacher, I couldn't help thinking, as he described the qualities necessary for a good teacher - that we are so fortunate to have a Master who has precisely all these qualities! One of the most wonderful things about retreats is that we are able to meet practitioners from all over the world, reconnect with old friends, hear stories from old practitioners and talk to newcomers who have been drawn to the teachings. Retreats are like a family reunion in so many ways. It is also a rare treat on Margarita where we are rather isolated by a tardy postal service, (so necessary for obtaining copies of videos and practice books), to be able to browse all the wonderful books and dharma trinkets available after each session of the teachings. The end of the retreat coincided with Semana Santa (Easter) which is one of the busiest times on the island with thousands of visitors here for Holy Week. Despite the fact that the liquor stores have been severely restricted on their opening hours, the driving here is as crazy as ever! Now the mango trees on the gar are in full bloom with the promise of abundant fruit to come.

CHÖGYAL NAMKHAI NORBU RETREAT & TEACHING SCHEDULE FROM MAY 2007 to APRIL 2008

2007
May 31 – June 15
Jñāna Dhakkini Drubchen Retreat
No webcast

June 20
Leave for Merigar West, Italy

June 29
Leave for Merigar East, Romania

July 14 - 22
Merigar East retreat Shine and Lhagthong teaching and practices
according to Dzogchen Ati Yoga
Closed webcast

July 27
Return to Merigar West, Italy

August 10 - 30
Rinpoche's personal retreat of Mandarava

September 7 - 13
Merigar West: Teachings on Paltrul Dzogchen Man ngag 'Odsal Nangcha, (The Upadesha on the Vision of Clear Light), [Paltrul Kabum Vol 4 P.697]
Closed webcast

continued on page 3



New Solar System Mandala at the Chuwata at Tashigar Norte, Margarita Island, Venezuela

C O N T E N T S

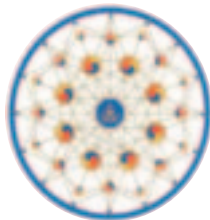


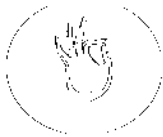
Teachings of
Chögyal Namkhai Norbu, page 2



pages 8&9

Community News, pages 7 - 14





PART I
TERMA TEACHINGS
REFRESHING THE TRANSMISSION

CHAPTER 11
EXCERPT FROM
DZOGCHEN TEACHINGS
BY CHOGYAL NAMKHAI NORBU
SNOW LION PUBLICATIONS

PART II
COLLABORATING WITHOUT TENSION

CHOGYAL NAMKHAI NORBU’S TALK ABOUT
THE GAKYIL, ITS ORIGIN AND FUNCTION
AT THE MEETING OF THE RENEWAL OF THE
GAKYIL OF TASHIGAR NORTE
MARGARITA ISLAND, VENEZUELA
APRIL 6, 2007

When you receive a teaching of any kind, especially if it is linked to Tantra or Dzogchen, you have to know the source of that teaching and its connection to the lineage of transmission. A teaching has its origin and its principle, so you can understand that it is not something invented by somebody. If someone invented it with his or her intellect, it could not work. A teaching must have been taught and transmitted by a totally realized being, such as Buddha Shakyamuni, Garab Dorje, or Vajrasattva. There is always the source of a teaching, and a continuous uninterrupted lineage from that source to the master from whom you receive that teaching. It is very important for you to understand the lineage and source of the teaching. If one day you have to transmit this teaching, you have to know where it comes from. So whenever I give a teaching, I always try to make you understand what the source of that teaching is.

PURE VISION

We can also have transmission through tag nang, pure vision. If we are good practitioners of Dzogchen Longde, Thö dgal, or Yangti, then we can develop pure vision, through which Guru Padmasambhava, Garab Dorje, and other masters can manifest, and we can receive teachings and clarifications. The reason is that we have already received and connected with the transmission that is alive in us, and through which we can have a relationship with those masters. Having that kind of transmission of the teaching is called tag nang.

The same is true for many of the teachings of Namchö Mingyur Dorje (1645-1667). Namchö is the name given to the teachings of Mingyur Dorje. Nam means “space”; chö means “teaching”; so together it means “the teachings of space.” What does that mean? It means that visions such as the Sambhogakaya and so forth manifested in space, and that he received transmission through those manifestations.

The practice of the Shitro from this cycle of teachings is an example of this kind of transmission. At the end of the Shitro practice it says that when Mingyur Dorje was twelve years old Vajrasattva appeared in his

vision one day while he was sitting and communicated that teaching to him. He immediately dictated it to his disciples, who then wrote it down. So namchö means “a teaching coming from space,” but in fact it does not come from space, but from the manifestation of Vajrasattva. Tagnang is the name usually given to these types of teachings.

Another very interesting aspect of tag nang, and a famous example of tag nang Dzogchen teachings, is those visions that came to the first Dö djom Rinpoche. The Dö djom Rinpoche who recently passed away was a reincarnation of the tertön Dö djom Lingpa (1835-1903). When the first tertön Dö djom Lingpa was in contemplation of the Thö dgal, a practice through which one can have many visions, there appeared in his vision a thigle, or sphere, in which there was a manifestation of Guru Tsokye Dorje, or Guru Padmasambhava in Sambhogakaya form, who communicated a teaching to him. Remaining in a state of contemplation, Dö djom Lingpa received this communication, and then repeated all the teachings he was receiving to two disciples who were by his side and wrote them down.

This comprises a very thick volume of pure Dzogchen teaching that is very interesting. If we read it, we can see that it was not something that was composed intellectually. This teaching is called tag nang yeshe trawa. Tagnang means that it is a teaching that has come through pure vision; yeshe means “wisdom”; trawa means “a net,” or “a manifestation through light.” That is an example of tag nang, and there are many of these kinds of teachings.

DREAMS

Another aspect of tag nang can come through dreams, and there are many masters who have had this type of teaching. For example, I received through my dreams both the Dance of the Vajra and the form of the mandala on which it is danced. They are not something that didn’t exist before, and certainly the principle of the Dance of the Vajra and the Song of the Vajra existed in the Dzogchen tantras, although there was not a Dance of the Vajra danced on a mandala, or the precise form of the mandala. These were all things I

received in my dreams, not only through the dream of a single night, but also through the dreams of many months. I wrote down all the teachings I received in these dreams. You can see that there are many types of teachings, and many of the teachings called terma arise from the clarity of one’s mind.

MIND TREASURE

There is another aspect of the transmission generally called gongter. Gong is the state of the mind; ter is a treasure that is put in the mind and which then appears. We have many interesting gongter teachings. An example from the Dzogchen Upadesha is a series of teachings called the Khandro Nyingthig, which means “Essential Teachings of the Dakinis.” Guru Padmasambhava, who made it into a terma in order to keep the teachings and transmission pure for the future, gave this teaching. He put this ter into the mind of the daughter of the Tibetan king Trisong Deutsen. This daughter was very young and was dying. In fact, in the stories it is said that she was already dead. The king was suffering terribly and asked, “Why do I have to suffer so much? This is my daughter who is so young, and she has already died.” Guru Padmasambhava told him a story. In very ancient times he and Shantarakshita and the king were all at work building the very big chörten (Skt. stupa) at Boudhanath in Kathmandu, Nepal. One day, while building this chörten, King Trisong Deutsen squashed a mosquito that had stung him. While the mosquito was stinging him, the king slapped the point where it was stinging and accidentally killed it without intending to. He had interrupted that life and so had created a negative action. There had been a very precise connection between that mosquito and Trisong Deutsen, and as a repayment of the debt in that life this mosquito had become his daughter. She did not, however, have the positive karma to live a long life in order for them to have contact with each other. This is the way Guru Padmasambhava explained it so that the king would understand and not suffer so much.

Then the king asked Guru Padmasambhava, “Please do something. What can we do to have some benefit?” Guru Padmasambhava said, “You do not have to worry,

because although your daughter is very young, she has already received a very important transmission of the teaching that will greatly benefit her realization.” To make the king happy, and for the benefit of the future, Guru Padmasambhava summoned back the consciousness of the dead daughter into her corpse, gave her the specific introduction, and put the terma of the Khandro Nyingthig into her mind.

After many lives that daughter was reborn as the tertön Pema Ledrel Tsal (1291-1315), who, even when he was very young, had many capacities. All these teachings of the Khandro Nyingthig came through him, and he wrote them down and transmitted them. The Third Karmapa, Rangjung Dorje (1284-1339), was very interested, received them, and became a holder of this lineage.

Before Pema Ledrel Tsal managed to write down all these teachings, he died. There is also a very precise reason why that happened. His immediate reincarnation was Longchenpa, who, when he was young, started proclaiming that he was Pema Ledrel Tsal. He studied and became a very famous scholar, and to complete the series of teachings of Pema Ledrel Tsal he wrote the Khandro Yangtig, one of four Upadesha series of teachings included in the Nyingthig Yazhi.

These teachings are usually called mind terma, of which there are many types. When there is this kind of terma, then the lineage of the transmission is called direct. There is never, however, the continuity of the direct lineage without also the official line of transmission. These must always be tied and connected together, because we live in the limited human condition. For example, when we pursue an intellectual study such as history we always have to have some reference as proof. In the same way, it is not enough to say that this is a mind terma of somebody, and that is its history. It is possible to clarify some things, but it has to have its foundation, its history related to social conditions, and to the teaching.

While the kama teaching is very important, termas have to adorn and enrich this knowledge and above all, refresh the transmission. Sometimes in the kama transmission there can be some problems because within the lineage the transmission from

master to disciple has to be very pure. If it is not pure, and some problem is created, it becomes an obstacle to the functioning of the transmission. That is where it has to be connected with the terma transmission.

Edited by Jim Valby and Adriano Clemente

COLLABORATING
WITHOUT TENSION

Chögyal Namkhai Norbu’s words about the Gakyil, the origin and function, at the Meeting of the renewal of the Gakyil of Tashigar Norte, Margarita Island, Venezuela. April 6, 2007

I understand that this meeting is mainly to renew the Tashigar Norte Gakyil. Most people here already know what the Gakyil in the Dzogchen Community is, because the Gakyil is something important and indispensable for the continuation of the Dzogchen Community. We live in society and society has its limitations so we must live with that condition and those limitations. For example, when we started the Dzogchen Community, there were only a few people and no problems. There was no organization, but we went ahead. When we started to grow and the number of people and activities increased, then we needed an organization because we live in society. We cannot do anything without organization. In general, organization creates a hierarchical system. Someone commands and others follow.

When I was teaching at the university of Naples we tried to start something and we rented a house and made a kind of program. When I saw the program I got worried because it was starting the same way as many dharma centers had; many dharma centers have a house for doing retreats, but then people feel proprietary and organize activities and live with that income. People participate and invite teachers, etc. This is the ordinary system. I was worried because if we didn’t organize a system we could not go ahead, but I was concerned that if we organized we would have to organize in that way. That doesn’t not correspond with what I am teaching and I thought, “What

continued on next page



photo of Rinpoche at Merigar 2006 by Romain Piro

should I do?" We had already bought Merigar, but we didn't really know how to go ahead.

In that period I was in the US and was flying from Santa Fe to New York City, and while was flying I came up with the idea of Gakyil. I thought of the Gakyil because the form of the Gakyil is made up of the three colors; and the three colors correspond to the three aspects of body, speech and mind. Where there is body, speech and mind there exists an individual and that individual's function. I thought maybe we should organize with a non-hierarchical system, otherwise some people will want to lead that group and become a kind of owner, and after a few years they would become a kind of chief. We have that tendency in our human condition; when people get some responsibility they think they have a position. Many people who join the Gakyil feel they have power; people think that way. That is very negative. If we have that kind of system, we don't need a Gakyil. Gakyil means that we collaborate and harmonize, we do a kind of service.

You see, in the Buddhist Sutra teaching, we do benefit for others and are always ready to do benefit for others. This is the principle of Mahayana. One must think he/she wants to do service, to be on the Gakyil, and he/she wants to do service for the Dzogchen Community - for the people who are interested in the teachings and for the continuation of the teaching. That is a good action. That is part of practice. But, if we think that now I have become part of the Gakyil, I am the chief and I have power to do this or that, that is the contrary way and our ego becomes more and more gigantic. If there are two or three people on the Gakyil who don't agree and they fight with each other, why do they fight? They fight for power and the position of the individual.

If you really seriously think of what the benefit is for others, there will not be any problems. If there are problems in the Gakyil that means there are egos. Where there are egos there are always conflicts. For years we have had Gakyils and it seems there is theoretical understanding but not practical. That is not only a defect of application of the Gakyil, but also a defect of practice, of not doing practice, and of not integrating the sense of the teaching. If you are integrating the sense of the teaching, there is not this problem. We have had problems like these in many places. Particularly here in

Margarita we have had these problems for two or three years. We have had many problems in this Gakyil; people never seem to understand the Gakyil and how it must be. We begin a new Gakyil today and it seems nice, then the next day there is fighting and tensions develop. This is not good. So I think people should learn a little how the Gakyil should be and what they should and should not do.

For example, since the color blue corresponds to the mind, the Blue Gakyil must take care of practices, retreats and organizing. Everything is related to this area. The Red Gakyil cares for programs, projects, and construction and mainly takes care of these kinds of actions. The Yellow Gakyil must take care mainly of money; that is the number one thing. Money is not number one in the Dzogchen Community; the number one thing is the teaching and our continuation. But all is relative; without money we cannot do very much. Particularly, if we have money, that money comes from people who have devotion to the teaching. The money is something like blood, human blood, and we cannot consume it everywhere and easily. Sometimes we do a retreat and we make some money. At that moment it seems like a lot of money; we do accounting of the money taken in but later we don't know what happened to that money. Most of the time we have these kinds of problems. That is not good and means that the Yellow Gakyil is not working. The Yellow Gakyil must take care of how much money they have and how they spend it, everything, we must understand this. It is not that the Yellow Gakyil decides if or how we spend the money, that is the duty of the entire Gakyil, but if we spend the money or use the money, then the Yellow Gakyil must account for that money in a very precise way or we always have that problem.

Sometimes the different colors of the Gakyil do not collaborate. Some people say something is not their job because the activity does not correspond to their color. Then they don't communicate. This means they have ego and feel they have a position. You must collaborate with each other, but not only with the Gakyil. Here in Margarita, for example, we have a situation a little different from others Gars. Here we have many houses, people who have lived here from the beginning; that is how we originally started. So here we have another organization and

different branches that must also collaborate. They are from the same family. Of course, the Gakyil is always more important in the Dzogchen Community; more important than any other organization within the Dzogchen Community, any other organization of *any* kind, because the Gakyil has the responsibility of the continuation of the teaching and the Dzogchen Community. So that is most important. But even if it is more important, it does not mean that you can think that you govern all. People on the Gakyil should collaborate if there is something to do, instead of creating problems. I very much hope, especially here, that people develop some kind of cooperative system like I proposed at the beginning of the Dzogchen Community. If cooperatives develop, it is very important that the Gakyil collaborates and helps through support and not control. These are the most important things. Some people are asking who will be on the Gakyil? I don't know. That depends on the people. People who wish to be on the Gakyil should present themselves and then we must choose and decide. We cannot tell people to be on the Gakyil. No one can do that. If you want to be on the Gakyil, you must reflect on what your possibility is, what you want to do and what you want to offer. So we must renew the Gakyil that way. You must remember that we renew every year so we do not have a hierarchical system. People can renew up until three years and then after three years it is not possible to continue. After three years we develop an attitude and become a kind of boss and that is not good. It is not necessary that everyone must change. If someone has not been on the Gakyil for three years, they can renew, if you are a new person and want to be a candidate, then you can present yourself. For me most important is not who is on the Gakyil or not on the Gakyil. Most important for me is that these people are practitioners and try their best not to create problems. I don't want any problems; people fighting and later tensions developing. That is not good. People who serve on the Gakyil must collaborate with people, with all the people in the Dzogchen Community. That is the duty of the Gakyil. That is what I want to say.

*Transcribed and edited
by Naomi Zeitz*

SANTI MAHA SANGHA

September 15 -17

September 18 - 24

SMS Second Level Exams

SMS Third Level Training

October 5 - 11

Merigar West Retreat

Teachings and practice of Buddha Shakyamuni's Praises to the 21 Taras

Open webcast

November 1 - 4

Collective practice dedicated to the dead

November 21

Leave for Barcelona

November 25-29

Retreat of Teachings on Longchenpa's 30 Nyingtams, (Thirty Pieces of Advice from the Heart), [Sung Thorbu vol. I P. 354]

Open webcast

December 2

Leave for Sao Paulo, Brazil

December 7 - 12

Teaching on Paltrul Rinpoche's Shri Gyalpo'i Khyadchos, (also known as The Three Lines Which Strike the Essence, The Three Statements of Garab Dorje)

December 14

Leave for Buenos Aires

December 15 – 17

Weekend of Dzogchen Teaching

December 18

Leave for Cordoba, Tashigar Sur

December 27 – January 3, 2008

Retreat of Teaching on Longchenpa's Choszhi Rinchen Phrengwa, (The Necklace of the Four Precious Dharmas), [Sung Thorbu vol. P. 247]

Open webcast

2008

SANTI MAHA SANGHA

January 7 - 10

January 11- 17

SMS First Level Exam

SMS Second Level Training

February 18 - 24

Teaching retreat on Shine and Lhagthong according to Atiyoga

Closed webcast

March 21 – 25

Teaching retreat on Zhitro Khordas Rangdrol (The Shitro of the Self-Liberation of Samsara and Nirvana), a Terma of Rigdzin Changchub Dorje

March 31

Leave for Peru

April 4 - 8

Teaching retreat on Zer-nga, The Five Crucial Points

April 11

Leave for Tashigar Norte

DAMDROG A SAMAYA FELLOWSHIP

In the last issue of The Mirror , # 84, we published information on page 3 announcing a Damdrog, a Samaya Fellowship, between the Dzogchen Community of Chögyal Namkhai Norbu and Karmaling in France, a community under the guidance of Lama Denys. There is an appendix that describes the relationship between the two lineages. We are not able to print that entire appendix, but you can go to our web page, www.mel-ong.com, and download it there.

*Thank you,
The Mirror Staff*



SANTI MAHA SANGHA EXAMINATION GUIDELINES

March 15, 2007

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Dear Vajra Brothers and Sisters,

A document containing the new guidelines for Santi Maha Sangha examinations is available on the webpage: <http://www.dzogchen.it/pages/sms.php> for permanent consultation. Every Gakyil is requested to keep a copy of it in their archive and to make it available to their own members and practitioners.

It is clear that this new procedure can only work well if every candidate for a Santi Maha Sangha examination is very active, starting the procedure at least three months before the examination. The decision to take the exam at the last minute will no longer be possible.

For any clarification please contact the Santi Maha Sangha coordinator of your Gar or the Santi Maha Sangha coordinating center of the Shang Shung Institute at Merigar.

Best wishes,
Shang Shung Institute

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Shang Shung Institute of America Spring 2007 Update

Greetings to everyone from our seat in Conway, Massachusetts! Life has been exciting and intense at the Conway schoolhouse: on February 18th, 2007 the joint SSI-DCA Losar celebration was a blast that ushered in the Year of the Fire Boar in style. The local community of Tibetans, Conway residents SSI students, and the Dzogchen Community all gathered at Tsegylgar, to share a delicious meal, bagchen, games, dancing, and singing.

This great party marked also the very auspicious beginning of the Spring semester for the students enrolled in the SSI Traditional Tibetan Medicine Program. As many of you already know, over the past two years the SSI Tibetan Medicine Program has been thriving and expanding. Dr. Phuntsog Wangmo, the program's director and its resident teacher, has been fundamental in drawing the attention of people and prospective students worldwide. This unique and remarkable four-year training is the first of its kind offered in English with a complete curriculum in Tibetan Medicine.

The class of 2001, which started this past February, is made up by students from across the US and Europe, following the pioneering students of the Class of 2009, now in their third semester, in the study of Tibetan Medicine. The class of 2011 is working very hard and has already completed the study of the *Tsa Gyud*, the first and most condensed of the ancient medical texts covered in the program.

UPCOMING EVENTS AND ACTIVITIES

The Shang Shung Institute is happy to announce the opening of the Tibetan Literary Arts Exhibition, organized by Marit Cranmer in collaboration with Smith College.

Tibetan Literary Arts is an exhibition on the history of the Tibetan written language from Ancient times to the 19th century. The exhibit highlights selected poems from all of the five schools with the primary emphasis on experiential poems and advice from many historic masters. Poetry, along with logic, medicine, astrology, art and architecture belongs to the five secular sciences in the Tibetan literary tradition.

The exhibition will open at Neilson and Hillyer Art Library at Smith College in early May in honor of His Holiness the Dalai Lama's visit to the campus on May 9, 2007. Marit Cranmer, a long time student of Chögyal Namkhai Norbu and the curator at the Neilson Library at Smith College, organized the event. She also edited its beautiful catalogue, which contains scholarly essays and the poetry included in the show and will be available through the Shang Shung Institute in the future.

Next Enrolling Class in Spring 2008

The Shang Shung Institute is now accepting applications on a rolling basis for the next class of traditional Tibetan Medical students, which will begin in February, 2008. Information on the four-year program can be found on the web at www.shangshunginstitute.org.

Intensive courses this Summer

The Shang Shung Institute will be offering the following intensive courses this summer:

AT THE NEW YORK DZOGCHEN CENTER:

The Principles of Gems in Tibetan Medicine & Healing May 12th, 2007

In this workshop Dr. Phuntsog Wangmo from Lhasa, Tibet, will discuss the healing properties of various gems, including their history, application, names, qualities, and functions.

Gems are one of the eight medicinal substances in Tibetan Medicine. In Tibetan culture, jewelry and wearing gems is very important. In part, jewelry in Tibetan culture is worn to decorate and beautify. It is also used to display social status and standing. However, the origin for wearing gems comes from its knowledge and application in medicine, which is based on balancing the constitution and health of the individual. Depending on the health of an individual, certain gems were applied and suggested to wear on certain points to help restore the health, for preventative measures, and to protect against provocation and invasive energy.

Location: 151 West 30th Street, Suite 403, Level 4, New York 10001

Cost: \$40

Saturday, May 12: 9:00 am – 12 noon. Afternoon 2:00 to 4 pm

Registration by email: to Pilar at kekeusa2@juno.com

AT TSEGALGAR IN CONWAY, MA:

TIBETAN ASTROLOGY AUGUST 24TH – 29TH 2007

Taught by Dr. Chimed Rabtan, professor of Tibetan Medicine & Astrology at Eastern Tibet University.

Tibetan Astrology and Tibetan Medicine are intrinsically connected. To be a Tibetan Doctor you must have knowledge of astrology. Tibetan Astrology is a traditional practice used by Tibetan doctors and lamas. The study of the Five Elements, combined with trigrams, numbers, and animal signs, form the basis for astrological calculations.

Fee for Tibetan Astrology Course:

\$300 Early Registration before August 9th

\$340 Registration after August 9th Meritorious members with Shang Shung

NEW LONGSAL VOLUME 7 BOOK BY CHÖGYAL NAMKHAIR NORBU

The book LONGSAL 7 by Chögyal Namkhai Norbu and the seventh volume from the Longsal cycle has recently been published as part of the project called "Complete Works of Chögyal Namkhai Norbu". It contains four Upadeshas and the history of their discovery.

These Teachings were received through dreams over a period of time from 1959 to 2001.

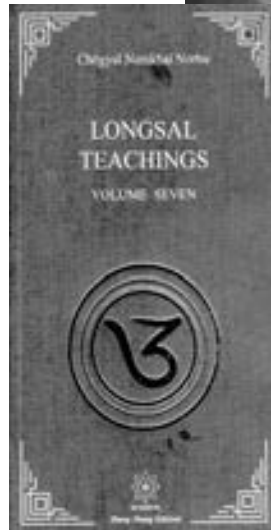
Due to the extraordinary clarity, total wisdom and realization of our Master Chögyal Namkhai Norbu, all students of Rinpoche have the possibility to get the transmission of these unique and incredible Teachings. Rinpoche will teach, explain, transmit, and comment on these marvelous Teachings with his limitless compassion and kindness during several retreats.

Rinpoche has received these Teachings through dreams and then wrote them down in Tibetan. If we had these Teachings available only in Tibetan, it would not

be of great benefit for most of us, as we lack the capacity to understand Tibetan and especially such profound instructions. Therefore we need translation of these words.

In order to be able to translate such Teachings from Tibetan, one really needs to have special skills. One not only has to train oneself for at least fifteen years, but one also needs to develop one's own practice to be able to comprehend the meaning of the Tibetan and to translate the words and the meaning of the text in a precise and correct way.

Adriano Clemente, a student of Rinpoche since 1976, has been appointed by Rinpoche to be in charge of translating all the texts of Rinpoche, as his work on the "Complete Works of Chögyal Namkhai Norbu". On our website www.completeworks.info you can read about the books that Adriano has already translated and which texts still need to be translated.



Rinpoche working with Adriano at Margarita

The international Dzogchen Community, in collaboration with the international Shang Shung Institute, is trying to raise funds so that Adriano can dedicate himself only to his translations and that he will also get a small pension when he is 68 years old. If you feel that the translations-work of Adriano is valuable and useful, a support for your personal practice and understanding, we would be happy if you help to sustain our efforts. Please feel free to use our web safe site for donations

(<https://ilux1.idata.at/completeworks/cw-donations.php>) where you can also donate with your Visa or MasterCard. Every donor who

supports us with more than 100 Euro will receive the book LONGSAL 7 plus a wonderful crystal with an A inside shipped to his address for free.

The book costs 15 Euro and you can purchase the latest book LONGSAL 7 in one of the shops of the Shang Shung Institute at www.shangshunginstitute.org

I want to thank all donors and sponsors who have supported us up to now for their generosity and kindness and hope that you will support us also in the future so that we can go ahead with our projects.

Very best wishes and thank you very much,

Oliver F. Leick

Project manager of the Complete Works of Chögyal Namkhai Norbu

E-mail: office@completeworks.info

Web: www.completeworks.info

Institute receive a 10 % discount. Details for becoming a member can be found at:

www.shangshunginstitute.org/pages/mission/membership.php

INTERNATIONAL COURSES

MARGARITA, VENEZUELA

KUNYE TIBETAN MASSAGE LEVEL I

JUNE 16TH – 19TH 2007

Taught by Dr. Phuntsog Wangmo

Kunye massage is considered a mild therapy in Tibetan Medicine. The practice of massage is very beneficial and does not have any negative effects; moreover, it can be done by anyone, regardless of whether they are doctors, yogis, or not.

For further information contact:

secretary@tashigarnorte.org

UNITED KINGDOM

Kunye Tibetan Massage Level I

August 24th – 31st 2007

Taught by Dr. Phuntsog Wangmo

Monthly Talks

A series of monthly talks entitled "Tibetan Medicine for Everyone" started last Fall: offered the third Friday of every month at the Shang Shung Healing Center in Northampton Massachusetts, these talks present the main topics and ideas in Tibetan medicine.

In March, Dr. Phuntsog Wangmo spoke on "The Ancient Art of Heat & Cold Therapies".

Upcoming Talk:

Friday, May 18th, 2007, Good Digestion, the Basis of Vitality: An introduction to the importance of healthy digestion and how the rest of the body relies upon it, and how to treat indigestion and maintain digestive health.

The suggested donation is \$15 per talk. Please RSVP to the Shang Shung Healing Center at 413.585.1081.

Shang Shung Healing Center

The Healing Center also offers Tibetan medicine consultations and Kunye Massage. Currently they are offering free introductory Kunye session through

appointment.

Please contact the Shang Shung Healing Center at 413.585.1081 to RSVP for the monthly talks, schedule a medicine consultant, or book a free introductory session of Kunye Massage.

SSI Presenting at the 8th International Herb Symposium

Dr. Phuntsog Wangmo has been invited back to present at this year's 8th International Herb Symposium, to be held June 22 – 24th 2007 at Wheaton College, 35 miles south of Boston. Dr. Wangmo will be presenting at three separate workshops:

1) *Visions of Healing*

with Dr. Phuntsog Wangmo, Dr. Juan Almendares from Honduras, and Nana Nkatiah-Bosom from Ghana.

Dr. Wangmo will focus on the Morals and Ethics of Being a Tibetan Doctor.

2) *Properly Harvesting & Processing Herbs in Tibetan Medicine*

In the Tibetan tradition we say all herbs are medicine, but there are some guidelines on how to properly harvest and process them.

3) *Treating Mental Illness in Tibetan Medicine*

According to Tibetan Medicine there are two causes of mental illness, direct and indirect. Mental illness in modern society is very powerful and prevalent which may be connected with the modern lifestyle, physical health, diet, relationships, and work place. In this workshop we will explore how mental disease is considered and treated in Tibetan medicine.

For further information on the symposium and complete brochure write to: International Herb Symposium: P.O. box 420 E. Barre, VT 05649. Telephone (802) 479-9825 Fax: (802)476-3722. E-mail sagemt@sagemountain.com

For more information visit us on the web at

www.shangshunginstitute.org

If you have any questions please feel free to call Shang Shung Institute at 413.369.4928 or by email info@shangshung.org

USEFUL INFORMATION ABOUT SANTI MAHA SANGHA TEACHERS

From Shang Shung Institute Merigar ©March 15, 2007

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membership in shang shung institute

Dear friends and supporters of the Shang Shung Institute!

- I have received some mails asking about how to become a member in the Shang Shung Institute. By becoming an active member of the Shang Shung Institute one supports all our activities and in that way also participates in our work. You can either contact our offices in Italy, USA or Austria or directly become a member there, or you use the worldwide net. For everybody who wants to become a member on-line, here are the instructions:
1. Go to the website of the international Shang Shung Institute www.shangshunginstitute.org
 2. Click on the button “Membership”
 3. Choose one of the options: Ordinary membership, Sustaining membership, or meritorious membership.
 4. Get your membership by clicking the button “Get your membership here”
 5. In our shop add one of the options of membership to the basket
 6. If you are already registered sign in, your username is your e-mail address
 7. If you are not registered yet click on the button “Please register below”, fill out all the required fields and click on “Register”
 8. Accept the “Terms and Conditions”
 9. Confirm your order
 10. Choose one type of payment

After your successful registration and your payment you have become an active member of the international Shang Shung Institute. You will receive a mail of confirmation and one or more gifts – depending on the type of your membership – will be sent to you.

Thank you for your support and very best wishes, Oliver Leick www.shangshunginstitute.org

NEW WEBSITE FROM SHANG SHUNG INSTITUTE

We are very pleased to inform you about the new website of the international Shang Shung Institute. It is a manifestation of many hours of intensive work and a preparation time consisting of several months. This new achievement is an absolute milestone in the history of the Shang Shung Institute. From now one it will be very easy to get all information about the Institute.

The new website offers you several new benefits for the very first time: You can get all information about projects, activities and initiatives of the Shang Shung Institute just on one website. You can find new and actual photos You can easily and quickly read the NEWS of the Institute. You can easily send us a feedback. You can become easily member of the Shang Shung Institute. You can donate not just to one project but also to the complete work of the Shang Shung Institute. You can order books, CDs, DVDs and all other items offered in the Shang Shung Institute’s shops, and you can pay online with your credit card via our web safe site.

Please have a look at www.shangshunginstitute.org and enjoy our new website, Very best wishes, Luigi Ottaviani, Oliver Leick and Paola Zamperini

To ORDER FROM SHANG SHUNG INSTITUTE, ITALY

For those of you who would like to order products of the Shang Shung Institute Italy, please contact: a.scottu@istitutoshangshung.org	-Paypal: paypal@istitutoshangshung.org
The following forms of payment are available for your convenience.	-Bank transfer within Italy: CIN: Q ABI: 01030 CAB: 72160 CC: 000000576448
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Thank you, ISS Staff

book review

ELIAS CAPRILES: BEYOND BEING, BEYOND MIND, BEYOND HISTORY: A DZOGCHEN FOUNDED META-TRANSPERSONAL PHILOSOPHY AND PSYCHOLOGY (3 VOLUMES)

Volume I of this book is called *Beyond Being: A Metaphenomenological Elucidation of the Phenomenon of Being, The Being of the Subject and the Being of Objects*. This volume lays out an ontology based on some of the higher Buddhist views, and in particular on: (1) the original views of the Madhyamaka Prasangika, as reinterpreted by the author in other works in a dialogue with Je Tsongkhapa (namely in the Introduction to Gendün Chöphel’s *Ornament to the Thought of Nagarjuna* [Shang Shung Edizioni] and in his book *Clear Discrimination of Views Pointing at the Definitive Meaning: The Four Philosophical Schools of the Sutrayana Traditionally Taught in Tibet* [With Reference to the Dzogchen Teachings]); (2) the views of Mahamadhyamaka; and (3) a yogic Dzogchen interpretation of the way the *phenomenon of being* is produced. The author sets out the ontological view in question in an in-depth dialogue with Kant, Heidegger, Sartre and other of the greatest Western philosophers.

Volume II is called *Beyond Mind: A Metaphenomenological, Metaexistential Philosophy, and a Metatranspersonal Metapsychology*. This volume expounds a psychology founded on the views of Dzogchen, Buddhist Tantrism, the Mahayana and the Hinayana, through an in-depth dialogue about existential philosophers and psychologists, including Freud, Jung, Laing, Cooper, Wilber, Grof, Washburn, representatives of the humanistic movement, and other key Western psychologists. (In the version of this volume available at the new webpage the first two sections of Chapter I were improved with regard to those published in the author’s dzogchen.ru webpage). A sizable part of this book was published as the paper ‘Beyond Mind II: Further Steps to a Meta-Transpersonal Philosophy and Psychology,’ in vol. 25, corresponding to 2006, of the *International Journal of Transpersonal Studies*—with regard to which the Journal’s Co-Editors, Douglas MacDonald and Harris Friedman, wrote (p. 2):

“This volume of the *International Journal of Transpersonal Studies* starts with an article we consider extremely important, ‘Beyond Mind II: Further Steps to a Meta-Transpersonal Philosophy and Psychology’ by Elías Capriles. This article lucidly challenges Wilber’s well-known ontogenetic holoarchy model, claiming it is based on a delusion and its complicated gradations are only gradations of delu-

sion; this article also challenges other well-known transpersonal models, such as Washburn’s and Grof’s. Compellingly, it presents a strong case for an alternative view that could have major impact on transpersonal thought. Much longer than most Journal articles, it is included in its entirety to give justice to the powerful perspective it presents.”

(Both the article and the comments by the Journal’s Co-Editors are available at the URL <http://www.transpersonal-studies.org/ImagesRepository/ijts/Downloads/The%20International%20Journal%20of%20Transpersonal%20Studies,%202006,%20Volume%2025.pdf>)

Volume III is called *Beyond History: A Degenerative Philosophy of History Leading to a Genuine Postmodernity*. This volume traces the causes of the ecological crisis that threatens the survival of our species and of all life on the planet, to the development, through the time cycle or *kalpa*, of the basic human delusion called *avidya* or *marigpa*, which in the long run causes human beings to develop a fragmentary perception and set themselves against other human beings and the rest of the ecosystem, appropriating all that they deem useful or profitable in a wild orgy of consumption, and destroying all that they find threatening or disturbing. The current ecological crisis constitutes the *reductio as absurdum* of the basic human delusion in question, insofar as it demonstrates that it does not work, and as such demands that we overcome it, by the same token making it possible for our species as a whole to effectively overcome it. The author bets for this outcome, which would result in the restoration of the spontaneously perfect (lhundrub) primordial order, as well as in the generalization of communion in the state of Dzogchen and, as a result of this, in the generalization of plenitude, fulfillment and harmony. Insofar as this transition would represent the overcoming of the modern ideals of progress and so on, and would result in a radical transformation of technology, it would represent the transition to a genuine postmodernity; insofar as it would represent the overcoming of lineal time and history, it would lead us beyond history.

Capriles lived in Nepal and India from 1973 through 1983, where he met and received teachings from some of the great Dzogchen masters of our time, including Chögyal Namkhai Norbu, whom he met in 1977 in Boudhanath. From 1977 through December 1982 he spent most of the time applying these teachings in retreat in caves and cabins in the higher Himalayas. Upon returning to Venezuela he invited the Master to Venezuela, which he visited for the first time in 1986, leading the first local Dzogchen retreat and setting up the

local Dzogchen Community. Capriles is a Santi Maha Sangha Base teacher and University professor, whose work has been reviewed in books on philosophy published in France, Spain and Venezuela, as well as in the *Journal of Transpersonal Psychology*. Among his eleven books (one of them being the one in three volumes that was reviewed above), suffice to mention the following three:

Buddhism and Dzogchen: Volume One: Buddhism: A Dzogchen Outlook. This book, initially published in Capriles’ dzogchen.ru webpage, is one of the sources of the entry *Dzogchen* in *Wikipedia* (cf. the URL <http://en.wikipedia.org/wiki/Dzogchen>). It explains the principles of Buddhism on the basis of the author’s intensive practice of Dzogchen.

Clear Discrimination of Views Pointing at the Definitive Meaning: The Four Philosophical Schools of the Sutrayana Traditionally Taught in Tibet (With Reference to the Dzogchen Teachings). This book (also in Capriles’ dzogchen.ru webpage) is the single source of the entry *Buddhist Philosophy* in *Wikipedia* (http://en.wikipedia.org/wiki/Buddhist_philosophy). It claims to have rescued the true meaning of the philosophical schools of the Mahayana, and in particular of the Madhyamaka Prasangika and Mahamadhyamaka, and relates the views of these schools with that of the Dzogchen teachings. Among other things, the author conciliates the Dzogchen and Third Dharmachakra concepts of *svasamvedana* or *rang rig* (which in Dzogchen may be rendered as spontaneously arisen nondual self-awareness, and in Dharmakirti may be rendered as *apperception* and *nondual awareness* [of] *dualistic consciousness of object*) with the views of the Madhyamaka Prasangika school, through a hermeneutical analysis of the concept carried out on the basis of the practice of Dzogchen. Likewise, basing himself on Gendün Chöphel, Ju Mipham and the eighth Karmapa Mikyo Dorje, he discerns the meaning of Prasangika before its reinterpretation by Je Tsongkhapa.

Cremation Grounds / Campos crematorios, a poetry book in English and Spanish (with some poems in other languages as well), most of which was written while the author was in retreat in caves and cabins in the higher Himalayas.

The book in three volumes reviewed here, as well as the three books mentioned above and many other works, are posted at the URL <http://www.webdelprofesor.ula.ve/humanidades/elicap/>

Oscar Gutiérrez April 5, 2007

shang shung editions

During the webcast teachings given between March 30 and April 5, 2007, Chögyal Namkhai Norbu gave the *lung* for the text *The Precious Vase: Instructions on the Base of Santi Maha Sangha*. At the moment this text is out of stock. A new re-edited and corrected version will be reprinted in September 2007. Anyone who is interested to receive the old text before that date can contact shangshunged@tiscali.it.

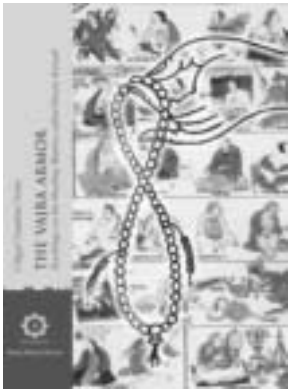
Shang Shung Edizioni also publishes many other books that cover subjects explained in *The Precious Vase*. We suggest the following titles:

- Teachings on Semdzins, Rushens and Lojongs
- The Dzogchen State and The Semdzin with the syllable Phat
- The 21 Semdzins
- The Foundation of the Path
- Commentary on Ngöndro
- The Song of the Vajra
- Chöd
- Santi Maha Sangha: Preliminary Practices of the Base
- Yantra Yoga Manual
- Teachings on Yantra Yoga

The *lung* transmissions given by the Master on April 5th were the following:

- Short Thun
- Medium Thun
- Ganapuja
- Practice of Vajrapani
- Practice of Green Tara
- Practice of Garuda
- Sang
- Lungta
- Namkha
- Ödser Chenma
- Naga
- Long Life Practice of Mandarava
- Shitro
- Guruyoga of Garab Dorje
- Long Life Practice of Guru Amitayus
- Purification of the Six Lokas
- Thos Grol: The Practice of the Twenty-five Thigles
- Practice of Ngöngzog Gyalpo
- Practice of Avalokiteshvara Korwa Tongtrug
- Dorjei Kotrab (Vajra Armor healing mantra, protection mantra)
- Invocation for doing something important on an astrologically unfavorable day: (this mantra is printed in the *Agenda Calendar: 2007-2008*, and in *The Vajra Armor: Teachings on the Healing Mantra called Dorjei Kotrab*.)
- Degyed Serkyem
- Chöd
- Invocation of the Lamp (Marme Mönlam)

In the webshop www.shangshungedizioni.it, you can find the books concerning all of these practices. For CDs and DVDs containing the melodies of the practices please contact info@shangshunginstitute.org.



SHANG SHUNG INSTITUE
ISSUES A DOCUMENT ON
THE PUBLICATION OF
NEWSLETTERS AND
OFFICIAL DOCUMENTS IN
THE DZOGCHEN
COMMUNITY

A Document on Newsletters and Documents will be sent to all Gars and Gakyils (Gakyilnet lists), to newsletter editors and International Publications Committee members. The document on this topic is available at the following webpage: <http://www.shangshunginstitute.org/pages/documents.php>

Interested people can consult and/or download it online.

NOW AVAILABLE AT THE TSEGYALGAR BOOKSTORE!

Longsal Volume 7
236E
\$18.00

This seventh volume of teachings from the Longsal cycle contains four upadeshas and the histories of their discovery. These teachings were received through dreams over a period of time from 1959 to 2001. The Most Important Points on the View, Meditation, Behavior and Fruit, also known as The Upadesha on the Most Important Points of Ati, received in a dream from Changchub Dorje as inseparable from Garab Dorje and Padmasambhava, contains the essence of the Ati Dzogpa Chenpo teaching in few verses.

The Upadesha on the Twenty-Five Spaces is a supreme practice of purification based on twenty-five mantras originally found in the Tagdrol tantras. The dreams relating to this upadesha are connected to Kunga Palden (1878-1950), one of the Author’s teachers.

The Wish-Fulfilling Jewel, Thigle of the Mind of the Guru Wisdom Dakini, is an essential method of practice related to the three dimensions of the Body, Voice and Mind of the Guru Jñanadakini or Wisdom Dakini. The Bardo Instructions Sealed with the HUM contains profound instructions on the various types of Bardos or intermediate states, in particular focusing on the crucial moment of the Bardo of Dharmata. One of the dreams relating to this upadesha is connected to Khyentse Rinpoche Chökyi Wangchuk (1910-1963), maternal uncle and one of the Author’s teachers.

How to Practice Ganapuja in the Correct Way
#v1006
\$8.00

“How to Practice Ganapuja in the Correct Way” is a fundamental teaching for anyone who wishes to understand how the Ganapuja practice should be performed. Chögyal Namkhai Norbu goes through the entire practice from start to finish addressing those parts that have proven difficult to learn, then demonstrates the proper way they ought to be done. Such aspects as rhythm, key or pitch, chants, mudras, and most ritual aspects are fully covered. The DVD is divided into chapters that correspond to the various phases of the Ganapuja, allowing quick access to any part of the teaching one wishes to study, making it an excellent learning aid. For the main teachings on the Ganapuja, see the DVD “Ganapuja: Explanation and Practice” by the Shang Shung Institute, or the Booklet “Ganapuja” by Shang Shung Edizioni.

The Invocation of Samantabhadra (MP3 Audio CD and Booklet
1001
\$25.0

“The Invocation of Samantabhadra” is part of a Dzogchen Terma Cycle called Gonpa Sangthal. This Mönlam, or invocation, is one of the most famous of the Nyingma lineage and is a part of the Northern Treasures tradition that was discovered by the famous tertön Ridgzin Godem Chen from the 14th Century. In Tibetan Buddhism Mönlams are very widespread and are often pronounced by practitioners due to the power it is believed they possess and can be seen as a cause for the liberation of all sentient beings. Chögyal Namkhai Norbu transmitted and taught this invocation at Merigar West in September 2006. A booklet is included of the Invocation in English with Tibetan phonetic transcription. The MP3 audio CD includes 2 hours of teachings. At the end Rinpoche sings the invocation.

If you would like to place an order for any of these items, or any other, please email, fax, or phone in to me the following information:

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All of our contact info is below.

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Email: bookstore@tsegyalgar.org

“Everything is an appearance of mind” Padma Sambhava

naked awareness
is vivid lucid absorption
in the intrinsic nature of the mind
not the incessant reactivity of thoughts and emotions
but the place where they arise
this mirror like luminosity
is indifferent to its content
accepting all phenomena
with perfect equanimity
it makes no judgements
and no corrections
it has nothing to alter
 nothing to condemn
 nothing to applaud
 nothing to modify
 nothing to renounce

this direct immediate presence
without opinion or preconception
encompassing all characterizations
the ugly as well as the beautiful
is the true face of the buddha

by J.M. White
91 Vantrese Rd
Brush Creek, TN 38547

N o r b u n e t

The Mailing List of the International
Dzogchen Community

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Loek Jehee

loekjehe@xs4all.nl

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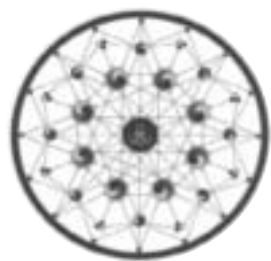
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INTERNATIONAL

COMMUNITY NEWS

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Website: www.dzogchen.it*

MERIGAR WEST CALENDAR OF EVENTS 2007

GENERAL PROGRAM

In case of any changes to the current calendar, we suggest you check our website – 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.

MAY

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

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

The schedule will be adapted to the times of the webcast on July 14-15

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)

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 28 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 (no discounts)

SEPTEMBER

September 1-3, 2007

Course on breathing and Kumbhaka

with Fabio Andrico

The course starts on Saturday September 1 at 17.00

Cost: 100 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)

The retreat is open to all and starts on Friday Sept. 7 in the afternoon

Cost: 350 euro (with discounts for members)

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 15-17, 2007

SMS Second Level Exams

September 18-24, 2007

Chögyal Namkhai Norbu

SMS Third Level Training

OCTOBER

October 5-11, 2007 (A)

Chögyal Namkhai Norbu

Teachings and practice of Buddha Shakyamuni's Praises to the 21 Taras (open webcast)

The retreat starts on October 5 at 16.00

Cost: 350 euro (with discounts for members)

October 11-14, 2007 (A)

Yantra Yoga course for beginners

Open to everyone

with Tiziana Gottardi

The course starts on Thursday October 11 at 10.00

Cost: 60 euro (with discounts for members)

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 1-4, 2007 (A)

Chögyal Namkhai Norbu

Teachings and collective practice dedicated to the dead

Cost: 200 euro (with discounts for members)

November 25-29, 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

continued on page 10

THE PROTECTION OF THE TIBETAN CULTURE RECONSTRUCT

This project began after a request of Chögyal Namkhai Norbu to Dzogchen Community. The following is the letter written by Rinpoche to describe the situation found in Tibet during his journey in 1997 and ask the support of the Sangha.

TIBETAN GONPAS IN NEED OF SUPPORT SPONSORSHIP THROUGH DZOGCHEN COMMUNITY COLLABORATION BY CHOGYAL NAMKHAI NORBU

In the year 1997 when I traveled in East and Central Tibet, I received many requests to help build some Colleges of Study (Shedra) and Colleges of Practice (Drudra). I would like to ask the following Dzogchen Communities to collaborate on these projects. It is not at all easy to get permission to go into these places to work on the projects. The only possibility is that you connect with the ASIA Organization and in that way you can have direct contact with your project place or Gonpas. For the future, I really hope you can go to these places to see the real situation. When you make contact with ASIA, you can have more of a clear idea of how you should work with these Gonpas.

GALENTENG MONASTERY DZOGCHEN COMMUNITY OF MERIGAR WEST

Galengon or Galenteng Monastery is one of the oldest monasteries of East Tibet and was originally founded by Lhalung Palgi Dorje, the student of Padmasambhava and Sogpo Palgyi Yeshe. Later there was a very important Sakyapa teacher called Ga Anan Dampa and since then Galengon has mainly followed the Sakyapa Tradition. It is the main residence monastery of my Uncle Khyentse Choekyi Wangchuk’s teacher Grubwang Kung Paldan and, for that reason, it later became the residence of my Uncle Khyentse Choekyi Wangchuk. We have a project of building a College of Study and later a small College of Practice there. I would like to ask to the Dzogchen Community of Merigar to take care and sponsor Galengon so that these colleges can be realized in a concrete way.

GALENTENG SCHOOL DZOGCHEN COMMUNITY OF MERIGAR WEST ACTIVITIES PLANNED FOR GALENTENG AND FINANCIAL RESOURCES NEEDED FOR 2007

Improve the college through the construction of 19 new rooms for the students. Cost foresee: 30.000 EURO within 2007; Purchase all the equipment for the college. Cost: 15.000 EURO within 2007; Restore the old temple of Galenteng. Cost: 100.000 EURO (2006-2009) Restore one chorten. Cost 4.000 EURO within 2007;

KHAMDOGAR DZOGCHEN COMMUNITY OF TSEGYALGAR EAST

Khamdogar is the residence of my main teacher Rigdzin Changchub Dorje. I hope at Khamdogar there will be a good college of Practice and another small college of study, because these will be very important for maintaining the knowledge transmitted by the Master Changchub Dorje. I would like to ask the Dzogchen Community of Tsegyalgar East to take care and sponsor these projects so they become real.

ACTIVITIES PLANNED FOR KHAMDOGAR AND FINANCIAL RESOURCES NEEDED FOR 2007

The situation in Khamdogar is very difficult and the risk that the Community founded by Ringzin Chanchub Dorje will soon disappear is extremely real. It is not possible now to prepare a detail feasibility and a project proposal and the only way to support them now is to send some money . The most urgent projects to be done are:



galenteng

to realize an aqueduct to bring the water to Nyanla gar and to Dedrol Monastery. Cost: 35.000 EURO within 2007; to restore the old temple, where the chorten of Ringzin Chanchub Dorje is kept. Cost: 40.000 EURO within 2007; to restore the printing house and the chortens built by Ringzin Chanchub Dorje. Cost: 45.000 EURO within 2008; to support through the sponsorship program the sixty nuns living in retreat in Dedrol Gomba within 2007.

source of Drukpa Kagyud School. We have already prepared a project of building a new College of Study (bshad-gra) at this Monastery. This College of Study will be very important for maintaining the knowledge of the Drukpa Kagyud lineage. For that reason I would like to ask the Dzogchen Community of France to take care and sponsor the realization of this project.

ACTIVITIES PLANNED FOR RALUNG AND FINANCIAL RESOURCES NEEDED FOR 2007



dzamthog

WONTOD COLLEGE DZOGCHEN COMMUNITY OF GERMANY

Wontod (dbon-stod) Monastery, Dege County, Szechwan Province, is a monastery of the Sakyapa Tradition, which is the residence of the famous Khanpo Wontod Khyenrab. He was one of the most important students of Dzogchen Khanpo Zhanga and built a College of Study (bshad-gra) near Wontod Monastery where I, Chögyal Namkhai Norbu, studied for six years with Khanpo Khyenrab Choekyi Woezer. This college was destroyed during the Cultural Revolution, but the nephew of Khanpo Khyenrab, called Lama Gelegs, is taking care and also found the young Reincarnation of Khanpo Khyenrab. Now they are rebuilding the college. We already sponsored them so they could invite a teacher for the College and build some rooms for the students. This money I have already received mainly from the German Dzogchen Community; therefore I think it is appropriate that the Dzogchen Community of Germany continue to help finish the building of this College and help improve their standard of living.

ACTIVITIES PLANNED FOR WONTOD AND FINANCIAL RESOURCES NEEDED FOR 2007

In 2006, ASIA sent a mission to evaluate the feasibility of the project in Ralung. Drawings and costing were prepared. The cost for the realization of Ralung College is



around 100.000 EURO, within 2007. As soon as the project will be completed a long distance sponsorship program will be organized.

singrak

young monks. The cost is 30.000 EURO within 2007.



DZAMTHOK GOMPA DZOGCHEN COMMUNITY OF SINGAPORE

Dzamthokgon or Dzamthog Monastery, Jomda County, TAR, is a small monastery of the Sakyapa tradition and a very important sacred place of Vajra Kilaya. Two years ago their main temple collapsed; it is a not a big temple but medium sized. When I visited this monastery they asked me to help rebuild that temple. I saw for them that it is very important to build that temple, and for the future I feel it is very important to construct a new, small College of Study (bshad-gra) for the young monks. There are some young people of this monastery, like their young reincarnation and some other young monks, who study at the Sakya College of Dehra Dun in India. Later they will be able to teach at that new college. I would like to ask the Dzogchen Community of Singapore to sponsor these projects.

ACTIVITIES PLANNED FOR DZAMTHOK AND FINANCIAL RESOURCES NEEDED FOR 2007

The temple has been completed and only internal painting is needed. The monks requested to ASIA to support them to build a small school near the monastery for the



ION OF TIBETAN BUDDHIST AND BONPO COLLEGES IN TIBET



SENGCHEN NAMDRAK
DZOGCHEN
COMMUNITY OF
AMERICA, WEST COAST

Sengchen Namdrak Monastery is the residence of my Uncle Togden Orgyan Tenzin. In this monastery there is already a small College of Study (bshad-gra) and another small College of Practice (sgrub-gra). They are in a very poor and uncomfortable situation, so I want to ask to the Dzogchen Community of West Coast to sponsor these colleges and help bring a bet-

ter livelihood to them.

ACTIVITIES PLANNED FOR SENGCHEN AND
FINANCIAL RESOURCES NEEDED FOR 2007

ASIA, already completed the construction of the college of practice where 10 monks are now in the three years retreat, the college of studies and now is working to realize a temple for the local guardians according to a specific request of Namkhai Norbu Rimpoche
All the forms for the sponsor of the monks in retreat and for those in the college have already been collected.
It is extremely urgent to realize an aqueduct to bring the water to the monastery and cost is 35.000 EURO, to be built within 2007.
To support the young monks through the sponsorship project.

DZONGTSAGON
DZOGCHEN COMMUNITY OF
NETHERLANDS

Tagzik Dzongtsagon or Dzongtsa Monastery is a very small monastery of the Sakyapa tradition and when I, Chögyal Namkhai Norbu, was in East Tibet in the year 1950, I took a commitment to look after and help this monastery. When we went to visit this monastery in 1997, they reminded me of my commitment to them and asked me to help look after their situation. They have already rebuilt their temples, but I thought it would be very important for them that there is a small College of Practice (sgrub-gra) and a small College of Study. For this project, I would like



support the students.

KHRORUGON
DZOGCHEN COMMUNITY OF U K

Khrorugon or Khroru Monastery is one of the root monasteries of Khroru Kagyud lineage and the residence of the very famous Tibetan Doctor Troru Tsenam.
In this small monastery, they have already built a small College of Study and hospital. We have already sponsored Khrorugon several times but their condition is still very poor; therefore I would like to ask the Dzogchen Community of the United Kingdom to sponsor and take care of

actual head Lama of Dege Gonchen rebuilt this College but it is only halfway completed, so they need some help and sponsors. I would like to ask to the Dzogchen Community of Japan to collaborate on this project.

ACTIVITIES PLANNED FOR GRAMAGON AND
FINANCIAL RESOURCES NEEDED FOR 2007
The project has been completed thanks to the contribution of the Netherlands Embassy in Beijing.
All the forms for the students have been collected. Now the local people requested ASIA to build a school for the young monks and an aqueduct. The total cost of these two new projects is 26.000 Euro within 2007.

SIBDAGON
DZOGCHEN
COMMUNITY OF
TASHIGAR DEL SUR

Sibdagon is a Monastery of the Nyingma tradition. They have built a new, good College of Study and for years Asia has been sponsoring the maintenance of the teacher at this College. I would like to ask to the Dzogchen Community of Tashigar to take care of this College and help to improve their situation and livelihood.

ACTIVITIES PLANNED FOR
SIBDAGON AND
FINANCIAL RESOURCES
NEEDED FOR 2007

A college for 77students has been realized by ASIA. The college started

two years ago the courses. The main teacher is a Kembo from Sertag Monastery. A sponsorship program already started and 21monks are sponsored by ASIA. For 2007, a new kitchen and a clinic should be built and the cost will be 40.000 EURO.

DZOLUNG
TARA MANDALA

Dzolung or Dzolunggon is a small monastery of the Sakyapa tradition. Dzolung is the place where one of my main teachers, Ayu Khandro, spent most her lifetime in the dark retreat and where there is a young reincarnation (Tulku) of Ayu Khandro recognized by H.H. Sakya Trizin. This young Tulku started to build a small College of Study (bshad-gra) at Dzolung monastery, and they have asked me to help improve the condition of this College of Study, and to help build a small new College of Practice (sgrub-gra) there. Tara Mandala is interested to participate in our projects particularly by sponsoring the project of Dzolung to upgrade the condition of the College of Study and build a small new College of Practice. I really hope it becomes something concrete.

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to ask the
D z o g c h e n
Community of
Netherlands to
take care and
sponsor to help
realize this project.

ACTIVITIES
PLANNED FOR
DZONGTSAGON
AND FINANCIAL
RESOURCES

NEEDED FOR 2007

Since 2000, ASIA started to work for the reconstruction of Dzongtsa College.
A temple and accommodations for 60 students have been built.
Unfortunately, the financial resources to complete the temple to be used as classroom and the equipment are over. To finish the college and start the lessons, 30.000 EURO are needed within 2007.
All the forms of the students have already been collected and as soon as the college will start, ASIA is ready to start a sponsorship program to

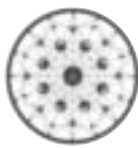
this college and hospital so their situation and livelihood become better.

ACTIVITIES PLANNED FOR KHRORUGON
AND FINANCIAL RESOURCES NEEDED FOR 2007

In 2006, ASIA did a survey to visit Troru Gomba, which, after the death of Khembo Tsenam is facing great difficulties.
A project to rebuild the medical college and to purchase the equipment for the hospital has been agreed.
The cost will be 70.000 Euro within 2007.
Once the project will be finalized, a sponsorship program will be organized to support the students.

GRAMAGON
DZOGCHEN
COMMUNITY
OF JAPAN

Gramagon is a big College of Practice (sgrub-gra) belonging to the biggest monastery of Dege Gonche. This monastery was founded by the Mahasiddha Thantong Gyalpo. It is the main monastery of the Sakyapa tradition in Dege. The



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 – Audio/video webcast of the Teaching Retreat - Longchenpa's Choszhi Rinchen Phrengwa (The Necklace of the Four Precious Dhamas) (Sung Thorbu, vol. I, p.247) (open webcast)
Tashigar South, Argentina

December 27-January 3, 2008
Dance of the Song of the Vajra course for beginners (Part 2)
with Rita Renzi
The course starts on Thursday December 27 at 10.00
Cost: 200 euro (with discounts for members)

Dzogchen Community – Merigar West – Localita Merigar – 58031 Arcidosso (GR) – Italy
Tel. +39 0564 966837 – fax. +39 0564 968110
email: merigaroffice@tiscali.it - www.dzogchen.it

NEW GAKYIL OF MILANO ITALY

BLUE:
Giovanna Conti email: mailgiovanna@libero.it, Tel: 02 6571529,
Cell: 334 1844897
Tea Tamburini email: teatamb@tiscalinet.it, Tel: 02 89051128,
Cell: 339 5710944
RED:
Monica Lucchini email: m.lucchini@awn.it, Cell: 349 6677175
Kevin Galea email: kgalea320@yahoo.com, Cell : +39
3341512435
YELLOW:
Stefano Guidotti email: s.guid888@tiscali.it, Cell: 348 268 0802

P A S S A G E S



Death:
Our Vajra Sister Rossana Suergio left her body on March 22, 2007 after a painful illness. Rossana met Rinpoche around 1995. Please remember her in your practice.

NEW SPANISH GAKYIL

YELLOW:
Yolanda Ferrándiz
yolandafg@epersona.net

Rosa Forns
rosa_amarillo@dzogchen.es

Trinidad Ortega
trinidad_amarillo@dzogchen.es

RED:
Antonio Gómez
antonio_rojo@dzogchen.es

Carlos Jáñez
carles_rojo@dzogchen.es

Adela Moragas
adela_rojo@dzogchen.es

BLUE:
Anna Diogène
anna_azul@dzogchen.es

Peter Guest
peter_azul@dzogchen.es

Lella Guidotti
lella_azul@dzogchen.es

NEW FRENCH GAKYIL

BLUE:
Catherine Braud
braud.catherine@wanadoo.fr
Catherine Duez
catherine.duez@club-internet.fr

YELLOW:
Joelle David david-
joelle@orange.fr
Christine Perriguet
Ccperriguet@aol.com

RED:
Lorraine Gaultier lor-
raine.gaultier@wanadoo.fr
Vincent Mardélet
vinkeur2lamer@neuf.fr

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



*Dzogchen Contemplation Retreat with Jakob Winkler
March 9 –13, 2007 in TrTeplce, Slovakia*

Mandarava Practice Retreat & Explanation

led by Nina Robinson
May 24 – 28, 2007
Gutenstein, Austria

Time: 3pm

Place: Gutenstein, Blättertal, Austria (one hour from Vienna)

Cost:

190 Euros for the retreat with the usual discounts for members (150Euros ordinary/ 80Euros reduced). 5Euros per night for sleeping in the dormitory. It is also possible to sleep in a guesthouse nearby. 10Euros for food per day.

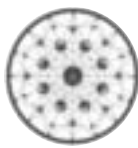
For further information and registration please contact:

Elisha Koppensteiner at dzogchen.wien@gmx.at or + 43/(0)699/11 96 47 06

NEW WEBSITE FOR GERMAN DZOGCHEN COMMUNITY

The Dzogchen Community of Germany has launched a new website.
Please have a look!
<http://www.dzogchen.de>

(The addresses section is not completed but we are working on this.)



NEW GERMAN GAKYIL

RED:
rot@dzogchen.de
Beckman Andrea
Geier Alexander
Gershevskaya Natalia

BLUE:
blau@dzogchen.de
Nelke Achim
Pubantz Alexander
Schwesig Barbara

YELLOW:
gelb@dzogchen.de
Ralph Heinkel
Ramon Kroh

NEW GAKYIL IN SWITZERLAND

Charles Sarasin **Yellow Gakyil**,
+41 79 341 46 41
charles.sarasin@siemens.com
Per Bebie **Red Gakyil**,
078 809 0809
perbebie@greenmail.ch
Tony Lenherr **Blue Gakyil**,
076 538 12 88
tonitone@bluewin.ch

The Gakyil is reachable under the address: Gakyil@Dzogchen.ch

YANTRA YOGA JULY 6 –8, 2007 BERLIN, GERMANY

First group of the Yantras and Pranayama of the four types of holding (Kumbhaka) Tsandul: Yantras and Pranayama with Elke Glander

This course is for persons with transmission by Chögyal Namkhai Norbu, the participants should be trained in the preliminary practices (Tsijong, Lungsang).

Location: Berlin, Germany, please contact Vilma Eiden
More detailed information concerning the contents and Yantra Yoga: Elke Glander, 0049 (0) 89 5450 5467, StorchChris@aol.com
Registration: Vilma Eiden, Eidenvilma@gmx.de, 0049 (0) 30-85407191

THE DANCE OF THE SIX SPACES OF SAMANTABHADRA WITH CINDY FAULKNER

At Kunselling, Wales, UK
May 25th-28th.

This course is open to all who are genuinely interested in the Teaching even if they have not yet received transmission from the Master. Please forward this message to anyone outside the Dzogchen Community who has expressed serious interest in the Dance.

Cost of the course £120 with membership reductions.
Accommodation at Kunselling with food £20 per day.
Deposit Please send £20 non-refundable deposit, cheques made out to Dzogchen Community UK, to Rowan Wylie, 29 Almoners Avenue, Cambridge CB1 8NZ, UK.
Inquiries by e-mail rowanwylie@hotmail.com or 00 44 (0) 1223 473 528

NEW SPRING, THE TSEGYALGAR E-NEWSLETTER

Dear Sangha,
We are launching a new online publication for Tseg্যালgar, The Dzogchen Community of North America. This bi-monthly newsletter is named *Dpyid Gsar* (roughly pronounced *chit sar*), which literally translates as “New Spring”. *Dpyid Gsar* has many meanings in the Tibetan Culture. It can be used to signify the beginning of growth, a fresh feeling, young age, and of course, the beginning of spring.
The focus is on the Dzogchen Teachings of Chögyal Namkhai Norbu as well other organizations founded by him including Shang Shung Institute and ASIA. Our intention in creating this newsletter is to share information on activities, projects and events with members of the Community and interested people. It is an accessible format that cuts down on individual e-mail announcements. Our current plan is to send out an in-depth newsletter once every two months and one shorter reminder/update every month in-between them.

If you are interested in receiving this you can subscribe at:
<http://tseg্যালgar.namasteinteractive.com/elements/subscribe.htm>

*With Many Tashi Delegs,
The Tseg্যালgar Newsletter Team*



Six Lokas Retreat Naropa Institute Cadzand, Netherlands June 8-10, 2007

We are delighted to announce a Six Lokas practice for purification of karmic traces. This practice can be used as a part of the SMS base level and it is a preliminary from the Longsal cycle.

The cost is 33Å per night including accommodation, breakfast, lunch, dinner, tea / coffee during breaks.

Karma Yoga is a part of the schedule on a voluntary base and will count towards the SMS certification.

Address details of Naropa Institute:

Vierhonderdpolderdijk 10
4506 HL Cadzand
Tel: 00 31 (0) 117 39 69 69
<http://www.tibetaans-instituut.org/>

You are warmly invited to join, please let me know per email of phone if you are coming.

Should you have any questions, do not hesitate in contacting Agnieszka on 06 46 18 00 70 or per email: mashiroi@gmail.com

Warm regards,

*On behalf of Gakyil, Dzogchen Community the Netherlands,
Vera Taihuttu*

TSEGYALGAR EAST IS PLEASED TO ANNOUNCE A VAJRA DANCE OFFERING

July 27-31
Dance of the Six Spaces of Samantabhadra Training
with Authorized Instructor, Bodhi Krause

This training is offered for anyone interested in the Dzogchen teachings or Vajra Dance. The course will be held in the Gonpa at the Schoolhouse in Conway. Weather permitting; one session may take place on the Universal Mandala on the sacred land at Khandroling. The course times are:
Fri., Mon., & Tues., 7-9 p.m.
Sat. & Sun., 10 a.m.-12 noon & 3-5 p.m.

This training is open to the public; neither transmission from Chögyal Namkhai Norbu nor membership in the Dzogchen Community is required for this retreat. The cost of the training is \$140

FOR FURTHER INFORMATION OR TO REGISTER
Please contact <secretary@tseg্যালgar.org>
or call 413-369-4153

tseg্যালgar east

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

The Tseg্যালgar East Gakyil is happy to announce
Our Annual Santi Maha Sangha Summer Intensive
On the Sacred Land of Khandroling
Buckland, Massachusetts
USA

August 3-21, 2007

**Santi Maha Sangha with Jim Valby
Yantra Yoga with Oni McKinstry & Paula Barry
Vajra Dance with Bodhi Krause**

**SMS Base: Aug. 3-6 & 8-11
SMS Level 1: Aug. 13-16 & 18-21**

Four 4-day sessions
Every 5th day is a day to rest, participate in Karma Yoga
& enjoy Khandroling

**\$800 full retreat
\$230 each 4-day session
\$60/day or \$20/individual sessions**
Membership discounts apply
10% pre-registration discount if registered and fully paid by June 1st
(Participants are also encouraged to add a 20% donation to Khandroling)
Work-study exchange available

To register or for more information,
please contact the Tseg্যালgar East Secretary:
Phone: 413-369-4153
Fax: 413-369-4473
secretary@tseg্যালgar.org
(or complete & return the attached registration form)

(Register now: enrollment limited to a maximum of 24 people
per session)

SMS is a course of study and practice designed by Chögyal Namkhai Norbu to deepen our knowledge of Dzogchen. Rinpoche has encouraged all people seriously interested in Dzogchen to learn at least the Base. The first Level is restricted to those who have passed the Base Level examination.

Yantra Yoga uses movement and positions of the body to coordinate and harmonize the breath and vital energy, thereby allowing the mind to become calm and clear. The genuine relaxation of body, voice, and mind enhances our capacity for the state of contemplation.

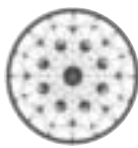
In Vajra Dance the practitioner integrates the voice in the song, the body in the dance, and the mind in the state of contemplation. In this way each individual integrates his or her three existences in contemplation. Vajra Dance is a means to harmonize the energy of the individual.

Khandroling - the “Land of the Dakinis” - is the home
of the unique Mandala of the Universe
and the birthplace of Vajra Dance.

*“On the Khandroling land you can obtain the same level of realization
in 6 days as you would in 6 months anywhere else.”
Chögyal Namkhai Norbu*



Universal Mandala at Khandroling



Tsegyalgar East 2007 Retreat Schedule May -August 2007 Practice Retreats

May 25-27

Yantra Yoga with Paula Barry: First & Second Series

June 8-10

Purification of 6 Lokas Practice Weekend

June 16-17

Santi Maha Sangha Base Practice Weekend with Jim Valby

June 29

Public talk by Jim Valby on Chögyal Namkhai Norbu Rinpoche's Worldwide Guruyoga Transmission

July 6-7

Odzer Chenma Practice Retreat Weekend on Khandroling

July 14-22

Chögyal Namkhai Norbu Rinpoche's closed webcast of Zhine and Lhagthong teaching and practices according to Dzogchen Ati Yoga,

July 23

Worldwide Guruyoga Transmission of Anniversary of Guru Padmasambhava,

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 Oni McKinstry & Paula Barry

August 13-16 & 18-21

Santi Maha Sangha Level 1 Training with Jim Valby; Vajra Dance with Bodhi Krause; and Yantra Yoga with Oni McKinstry & Paula Barry

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

For more information., Tsegyalgar East, PO Box 277, Conway MA
01341, USA, Tel: 413 369 4153, Fax: 413 369 4473,
Email: secretary@tsegyalgar.org

NEW MEMBERS OF TSEGYALGAR EAST GAKYIL

Yellow: Jill Riley

Blue: Sam Truitt

Vacancies on Blue, Red and Yellow to continue the 9 person Gakyil.

YANTRA YOGA AN INTRODUCTORY WEEKEND JUNE 8-10, 2007 DONDRUB LING, BERKELEY, CA

WITH LYNN SUTHERLAND

Registration: \$150 or \$120 id paid in full by Wednesday May 30
Enrollment is limited to 15, so early registration is advised.
Toregoster and for more information, please contact Stephanie Kim at
707 319-7600 or shk108@sbcglobal.net

Please make checks payable to the Dzogchen Community West Coast.

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

CASITAS AT BAJA GAR TSEGYALGAR WEST, BAJA, MEXICO

We will shortly have furnished casitas to rent at the Baja Gar and be able to supply food for those who wish to have a vacation or do personal retreat. Rinpoche's comments: "Yes, it is good idea that we fix up all these casitas and use them for all our needs." Award-winning architect, Steve Conger, designed these casitas and each has a unique view of palm-studded mountains and the big arroyo valley.

To rent a casita will cost between \$85 and \$100 per night (including light breakfast) for those who are not casita subscribers or endowers. Additional meals are extra. Those who have FIRST PRIORITY for casita use are casita subscribers. This year a casita subscription is \$1,750, for which the subscriber is guaranteed 3 weeks in a casita each year for 15 years (possibly more if space is available) at \$250/week. (Food is extra; retreat support is available). Each year the cost of this casita subscription increases as long as there remain residential casitas to complete.

Those who have ABSOLUTE PRIORITY are casita endowers, who give \$20,000 for the completion of a casita, and receive in return unlimited, no-cost use of the casita for 15 years. "Their" casita is rented out by the Gar when they are not using it.

Each residential casita has wireless internet, solar lighting, solar hot water shower and sink, private compost toilet, decorative furniture made in Mexico, and a private shaded deck.

Currently we have 3 residential casitas that are almost completed; plus a finished casita for Rinpoche; and an office casita. There are 19 in all plus two complete foundations, and we are planning residential casitas; a library/small Gonpa; dorms; staff housing; and spa and body treatment space.

A maximum of two non-related people can share a casita endowment or subscription.

A site of the Community can also obtain a casita subscription that entitles them to 4 weeks per year in the casita (maximum occupancy 4) plus two campsites (4 people/site) or lodging for 8 people per night.

For further information contact:
carolmfields@aol.com.

Tashi Deleg!
Dondrub Ling
2748 Adeline St., Suite D (upstairs)
Berkeley, Ca 94703
message line: 510-644-2260
www.dzogchencommunitywest.org

GALA BENEFIT DINNER FOR A.S.I.A. IN MEXICO CITY, MARCH 1, 2007

To touch the palate and the heart in one evening was the idea behind the organization by members of Pelzomling in Mexico City to raise money for A.S.I.A. Onlus. We have been deeply inspired by Rinpoche's foundation of and twenty years' experience with the school and hospital projects in Tibet organized through A.S.I.A. Onlus,

Association for International Solidarity in Asia <www.asia-onlus.org>. In order to also assist a local charity, we researched over 30 non-profit organizations throughout Mexico and chose Fundacion Tarahumara Jose A. Llaguno, whose circumstances and needs were very similar to those of the Tibetan people. (www.tarahumara.org.mx)

This Indian minority lives in Northwest Mexico near the famous Copper Canyon. The event was designed to raise funds to sponsor educational, nutritional and health programs for children and the elderly served by both organizations,

One of our members is a renowned chef and she invited 20 other chefs from different fine restaurants in Mexico City, Cancun and Baja California, who donated their time and gastronomical talents to the Korima Project. Korima means "share" in the Tarahumara Indian language, so we named the gala benefit dinner: Korima: *Compartir de la buen sabor de boca*". This means: "Sharing leaves a sweet taste in your mouth"

We hosted a cocktail party with live music from a local group of talented musicians followed

by a wonderful seven-course meal in a prestigious business club in Mexico City, called *Club de Industriales*. A local museum curator designed the decoration and we displayed photographs of Tibetan and Mexican children throughout the dining room. A local intellectual, actor and writer gave a short speech; we raffled fifteen gifts that included a day with a chef in the kitchen, recipe and cooking encyclopedias, paintings, dinners and a trip to Cancun. Over 160 generous persons attended that included business leaders, artists, and members of the Sangha. Two large PR and design firms donated their talent as well for invitations and press coverage. All involved agreed that to give and share gave profound satisfaction to know that we in a small way have helped the Tibetan and indigenous Mexican people, two ancestral races totally distanced geographically from one another, but with parallel needs derived from isolation and marginalization.

It was truly a privilege to plan and participate in this event, which we plan to repeat on an annual basis. We had lots of fun and proved that we were able to apply the Teachings to promote compassion and love to those in need. We ask all Worldwide Dzogchen Community members to join in the efforts to support A.S.I.A., Shang Shung Institute, the Kater Project and our Community projects wherever you may be. Thanks to Andrea Dell'Angelo and his team at A.S.I.A., for the support in making this event possible. Above all, Thank you, Master, for the inspiration.

Warmest Vajra Regards
from Pelzomling, Mexico City

south america

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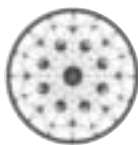
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NEW GAKYIL AND GEKO AT TASHIGAR NORTE, MARGARITA ISLAND VENEZUELA

RED:
Olga Shmulovich
Robin Bennett

YELLOW:
Diane Campbell
Carlos García

BLUE:
Fanny Santos
Berta Becerra



Advanced Vajra Dance and Teacher Training Tashigar Norte, Margarita Island

E FALCO RUBINAT



Goma Devi & Vajra Dance Retreat at Tashigar Norte, Margarita Island

N ZEITZ



NEW GAKYIL & GEKO TASHIGAR SOUTH ARGENTINA

Blue Gakyil:
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Soledad Suarez
Adriana Battisti

Red Gakyil:
Pepe Poncio
Marta Trillo
Carolina Mingolla

Yellow Gakyil:
Noe Riner (Treasurer)
Griselda Galmes
Delia Dos Santos

Gekö
Sarah Lizdas

Solar System Mandala at Tashigar Norte March 14, 2007

On this special day of the anniversary of Ayu Khandro, Tashigar Norte began the construction of the Solar System Mandala in the Churuata. It has now been completed and danced on. (See photo page 1.)



Rinpoche paints the first strokes on the mandala with Michele Dubourdieu

El Espejo

Periódico de la Comunidad Dzogchen Internacional

Abril de 2007 N.º 10

ENSEÑANZA ATI LONGSAL GONPA NGOTROD

Por Chogyal Namkhai Norbu

Diciembre 26, 2006 • Tashigar Sur, Argentina

Feliz Navidad y Año Nuevo a todos! Hoy estamos empezando nuestro retiro en Tashigar Sur, Argentina. Toda nuestra actividad durante un retiro está relacionada con la Enseñanza Dzogchen. Dentro de la Enseñanza Dzogchen tenemos diferentes series de enseñanzas, todas relacionadas con la transmisión. El aspecto más importante de la enseñanza es la transmisión, pero primero hay que tener una idea clara acerca de lo que significa Dzogchen. Muchos creen que esta enseñanza es un tipo de tradición, escuela o religión. Puede que creen que el Dzogchen es una filosofía o una religión porque en la Enseñanza Dzogchen no hay limitaciones, pero en el verdadero sentido, el Dzogchen no es eso. La Enseñanza Dzogchen es para aprender a ir más allá de las limitaciones. Si existe algún tipo de limitación ya no es Dzogchen, pero no es tan fácil ir más allá de las limitaciones. Vivimos en una condición dualista. Todo está limitado en nuestra sociedad y en nuestra condición. No hay manera de vivir más allá de los límites. Si existe algún tipo de limitación, hay un motivo. Cuando aprendemos la Enseñanza Dzogchen, aprendemos por qué estamos limitados y por qué la limitación es un problema. Entonces comprendemos cómo debería ser nuestra verdadera condición.

Ir más allá de las limitaciones

Por ejemplo, si ustedes quieren ir a algún lado, necesitan tener una dirección. Si no tienen esa dirección es imposible llegar allí. De la misma manera, en la enseñanza necesitamos saber físicamente cuál es el problema. Si estamos seriamente interesados en seguir las enseñanzas, no las podemos aprender si nos vamos a la playa para disfrutar unos días de vacaciones. Existe un motivo por el cual estamos interesados en la enseñanza. Tenemos limitaciones, y debido a estos límites tenemos tantos problemas en nuestra condición. Por este motivo sentimos que es necesario seguir una enseñanza o un método para superar esos problemas. Luego por supuesto, necesitamos saber cuál es el punto principal y el punto principal es aprender a ir más allá de nuestras limitaciones. El Dzogchen es la condición real de todos en el verdadero sentido. No sabemos como es nuestra condición real, por lo tanto necesitamos una enseñanza que nos ayude a comprender como entrar en ese conocimiento. A esa enseñanza se la llama *Dzogchen*. El conocimiento *Dzogchen* no fue inventado como un conocimiento intelectual. El conocimiento *Dzogchen* se manifestó a través de su verdadera condición. Es un conocimiento muy antiguo, no es algo nuevo. La transmisión de este conocimiento antiguo es llamado *la transmisión de la Enseñanza Dzogchen*. Esto es lo que estamos siguiendo. Hay diferentes formas de experimentar este conocimiento porque existen diferentes condiciones. Primeramente, están las diferentes condiciones del individuo. Si hay diez personas diferentes, existen diez capacidades diferentes. Si recibimos una enseñanza y la transmisión relacionada con esa enseñanza, tendremos mayor comprensión.

Cuando decimos Enseñanza Budista nos referimos a la enseñanza que enseñó Buda Shakyamuni, quien transmitió su conocimiento de lo que él comprendió y descubrió. Enseñó de la misma manera para todos, pero aquellos que recibieron las enseñanzas de Buda las dividieron en vías diferentes. Cuando hablamos de la enseñanza de Buda, o Budismo, dentro de él existen diversas tradiciones. Decimos *Sutra* y *Tantra* por ejemplo, y dentro del *Sutra* existen el *Mahayana* y el *Hinayana*. Buda nunca dividió a las enseñanzas en *Mahayana* e *Hinayana*, sino que dio la enseñanza para que el individuo descubra su verdadera condición. Buda no enseñó para formar una escuela o religión, no era ese su objetivo. El objetivo de Buda era que todos fueran capaces de descubrir su verdadera naturaleza a través de las enseñanzas. ¿Por qué no descubrimos nuestra verdadera naturaleza de esa manera? Porque todos vivimos en una visión dualista y tenemos muchas limitaciones. Aún cuando el Maestro da una enseñanza para ir más allá de los límites, inmediatamente creamos limitaciones. Cuando el Buda manifestó el *paramitrama* (una manifestación de la muerte), los seguidores de Buda inmediatamente dividieron sus enseñanzas en dieciocho escuelas diferentes. No se pusieron de acuerdo entre ellos. ¿Por qué dividieron las enseñanzas de esa manera? Buda no enseñó de esa manera y nunca limitó sus enseñanzas a una escuela. Buda también enseñó a ir más allá de las limitaciones de una escuela. Esa es la verdadera enseñanza de Buda. La gente no puede entender esto. Ahora podemos entender el problema.

Las Cuatro Nobles Verdades

De una manera muy simple, la primera enseñanza de Buda es el *Hinayana*. En la historia del Budismo, en el *Hinayana*, dicen que Buda enseñó las Cuatro Nobles Verdades por primera vez a cinco discípulos en Samath. Buda enseñó la Primera Noble Verdad como la *Verdad del Sufrimiento*. Esto significa que todos los seres sensibles tienen sufrimiento. En la condición humana, por ejemplo, primero tenemos el sufrimiento del nacimiento luego de nueve meses en el vientre materno. A menudo existe mucho sufrimiento en una vida. No siempre las cosas son fáciles. Más tarde, envejecemos y tenemos el sufrimiento de la vejez. A través de toda nuestra vida sufrimos muchas enfermedades. Hay muchos sufrimientos y problemas en la vida y todos tenemos estos problemas. Si miramos el océano, podemos ver otros seres y todo nos parecerá muy bonito, lleno de colores con muchos peces nadando por todas partes. Pero si miramos bien, veremos que todos los peces grandes se comen a los peces chicos. Los peces siempre viven con miedo. Escuchamos cantar a los pájaros y pareciera que están disfrutando. Sus vidas son duras en invierno, pero no solamente en invierno, aún en el verano. Parece muy lindo pero hay muchos pájaros grandes que se comen a los pájaros chicos. Estos pájaros chicos se comen a los insectos chicos. Nadie es feliz. Siempre hay sufrimiento. Esta es la condición ver-

El Espejo • Página 1

EL ESPEJO SPANISH LANGUAGE MIRROR

There is now a new on line Mirror in Spanish, El Espejo, available for free downloading twice a year at <www.melong.com>. Thank you to the Editorial Staff for producing this wonderful addition to our international communication and collaboration:

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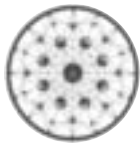
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SANTI MAHA SANGHA WITH JIM VALBY IN NEW ZEALAND
by Gabrielle Kearney

Jim Valby arrived in Auckland New Zealand early one Wednesday morning in late March. He had had a long trip by bus and plane and plane again and was cheerful and tired and just as everyone had promised was a delightful visitor with much to share. Jim had been scheduled to give a public talk and two day seminar teaching an introduction to Sutra, Tantra and Dzogchen. This he did with erudition, patience and humor. A few days before he had also agreed to give an extra talk at the Nyima Tashi Dharma center that is under the auspices of Traleg Rinpoche who lives in Australia and has a Rime (inclusive and welcoming) attitude.

We loved having Jim here. We loved feasting on the things he had to say and listening to the precious things he had to share. We loved taking him to swim in our beautiful Pacific Ocean. We loved hearing him play on my son's violin with Richard on guitar at Rebecca's birthday and Jim, if you are reading this, we hope you come back soon and feast with us some more.

Property for Sale in Fantastic Tashigar del Norte

We invite you to consider various opportunities in the Village of Tashigar del Norte – a fabulous place to practice, live and relax. Presently there are 4 possibilities of 1) 2 with land only, 2) land with house, or 3) a house with 2 rooms. All for sale.

The Board of Directors of the residential-lots part of the Gar is made up of lot-owners (Tim Walker, Igor Legati and Diane Campbell). We are happy to help answer your questions – please contact us at: pctn@googlegroups.com

NEW SECRETARY NEEDED TASHIGAR SOUTH, ARGENTINA

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The Protection of Tibetan Culture, ASIA, con't. from page 9

ACTIVITIES PLANNED FOR DZOLUNG GOMPA AND FINANCIAL RESOURCES NEEDED FOR 2007

A college for the practice with 10 rooms is under construction. The monastery has 10.000 EURO of debts with the local bank that will expire in October. ASIA is trying to help them to pay back this money that has been used for the construction of the college.
To complete the college of practice of Ayu Khandro we need 30.000 Euro by the end of 2007.

namgyalgar & the pacific rim

Namgyalgar, Dzogchen Community in Australia
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G HORNER

SHOOT FOR THE FRUIT, HMMM... 2007 EASTER RETREAT AT NAMGYALGAR WITH JIM VALBY by Jilli Streit

"Imagine, 9 under 7. It's great isn't it?!" Catherine waves her hand as she speaks. It is not immediately obvious to me what she is referring to. Her gesture is all-inclusive. Sixty or so people are gathered in the Gonpa at Namgyalgar, chuckling in animated groups as we wait for Jim Valby. I look around and notice knee-high beings flitting between the forest of legs, their squeals and giggles following them like trails of sound vapor. Catherine is referring to the kids. The new generation, already on its feet, faces radiant and eager.

The chatter changes to a hum and there's Jim, beaming as he greets old friends, khaki baseball cap jauntily pulled down across his brow. He settles himself on the cushions besides Rinpoche's throne. An image of the Hindu God of learning, Ganesh, replete with the sweets of knowledge, riding on his rat, comes to my mind. Then Jim's words begin to flow, tumbling and dancing, as he pitches and parodies and tries so sincerely to help us understand the 3 statements of Garab Dorje. The Gonpa turns honey gold then fades to dusk and the solar powered light bulbs come on. The song of the silver-tongued Bell bird colony in the rainforest around the Gonpa gives way to the songs of the night. Inside, practitioners are listening in an awed hush that spontaneously explodes in whistles and applause as he brings the first session of the 2007 SMS Easter Retreat to a close. Today has been a very Good Friday.

Namgyalgar is set close to Australia's Pacific Coast in an ecological wonderland of fabulously idiosyncratic creatures. Rosellas look like flying rainbows; Lyre birds perfectly mimic any sound, bark like dogs or roar like chainsaws. It is almost certain that Lyre birds in earshot of Namgyalgar sing refrains from the Song of the Vajra. Down on the tidal mudflats, the Bartailed Godwits (Limosa Lapponica Baueri) are probing the mud. Godwits visit Australia during the

summer months, flying to the southern hemisphere from the arctic tundra. They travel for 6 days and nights without stopping, arriving in Australia hungry and spent. Their 11,000-kilometer flight is the longest migration undertaken by any bird on earth. For Godwits the world is their playground; they know no borders crossing immense stretches of ocean to find rare treasures hidden in the mud.

Back at the Gar the SMS retreat is in full swing. It may be a little unconventional but Jim's technique is to describe a concept first, using the language of every day and then, when you are following him thinking, "this is easy so when is he going to deal with the hard bit", he says; "And that's it, the Four Immeasurables" or "We call those the Six Paramitas". But wait, it has got to be harder than this! This is so straightforward, so clear, so possible to grasp! I look at him but Jim is not joking now, his face is serious, his timbre soft and even.

Interspersed with the concepts are the practices, Jim demonstrates them in a way that sweeps away anxieties about misapprehension or messing up. We do the practice together, Jim's sonorous voice guiding us through, confirming each step of the practice, building our confidence and encouraging us above all to "shoot for the fruit".

Next day, the morning sun streaming through the glass louvers throws up bars of rainbow light, like a jewel ladder, on the Gonpa wall behind Jim. He is talking about developing our capacity to discover the raw presence outside time. He encourages us to practice recognizing the mirror, not just the reflections, to notice that nothing we do inside time can help or hurt the raw presence. As we work with our awareness, practicing, noticing, then practicing again, the rainbow ladder slides sideways across the wall. First it clothes Jim in a coat of many colors then slips over Rinpoche's throne, painting it in fire. Gradually it moves so that soon everyone in the Gonpa is drenched in louver rainbows. I watch this magnificent clock marking off the moments. Jim is saying; "Everything is already it, there is nowhere to go." I struggle to comprehend time. I try to experience what does not change.

Easter weather is notoriously changeable at Namgyalgar. But this retreat has been mild and dry, warm enough to swim. The kids are running barefoot - no surprise they are so happy here. On Sunday, the ancient fertility rite of hunting Easter eggs is thoroughly enjoyed, and not only by the kids. The Gar is as beautiful as I have ever seen it. Local members of the Gar have worked hard. Jean Mackintosh, Joanne Tyshing and Vicki Forscutt have put months of effort into the retreat preparation. The gardens are blooming with the recent rains; the buildings are no longer rough and ready. All around the Gar the touches of the gekö, Ezi Slusney and the resident SMS scholarship holder, Emily Coleing, are plain to see. The bush kitchen has had an extreme make over, the dormitory is comfortable and welcoming; ample wood is stacked neatly by the fireplaces and everywhere everything looks refreshed and lovingly cared for. It is apparent that Namgyalgar is maturing and, like a worn-in shoe, it is beginning to fit very comfortably.

In the mornings Lynne Geary conducts Vajra Dance workshops with one of the most enthusiastic groups of learners she has ever encountered. And every evening the Gonpa is stretched to its seams with yoga practitioners doing Emily's invigorating Yantra Yoga sessions.

The auction is a hoot. For the kids it is an instant math lesson. They discover experientially that bidding 40 cents after someone has bid 50 will not secure the item of their desire. So they learn fast, quickly becoming big spenders and bidding in the hundreds (of cents).

Then the big moment arrives. Jim draws the Namgyalgar Raffle for an air ticket to any retreat of the winner's choice. Tickets have been on sale for over a year and there is much excitement in the Gonpa. The third prize, a retreat at Namgyalgar goes to Heather Hyde. Sharon Dewar wins the second prize, a thanka, and then Jim draws the first prize, the ticket. To everyone's delight it is Elise Stutchbury who wins. Hooray!!! Tuesday morning and the happy/sad moment is here. Vajra kin shop, cook and prepare the Ganapuja. They serve with skill and grace. The tea lights flicker as we

continued on next page



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FOR SALE IN

TASHIGAR NORTH

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Shoot for the fruit, continued from previous page

focus through the Marme Monlam. Jim tells us some of his hilarious stories coaxing us gently, tirelessly through the last session of the SMS retreat, we love it, we are inspired, and we don't want to leave - what a retreat. And we give him a cheering ovation. Jim is beaming.



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HOW I MET CHOGYAL NAMKHAI NORBU

And His Eyes Met Mine

by Slavica Voglar

I met the Master in the late eighties. The event was preceded by a series of meetings with Namkhai Norbu Rinpoche's disciples, and each one of them influenced my first trip to Merigar, Christmas 1988. I also found the book entitled "The Mirror, Advice on Presence and Awareness" very useful, and I read over and over again at that time. Rereading its twenty pages, my heart recognized the meaning of everything and I found the answers to many questions and doubts that were bothering me. The first person I met was Zeljka Jovanovic; after years spent in Nepal she returned to her hometown, Belgrade, the capital of Ex-Yugoslavia (now Serbia). After a while, I told her about my hobby, fortune-telling through the symbolism of 41 stones. One of the things that was quite striking in the fortune telling I did for her was her mind. She was mentally devoted to a remote spiritual path without being influenced by the outer world. Somehow, she had a very clear distinction between the material, outer world that didn't touch her, and the spiritual one to which she was exceptionally devoted. Seeing this, I was instantly interested in her as a person and I wanted to get to know her better. She gave me her translation of the book "Women of Wisdom", but I have to admit that the book was left for a while on the

shelf, before I finally read it. Zeljka was quite different from my other friends. I understood that interesting people surrounded her; one of them was her roommate who provoked in me a particular form of spiritual love, followed by a kind of telepathic communication. All these events took part in late eighties, a very difficult period in my life. Within a year I got divorced and was left alone with two children, my father died and I almost lost my three-year-old son. On top of everything, I could see through my stones each of these heavy events. Finally, I asked myself, who was in charge of my life, and whether I participated in it at all, or was it all written in emptiness. The first signs of depression and suicide appeared. I had very intense dreams, and my overall mental state was not fantastic at that time. As I had a very intense experience of impermanence, Zeljka with her flat in the center of Belgrade, was my oasis, with her books, her friends, and her environment. At that time the first Yantra Yoga seminar with Oliver Leick in Belgrade was organized. Yantra Yoga was a revelation, followed by a series of experiences, as well as my hunger for deeper knowledge. After a while, John Reynolds came to Belgrade, with his discourse on "Parallel Religions". As Zeljka and I were always together at that time, one of my roles was to help John Reynolds, who was for me a walk-



ing encyclopedia. Our friendship grew into a more intimate relationship that lasted for some years, and that eventually lead me to the Yellow House in Merigar. I think I had postponed my trip to Merigar for as long as I could simply because I had some wrong ideas about "belonging" to an organization or a group. On the other hand, I thought that "The Mirror, Advice on Presence and Awareness" was a perfect book. So I went to Merigar for the first time, and the trip was the worst one I have ever had in my life; I felt I was literally passing through hell. I was alone on the train from Belgrade to Florence, and then took the bus to Siena and Arcidosso. I had a map with instructions on how to get to Arcidosso and Merigar. I bought the local magazines and sat in the train, waiting for it to start. On the front-page was a story about a Serb who experienced atrocities in Kosovo from the local Albanians. In

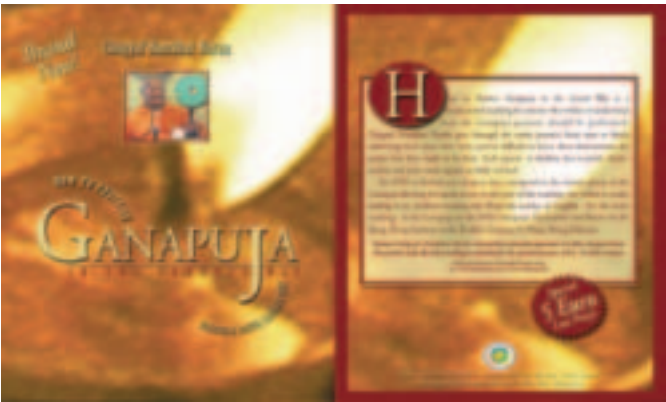
my compartment, there was a group of young men, talking in a foreign language I didn't speak, Albanian, laughing and looking at me. I understood nothing except I had to get out of the compartment as soon as possible. I started sweating, I had difficulty breathing, and I felt more and more afraid and anxious. I managed to crumple the magazine, grab my bag and got out of the compartment. Extremely tired, after a sleepless night I arrived to Siena that awaited me with two more shocking events. Waiting in a queue for my bus ticket, I heard a sweet woman's voice asking for her ticket, and at the same time I saw a man's hairy arm, with long varnished nails! I got out of the way as fast as I could, and saw a man pretending to be a woman, with hairy legs in nylon stockings. I had never seen anything like that in my life. A moment later, on the bus, I found out that I had no passport, the map with explanations how to get to Merigar was gone and all my documents with it. Getting off the bus, I wandered in the wrong direction, and walked up the mountain. After an hour, I knew I was lost, it was getting dark, I was alone in the forest, and it started to rain... I felt strangely angry and wept at the same time. I cried and wept and finally calmed down, and started to walk back. As soon as I raised my thumb a car stopped and took me to Merigar. After a few days I managed to talk to the Master. I remember walking

up the stairs, entering the kitchen and seeing the Master sitting at a table. As I had intense dreams at that time, usually concerning the stones, I wanted to ask him if he knew something about it. The Master looked at me! And his look changed my life. There was my life before I met the Master, and the one after I met him. The life in which I didn't know the path and the life since I found it. Since then, the eyes of the Master are for me the teaching on Rigpa, and each time our eyes meet I recognize my path from the beginning; and everything is perfect from the very beginning. Right now I live in New Zealand. Some practitioners helped me to get here. Immigrant difficulties were diminished by the fact that I have my Vajra brothers and sisters here. We dance once a week, we did two Longde retreats, and we meet regularly for Ganapujas. Sometimes, tired from samsara, I look for the Master's eyes, and see them in the eyes of the practitioners. Although I would like to live near a Gar or in a Gar itself, I am aware that everything is impermanent and I try not to make plans. Still, looking at my reasoning mind, I see my thoughts that tell me: "I am happy and thankful for such a good karma that I have met my Teacher, and that everything is perfect from the very beginning", just as it was written in the "Mirror", the first book I read a long time ago, in the year 1988. AAAAAAAAAAAAAAAAAAAAAA.....



How to Practice Ganapuja in the Correct Way

is a fundamental teaching for anyone who wishes to understand how the Ganapuja practice should be performed. Chögyal Namkhai Norbu goes through the entire practice from start to finish addressing those parts that have proven difficult to learn, then demonstrates the proper way they ought to be done; aspects like rhythm, pitch, chants, mudras, and most ritual aspects are fully covered. The DVD is divided into chapters that correspond to the various phases of the Ganapuja, allowing quick access to any part of the teaching one wishes to study, making it an excellent learning aid. For the main teachings on the Ganapuja, see the DVD "Ganapuja: Explanation and Practice" by the Shang Shung Institute, or the Booklet "Ganapuja" by Shang Shung Edizioni. shangshunged@tiscali.it



VAJRA DANCE COSTUMES

by Adriana Dal Borgo for the Vajra Dance Team

Seven years have passed since Rinpoche's *terma* since the clothes to be used during the practice of the Vajra Dance started to take form, that is, the "form" of a proper set of clothes. Thanks to the commitment and perseverance of some practitioners, and in spite of numerous difficulties, we have managed to complete production of about seventy sets of clothes, some of which are still being made. Practitioner/dancers can wear the Vajra Dance clothes with joy, pleasure and, why not, at times with a little pride. After all, just like clothes, our emotions can accentuate the beauty of our bodies, and are reflections of the mind and ornaments of our state. Recognizing them and integrating them is the aim of the Teaching. Our bodies are still firmly tied to the limits of the human dimension and far from dissolving into light. The Vajra Dance clothes will permit us to have the experience of integrating with the colors of the mandala and we can have the sensation of coming closer to that state. The clothes, produced in India, are silk and cost 190 euro. After the initial difficulties in starting up the new factory we are going ahead and finalizing the second series of production with excellent results.

We hope that the number of practitioners ordering them will continue to grow because the experience of dancing together on the mandala wearing the Vajra Dance clothes is really special.

To order them you can write to Federica Mastropaolo at the following address: vddress@yahoo.com

The VD dresses are protect with copyright of the Shang Shung Institute and each copy must be authorized from the Project Coordinators

