

THE MIRROR

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Upcoming Retreats with Chögyal Namkhai Norbu

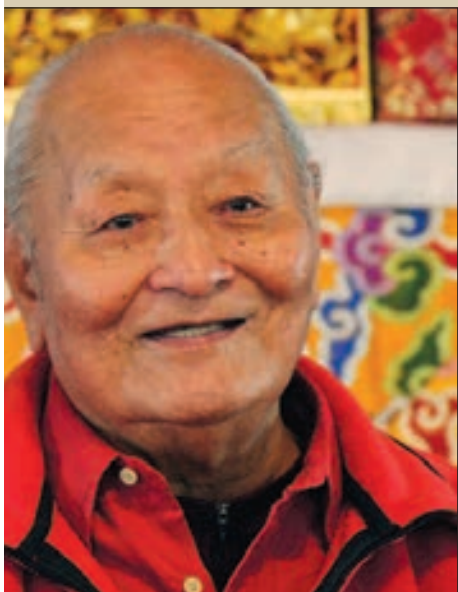


Photo: G. Baggi

2010

Romania
July 9–16
Merigar East Retreat

July 19–22
SMS Level I Exam
July 23–August 1
SMS Level II Training

Italy
Merigar West
August 13–20
Initiation and Instruction on the
Practice of Gomadevi

August 23–29
Teachers' Training

September 3–10
Personal Retreat

September 17–19
Zhitro Purification for the Deceased

France
September 24–26
Teaching at Karmaling

Spain
October 1–7
Barcelona Retreat:
Ati Dzogchen Tregchod, a Terma of
Rigdzin Changchub Dorje

October 11–13
Canary Island's Retreat

Venezuela
October 22–28
Tashigar Norte Retreat

Costa Rica
November 5–9
Costa Rica Retreat

Brazil
November 19–23
Brazil Retreat

Peru
December 1–5
Peru Retreat

Argentina
Tashigar Sur
December 8, 10–12 am
Collective Practice of Mandarava

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Photo: Daniyal Ibragimov

Nailing Mind to Its Nature

Retreat on Sri Simha's Seven Nails
with Chögyal Namkhai Norbu in Moscow

Mikael Kazaryan

For the third consecutive year, our precious Teacher Chögyal Namkhai Norbu came to Moscow, manifesting infinite compassion towards his Russian students. We were happy to see that Rinpoche was in good health. His smiling face was shining with knowledge, infinite wisdom and kindness towards all his assembled students. "For me my students in Russia are very important," – with these words Rinpoche filled our hearts with joy and inspired us to listen to the precious teaching attentively. And then he started the retreat.

As always, the teaching gathered plenty of students (nearly 1500), who were lucky to receive profound instructions from the Master. Among them were old practitioners, as well as many interested newcomers, who were meeting the teaching for the first time. A huge hall with 4000 seats provided plenty of space; everybody could find a comfortable place to sit and even the big stage was occupied by happy students.

The teaching that Rinpoche bestowed this time was called "Seven Nails" and was transmitted by the great Dzogchen master Sri Simha to his student Jnanasutra. "Seven Nails" (Gzer-bu bdun) by Sri Simha is a profound Upadesha that consists of Seven Items-Statements, in which Sri Simha expressed the whole essence of his knowledge and understanding of Ati Dzogpa Chenpo. Like the Three Statements of Garab Dorje, these Seven Nails express the very essence of the base, path and fruit of Dzogpa Chenpo. Over five days Rinpoche explained in detail the true meaning of these Statements, using his precious commentary, which he wrote specifically to explain the profound teaching of Sri Simha. He also bestowed this commentary on his fortunate students. Clear and precise instructions poured into hearts of those students, bringing infinite knowledge and endless blessings.

The marvelous teaching that Khyentse Yeshe Namkhai bestowed, explaining and

commenting on the ancient text "Gold, Refined from Ore" (rDo la gser zhun) of Manjusrimitra, the main disciple of Garab Dorje, deepened our understanding even further. As always, Khyentse Yeshe simply and effectively expounded the teaching about our primordial state in his unique manner. He highlighted many aspects of the teaching from the deepest point of view, showing students its real essence.

Breaks between the teachings of the two Teachers – Rinpoche and Khyentse Yeshe Namkhai – were dynamically filled by the magical Dance of the Three Vajras, taught by Adriana Dal Borgo. By the fact that all nine mandalas of the Vajra Dance were filled with people who wanted to learn (people even danced on mandalas in two turns), we can say that interest in the Dance is growing steadily. It was an amazing sight! It seemed as if the Teacher's knowledge was spreading through Adriana towards all nine mandalas, involving

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Teaching



Chögyal Namkhai
Norbu
The Three Statements
of Garab Dorje

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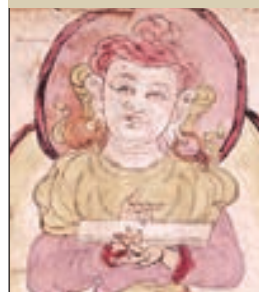
Teaching



Khyentse
Yeshe Silvano
Namkhai
Primordial
Experience of
Manjusrimitra

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Focus



Garab Dorje

>> Pages 10–13



The Three Statements of Garab Dorje

London May 29, 2010

Now I am going to give you the teaching of the Three Statements of Garab Dorje. This is the root text of this teaching and was written down and transmitted by Vimalamitra who lived at the time of Padmasambhava. In the Dzogchen lineage the most important teachers are Guru Padmasambhava and Vimalamitra. There is a series called ‘Vima Nyingthig’ (bi ma snying thig) ‘Vimalamitra’s Innermost Essence’ and we can find the Three Statements of Garab Dorje there. I am going to give you the transmission of the way this text is explained. I received this transmission and I have applied it and for that reason I am giving it now to you.

The title of this teaching is ‘Garab Dorje Tsigsum Nad du deg pa’ (tshig gsum gnad du brdeg pa) [‘The Three Words/Statements which Touch the Principle Points’]. Garab Dorje was the most important Dzogchen teacher. Tsigsum’ means the Three Statements, the Three Words. Nedeg’ means the most important point, touching on the knowledge of Dzogchen. This is the title.

ནམ་གྲི་གུ་རུ་ཡེ་

means paying homage to the guru from whom he received that transmission.

རང་རིག་རྟོགས་པའི་གདེང་ལ་ཕུག་འཆར་ལོ་

means paying homage but more in a traditional Buddhist way. When we write a book we pay homage to someone such as the Buddha or Manjusri, for example, but in most of the original Dzogchen texts it is a little different. Here it says we pay homage to our real nature, our own state. It refers to our understanding in which we have confidence – our primordial state. We do not pay homage to someone outside ourselves but to our real nature. So you can understand the direction in which the Dzogchen teaching is going.

Intellectual knowledge and discovering instant presence

ཡིན་པ་སྒྲུབ་པ་མེད་པའི་རིག་པ་འདི་ རང་སྣང་འཆར་རྒྱུ་ལཱ་ཅིར་ཡང་

མ་འགགས་པས་ རྒྱང་སྤྱོད་ཀྱིས་ཀྱང་ཆོས་སྒྲུབ་འོང་དུ་འག་

འག་བདེན་ཉིད་རང་གི་རྟོག་ཏུ་གྱུ་ལོ་

This refers to our instant presence, *rigpa* that we have discovered. Our understanding. Not understanding in an intellectual way but discovering it. Understanding in an intellectual way and discovering are two completely different things. When I went to receive teaching from my teacher, Changchub Dorje, he asked me what I had studied. I told him *sutra*, *tantra* and in particular Madhaymika, Yogacharya, this book, that book, logic, and I was also very proud at the time because I thought I knew everything very well.

Then one day I remember that my teacher said to me, “Your mouth is Madhymika and your nose is logic”. He was joking a bit with me, I thought, because although he was a practitioner, he had never studied whereas I had studied everything and that was why he said that. I was proud because I had studied and I believed that I knew everything because that is the mental aspect, mental knowledge. But I did not know that the real sense of the teaching is something we need to discover. I had never heard that before.

I also remember when I was in college. This is a very important example. I was studying the ‘Prajnaparamita Alamkara’ a text originally by Maitreya, a very important text explaining knowledge of Prajnaparamita. The first time I studied it, it didn’t seem to be difficult, but the second time I studied it with the commentary it was much more difficult. The third time I studied it, it was really very difficult and at the end I really didn’t know what the con-

clusion was. I was very surprised because when I had studied other books once or twice they became really easy.

One day I went to my teacher and asked him why I found this text more and more difficult to understand. He said that first of all this book explains knowledge, qualifications, qualities of Arhats in more of a Hinayana style with levels, secondly it explains Mahayana and then the third level is qualifications of Enlightened Beings, of Dharmakaya, Sambhogakaya and Dharmakaya. My teacher, who was also a Dzogchen practitioner and a student of Shenga Rinpoche (*gzhan dga’ rin po che*), told me to try to understand it not thinking only of the qualities of Bodhisattvas, Arhats and Buddhas but to turn a little within myself and observe and think and maybe it would help the text become a little easier. I didn’t understand what he meant. I went back home and read the text again but didn’t find anything that I could relate to myself and it didn’t help at all.

Then many years passed and later when I received teaching from my teacher, Changchub Dorje, I found that it is necessary that we discover our real nature. This is the principle of the Dzogchen teaching and I became a Dzogchen practitioner.

Later I arrived in Italy and worked with Prof. Tucci. There were a lot of books in his library and one day I saw that he had this text that I had studied at college and I brought it home. I read it for one or two weeks, but now when I read it, it was very easy and I understood what my teacher at college had meant when he told me to observe within myself. Now I knew how to observe. Before I didn’t. I didn’t even know that we have to discover our real nature. So we do not discover anything in intellectual knowledge, we only study, judge, think, do analysis and we believe that we know. But discovering is something very different. In the Dzogchen Teaching the most important thing is discovering our real nature. This is what it says here.

Rigpa means that we discover our real nature.

ཡིན་པ་སྒྲུབ་པ་མེད་པ་

means there is nothing we can justify saying this is this, or that is that. This is the reason why in Madhymika, Nagarjuna says there is no confirmation, no concept. This is *rigpa*, real knowledge that we discover. When, instead of discovering we are totally ignorant that we even have that potentiality, this is called *marigpa*, ignorance. The opposite of that is *rigpa*, instant presence, and being in that we discover it.



Photo: M. Almici

You must not only go after words. We also have the word *rigpa* in the *sutra* teaching, but in *sutra* and in ordinary Tibetan language *rigpa* means something like intelligence. If we consider someone to be very intelligent it means that they have a good capacity to understand good or bad, but that is not instant presence. There are many words that are the same in both *sutra* and Dzogchen teachings but they do not have the same meaning. Just like in Spanish and Italian – for example, in Italian *burro* means butter while it means donkey in Spanish so the meaning changes. In Sanskrit we have *bodhichitta* or *changchub sem* in Tibetan which we use in Dzogchen and also in *sutra*. In *sutra* it refers to something related to compassion while in Dzogchen it means our primordial state, so the meaning is completely different. In the Dzogchen teaching, *rigpa* does not only mean intelligence, it means discovering our real nature.

རང་སྣང་འཆར་རྒྱུ་ལཱ་ཅིར་ཡང་མ་འགགས་པས་

This real state of *rigpa* is just like a mirror. A mirror has clarity, is pure and limpid and because of that potentiality any type of reflections can manifest in the circumstances, when there are secondary causes.

Symbol of the vajra

In the same way

རང་སྣང་འཆར་རྒྱུ་ལཱ་ཅིར་ཡང་མ་འགགས་པས་

means we can have pure and impure vision, all of which are related to our circumstances. That is the reason we have the symbol of the *vajra*. This is what we call a *vajra*, but it is not a real *vajra*, it is a symbol of *vajra* in Vajrayana. In the centre there is a kind of ball that represents our primordial potentiality in the Dzogchen teachings, but in Vajrayana represents the potentiality of the *vajra*. We have this potentiality and through it the five points at the top and five at the bottom manifest. It means that two aspects can manifest from this centre ball. Why? Because when we have knowledge, understanding, then, for example, the five Dhyani Buddhas and all manifestations of the pure dimensions manifest. But when we fall into dualistic vision, then we have impure vision, like the five aggregations, the five elements, ordinary karmic vision because in this way we have time, we do actions, we are distracted with dualistic vision and we produce a lot of negative karma with the consequence of infinite *samsara*. Both [aspects] are related to this centre and this is why there is a possibility to trans-

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Teaching Excerpt: Primordial Experience of Manjusrimitra

Moscow, Russia
June 13, 2010

When we receive a more Atiyoga style teaching, for example, a teaching at a higher level like longde, where everything is expressed as being wisdom of our body, it means we can have the understanding that we have all potentialities and this potentiality is already self perfected in our body. We are not missing anything. Then it [the text] says our real nature manifests just like a thigle in front of us and we see this at the concrete level. We see this just like a material object, it's not fantasy now; it reflects our potentiality. But there is nothing to imagine, nothing to wish, and nothing to work for. This capacity, this way to reflect our potentiality, comes because we learn to be satisfied with ourselves, not because there is something outside of us and we are trying to get it. Everything comes because we learn and educate ourselves to be happy. We try to be in that moment and enjoy what we have. So this is the key point in all this text.

While you are reading and going through the commentary, you see that everything is at the more general level of Sutra and Tantra teaching. Slowly all the points of view and methods are described, in their own limitation and their way of application. It's not valuable to read with the idea of judging, it doesn't give any benefit, because once we establish that this is a lower path and it has this characteristic, this limitation, we choose to follow Atiyoga. We see this 'lower path' as something separate from us. This view is completely wrong because the teaching of Buddha Shakyamuni is like a base, a seed for all this knowledge. The path of renunciation is not 'wrong' because it has some limits. Instead, one should relate with oneself, discover this attitude in oneself. Just like being in front of a mirror, we should discover that we are looking at ourselves; that we have this habit, this attitude, and we always do things like this, and that perfectly corresponds to our own condition.

We say, for example, when we introduce some principle like our primordial state, for example in Vajrayana, that we are learning how to deal with the state. In Sutra teaching we deal with actions, we have this idea that there are good actions and bad actions; that we can accumulate this action and wisdom. At a certain moment we are introduced more in the knowledge of the primordial state. But this state is some kind of abstract idea; we are more introduced in the knowledge of pure and impure vision. But if we look well it is more an unreal

aspect, some kind of immaterial feeling we have. We imagine this kind of vision, pure and impure. Slowly we can have some kind of concrete experience through practice. While we are having this experience we say we now have this knowledge. Through this knowledge we have real understanding.

We go through this symbolism, through this action and understanding of the path of transformation. All these methods are a way to gain or enter knowledge, and when we apply it, we focus on ourselves. For example, we are in the center of our dimension and we develop this. Before we were outside of ourselves, then we are inside. To say that I am outside or inside needs some reference. It's more like an inner feeling than an outer appearance. How are we doing this with our mind, how is this feeling built, and what is the mental structure we are creating? When we enter Ati knowledge, we observe this aspect. Even the way we build this knowledge is an attitude, so in the end it does not create any problem, because we know it is an attitude. We know how to educate mind to govern mind in this activity. We don't believe that transformation, visualizing deities, is better than doing something else. We have instant recognition of our condition. So it is not an abstract understanding of the state.

Before there was reality and action and then all becomes the state. The state is something stable. We look outside with pure vision, and we say pure vision is stable, perfect and so on. In Atiyoga we don't have the idea of a state; we say condition. Condition changes all the time, state comes from Latin, status, so state means some kind of abstract consideration. Changing state continuously is condition. When I understand this continuous change, which is my condition. We say how our condition is now and in Atiyoga we say there is only one answer to millions of questions. This answer we already know. For example, our condition is just as it is. We don't need to describe it anymore. Being as it is, there is no need to change. There is nothing missing, so it has no need. For example, we say we work with our condition as it is and our condition faces different situations.



Photo: D. Ibragimov

When we go more deeply into knowledge, we are not working very much with the play of words. In the real sense everything is always based on the principle of limitation. When we say 'our condition', our condition changes all the time. That is why we call it our condition, because it is changing. We are not worried about this and we are not grasping a specific condition. We have knowledge that we are changing all the time. In Atiyoga, we say every day is a different condition and we face this event without the need of meaning. It is not an abstract event. We have consideration it is just our condition and this is the event.

In Atiyoga we say we work with circumstance because with our condition we face the situation. What is the attitude and how do we apply it in Atiyoga? Once we have understood the value of fully grasping the primordial state, then we wonder what we are grasping. We are grasping all. It is difficult to say that this has value and this doesn't have value. But also how do we say all and nothing? To have understanding that we are grasping something there should also be nothing. But as I explained yesterday, it is very difficult to show 'nothing' in front of me. So we understand that all these things are in our mind are not real.

When we say Ati, we are not establishing knowledge through point of view, tawa. So it means that we understand our condition with our own potentiality, with our own situation. It means we are not using the principle of something empty like method and something full like prajna. Otherwise we are always linked with these two opposites. Ati is non-dual knowledge. It means that it does not need this ap-

proach because it is not possible to use. I can't establish a point of view. First I establish, and then I understand. The principle of Ati is instant presence. So I am all this – instantly. How can I do first do something and then do something else? I need three times, but if you take any text of Dzogchen teaching, it always says we are not following or falling in the thought of three times. We cannot establish through this aspect. In the end it becomes very difficult to establish something.

The way Manjushrimitra is explaining is exactly like the structure, the logic, of mind. In the moment we are observing, this is mostly our attitude, and not really something valuable. We are always building some kind of castle so we can feel happy there. Whatever we read in this text is always destroying all these things of which we are convinced, that make us feel sure, safe and so on. But also it is not saying that we should have something, something undefined, like for example some undefined unknown aspect. Even this is an object of the mind. Before there was nothing. Before reading this explanation or listening to this explanation there was not this idea. So what's the difference between the undefined idea we have now and the well defined one we had before. All this you can find in this explanation, and you can understand we are creating all this with mind.

We learn, for example, there is nothing to substitute, there is no better idea called Ati or substitute that is a better one. This knowledge is not something we create with mind. Because what we create has its' own life and then disappears. And this cannot be the condition of the primordial state. Recognition is not meant in this way. So in the real sense it can be a very simple experience. Not something complicated. Not something special. Not something incredible that changes our life. What changes our life? It depends on how we see and how we feel. In a real sense it should be something so simple and so common that we don't notice.

Some people say, "I don't know if I received transmission or not, I don't know if I understood, if I recognize my primordial state or not." Of course you don't know. If you already had doubt its impossible that you recognize anything. But you observe, there is an idea of recognition or not, did I recognize or not. The only thing in common is I. So whatever it is has nothing to do with I. This is a key point in all the texts you read. Whatever it is, it is not ego. It's not non-ego, it's not something that we build with mind. Because ego we build with mind. Non-ego is spontaneous. We always say ego is very negative and our primordial state, our real nature, is very positive. But also this consideration is an idea. It is just a way we are explaining, but there is nothing to do. Ego is just observing that there is always a self. If there is self it is not something that can be separated, it is inseparable from other.

This is our condition. When we say relative condition, it is the condition of self and other, self

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>> *The Three Statements of Garab Dorje* continued from page 2
form. There is no need to abandon or reject anything. This is the symbol of the *vajra*.

In the Vajrayana tradition, the *vajra* is in this [upright] position and we consider upper and lower as something positive and negative because we are living in dualistic vision. But in the Dzogchen way, we don't care about pure or impure vision because we do not enter into that. Everything is self-liberated. For that reason, here the text says:

རང་སྒྲུང་འཆར་རྩིས་ཅིང་ཡང་མ་འགགས་པས།

without interruption, we can have any kind of manifestations, pure or impure – it depends on circumstances which change every day.

སྒྲུང་སྤྱིད་ཀྱིན་ཡང་ཚོས་སྤྱིའི་ཁྱིད་དུ་གར་།

སྒྲུང་

refers to what we see outside, our dimension. When we have the dimension of impure karmic vision, it means our human dimension, while if we are in a pure dimension, that of the *mandala*.

སྤྱིད་

means existence inside that dimension: human beings and animals in our dimension and different kinds of manifestations of deities etc., in a pure dimension.

སྒྲུང་སྤྱིད་ཀྱིན་ཡང་ཚོས་སྤྱིའི་ཁྱིད་དུ་གར་།

Everything manifests in a dimension of dharmakaya – we do not accept or reject anything, we do not transform anything, we do not even have a concept of pure or impure vision. Everything is just in the real nature of dharmakaya.

འགར་བ་དེ་ཉིད་རང་གི་རྟོག་ཏུ་གློ་ལ།

When you manifest the real dimension of dharmakaya, you are also self-liberated in that state. There is nothing else. It is called 'one day you will manifest realization'. You just manifest in that state.

དེ་དོན་བདེ་གཤམ་གསུམ་ཀྱི་དགོངས་འདུས་པ།

In the real sense, the essence of all Tathagatas, all Enlightened Beings, their real state is unified.

བརྒྱལ་བ་བསྐྱང་ཕྱིར་ཚིག་གསུམ་མན་དག་འདི།

That is the conclusion of the Three Words of Garab Dorje.

Garab Dorje gave these Three Statements to Manjusrimitra because when Manjusrimitra saw that Garab Dorje was manifesting the Rainbow Body and was no longer in his ordinary material condition, he became very upset about losing his Teacher and he lost his presence. To comfort him Garab Dorje gave him these Three Statements. This is what it says in this book.

འཁོར་འདས་གཉིས་ཀྱི་རྫོས་ཐམས་ཅད་པའི་ཕྱིར།

With these Three Statements we can distinguish what we consider to be good or bad at the dualistic level even if we continue to consider that Nirmanakaya is positive, *samsara* is negative. We always remain in dualistic vision. We are free from this type of attachment. This is called

རྫོས་ཐམས་ཅད་

and for this reason Garab Dorje gave these Three Statements and said that we should keep them in our heart. Heart means that it is the innermost essence for us to have realization, to do practice.

Then there is immediately a letter A, the essence of all this. We do *guruyoga* with an A. *Iti* (*iti*), it also means secret. It doesn't mean that we are keeping it secret, not talking to other people [about it]. Sometimes people think that Dzogchen is very secret but it is not like that. There is also an explanation of Garab Dorje: if people are interested and are searching for knowledge of Dzogchen, even if there are 100 people, we can talk and give that knowledge. If people are not interested and don't want to know about it, we should not give [teaching], should not talk about it, we should keep it secret, because there is no reason, it has no benefit. In this case, even if we speak to one person, it is too many. We give Dzogchen teaching to people who participate, who are interested. We do not talk about it in the street with loudspeakers so why should we keep it secret from people who are interested?

We often say that Dzogchen teaching is secret because it is not easy to understand, its nature is secret. If I show you this object [a *vajra*], it is not secret because you can see it and touch it. I tell you that it is called *vajra* and you understand that. But when I talk about our real nature, even though I use many words, it is not easy to understand. I

cannot explain and we need to do the direct introduction with method, experiences and the teacher hopes that maybe those participating have discovered. This means the nature of the teachings is secret. The nature of the Vajrayana teachings is also secret.

ཟིག་པ་སྤྱི་བརྟོག་དུ་བསྟན་པའི་མན་དག་ནི།

Now we give the introduction to the students and with their experience they discover how *rigpa*, instant presence, is. The text explains what the *mannag upadesa*, the most essential method, is.

ངོ་རང་ཐོག་ཏུ་སྤྱད་པ་དང་།

means introducing our real nature directly with method, which is what we did this morning. This is one way but there are many ways.

ཐམས་ཅད་ཐོག་ཏུ་བཅད་པ་དང་།

means we are completely familiar with what we have discovered. This is not so easy. This is the second statement of Garab Dorje. In general it means we can decide something in an intellectual way, we can decide that this is the only way. We can decide everything - today we decide something, but maybe tomorrow we discover it is not real. This is normal in our intellectual way.

For example, in the Buddhist philosophical tradition we have the Yogacarya and the earlier Dodepa (*mdo sde pa*) Sutra system. When these two schools of thought debated, most scholars were convinced that Yogacarya was superior which meant that Sutra was lacking a lot of knowledge even if they had decided that this was the final goal. But then they discovered. Then the Yogacarya school became very diffused in the Mahayana. Later on they debated with the Madhyamika school and in the end Madhyamika was considered superior to Yogacarya because some understanding was lacking in Yogacarya. That is an example.

We can decide many things intellectually today, but there is no guarantee. With our intellectual mind, we judge, we think this is logic, that things must be in a certain way and then we believe. But that does not mean that we are discovering. Then later we know that something is missing. For that reason when the teacher gives you the introduction, you may think you have understood, have discovered your real nature. Sometimes you can have this in a perfect way. But many times you discover something, but you have a little doubt. Then what should you do? If you are really in your real nature, it must be in a perfect way. If you remain in doubt that is not a perfect base.

Semde, Longde, Upadesa

There are many Dzogchen Teachings of Guru Garab Dorje and when he manifested the Rainbow Body, his most important student, Manjusrimitra, collected all his Dzogchen teachings and divided them into three sections according to the Three Statements of Garab Dorje. All the sections for having precise direct introduction, for discovering our real nature, are called Dzogchen Semde and there are many volumes, many *tantras* belonging to this Dzogchen Semde. In the Dzogchen Semde we work in a very precise way with experiences and at the end we can have more precise knowledge of our real nature. But sometimes that is not the final goal, something may be lacking, we may have doubts. Then there are many other methods, which are a series of Garab Dorje's teachings and *tantras* called the section of the Dzogchen Longde. *Long* means space, while *sem* means mind, mind to nature of mind, we discover this and are in that state. *De* means series of teachings. The Semde is the first group related to the first statement of Garab Dorje.

The second series is called Longde. *Long* means space. Space is the dimension in which we can have different kinds of manifestations. Different manifestations are very important for integrating in our real nature. In the practice of Dzogchen Longde, there are different kinds of methods and we can have visions. In the teachings there are mainly three kinds of experiences we always use. In general everything in our life is experience but when we relate this to our body, voice and mind there are three experiences. When we do the introduction, for example, we use one experience, the experience of emptiness or clarity or something like that. But in the Dzogchen Longde we use three experiences together in the same moment and unify that state: this is called *yerme*, without distinctions. We are in that state. When we are in that state our real nature of the state of contemplation is naked. We do these kinds of practices to be 100% sure of our real nature. For that reason, there are many series of practices in the Dzogchen Longde.

Then lastly there is the Dzogchen Upadesa which means the more secret methods. The main practice con-

siders that we already have knowledge, that we have already discovered our real nature and when we have that, how we integrate our body, speech, mind, our life, everything in that state. If we succeed in integrating everything, we are realized. Realization means we are not conditioned by dualistic vision, we are totally in our real nature, that moment our potentiality of sound, light and rays that we have had from the very beginning manifests nakedly, in its real condition.

Realization is not building something that we did not have before. In Sutra teaching and in lower *tantra*, they have this idea that we are building, developing, and then one day we will have a manifestation of realization. But in the Dzogchen teaching realization means totally manifesting our potentiality without having any obstacles. All obstacles are purified with that potentiality of the state of contemplation. This is the supreme purification. This is the real meaning of

ཐམས་ཅད་ཐོག་ཏུ་བཅད་པ་.

It doesn't mean that we decide something with our mind.

In some explanations of Garab Dorje's statements they say that we decide, we believe that this is the real sense, we do not change any way. But this is an intellectual approach. It is not like that. When we discover, there is nothing to change. For example, when I show you this *vajra*, you see it and you know that it is a *vajra*. If I ask you to forget it or to change your idea of it, how can you do that? Nobody can change this. It means that we have discovered [something]. If we don't discover, then we can always change. Yesterday I believed something but today I have changed [my belief] because I have read some other books, some other ideas and so I am constructing something else. There is something to change. Discovering is the main point in the Dzogchen Teaching.

གདེང་གྲོལ་ཐོག་ཏུ་བཅའ་བའོ།

Ding means confidence, the real confidence we have when we have the capacity to discover. There is nothing to change. We have discovered. This is real confidence otherwise we can also construct some type of confidence with our mind. But it is not real confidence and we can change later. We must understand Garab Dorje's first words saying we do not remain any more in doubt. We have discovered. Now we have this confidence but we are not constructing anything. There is nothing to construct. We have our primordial potentiality that we have discovered and we try to be in that state.

གྲོལ་

Trol means self-liberated: this is our real nature since the beginning. You are simply being in that state. In ordinary life we do not have that knowledge and say that we have a lot of obstacles of emotions, negative karma and so on. That is true. In the Hevajra *tantra* the potentiality of the *vajra* is explained saying that our real nature is the potentiality of Buddha. We have that potentiality but we have many provisional obstacles and we do not discover it. When we eliminate these obstacles we discover how our real nature is.

When we have bad weather we say today there is no sunshine, but that is not true. The sun is always in the sky but we do not see it because there are thick clouds, just like obstacles. In the same way we accumulate a lot of negative karma, potentiality, emotions, thoughts related to our mind, and they all become obstacles so that we do not see, we do not discover our real nature. But when we purify them, then our real nature manifests. We do not build or produce something new. There is nothing to produce. We know that and we are simply in that state as much as possible and then our real nature manifests.

This is the very essence of the Three Statement of Garab Dorje.

ངོ་རང་ཐོག་ཏུ་སྤྱད་པ་

means direct introduction.

ཐམས་ཅད་ཐོག་ཏུ་བཅད་པ་

means not remaining in doubt. Not deciding something but discovering and then we do not have any doubt. When we have that knowledge, we remain in that state as much as possible. That means we are integrating in the Dzogchen teaching. There is nothing to change. ☸

Note: In some instances, Tibetan phrases are repeated and then explained from different perspectives.

Khyentse Yeshi Silvano Namkhai



>> *Primordial Experience* continued from page 3

and entities. When I say, “I am”, it means I am already developing something. I have an idea of how I am. After a while I develop an idea of what I have and what I don’t have. So after a while I have, I don’t have. Then I do some action, I do something. But my action compared to my idea is something miserable, something limited. And then ego or I is never satisfied. But anyway, all we have is this I. This is our mind. This is the way our mind manifests. That is why we learn to work with our attitude and govern our mind. And Manjushrimitra is saying that all possible teachings lead to the same knowledge. When we have recognition of our primordial state everything is perfect. We are not engaging some creation with mind. So this means if we learn to observe this mind in the most simple things of everyday life, not going and searching for something very complicated, after a while we become more aware. We notice our attitude more often.

Manjushrimitra is giving all these descriptions and then slowly describing different types of fruit. For example, the need of having to establish some fruit, the need of having some kind of answer. When we go to a more practical level with things that are real, then the principle of serving mind leads to self-liberation. It is very difficult to understand how to deal with self-liberation if we are always engaging fantasy, because there is no relation with energy or with body. If everything is just ego and fantasy it is very diffi-

cult to liberate. Essence or condition of the mind is without limitation. We risk being a slave of mind. So it is very important that we learn how to observe our mind and most of all educate ourselves in a way that we have a good attitude.

We can check how is this attitude is if we are happy. Not if we think to be happy, but if we are really happy. If everyday there is some enjoyment, then for example we can start to observe our mind and our action and then we say in this week more or less I had two hours of enjoyment, already there is a result at the beginning. But then slowly this enjoyment becomes something more frequent, more common in our life. Less we are in our mind, and more we are with our senses. More we are observing what we have in front of us, what is happening, and how things are beautiful. Then everyday when there is something nice, already it is a good start. And when there is something nice, it is easier to feel relaxed. If we don’t fall too much into attachment when we are enjoying, it is easier. The principle of suffering is effort. To suffer we need to sacrifice. To sacrifice we need to create some values, some kind of idea, for example everybody should work, because resources are limited. Then we have to sacrifice for this. And tomorrow we get this and that, but others they die, they are miserable. Not really that we get some enjoyment, but that our ego knows and grows and compares with this miserable one. Then we can say, “You

will see, tomorrow I will be rich, and you will be poor and miserable.” Horrible. Buddha Shakyamuni said when we grow our ego there is no happiness, only suffering. If I am counting the hours and minutes of my life of suffering, they are huge. And how many minutes or whatever is in my mind of this belief in happiness. I discover I am mostly in this idea of suffering; completely detached from reality. To laugh, to be happy, to enjoy, I can’t do it with effort. Someone made some nice joke and then I am laughing and very happy. It’s not because of sacrifice. I cannot provoke it so easily.

So when we say Atiyoga, effortless, it is more like this. Then we say we should be relaxed. But what if we say there is a way through sacrifice to be relaxed? If we have fear and hope, it is very difficult to be relaxed. If we have a good mood, we are laughing, happy and we are enjoying, then it’s easier. Buddha Shakyamuni said that everything is unreal, because it means we should learn and educate ourselves in this manner. So it is a lot easier to go to a very complicated place, do a very complicated visualization and ritual and play something and be completely distracted in the three times. Then make the moment of enjoyment last more than three seconds, because one should recognize this is enjoyment, one should learn and educate oneself and think now is happiness, now I don’t change anything, now I have an experience what it is. Now I try to be in

this state. I try to be in this condition forever.

However everything changes and I still try to be in this knowledge, to practice guruyoga. Just my intention, the primary cause, creates this feeling. When this happens then something happens on a concrete level. Without secondary cause a real experience of happiness is very difficult. We need to have a real, concrete experience of happiness. It means we should learn to be in this happiness, educate our mind, and find the condition that we are happy. We understand what really makes us healthy, feeling well and more joyful. For example, someone always has this idea of conflict, I have the idea I am like this, the other one is like that, and I should be this or that. Immediately I have the idea now I am doing this, tomorrow I am doing that. But if I know that tomorrow I am the same, probably even more miserable because I sacrificed, then I am not following this idea. I do what is needed but I don’t believe that I can change something, because what I need already I own. The most important siddhi, which is buddha nature or primordial state, is not something so complicated outside that I have to discover. So the real meaning is more like this.

Tomorrow we understand more at the level of the single, literal aspect; the more stylistic aspect. It is not so important how the text is written, translated and so on. We always say the Teacher is important, but the Teacher is always showing. Once we understand how the Teacher is showing, automatically we get this knowledge, because going through this process we are doing the same. Then we have the opportunity of discovering. ❀

Transcribed by Nicki Elliot
Edited by Naomi Zeitz

Chögyal Namkhai Norbu
Schedule 2011

>> continued from page 1

2011				
December 27–January 2 Christmas Retreat	January 19 <i>Mandarava practice</i> with its <i>Ganapuja</i>	February 21–25 Caloundra Retreat	Taiwan April 8–11 Taipei Teaching Retreat	Ukraine May 13–17 Crimea Retreat
January 4 Partial Solar Eclipse, we do a practice of 25 <i>Spaces of Samantabhadra</i> collectively.	New Zealand January 28–30 Weekend Teaching	March 11–13 Melbourne Weekend Teaching	Japan April 15–19 Tokyo Teaching Retreat	Romania May 25–29 Merigar East Retreat
January 14 <i>Ganapuja</i>	Australia February 4–8 Namgyalgar Retreat	March 18–23 Namgyalgar Retreat	Russia April 25–May 1 Moscow Retreat	May 30 Leave for Merigar West

Khyentse Yeshi Silvano Namkhai
Schedule 2010

June 24–July 4 Crimea , Chögyal Namkhai Norbu Retreat	August 23–29 Italy , Merigar West Teachers’ Training with Chögyal Namkhai Norbu	September 25–28 Bolivia , Dekytling	October 20–24 Canada , Toronto	2011 January 14–29 Russia , Moscow, Kunphenling
July 6–10: USA , New York, Kundrolling	September 7–12 Russia , Izhevsk, restricted retreat at Kungaling	October 2–8 UK , London Retreat and Kunselling	October 25–29 USA , Portland	
July 11–20 USA , Conway, Mass, Tsegyalgar East and Khandroling	September 17–20 Costa Rica , Public talk	October 9–11 Italy , Zhenphenling	December 4–6 Italy , Bologna, Desalling	
July 22–August 5 Romania , SMS Level 2 with Chögyal Namkhai Norbu	September 21–24 Peru , Norbuling	October 12 Italy , Public Talk University of Rome La Sapienza	December 11–13 Italy , Naples, Namdeling	
			December 18–20 Italy , Molise	



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Women in Business Tongde Tibet

Pierfrancesco Donati
Project Manager

On March 30, in a pleasant spring atmosphere, the first session of a tailoring course started in Tongde (Qinghai Province): one of the activities in the project "Promoting activities to generate incomes for vulnerable women in Tongde county", financed by the Trace Foundation with the collaboration of the Woman Federation of Tongde, a governmental agency which sees to promoting women.

Tongde is a small town in the midst of breathtaking scenery that brings to mind the Grand Canyon, majestic and omnipotent with bare earthy rocks that have been eroded by the passage of time. It is a trading town with a very lively market and families from many remote villages, hours from the county, come here for supplies and to strike up agreements. The 45 women who participated in the first session of the tailoring course came from these types of villages, a myriad of small rural centres scattered throughout an extremely vast area, whose lives revolve around agriculture and nomadism linked to animal husbandry.

The participants for the tailoring course were selected after a long series of interviews that were held in the villages. This helped us to understand better the living situations in these places and see how, day by day, conditions that



allowed the inhabitants of these remote areas to carry out traditional activities guaranteeing the existence of these centres for centuries, are disappearing. Many people, both men and women, are forced to work as seasonal labourers on building sites, or to abandon their villages and move to the towns in the county. In some periods of the year you can witness an actual migration of workers moving from the villages to the large building sites where labourers are needed. For the women of these communities the situation is even more difficult because they have to combine this work with caring for their children and domestic chores. We heard difficult stories and came across many situations of great need.

The women who were chosen for the course arrived at the train-

ing centre full of enthusiasm to start a 45 day training experience that, at the end, would give them the technical knowledge and essential manual skills to set up their own activities.

The teachers, three expert tailors from Tongde and Guide, are training their students how to use professional tailoring instruments (sewing machines, hemming machines, irons, etc.) and the art of traditional Tibetan tailoring. At the end of the training course, the participants will receive equipment and a stock of material in order to set up a tailoring activity.

The course is taking place in a building that has been offered to ASIA by the local authorities. The organization behind the setting up of the training course was very challenging: the preparation of the classrooms, dormitories and

kitchen, the transportation of materials and the phase of selecting the participants and choosing the equipment to buy was very time consuming. Since our local partner, the Woman Federation, is well established in the area, it was able to assist ASIA in the visits to the villages where the family units in most difficulty were singled out.

Many of the women participating in the training course have never attended school and this is the first opportunity in which they have found themselves in a situation in which they are learning and able to measure themselves with other women.

Besides offering special skills in tailoring, the main objective of the project is to offer opportunities and approaches to the women in order to develop their own skills in small business. The proj-

ect intends that the women who have been trained in the vocational courses can in turn become teachers and involve their relatives and friends in their activity so that the running of the activity will be shared among the women and will become not only be a job but an opportunity to grow in a context of reciprocal support. By means of this process, the project aims to benefit not only the 90 women who will directly participate in the two sessions of the tailoring course but other women who will be involved by the participants of the training course once their activities have been started up. Therefore the objective is to involve around 300 women who will be assisted at the beginning of the business activities with courses in small businesses and marketing.

The first weeks of the course have certainly been positive. The participants have applied themselves with great and continuous diligence during the intense pace of the lessons. Right from the first days their progress has been up to standard and already by the end of the first week the women have ventured into the stages of making traditional Tibetan clothes. When you go into the training centre, along with the noise of the sewing machines, the rapid movements of cutting and the vibrant atmosphere of the general hustle and bustle, you become strongly aware of just how much the women are putting into this experience and how they are holding a thread linking them to an anticipated future. ©

Yushu Earthquake Emergency Relief Update

The second distribution of essential goods to children and teachers of the third primary school in Yushu has just concluded. The school has 1500 students and 164 teachers many of whom had not received assistance from the government yet.

The distribution operation that started on May 14, precisely one month after the violent earthquake, involved solar panels, beds, cushions, sheets, kitchen utensils, stoves and cooking stoves as well as butter and tsampa (barley flour used in Tibetan cooking).

The following was distributed to the 164 teachers and their families (about 700 people):
144 tents
328 beds
164 stoves

164 solar panels
5,000 kg of barley flour
486 kg of yak butter

We supplied the following to the 1500 students and their families (about 1000 people) for their lunches:

22,500 kg of tsampa
2,250 kg of butter

The total number of beneficiaries of the two first distributions were 4,000 people to whom we distributed altogether 34,620 kg of tsampa, 4,742 kg of butter, blankets, tents, beds and basic necessities.

All of this was made possible thanks to the generous and timely response of the entire sangha. Thank you!

Future Projects

Our next interventions will focus on the schools in order to support them in starting up school activities; on the clinics in order to supply basic health care to children and teachers; on water sanitization to avoid the spread

of infection and illness and on the weakest elements: women, orphans and the elderly who we will help by distributing food, clothes, tents, mainly in anticipation of the next winter which, at 4000 metres a.s.l., will already be here in September.

We need to act quickly, before the rigid winter temperatures (which go many degrees below zero) make life conditions impossible for the population of Yushu.

There is still a lot to do and it has to be done very soon!

For information, photos and video clips on the relief operations in Yushu:
www.ASIA-ngo/earthquake_updates ©





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The Webcast

Chögyal Namkhai Norbu wanted everyone to have the possibility to be together during practices and retreats and from his vision the webcast was born as a technical solution. There were a few attempts made by the Community and Shang Shung Institute. In 2004, more or less around the same time that Yeshe Namkhai and Luigi Ottaviani started to reorganize Merigar West from the vantage point of and experience with their consulting company Ambientiweb, the idea of the Dzogchen Community Webcast was finally implemented and stabilized.

Starting with a webcast in 2004 with an approximate 300 participants to today where SSI is web casting monthly teachings and public talks of Chögyal Nam-

khai Norbu and Khyentse Yeshe Namkhai, along with other seminars on Tibetan Medicine with Dr Phuntsog Wangmo, with an average number of 1100–1400 participants each time, the webcast has become an invaluable service to the Dzogchen Community and also a very effective method for allowing large numbers of people to have access to the Teachings all over the world. The webcasts of teachings, retreats and seminars are done in ‘real’ time, but there is also the possibility of replay.

This webcast service also offers people, through the Worldwide Transmission Days, the possibility to receive transmission connected to the Dzogchen lineage of Chögyal Namkhai Norbu without leaving home or even attending a webcast retreat. The transmission given during retreats is also valid if the participant is there in “real” time to receive it.



The worldwide transmissions are done in ‘real’ time with Rinpoche participating wherever he is in the world. This is light years from

the tremendous sacrifice made by practitioners over hundreds of years to receive transmission and

teachings, as our Master often reminds us.

At the beginning the webcast was only audio, since the technology was not yet developed for video. Then it became video for Gars and Lings only (less than 100, but today 550 and growing), and now video is available for all if they have a simple DSL internet line. For closed webcasts, users must be members of Dzogchen Community. It is Rinpoche who decides which webcasts are open or closed.

We are extremely grateful to Chögyal Namkhai Norbu for his vision and wish to do webcasts, to Yeshe Namkhai and Luigi Ottaviani for having the insight and capacity to develop such a wonderful tool and benefit for all of us, and also to the all the staff and volunteers at every webcast who make them possible. ©

webcast@shangshunginstitute.org

Interview with Luigi Ottaviani, Director of Shang Shung Institute, About Webcasts

The Mirror: How do the webcasts actually work? What and who are involved?

Luigi Ottaviani: The webcast service involves many people; there are people who develop it technically, people who maintain the infrastructure (the part that we didn’t outsource), people running the streaming from the retreat area, and the people who give support for the service.

The team is actually made up of 3 people from the SSI staff and 2–3 volunteers dedicated to this project (thank you so much!). It might sound like there are a lot of people involved, but we have a user base of more than 5000 registered users and we usually stream to from 800 to 1400 contacts. Also all the Team people have other jobs, even the SSI staff, so they mostly volunteer their work for the webcast.

On the technical side, we use a mix of technologies; since at the moment there’s nothing that unifies all the worldwide features we need for the webcast. We need to stream to multiple users in a simple and standard way, we need to filter the closed webcasts, we need to support the local translations, and we need to supply replays.

So we use some standard technologies like flash servers (the one used by You tube for example), open source streaming servers (Icecast) and other servers (Teamspeak). All these

systems are customized to work in a totally nonconventional way since standard products couldn’t meet our needs. This means a lot of work trying always to improve systems and also to integrate them all together.

That is just a piece of the whole scenario! Every time we setup a streaming session it’s a new challenge since so many factors influence this service. Local connection, equipment, experience, technology, the unpredictable nature of Internet itself, weather conditions; all these aspects make our work really hard but still challenging and so unique!

Sometimes I really think it’s a miracle that, considering all those aspects, we succeed in reaching more than 1400 people in so many countries at the same time, with our different contexts and situations and all able to be there, learning from our Master and practicing together.

M: How did the webcasts initially start?

LO: The webcast service started when Yeshe Namkhai and I were working for the Dzogchen Community, doing consulting about how to improve the Dzogchen Community communication and organization. Most of the credit must be given to Yeshe and Rinpoche’s vision to bring the Teachings to all people interested. It took us a lot of work and experiments to finally arrive at a



Luigi with daughter Maya. Photo: Y. Namkhai

good development of a webcast system. It was a funny and tiring experience, but really rewarding!

M: What role does the SSI play in the webcasts?

LO: SSI is the provider of the webcast service. This is for many reasons, from the legal aspects where SSI is the copyright manager for Rinpoche, the technical aspect, since we developed the system and actually it is still one of the most complete ones, and finally we had the continuity to provide the service.

M: Are there any plans for the webcasts in the future?

LO: We have now arrived at the point of almost giving the video webcast to all interested people. This is a huge leap and we mainly have to consolidate that. We also need to continue improving the system, trying to always give a better service, because we all understand its importance.

We start to offer always more and more services using webcast technology, transmitting other events and courses regarding Tibetan culture. We think that reaching people worldwide with this technology can be an important way to preserve Tibetan culture. SSI USA is already offering courses in Tibetan Medicine via webcast (live and on demand) and we try to stream as many events possible.

The natural evolution of all this will probably be a Web-TV related to all aspects of Tibetan culture, transmitting information all the time, including special events like retreats. This aspect is still, of course, at an early idea stage. With the improvements of technology it is also easy to imagine an interactive experience of this service, with custom content streaming and also linking it to the archive of SSI. Potential projects are unlimited!

M: Is it expensive to work with the webcasts and how are they financed?

LO: The webcast service is still quite expensive for us as a non-profit organization, but it is nothing compared to the serviced paid by big business organizations, and not expensive at all dividing

the costs per number of users and events.

We tried to choose technology and a supplier able to give great service but also affordable. For non-profit organizations like SSI and the DC that is not so easy!

The running costs are about 30,000 euro per year (excluding the voluntary work of the Team or unexpected expenses), sometimes more when we need to replace equipment or in case of intense webcasting activities, like this year. The service is mainly sponsored by Merigar West, by SSI itself, and by private donations of many people of the Dzogchen Community and other Gars. It’s like we all give a hand to make it possible! That’s one wonderful aspect of Dzogchen Community!

M: What effects do you think the webcasts have had for the Dzogchen Community and the Teachings?

LO: The webcast is one of the main points that has helped the Community to grow in recent years. Bringing the Teaching to all, with the possibility to receive real Transmission worldwide (and of course for free!) allowed and allows always more people to come in contact with Rinpoche and, we hope, find a way to make some steps toward the understanding of our real nature.

The webcast enables us to share this incredible gift and the luck to know such a great Master like Rinpoche. We could talk for hours about the incredible effect that the webcast has on the Dzogchen Community, but I think a few glimpses of that can

>> continued on the following page

>> continued from previous page
be gotten from the many thank you messages we receive from those who joined it.

One of my favorite stories comes from a practitioner who cares for her old parents in a far and unfortunately poor country and was able to let them listen the Teaching for the first time, sharing the Song of Vajra with them. She was so happy to be able to help them reach the Teachings because she never thought it possible.

That message and many others let us know how important this service is, often in ways we could never imagine! It makes us all proud to be part of it, receiving it, supporting it, and offering it to others.

The Shang Shung Institute is organizing two courses on **Tibetan Medicine** with Dr. Namdol Lhamo

September 3–6 at Merigar, Arcidosso GR
Pulse Reading, Urine Analysis, Horme Technique

The course is open to all practitioners and instructors of ku-nye and will deepen their knowledge and improve and revise their practice.

M: Thank you Luigi for your time for this interview, for your dedication and for helping to establish and maintain the wonderful possibility of the webcast for the world. ©

September 24–25 at Zhenphenling, Rome
Theory of the Three Humours and Five Elements

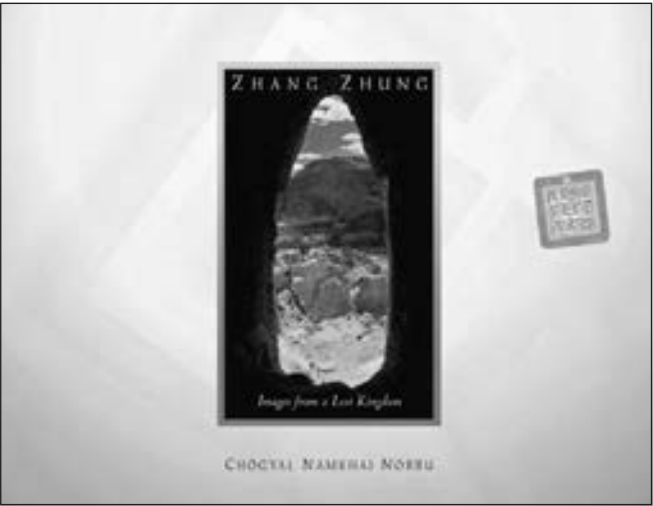
The course will be on the basic principles of Tibetan medicine and diet and behaviour according to the seven types of personalities. It will deal with the theory of the three humours and five elements and show participants how to discover their own individual personality and how to balance their three humours with proper diet and behaviour.

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Rome – Zhenphenling
posta@zhenphenling.it



On May 30 at Lake Garda, eight people became Ku-nye operators at the end of the final weekend (10 weekends total) of the Ku-nye course led by Aldo Oneto and organized by the Brescia Dzogchen Community and SSI Italy.

Shang Shung Edizioni New Publications



Chögyal Namkhai Norbu
Zhang Zhung:
Images From A Lost Kingdom

The kingdom of Zhang Zhung, with the venerated Mount Kailash as its center and heart, was an ancient realm which originated more than three thousand years ago, corresponding geographically to the western Tibet of today. Rooted in Bon, the pre-Buddhist religion of Tibet, the kingdom was famed in its time, but subsequently its name became virtually unknown even to Tibetans who regarded it as only the unreal setting of myths or legends. However, Chögyal Namkhai Norbu

discovered in his decades-long research into Tibetan history that this realm was the true cradle of Tibetan culture. His account, entitled Zhang Zhung: A Brief Introduction written in 1993, describes this antique civilization and its Bon culture as the root of subsequent Tibetan history.

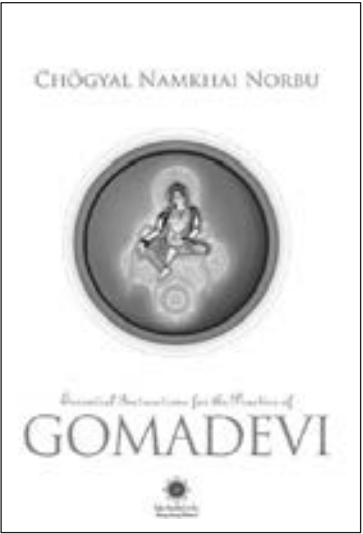
In the summer of 1988, one year after his first visit to his homeland in Derge, eastern Tibet, since his flight in 1956 under political duress, he organized a pilgrimage to Mount Kailash with a large group of his students

from all over the world. Nearing the end of that journey,

Chögyal Namkhai Norbu and seven members of the group undertook an expedition to Khyung lung dngul mkhar, the Silver Palace of the Valley of the Garuda, an ancient and important capital of the early kings of Zhang Zhung. That expedition is the object of the photographic essay in this volume which contains twenty-four color and sixteen black-and-white pictures, and records, among other natural wonders, spectacular rock formations and crystallized calcium deposits resembling giant iced-over fountains.

The final section of the book, the Appendix, entitled “The Origins of Tibetan Culture and Thought,” the text of a lecture given by Chögyal Namkhai Norbu in Barcelona, Spain, in 1987, offers considerations to keep in mind in this field, such as the importance of objectivity when studying early pre-Tibetan history. This open-mindedness is equally relevant in assessing the nature of the ancient principles of energy and the use of religious rituals as a precious element in medical cures, knowledge, which Chögyal Namkhai Norbu outlines here, central to the Bon culture of Zhang Zhung, itself the foundation and wellspring of what later became Tibet.

25,00 Euro



Chögyal Namkhai Norbu
Essential
Instructions On
The Practice Of
Gomadevi

The practice of Jñana-dakini Gomadevi belongs to the precious cycle of teachings The luminous clarity of the universe, heart essence of the Dakini (Klong chen 'od gsal mkha' 'gro 'i snying thig), and was received by Master Chögyal Namkhai Norbu through a series of revelations in dreams in a period going from 1985 to 2007.

This practice, which can be combined with the Dance of the Song of the Vajra, has been transmitted in different forms: long, medium and short. This book contains all three versions.

One can do the practice using ritual instruments such as the damaru and the vajra and bell, or only with the vajra and bell, or even without using ritual instruments simply by doing the mudra. The first part of the book contains essential instructions for doing the practice, the second part contains the text of the practice, complete with illustrations for the visualization and with instructions for the use and the timing of ritual instruments. The Appendix contains instructions for ritual offerings and the benefits of the practice.

14.00 Euro
http://shop-it.shangshunginstitute.org

>> Seven Nails continued from page 1
dancing students in a whirlwind of self-perfection! The retreat began with a presentation of Vajra Dance led by Adriana. It seemed like the six pawo and six pamo, wearing special Vajra Dance clothes, were radiating light in all ten directions!

Each day began and ended with Yantra Yoga practice. Morning sessions were led by Yantra Yoga teachers Viktor Krachkovsky and Evgeny Rud; sometimes morning classes were led by Svetlana Suprun. After the teachings of Khyentse Yeshe Namkhai, the Yantra Yoga retreat for beginners started with Fabio Andrico. Many newcomers were extremely lucky to start learning Yantra Yoga from such a talented teacher as Fabio.

At the end of each day Santi Maha Sangha teacher Igor Berkhin gave his clear explanations about collective practices. Even some old practitioners listened to his detailed explanations to refresh their understanding, and for many new people those explanations turned into a very precise and clear key to the real meaning of the practices.

The lecture of Dr. Phuntsog Wangmo who introduced us to the basics of Tibetan Medicine was an unexpected surprise but a great joy to follow. The long-term educational program of Shang Shung Institute is a wonderful perspective of the study of authentic Tibetan Medicine for many who truly dream to master this knowledge. This is the first

time we have had such marvelous opportunities!

The retreat was well organized because after organizing the September 2008 retreat with the wise help of Khyentse Yeshe Namkhai, his instructions and advice have lost none of their vitality, but continue to inspire us.

Throughout the whole retreat our hearts were filled with joy and happiness! Our great Master and his entourage had given us an Ocean of Teachings! And when the retreat in Moscow had finished, the great joy which is beyond time, told us that the Primordial State is beyond both beginning and end! ©

Flat for sale in
Castel del Piano,
near Merigar West

Yuchen Namkhai and Luigi Ottaviani are selling their flat in Castel del Piano (GR) in Italy, 9 km from Merigar. The flat is about 90 sq.m, on the 1st floor and consists of a large living area, a large fitted kitchen that is fully equipped, a box-room, a bathroom, 2 bedrooms and 2 balconies. The flat has an autonomous heating system with radiators and a private GPL tank. In addition there is a private garden of about 200 sqm. The building is in a sunny position, facing a small wood with panoramic views over the valley.

It is a real bargain at the asking price of 105,000 euro.

For further information and to view the flat, please contact Renata at renatanani@libero.it

Shang Shung Institute USA Intensives

Tibetan Astrology I

Instructor:
Menpa (Dr.) Lobsang Namkha
August 27–31, 2010
8:30 am–12:30 pm, 2 pm–4 pm
Price: \$375 for the General Public;
\$125 for Students and Seniors
10% discount for Meritorious
Members of the Shang Shung In-
stitute.

Prerequisites: This course is open
to the Public.

Tibetan Astrology II

Instructor:
Menpa (Dr.) Lobsang Namkha
September 1–3, 2010
8:30 am–12:30 pm, 2 pm–4 pm
Price: \$225 for the General Public
\$75 for Students and Seniors.
10% discount for Meritorious
Members of the Shang Shung In-
stitute.
Prerequisites: Tibetan Astrology I

Offered for SSI Medicine Program
Students and previous Astrology
course attendees.

Tibetan Astrology is a tradition-
al practice used by Tibetan doc-
tors and Lamas. The study of the
Five Elements, combined with
trigrams, numbers, and animal
signs, form the basis for astro-
logical calculations. Participants
will learn how to accurately read
and create Tibetan astrological
calendars for their personal use.

Menpa (Dr.) Lobsang Namkha
was born in Amdo to a nomadic
yak-herding family. At a young
age he entered Tharchul Mon-
astery where he studied Tibetan
Buddhism, Buddhist Philosophy,
and Tibetan Astrology. Later, at
Labrang Monastery, Lobsang
continued his studies in Astrol-
ogy and Astronomy as well as
in Tibetan Medicine, Tibetan
Grammar, Sanskrit Grammar,
and Poetry. In 1994, he went to
India where he taught Tibetan
Astronomy, Astrology, and San-
skrit Grammar to instructors at

Kirti Monastic College for one
year. He also served as a teach-
er at Tsechokling Monastery in
Dharamsala. He has published a
history of his home village, and
also writes poetry in Tibetan and
English. Lobsang currently re-
sides in New York City.

For more information on any
of these summer intensive cours-
es, please contact the Shang
Shung Institute secretary. ©

Learn Tibetan Summer 2010 Conway MA

Ka-Ter Beginning Tibetan Language Intensive

Instructor: Fabian Sanders,
professor, University of Venice
August 6–12, 2010
10:00 am–12:30 pm,
3 pm–5:30 pm
Price: \$ 375 for the General Public
\$ 280 for Students and Seniors
\$ 250 for live Webcast participants
10% discount for Meritorious
Members of the Shang Shung In-
stitute.
This course will be webcasted!
Prerequisites: This course is open
to the Public. It is advisable, al-
though not necessary, for stu-
dents to know the Tibetan alpha-
bet before attending the course.
If necessary, preliminary learn-

ing sessions can be organised
through the internet in collabora-
tion with students of past transla-
tion courses.

This exciting new initiative is aimed
to give an intensive introduction to
the Tibetan language as part of the
Ka-ter Translation Program.

Curriculum:

- A. The first three days of this
course are designed to enable
reading and correct pronuncia-
tion and also to give an overview
of the language. The following
material will be covered:
1. The importance and beauty of
the Tibetan language.
 2. The structure of the language;
grammar as a sacred science;
Dharma Language (chos skad).
 3. Sanskrit and Tibetan.
 4. The alphabet; the relationship
between signs and sounds; basic
reading skills with refer-

ence to texts of practice if the
course is restricted to practi-
tioners, otherwise reference is
to more general texts; notes on
Sanskrit letters and pronuncia-
tion.

5. Presentation of available ma-
terials for the study of Tibetan
language.

B. The second four days of the
course help the student establish
a firm basis for further study of
the language and perform actual
translation. After completing this
course, students are now quali-
fied take part in future Shang
Shung Institute Tibetan Trans-
lation Trainings. The following
material will be covered:

1. Translation: history, principles,
techniques and problems.
2. The question of technical
Dharma language.
3. Syllables, words, sentences
and discourse.

4. Names (ming tshig) and Con-
nectors or Particles (tshig
phrad).
 5. The eight cases of Tibetan
grammar.
 6. Connectors or Particles not
related with case.
 7. Examples and exercises.
- Find more information at:
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hot and cold compresses, herbal
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sion, grief, insomnia, constipa-
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sage therapy practice. ©

Focus On Garab Dorje

10

Focus On Garab Dorje

In our present era, and in written literature, the existence of the Dzogchen teachings in both the Buddhist and Bön traditions of Tibet can be traced back to the eighth century. The Dzogchen of the Buddhist tradition was transmitted by the teacher Garab Dorje of Oddiyana, a kingdom probably located in the Swat valley of present-day Pakistan and at the time an important center of Buddhism. Although historical sources trace Garab Dorje’s birth to a period after Buddha Shakyamuni’s parinirvana, they do not agree on the precise date. The Dzogchen teachings and tantras that he transmitted were introduced into Tibet during the first diffusion of Buddhism in the eighth century and are still part of the canon of the Nyingmapa tradition.

Ancient scriptures suggest that the spread of the Dzogchen teachings was not limited to the world of humans and that it is found in no less than thirteen solar systems in addition to our own. Tradition also asserts that Garab Dorje was preceded by twelve primordial teachers who were nirmanakaya manifestations of the primordial Buddha representing the principle of the state of enlightenment.

According to the traditional texts, at the moment of his pass-

ing, Garab Dorje manifested the Body of Light and entrusted a small casket containing his testament, “the three statements that strike the essence,” to his disciple Manjushrimitra. On the basis of these three statements, Manjushrimitra divided Garab Dorje’s teachings into the three series called Semde, or “nature of mind,” Longde, the series of “space,” and Mennagde, the series of “secret instructions.”

In this issue of *The Mirror* we present two biographies of this Master: one, taken from *The Supreme Source* by Chögyal Namkhai Norbu and Adriano Clemente, relates the beginning of Garab Dorje’s activities in the dimension of the celestial abode of the Thirty-Three Gods; the other, compiled by Zeljka Jovanovic and published in *The Mirror* in 1998, briefly narrates his birth, life, and passing. In addition, there is a detailed biography of Garab Dorje’s first disciple, Manjushrimitra, by Alexis Merritt, originally published in issue 41 of *The Mirror* (July/August 1997), and the life story of Buddhasrijnana, a mahasiddha directly connected to Manjushrimitra. This latter piece was compiled by Elio Guarisco on the basis of his translation of Taranatha’s *Seven Instruction Lineages* and the *Blue Annals*, an authoritative Tibetan historical text written by Gö Lotsawa Shönnu Pal in the 15th century. ©



Garab Dorje. Painted card, 12th century reprinted from ‘Tibetan Literary Arts’. Courtesy of the Rubin Museum.

Garab Dorje

The excerpt that follows is taken from *The Supreme Source: The Kunjed Gyalpo, The Fundamental Tantra of Dzogchen Semde* by Chögyal Namkhai Norbu and Adriano Clemente, the chapter on the Origin of Dzogchen. Reprinted with kind permission from Snow Lion Publications.

Garab Dorje is the teacher who transmitted the teachings and tantras of Dzogchen currently available to us. All the sources unanimously declare that he was born after Buddha Sakyamuni’s parinirvana, or final passing, although they do not agree on the precise date. In any case, the majority set this great teacher’s birth about three hundred and sixty years after the Buddha’s death, in the second century B.C.E.⁴⁴

However, if we accept the tradition which asserts that Garab Dorje’s first disciple, Manjushrimitra, was a pandit at the Buddhist university of Nalanda expert in the field of Yogacara or Cittamatra philosophy, then the most likely hypothesis is that they met no earlier than the fourth or fifth century C.E.⁴⁵ In any case, he lived in an age when Mahayana Buddhism was already developed and widely promulgated. His message aimed at enabling people to understand the ultimate meaning of the Buddha’s teaching, both sutras and tantras, centered on

the recognition of the true nature of existence beyond the principle of cause and effect, only attainable by means of the path free of effort characteristic of Dzogchen atiyoga.

In Dzogchen there are two different lineages that, starting from Garab Dorje, reach Sri Simha, the teacher of the eighth-century Tibetan translator Vairocana. These are the Semde lineage, which counts over twenty teachers from Manjusrimitra to Sri Simha and then on to Vimalamitra, and the Longde and Mennagde lineage, which from Manjusrimitra directly reaches Sri Simha.⁴⁶

The Semde lineage is of particular interest for historical research, because most of the teachers listed come from Oddiyana, the birthplace of Dzogchen and many other tantric cycles. The lineage also includes the famous teacher and philosopher Nagarjuna (c. second century C.E.), but we can do no more than repeat the traditional version.

Let us return to Garab Dorje, whose original name (presumably in the language of Oddiyana) according to some sources was Vajra Prahe.⁴⁷ His biography is found in diverse Tibetan texts, some of which, particularly those belonging to the Mennagde tradition, have already appeared in English.⁴⁸ The version given below, which diverges from the others in certain details, is based instead on the Semde tradition as

related in the *Vairo Drabag*.⁴⁹ As in the case of all nirmanakayas, or realized teachers, who elect voluntarily to reincarnate for the benefit of beings, the narration of Garab Dorje’s deeds starts in another dimension, in the celestial abode of the Thirty-three Gods.

In the abode of the Thirty-three Gods, the deva Zangkyong had five hundred and one sons, among whom Kunga Nyingpo was celebrated for his physical ability and intelligence. While the other children passed their time playing, singing, and dancing in the parks, Kunga Nyingpo preferred to sit alone in a retreat hut practicing the “vajra recitation.”⁵⁰ Thus he became known as Lhai Sempa Lhagchen (Divine Son with Superior Mind), contracted to Sem Lhagchen. In the “month of miracles” (the first month) of the female water bull year, he had marvelous dreams that predicted the appearance of the teaching “beyond effort,” that he would attain complete realization and in future would be reborn in the human world as regent of all the Buddhas. When the king of the devas came to know of this, he implored the Buddhas to promulgate the teaching “beyond effort,” reminding them that until that moment, only the teachings that required effort had been transmitted. Moved to compassion, the Buddhas of the ten directions gathered like clouds in the sky and in unison asked Vajrasattva to impart the teach-

ing. From his heart Vajrasattva emanated Vajrapani, and consigning to him a flaming wheel made of precious materials exhorted him thus:

*The secret meaning of non-dual wisdom
Is primordial enlightenment beyond action
and effort.
The right path of the great “middle way”
Is what you will have to teach!*

Vajrapani promised to fulfil his task and answered:
*The total space of Vajrasattva
That cannot be expressed in words
Will be difficult for me to explain.
But for the good of those who do not know it
I will seek to indicate it in words
So that they might understand it!*

Then Vajrapani went to the Tathagatas of the five families to resolve his last doubts concerning the base and the fruit.⁵¹ First, he headed east, where Buddha Dorje Sangwa of the Vajra (Indestructible)⁵² family was teaching a tantra to a retinue of disciples inseparable from himself, and asked him:
*If the nature of mind is like the vajra
Whence do birth and cessation arise?*

Dorje Sangwa answered:
*In the immutable vajra of the nature of mind
Neither birth nor cessation exists.
Birth and cessation derive from dualistic
thought!*

Then Vajrapani went south to Buddha Rinchen Zhab of the Ratna (Jewel) family and asked him:

*If the nature of bodhicitta
Is not produced through the effort of causes
and conditions,
How can the fruit of the qualities manifest?*

Rinchen Zhab answered:
*Just like the dagshaka jewel,
Cause and effect are self-perfected in the
primordial base:
All is self-arising in the supreme essence.
If you understand its secret,
The manifestation of the fruit is like the
rays of the sun!*

Then he went west to Buddha Padmai Wöd of the Padma (Lotus) family and asked him:
*If the nature of mind is pure as a lotus
Whence do the impurities of the dualism of
subject and object arise?*

Padmai Wöd answered:
*Just as a lotus growing in the mud
Is not sullied by dirt,
The essence of bodhicitta
Is not defiled by samsara:
Samsara derives from dualistic thought!*

Then he went north to Buddha Trubpa Nangwa of the Karma (Activity) family and asked him:
*If the nature of mind is beyond effort,
How can one act for the benefit of others?*

Trubpa Nangwa answered:
*If you understand self-arising wisdom
Beneficent acts arise spontaneously!*

Focus On Garab Dorje

Garab Dorje, Sukha The Zombie

Zeljka Jovanovic

Reprinted from The Mirror, September/October 1998

After I have passed into nirvana,
In the Western land of Oddiyana,
The divine lady of Dhanakosa
Will bear a fatherless son, Vajra-He,
Who will uphold the genuine teaching.

(The Root Tantra of sgra thal’-gyur)

Once there was an island called Dhanakosa in Oddiyana, West India, which was inhabited solely by creatures called kosa who had bodies like those of men, the faces of bears, and claws of iron. This island was encircled by many wonderful trees, including sandalwood. That is why, it is said, it was called Dhanakosa (Treasury of Wealth). In Dhanakosa there was a great temple called Sabkarakuta, which was surrounded by six thousand eight hundred small temples. It was a place perfectly endowed with splendor and wealth.

On this island there was a king named Uparaja, and his queen, Alokabhasvati. Their daughter Sudharma was ordained as a nun and lived in a tiny thatched cottage on an island covered with golden sand, where she practiced yoga and meditation.

One night, she dreamt of a white man who placed a crystal

vase sealed with the syllables OM A HUM SVAHA upon her head. Soon after that she gave birth to a son. Being a pure nun, she was so upset and ashamed that she cast the baby into a pit of ashes and sang in distress:

To what race does this fatherless child belong?
Is he other than some mundane demon?
Is he a devil? Brahma? Or yet something else?

Three days later she found the child healthy, happily playing with ashes. She was convinced that the child was a reincarnation. She took him to the palace and bathed him. Many dakinis appeared and made offerings to the wonder child. Spontaneously and without learning, the child recited essential tantras out of his clarity.

When he was seven, he asked several times and finally convinced his mother to let him debate with five hundred learned panditas, and defeating all of them, instructed them in Dzogchen. The panditas gave him the name Prajnabhava (The One Whose Being is Wisdom). The king was so pleased that he named the boy Garab Dorje (Joyous Vajra, or Immutable Joy); because his mother had once thrown him into the ashes he was also known as Rolang Dewa (Sukha the “Zombie”), and Rolang Thaldog (Ashen Zombie).

Later, Garab Dorje went to a mountain called Where the Sun Rises, and on the terrifying precipice called Surjaprakasha, where the frightening spirits roamed everywhere, spent the next thirty-

two years living in a small hut and practicing meditation. During that time, in a vision, he received from Vajrasattva all the texts and complete oral instructions of 6,400,000 Dzogchen verses.

Garab Dorje had many powers, such as the ability to walk through rocks, stone, and water. Many people saw him surrounded by light, and were inspired to have faith and devotion. Garab Dorje attracted many disciples, including pretas and dakinis, as well as many learned scholars.

Then, on the summit of Mount Malaya, together with three dakinis (Vajadhatu, Pitasankara, and Anantaguna), he spent three years recording the teachings of Dzogchen. On one occasion, Garab Dorje went with a spiritual daughter of Rahula, who had psychic powers, to the great Sitavana cremation ground near Vajrasana (Bodhgaya), and taught many fearful dakinis and savage beings. At that time, Manjushrimitra had a vision of Manjushri, who gave him the following prophecy, “If you want to attain Buddhahood, go to the Sitavana cremation ground.” He went, of course, and spent the next seventy-five years studying with Garab Dorje. After transferring all the instructions and advice to Manjushrimitra, the master passed into nirvana. Before he dissolved his body into the Body of Light, Garab Dorje left his Final Testament. It is said that a casket of gold the size of a fingernail dropped into Manjushrimitra’s hand. It contained the famous “Tsig sum ne deg” (Tshig gsum gnad du breg pa), the “Three



Garab Dorje, painting by Glen Eddy.

Principles which Penetrate the Essence”: direct introduction, not remaining in doubt, and continuing in the state, which is the essence of Dzogchen teaching. Garab Dorje also appeared to Vairocana in the cremation ground called “Place of Smoke” (du ba’i gnos), and revealed to him 6,400,000 verses of Dzogchen.

Afterwards, Manjushrimitra divided the 6,400,000 verses of Great Perfection into three series – Semde, Longde, and Mennagde.

Manjushrimitra, the main disciple of Garab Dorje, taught

many practitioners, countless animals, and “ugly dakinis,” and remained in contemplation for one hundred and nine years. ©

SOURCES:

The Crystal and the Way of Light, Namkhai Norbu Rinpoche

The Nyingma School of Tibetan Buddhism, Dudjom Rinpoche

Crystal Mirror, Vol. V

Rise of Esoteric Buddhism in Tibet, Eva M. Dargyay

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Finally Vajrapani arrived at the center. As soon as he saw him, Buddha Vairocana of the Tathagata family exhorted him to realize the meaning of secret wisdom. When Vajrapani asked him to explain this meaning to him Vairocana said:

Listen, Sattvavajra!
The nature of secret wisdom
Is the non-duality of Buddhas and sentient beings.
Like the sky, it pervades everything.
There is no distinction between ignorance and wisdom.
Understanding and not understanding are a single path.
The essence of secret wisdom
Is the purity of the clear light of presence,
It is the thought that abides in the state of wisdom,
It is the precious treasure of the spontaneous, original condition.
The self-arising state, without needing to seek it, has always been pure.
Secret wisdom manifests in the variety of phenomena,
But it cannot be identified with concepts.
If the meaning of self-perfection of the magical apparition
Is always clear beyond concepts – this is the view!

So after having obtained the essence of the atiyoga teaching “beyond effort,” Vajrapani went to the world of the Thirty-three Gods and conferred on Sem Lhagchen all the empowerments

(or initiations) and transmissions of Dzogchen, crowning him “regent” of the Buddhas. In this way the teaching was promulgated in the world of the devas.⁵³

The Vairo Drabag proceeds with the narration of the birth of Garab Dorje on earth and then recounts his encounter with his first predestined disciple, pandit Manjusrimitra.

This is the story of how the teaching “beyond effort” was promulgated in the human world. In the land of Oddiyana, northwest of India, in the Dhanakosha region on the banks of Lake Kutra, King Dhahenatalo lived in Dorje Lingphug. His son was called Thuwo Rajahati. He also had a daughter called Barani⁵⁴ who was endowed with all the desirable qualities, of pure mind, and sincerely dedicated to the altruistic aspiration to enlightenment. Free of defects and of malice, she renounced the world and received the vows of a bhiksuni (Buddhist nun) which she scrupulously observed. Having forsaken male company, she lived with five hundred nuns. In the female wood bull year at dawn on the eighth day of the first summer month, she dreamed that all the Tathagatas emanated a light that all at once took the form of a sun and a moon. The sun penetrated her head and dissolved downwards, while the moon penetrated her feet and dissolved upwards.

In the morning, absorbed in thought she went to bathe in the lake, and while immersed in the water, looked eastwards. At that moment Vajrapani transformed himself into a golden-colored duck while Sem Lhagchen became absorbed in the letter HUM. Then he emanated four more ducks, and together with them, dove into the water. Immediately afterwards, the four ducks flew up returning to the sky, while Vajrapani, in the form of a duck, approached the princess, pecked her lightly three times upon the breast so that she was penetrated by a luminous HUM, then flew away and disappeared. The princess was very amazed and revealed her dream and the episode with the duck to the king and his court. Her father explained that it heralded the appearance of the emanation of a Buddha. After nine months had elapsed, a nine-pronged vajra made of precious materials emerged from the princess’s breast. When the vara opened it gave birth to an extraordinary child holding a vajra in his right hand and a scepter made of precious stones in his left, who recited The Total Space of Vajrasattva and other texts. While everybody was rejoicing, the Brahmin expert in examining signs predicted that the child would become a nirmanakaya teacher of the supreme vehicle and named him Garab Dorje.

As a child Garab Dorje displayed his mastery in games and sporting contests. Some time passed, and shortly before he was to accede to the rule of the kingdom, Vajrapani appeared to him, conferring on him the Dzogchen empowerments, consigning to him all the scriptures, and enjoining all the guardians of the teaching to protect him.⁵⁵ Thus, Garab Dorje instantaneously and effortlessly realized the state of enlightenment of “total perfection”, essence of the Buddhas of the three times. As well as understanding perfectly all the teachings based on cause and effect, he realized the meaning of all the root tantras of Dzogchen transmitted by Samantabhadra and the secondary scriptures. At this time he started to teach and to transmit the empowerments of Dzogchen to special disciples.⁵⁶

44 See, for example, mKhas pa’l dga’ ston, Bibliography no.7, p. 565.20, and Reynolds, The Golden Letters (Bibliography no. 46), pp. 205ff.

45 In fact, Asanga, who formulated the yogacara, or cittamatra, philosophy, lived in the fourth century. Moreover, the Buddhist University of Nalanda was not founded until the fifth century.

46 Apart from this common factor, the Klong sde and Man ngag sde lineages differ greatly both in the biographical accounts of the early teachers and in the lineage after Sri Simha.

47 Most Western scholars give the Sanskrit for dGa’ rab rdo rje as Prahevajra or Praharsavajra. However the Bi ma snying thig (Bibliography no. 29, p. 194.4) mentions the name Vajra Prahe.

48 See, for example, Reynolds, The Golden Letters, pp. 179–189.

49 There are two editions of the Bai ro’dra’bag, which in its present form derives from no later than the thirteenth century: a wood-block edition published in Lhasa (the same as the one published in Dehradun) and the edition published in Leh in volume eight of the Bai ro rgyud ‘bum. The two versions differ somewhat in some points. Here I have mainly adhered to the Lhasa edition although at times it proved necessary to insert details from the Leh edition. For a history of the origin of this text and of its gter ma and bka’ ma versions as well as a summary of its complete contents, see Karmay, The Great Perfction (Bibliography no. 37), pp. 31ff.

50 “Vajra recitation” (rdo rje’i bzlas pa) consists in combining the sound of the three syllables OM AH HUM with a particular breathing technique. These syllables symbolize the Body, Voice, and Mind of all the Buddhas.

51 The base (gzhi) and the fruit (’bras bu) constitute the potential condition of enlightenment present in all beings and its concrete realization, made possible by means of the aspect of the “path” (lam). See Chapter 3, section III.

52 The five families of the Tathagatas, presented in this section in the sequence vajra, ratna, padma, karma, and buddha, or tathagata, represent the pure aspect of the five skandhas and of the five elements of every individual. This section also forms large part of the first chapter of a tantra of the Sems sde, the Ye shes gsang ba zhes bya ba’i rgyud (Bibliography no. 27, 727–783).

53 Bai ro’dra’bag (Bibliography no. 16, Lhasa ed.), ff. 17b.3–21a.3.

54 Most of the Man ngag sde texts give Uparaja as the name of dGa’ rab rdo rje’s grandfather and Sudharma as the name of his mother.

55 The guardians of the teaching, or dharmapala, are immaterial beings whose function is to assist practitioners and to protect the teachings.

56 Bai ro’dra’bag, ff. 21a.3–22b.2. Other sources specify the dGa’ rab rdo rje’s first disciples were dakinis. ©

Manjushrimitra

Alexis Merritt

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As Buddhists, when we look for the source of the Dzogchen lineage, we always return to Garab Dorje and his main student Manjushrimitra (Jampalshenyen). Manjushrimitra, a dharma student and scholar, had devoted his life to understanding the view and practice of the Buddhist path after mastering the concepts and experiences of emptiness, of the ultimate truth through Madyamika logic, and the Yogacarya distinctions of the two relative truths (the teaching on the three natures).

Manjushrimitra was convinced of the rightness of his view, but he had developed his capacity to the point where he could receive direct introduction and transmission. When he learned that there was a young man in Oddiyana espousing the so called “effortless state of total completeness,” a teaching that is beyond cause and effect and superior to all teachings of cause and effect, he set out to dispute this heretical guru. But at their meeting, Manjushrimitra understood and received the introduction to the state of pure and total presence. Garab Dorje’s words to Manjushrimitra in the Shitavana charnel ground were recorded by Vairocana and here are rendered into an English version by Tulku Thondup in his 1996 *Masters of Meditation and Miracles*.

*The nature of the mind is Buddha from the beginning.
Mind like space has no birth or cessation.
Having perfectly realized the meaning of the oneness of all phenomena,
To remain in it, without seeking, is the meditation.*

At that moment Manjushrimitra exclaimed:
*I am Manjushrimitra who has obtained the siddhi of Yamantaka
Thoroughly understanding that samsara and nirvana are really equal,
Ever-fresh awareness that thoroughly comprehends everything that arises.*

Manjushrimitra’s text, one of the first five Semde texts translated into Tibetan by Vairocana, at the time of Padmasambhava, and translated by Kennard Lipman and Namkhai Norbu Rinpoche under the title *Primordial Experience: An Introduction to Dzogchen Meditation*, asserts that Buddhist concepts such as samsara and nirvana, ultimate truth and relative truth actually block the realization of pure and total presence. He describes how the path of renunciation, cultivating compassion, and seeking non-attachment through realization of emptiness are not the point.



Manjushrimitra, from the Temple of the Great Contemplation at Merigar West.

*One’s mind is not engaged in seeking anything.
One is not disturbed by anything,
Knowing the fundamental nature.
There is no fear of intoxication by objects or attachment to anything.
One does not avoid nor dwell on anything.*

This text, the *rDo la gser zhun*, was written by Manjushrimitra at the request of his master, Garab Dorje. To understand the enormous leap made by Manjushrimitra from the approaches of Yogacarya and Madhyamika to Dzogchen we must look at his critique of some key Buddhist concepts.

Manjushrimitra’s text makes use of the term *bodhichitta*. *Bodhichitta* is a term used in the Sutra teachings as the cause or seed of enlightenment that must be discovered and then brought to fruition through practice. In Manjushrimitra’s text the term *bodhichitta*, awake mind, is from the beginning totally present and awake; *bodhichitta* is pure and total presence, our real condition which has never been obscured and needs no purifying.

In the *Uttara Tantra*, a Yogacarya text of the time, the image of gold representing our Buddha nature needs to be discovered and its impurities (negative emotions and primitive beliefs about reality) must be removed. The gold of Manjushrimitra’s text is pure and totally perfect from the beginning. It is not hidden, and any effort at purifying it actually prevents realization.

There is not any (samsara) eliminated or actual state of nirvana sought. The accepted notion in Madhyamika that ultimately all is emptiness is refuted here, by explaining that conceptualizing, categorizing, and applying logic to perception actually blocks realization of what is always present and pure (without dualistic notions of good and bad, or non-existence, etc.).

Saying that something ultimately is the case is itself the state of a pervasive lack of clarity.

It is interesting to note that the *Uttara Tantra* was the basis for many Tantras of the later translation schools, while this text by Manjushrimitra with the other Dzogchen texts formed the basis of the Old Translation School that came to be called Nyingmapa.

Manjushrimitra as a scholar of Yogacharyan thought refuting the view of the three natures, in particular the understanding of the experience as three-fold: the non-conceptual ultimately real, the deceptive nature that is conventionally accepted as real, and the projections of neurotic mind (*klesha* mind) of the seventh consciousness.

Manjushrimitra proclaims the incorrectness and deceptiveness of this view:

*Just as the Lotus-like Lord of everything worldly does not reject anything,
(All things) are seen as alike and present in utter sameness.
The very seeing as deceptive that which is fundamentally not deceptive is to be understood as deception.*

Manjushrimitra, by going as a Buddhist scholar to Oddiyana and then bringing the teachings of effortless enlightenment beyond cause and effect into the language of Yogacharyan thought as it had developed in India as of the seventh century, had a very different impact on later generations than the masters of the so-called Later Translation Schools who went to India from Tibet to gain Tantric practices and Buddhist wisdom teachings.

Manjushrimitra’s introduction by his guru was direct and immediate. His experience contrasts with the stories of gradual development of Tilopa, Milarepa, and Gampopa, whose *Four Yogas of Mahamudra* is the centerpiece of Kagyupa teaching and decidedly more path-oriented than the Dzogchen approach of begin-

ning in the view and realization of total completeness. The *Four Yogas of Mahamudra* are clearly stages of development from one pointed calm, to simplicity (not following thoughts) to one taste (all phenomena seen as alike in being empty), and finally non-meditation (no effort, no duality between practice and post-meditation).

Manjushrimitra’s text, reflecting *The Three Statements of Garab Dorje*, begins with the approach of non-meditation and the assertion of total awareness and presence without manipulating mind through concepts of emptiness or trying to still the mind or label thoughts.

The total realization of Jampalshenyen occurred at the moment of receiving the *Three Vajra Verses* in a jeweled basket from the rainbow body of Garab Dorje. Longchenpa’s account as rendered into modern English by Jim Valby is as follows:

By merely gazing upon this [basket] Jampalshenen became completely full like an overflowing vase. The end of the journey for Garab Dorje coincided with the increase in experiential understanding for Jampalshenyen ... He bowed before the circular image of the embodied Buddha. Then Jampalshenyen divided the more than 100,000 immeasurable teachings into the three Dzogchen sections: the Semde for those whose mind is already settled, the Longde for those who are free of busy-bodilying, and the Mennagde for those who deal with the essential point.

Then as John Reynolds explains in *The Golden Letters*, Manjushrimitra made a special condensation of the teachings, *The Essence Occurring as Its Own Essential Point*, and divided it into two: the oral transmission (*snayan-rgyud*) and the explanatory transmission (*bshad-rgyud*). The traditional story says that he hid the explanatory section under a double vajra-shaped boulder and made them invisible with help from the dakinis.

There has been among historians and scholars much speculation about the source of these teachings and the Oddiyana language of the original Dzogchen texts, but with Manjushrimitra these ancient words are delivered into the safekeeping of those who would translate them, write commentaries on them, and preserve them even across centuries and cultures. Fortunately, before the end of Oddiyana, Garab Dorje transmitted its great wisdom treasure: total realization through direct introduction, going beyond doubts and integrating continually in that state of total presence.

As a student of the twentieth century, I was extremely curious about the source of these 100,000 teachings organized and summarized by Manjushrimitra in the seventh century. I found in Namkhai Norbu Rinpoche’s forward to *The Golden Letters*, the answer I was seeking. In the forward Rinpoche writes, “The Dzogchen teachings first appeared here

in Tibet even earlier (than the eighth century), that is to say, during the time of Triwer Sergyi Jyaruchan, the king of Zhang Zhung. From his time [1600 B.C.] until the present some 3600 years have elapsed. The teacher of Bön, Shenrab Miwoche, was the first to teach Dzogchen (to humanity) which, at that time was known as ‘the Bön of the Perfect Mind.’ He did this in Olmo Lung-Ring in Tazig (Central Asia), and later the Dzogchen teachings spread from there to the country of Zhang Zhung, which lay to the west of Central Tibet, and there he taught the Tantras of the *Zhang-zhung snyan rgyud* (the S and R not pronounced). Thus it is clear from the history found in the *Zhang-zhung snyan rgyud* that it was this master who first inaugurated the custom of teaching Dzogchen in Central Tibet. But for some scholars possessing limited sectarian views, the very notion that the teaching of Dzogchen could have existed before the advent of Garab Dorje is not an agreeable idea. Also in the Nyingmapa tradition it is inappropriate to think that the Dzogchen teachings existed at a time earlier than Garab Dorje.” Rinpoche then explains that according to the Dzogchen Tantras there have been Twelve Primordial Masters, including Sakyamuni Buddha; this implies that there existed an even more ancient source for the Dzogchen taught by Shenrab Miwoche.

Beginning with Garab Dorje, the first four lineage holders attained rainbow body and at that moment in response to the devotional prayers of their chief students bestowed the energy of full enlightenment and the heart of their teachings in a few words contained in a small basket. Garab Dorje’s *Three Vajra Verses* represent the ultimate realization of the essential points of the profound dharma (of Dzogchen) and are the first of the *Four Posthumous Teachings of the Vidyadharas*. When Manjushrimitra dissolved into radiant light, as accounted by Tulku Thondup (*Masters of Meditation and Miracles*, the *Longchen Nyingthig Lineage of Tibetan Buddhism*, published in 1996), the *Six Experiences of Meditation*, which present a condensed *thod rgal* teaching, descended into the hands of Shri Simha.

A story told by Dudjom Rinpoche in his history of the Nyingmapa reveals the direct instruction style of Manjushrimitra in cutting through the dualism of the vajra master Buddhajnanapada. Buddhajnanapada, after serving many masters including Lilavajra of Oddiyana, received in a vision the injunction:

If you wish to understand reality you must ask sublime Manjushri. He set out for China’s Wu-tai shan Mountain.

Around midday, near a white house, he saw Manjushrimitra dressed as a venerable old householder, wearing his robe as a turban, and ploughing the fields with the help of a filthy old peasant woman. Buddhajnanapada

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The Life Of Buddhasrijnana

Elio Guarisco
Edited by Susan Schwarz

The story of a mahasiddha who is considered to have been part of the direct lineage of Guru Garab Dorje illustrates that appearances are not always what they seem.

In Taxila, a town in the land of Khabi, there lived a Brahmin who had great faith in the teaching of the Buddha. Some say he was a scribe from the royal caste rather than a Brahmin. He became a monk in the Mahasanghika tradition at the monastery of Nalanda, where he was given the name Buddhasrijnana and learned the Hinayana and Mahayana at the feet of the great scholar Haribhadra.¹ He wrote a commentary on the Condensed Prajnaparamita Sutra as well as several other shastras or treatises upon the request of Gunamitra, a master in the lineage of teachings on the Prajnaparamita that spread in Tibet. According to the Commentary on the Oral Teachings of Manjushri, Gunamitra was not a monk.

Early Travels

Buddhasrijnana left Nalanda and went west to Oddiyana, where he received explanations on outer and inner tantras from Lilavajra and the yogini Guneru and attained the state of sublime contemplation.

In the north of Oddiyana he took a low-caste girl named Jatijala as a perfect consort and practiced with her in a single session for eight months. As soon as he received the prophesy of Jambhala he realized powerful mantras.

In the land of Jalandhara, Buddhasrijnana requested the transmission of the wisdom tantras from Balipada, a manifestation of the famous tantric saint Jalandhari. Buddhasrijnana attained the state of river-like contemplation related to these tantras.

He then went south to Kongkana, where there was a type of tree there that appeared to grow into the sky.² The master Palitapada lived there with eighteen yogins and yoginis gifted with miraculous powers. Vasudhara, the goddess of wealth, provided them with everything they needed. Buddhasrijnana requested the



initiation into the Guhyasamaja Tantra from Palitapada and remained with him for nine years. Although Buddhasrijanana received the explanation of that tantra eighteen times, he still did not perfectly understand the real meaning. He sought the advice of Palitapada, but Palitapada said that he, too, had not fully realized the meaning. He transformed a consort named Malamodi into a volume of the Guhyasamaja Tantra and attached it to his neck.

Buddhasrijnana went to live in the Kuva forest behind Bodh Gaya and there applied the practice three times for eighteen months and then for six more months applied wrathful action. Finally, he received a prophecy instructing him to resolve his doubts concerning Arya Manjushri.

Overcoming Doubt

He decided to set off for Wu Tai Shan, the Five-Peaked Mountain in China, since it is the residence of Manjushri. After he had gone about ten yojanas northeastward, sometime just before noon he saw an old married monk in front of a white house. Wearing a shamthab skirt around his waist and the upper monk's robes wrapped around his head like a turban, he was plowing the field with an unsavory looking woman and did not inspire much faith. A scrawny white dog was sleeping nearby.

Since it was the time of day when Buddhist monks beg for

their food, Buddhasrijnana asked the old man for something to eat. The man grabbed a fish out of the irrigation ditch and tossed it to the dog. After she ate the fish and vomited it back up he offered it to Buddhasrijnana. Disgusted, he did not eat it.

The old man said, "This worldly person is full of prejudices. Bring him some better food." Then he went away. The woman served Buddhasrijnana some good quality cooked rice and yogurt. He ate it, and when he was about to leave, the woman said to him, "You will not reach town today. It is better for you to leave tomorrow morning." So he sat down and began to recite the Guhyasamaja Tantra. Whenever he came to sections of the text that were unclear to him, the woman appeared displeased. Since he realized that she was able to read others' minds, he begged her to explain the obscure parts of the text. "I do not have that ability," she replied. "The old monk who was here earlier knows the Guhyasamaja Tantra very well. Ask him. He will be here this evening."

The old man arrived in the evening, staggering drunk. Buddhasrijanana understood that the old man was a tantric practitioner and his disrespect vanished. He threw himself at his feet and asked him to explain the parts of the tantra that were not clear to him. "You need to receive the initiation!" the man said. When

Buddhasrijnana said he had already received the initiation from another master, the lay monk said, "I am the one explaining the tantra to you, so you must receive the initiation from me!" He then began to prepare a mandala in a hut.

At night, the old man called Buddhasrijnana to come into the hut. He found himself directly in the presence of the nineteen-deity mandala of Manjuvajra together with the monk, his wife, and the dog who had emanated previously. "From whom do you take empowerment?" asked the monk. Although Buddhasrijnana understood them to be the same essence, since he had faith in the aspect of the mandala he requested to receive empowerment from the mandala. "In that case, you are blind," said the old man. The old man, the woman, and the dog went into a smaller hut.³ At the same time, the mandala disappeared. Buddhasrijnana was devastated.

The next morning, he supplicated the old man with a prayer to Manjushri containing the words "Father of all beings..." The mandala reappeared as before and he received the initiation as well as the transmission of the Oral Teachings of Manjushri. Buddhajnana's mind became vast as the sky and in that condition he realized the ultimate meaning of reality.

Since Buddhajnana at first neither ate the fish vomited by the dog nor had faith in the lay monk's behavior and later did not trust the old monk's manifestation, he did not realize the rainbow body. However, he did achieve the highest realization in the intermediate state between death and rebirth.

Some say that the old monk was none other than Manjushrimitra, the disciple of Garab Dorje.

After his meeting with the old man, Buddhasrijnana set off to develop the generation and completion stage of the tantra. He went to live in a place called Sprout of the Dharma. Although many people would gather there, it was conducive for the practice of contemplation since bodhisattvas had lived there.

Jambhala, the god of wealth, acted as his benefactor and enabled him to teach many students who were worthy vessels. Many scholars and pandits came to him from all over India as disciples to receive the transmission of the Oral Teaching of Manjushri. Buddhasrijnana's fame and renown spread throughout the land. He composed fourteen treatises on the Guhyasamaja Tantra in accordance with the transmission. Palitapada requested the entire Manjushri transmission from him and also attained full realization.

Offerings in Bodhgaya

Once Buddhajnana built himself a hut near Bodh Gaya. While the master was living there, King Dharmapala came to Bodh Gaya to make offerings in the main temple. All the masters who lived in the area joined him for the occasion. When the king learned that Buddhasrijnana did not participate in the offerings, he decided that he had to be punished. The king went into the master's hut, but he was not there; instead, there was only a statue of Manjushri. The king went outside and asked his entourage whether this was where Buddhasrijnana could be found. "He is right in there," they responded. When the king went back inside the hut, the master had reappeared. "Why did you not participate in making offerings?" the king demanded. "I made offerings from here," Buddhasrijnana replied. In response to the king's question how he could make offerings from that place, the master entered into a state of contemplation and all the sacred images from the temple of Bodh Gaya appeared before him as guests and he made copious offerings to them. The king now gained faith in Buddhasrijanana and requested initiation from him. For lack of anything else to give to the master, he offered himself and his queen as servants. The next morning the king delivered the equivalent of the weight of their bodies in gold to Buddhasrijnana as ransom.

The Consecration of Vikramshila

The king had the monastery of Vikramshila constructed and had Somapuri renovated as it had fallen into ruin. He also built new temples at the monasteries of Odantapuri and Nalanda. When the work was completed, he asked Buddhajnana to consecrate them. Since the four sites were many days distant from each other, the master manifested four different emanations of himself and consecrated the four temples at the same time.

When a big prana pratishtha ritual was taking place at Vikramshila to celebrate the consecration of the monastery, a fundamentalist yogini arrived with her female attendant and some unruly novice monks beat them to the ground. The attendant insisted repeatedly that the yogini demonstrate her powers. So the yogini recited some mantras and a source of water welled up below the mandala that served as the base for the consecration of the monastery. Buddhasrijnana miraculously raised the mandala of colored sand into the sky. The yogini made a heavy rain come down on the mandala, but the master covered the mandala with his hands. As a consequence, it was not damaged in any way and the consecration was carried out perfectly. From then on, each year on that same day the fundamentalists attempted to cause harm, but they were never able to prevail.

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pada was distrustful. Nearby an ugly white bitch was sleeping.

At lunchtime, when Buddhajnana-pada went to beg for alms, Manjushrimitra caught a fish from the canal and gave it to the bitch. The bitch vomited up the fish, and Manjushrimitra offered it to the master (Buddhajnana-pada), who thinking it to be impure, refused to accept it. The venerable householder said, "The man from Jambudvipa has a great many ideas and conceptions. Give him some good food."

The situation created by Manjushrimitra to wake his new stu-

dent up to his delusions arising from notions of clean and unclean, good and bad, should and should not, reminds me of the discomfort I feel after ganapuja when I return to judging and rejecting, liking and disliking, so blind to my own responsibility in maintaining a sense of a nice secure world.

It should be noted that there was later Jampalshenen, a Tantric master who according to Longchenpa magically appeared in Western India. At that time he taught The Meditative Realization

Instructions of the Secret Mantras to Padmasambhava and Aryadeva. This great master also achieved rainbow body.

From Manjushrimitra's student Shri Simha this transmission passed to Jnanasutra and Vimalamitra, who worked with Vairocana in translating the five early texts of Semde into Tibetan. May we each have the possibility to contribute our energy to the work of keeping alive the transmission and practice of pure and total presence, our own true state and real potential. ©

The Canary Islands

14

The Twenty-Five Spaces
Of Samantabhadra

Dzogpa Chenpo in the Canaries

Susan Schwarz

“Here we are already in the Canary Islands.” Finally, or suddenly, the retreat had begun. Already? A year ago, coming here had been nothing more than an idea, a concurrence of circumstances sparked by the arrival of a student from Canary to the retreat in Romania. Fabio approached him, discussions took place, a date was set.

As these things go, as soon as word began to go around, we were googling it. “The archipelago is located just off the northwest coast of mainland Africa, 100 km west of the disputed border between Morocco and the Western Sahara.” And of course we all have vague – or not so vague – memories of Christopher Columbus, but how many of us knew that the highest mountain in Spain, the still-active volcano Teide (3,718 meters), is on Tenerife?

One day before the retreat we find ourselves sitting inside a pyramid (really!), the auditorium of the Faculty of Information Sciences at the University of La Laguna. By way of his recent book *The Light of Kailash*, Rinpoche gives a fascinating presentation on ancient Tibetan history that in the second hour opens up into an introduction of Dzogchen. The peculiar structure accented with parallel golden lines on the inside walls is filled to capacity, with a balanced mixture of DC students and locals.

The retreat itself takes place at Oceano Spa Hotel in Punta del Hidalgo, a village built into the cliffs of Tenerife’s northeast coast. With delight we discover the tidal pool just outside the hotel’s walled garden, a perfect complement to Oceano’s warmer private pool. The hotel is large, comfortable, German-run, with abundant

The thongdrol mandala related to the teaching of Vajrapani.

buffet breakfasts. Rinpoche is happy here. And so are we.

Only three days. A white tent on a tennis court across from the hotel, with a floor of refreshing green cloth, artful decor of ferns and logs and fruits and birds of paradise (the flower, not the creature), serves as the gonpa. The new thongdrol mandala related with the teaching of Vajrapani – meticulously created on the computer by the ingenious Raphael according to the Master’s instructions – hangs on one side, illuminated from the back by the Canarian sun.

All this, then, forms the setting for the Twenty-Five Spaces of Samantabhadra. Three days. The essence of the essence. Since there are morning and afternoon teachings on the second day we have four sessions in all. The first is a highly condensed and yet utterly thorough presentation of the paths of Sutra, Tantra, and Dzogchen, and in the second Rinpoche shares with us an unprecedented wealth of information about “lost” lands like Oddiyana, Shambhala, Tuja, and Borobudur – where they were and

eighties after the Chernobyl disaster, and there are still a number of expat communities, mostly German. One of the smallest, **Hierro**, is another sparsely populated island with extraordinary landscapes.

Fuerteventura, the second largest island, is mostly arid and flat and has the most classic beaches. The entire island of **Lanzarote** is a UNESCO Biosphere Reserve. Aside from its extraordinary volcanic landscapes, it also has a lot of good beaches. **Gran Canaria** offers a balanced mixture of tourist areas (mostly on the south coast) and mountainous nature.

Getting There

Tenerife has two airports, North and South. The majority of flights go to Tenerife South, including low-cost airlines like Ryan Air, Vueling, and Berlin Air. Meridi-

ana flies direct from Italy a few days a week. The other larger islands also have international airports. Smaller islands like Gomera and La Palma can only be reached by local flights or ferries.

He also gives direct introduction by way of the experience of emptiness.

There are a number of different versions of the Twenty-Five Spaces of Samantabhadra. Rinpoche reminds us that the dif-

ferences are not important; what is important is to use the transmission we received. For those of us here in Canary, physically or virtually, it is the terma teaching of Changchub Dorje, the same mantra that is on the roof at Merigar along with the Song of the Vajra. We also receive a version from the Vima Nyingthig of Vimalamitra, and finally a slightly

Photo: C. Oberbanscheidt



Photo: E. Ihlicik

The Canary Islands

Among the ten islands, **Tenerife** is the largest and most developed. Most of the hotel complexes are on the south coast; the north has smaller towns rich in history (including the World Heritage site San Cristóbal de la Laguna) and areas with laurisilva forests like the Anaga Mountains (near the Oceano Hotel). The volcano Teide is in the center of the island, surrounded by another large nature preserve.

The nearby islands of **Gomera** and **La Palma**, both within easy reach by ferry, are far less populated, with small terraced farming villages and an abundance of rugged mountains, valleys, and ravines. Both attracted drop-outs in the sixties and then again in

Typically Canarian foods include *papas arrugadas* (salty potatoes) served with *mojo verde* (a sauce with coriander and garlic) *mojo rojo* (with garlic and chillies). An interesting parallel to Tibetan food is a roasted grain called *gofio*, much like *tsampa*, which is made with roasted barley, or millet, or corn, or a mixture of two or all three. It can be mixed with water, milk, yoghurt, or soup, and is eaten at just about any time of the day. In farming communities such as on the island of Gomera, fresh, local fruits and vegetables abound, and there are many local cheeses, wines, and meats (notably goat).

Getting Around

There is a fairly well developed public transport system on Tenerife (www.titsa.com), although travel from one side of the island to the other by bus can be time-consuming. Rental cars are affordable, starting at around €30 a day. There are many beautiful road trips on the island. Taxis are fairly expensive, but a good choice if you are traveling with others and don’t anticipate needing a car most days.

Food

Seafood is plentiful, usually fairly simple grilled and fried dishes.

The temperature fluctuates mod-

Climate

The Canary Islands are known for their perfect climate – neither too hot nor too cold year-round. The temperature fluctuates mod-

different version revealed to the Master in a dream.

Each of the twenty-five different mantras or verses in this practice purifies very specific obstacles, many of them relating to various emotions such as attachment, for instance, for overcoming strong attachment to all of our senses and sense objects, our physical body, and even attachment to total realization. Others have more to do with purifying obstacles to realization, by discovering our real nature, being in instant presence more easily, and recognizing illusions such as the thought that human vision is concrete. The one we are most familiar with, *Ma ma ko ling sa manta*, is for liberating samsara. The twenty-fifth, finally, is for our attitude to naturally manifest as a bodhisattva. The mantras can be practiced separately or together, using the same melody as for the Six Spaces.

That’s it; it’s all there, everything we will ever need. The teaching itself is very brief; we are left to discover what it means as the retreat winds down with a morning of tridlungs and an afternoon ganapuja. Rinpoche invites performances and plenty of performers volunteer, ranging from a professional French chanson singer to a rendition of “Summertime” by a neighbor

>> continued on the following page

erately in the “winter” months, and there is also more chance of rain at that time of the year. Otherwise, the entire archipelago is mostly sunny all year, with the exception of certain micro climates that get fog, mist, and clouds due to the trade winds. Highs are generally in the low-to-high 20 Celsius range (high 60s to low 80s in Fahrenheit), but the higher mountains such as Teide can even get snow.

Accommodation

There are a wide variety of hotels and short-term apartments available throughout the Canaries for just about any budget. At times of retreats, limited camping may also be available for a very modest fee, but be sure to confirm in advance.

Chögyal Namkhai Norbu in London

Des Barry

Chögyal Namkhai Norbu taught in the UK from May 28th to June 1st. It was the first time one of the world's greatest Dzogchen Masters had been in Britain for twelve years and his first teaching in London for more than thirty years. Back in 1979, about 60 to 70 mostly fresh-faced practitioners gathered in the Guild of Transcultural Studies in St John's Wood: in 2010, depending on the day, 620 to 780 practitioners of all ages gathered in the Camden Centre opposite the bizarre neo-Gothic redbrick spires of St Pancras railway station.

In 1979, Rinpoche's teachings concentrated on the Dzogchen Semsde, the essential understanding of the primordial state of the individual through the oral transmission of the mind series. In 2010, Rinpoche delivered teaching and transmission on the Three Statements of Garab Dorje, the essential Dzogchen text that encapsulates the whole of the teaching in the three short phrases: direct introduction, not remaining in doubt and continuation in action; a reminder of the essence for older practitioners and direct introduction to the essence of Dzogchen for old and new practitioners.

The Kings Cross area is an ideal place for practitioners to be aware of how to integrate the transmission into everyday life and its every dimension. The district is a hub in time and space of every level of human behaviour and every mental and social condition: travellers spending money on expensive food and drink in

the super modern architectural steel and glass arches of the Eurostar terminal just across the road from the teachings; junkies and alcoholics wandering the dirtier back streets in their own dark realms of dependency; innocent children playing in the park playgrounds on their way to acquiring new experience; and practitioners getting a glimpse of unlimited potentiality through the teacher's introduction and practising together to develop his direct transmission of experience of the primordial condition.

Historically, Garab Dorje came some six hundred years after Shakyamuni Buddha, and introduced the first Dzogchen teachings beyond cause and effect through the tantra Dorje Sempa Namkha Che, an essential text of Dzogchen. The Three Statements of Garab Dorje are the final testament of the Teacher before he passed beyond this realm. These teachings have been transmitted through millennia through the lineage of Dzogchen Masters down to present day Kings Cross where Chögyal Namkhai Norbu shared them – and his own depth of experience of them – with his new and old students. While Rinpoche pointed out the essence of the Teachings of Garab Dorje, some of his trusted students explained various practices including Ganapuja, Yantra Yoga and the Dance of the Vajra.

The practicalities of the retreat were very well organized, particularly through the enormous efforts of Judy Allan and Richard Steven before the retreat. Many more practitioners cooperated in



Photo: D. von Greiff

the day-to-day running of the retreat; with the Shang Shung Institute and ASIA information stalls.

We raised over £2500 for ASIA during those few days and many people joined up to the Adopt Tibet-Adopt Troru project. Rinpoche has asked the UK community to take responsibility for helping to build a traditional medical college at Troru in East Tibet and for training forty traditional doctors. Many people responded. Many more people are welcome to participate.

On the last day of this visit to Britain, Rinpoche launched the Shang Shung Institute of Tibetan Studies with a lecture on Bon and Shang Shung and his new

book 'The Light of Kailash' at the School of Oriental and African Studies.

Well... has the London community matured since those first days in 1979? Do we amount to more than just a presence of grey hair and grey beards among the grown-up children of practitioners, and the new young practitioners who bring their lively energy and lucid and fresh experience? Is there any evidence that practitioners are integrating their experience into everyday life more now than thirty years ago? These are the questions I asked myself at the end of this very happy time for the whole of the community,

those who came to visit Britain, and those who live there still.

Now the UK community faces the challenge of helping new practitioners in learning and integrating the practice and transmission into everyday life. If that challenge goes as well as the retreat on the Three Statements of Garab Dorje then... no problem. Why not? ©


>> continued from previous page

who happened to walk by and felt like singing, a dramatic deliverance of "Ave Maria," a poignant Turkish folk song, an infectious joyful "Volare cantare" by the Italian group, some throaty maritime songs by a German sea captain, and of course the obligatory Japanese lament by Fabio.


An interesting note about the gift that Rinpoche received from the newly emerging Tenerifian community at the conclusion of the retreat: When the first three local members set about trying to find the appropriate offering, they each independently zeroed in on the same thing: a traditional woolen cape from Monte de la Esperanza.

Retreat in Tenerife with the Master in October

Chögyal Namkhai Norbu will be giving a second retreat this year in Tenerife October 11–13. At the same time there will be a Tibetan Cultural Week from October 8–17 with exhibitions, public talks and workshops on Tibetan history, society, medicine, Buddhism, yoga, art and even cooking. More information will be posted at www.dzogchen.es. ©



THE TIBETAN CULTURAL WEEK IN TENERIFE



info & registrations:
www.tsegyalgar.org/jun2010
or call 18131 369 4153

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DISCOVER THE NATURE OF MIND

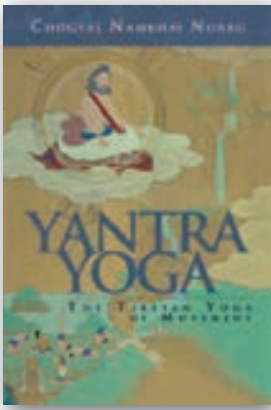
TWO WEEKEND RETREATS WITH YESHI SILVANO NAMKHAÏ IN JULY, 2010

JULY 9–11	Preliminary Foundations: The Two Accumulations Tibet House, NYC
JULY 16–18	Dzogchen Teachings On The Sacred Land of the Dakinis Khandroling, Buckland, Massachusetts


Books by

Chögyal Namkhai Norbu






- ◆ Yantra Yoga
- ◆ Dream Yoga and the Practice of Natural Light
- ◆ Dzogchen Teachings
- ◆ The Supreme Source
- ◆ Dzogchen: The Self-Perfected State
- ◆ The Crystal and the Way of Light





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Calendar of Events 2010

July
July 3-4
Course of Dance of the Three Vajras
With Maurizio Mingotti

July 9-16
Chögyal Namkhai Norbu
Dzogchen Teaching Retreat
Webcast from Merigar East

July 9-11
Intensive Practice of Jnana Dakini
With Rita Renzi

July 16-18
Namkha course – weekend 1
With Liane Gräf

July 18 11 am
Kumar Kumari Yantra for children
With Jacobella Gaetani and Tiziana Gottardi

July 20 5 am
Worldwide Guruyoga transmission
with Chögyal Namkhai Norbu
Anniversary of Padmasambhava

July 20-25
Residential course of Yantra Yoga
With Laura Evangelisti

July 24-25
Namkha course – weekend 2
With Liane Gräf

July 25 11 am
Kumar Kumari Yantra for children
With Jacobella Gaetani & Tiziana Gottardi

July 31-August 5
Explanation and practice of Guru Jnanadakini Gomadevi
With Enzo Terzano

August
August 4-12
Vajra Dance Teacher Training 2nd Level
With Adriana Dal Borgo and Prima Mai

August 13-20
Chögyal Namkhai Norbu
Longsal Teachings:
Initiation and instructions of the Gomadevi practice

August 20-22
Om A Hum Dance for children

August 21-22
Training course for teachers of Kumar Kumari Yantra Yoga
With Laura Evangelisti

August 23-29
Chögyal Namkhai Norbu
Teachers Training
SMS Base & 1st Levels
Vajra Dance & Yantra Yoga
1st & 2nd Levels

September
September 5-6
Course on natural complete breathing
Open to everyone
With Fabio Andrico

September 14-16
Course on Kumbhaka
With Fabio Andrico

September 17-19
Chögyal Namkhai Norbu
Teachings and practice of Shitro

Merigar West Summer 2010

Teaching Retreats with Chögyal Namkhai Norbu

August 13-20
Longsal Teachings
Initiation and Instructions of the Gomadevi Practice

August 23-29
Teachers Training SMS
Base & 1st Levels
Vajra Dance & Yantra Yoga
1st & 2nd Levels

September 17-19
Teachings and Practice of Shitro




Photo: M. Almici

Information and enrolment:
++39 0564 966837 · office@dzogchen.it · www.dzogchen.it

News From Merigar West

Red Gakyil
After months of building work, the Master's residence, Gadeling, is now ready for his return later this summer. The new annex to the house looks very nice and blends in well with the original building. The garden has also been seeded and is now in flower with lots of new plants.

The large field of barley in front of the Yellow House (Serkhang) is growing well. In our last update we mentioned that our resident Tibetan, Migmar, had brought back a quantity of Tibetan barley seeds during his recent trip which were planted in this field. If the crop continues in this way we hope to be able to harvest the barley at the end of the season in order to have a large quantity of seeds for future planting. We also

plan to make a quantity of tsampa (barley meal which is a typical Tibetan staple food). At the moment we have a problem with the deer, which enjoy eating the fresh shoots, and next year we will have to make a fence to protect it.

With the arrival of the warm weather (and lots of spring rain!) the gardening has started around Merigar, particularly at the Gonpa where there is an automatic system for watering the grass and the plants. Merigar Two, which houses the dormitory in use during the summer retreats and courses, has been tidied up and prepared for the summer.

Yellow Gakyil
We have established two agreements with hotels close to Merigar that will offer special conditions to members of the Dzogchen Community particularly during the time of the retreats this summer. Further information can be requested at the Merigar office.

Together with the Red Gakyil we are going over some estimates for installing solar panels. These will help us to reduce costs and to help in having less impact on the environment.

The running of the Kayo bar in the courtyard of Serkhang has been given to a practitioner for the summer period. Besides offering a selection of tasty food and drink there will also be evening events so that we will be able to spend some time together having fun.

In the dormitory at Merigar Two we are installing a vending machine which will supply hot and cold drinks and snacks so that people staying there will be able to have breakfast or a snack.

We are continuing to carefully monitor expenses at the Gar, keeping track of all the activities of the Red and Blue gakyil in order to guarantee the best use of our resources.

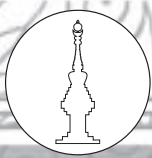
Blue Gakyil
Over the winter and spring period, the Blue Gakyil has been very active in coordinating and introducing Kumar Kumari Yantra Yoga for children into a local school in the Amiata area. We hope that this first course will pave the way to introducing this form of Yantra Yoga for children into more and more schools in the area and to this end a project has been drawn up to be presented to the local education authorities and parents. The project is presented in a separate article on this page. In addition, we have just held the first course of Vajra Dance for children with Prima Mai at Merigar using a special Mandala and music adapted for children. The next course of Vajra Dance for children will be held at Merigar August 20-22. ©

Accommodations near Merigar West
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@gmail.com
Phone: 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.



First Steps

First Vajra Dance Course
For Children

**Prima Mai in collaboration
with Rita Renzi**

We took our first steps together on the Mandala at Merigar West over the weekend of June 18–20 with a small group of five girls and two courageous boys. Our young group, Rita Renzi, and myself were all pioneers in this first Dance of the Three Vajras course for children aged from 7½ up to 10.

In the Dance of the Three Vajras the three syllables OM A HUM represent the three dimensions of our existence – Body, Voice and Mind – and their non-duality with the three pure states of the Body, Voice and Mind of all Enlightened Beings. It is one of the most important mantras of Guruyoga and purification in the Dzogchen teachings. ‘Vajra’ means our real nature, our real condition and with the dance and sound and movement we can integrate our actual existence, body, voice and mind in that state.

When Rinpoche was asked the first time several years ago if it was possible for children to learn and practice the Vajra Dance, Rinpoche did not advise against it, but replied that it is not so easy for children to understand or enter a state of integration and contemplation because their energy is still developing.

Around 2002 Rinpoche made some modifications to the measurements of the Mandala. The smallest size Earth Mandala is not very easy for large adults to dance on, especially when 12 people practice together close to the center of the Mandala.



Photo: R. Lukstaite

Reflecting and also exchanging ideas with other instructors and practitioners, I wondered again if this fact might not also indicate that for a younger and “shorter” age, it might be beneficial to have an experience with this practice which reflects and transcends all limitations. In addition children always express great interest in this colorful Mandala and leaving them out or even seeing them being chased away from the Mandala has made me feel for them, and, in general, our confused and busy society of today is not an easy place to mature into a responsible and balanced person.

Last year Rasa Lukstaite from the Merigar West Red Gakyil asked Rinpoche if we could organize a course for children and Rinpoche answered that it was possible. Rasa took the initiative and the Merigar West Gakyil

organized to have a small size very nice durable Mandala made – which can be used indoors as well outdoors – by Attilio Russi from Molise.

We collaborated with Roberto Cacciapaglia, a professional composer, who created some very nice music with a faster rhythm, more suited to the energy of children and following Rinpoche’s precious advice.

In a series of emails, one of Rinpoche’s confirming answers was that the Three Vajra Dance could help children in their physical and energetic development and that it always functions like a purification.

We agreed that the minimum age to participate in the course should be 8 years and considering that it was our first experience, it should really be respected. At the age of 10 there is definitely a pos-

sibility to follow in a more co-ordinated way. In this phase of life it is incredible what changes take place in only in a few months. Later it seems much less and we develop more around old habits, or struggle around them.

In any case at a younger age it is certainly a joyful positive contact to enter the Vajra Dance Mandala and to make the first experiences in these few hours. At the end of the course, when we asked the children if they preferred to dance with the adults together or alone, most of them preferred to mix in with the adults together.

With about an hour in the morning and an hour in the afternoon we had a quite a joyful time together, even though it was not possible for them to learn in a perfect way and to follow the dance independently in such a short amount of time. On first

reflection, we think it would be better to teach girls and boys separately in the morning hour and it could also be beneficial to have two instructors, possibly even male and female. It could also be one instructor with an experienced Vajra Dance practitioner as an assistant, taking care of each group and alternating.

In the afternoon both girls and boys could then practice together what they have learnt in the morning. Since at that age it is necessary to keep them occupied all the time together, it seems best to set a limit of five children of each gender, especially when being alone teaching them. It seems impossible to study or dance with 5 or 11 children of both genders on the Mandala and have others waiting patiently and quietly for their turn when they are less than 10 years old.

As well, speaking with Tiziana who teaches Kumar Kumari Yantra Yoga, we agreed that we could try and combine the two experiences and maybe have half an hour of Kumar Kumari Yantra Yoga before a Tun of the Three Vajra Dance.

Interviewing the children at the end of the course and asking them about their experiences, they all answered that it was really nice, specially dancing with the music. They felt that the music was very relaxing, even too much for the taste of the boys who were both only 7½ years old and due to their very young age, understandably had a harder time to follow or even continue the same patterns of movements and directions for a longer time.

We will need to make more experiences together during the next course in August at Merigar West. We will explore further together and tell you more about it next time. Thank you Rinpoche. ©

Kumar Kumari: Yantra Yoga for Children

Kumar Kumari Yantra Yoga is a method of Yantra Yoga created and written down by Chögyal Namkhai Norbu that takes into account the physical size, the energy and the breathing of children. Due to its beneficial characteristics Rinpoche compared it to a ‘great medicine’ in that it balances the functions of the five elements, regulates and reinforces the activity of the five prana and all the other aspects required to keep children in good health and insure their perfect growth.

Unlike Yantra Yoga for adults, in Kumar Kumari Yantra children do not practice different forms of holding the breath. The methods of prana that they can use and receive great benefit from are the slow and fast exhalation and inhalation.

The special feature of Kumar Kumari yantra is learning the breathing methods through the



Tiziana Gottardi leading the children from the Arcidosso primary school in a demonstration session of Kumar Kumari Yantra Yoga for their parents at the Merigar Gonpa. This was one of the activities that took place as part of the Meeting with local Associations of Amiata held on May 22.

Photo: A. Ambrosio

body movements (yantra), together with sounding the 10 powerful sounds: the syllables of the Six Spaces of Samantabhadra, the three syllables of the Vajra of Body, Voice and Mind and the syllable of the origin of the Vajra Body.

During the winter of 2009–2010 Tiziana Gottardi and Jacobella Daragona held several sessions of Kumar Kumari Yantra Yoga in two classes at the Arcidosso primary school. On May 22 the same children along with their parents and teachers came

to Merigar for a meeting organized together with different associations in the area and gave a short demonstration of Kumar Kumari Yantra Yoga in the Gonpa with Tiziana. The children were very enthusiastic about the dem-

onstration and all those present followed it with interest.

In order to give some continuity to the programme, Tiziana has drawn up a project briefly illustrating the characteristics, objectives and activities planned during the lessons to be presented at the primary schools in the Amiata area for the next school year and proposing a course with weekly lessons of about an hour for at least 3 consecutive months.

On August 21–22, all the Yantra Yoga teachers are invited to participate in an introductory course to Kumar Kumari Yantra Yoga to be given at Merigar West by Laura Evangelisti so that they can learn this precious method. ©

Italy



Contemplation course with Fabio Risolo held at Namdeling, Naples June 19–20.



Participants at the course on Yantra Yoga and the practice of Contemplation in Aglientu, Sardegna, Italy with Laura Evangelisti and Fabio Risolo, May 29–31.

SPAIN

Madrid
New Gakyil and contacts
Blue: guillermo.azul.madrid@gmail.com
Red: maria.rojo.madrid@gmail.com
Yellow:
esther.amarillo.madrid@gmail.com

Upcoming
Medium Tun of
Guru Wisdom Dakini Gomadevi
Practice and explanation
Led by Enzo Terzano
Requirements: having received the initiation of Gomadevi or Jñanadhakini, or having received the transmission of the Mantra of the Essence (also via webcast). The course is also open to those who don't know the Vajra Dance.
Programme:
Monday 19 July : 17.00–20.30
Tuesday 20 July: 17.00–20.30
Wednesday 21 July: 17.00–20.30
Thursday 22 July: no course
Friday 23 July: 17.00–20.30
Saturday 24 July: 10.00–13.00 + 16.30–20.00
Note: The practices of each session will be combined with the Dance of the Song of the Vajra, performed once, twice, or three times, depending on the number of participants. People who don't know Vajra Dance can apply the Song of the Vajra.
Where: Kundusling, Passatge de la pau 10 bis, 3º 1ª, 08002 Barcelona (Spain)
Price: 140 Euros (with usual discounts for membership)
Registration: sol_amarillo@dzogchen.es
Information: ester_azul@dzogchen.es
www.dzogchen.es

UK



Khyentse Yeshe Namkhai's Visit to the UK

Dominic Kennedy

Early evening Saturday 10th May, with the sun still shining and family in tow, Khyentse Yeshe Namkhai strolled into SOAS (the School of Oriental and African Studies of the University of London) and delivered his first ever talk in the UK. This apparently casual but groundbreaking introduction marked the start of what promises to be a big and significant series of events for the Dzogchen Community in the UK in 2010. This will see Chogyal Namkhai Norbu's first visit in nearly twelve years and will be followed by a return visit of Khyentse Yeshe Namkhai in October. After the advance party had cleared up the debris left in the lecture theatre by the Fabian Society of the British Labour Party in the wake of its recent election defeat, people started to arrive in eager anticipation of hearing Khyentse Yeshe Namkhai's talk on 'Dzogchen Today'.

There were about one hundred people gathered with half of these from outside the Community. Khyentse Yeshe Namkhai divided his talk between Sutra, Tantra and Dzogchen, making this accessible to the wide range of people in the audience. We were treated to his unique example of the glass and -1 glass of water and the simile of learning to swim. It seems impossible at first to learn how to swim, and there is no half way stage between not being able to swim and being able to swim. Once we have learned we can't imagine not being able to swim. Once you have the knowledge of swimming you have it. You can swim or you can't, there is no half way. There is nothing to improve or qualify it. This is like Atiyoga or Dzogchen, there is nothing to say, it is impossible to explain anything. This is connected to the nature of mind. To establish the view, you can't use words. Knowledge is without interruption, beyond time and space. If we have real knowledge, there is no doubt.

After the talk there were a few questions which introduced an interactive dynamic. Then with our minds pondering the impact of Khyentse Yeshe Namkhai's words and presence we retired to relax over an English pub meal up the hill from Camden Lock in leafy Belsize Park. By Monday mid-day it was time for Khyentse Yeshe Namkhai and family to take to the air. The volcanic dust dispersed sufficiently to allow their Alitalia plane to take wing and fly into the sky beyond the British shores. We now await the return, but not before our precious Master has prepared more of us first. Thanks are especially due to Judy Allan and the London 2010 team for organising the first of several significant events taking place in the UK Community this year. ©



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MerigarEast



Merigar East

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23 August 907005

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Photo: G. Ladra

Merigar East Update June 2010

May and June 2010 have been quite intense months at Merigar East. Construction of the Gonpa has started, the foundations have been laid and in a very short time the pillars and the walls also appeared on the land. The recent Longsal symbol made up of the white roads of which the Gonpa is also part has been improved

by three concrete platforms which are the base for the three earth mandalas. We will be able to dance outside, on the earth under the sky!

Hopefully by the time Rinpoche arrives and the retreats start we will be able to have an electricity grid in the Gar. This would be kind of revolutionary in the history of Merigar East, no more sounds of the generator during the teachings. How nice!

The last week in June a kind of permaculture workshop with Saviana Parodi has been organized, which will be

full of information about permaculture as well as concrete experience. We are planning to prepare the camping site and composting toilets, discuss some more about the plans for the gardens and the way the plants should be structured in the Gar. Anybody who has a bit of time and goodwill should not hesitate to contact anybody from the gakyil and come to Merigar East any time. Your help would be appreciated.

Fijalka in the name of the Merigar East Gakyil



Czech Republic Phendeling Gonpa Campaign

The Czech Community would like to introduce their fundraising campaign named: “**Retreat with Jim Valby in Phendeling**”, which is starting on the occasion of preparations for the Santi Maha Sangha Base retreat with Jim Valby.

All the income will be used for building the new Gonpa (big enough for 130–140 people).

The principle of this campaign is easy: whoever donates at least 280 euro will have the SMS base retreat in the Czech Republic (September 28–October 5) for free. If an amount of 47,600 euro can be collected, the Gonpa will be built and the whole retreat can be organized there – on the Community land.

You can also support our activity by joining our chain of practices of Ozer Chenma – every morning from 6’til 7 am.

Up to now we have collected 18 % of the total amount. Here you can see the campaign:

www.dzogchen.cz/?node=centrum-2-o&submenu=gompa (the coloured blocks have already been bought)

Project of the reconstruction: **www.dzogchen.cz/userfiles/fundraising_jim_in_ling.pdf**

For more information see **www.dzogchen.cz/?node=phendeling&submenu=jim-in-ling**

or write to **yellow@dzogchen.cz**
IBAN: CZ825500000001021034511
SWIFT: RZBCCZPP
Name of recipient: DZOGCHEN O.S.
Bank Address: Raiffeisenbank, a.s.
Belehradská 100/18 120 00 Praha 2
Thank you for supporting Phendeling!
Your Czech Community

Greece

Due to practical reasons and needs of the Hellenic Dzogchen Community, the form of the Greek Gakyil has slightly changed as following:

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dorje024@yahoo.de
Fani Xenou (Assistant)
fanixenou@yahoo.com
Contact with the Gakyil:
dzogchen_gr@yahoo.com

Hungary

Yantra Yoga

The Hungarian Dzogchen Community is very pleased to announce two courses with Oni McKinstry, an authorized Yantra Yoga teacher.

Relying on over 20 years experience as a practitioner of different styles of Hatha Yoga and 15 years experience as an instructor, Oni genuinely and joyously transmits exceptional knowledge of the Yantra Yoga in a practical and relaxed way.

1st course – Focus on Yantras

For advanced students, transmission is required!
August 31–September 2, 6–8 pm.
Analyzing and correcting the yantras, helping and “intermediate” positions for getting into the yantras.

2nd course – Open Course for Beginners

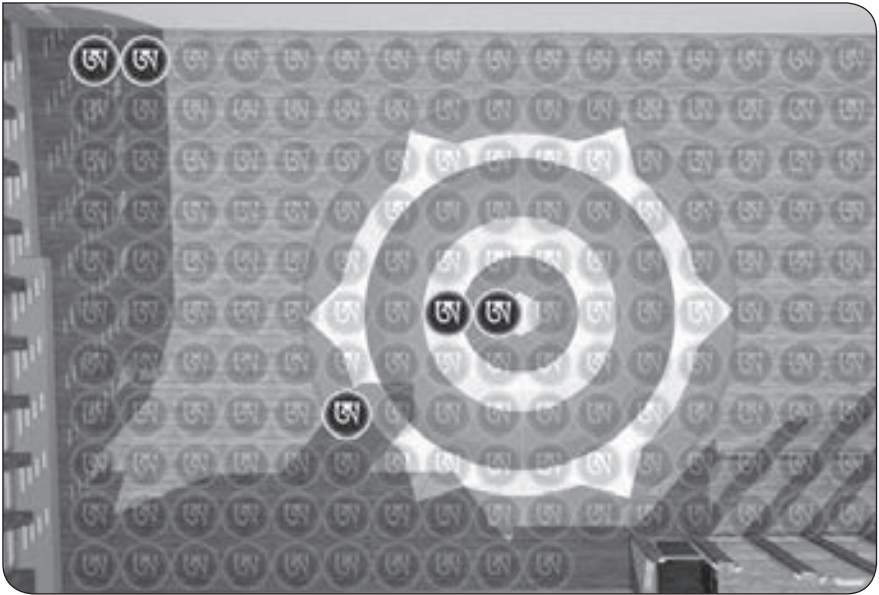
Open for everybody!
September 3–5
Tsigjong, lungsang, vajra wave
Fri: 6–8 pm Sat & Sun: 10–12 & 3–5 pm
Venue:
The Gate of Dharma Buddhist College
1098 Börzsöny street 11, Budapest
Hungary
Getting there: **www.tkbh.hu/foiskola/elerhetosegek**
Prices: 1st: 44 eur, 2nd: 74 eur,
1 st + 2 nd: 110 eur
Discounts according to membership
Registration/question/contact
Info.dzogchen@gmail.com

Latvia

Latvian Dzogchen community Padmaling is happy to invite you to the retreat of Long Life Practice of the immortal Dakini Mandarava which will be led by Nina Robinson.

Nina Robinson has followed the teachings of Namkhai Norbu Rinpoche since 1980, and she has been assigned by Rinpoche to explain the practice of Mandarava as well as to lead the retreats.

Dates: 15–21 of November
Place: The city of Jurmala, seaside resort 25km from the capital of Latvia – Riga
Details follow soon.
Preliminary registration from the end of July.
Let’s keep in touch!
www.dzogchen.lv
For questions and info you are welcome to write:
padmaling.riga@gmail.com
skypename: liga.via
With kind regards –
Gakyil of Padmaling



Chögyal Namkhai Norbu in St. Petersburg

The Statements of Four Stages of Relaxation of Jnanasutra
June 18-20, 2010

Tatiana Myars, Elena Bobyskaya

The fact that Chögyal Namkhai Norbu decided to come to St. Petersburg was a wonderful surprise for our community, because he had not given teachings in our city for 18 years! To host the Teacher and to organize the retreat was a very serious matter and the majority of us undertook it with awe and heart and soul, because it was the first time we had had such an experience.

Finally the long-awaited 17th of June came, Rinpoche was sitting in a comfortable hotel lobby, surrounded by his disciples and said: “When I came to you for the first time, you were like children. Now you’ve grown up, you are adults...”

Since the nineties the number of members of St. Petersburg’s community has grown. We constantly organize practices and retreats. Every year Khyentse Yeshe Namkhai visits us and Fabio Andrico, Adriana Dal Borgo and other instructors come to our community. But do we have enough capacities to collaborate and relax tensions arising among ourselves? Everyone knows that a big city is always full of tensions. Maybe that is why Rinpoche decided to give the teaching which is called “The Statements of Four Stages of Relaxation of Jnanasutra”.

From the beginning of the retreat for many fortunate students it was clear that it was something special, like no other. Rinpoche not only gave the precious teach-

ing, but also suggested spending some time with him during the seven days of his stay in St. Petersburg. First we went swimming in the pool at the SPA-center with Rinpoche, Khyentse Yeshe Namkhai and Fabio, and we also visited the sauna together.

In the evening of the first day of the retreat Rinpoche gave explanations on sutra, tantra and Dzogchen. He clarified the main points of the Buddha’s teachings, because among nearly 700 participants at the retreat there were many new people, who were meeting the teaching for the first time. Rinpoche explained how to do our main practice – the essential Guru yoga in Dzogchen style.

Right after the Teaching, international instructor Adriana Dal Borgo gave a presentation of the Vajra Dance. Surrounded by the many paintings in the hall, the Vajra Dance was fantastically beautiful. Moreover, during the Dance Rinpoche remained sitting on the throne, answering people’s questions, and we are sure that through the presence of Rinpoche in the hall many dancers felt the power of transmission.

On the morning of the second day Rinpoche started to transmit the main teaching of the retreat. He talked about the *tregchö* practice which helps us to discover a truly relaxed state of body, energy and mind. He gave an example of relaxation by comparing it to a bundle of firewood which scatters when the rope binding it is cut.



Photo: Alexander Jeleznov, Nikolay Anikeev

In the daytime Khyentse Yeshe Namkhai told us about the origins of the Longsal teachings in his distinctive style, and then the tireless Fabio Andrico acquainted those present with Yantra Yoga by his essential explanation on how to do the nine purification breathings. In the evening Rinpoche invited everyone to go bowling.

On the last day of the retreat the Master as usual gave advice about the practice in daily life, and gave the transmission of the lungs for collective practices. And again we understood that the main practice is Guru yoga which we can unite with any of our actions – whether we are walking, eating, sitting or sleeping. The retreat ended with a Ganapuja.

In the evening we watched the football match between Italy and New Zealand. We were cheering, whistling and shouting excitedly together, and we had painted the tricolor flag of Italy on our cheeks. By the way, the previ-

ous day Rinpoche and Fabio had made a bet about who would win the match. Guess who won this contest!

The next day we invited Rinpoche to visit our gonpa – the premises where the majority of our practices take place. The day was favorable for practicing a Ganapuja and afterwards Rinpoche asked for the film about the Tibetan medicine that was made in the distant seventies to be shown. Rinpoche told us that we would see his “brother” on the screen and in fact, it was a young Rinpoche. Then followed some short films about traditional Tibetan dances and horse riding.

On the day before last of his stay Rinpoche made a journey by water to the well-known Peterhof, where he went walking in the park. Some of us also managed to accompany our precious Teacher. In the evening Rinpoche visited the Mariinsky Theatre.

At the airport, on his way to Crimea, Rinpoche smiled and made some jokes. We hope that he was pleased with his visit to our city. We really tried hard - together and individually – to make it a success. “To be in presence, to relax and to work with circumstances – that is the essence of my Teaching,” said Rinpoche. He again spoke about the importance of Guru yoga in all aspects of our lives. “Who is the Guru?”, he asked one of those present. That person replied: “The Guru – is you!”. “No, I am Norbu”, Rinpoche replied, “and the Guru is my real state! Your real state! This is the Guru!” ©

Ukraine First Retreat at the New Gar

Andrei Besedin

If a person has been to Crimea, he wants to come there again. This place has everything – sea and mountains, spa resorts and deserted ancient cave cities, swimming with dolphins or contemplating vast space on a cliff, royal palaces of the Tzar family or camping in the national reserve forests. In this place you can find whatever you wish. And this is the place where a new Gar of the Dzogchen Community has appeared.

On the auspicious day of May 27th 2010, Kyentse Yeshe Namkhai with a group of practitioners from different regions of Russia and Ukraine placed the precious vase prepared by Chögyal Namkhai Norbu into the foundation of the Kunsangar Gompa.

Throughout this day the sky was deep blue without any clouds. We did this with the practice of Ganapuja, combined with



Sang and Serkyem, at sunset, with the sun going behind the forest precisely with the last syllables of the Song of the Vajra.

A few days later Khyentse Yeshe gave a public talk in Sevastopol and a retreat on Chod.

120 practitioners attended this weekend retreat. The teacher explained the very essence of the 4 demons of Chod, introduced the real nature with the Yeshe Zangtal method and introduced the meaning of the Phat mantra.

After that he gave a very essential explanation of all the parts of the Chod practice, and the last thun was also dedicated to learning important aspects of the melody in this practice.

This was the first retreat and the birth of the new Gar. In a few days we are expecting a big retreat with Chögyal Namkhai Norbu. This retreat will take place already inside the initial structure of our new Gonpa, covered by a temporary tent roof. After this re-



treat we will continue construction of the Gonpa, then proceed to building the Gecko’s house and Rinpoche’s house et cetera. We have already built a road, put up a temporary hut for the Gecko and are building an autonomous sewage system. As the Gar’s land is officially for agri-tourism, we will plant some grapevines, as the climate here is perfect for them and in general the region is famous for wine. As we proceed with development, we will have

more and more retreats there, so everybody is welcome to attend the teaching in a new sunny Gar on top of the mountain only a few kilometers from the sea. ©

China and Taiwan





May 1–7 retreat in Zhejiang, China included a Yantra Yoga course and a Vajra Dance course (Liberation of the Six Lokas and Three Vajras), explanation and practice of collective practices.



May 13–June 14 in Taiwan. A Namkha course, a Yantra Yoga and Vajra Dance course in Taichung and Taipei were held during which some 40 people attended the webcast transmission with Chinese translation.

Namgyalgar and Pacific Rim



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Karma Yoga Weekend

June 12-14, 2010

An enthusiastic group of Dzogchen practitioners gathered at Namgyalgar for the Karma Yoga weekend that is held each year at Namgyalgar on the Queen’s Birthday long weekend. This is the annual opportunity for Vajra Sangha to come together and share in the care

and maintenance of Namgyalgar. Overseas visitors are often confused about the name of this public holiday weekend as they don’t realize that Australia has a queen and then wonder why her birthday celebration is held months away from her actual birthday. Our SMS Scholarship holder was doubly confused as one of our numbers has the name Quinn. Quinn was very surprised to receive a birthday cake on Saturday evening after the New Moon Ganapuja.

The weekend is in winter, which is the best time for clearing fallen branches, stick litter, weedy undergrowth and fallen trees. These can be piled and burnt without fear of escaping flames causing devastating bushfires. The weather was very kind, with bright sunny days and cool evenings. Some years our karma yoga weekend has coincided with howling winds and rain that, at best, make outdoor work unpleasant or, at worst, do not allow any outdoor tasks at all. This year the Gar had experienced the devastating effects of a mini-cyclone 2 weeks earlier, which had resulted in many fallen trees, blocked roads and a dented caravan. Although Rabgyi and Dorje had been hard at work with chainsaws, many more fallen or half



fallen trees still needed clearing from the camping area and brushwood gathered and burned.

Removing fireweed (*Senecio madagascariensis*) from the open grassy areas of the Gar is a constant battle. It is a government requirement that this weed is



Photos: G. Horner

removed as it affects the health of pastures and causes illness, or even death, of cattle and horses. The weed was very bad this year and many people spent two days pulling it up. I could hardly believe my ears when I heard that the job was done. But fireweed is very resilient and will surely pop up again. Other

people weeded the gardens, planted new shrubs, cleared brushwood from fallen trees and raked and burned leaf litter.

We had time for practice and listening to Rinpoche’s webcast from Moscow, which reached Namgyalgar conveniently at 4 in the afternoon. Various committees also met during the weekend, as we plan for Rinpoche’s 2011 visit to Australia and the purchase of Namgyalgar North. Practitioners around Australia who could not attend the Karma Yoga weekend joined in with the activity happening at the Gar by participating in continuous *ngagkong* practice during Saturday and Sunday dedicated to the creation and manifestation of Namgyalgar North. Those at the Gar enjoyed some tasty warm meals and chatting around the fire at night as well as a little dancing on Sunday evening to celebrate the birthday of our Treasurer, Catherine Horner, who did actually have a birthday on that day. Over thirty people participated in the weekend and enjoyed the satisfaction of working together to ensure the preservation and dissemination of our precious Master’s teachings. ©

Dance Weekend in Brisbane with Cosimo Di Maggio

by Lily Giblin

On May 29 and 30, myself and other practitioners from Brisbane and the north and south coasts, and northern NSW, came together to learn and dance the Six Spaces of Samantabhadra. Dance teacher Cosimo Di Maggio flew down from his home in Cairns to lead the course. It was a truly joyous weekend, each of us receiving individual help and guidance and, with two mandalas, we could all practice together while others were learning their parts. As we had exactly the right number of spaces on the mandala, exactly the right circumstances and exactly the right dance teacher, the result was perfect! A fully inclusive, beautiful and joyful dance experience



for us all, as you can see by our faces in the group photo.

After dancing we had a Ganapuja together and a meeting about establish-

ing a new regional Gakyil for southern Queensland and northern NSW, the regions closest to the Glass House Mountains where Rinpoche would like to establish a new Gar, Namgyalgar North, for the Asia Pacific region.

The following Monday, after the dance weekend, some of us went to see the land chosen by Rinpoche for the new Gar. It is a magical and beautiful place; very open yet warm and filled with the extraordinary presence of the massive rock forms rising like sentinels all

around it. It was a perfect day and we were fortunate enough to find ourselves at the center of a perfect mandala; sun drenched and warm yet high enough to see the coast and the fantastic Glass House Mountains surrounding us.

Being there, at the center, it felt like it was an introduction to a new beginning inspired by the energy and perfection of the Dance of the Six Spaces of Samantabhadra. We were indeed blessed all around. E ma ho! ©

Errata

The Gakyil that we reported on page 25 of Issue 103 that appeared to be the Namgyalgar Gakyil is actually the new Gakyil of New Zealand. The Gakyil of Namgyalgar is in this issue 104. Our apologies. The Mirror

Namgyalgar and Pacific Rim



Finding Shangri-la In Sin City

Jan Cornall
Sydney Blue Gakyil

In May, the Sydney Dzogchen Community was fortunate to host a weekend retreat with Dr. Elise Stutchbury on the Essence of Practice. A student of Chögyal Namkhai Norbu since 1985 and an authorized Base Level teacher of the Santi Maha Sangha study and practice program, Elise’s considerable experience and deep understanding of Dzogchen brought the weekend alive with the wisdom of Rinpoche’s transmission.

Beginning with a well-attended Friday night public talk on Sutra, Tantra and Dzogchen at the International House of Reiki, the irony of the venue location was clear to all. If you went downstairs instead of up, you arrived in an Adult Sex Shop kind of Shangri-la. ‘Which way to Nirvana’ the sign on the door could have read, ‘Take Your Pick!’ Despite the forked path, most of us found our way upstairs to Elise’s enlightening talk and were warmed by the



Photo: J. Cornall

presence of our Master’s teachings, our Vajra kin and the wide smiles of curious newcomers.

Next day a smaller number of us adjourned to Narelle’s comfy house for our weekend retreat. In a lovely room looking onto the garden Elise led us into the essence of Guru Yoga reminding us as Rinpoche always does, we can practice simply with ‘A’ and the Song Of Vajra. We can sing Song of Vajra fast, slow, or at middling

pace or we can sing it over and over as in the Semzin of Song of Vajra, resting in contemplation in between. In the afternoon we learned how to use a meditation belt and practiced getting in and out of seemingly impossible positions. Puzzling and important questions about practice by new and old students were addressed, and visualizations, mudras, tunes and pronunciation clarified. Over lunch we listened enthralled to Elise’s stories from

her early dharma days. In her mid twenties Elise spent three years in a small Tibetan hermitage in the Northwest Himalayas carrying out field-work for her PHD. On her return to Australia, as a student of both Chögyal Namkhai Norbu and Sogyal Rinpoche, she was instrumental in establishing the Dzogchen Teachings in Australia.

On the Monday night we returned to our Reiki Shangri-la and Elise advised our regular practice group on how best to integrate our base level study with learning collective practices. Our Monday night practice group has been meeting since Rinpoche’s visit last year. We are currently learning the Shitro with Rinpoche’s DVD, print and audio assistance (thanks to Shang Shung Institute). It’s a wonderful way for new students to learn and old students to refresh. We have come a long way since the ‘good ole days’. I remember in the early 90’s fresh from my first visit to Merigar when thirty of us would crowd into Carmel’s living room, for daylong workshops on the collective practices. Elise was one of the senior students who put together small booklets and

materials to help us make sense of these new strange and wonderful practices. I remember the fervor, the excitement, and the thrill of it all.

This time around one of the questions I had planned to ask was – how do I find that fervor again? In the end I didn’t need to. The weekend gave me my answer: being in the transmission with Vajra kin in this way; building and maintaining our Vajra relationships; sounding A and singing Song of Vajra together as often as we can; keeping the transmission alive with Vajra cups of tea in these busy, busy lives of ours.

We were just a small group in ages ranging from seventeen to sixty five, but we got to know each other a little bit more; laughed, joked, fooled around, practiced, ate and shared our Vajra dreams. We all agreed it was a great weekend. Elise told us she is going into personal retreat for some months but when she is finished, I recommend you invite her to your region for a Vajra Kickstart weekend. You may find ‘the good ole days’ are back. You may even find your Shangri-la. ©

TsegyalgarEast



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Calendar of Events 2010

Karma Yoga every weekend and all the days in between, especially before the visit of Yeshe Namkhai and family from July 11–20.

We need help to finish Rinpoche’s house and the community space on lower Khandroling and also there is plenty of work on upper Khandroling, including phase 2 of the vajra hall.

Everyone is welcome and encouraged to help. Karma Yoga is a great way to be with our Vajra Family and help reach our goals in a fun and collaborative way!

Please contact the gekö, David Hayes, for more information: geko@tsegyalgar.org

Khyentse Yeshe
Namkhai’s Teachings
in New York City
July 9–11

Tibet House, 22 West 15th Street, NYC
Payment can be made online at www.tsegyalgar.org/ysn2010 or by phoning 413-369-4153. For further information, or if you would like to help with retreat preparation or any of our scheduled activities, please write us at nydzogchen-comm@gmail.com.

Khyentse Yeshe
Namkhai’s Visit and
Teaching Retreat
July 11–20
Tsegyalgar East, Conway Ma

July 24–25
3rd series of Yantra Yoga with
Pranayama
with Paula Barry
To be confirmed

August 20–26
Santi Maha Sangha Base Level Retreat
and Yantra Yoga
with Jim Valby and Lynn Sutherland

Contact: 413 369 4153 or
secretary@tsegyalgar.org

Jim Valby’s
Santi Maha Sangha Program 2010
Romania

Jul 19–Aug 1 Merigar East,
SMS exams & training

USA

Aug 20–26 Tsegyalgar East, SMS Base
Sep 3–12 Portland, Oregon, SMS Base

Amsterdam

Sep 23–26 Amsterdam SMS Base

Czech Rep

Sep 28–Oct 5 Czechia, SMS Base

Russia

Oct 8–12 St. Petersburg, SMS Base
Oct 13–17 St. Petersburg, SMS Level One
Oct 22–26 Rinchenling Moscow, SMS Base
Oct 27–31 Rinchenling Moscow,
SMS Level One

Ukraine

Nov 5–9 Kiev, SMS Base
Nov 10–14 Kiev, SMS Level One

Israel

Nov 19–28 Israel, SMS Base



7th Lojong Retreat with Jim Valby on Khandroling June 2010

Photo: K. Fekete

Dzogchen.ca Website Launch

The Dzogchen Community of Toronto is pleased to announce its new website – dzogchen.ca. Please visit the website and register your email to get updates on our weekly practices and other events.

The Toronto community meets every Sunday at 12.30 pm (2pm after Jul 1) at Kokoro Dojo, 358 Dupont St. We practice Yantra Yoga and Vajra Dance on alternate weekends. We are also practicing Ganapujas on the auspicious days, either at the Dojo or at people’s homes. Details on dzogchen.ca.

For international visitors, we have two important events this fall:

Khyentse Yeshe Namkhai
will visit Oct 20–24

He will give a public talk at the University of Toronto, plus a weekend retreat of Dzogchen Teachings. Details coming soon.

Dr. Phuntsog Wangmo will visit in
the week of Nov 23–28.

Rinpoche’s niece, and a renowned teacher of Tibetan Medicine, she will give a public talk at the Canadian College of Naturopathic Medicine and teach a weekend retreat on Mental Health and Tibetan Medicine. Details coming soon to dzogchen.ca.

We’re excited to welcome these excellent teachers! Please subscribe to our site’s email or RSS feeds to be updated automatically of new events.

Deepak Ramachandran
for the Toronto Gakyil

The Story Of Khandroling

Not a fairy tale

John LaFrance

Once upon a time... in the vast universe there was a small solar system with several planets; one of the small planets was called “Earth”. In the northern region on one of the continents of Earth there was a wild, hilly and forested land. Unbeknownst to the local people who lived in that area the hills contained a special power and energy.

Then, during a particular time, from the other side of the planet, came a Master who walked on the land, slept on the land and taught his students on the land. Through the clarity of the Master’s dreams on the land, the special power and energy of the land became known and it was called “Dakini”. And the Master named that place “Khandroling” or “Land of the Dakinis”.

He told his students how to respect the energy of that place and how practicing there could bring them great benefits. And he gave them detailed teachings on how to enter the land, where to build houses for special practices and how to dance and enjoy that place. And he told them to protect that sacred place for the limitless future.

Yes, this sounds like a fairy tale, but it is not. It is the true story of Rinpoche’s relationship with Khandroling and the amazing teachings that have emerged from there.

The Early Years

In the early 1980s Rinpoche began teaching in Conway Massachusetts primarily at what had been a group home occupied by some of his students. At a point in time Rinpoche told the students they should look for some land. Initially some of the students favored a piece of land in the Town of Whately that was considered more easily accessible with easier possibilities for building. When Rinpoche visited the Whately land he said “very nice”.

Then on the following day Rinpoche visited the land in Buckland that was to become Khandroling. As he walked around he immediately loved everything. He mentioned how the rocks and the vegetation were a kind of medicine. When he climbed to the top he sat at the base of the seven-limbed birch tree and told the students “this land we must have”. And he said, “we will buy this land, we will invite everybody, have a fire, cook sausages and we will raise the money for the land”. There was great enthusiasm among the students and they gathered on the top of the land for a Sang rite with Rinpoche walking around them with the smoking Juniper branches, they cooked sausages and immediately raised \$70,000!

But everything did not go smoothly. There were still tensions in the community about which piece of land to purchase and the negotiations for the purchase were difficult. As the tensions continued in the community, the price on the land increased. Rinpoche continued to tell students “we need this land”! Eventually, in order to have enough money to buy the land, the community sold the group home and on November 7, 1988 the community purchased the 165 acres of land in Buckland. Through a lot of effort, struggles and personal commitment the community had found a way to honor Rinpoche’s wishes.

Rinpoche Receives Vajra Dance Teachings Through Dreams

In the period 1989 through 1992 Rinpoche came to the U.S. frequently. During that time he gave retreats on the new, rustic and undeveloped land, sleeping in a tent and teaching outdoors. On different occasions he would walk around the land and use colored strings to outline the areas where the various cabins should be built including the guardian cabin, dakini cabins, togyal cabin and when asked he designated the location for a stupa which was to be built and dedicated to his long life.

In these early years of Khandroling as Rinpoche gave several retreats outside on the land, he camped and slept in a tent before the community built his personal retreat cabin on the side of a hill overlooking the pond. One morning during his retreat in 1990 he came down in the morning and asked for a notebook in which he wrote for some hours. In the meantime, though the students didn’t know the nature of his dreams and the teachings he was receiving, one of them commenced to build a large wooden platform. When asked why he was building it he said, “I just think it might be useful”. At first the platform was used as a platform for the retreats.

In 1991 Rinpoche did a two-week personal retreat on the hill, which is the second highest point on the land. At that time he asked his students for some paint. Several of them thought he wanted paints for artwork. But he explained that he wanted outdoor house paint. Then Rinpoche single-handedly drew and painted the dance mandala from his dream on the wooden platform.

Immediately Rinpoche began to teach the Dance of the Vajra and he declared that Khandroling was the seat of the Dzogchen Deity Gomadevi. He also made it clear that this was a special place where it is possible to realize in six days of practice what would take six months elsewhere.

Overcoming Obstacles

While the community was enthusiastically beginning to develop and enjoy the remote land, local neighbors and township officials became angry about the use of the land. Eventually local officials



challenged the building of cabins on the land. As a result of these obstacles Rinpoche’s last large retreat on the land was in 1992. Then, for a period of 12 years the community was engaged in a legal struggle with the town over the use of the property. Finally in 2004 the Massachusetts Land Court decided in favor of the community and cleared the way for building the cabins that Rinpoche had envisioned 12 years earlier.

In 2002, with Rinpoche’s encouragement an adjoining property of 80 acres with access to a public roadway was purchased. The combined property amounts to approximately 250 acres or 101 hectares. Having access to the public roadway allows for some additional development and also provides certain legal protections for the entire Khandroling property. The older, higher elevations are now called “Upper Khandroling” and the new portion is called “Lower Khandroling”.

Current Developments On Khandroling

When the land for Lower Khandroling was purchased it included an old farmhouse, an outbuilding and an old barn. None of the buildings were in good shape. During 2009–2010 the farmhouse and the outbuilding were taken down to the bare walls and a new house has been build for Rinpoche or Yeshi Silvano Namkhai when they come for teachings and a small space for the community to meet, practice and conduct community business. Eventually there is also the possibility for the subdivision of the property to allow for the building of some residences for community members.

With the continued development of the Dance of the Vajra to the Universal Mandala, Rinpoche said, “Now we will build a Vajra Hall”. With his support, in 2009 the community began a 3–4 year project to build a Vajra Hall on the site where Rinpoche had his dreams, at the top of the hill on Upper Khandroling. In 2009 Phase 1 of the project began, the existing wooden Universal Mandala was dismantled and the infrastructure for the Vajra Hall was built including 12 large concrete anchors for the steel beams that will create the shell for the structure along with a perimeter wall.

The Vajra Hall is designed to house the Universal Mandala, which has a diameter of 72 feet (23 meters). The building will have a total diameter of 108 feet (35.5 meters) with an exterior dome height of 35 feet tall (11.5 meters). The structure will be an open pavilion to conform to local building codes. The total project will cost between \$900,000 to \$1 million.

During the 2010 building season (June to November), with the generous donation of \$400,000 from a single donor, Phase 2 will commence and include the in-

>> continued on the following page



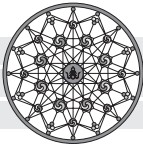
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stallation of the steel beams and the wooden supports (glulams), and covering the whole surface with a sub roof sheathing and a rain and ice membrane.

With additional worldwide fundraising, Phase 3 will commence in 2011 to include the permanent roofing material, skylights, the floor for the mandala, the mandala, walkways, entrances and landscaping. At that point the Universal Mandala will be available for teachings and pilgrims from the worldwide Dzogchen Community to benefit from Khandroling’s special power.

Reflecting back on the past 22 years of Khandroling and all of Rinpoche’s blessings and the community’s efforts, one practitioner commented “the great thing about the story of Khandroling is that there are so many things that seemed to happen out of personal initiative, out of devotion, caring and love and connection to the circumstances, that made the dance transmission occur as it did. There was a lot of struggle around it all, but the origin was love in all its forms.”

With the Master’s blessings it will continue forever. ☉

Tsegyalgar West



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http://tsegyalgarwest.org



Elio Guarisco’s course in Berkeley California June 7–11, 2010.



Introduction to Yantra Yoga with Paula Barry at Dondrubling, Berkeley June 2010.

Portland Oregon
Upcoming
Breathing Course with Paula Barry
Friday, July 30th–Sunday, August 1st
Portland, OR, USA (location TBD)
This 5-session course will focus on breathing, specifically learning and experiencing how to breathe in ways that can improve the health and functioning of one’s physical body, one’s energy or breathing, and ultimately lead to greater capacity to recognize the true nature of mind. There will be one session on Friday evening and two sessions each day on Saturday and Sunday.

Open to practitioners who have already received transmission. Practitioners who are seriously interested in working with the transmission of Chögyal Namkhai Norbu may be considered.
\$75 for all 5 sessions
\$20 per individual session

SMS Base Retreat with Jim Valby
Friday, Sept. 3rd–Sunday, Sept. 12th
@ Portland Yoga Studio
We are very pleased to announce our upcoming Santi Maha Sangha (SMS) teaching and practice retreat with Jim Valby. Our retreat will be based on The

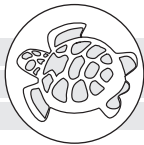
Precious Vase by Chögyal Namkhai Norbu. We will study and practice the essence of the theory and practice of Sutra, Tantra, and Dzogchen. There will be one session each weekday evening and three sessions each day on Saturdays and Sundays.

Any practitioner who is seriously interested in working with the transmission of Chögyal Namkhai Norbu may participate in this retreat. It is essential for all participants to receive this transmission by webcast, in person, or during the next annual Worldwide Guruyoga Transmission day on July 20.

Cost: TBD
In addition to the teachings we will receive, we intend to do other practices together such as Ganapuja and Vajra Dance to further strengthen our connections with community and the transmission.

Visit www.oregondzogchen.com for more information and to register.
Kind regards,
Tashi Rana – Portland Gakyil (red)

Tashigar Norte



Tashigar North /Finca Tashigar

Prolongación de la Calle Bolívar
Valle de Pedro González
Isla de Margarita

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Costa Rica Retreats

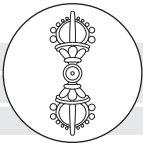
Dear friends,
We would like to invite you all to come and join us for the first Dzogchen Retreats in Costa Rica!

Kyentse Yeshe Namkhai will give Teachings from September 17 to 19, 2010
Chögyal Namkhai Norbu will give Teachings from November 5 to 9, 2010

The retreats will take place in Dekyitling (Place of Joy) located in Piedades de Santa Ana in very lush green gardens surrounded by the mountains just 20 km from downtown San José.

We will be very happy to give you more information about possible accommodation and the trip to Costa Rica so please contact us by e-mail at: dzogchencostarica@gmail.com or call us: Gloriana 00506-88 50 27 50 Michela: 00506- 89 55 42 12
We are waiting for you!
Dekyitling Gakyil

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Calendar of Events 2010

July

July 9-11
Yantra Yoga Course
2nd and 3rd Group of Yantras, Pranayama of the 2nd group.
Led by instructor Marisa Alonso
Aimed at people with experience in the preliminaries of Yantra Yoga.
Tuition: \$120. Membership Discounts
* It is necessary to confirm the participation of a minimum of people. Note that if you do not anticipate during your registration could be delayed. Send an Email to:
secretaria@tashigarsur.com

All months ...
Karma Yoga!

Every second weekend
– Karma Yoga –
The Gar will provide room and board for those interested in helping with tasks scheduled by our Geko. It is essential to inform the secretary and await confirmation by the Secretary of Tashigar South. The hours of Karma Yoga will be certified for Santi Maha Sangha.

August

Practice Retreat of The Vajra Armor
Saturday August 14, Sunday 15, Monday 16 (Holiday)
* It is necessary to confirm the participation of a minimum of people. Note that if you anticipate your registration until Saturday August 7 the course could be postponed. Send an Email to:
secretaria@tashigarsur.com

September

Three Vajra Dance for Advanced
Saturday 25 & Sunday September 26
Led by Nelida Saporiti

October

Breathing and Yantra Yoga
Led by instructor Marisa Alonso
Saturday October 9, Sunday 10, Monday 11 (Holiday)
Course focuses on the various aspects of breathing in the practice of Yantra Yoga.

For more information contact:
secretaria@tashigarsur.com



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Chögyal Namkhai Norbu

Zhang Zhung: Images from a Lost Kingdom

Translated from the Tibetan by Adriano Clemente
Compiled and collated by Alex Siedlecki
Shang Shung Publications, 2010

Jacqueline Gens

Chögyal Namkhai Norbu is among the last generation of Tibetan lamas fully educated in Tibet. Forced into exile due to tragic political circumstances, they suffered loss of family and country. Soon these elders will pass away like so many already have. What remains of Tibetan culture is the fruit of their great efforts to salvage from the wreckage of their country to preserve whatever can be saved.

Since his arrival in the West some 50 years ago in 1960, Chögyal Namkhai Norbu has endeavored to publish an extraordinary number of secular works relating to Tibetan culture. While doing research on Tibetan poetry some years ago, one of the earliest Western articles I located was by Namkhai Norbu on Tibetan folk songs – written after a few years of arriving in Italy. Even then as a young man learning to integrate into Western culture and academics, he expressed an original point of view by focusing on topics generally considered unimportant. Over the years his secular works have emerged in addition to his vast treasury of writings on Dzogchen, commentaries on both the root tantras and terma, and important exegeses such as his Santi Maha Sangha training. For those of us who have been so very fortunate to hear him teach and read his books, what often arises is his enthusiasm for scholarship. His research methods in themselves often make for compelling accounts of the challenges to compare texts, locate lost commentaries, correcting mistakes with painstaking diligence to reconstruct early works and then bring them to light for the contemporary world. Only a Tibetan fully educated since childhood could manage the magnitude of such a large vision to unravel the puzzle of history – reconstructing it for us by seeking out the lost threads. I was most interested in such an account during this last retreat in Moscow on the texts relating to the Seven Points of Shri Singha. To this day he is always, studying, researching, and writing on some topic – probably a

number of topics on the level of cosmic multi-tasking!

While the tragedy of Tibet looms large for many generations of Tibetans, for us Westerners this personal tragedy has been a huge boon. We must remember our debt to Tibet and the Tibetan people by trying to assist in whatever way we can, especially through supporting the work of organizations like A.S.I.A. and the International Shang Shung Institute, who are actively working to preserve Tibetan culture. Moreover, as the beneficiaries of practice lineages preserved for centuries in Tibet, it behooves us at least to take an interest in the history and cultural traditions of Tibet.

One aspect of the Tibetan Diaspora that is relevant is that scholars like Chögyal Namkhai Norbu began to have access to a wide variety of texts in contemporary times that would otherwise have not been available to them in Tibet because of geographical distance or doctrinal biases. For many years, Chögyal Namkhai Norbu took an interest in the ancient history of Tibet compiling exhaustive source materials from ancient texts to support his argument that the early civilization of Zhang Zhung played a vital role in the origins of Tibetan culture thousands of years before the official account beginning with the introduction of Buddhism into Tibet during the reign of Srong btsan sgampo in the seventh century. From this research has manifested such major published works as *The Necklace of Gzi* (1981), *Drung, Deu and Bon* (1996), *Birth, Life, and Death* (2008), and *The Light of Kailash* (Vol. I, 2009).

The current publication, *Zhang Zhung Images From A Lost Kingdom* offers a user-friendly version of some of his research on the role of the ancient kingdom of Tibet in relation to the origins of Tibetan language, history, medicine and archaeology. We are immediately transported there via the fine images drawn from the Shung Shung archives and the estate of the late Brian Beresford

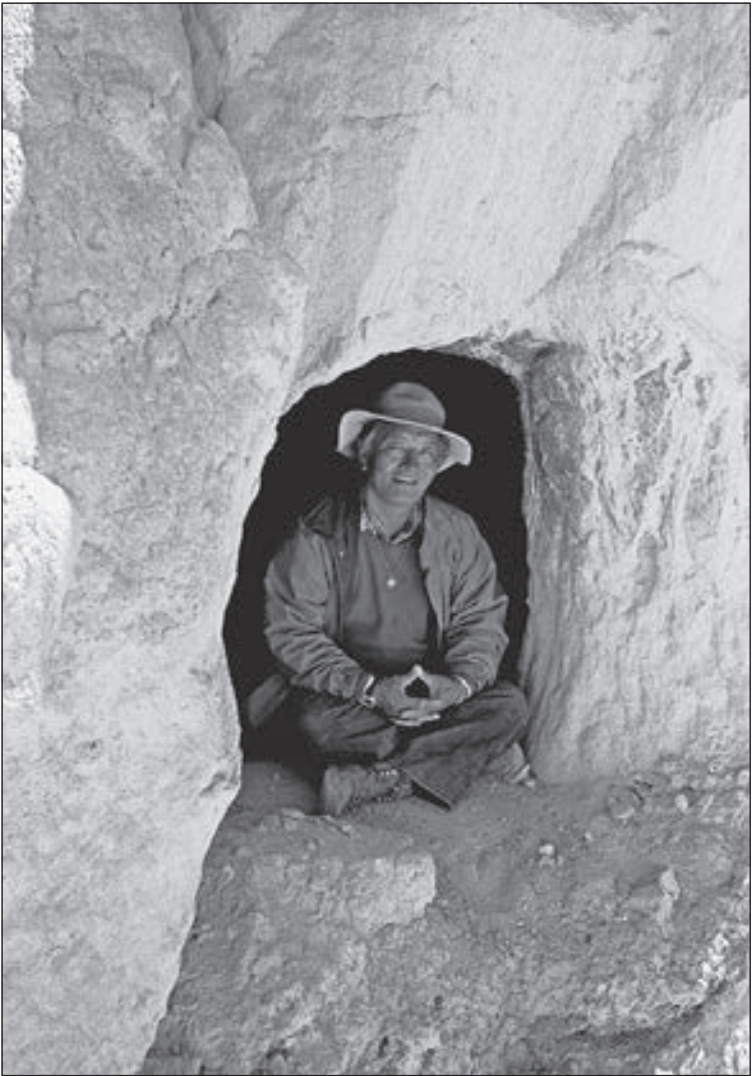


Photo: © Alex Siedlecki/Shang Shung Institute

who accompanied Chögyal Namkhai Norbu to Tibet in 1988 on an expedition to the Valley of the Garuda in Western Tibet near Mount Kailash with other Community members. Shang Shung Institute has prepared a wonderful video from this expedition that can be watched online (just search the title of this book on You Tube). While this publication is but the tip of the iceberg in terms of the research undertaken by Chögyal Namkhai Norbu, nonetheless, there are a number of features that may prove of interest to scholars. Among them is the list of works cited in their original sources, a previously unpublished essay by Chögyal Namkhai Norbu that clearly presents his point of view, and then the images themselves, which reveal the scope of the archaeological remains (the complex is enormous). Alex Siedlecki is to be commended for putting this attractive volume together that will appeal to the general public but also be of great interest to practitioners.

Chögyal Namkhai Norbu has accomplished much to reverse a number of long cherished and inaccurate views based on his research into primary sources. Points of view once thought of as controversial are now increasingly accepted as many scholars worldwide turn their attention to the ancient history of Tibet.

Western culture is not immune to such intellectual narrow-mindedness, even punishing original thinkers and scholars. But what we do know is that there will always be courageous heroes/heroines who defy conventional thinking in favor of truth throughout time. While history more often than not is written by the ‘victors,’ humanity will always have a deep yearning to get at the heart of things while the very earth and rocks themselves never lie – thus the archaeological record. The ancient civilization of Zhang Zhung is not a myth but was a place inhabited for centuries by living and breathing people to whom we share some measure of relationship as their distant beneficiaries to the path we now travel in this life. Reading *Zhang Zhung Images From A Lost Kingdom* infuses life into this vital connection. ©

Other images and a video can be seen at the following link:
<http://zhangzhungimages.wordpress.com/>



Chögyal Namkhai Norbu visiting the site of the capital of the first king of Zhang Zhung.

Photo: © James Raschick/Shang Shung Institute

THE MIRROR



Newspaper of the International
Dzogchen Community of
Chögyal Namkhai Norbu

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Transmission, Poems



Worldwide
Transmission Days

About the Worldwide
Transmission

Newcomers who want to participate in the world-wide transmission must be truly interested in the Teachings transmitted by our Teacher, Chögyal Namkhai Norbu Rinpoche, and practiced in our world wide Dzogchen Community. Participants in this Transmission should try to receive Teachings from Rinpoche in the future. After having received the Transmission, they should also try to train and collaborate with the Sangha of the International Dzogchen Community of Chögyal Namkhai Norbu Rinpoche. Originally, Chögyal Namkhai Norbu had the idea of a ‘Transmission at a Distance’ because he wanted to help people in different situations, who could not travel at that time to meet the Teacher. The Transmission will enable them to practice the Dzogchen Teachings transmitted by Rinpoche without needing direct contact with the Teacher at that time.

Here is a summary of how the Live Webcast Empowerment works: To receive the World Wide Transmission, new students need to participate with an experienced student who will host both the preliminary explanation as well as the actual practice well in advance of the event.

Hosts of Empowerments should be members of the International Dzogchen Community.

For new and interested persons, it is important to have seen the explanation by Chögyal Namkhai Norbu Rinpoche that is on a videotape, in advance. They should also have the possibility to clarify any doubts about the practice on the videotape with some serious, dedicated older students of Chögyal Namkhai Norbu Rinpoche before the Empowerment.

Exactly at the given time (see timetable) at your place, you can listen to or watch Chögyal Namkhai Norbu wherever he is in the

world giving the transmission. You can be with him in that moment and receive the transmission together with students and other newcomers worldwide. The session consists of doing the Thun together and ending with the dedication of merits. *We wish you all a successful practice. Please contact your local Community for details.*

Global Timetable
Anniversary of Padmasambhava
6th Tibetan month – 10th day
Celebration at 8 a.m. Oddiyana time.

Monday 19th July 2010
17:00 Hawaii
20:00 San Francisco, Los Angeles, Vancouver
21:00 Denver, Salt Lake City, Pagosa Springs, Edmonton
22:00 Lima, Quito, Chicago, Mexico City
23:00 Caracas, San Juan, Santiago, New York, Conway, Montreal, Atlanta, Detroit, Havana, Kingston, Indianapolis, Ottawa

Tuesday 20th July 2009
00:00 Buenos Aires, Sao Paulo, Rio de Janeiro, Bermuda
03:00 GMT, Reykjavic,
04:00 London, Dublin, Lisbon
05:00 Johannesburg, Rome, Berlin, Oslo, Paris, Madrid, Amsterdam, Copenhagen, Brussels, Geneva, Prague, Salzburg, Stockholm, Budapest, Vienna, Warsaw
06:00 Kuwait City, Riyadh, Tashkent, Helsinki, Athens, Ankara, Beirut, Jerusalem, Tallinn, Vilnius, Istanbul
07:00 Moscow, Murmansk, Baghdad
08:00 **Oddiyana**, Islamabad
08:30 New Delhi, Bombay
08:45 Kathmandu
09:00 Dacca
09:30 Rangoon
10:00 Bangkok, Jakarta, Saigon
11:00 Singapore, Beijing, Lhasa, Manila, Hong Kong, Kuala Lumpur, Taipei, Perth
12:00 Tokyo, Seoul,
12:30 Darwin, Adelaide
13:00 Brisbane, Melbourne, Sydney
14:00 Vladivostok
15:00 Fiji, Wellington, Auckland, Kamchatka

A little poem, for lack of better to call it, maybe “a few words” is more just, appeared in my mind as I was falling asleep the other night, listening to the silence and recalling that Rinpoche has said there is a thögal teaching for each of the five senses. The morning after, surprisingly, I remembered these lines.

e ho shuddhe

see the dark
hear the silence
taste the air
feel the phantom lover
think the unthinkable
turn the inside out
and go

Nancy Simmons

gnats swarm
in lone sunbeam

blue lake peers through pines

like it had always been there

Sun beats hollow white bone

Inside lives a spider

Inside lives a second sun

Bum reads old newspaper
waves
roll

When he gets to heaven

The gulls will know

Black crow on black rock

Crow eyes white flower

Just crows
on crow business

Four poems by Stephan Hill

>> *Buddhasrijnana* continued from page 13
The Taming of Nalanda
At one point, when Buddhasrijnana was simultaneously abbot of Nalanda and Vikramshila, some Sendhapa Shravaka monks and fanatical and intolerant bhikshus who were living at Odantapuri (near Nalanda) began to talk bad of the master. On one occasion, when the master was staying at Nalanda, they said he did not keep his monk vows and was not suited to be the abbot. They continued in their defamation and also disparaged the tantras. Moreover, a number of Sendhapa monks from Ceylon who were living in Bodh Gaya found a silver statue of Heruka, destroyed it, and took possession

of the silver. The king had many of these monks from Ceylon executed and was about to punish the others as well when Buddhasrijnana, out of compassion, protected them from the king. To reverse their lack of faith, Buddhasrijnana used his powers of illusion to sink into the ground, and additionally manifested a host of spirits making offerings to him and a variety of other illusory displays. He composed many authoritative treatises proving that tantra is not contradictory to the three classes of the Buddhist scriptures known as the Tripitaka.
If Buddhasrijnana had had faith from the start in the old man who was an emanation of

Manjushri applying the avadhuti conduct, he would have attained the rainbow body in that very life. Instead, because of his prejudices Buddhasrijnana died at the age of eighty-one, leaving behind his body but attaining the state of union.
Buddhajnana had four disciples who attained nirvana in their lifetime and eighteen at the level of “Regent” who attained enlightenment in the intermediate state. There were also countless others who became pandits and kusali yogis. The disciples of his direct disciples were still surrounded by extraordinary events. Their livelihood was provided by Jambhala and Vasudhara, they had the ability to transform sand

mandalas into real mandalas, and by invoking the truth could spontaneously transform the colored sand into whatever was needed. Later, however, because an edict of King Mahapala prohibited representatives of the monastic order from openly practicing tantra, those signs disappeared.
Buddhasrijnana’s lineage included the siddha Vaidyapada, who according to some is the same person as the siddha Humkara spoken of in the Nyingma tradition. Moreover, it is said that another lineage of Buddhasrijnana’s teaching went to Padmasambhava.

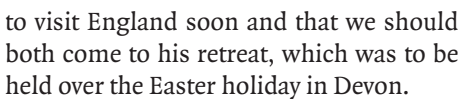
Freely adapted on the basis of Taranatha’s *Seven Instruction Lineages* and the *Blue Annals*.

1 Buddhasrijnana was also known as Buddhajnana and Buddhajnanapada (Tib. Sangs rgyas dpal ye shes, Sangs rgyas ye shes, and Sangs rgyas ye shes zhab).
2 It is possible that this refers to a type of tree that appears to grow upside down, for instance because it is covered in vines. Cf. Ronald Davidson, *Indian Esoteric Buddhism*: “There is a place in Konkana called Kanheri. Why is it called that? Because it is a place that seems to exist like rootless vines entwined up trees [anhri] into the sky [kha].”
3 The description of this scene in the Blue Annals suggests that Buddhasrijnana suddenly found himself sitting inside a small house with the teacher, his wife, and the dog rather than in the presence of the mandala where the initiation was to have taken place. ©

*"I pay homage to our precious teacher
Who is truly the wish-fulfilling jewel,
Guiding us through light and wisdom,
With a father and mother's infinite care"*

When we got to the Swedish border, Jim and I were stopped by the customs officers and held in a room for several hours in Stockholm. This meant we missed our connecting ferry to Finland. Ken had a flat in Stockholm and knowing we had missed our connection, he invited us to stay with him. We accepted his invitation and we stayed with him for thirteen days. During this time he gave us a small book called ‘The Tibetan Tradition of Mental Development’ by Lama Geshey Ngawang Dhargyey, which had been published by the Library of Tibetan Works and Archives, and showed

After a while during our fast, both Jim and I had significant dreams. Jim dreamt that he had healing hands and that it was his vocation to work in medicine. He subsequently became a highly respected Harley Street osteopath. My dream was as follows:



The first time I met Rinpoche, I felt an immediate familiarity and ease. Everything felt completely natural and appropriate. I also had an immense feeling of trust and confidence in him that seemed unshakable. It was like a total experience of homecoming. I remember that during the Devon retreat there was a raffle. The first prize was Rinpoche's personal watch, which had little moving icons of the sun and moon on it. I won the first prize and started to wear his watch. It seemed to be an apt symbol for entering a totally new phase in my life: I started to eat meat again; I no longer dressed in white; and I became devoted to Rinpoche.

"I was walking along a country lane when I met a beautiful young woman with long hair, a long skirt and clear, bright eyes. She said she was enlightened and that I should go with her. We walked along the road together for a little while and then we came to a kind of entrance with attendants on each side of the gate. I told the woman that I didn't have any money to get in but she said she would pay for me. Then we went in and it seemed as if we had entered some kind of massive festival, a bit like an Indian bazaar, with people of all different nationalities and cultures. When I looked more closely, I saw that on the multitude of stalls there were representations of all the different world religions with their various symbols. I wandered through the festival looking at all the colourful and lively sights with the woman walking alongside me all the time. Then eventually we came to a stall where there was absolutely nothing to see externally ... there were no objects on show. Yet in front of me in space, like a hologram in the air, I could see the image of the face of an oriental looking man, quite young, with very high cheekbones and dark penetrating eyes. The moment I saw his face, I knew without a shadow of a doubt that this was my teacher and my tradition. I had no idea who he was or the name of the tradition ... and when I turned round to ask the woman who had accompanied me through the bazaar, she was gone! That was the end of my dream".

It was just like falling in love. I wanted to be with Rinpoche as much as I could. It wasn't as though I had anything particular to ask. I just wanted to be in his presence and observe the way in which he did everything: whether he was playing with the children, making a protection cord or answering someone's question. He was always relaxed and everything was done with such gentle care and precision. Even if he was angry, I knew that his words and manner always conveyed a personal instruction if it could be understood. It was a teaching just to be in his presence and observe how he did things and how he related to people in a very ordinary way.

But it wasn't until a little while later, that I realised how this meeting had been portended in my dream, because in the dream he had looked a little younger, his hair was shorter and he had appeared more traditional looking. Since that first meeting, however, just as in my dream, I have never doubted that he is my destined teacher, nor have I had any other significant teachers. I have no words to express the immense gratitude I feel for his ongoing guidance over the years ... ©

Shortly afterwards we returned to England and went to visit Des Barry, an old friend from my University days in Sussex. It must have been at the beginning of 1980. In his small room in north London, he had made a simple shrine with a picture of the Tibetan teacher whom he had just met the previous year. When I saw Rinpoche's picture, I felt an instant sense of recognition. Des also sensed that we both had some kind of important connection with this teacher because he immediately took us to the spot that he later told us was 'his sacred place' - the dark recess of an underground railway tunnel - before telling us about his meeting with Chögyal Namkhai Norbu the previous year. He told us that Rinpoche was due



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