

# THE MIRROR

Newspaper of the International Dzogchen Community

No. **106**  
September, October 2010

## Upcoming Retreats with Chögyal Namkhai Norbu



Photo: L. Gräf

### 2010

**Peru**  
November 19–23  
Ancon, Lima  
“Longsal Akar Lama’i Naljyor”

**Brazil**  
December 1–5  
Sao Paolo  
“The Invocation of Samantabhadra –  
Kunzang Monlam”

**Argentina**  
December 27–January 2  
Tashigar South

### 2011

**New Zealand**  
January 28–30  
Auckland  
Public Talk & Seminar

**Australia**  
February 4–8  
Namgyalgar NSW

February 21–25  
Landsborough, Queensland  
Dzogchen Retreat

March 11–13  
Northcote & Brunswick, Victoria  
Public Talk & Seminar

March 18–23  
Namgyalgar NSW  
Dzogchen Retreat

**Singapore**  
March 31–April 4  
Teaching Retreat

**Taiwan**  
April 8–11  
Taipei Teaching Retreat

**Japan**  
April 15–19  
Tokyo teaching Retreat

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At 3,718 meters, El Teide Volcano is both the highest elevation on the island and the highest in all of Spain.

Photo: S. Schwarz

## Walking on the Volcano

Susan Schwarz

“Our real nature is perfected condition since the beginning, just like the sun shining in the sky. When the sun is shining it has infinite rays, spreading light everywhere, eliminating where there is dark.” (ChNN, Tenerife, October 2010)

This October, Chögyal Namkhai Norbu returned to the Canary Island of Tenerife for the second time, five months after the first retreat in May. The retreat was held in the same location as before, the Oceano Hotel in the village of Punta del Hildalgo. This time, though, there was a parallel event as well. Planned during the first retreat and now coming to fruition, the Shang Shung Institute collaborated with a number of local organizations to stage a Tibetan Cultural Week in the historic city center of nearby La Laguna.

Having just organized a one-week retreat in Barcelona, it was a tall order for the Spanish Community to coordinate and carry out the Tenerife events as well, but they did a great job, and as happens so often plenty of people materialized to give a hand to the overworked Gakyil members.

The relative merged with the real condition at the public talk Rinpoche gave in the Aula Magna of La Laguna University to open the week. Starting from Tibetan culture and history as a base, he presented a broad overview of the Dzogchen teachings to an audience consisting of university students, local residents, and Community members from mostly European countries.

We then had the weekend to participate in the activities offered in the context of the Tibetan Cultural Week (covered in more detail on page 9). When the three-day Dzogchen retreat started on Monday morning, the weather changed abruptly and an uncharacteristic rain poured over the tropical island, changing our expectations of a chance to swim in the afternoons. Rinpoche incorporated the circumstances in the teaching, reminding us that external conditions like rain are not the bright sunshine of our real nature, and yet since suffering is our dimension we should not struggle with circumstances. The purpose of the retreat, he said, was to show us how

we can understand the sense of the teachings and integrate.

As the rain drenched the outside world, seeped under the tent, and soaked the chartreuse green floor cloth, so carefully prepared by the retreat organizers, I remembered that only the day before a small group of us had gotten together in two cars to explore the volcano. Driving upward and onward through forests, the narrow and windy road opened up on a high plateau of barren, lunar or martian terrain. A funicular took our small posse of Community members up the side of the volcano to the station near the top, where we could look out over the Star-Trek like landscape (where everyone speaks English, or in this case at least Spanish), the sea, the surrounding islands, where all was open and free.

Here, now, in the tent, our Master is explaining to us how dualistic vision arises from experiencing something we like and then becoming angry, upset, when we do not get what we expect. We should walk

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### Teaching



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### Teaching



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# Manifesting the Rainbow Body

Transcription of an Oral Teaching in Barcelona Spain October 3, 2010

Then there is another way of seeing energy, for example when we do Vajrayana practice. We close our eyes, think everything is emptiness and gradually the elements develop and our dimension becomes like the pure dimension of the *mandala*. Everything develops with the five colours of the elements. Then our manifestation of the deity develops at the centre of the *mandala* and we have a very precise idea of what it looks like.

We do this visualisation with our mind but when we open our eyes, we cannot see the *mandala* or elements like lights, we can see ordinary vision because we are only doing that visualisation in our dimension. When we develop it, we use channels, *chakras*, aspects related to our physical body, and with *prana* energy, with *kundalini* energy we gradually coordinate this transformation with our existence and integrate it at the end with the *mantra* of the practice. This is called the Accomplishment Stage. When we do the visualisation with closed eyes this is called the Development Stage, which is developed internally.

Finally we can have the realisation of being in the state of Mahamudra, that means no longer remaining in the dualistic state with these two stages. In Vajrayana, that is called realisation. So you see how we develop everything with symbols, such as *mandalas*, deities etc., which are developed internally, within our dimension.

## Rolpa

An example of this is a mirror: if there is a small mirror, reflections of gigantic mountains can manifest in it and we can even see the size and colour of the reflections very precisely. This breaks our limitations. In general we have the limitations of the material world, so that if there is a small box, we cannot put a gigantic thing inside it because it is small. We live in this type of dualistic vision and we have these kinds of strict limitations. But when we have a small mirror and we can see a gigantic mountain in it, this is an example of how we can break these kinds of limitations. Infinite kinds of manifestations always manifest inside the mirror, not outside, just as all Vajrayana transformations manifest inside us, not outside. This way of manifesting energy is called *rolpa*, and this is the characteristic of this type of energy. We cannot translate these kinds of [words to describe] energy so we use and learn the Tibetan words, otherwise if we use a translation, the meaning is limited and doesn't correspond. *Rolpa* is more related to our energy level and when we speak about our three existences we say 'voice'.

## Tsal

Then there is the energy of the aspect of the material level, which is called *tsal*. How does it manifest and what is its characteristic? We have infinite potentiality, and when it manifests like subject and object, we do not know that it is our real potentiality manifesting and immediately fall into dualistic vision and think that we are seeing something very nice. Many people say that when they were very young they often had fantastic visions like lights etc., but later on they didn't manifest any more. Some people have even asked me for methods in order to have those visions again. I understand very well what it means because everybody has infinite potentiality from the beginning. That is our real nature. Our potentiality can manifest when there are secondary causes, however secondary causes do not always exist or manifest. Sometimes in our lifetime some secondary causes manifest and in that moment we can have something like fantastic visions. But we immediately fall into dualistic vision – "Oh, how nice! I can see this light, this form" – that blocks [the visions] and they no longer repeat. This is the reason why we have these kinds of visions.

What should we do in order to have these kinds of visions again? We should understand the way I explained *chönyi ngön sum* visions. We know that these kinds of vi-



Photo: P. Fassoli

sions are manifestations of our real nature. Our potentiality manifests like subject and object and we do not fall into dualistic vision. We know that it is a manifestation of ourselves and then there is no reason to block that. When there are secondary causes, it can always manifest. But when we are using practice methods, like Dzogchen *thögal* or *yangti*, we don't need to wait for secondary causes. We can create them with our position, our way of breathing, etc., and in that way everything can manifest like visions and we become more and more familiar and also have more possibility to integrate.

## Great Transference

When you are following Dzogchen teaching this is something important in order to understand why, for example, we have Rainbow Body. Many people do not believe it when we say that we can have realization of the Rainbow Body.

There are two kinds of Rainbow Body: one is called the Great Transference – Padmasambhava and Vimalamitra are famous for this kind of manifestation. There are also some stories about Garab Dorje manifesting that kind of Rainbow Body called the Great Transference. What does 'Great Transference' mean? It means that we become very familiar with doing this vision of our potentiality in front of us. Think about what I have said about *chönyi ngön sum*, like the manifestation of the *thigle*, which represents your primordial potentiality, becoming visible. This is the method, the transmission and the potentiality of the teaching of Dzogchen. When you have this knowledge, you do not fall into dualistic vision, but even though you do not fall into dualistic vision, you are not totally integrated into that. Your body is still here. Your vision is in front of you.

## Thögal

In the Dzogchen teaching of *thögal*, what does *thögal* mean? *Thö* means forehead. Your forehead is in front of you. In your head you have two eyes, two ears, two nostrils, all the organs of the senses are on the head. The functions of all the senses, what I call the 'office' of the mind, are in the head. Some people say that mind is in the head, but it is not in the head, it is in the centre of our dimension because it is the essence of our existence. The essence of existence is always at the centre, not at the border because it has its dimension. Mind has the dimension of our physical body, but the organs of the senses are all on the head.

When we live in dualistic vision, we cannot have any contact with objects if we do not open our eyes, our ears etc. For that reason, we receive all [sensory] information through the head.

When we talk about the five senses, we say 'subject' and 'object'. 'Subject' means our organs such as our two eyes, while 'object' refers to what we are seeing such as form, colour, etc. We have 'subject' and 'object' for all our senses. But we also talk about the consciousness of the

five senses. What does 'consciousness' mean? It doesn't mean consciousness such as judging and thinking with the mind but simply receiving all information, which is immediately communicated to our mind. This function is called the 'consciousness of the senses' even though we usually consider consciousness connected to our mind, to judging and thinking. So *thö*, front, forehead, is related to all these functions.

*Gal* means 'passing' and in Tibetan it is verb. We say *chuwo gal* we are crossing a river. We are crossing from here to there. This is the real meaning of *thögal*. How can we pass? When you learn Dzogchen teaching such as *thögal*, there are four visions, in succession, with very precise instructions connected with your position, breathing, the way of gazing and the way of using your senses. When you follow these instructions precisely, you can feel them, you can have these visions. That means that you are integrating your existence in this *thigle*, in *chönyi ngön sum*, your potentiality of sound, light and rays that manifests in front of you. The fourth stage means that you have completely succeeded in totally integrating your existence in this *thigle*. In that moment you have the realization of the Great Transference. You no longer have death because in general it is our physical body that dies and in the Great Transference our physical body has already been transferred into the *thigle*. This is realization just like Guru Padmasambhava [manifested].

## Rainbow Body

It is not so very easy and we should have completely finished this fourth level [of the four visions of *Thögal*].<sup>1</sup> But it is not so difficult to get into the fourth level. Practitioners, who get to the fourth level, even though they do not complete it, know that they will manifest the Rainbow Body when they die. The Rainbow Body never manifests without the practitioner knowing. It is not something that takes place just due to circumstances. The practitioner has knowledge, has some kind of signs, is present in the fourth level. For example, if you put your five fingers like this [Rinpoche opens his fingers widely] and look at them, even though you see them at the material level, these five fingers are all connected with light between them. You can see that concretely. When you can see this, perhaps you can have the Rainbow Body when you are dying. That is one of many signs. Some people think that since they have done many years of practice in retreat that maybe they will manifest the Rainbow Body when they die, but the Rainbow Body does not come about in that way. So you can understand how the Rainbow Body comes about and also the Great Transference.

When a person has that realization of Rainbow Body then their physical body slowly disappears and other people cannot see it. It seems as if that person has disap-

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## Part II Longsal Interview with Khyentse Yeshi Namkhai

From a 2-part interview done at Khandroling, Buckland Mass, July 2010

**The Mirror:** Recently in The Mirror there was an interview with Chögyal Namkhai Norbu about Longsal and at the end of the interview he indicated that you, Khyentse Yeshi Namkhai, are the holder of this Longsal lineage. What does that mean to you and what is your relationship to Longsal?

**Khyentse Yeshi Namkhai:** To me it is really a very simple relationship. When we are doing Guru-yoga, we say we are entering the condition of the mind of the Teacher; this mind that is just like the real condition of all enlightened beings, in this moment, in this precise instance. So it means we are entering the real condition as it is. In this condition now, I have this Teacher. I also grew up with this Teacher, so relatively I have spent a lot of time with this Teacher and I have attended many retreats. A lot of people think that something happened in the last two years but this is ridiculous; it has nothing to do with the last two years. I attended the first retreat when I was a child. So I understood and recognized Rinpoche as my Teacher since the beginning. When someone asks about this, they should ask how my relationship with my father on the more relative family level is. About the Teacher there is nothing to ask because the relationship with the Teacher is the relationship of trust. It is a relationship without ideas of understanding, without any arrogance of understanding the Teacher or any arrogance of understanding his words. It is more about understanding and entering the real meaning; something more like this.

So the Longsal Teachings are a clear explanation of what the real meaning is. We should understand not only from the title but it is just like lighting a candle, you light the candle and then from darkness something starts to appear. What you see is the relative level; now through this knowledge and this capacity of spreading light and making things clear increases and increases. This is the real meaning of the Longsal series.

These Longsal termas started when my father was young and then developed through the years until the moment it materialized through dreams in a very precise way and in a form that is acceptable even from a traditional point of view. So these dreams are related to different years. And then in the text it is given in the form just like a terma, a mind terma, so it means directly related to the opportunity of the secondary cause of what is happening in one's own life, just like the life of the Teacher, but relates to the knowledge itself.

This disclosure of this knowledge is repetitive and you can check if it is the same text and so these are acceptable at a traditional level, there is no doubt that it is acceptable. It can be considered just like a mind terma. This aspect gives everything more confidence. But personally for me it is the same. Even if the text is different for me it changes nothing. I never even thought if what the Teacher was saying was right or wrong. I always try to understand what he is saying because then I should relate it to myself and apply it. If I don't understand anything and am only in the idea of judging if it is valuable or not, I am wasting time. Time is very short in life.

What can I say about this? For example, when I was around ten or eleven years old, there were the first series of retreats in Italy, which started in the US. Then there was traveling abroad and Teachings about the Longde series on the West Coast in very nice places during the summer. Before this Rinpoche had done a whole series of Semde teaching. At that time I was mostly playing and not attending the Teachings, but there was a sound system and I could hear what Rinpoche was saying, in the real sense, while I was playing. So since I was nine years old I have been listening in part.

I always thought this knowledge was something very clear and simple, not something far and difficult to understand. I thought it was very clear, simple and related, some kind of knowledge, and of this I had no doubt. But before I never listened carefully. Now I need to go more deeply into certain aspects, like the first level of Santi Maha Sangha, which means mostly Vajrayana. I never went with the idea that I am searching or that I was someone with knowledge, I never follow my ego, but then it started and I understood that this knowledge of Vajrayana should be absolutely precise. I need to have precise explanations, precise ways to teach and precise ways to identify the type of experience. Otherwise it is useless. I need to understand and teach precisely how to apply the method of Vajrayana, like method and prajna, and how to conceive and achieve real knowledge. I thought I had to find out how to do without going far from my father's way of teaching.

I had some dreams and in these dreams I was in Monte Fiato (?) in 1981 and instead of playing I was listening to the explanation, in the dream, in the same place. Since I had cause for being there, even if I was not listening and I was just playing, in this dream I heard very precisely. Then after, not before, because I do not like to go with my ideas,

I took a text of a transcription of which we have only one from my father's library. The text was typed by hand, at that time from the Community of Naples, and it was typed with an old typewriter and copied with a Xerox machine and was something at a very ancient level of work. I checked what I dreamed with what was written and I wrote some notes on the key points that I liked because these explanations, this first twenty pages, the first three or four points of view, explained the first level. How they relate is very precise. In this way without any effort I arrived to get this knowledge because there was cause to be there.

For this reason I bring my children often, even if they are making noise, but they need to have this opportunity because one day it will come out by itself, not something that we should create with our mind.

**M:** When did you have these dreams?

**KYN:** I had these dreams recently. A series of these dreams started – usually I am waiting – for example I will define a schedule and in the schedule I have some dates and then I point out some goal or result. I say this is the time line, I am doing this topic, that topic, I am going farther into this aspect, and then I am always observing what is appearing before me because I am lazy. I am not an intellectual person, so when I arrive [near the time of the teaching], I expect the things to become apparent.

For example when I was in Israel, a few weeks before I was going to teach in a Sakya center, I needed to have more knowledge connected with the Sakya tradition. I decided, and my father had also asked me, to teach on the Three Paths to Liberation. I

had already decided to do a more Sakya style teaching, more precise on the level of the Hevajra Tantra, because Hevajra is an important Tantra. When Father is explaining the Ganapuja he is always referring to the Hevajra Tantra for the real meaning of the Ganachakra, because Ganachakra is contained in the Hevajra Tantra. The main meaning of Hevajra Tantra is Ganachakra. The way you enter this knowledge is the typical aspect in Vajrayana through union and so on; from experience of sensation through blessing, then total bliss, nature of mind, and then Ati, recognition of natural state. So what I needed was words – technical, practical, intellectual knowledge.

I received as a gift this Tibetan classic called Lamdre, and Lamdre is the main teaching of the Sakya tradition. When we introduce Tantra in Sakya we use Hevajra. Sakya's use mostly Hevajra initiation and also Vajrayogini, these are the two main aspects at the level of introduction, but then at the level of teaching the main text is called Lamdre, so it mainly explains taking the result as the path. So it means the result, the commitment or samaya, is the path. Knowing how the final state is, the nature of the mind, then we enter directly, without conceiving a path and just understanding what the result, the fruit, is.

This series of the teaching has different aspects of a gradual way; first there is an introduction and then there is a kind of ngondro, series of preliminary practices, and then I decided as a topic to give this explanation of the preliminary path, because when I started to teach more systematically, I decided to use one of these famous ngondros from this famous text referred to in

Santi Maha Sangha called Rigpe Kudju.

This text is more related to how the condition is related to nature of mind, to clarity. My father this text in the 80's in California, I was there and I had cause to listen, and he introduced it using the three visions. The three visions, as I dreamed everything, is contained in the initial part of Lamdre. I discovered this because I dreamed what to read. I didn't dream you should do this and that. When I was in Israel and I was studying all these texts, at the end there are 5000 pages to study, and I dreamed I should read about 500 pages and I dreamed which pages to read and that I would find this explanation on this page. This is all because I am lazy; I am not an intellectual type and I dreamed precisely what I should read. I also dreamed what these students from the Sakya tradition would ask me after the talk, what kind of doubts they would have. I was also prepared for the questions and answers. I don't give any more value to knowledge in terms of texts, for me it is the same. For me it is more important to understand how the condition of the mind is, how the condition of the real vision is, everything that is related to real Ati.

Real Ati does not have a specific form. For them it looks like this, for our group maybe looks more like that, for others it is the other way. Important is you are always staying in time, just in time for what you have to do, not that you are collecting millions of texts and with this text who knows what you do. So when basically it happened like this and everything went in this direction and I was perfectly in time, from a relational point of view and also from a practical point of view, I

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Photo: D. Ibragimov



>> *Rainbow Body* continued from page 2

peared, but in the real sense he/she is alive and continuing their activities actively in the Rainbow Body. They can continue doing benefit, being active in the Rainbow Body for centuries and centuries, just like Guru Padmasambhava. If they want to renounce that, they dissolve into the Dharmakaya, then all the qualifications of the Dharmakaya manifest just like everyone else who manifested in the same way. They can also have infinite quantity and quality of wisdom but are no longer active. People can only receive wisdom when they have a relationship, [either] good or bad with that person.

**Togden Ugyen Tendzin**

Rainbow Body is important for doing benefit for others. Most of the teachers who manifested the Rainbow Body were in the fourth stage [of the four visions of Thögal], for example, my uncle Togden Ugyen Tendzin. During the cultural revolution he was living in the house of a noble family. The head of that family Chagö Tobden<sup>2</sup> was a Dzogchen practitioner whom I knew very well. He was also distantly related to me, a good friend and was greatly devoted to my uncle. When my uncle Togden became older and was living in a cave on a mountain, it wasn’t easy for him because of his age, so Chagö Tobden invited him to his palace and built a small retreat house for him at the top where he spent many years. Every day they would bring him food and do little errands for him. He was also very happy there because they were following teaching and doing practice very often.

However, when the cultural revolution started, the building was taken over by the revolutionaries and they did not give him permission to live there. One of the officers, who was active in the cultural revolution, was a Tibetan from East Tibet. He was sympathetic towards my uncle, but he couldn’t show it. He said that he would help my uncle to stay in a nomad’s house, which wasn’t very far away. There was nobody living in that house – it was empty. He told my uncle to live there and said that he would come to visit him very often because he was a guarantee for my uncle. He would go to visit my uncle and sometimes he would bring some food. Togden spent many months there.

In that period, there were revolutionary movements everywhere. Then one day he went to visit Togden with a Chinese official. When they got there the door of the nomad’s house was closed. They knocked but nobody opened the door so they forced it open because they thought that perhaps Togden had gone away. When they went to the place where he lived, on his bed, they found his sheepskin robe in an upright position, as if a person was wearing it, and when they came closer and looked inside it, there was Togden’s body which had become very small. The Tibetan understood that this was a manifestation of the Rainbow Body but he couldn’t say anything.

Then the Chinese official asked him what had happened. He replied that he didn’t know but that they should make a report immediately to their main office. They sent off their report and after a day or two some policemen and officials came. The Tibetan who was the guarantee ran away at night because he was afraid and thought that they might accuse him of something. He travelled for a long time in the north, almost two years, and finally arrived in Ladakh. When he got to India he found one of the students of Togden, Lama Sala, who is distantly related to me, and who was doing a two or three year retreat of Vajra Kilaya in Nepal and told him what had happened to Togden Ugyen Tendzin. But for many years we didn’t know what had happened afterwards because there was no communication. Then I received a letter from Sala from Nepal who told me that Togden has passed away in Derge and had manifested more or less the Rainbow Body. He wrote about everything in great detail, but we didn’t really know how it had happened. [translated in “Rainbow Body – The Life and Realization of Togden Ugyen Tendzin”]

When I went to Lhasa on my visit to Tibet in 1982, I found out everything that had taken place. When these Chinese people had come from the main headquarters to investigate, there was not even the small body [of Togden]. There was only his hair and nails. Then they wondered what had happened and said that they would have to make a report to the central government in Beijing because it was something abnormal that had to be checked. They sent off their report but nobody came to do anything. And some people there took a little hair and some of his nails. So this is the story of my uncle, Togden Ugyen Tendzin from who I received the series of Longchen Nyingthig teachings and all the Yantra Yoga teachings.

**Rainbow Body today**

The Rainbow Body is not just some type of ancient history. Today there are still many manifestations of Rainbow Body. There are methods, there are teachings, there is transmission, everything is alive and for that reason it exists. But it is not so easy to have realisation of the Rainbow Body, particularly for teachers who are giving and transmitting teachings to many people.

For example, in the Dzogchen Upadesha, there is a lineage of teachers who manifested the Rainbow Body. There was once this teacher of the Dzogchen lineage called Dzing Dharmabodhi who was a very famous teacher. But Dzing Dharmabodhi didn’t give teaching to just to 2 or 3 people. He had hundreds and hundreds of students that he gave teaching to, just like me. But there has never been a teacher who has given Dzogchen teaching like I do: when we have teaching and when we sing the Song of the Vajra and do Guruyoga, we all do it at the same moment, all around the globe. This is very good and very useful for many sentient beings in order to have knowledge of Dzogchen, to develop and to have realization. But if I [act in a] limited way while giving teaching, and I am really interested in the Rainbow Body, then it is not good. There were many generations after Dzing Dharmabodhi that did not manifest Rainbow Body the reason being that Dzing Dharmabodhi gave teaching in a public way. From that period, they continued in that way for many generations. So it is good for teachings and many sentient beings but not for the Rainbow Body.

If you want to have something like Rainbow body, you need to do practice secretly, personally, not talking about it too much, then you can have realization and you can also have Rainbow Body. It is also very important to understand this.



1 4 Visions of Thögal: (nangwa zhi; snang ba bzhi) 1. chönyi ngönsum (chos nyid mn-gon sum) actual manifestation of dharmata; 2. nyam nang kong phel (nyams snang gong ‘phel) increase of experiences; 3. rigpa tsepheb (rig pa tshad phebs) perfection of instantaneous presence; 4. chönyi zepa (short: chöze) (chos nyid zad pa) exhaustion of phenomena into the ultimate nature of dharmata.  
2 See ‘Rainbow Body’ page 56. Footnote 134.

Transcribed and edited by Liz Granger  
with the kind help of Jakob Winkler

Chögyal Namkhai Norbu  
Schedule 2011

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<b>Russia</b> April 25–May 1 Moscow Retreat	<b>Italy</b> June 24–30 Merigar West Retreat
May 14–20 Crimea Retreat	July 15–18 30-Year Anniversary of Merigar
May 21–25 SMS Base Level Exam May 26–June 6 SMS Level I Training	August 5–12 Merigar West Retreat
<b>Romania</b> June 10–16 Merigar East Retreat	August 19–23 A special teaching

**United Kingdom**  
September 9  
Conference at SOAS

September 10  
Public Talk (at Camden Center)

September 11–12  
Teaching at Camden Center

**France**  
September 16–18  
Visit Laerabling

September 23–25  
Visit Kagyu-Dzong (Paris)

**Spain**  
September 30–October 6  
Barcelona Retreat

**Tenerife, Spain**  
October 14–23  
Tibetan Culture Event

October 28–30  
Thodgal Teaching Retreat

November 4–10  
Ati Yoga Retreat

**USA**  
New York City  
November 18–23  
3rd Tibetan Language Congress

**Venezuela**  
Tashigar North, Margarita  
November 28–December 4  
Tashigar Norte Retreat

**Peru**  
December 8–11  
Peruvian Retreat

**Brazil**  
December 16–18  
Brazil Retreat

**Argentina**  
Tashigar South  
December 26–January 1, 2012  
Christmas Retreat

Khyentse Yeshe Silvano Namkhai  
Schedule 2010-2011

November 7–26 <b>USA</b> , Tsegyalgar West (Baja California) Retreat on Dzogchen Longde	December 18–20 <b>Italy</b> , Adzamling (Molise) Retreat on The Song of Vajra
December 4–6 <b>Italy</b> , Desalling (Bologna) Introduction to Kunjed Gyalpo (Kulayaraja Tantra)	December 27–31 <b>Italy</b> , Merigar West Teaching on the essence of Abhidharma
December 11–13 <b>Italy</b> , Namdeling (Naples) Retreat on Shine and Lhagtong	

**2011**

January 1–5  
**Italy**, Merigar West  
Introduction to Dzogchen Longde  
(instructions of Dzin  
Dharmabodhi)

January 14–29  
**Russia**, Kunphenling (Moscow)  
Retreat on Kunjed Gyalpo  
(Kulayaraja Tantra)

April 21–25  
**Italy**, Merigar West  
Retreat on Upadesha of Equal  
Taste

April 29–May 1  
**Italy**, Merigar West  
Teaching on The little Song for  
bringing down the blessings of  
the Mahamudra

May 2  
**Italy**, Grosseto/Siena University  
Three Paths to Liberation



>> *Interview continued from page 3*

was also able to receive the initiation of Hevajra in Kunphenling, Russia, from His Holiness Sakya Trizin. I asked permission from Father and he had also expressed the desire to introduce me to His Holiness Sakya Trizin, but it did not fit the schedule. I met Sakya Trizin, gave him a gift and received the initiation from him. I had planned my schedule one year before and it perfectly fit in with the teaching and initiation.

It is interesting because once you have knowledge of the first level of Santi Maha Sangha, you do not have doubt of what is happening. You know precisely, very clearly step-by-step, what is happening, how you relate all this traditional explanation to your knowledge, so you know very well what you are doing. I was satisfied. If you receive an empowerment, like for example I received Shitro empowerments often, it is more important that you receive something more connected with your own lineage, your own tradition. I never doubted that I knew Hevajra and once this happened I was very satisfied.

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>> *Volcano continued from page 1*

on the earth, touching our two feet on the earth, he said, instead of passing time with fantasies of how we want things to be.

Just two days later, the teaching has already come to an end. An afternoon walk takes me towards the lighthouse at the end of the Punta del Hidalgo. It has stopped raining. The waves out here are even bigger than near the Oceano, crashing against rocks, and yet a few surfers have dared to ride them. I am singing the Song of the Vajra under my breath, over and over. The clouds open up and the sun is there, where it has been all along. ©

In Pistolia, when I spoke at the Sakya Center, everything went more or less well. The questions they asked me I more or less answered. Only one of the questions was not in my dream before. In that moment I thought maybe I should be careful because it was out of the scheduled time. There was bad weather and I thought I should wait to drive the whole family until after it stopped storming. So I remained there and out came this other question. It was a very technical question related to the last pages of the Lamdre and also a secret commentary. It was more connected with the experience of opening eyes; it means going beyond ignorance and how this ignorance is explained according to the Sakya tradition and the Hevajra Tantra explained as the veil. I was no prepared for this answer in the way that Father would explain and since primarily the participants were from the Dzogchen Community, I did not want to answer something that was far; that was not only according to Hevajra Tantra.

I thought maybe it was better I relax for two minutes and observe what appears and what appeared was the explanation related to the aspect of ego and attachment. Father always explains this, just like two legs, we go on like this. So I gave this explanation and expanded it from two to four, sometimes Father uses four – he explains how attachment appears with two aspects and how ego is developing with two aspects. I gave this explanation and I was satisfied because I found commentary on this Hevajra Tantra that was exactly the same explanation from Father’s teacher, and also there were some notes from Sakya Trizin, so I was satisfied I did not go too far from the

way these two teachers are presenting, otherwise it is not nice. The number one duty is that you do not go too far. The number one duty is that you are not teaching from your own ideas. Our life is limited; our experience is limited, so you should never teach from your own experience. It is ridiculous. You should teach with real knowledge.

So this explanation can help in the understanding of Longsal. Longsal is the perfect representation – synthetic, essential, direct, without the principle of method and prajna, revealing all kinds of knowledge. For example, we have a Longsal teaching of the Kalachakra through the cause of receiving the information of the Kalachakra; Father received the disclosure of this knowledge. Just this way everything manifests and this is more connected spontaneously, when there is need of knowledge it manifests. This is the real meaning of Longsal and we should understand in this way. Just like when we turn on a light, now there is light – the light of the action of teaching. This is more connected to the knowledge of what the Dakini is. Action of teaching means we have a relative condition and in this condition there is a question and then the answer arrives. But the place of this answer is Ati, was always Ati, and the question and answer appear in this dimension.

Longsal means everything happens in this perfect dimension. Related to this, I have a lot of dreams and visions, more visions than dreams; I am not really very good for dreams. Most of this, the final result, is not very much about having words but about being confident that everything manifests and recognizing instantly how everything

relates to the text. Then it becomes easier to teach, to explain, also to understand what the next step is, which is the direction. We can understand that just like from sound manifests light, just because there was sound, light manifests, and if there was sound, for us sound at the relative level gives the opportunity to talk, teach and communicate. The first aspect that was useful in Longsal is not worshipping the text, but opening the collaboration and communication in this opportunity of understanding. Just like you turn on a light and you can see a little better, now you can discuss this aspect and this aspect is just like the pure dimension of Ati.

It is not a teaching that has an aspect of the gradual path. We conceive the understanding of Longsal just like another branch of teaching. It’s like it is clarifying everything by its own being, the Longsal Teachings, it means its own manifestation is just like its manifestation of energy – the understanding of Ati. The principle is that you understand the primordial potentiality from sound, light and rays. If we are always going through the principle of words, through the action of receiving the sound and from the sound develops the dimension, in this way everything is done through our imagination. It is working with our mind. Going beyond this with the understanding, the principle of the three primordial wisdoms, non-separation of clarity and energy, in this case Longsal is more effective. There is not even this idea. It is just a pure manifestation of what it is.

If you ask, “How is Ati?” – it is very simple. To whom is it addressed? It is addressed to all, but it is just like a question and

answer. The place is the same one, where there is a question there are all possible answers, it is happening in that dimension so if we conceive the Longsal Teaching as a pure dimension, like a crystal or diamond that is reflecting outside these things, then we understand that everything happens like a communication. It needs our side and the Longsal side. It is just like we are recording a conversation of beings living in the condition of Ati. Imagine something like this. How would it be if enlightened beings were questioning and answering? It would be just like the Longsal teachings. And why are they asking and replying? Because it is fun – nothing else. There is no other reason.

This Longsal Teaching is not only human, this Teacher is not only human, the Teaching does not only travel in human form, and every time it goes into another dimension and accumulates all these things, it becomes a big mixture. Also for example, of you imagine beings like in the thirteen thalwas, beings made only of energy and water, more connected with dance, they are living and communicating this way. It is not that they consider this is Teaching, for them there is nothing else. For us it is teaching because we need the idea of Teaching. We have the idea that the Teaching has this value, that there is dharma and non-dharma, for these beings what we call Teaching can be just communication. So this is how the Longsal terma manifests at this level, it is possible to accept, it is trustable, it is traditional; it is one way to manifest, one type of clarity. ☸

Transcribed and edited by Naomi Zeitz

### ASIA Calendar 2011

At 7.40 on Wednesday, April 14, 2010, the entire Prefecture of Yushu was devastated by a violent earthquake. Yushu is a nomadic region located on the Tibetan plateau, at an altitude of about 4000 metres.

ASIA was able to provide relief for this tragic emergency thanks to the support of its numerous friends who, despite the silence of the media, have actively responded to the request of the population of Yushu for aid.


This calendar is a collection of photos taken by our assistants during the distribution of basic necessities. We have chosen not to show you photos of this catastrophe, but rather the positive side through the smiles and hopeful looks of a population worn out by hunger, cold and difficulty.

ASIA has devoted itself to bringing immediate support to the population and to working side by side with them in reconstruction. We will be involved in this work for the next 3-5 years and will need help from everybody.

By buying this calendar you will be contributing concretely to supporting the population of Yushu as profits from its sale will be used for the next distributions of basic necessities.

If you would like to do something more, you could make a donation or sponsor a child in Yushu so that he/she would be able to receive an education respectful of his culture, would eat every day, would be protected from the cold. In this way you would be indirectly helping his/her family and the entire community.

You can order the ASIA calendar with a minimum donation of 10 Euro! Visit our website [www.asia-ngo.org](http://www.asia-ngo.org), fill in the form and learn how to donate or write an email to [comunicazione@asia-onlus.org](mailto:comunicazione@asia-onlus.org)



Jigme and Sherab are friends and go to the Yushu primary school where ASIA has distributed toasted barley flour and yak butter. Because of this the children can stay at the school for lunch instead of having to make long journeys home through the dangerous rubble of the city.

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TIBET

Jigme e Sherab sono amici, frequentano la scuola elementare di Yushu in cui ASIA ha distribuito farina d'orzo tostato e burro di yak. I bambini possono così fermarsi a scuola per il pranzo evitando lunghi tragitti tra le macerie insicure della città.





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# Yushu After The Earthquake

How You Can Help

Andrea Nasca

Six months have passed since the April 14th earthquake in Yushu, and still the population is living in a dire state of emergency:

- Below freezing temperatures at night since the end of August
- Need for winter tents
- Need for more food and potable water
- Need for winter clothing and blankets
- Need of services for newly disabled people and elderly

There is total disorganization and a lack of all the basic needs, above all, water and sanitation. The health conditions are very poor and the risk of the spread of disease is high.

In three relief operations ASIA distributed 34,620 pounds of tsampa, 4,742 pounds of butter, blankets, tents and other basic heating units. A total of 13,000 people have benefited from this aid, among them teachers and children of an elementary school. This was possible thanks to so

many international Dzogchen Community members who responded immediately and participated in the fundraising campaign. Thank you!

ASIA will continue to support the people of Yushu in the coming winter and will focus on:

- distributions of winter tents, winter blankets, winter clothing and other crucial supplies
- distribution of tsampa, butter, sugar and other foodstuffs
- support for activities to generate income and vocational training courses to promote economic self-sufficiency
- long distance sponsorship of children of a primary school in Yushu county, severely damaged by the earthquake (700 children were orphaned)

ASIA America is involved in the relief efforts. Please join us!

Our approach takes place on two levels. Firstly, on the grassroots level, we are organizing various local fundrais-

ing events, with the help of Dzogchen Community members, as well as any friends/colleagues/family members that are interested in this humanitarian relief effort. Secondly, we are approaching large entities, such as USAID and the Happy Heart Fund. In this way, we are actively seeking funding outside of the Dzogchen Community, and increasing public awareness about the situation in Yushu, and the difficult situations that Tibetans face, in general. We believe that grassroots fundraising is very valuable because it gives people an opportunity to participate on a very direct, personal level. They can attend and/or help plan a fun and educational event, as well as practicing generosity and compassion.

We gave a brief update at the last Guru Rinpoche Day Ganapuja at Tsegylgar East and had a strong response of support, including one new sponsorship, and immediate work to organize local fundraising events.

The board of ASIA is putting together fundraising “kits,” to make it very easy for people to organize local fundraising events. Please request yours by contacting us at: [asia-usa@tsegylgar.org](mailto:asia-usa@tsegylgar.org) or calling Andrea at 413-204-3556/ 1-888-803-4012.

Our goal is to help facilitate at least 10 fundraising events in North America before the end of 2010. You can make a difference! As Rinpoche said, we should all try to help and that all the small drops of water we contribute will create an ocean of benefit!

YouTube video of Rinpoche on the topic of Yushu:  
<http://www.youtube.com/user/asiaonlus#p/u/8/RCuli8q54mE>

## ASIA America is doing the following:

- organizing an informational/educational fundraising event with Paola Zamperini at Amherst College on Alumni Weekend, November 12th
- presentation at Amherst College in January
- planning a film screening at Amherst Cinema to benefit Yushu
- a presentation about Yushu relief efforts and ASIA's work every semester at Amherst College, including during their college-wide focus on Tibetan Buddhism in the Fall 2011
- a series of benefit concerts and dances in the local area, some of which will be coordinated with the Director of the Music Department at Amherst College
- working with a local high school student, Daisy Whitcomb, who attends Pioneer Valley Performing Arts school, and who is the daughter of one of our local Tsegylgar Community members, to organize an educational fundraiser with performers from her school and the local community
- putting together a fundraising “package” that can be used by any of our friends to organize a local, grassroots fundraising event in their community: fundraising packages will include things like brochures, a Powerpoint presentation, instructions on fundraising, list of ideas to chose from, t-shirts for sale, info about Long Distance Sponsorship project, etc.
- a concert of Indian music benefit for Yushu in L.A. with Gregg Johnson, one of our ASIA board members
- a photo exhibition fundraiser by one of our local Community members, Jeff Smith
- the use of all local radio and television stations to announce all our local events, as well as getting a story aired on the local news station
- working on getting the ASIA calendars sold through Snow Lion Publications as a fundraiser placed a large display ad in the next issue of Snow Lion
- we're selling the ASIA calendars to the Dzogchen Community and anyone interested
- contacting USAID
- contacting Happy Hearts Fund to help with second wave of intervention, which they specialize in

(founded by Petra Namcova, supermodel who was injured during the tsunami disaster)

## How you can help now!

The participation of the whole Sangha and anyone who's a friend of Tibet is essential to continue helping the people of Yushu. ASIA is one of the few organizations granted access to the Yushu region and needs your support to continue providing essential aid. ASIA plans to focus on relief from the effects of this disaster for the next several years.

To help the nomads in Yushu to rebuild their lives, you can:

For those of us in Europe and Asia:

**Make a Donation of any amount through ASIA Onlus:**  
bank transfer in the name of “ASIA Onlus”  
IBAN IT 27 M 010307216000000 0389350  
SWIFT BIC: PASC IT MM XXX  
credit card or paypal on the web at [www.asia-onlus.org](http://www.asia-onlus.org)

**Buy the Asia 2011 Calendar**, with a minimum donation of 10 Euros  
On the website: [www.asia-onlus.org](http://www.asia-onlus.org)  
or email: [info@asia-onlus.org](mailto:info@asia-onlus.org)

**Sponsor A Child** at the primary school, supporting all the school expenses with only 25 Euro per month!  
On the website: [www.asia-onlus.org](http://www.asia-onlus.org) or email: [adozioni@asia-onlus.org](mailto:adozioni@asia-onlus.org)

In order to receive a tax deduction in the U.S., Germany or France you can make the donation to:

ASIA America –  
By check, make check payable to “ASIA,” with “Yushu” in the memo and mail it to:  
ASIA, P.O. Box 124, Conway, MA 01341-0124 USA,  
By credit card, make payment to [asia-usa@tsegylgar.org](mailto:asia-usa@tsegylgar.org) through paypal or call Andrea Nasca at ASIA toll free at 1-888-803-4012.  
By direct wire transfer: Make payment to “ASIA,” with “Yushu” as the memo: Peoples United Bank (formerly, Bank of Western Massachusetts) – 134 Elm Street – Deerfield, MA 01373 – Account #1236141502 – ABA Routing #011802488

To order a **Fundraising Kit**, please contact us at [asia-usa@tsegylgar.org](mailto:asia-usa@tsegylgar.org) or call 1-888-803-4012 or contact Andrea Maria Nasca at [andreamnasca@gmail.com](mailto:andreamnasca@gmail.com)

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## Chögyal Namkhai Norbu at Bologna University

The ancient Tibetan medical system was the core of the Keynote Address given by Chögyal Namkhai Norbu on September 11 in the auditorium of the Institute of Anatomy of Bologna University.

Bologna, capital of Traditional Tibetan Medicine for a day. On Saturday September 11 at 9 am, Prof. Namkhai Norbu, one of the most important living Masters of the Tibetan tradition, gave a keynote address entitled “Tibetan Medicine, Patrimony of Mankind” in the Auditorium of the Institute of Anatomy of the University.

This was the first time that the Auditorium of the Institute of Anatomy at Bologna University has been open for a public address.

The event which was organized by the Associazione per la Medicina Centrata sulla Persona (Association for Centered Person Medicine, Onlus – a Charity established according to the Italian Law) in collaboration with the International Shang Shung Institute for Tibetan Studies, in acknowledgement of its overall significance, has been granted of the following endorsements:

His Holiness the 14th Dalai Lama  
The Presidency of the Council of Ministers  
The Minister of Foreign Affairs  
The Government of Emilia-Romagna Region  
The Government of the Province of Bologna  
The Municipality of Bologna  
The Faculty of Medicine, University of Florence



The Italian Institute for Africa and the East, Rome  
The European Medical Association  
The European Association for Predictive, Preventive and Personalised Medicine  
The College and Council of MDs and Dentists of the Province of Bologna  
The Observatory and Methods for Health, University of Milano-Bicocca)  
Bologna Local Health Authority  
Noopolis Foundation, Rome

The Keynote Address given by Professor Norbu was the first public initiative at the international level by the Associazione per la Medicina Centrata sulla Persona Onlus, (Onlus is the Italian acronym for a charity recognized by the Italian Law) a not-for-profit association founded in 2007 in Bologna by psychiatrist Paolo Roberti di Sarsina, MD, one of the leading experts in Europe for the advancement of Traditional, Complementary, Alternative and Unconventional Medicine and member of the research consortium financed by the Eu-

ropean Commission. Roberti di Sarsina explained, “Tibetan medicine is an ancient science in which some of its fundamental principles are listening carefully to the patient, a close global examination (body, mind, energy, but also surrounding circumstances) and personalized medical care.

Therefore it is a therapeutic system that really has a lot to give to a West that has not come to terms with its own approach to the problem of suffering. It is an integral part of the Tibetan Tradition that is the patrimony of Mankind”. In Italy, 18.5 % of the population, more than 11 million people, have chosen to use non-conventional medicine (source: Eurispes); there were 8 million in 2005 (ISTAT data). The trend is even more impressive at the European level with more than 130 million citizens in the EU who regularly make use of non-conventional medicine.

This is a phenomenon of great importance which, however, according to Roberti di Sarsina, the Italian establishment is not responding to adequately. “Our

Parliament has not yet understood or wanted to set up that series of laws to regulate non conventional medicine that we have been waiting 20 years for. Yet, by now everyone is aware of the need to move from a type of unpersonalised medicine to one that is humanistic and promotes the health of the person taking into consideration his/her globality and uniqueness. Our Associazione was created in order to contribute actively to this process”.

Emilia-Romagna is one of the regions that is focusing attention on the change that is taking place as evidenced by the creation by the Regional Government, in 2004, of the Observatory for Non Conventional Medicine, of which Roberti di Sarsina is founding member, with the aim of giving rise to some experimental projects within the Local Health Authority. The integrated bill presented to the Health Commission of the Senate by proposer Sen. Daniele Bosone also includes the national bill sent to the Chambers, during the last legislature, by the Emilia-Romagna Region.

Strongly desired by Paolo Roberti di Sarsina, the arrival in Bologna of Chögyal Namkhai Norbu Rinpoche, one of the highest level representatives of the Tibetan Tradition, shows the authority and commitment of the Associazione per la Medicina Centrata sulla Persona Onlus, as far as promoting and safeguarding of such this Knowledge of Health are concerned.

[www.medicinacentratasullaperсона.org](http://www.medicinacentratasullaperсона.org)

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More than 400 people attended Rinpoche's lecture. The Main Hall was completely full and another lecture hall was equipped with a sound system to receive those who could not find a place.

## Update on Ka Ter Translation Project

With great pleasure I send you the latest information about the Ka-Ter Translation Project and the translation project Complete Works of Chögyal Namkhai Norbu.

Many of you have already experienced the value of being able to read the unique Dzogchen Teachings written by our Master, Chögyal Namkhai Norbu, in English, which, until recently, were available only in Tibetan. Due to the tireless work of the translators and the editor, people do not have to learn Tibetan in order to read these texts, but can simply acquire them and thus have the marvelous opportunity to read

them. Just think of wonderful books like *The Light of Kailash*, *Birth, Life and Death*, *Longchenpa's Advice from the Heart*, or *The Rainbow Body*, and the great range of books and booklets that help each practitioner to apply the Teachings of our incomparable Master Chögyal Namkhai Norbu already made available by Shang Shung Edition.

Rinpoche has pointed out so many times, that a translator from Tibetan not only needs the capacity to translate the Tibetan words into English, but that one must have the capacity to translate the MEANING of these marvelous texts. For many Tibetan words describing a certain state or understanding there does not exist an English term. For that reason a qualified translator must know the meaning of the text and

must also have experienced the state that is explained.

The Shang Shung Institute Austria is in charge of raising sufficient funds, so that the translators and the editor can focus on their work and not have to earn their living through activities other than translating or editing the precious texts, which Rinpoche offers us. All translators and the editor receive payment for their wonderful work. The funds for their income come exclusively from donors to the International Dzogchen Community – this means from YOU.

To raise funds for translation projects is not at all easy.

Though many donors have been very generous, the fact is that in 2010 we could not cover all the costs for the translation staff. For that reason we ask you to sup-

port our activities this year with special generosity.

Please read the detailed Report of Activities and please support our efforts, so that we can continue with our beneficial work. Please donate directly with your credit card on our web safe site or get one of our Donation Packages.

Thank you so much for all your support and dedication.  
Tashi Delegs and very best wishes,  
Oliver Leick  
Coordinator of the Ka-ter Translation Project and  
Complete Works of Chögyal Namkhai Norbu  
[www.ssi-austria.at](http://www.ssi-austria.at)

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## Report of Activities of the International Shang Shung Institute

We welcome you to read the detailed Report of Activities and to support our efforts so that we can continue with our work also for the benefit of future generations.

### Adriano Clemente

In 2010 Adriano Clemente worked on the following books: *Rainbow Body: The Life and Realization of Togden Ugyen Tendzin* Translated from Tibetan, edited and annotated by Adriano. Published in August 2010.



>> continued from previous page  
*Zhang Zhung – Images of a Lost Kingdom*  
Translated from Tibetan by Adriano; project under the direction of Alex Siedlecki. Published in June 2010.

**Forthcoming Works by Chögyal Namkhai Norbu**  
*Bright Moon – Longsal Longde, a Commentary by the Author*  
Adriano has revised the Tibetan translation. Available winter 2010.

*Atiyoga – The Essence of All Teachings*  
Adriano has revised and re-translated quotations from texts in the Atiyoga section of the bsam gtam mig sgron included in the SMS Second Level text by Chögyal Namkhai Norbu.

*The Temple of the Great Liberation, the Book of the Gonpa of Merigar*  
Translated from Tibetan by Jacobella Gaetani and Fabian Sanders, to be revised by Adriano. Available summer 2011.

*Yantra Yoga – Lo Yoga del Movimento*  
Adriano has worked on this Italian edition of Yantra Yoga – the Yoga of Movement (Snow Lion Publications, Ithaca, 2008).

*Emaho: le Narrazioni, i Linguaggi Simbolici e il Bön Revision of Drung, Deu e Bon, le Narrazioni, i Linguaggi Simbolici e il Bon nell’ Antico Tibet* (translated from the Tibetan by Adriano, Shang Shung Edizioni, Arcidosso, 1996), with a Preface newly translated from the Tibetan edition, sGrung lde’u bon gsum gyi gtam e ma ho, Library of Tibetan Works and Archives, Dharamsala, 1989.

**Other Works Under Way**  
*Base, Path and Fruit – a Terma of Changchub Dorje*  
Adriano has completed a preliminary translation of the text. Available 2011.  
*The Mejung – the Marvelous Primordial State with an Introduction by Chögyal Namkhai Norbu*  
Final revision of the translation of this Semde tantra by the Ka-ter translation team. Available 2012.

Adriano has also been responsible for the revision of various books and booklets from Shang Shung Publications

**Elio Guarisco**  
**Forthcoming Works by Chögyal Namkhai Norbu**  
*Healing with Fire, a Practical Manual of Tibetan Moxabustion*  
Elio has translated the book, contributed the Translator’s Introduction, revised and checked numerous aspects of the text, determined the location of five hundred moxa points on drawings of the human body specifically made for this edition, and completed the process of readying the book for publication with the close collaboration of Susan Schwarz. Available winter 2010.  
*The Dorje Yudronma Divination Book*  
Elio has drafted the initial version of the Tibetan translation, to be reworked and finalized by Adriano.

**Next Projects**  
*The Book of Tregchö (ka dag khregs chod kyi dgongs pa gsal bshad klong chen ‘od gsal)*  
The Commentary by Chögyal Namkhai Norbu on his own Longsal Upadesha transmission entitled ka dag khregs chod kyi man ngag. Elio in collaboration with Adriano will revise the translation made by Jim Valby.  
*The Silver Mirror, Tibetan Self-Medication Made Simple by Chögyal Namkhai Norbu*  
Elio will revise the translation he made of the book several years ago and ready it for publication.

**Other Works Under Way**  
*The Tibetan Book of the Dead, Introduced and Compiled by Chögyal Namkhai Norbu*  
Elio is in the process of completely revising and translating into English Il libro tibetano dei morti published in Italian by Newton Compton, Roma, 1983. Available 2011.

*The Mejung Tantra – the Marvelous Primordial State with an Introduction by Chögyal Namkhai Norbu*  
Elio has collaborated with Adriano and Jim Valby in working on this Semde tantra. He has prepared an Introduction compiled from teachings of Chögyal Namkhai Norbu, and has written the Translator’s Preface.

*Nyingthig Yangti – the Terma on Tregchö of Changchub Dorje with Oral Commentary by Chögyal Namkhai Norbu*  
Elio has translated the original Tibetan text of Changchub Dorje, and edited Chögyal Namkhai Norbu’s Oral Commentary. Forthcoming publication.

*Paltrul Rinpoche’s Vision of Luminous Clarity (root text and commentary) with Oral Commentary by Chögyal Namkhai Norbu*

Elio revised Oriol Aguilar’s translation of the Tibetan text, and edited Chögyal Namkhai Norbu’s Oral Commentary. Forthcoming publication.

Elio has also been responsible for the revision of various books and booklets of Shang Shung Publications.

**Jim Valby**  
*The Book of Tregchö (ka dag khregs chod kyi dgongs pa gsal bshad klong chen ‘od gsal)*  
A commentary by Chögyal Namkhai Norbu on his own Longsal Upadesha transmission entitled ka dag khregs chod kyi man ngag.

Jim has worked extensively on the translation from Tibetan of this work. The translation will be revised by Elio Guarisco, and subsequently by Adriano Clemente.

*The Mejung – the Marvelous Primordial State with an Introduction by Chögyal Namkhai Norbu*  
Jim has collaborated with Elio and Adriano on the translation of this Semde tantra.

**Fabian Sanders**  
*The Temple of the Great Liberation, the Book of the Gonpa of Merigar*  
Fabian has worked extensively on the translation from Tibetan into Italian of The Temple of the Great

Liberation, the Book of the Gonpa of Merigar.

This translation was begun by Jacobella Gaetani, and Fabian has continued the work in collaboration with her. The text requires revision, translation into English, and editing, and decision on the final layout.

Available summer 2011.

**Nancy Simmons**  
Nancy Simmons is the main editor of the translations and publications of the Ka-ter Translation Project. Nancy has edited nearly all English-language books that have been printed by Shang Shung Publications in the past three years.

**Our Request**  
All translators and the editor receive payment for their wonderful work. The funds for their income come exclusively from donors to the International Dzogchen Community – this means from YOU.

Many members of the Dzogchen Community have experienced the value of being able to read the unique Dzogchen Teachings in English, until recently available only in Tibetan. Due to the tireless work of the translators and the editor, people do not have to learn Tibetan in order to read these texts, but can simply acquire them and thus have the marvelous opportunity to read them.

The Shang Shung Institute Austria is in charge of raising sufficient funds, so that the translators and the editor can focus on their work and not have to earn their living through activities other than translating or editing the precious texts which Rinpoche offers us.

To raise funds for translation projects is not at all easy. Though many donors have been very generous, the fact is that in 2010 we could not cover all the costs for the translation staff. For that reason we ask you to support our activities this year with special generosity.

Just think of wonderful books like The Light of Kailash, Birth, Life and Death, Longchenpa’s Advice from the Heart, and the great range of books and booklets that help each practitioner to apply the Teachings of our incomparable Master Chögyal Namkhai Norbu already made available by Shang Shung.

**Please donate directly with your credit card on our web safe site or get one of our Donation Packages.**

Thank you so much for all your support and dedication.  
Tashi Delegs and very best wishes,  
Oliver Leick  
Coordinator of the Ka-ter Translation Project and Complete Works of Chögyal Namkhai Norbu

[www.ssi-austria.at](http://www.ssi-austria.at)



Dr. Phuntsog (left) and Dr. Dorje at Shang Shung Institute USA.

Photo: N. Zeitz

## Important Visit by Dr Dorje to Shang Shung Institute School of Tibetan Medicine, USA

The Shang Shung Institute of America, School of Tibetan Medicine, was honored to host a visit from Dr. Dorje at the Institute from September 30–October 3, 2010 in Conway MA. Dr. Dorje met with students and gave a lecture on October 1 on The Foundation of Tibetan Medicine. This unique medical program is under the direction of Dr. Phuntsog Wangmo.

**About Dr. Dorje**  
Dr. Dorje is the Director of the Qinghai Province (China) Tibetan Medical Research Institute and the Vice Director of the Qinghai Province Tibetan Medical Hospital. Both institutions are a part of the Arura Group, the largest Tibetan-owned and operated Tibetan medical enterprise in China. In addition to his years of experience in clinical practice, Dr. Dorje has overseen randomized controlled trials for the treatment of rheumatoid arthritis

with Tibetan medicinal baths, as well as Tibetan medical treatments for apoplexy sequela (a type of stroke), atrophic gastritis, and hypertension. Dr. Dorje has also been a lead researcher on studies of Tibetan alchemy for the detoxification and purification of heavy metals and mineral-based ingredients, in line with both traditional Tibetan medical theory and modern state-mandated regulations for traditional medicines in China.

Dr. Dorje regularly publishes in Chinese and Tibetan scientific journals, has overseen a massive project on the preservation and digitization of thousands of extant Tibetan medical texts. He is involved with issues related to the conservation and sustainable use of medicinal plants, and has helped to design and curate a massive museum of Tibetan medicine and culture located in Xining, Qinghai Province.

## SSI-USA Tibetan Medicine Webcasted Public Talks

with Menpa (Dr.) Phuntsog Wangmo  
Fall, 2010

Saturday, December 4th, 2010  
1–3 pm  
Topic: **At the Time of Death**  
The unique signs of death and ways of caring for the dying according to Tibetan Medicine.

To attend in person:  
Location: Shang Shung Tibetan Healing Center, Suite 323, Northampton, MA, 01060  
Cost: By donation  
Space at the Healing Center is limited. If you would like to attend in person please rsvp: (413) 585-1081 or [matt@shangshung.org](mailto:matt@shangshung.org)

To attend by webcast:  
Anyone with an ample internet connection and a web browser should be able to connect to this free service.

How does this work? Simply type the following web address into your browser on the date of a public talk between the hours of

1 pm and 3 pm EST (Time zone of Boston or New York City): <http://www.shangshunginstitute.com/free.php>

If you live far from Northampton, MA, don’t forget to check your local time for this event before attending. You can do this on the following page: [www.timeanddate.com/worldclock/converter](http://www.timeanddate.com/worldclock/converter)

If you would like to donate to the costs needed in order to help the Tibetan Medicine live webcast project continue, you can donate directly through the SSI-USA online store, or contact us directly at: [secretary@shangshung.org](mailto:secretary@shangshung.org) or 413-369-4928.

Please feel free to write us with any questions or comments about this service at: [secretary@shangshung.org](mailto:secretary@shangshung.org)



## First Tibetan Cultural Week In Tenerife

The Tibetan Cultural Week in Tenerife, Canary Islands, Spain in the first half of October started as a proposal by the Culture Councillor in Tenerife to Chögyal Namkhai Norbu to promote Tibetan culture and was organised by the Shang Shung Institute and the Spanish Gakyil in collaboration with a number of local organizations. It took place at the Anthropology and History Museum of Tenerife, a really special and beautiful place. The workshops were held at the Oceano Vitality Hotel SPA in Punta del Hidalgo.

During the entire week there was a Photo exhibition on Khyung Lung and (ancient) pictures of Tibet and another with Tibetan Medicine Thankas.

The series of public talks that were given were webcast throughout the world and included a Conference with Chögyal Namkhai Norbu, a General Introduction to Tibetan Medicine and External therapies in Tibetan Medicine by Dr. Phuntsog Wangmo, a public talk by Costantino Albini entitled Introduction to Awareness in Daily Life, a public talk by Fabio Andrico, Introduction to Tibetan Yoga, and talks by Elio Guarisco on Birth, Life and Death and Tibetan Cosmology.

Several workshops were held during the event including a Workshop on Tibetan Language with Fabian Sanders, a Workshop on Tibetan Cooking with Migmar Tsering and others on Tibetan Dance, Tibetan Yoga, Tibetan Art and Tibetan Games as well as activities for the whole family. The Workshop of Tibetan Games saw the presentation of a new Game called Rebirth/Reincarnation that was enthusiastically played by many people from the Community together with Rinpoche.

During the Cultural Week it was also possible to have a medical consultation with Dr Phuntsog Wangmo, as well as Tibetan Kun Nye Massage and Moxa treatments.



All photos: P. Fassoli



Rinpoche and many others participating in the new Rebirth game on the last day of the event.



Costantino Albini gave a public talk on Introduction to Awareness in Daily Life.



The Yantra Yoga workshop at the Oceano Vitality Hotel.



The exhibition of Tibetan Medicine Thankas at the Anthropology and History Museum.

The American Branch of the Shang Shung Institute is happy to announce:

## Consultations and Massages in the Student Clinic

Fall, 2010

Consultations in the Student Clinic (Consultations will be given by donation.

If herbs are recommended, cost will be \$ 50 for a month's supply) All student consultations will be supervised by a qualified Tibetan Medicine Professional Thursdays 2 pm–6 pm through the semester. Call the Healing Center at 413-585-1081 or email Asruh at [asruhtue@gmail.com](mailto:asruhtue@gmail.com) to schedule an appointment.

### Student Kunye Massages

Cost: \$ 25/hour  
All student massages will be supervised by a qualified Tibetan Kunye Massage Professional. Appointments available 10 am–4 pm on Saturdays and Sundays, and 2 pm–6 pm on Mondays and Tuesday. Call the Healing Center at 413-585-1081 or email Matt at [matt@shangshung.org](mailto:matt@shangshung.org) to schedule an appointment.

These offerings will take place in the Shang Shung Tibetan Healing Center. The Shang Shung Tibetan Healing Center is located in Northampton, MA and was founded in 2005 by Lhaje (Dr.) Phuntsog Wangmo. The healing center currently offers consultations, Kunye Massage Therapy, and monthly public talks. Affiliated with the Shang Shung Institute School of Tibetan Medicine, the Healing Center is also

a place for students to gain practical experience. The Shang Shung Tibetan Healing Center is conveniently located at 16 Center St., Suite 323, in downtown Northampton, MA. For more information, please visit the webpage at [www.tibetanmedicinecenter.com](http://www.tibetanmedicinecenter.com) or <http://shangshung.org/healingcenter.php/healingcenter.php>





# Longde Teachings

Based on the original texts by Vairochana and Dzin Dharmabodhi

From ‘Longde Teachings’ by Chögyal Namkhai Norbu  
Transcribed by F. Vannini and M. Mingotti, edited by Adriano Clemente and Igor Legati  
Translated into English by Desmond Barry  
Shang Shung Edizioni 2006

### The Four Das, the Upadesha of Vairochana

Just as in the practice of the Dzogchen Upadesha we speak of the Four Chogzhags and in the Dzogchen Semde we speak of the Four Contemplations, so in the Dzogchen Longde we speak of the Four Das. The method of the Four Das comes originally from the Longde tantras, but the way to apply them is explained in the Longde upadeshas. Here, upadesha does not refer to the series of the Dzogchen Upadesha but to the texts which contain the specific experiences of the masters like Vairochana, Shri Simha and many others, or such as Pang Mipham Gönpö and his students who developed some particular methods. The method which is officially the most used is taken from a root text written by Dzin Dharmabodhi. This master, his son and successive generations of his family were very special practitioners of Dzogchen Longde. The title of the text is ‘Nyenggyüd dorje zampai nyamtrid gomgyi yige salwai drönma’.

Recently, *Deu chönjung*, a Tibetan history book was discovered in Tibet, in which is the story of the development of Buddhism and before this how the Bön tradition developed etc. In the past, this book was unknown, but then it was discovered somewhere and published. In it were recorded historical events which had hitherto been unknown. The author of the book was a member of the family of Dzin Dharmabodhi.

Dzin Dharmabodhi lived, more or less, at the time of Machig Labdrön (1031–1129). He integrated into the Dzogchen Longde the tantric methods of transformation which had been transmitted by the Indian master, Avadhutipa. We will use his brief text on the practice of Longde, but we will also clarify a number of points by using the texts of the upadeshas.

The Four Das are connected with the verses written by Vairochana on Pang Mipham Gönpö’s stick, or tsulshing. These verses are the essence of the Four Das.

The first verses of Vairochana are connected to the experience of clarity from which visions and wisdom can develop. For this reason, the method of clarity is one of the Four Das.

*Yeshe khyilwa dorje pum*

The vase which contains all wisdom is our physical body. The physical body contains our potentiality and our wisdom.

*Yeshe chenpoi rö kangwa*

The vase of the vajra body is pervaded by the taste of wisdom. This means that when we taste it, wisdom can manifest. This not just some idea. It is something which we can discover concretely just as if we had tasted a fruit.

*Yeshe ngayi dewa gye*

Through this experience the bliss of the five wisdoms grows.

*Ranglül yeshe rinpoche*

Our body is just a precious accumulation of wisdom,

*Rigpai yeshe kur salwa*

And manifests the dimension of wisdom in the state of instant presence.

*Tagnang rangrig yeshe nyi*

All that we see, or which appears, the visions which we have through the experience of clarity, all this is none other than wisdom connected to the state of rigpa, instantaneous presence.

*Rangrig yeshe gyünched med*

The wisdom of the primordial state is without interruption; there is always presence in every moment.

*Rangjung yeshe öd salwa*

Self-originated wisdom manifests itself which is really connected to our primordial potentiality.

*Yeshe namkhai tha tang nyam*

The manifestation of wisdom is just like space. It pervades all without any consideration of subject and object, and

thus through the presence of wisdom one can integrate everything.

*Tsulchen dila nepar gyi*

The last verse says, “Remain in this state.”

The second strophe concerns the experience of *mitogpa*, which also means the experience of emptiness. When we are in a calm state, in the state of emptiness, there are no distracting thoughts, they disappear, or, if they are there, they have no power to disturb us. In Tibetan, *mi* is a negative prefix, and *togpa* means thought: therefore, without thought. But in Longde, the meaning of this word is a little different to the meaning in the Sutra. In the Sutra, *mitogpa* means really to remain without thought, in emptiness. When you practice Shine, remaining sharply concentrated in the state of emptiness, as this practice becomes more familiar, day by day, thoughts diminish more and more and one can remain for a long time without any kind of thought arising. This is considered to be the state of *mitogpa*. In Dzogchen, however, there is no need to stay in that kind of emptiness because, if we are really in the state of instant presence, there is no difference whether thoughts are present or not. The real state is not emptiness but instant presence. When you are in the state of instant presence, you are no longer conditioned by thought and there is no difference between having them or not. There is a text called *Nyamyig* (*nyam* means experience, *yig* means letter) which is an upadesha of Garab Dorje, that is a communication of the experience of Garab Dorje and not a quote from a tantra. In the *Nyamyig* it says:

*Sharna sharwai ngowo tö*

*Trolna trolwai ngowo tö*

*Shardrol nyimed zangngen med*

When thoughts arise, observe the nature of their arising, When thoughts dissolve, observe the nature of their dissolving, Arising and dissolving are beyond good and bad.

When thoughts arise, don’t worry. There’s nothing wrong. Thoughts are part of our energy, an aspect of our clarity, because our nature is not only emptiness. So when thoughts arise, don’t feel disturbed, don’t run away from them. When thoughts arise in Sutra practices, one gets worried and concentrates more sharply so that they don’t arise. In Dzogchen, however, you have to integrate rather than concentrate. If thoughts arise you simply remain in instant presence. Remaining in instant presence, thoughts simply arise and disappear. When they disappear and you find yourself in a calm state, just remain in instant pres-

## The Space Series

Dzogchen Longde

Elio Guarisco

O! This is self-disclosing wisdom,  
Beyond the ways of speech and the  
object of mind.

I, Tilopa, have nothing to show!  
Know that itself points to itself.

Descending from time immemorial and dimensions unknown where its diverse tantras were taught, Dzogchen reached our planet in the form of scattered short instructions known as *nyenggyü* (*snyen brgyud*). The Dzogchen tantras known to us today did not come to light until the appearance of Garab Dorje, whose Sanskrit name is Prahevajra.

The transmission of awareness holders particular to the Dzogchen teaching was prophesied to occur when six circumstances arose:

“The notion of pure awareness will arise at the time when the negative emotions of beings are virulent, when the energy and power of beings are weak, when

the lifespan is short due to karma, when the meaning of the spiritual teaching has been lost, when the core of the sacred teaching has been changed by wrong views, and when the power of spiritual practice is weak and antidotes are not effective.”

When that time came, Adhichitta, the son of the Deva Bhadrapala, who resided in the Trayatrimsa heaven, had four prophetic dreams. Vajrapani bestowed upon Adhichitta the “empowerment of the vase that is the Conqueror’s method” and transmitted to him the secret instructions. As a consequence, the Dzogchen teaching spread in the realm of the devas. According to the legend, at a later time, when Praharani, the daughter of King Dharma Ashoka, went to bathe by the side of a lake in Oddiyana, an emanation of Vajrapani in the form of a golden swan dissolved the mind of Adhichitta into a letter HUM and then swallowed it. The swan pecked the chest of the princess three times with his beak and the luminous HUM dissolved into her heart. Some months later, a golden vajra, nine-pronged and luminous, emerged from the princess’s heart. The vajra

melted into light and from that light emerged a child adorned with the major and minor signs, holding symbols and reciting the *Total Space of Vajrasattva* tantra. It is believed that the child was the nirmanakaya form of Garab Dorje or Prahevajra. Again Vajrasattva came to Prahevajra, this time empowering him to become the owner of a treasury of sixty million four hundred thousand Dzogchen tantras. This is one of various stories that recount the appearance of Prahevajra.

It is largely agreed that Prahevajra appeared in the second century BCE, three hundred and sixty years after the parinirvana of Buddha Shakyamuni, in the country of Oddiyana, believed by some to be the Swat Valley in present-day Pakistan. Because he received all of the Dzogchen tantras taught from time immemorial and recorded them with the help of dakinis upon the injunction of Vajrasattva, Prahevajra is of unique importance for the transmission of that teaching in our world.

We do not know how long Prahevajra lived, but his first disciple is said to have been Manjusrimitra. According to one history, at the time when Prahevajra

was living in a cave in a charnel ground in Oddiyana, Manjusrimitra received a prophecy from Manjusri that if he wished to achieve enlightenment in one life, he had to go to that place and meet Prahevajra. Manjusrimitra went to Oddiyana with six other pandits, and while those six were intent on challenging Prahevajra’s teaching beyond cause and effect, Manjusrimitra secretly wished to receive the same teaching. It is said that Manjusrimitra thoroughly understood the true nature in a moment through a single symbolic demonstration. However, in order to receive the complete transmission, some sources say he then remained with Prahevajra for seventy-five years. When Prahevajra passed away in a dimension of light, he bestowed on Manjusrimitra a three-line testament, entrusting to him the legacy of his message.

It is said that when Prahevajra dissolved in a sphere of light in the primordial ground, he appeared in the sky in front of Manjusrimitra and dropped a casket of gold the size of a fingernail into Manjusrimitra’s hands. The casket contained his testament in the form of three aphorisms,

later known as the “three phrases that strike the essence”:

Directly discover your own state.

Do not remain in doubt.

Gain confidence in self-liberation.

According to Chögyal Namkhai Norbu, on the basis of this three-fold testament, Manjusrimitra classified the teachings transmitted by Prahevajra into the three series of Dzogchen or Atiyoga: the Mind Series (*sems sde*), Space Series (*klong sde*), and Secret Instruction series or Upadesha (*man ngag sde*).

In the course of time, the testament came to Sri Simha, Jnana-sutra, and Vimalamitra. It also reached the great master Padmasambhava, who was a direct disciple of Sri Simha and beheld the wisdom body of Prahevajra before ultimately attaining the great transference.

In general, the Mind Series of Dzogchen was transmitted by Manjusrimitra to Sri Simha through various masters and then came to Vairochana. The latter introduced it to Tibet with the version of the thirteen translated texts of the Mind Series that came to him through Vimalami-





ence. There is no difference whether thoughts arise or not. This is what Garab Dorje said and this is the characteristic principle of Dzogchen. This the way that *mitogpa* should be understood in the Dzoghcen teachings. Even if you are in a state of contemplation, you don’t think actively and don’t get into judgement. Whatever happens, you are free. If thoughts arise, that’s fine, but you don’t follow them and don’t get into judging them. Neither do you run away from them, but rather, you integrate with them. How can you integrate them? You are in instant presence and in instant presence everything is possible, so there’s no problem. This is the real meaning of *mitogpa* in the Dzogchen Upadesha, but also in Semde and Longde. It’s important to understand this point.

So the second Da is that of *mitogpa* and here the verses of Vairochana explain the principle of it.

*Dila yangdag ngözung med*  
The state of instant presence, which we can also call the state of contemplation, or the true nature, the primordial state, or primordial potentiality, is not an object, it is not something that can be confirmed or defined: “It’s like that, it seems like that.” We cannot confirm anything. This is our real nature.

*Tingdzin semkyi rigtsal med*  
In the state of contemplation, there is nothing that can be looked for or found with judgement or with intellectual knowledge. Once can only enter into this state through experience and not looking for or obtaining anything.

*Lü tang ngaggi chatsal med*  
It’s the same thing particularly in the Upadesha and the Semde. One does not reach the state of contemplation through controlling the body or the energy because this is *tsolwa*, or effort. Our real nature is beyond effort, therefore effort is not the principal means to enter into this state, because one cannot find it by using effort.

*Dila mig tang chatsal med*  
There is no need to do any visualization or transformation practice in the tantric style where one always uses concentration. There is nothing to search for or to find in this way.

*Kyejig jung yang gagdral med*  
Even if we suffer interruptions in our life such as birth and death etc., nothing changes in our real nature. The primordial state and primordial potentiality are always the same. The example is that of the sun which always shines in the sky no matter what happens.

*Ne tang den yang tenpa med*  
Even if it is contained in the physical body, the primordial potentiality of wisdom depends on nothing and is limited by nothing. Our true condition is always beyond the limits of subject and object.

*Yuldu nanyang gagpa med*  
Sometimes, mostly in the practices of Longde and Upadesha, our potentiality appears like an object, a *thigle* in space. We can see it. It appears to be external, but it is our potentiality which is manifesting outside as if it was an object. It seems to be an object but in reality this is our nature. The manifestation of our real nature is always there. It is uninterrupted, even if it sometimes seems as if it appears or disappears outside of us.

*Longchöd den yang chagpa med*  
We can enjoy anything through the experience of vision and sensation but not in the ordinary way. In fact, normally, as soon as we start to enjoy something we fall into attachment and so problems arise. But here, however, enjoyment doesn’t create any problems.

*Tsulchen dila nepar gyi*  
The last verse of the second strophe also says: “Remain in this state.”

Then the text has the consonants of the Sanskrit alphabet. In the Sanskrit and Oddiyana alphabets, the vowels represent energy and the consonants, method. The alphabet, therefore, represents our total existence, potentiality, energy etc.

In the second part of the text there are two strophes. The first concerns the Da of sensation, *dewa*. In general *dewa* means sensation, which can be pleasant, unpleasant, sad etc. But sensations are always experiences linked with the physical body and are therefore more concrete than the experiences connected with clarity and the void. Consequently, sensation is more important as an experience if we are capable of using it correctly.

*Tongnyid dewai menngag jin*  
We feel happy or sad because our physical body enters into contact with various secondary causes, and so we feel something concretely. But if we closely observe what we are feeling, or what it is that is really concrete, in reality we aren’t capable of explaining it, because our nature is always emptiness. There is nothing which can be seen or touched. We can only feel the sensation. For example, if we eat a sweet, we can taste sweetness. We can have the sensation but if we try to ask ourselves what do we really

feel, how this sensation really is, we realize that we are not talking about something really concrete and material like sugar; sugar is only the secondary cause. Through this experience, therefore we understand emptiness, not only in itself but also in relation to something concrete or material.

For example, we can easily imagine a horse with horns, but in reality such a horse doesn’t exist, it is only a creation of our own minds. We know what yaks’ horns or cows’ horns look like, and we know what a horse looks like, so mentally we can imagine a horned horse, but such a horse doesn’t exist. This is an example of emptiness without function or meaning because such a phenomenon doesn’t exist. On the other hand, the emptiness which we speak of concerning the sweet is something concrete. If someone punches you, you feel pain and get angry immediately because you have a material body, but if you look for the pain you won’t find it even if you feel it. In this case, the void doesn’t manifest a function because you feel the pain but likewise there is nothing that can be found. This means that the void is also linked with something concrete and material. You have to understand this, however, through experience and not just intellectually. Then it is possible to realize the non-duality of emptiness and sensation. This is a very particular *upadesha*.

*Tampai dewa ngöndu ten*  
When we know that the true nature of sensation is emptiness and remain in instant presence, without falling into dualism, then sensation becomes something sacred which is generally called bliss. The word *dewa* is sometimes translated as ‘bliss’ and sometimes as ‘sensation’, but usually the term translated as ‘bliss’ is *dewa chenpo*, *mahasukha*, which means total bliss. Anyway, this doesn’t mean that totally realized beings feel bliss while ordinary beings have only the ordinary sensation of pleasure. It depends. The average sensation, if we fall into dualism, is an ordinary sensation, while if we don’t fall into dualism and we remain in the knowledge that its real nature is non-dual with respect to emptiness, if we find ourselves in instant presence, then it is bliss. In Tantrism *mahasukha* often means the sexual union of male and female, but in the manifestation of Yab Yum divinities we speak of *mahasukha* and not sexual pleasure. Why? Because we don’t fall into dualism. For example, when you have sexual contact and you feel a pleasant sensation, usually you immediately fall into dualism and think: “Oh great, this is wonderful.” Thus you create attachment, jealousy and many other problems. This is the samsaric sexual function, a sensation which never produces anything good and is only a cause of suffering. We could never call it bliss.

>> continued on the following page

tra. The Space series (Longde) went from Sri Simha to Vairochana, and the Upadesha teachings known as Nyingthig (*snying thig*) were introduced to Tibet by Padmasambhava and later by Vimalamitra.

But how are these three series distinguished from each other? In terms of the persons for whom the three series are taught, the Great Array states:

The Mind Series is for persons inclined to intellectualization; The Space series for those inclined to the expanse of space; And the Secret Instruction Series for those who do not strive after stages.

In essence, however, the path of Atiyoga is a method that directly self-liberates the individual in the state of primordial enlightenment, without renunciation, acceptance, hope, or fear. In this regard there is no difference between the three series of Dzogchen.

Yet, with regard to emphasis and practice, the three series do differ. Generally speaking, in Atiyoga phenomenal existence is the total sphere of the dimension of reality, or, in essence, naturally

present great wisdom. As such, all is primordially enlightened, without action or effort. The *Total Space of Vajrasattva* states:

Naturally present wisdom [requires] no effort;  
Through its own [self-]liberation, it reveals the path to liberation.

Each of the three series emphasizes a different aspect in explaining the primordial state:

“The Mind Series [emphasizes] freedom from the concept of something to be renounced since all phenomena are nothing other than the mind’s essence. The Space Series, which transcends action, [emphasizes] freedom from the concept of an antidote since all phenomena are totally perfected in the primordial state of Samantabhadri, the true nature. The series of the secret instructions of profundity [emphasizes] freedom from the limiting [concept] of things to be renounced and [the concept of] an antidote since the essential characteristic of everything is the real condition [already] established.”

In his *Commentary to the Three Vows*, Dharmashri outlines the

distinction of Longde with regard to practice: “The essence [of the practice in the] Space series is to always be in the state of the non-objectifiable authentic condition beyond effort, based on the realization that naturally present wisdom and all phenomena that manifest from it abide nowhere other than in the vast space of Samantabhadra, the authentic condition which is primordial liberation and natural purity.”

The different emphasis on presentation and practice in the three series seems to suggest that the three series represent a progression in the practice of Dzogchen. Also, Manjusrimitra’s classification of Prahevajra’s teachings into the three series reflects three distinct moments of the Dzogchen practice.

As expressed in the first of Garab Dorje’s three statements, “Directly discover your own state,” first is the need for direct introduction, through which the master introduces the essence of the mind to the disciple. The disciple recognizes it directly and non-conceptually through first-hand experience. The instructions that explain the meaning of the essence of the mind and reveal the

yogic contemplations that enable its recognition are emphasized chiefly in the Mind series.

Subsequent to discovering the essence of the mind as one’s own primordial state, as expressed in the second statement, “Do not remain in doubt,” the recognition of one’s primordial state needs to become a certainty beyond wavering. This is achieved by ripening one’s capacity to remain in a state of instant presence (the recognition of one’s primordial nature) through the contemplative methods emphasized in the Space Series.

Finally, as expressed in the third statement, “Gain confidence in self-liberation,” self-liberation needs to govern all aspects of one’s existence until, through crucial body postures, methods of gazing, and breathing techniques of the direct leap practice (*thod rgal*) of the Secret Instruction Series, applied in relation to inner and outer focuses, deceptive vision ends in one’s own ground of being.

The three series are presented as a progression. Nonetheless, it would be incorrect to think that to achieve the final result of the Dzogchen practice they should

be followed in a gradual, sequential manner. Nor would it be appropriate to give importance to the Secret Instruction Series only. Rather, each series represents a path of total realization complete in itself.

Yet, as many practitioners in the Dzogchen Community are in the phase in which they need to reach certainty about their experience of the state of instant presence and to stabilize their capacity for contemplation, Dzogchen Longde is very useful.

In this regard, the Longde practice methods found in the Longsal teachings of Chögyal Namkhai Norbu offer us a unique and rare opportunity to apply this series of Dzogchen. Moreover, this teaching is supplemented by the Master’s very clear and detailed commentary explaining the Longsal Longde in a comparative manner, citing the classic Longde writings alongside the Longsal instructions.

Those who are seriously interested in refining their knowledge and experience of Dzogchen Longde have a wonderful opportunity to learn this system in detail starting from the fourth level of Santi Maha Sangha. ©





# Oral Commentary of the Root Upadesha on the Vajra Bridge of Longde

An excerpt from the transcription of the Teaching given at Merigar West, July 2002

Translated by R. Bizzotto with the kind collaboration of F. Bizzotto  
Translated into English by Paola Zamperini  
Shang Shung Edizioni 2006

In the teaching of Dzogchen Longde one of the indispensable aspects is transmission. ‘Transmission’ is a very generic term, but when we speak of direct introduction then you can understand that it is the essence. We always need direct introduction because otherwise there is no connection with Guruyoga, and if there is no connection with Guruyoga that means that we have no connection with the transmission. So for the practice of Longde we should work with this direct introduction.

Now I will explain this little book [The Root Upadesha on the Vajra Bridge of Longde in Chögyal Namkhai Norbu’s Longsal teachings, Vol.1, Shang Shung Edizioni 2001]. First of all, this teaching is the very essence of Dzogchen Longde and is related to many of my dreams. I have received many essential teachings through my dreams, and maybe they are very important for practitioners. [...]

I had them not only once but many times, so all the dreams are important because in order to have the whole teaching only one dream was not enough. Our dreams also depend on time, so when I was dreaming, if for some reason I woke up, the teaching was not finished, or at times I could not remember everything. Sometimes I remember a dream immediately upon waking up and if I write it down in that moment it is easier, but sometimes I don’t remember it immediately. Many times, for example, I have had an interesting dream that I don’t remember when I wake up and then later, when I’m giving a teaching and I’m explaining something related with this dream, I remember it, but in that moment I have to teach and cannot think about the dream. So when I am back home I try to write it down, but then maybe I remember it less well. Then many dreams are necessary to have the complete teaching, and there are still many teachings I have received in my dreams that are not finished and I hope I can still have their dream

continuation to complete them. You can then understand why there are explanations of many dreams.

This is the essence of Dzogchen Longde teaching. When I was teaching, reading and learning the Dzogchen Longde in the traditional way, many things were not clear to me and I had doubts on many points. This was also because I did not remember when I had received that teaching from my teacher, and because we received teachings in a more traditional way, not really explaining things one by one and then trying to put all these things into practice. So today we try to do this in a more concrete way, also because I have had these dreams and have received this teaching, which is very important. I understand one hundred percent of the Dzogchen Longde teaching in this book so I can also explain it well and you can learn it. So now we go ahead with this book transmission and with the transmission of lung.

It starts with Om A Hum: as you remember, Om A Hum means the three Vajras, that is, the real state of body, speech and mind, and it also means the three Kayas – Dharmakaya, Sambhogakaya, Nirmanakaya – because everything is related with these three principles. This is followed by the homage to Tönpa Ngöndzog Gyalpo, who was one of the twelve primordial teachers before Buddha Shakyamuni. Tönpa Ngöndzog Gyalpo taught and transmitted the tantra of Dzogchen Longde. The root of the Dzogchen Longde teaching is the tantra of Dzogchen Longe, thus Tönpa Ngöndzog Gyalpo is a very important teacher and the root of the transmission of Longde is related with Ngöndzog Gyalpo. Who is he? Ngöndzog Gyalpo is an enlightened being manifesting as a teacher who transmitted that knowledge. Also in Tantrism we find the Sambhogakaya manifestation of Tönpa Ngöndzog Gyalpo and related practices of transformation, so when we do Guruyoga, sometimes we also need the knowledge of Tönpa Ngöndzog Gyalpo.



Tönpa Ngöndzog Gyalpo.

(Lung) In general we have three main experiences, but what does ‘experience’ mean? It means that we feel something concrete, for example, that we feel contact with our physical body. If we put our finger in a fire we feel pain: this is an experience. There are many experiences related with our body, speech and mind. Experiences related with our physical body are sensations. When we eat something sweet or sour and so on, we perceive it. At times we feel pain, at times we experience joy, but regardless of being good or bad, these experiences are always related with that kind of sensation and with our physical body.

We also have sensations of feelings related with our energy level, and these are called experiences of clarity. In general clarity doesn’t mean only a manifestation, because many people immediately think, when we speak of clarity, that clarity refers to a manifestation. But clarity can be in the context of both pure and impure vision. I see my cup, there is tea inside, and I drink it, and this is also part of clarity. I see the cup and have that contact. Of course it is easy to understand pure vision as a part of clarity.

While the experience of clarity is something related with our energy level, the experience of emptiness, or mitogpa, is related to our mind. We have body, speech and mind and we also have characteristic experiences related with these three aspects. These three experiences are like

>> continued from previous page

Bliss, however, consists of the fact that, even if we have sexual contact and feel a sensation of pleasure, this sensation becomes like wood added to a fire which feeds the fire. This sensation, in fact, develops wisdom because it is not conditioned by attachment and dualistic vision. In such a case, we speak of sacred pleasure; which means that we manifest bliss.

Rigpai regjai dewa yin

This is actually the sensation of pleasure or dewa which is linked to instant presence. This means that through the potentiality of sound, rays and lights we discover how one’s true nature manifests.

Dewa rigpa chenpo te

When we experience the sensation of pleasure, through pleasure itself we find ourselves in the state of rigpa. This is the state of total contemplation.

Dewa chenpo rö kangwa

Then one is always filled with total bliss. Here it says dewa chenpo, total bliss.

Chigtu düpai dechen yin

This is actually what is called total bliss, which is the union of all of our existence and all of our experiences.

Dewa chenpo midral zung

Maintaining and continuing this presence of bliss,

Dewa gyepai wangthob te

You obtain an increase of bliss.

Shing kham nyikar de longchöd

Then it is no longer necessary to distinguish between pure and impure vision, it is no longer necessary to transform impure into pure vision; one can enjoy everything just as it is.

Tsulchen dila nepar gyi

The last verse says: “Remain in this state,” that is, practice the Da of dewa.

Then there is the final strophe which concerns the fourth Da. The first Da dealt with clarity, the second with mitogpa, and the third with sensation. These first three Das are related to the voice, the mind and the body. When we unify them and practice these three experiences together, no longer separately, we have the fourth Da, the Da of yerméd or inseparability.

We can thus have the naked experience of instant presence, which is the ultimate goal of the Four Das, the state of contemplation. Through this experience we discover naked instant presence, and this is equivalent to the second principle of Garab Dorje, don’t remain in doubt.”

Tsolwa dralwai ngödrub yin

This is the obtainment beyond effort,

Gyudre mepai tharthug yin

The final goal beyond cause and effect,

Ngagtsig dralwai nüthu yin

The supreme final potentiality beyond the reciting of mantras,

Thanyed dralwai töntsön yin

The real meaning beyond all symbols and words used to explain how it is and how you get there,

Lezhi dralwai ngödrub yin

The real obtainment beyond the four actions of the Vajra, Karma, Ratna and Padma families, those actions in Tantrism which one applies, one by one, in order to obtain something.

Chingdral tönpe tawa yin

This is what is called ‘the state beyond,’ ladawa in Tibetan, which means beyond all, and when we are beyond there is nothing which is conditioned or limited by anything.

Dawa mepai tamtsig yin

This is the state of our samaya. In the Dzogchen teachings, samaya means always to try to find oneself in the state of contemplation, not distracted, or at least to try to be like this; but in this state, we are also beyond samaya. We don’t worry about it any more because we are already in the state of contemplation.

Togdzin pangpai sangye yin

This is enlightenment, the state of Buddha, beyond all concepts.

Tsulchen dila nepar gyi

The last verse says: “Remain in this state!” In this practice the fourth Da also represents the fruit, that which we realize. Now we are in the state of Samantabhadra. We are actually like Samantabhadra or Vajrasattva.

The Sanskrit vowels appear here in the text, which represent all manifestations of energy. These are the words written by Vairochana on the tsulshing, and we consider them to be the base of the practice of the Four Das.







the conclusion of all experiences. In a real sense, everything in our life is experience; this is very important because when we know that there are these possibilities, our whole life becomes practice since experiences are the way, the method, to engage in practice.

In general in different kinds of practices, and in particular in Tantrism, we go through these three experiences one by one, and through them we then try to get in our real knowledge. In the method of Dzogchen Longde there is the possibility to be in all three experiences at the same moment. This is called the fourth experience, *yermé*, non-separation of three experiences.

(Lung) This means that we learn this kind of experience not only in an intellectual way, whereby I explain it to you and you think you understood that there are three experiences. We must experience it concretely, and then we have that knowledge, and with that knowledge we can get in a state of contemplation. How is that possible? Because our real nature, our real condition – which is called the state of Dzogchen – is beyond explanation. The teacher can neither explain nor show it. The teacher cannot do anything to make you understand this concretely. For this reason in the Sutra teaching it is also said that the Prajna-paramita is beyond explanation. But if we cannot do anything, how can we then have knowledge? It is possible to get in that knowledge but regarding this point you must be careful. You are practitioners of Dzogchen, you follow the Dzogchen teaching but not all traditions and schools do. Particularly the Gelugpa and the Sakyapa traditions do not accept direct introduction. If you were to tell them you received direct introduction, they would ask you what direct introduction meant. If you tried to explain it, they would refute it and would never accept it. Why? Because they think more along the lines of the intellectual study of Madhyamika, and in Madhyamika, Nagarjuna said there is no confirmation. If there is no confirmation then how can you introduce? That is why it is said that knowledge is beyond explanation. But if it were true that there is no possibility, why then would we have the teaching? We would not need it if there were nothing to do. But the teaching is there, and there is also the possibility of having realization, so that means there is also the possibility of introduction. So, for example, the Nyingmapa and the Kagyupa schools have no problem in accepting direct introduction in the Dzogchen way. So you must be careful not to discuss it with people who follow the Sakyapa and Gelugpa traditions. You have no duty to convert these people, you can never to that, so it is much better that you pay respect to their belief in their system, and if you are interested then you do that practice. This is what you should do.

In the Dzogchen way, direct introduction does not mean that the teacher explains by saying, “This is the primordial state.” No teacher could do it that way. The teacher explains through oral transmission: what I explained yesterday and what I’m explaining today are all oral transmissions. To make you discover what self-liberation means I gave you the example of the mirror. It is not necessary to show you the mirror in a ceremony. When I say ‘mirror’ you know very well what a mirror is and what its function is. Nowadays in each house people have five, six, seven mirrors everywhere, even in the toilet!

Once you can understand what a mirror is, then you must also reflect on its function, and on how it works. This is something important: when I explain it that way it is in order to make you understand how to get in real knowledge, in self-liberation. This is called symbolic transmission and is more related with our physical body on a more material level, while the oral transmission is related more with our aspect of voice. Direct transmission is related more with our mind level. After I have given you the oral and the symbolic transmissions, you know how direct introduction works. For example, I tell you all to do a type of visualization, and with this visualization you can get in such a kind of experience of emptiness, or clarity, or something else, and through that experience then I give you introduction and you discover your true nature. This is the universal way to learn anything.

For example, if you want to discover what the taste of sweet is like if you have never tasted it in your life and you have no idea of what sweet tastes like, if someone needs to introduce you to it, it is not for this someone to come every day in front of you and tell you that sweet tastes like this and that. Even if there were many books explaining what sweetness tastes like and you read them all, you could never get in real knowledge. In this sense, knowledge is beyond explanation, and the same holds true also for our real nature. But with experience we can discover it. I can give you a small piece of chocolate and tell you to put it in your

# The Story of Pang Mipham Gönpö

Transcribed from oral teachings given in Barcelona, October 3, 2010

You may remember the famous teacher of Dzogchen Longde, Pang Mipham Gönpö, who was a very great teacher and practitioner of this Anuyoga tantra. In Anuyoga transformation there is the Tonpa Ngondzog Gyalpo practice and although he had done this practice all his life, he still had not really realized the non-duality of the two states. Then he heard that there was this famous teaching called Dzogchen – when you have knowledge of it you can have realization quickly – and the teacher of this teaching was called Vairocana. Vairocana had been in East Tibet and was now returning to Central Tibet and Pang Mipham Gönpö thought that it would be a very good opportunity to meet Vairocana while he was travelling from the east to the centre.

He managed to meet Vairocana who explained just a little to him about Dzogchen teaching, about self-liberation, directly from mind to nature of mind, not using pure and impure vision or transformation or spending many years on these kinds of practices. Pang Mipham Gönpö was very interested but said that it was a pity that he hadn’t met Vairocana until that moment. At the time he was more than 90 years old. He said that if he had to take up any type of position, even a prostration, it was very difficult for him now.

Vairocana explained to him that he had knowledge of Dzogchen teachings and could transmit that knowledge to him. It would not depend on his age. He said that there was no difference whether he was very young or 90 years old. It also would not depend on whether he was a scholar or had received no education. This is how real knowledge of Dzogchen is.

Then Pang Mipham Gönpö was very happy and asked Vairocana to give him teachings. Vairocana knew that Pang Mipham Gönpö had spent his whole life doing Heruka Ngondzog Gyalpo practice so he transmitted [teachings] connected with Ngondzog Gyalpo to him because this teacher, Ngondzog Gyalpo, had taught Dzogchen Longde teachings. When we apply Longde teachings we no longer

mouth and then you taste it. There is no need really for one kilogram of chocolate, a small piece will do, you put it in your mouth and you discover what sweet tastes like. If I then asked you to say what sweet looks like, you could not explain it except by saying that it’s very sweet!

Direct introduction is similar. You cannot explain it but you can really experience it. This is called direct introduction, this is working with our transmission, with the experience of the symbolic and the oral transmissions together, and when you are in the same moment with the teacher in that experience, that also means connecting with the transmission. Connecting with transmission is just like turning on a lamp: if you want to have light you must connect the lamp to the electricity, and if you are not connected there is no light. In the same way you connect with the transmission by being together with the teacher and in that instant you can have that experience. Once you have discovered it, then you know it forever.

But this does not mean that you are always in that experience. If you put a small piece of chocolate in your mouth, it disappears after a few minutes, it doesn’t mean you have that taste forever. In order to taste sweetness again you need more chocolate or sugar, only then can you prolong the taste of sweet. In the same way you also may have discovered your real nature, but this does not mean that you are enlightened and that immediately you can remain in that state forever. But at least now you have a very good example of what is called wisdom. In this case we speak of Son Wisdom, which is only the experience you have. Mother Wisdom, on the other hand, is in your real potentiality. When, one day, they meet together that means you have realization. This way you can understand how you can be in a state of contemplation.



remain in doubt and we are a hundred percent sure. Vairocana said that he would teach him Dzogchen Longde.

In Dzogchen Longde we work with visions – ‘long’ means ‘space’. Our potentiality manifests in space so when there are visions we know that this is our real nature. Then we need to integrate in the state of *tregchö*. In this way it is very important that we use special physical positions to control our body.

Pang Mipham Gönpö was very old and it was not very easy to maintain these positions so he used a stick, *gomten*, for controlling the energy points and maintaining stability while he was sitting in a very precise position. And in particular Vairocana gave him a *tsulshing* that is used as support for controlling the waves of energy. When these waves of energy are controlled we can have certain experiences that help very much in developing visions, etc.

He prepared a special *tsulshing* for Pang Mipham Gönpö. The centre of the *tsulshin* was a bit rounded and on this part Vairocana wrote some verses explaining the way to do visualization and he reminded Pang Mipham Gönpö to look at the *tsulshing*, read and remember [his instructions], and use it when he did this practice. And that was the way that Pang Mipham Gönpö did practice.

After a few years Pang Mipham Gönpö was older but he manifested the Rainbow Body. He transmitted this teaching to his students including those who had followed him previously. There were four or five generations who continually manifested the Rainbow Body and the Longde teachings became very famous. ❀


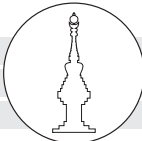
(Lung) This is beyond all our considerations and intellectual knowledge. These are not just words, you can also understand it concretely. Even if you cannot understand it in terms of your real nature, think of the example of chocolate, of how when you taste it for the first time there is no way you can explain it – this is what ‘beyond all explanations’, ‘beyond consideration’ means.

(Lung) *Yeshe zangthal* means the transparent wisdom in our real potentiality. *Rangthag chöd* means that we finally have that knowledge forever. It does not mean that you think, “Oh, I have got it, this is it!” in an intellectual way. You can decide anything but it does not really correspond in reality. But with your experience, doubts disappear, you know how it is, you do not need to make any decision. When you decide something in an intellectual way, it means that you do not have knowledge. Perhaps today you decide something, but tomorrow you discover something else and then what you had discovered earlier becomes false, and you go on this way.

(Lung) The method of Dzogchen Longde called *dorje zampa*, meaning Vajra Bridge, has many different explanations, but it is used a lot in the Longde practice, and it is characteristic of this method. What does Vajra Bridge mean? Some people say that it is the bridge between our physical body and the Body of Light, because many Dzogchen Longde practitioners realized the Rainbow Body. When our real physical body dissolves in its real nature, that is, in the lights of the five elements, the manifestation of that dimension is called Rainbow Body. This is one concrete explanation of the term. Another explanation of Vajra Bridge is related more to the method of teachings. While Dzogchen Semde works mainly with direct introduction, Upadesha, since one already has knowledge, works mostly towards integrating in that state. Dzogchen Longde is between these two methods, so it connects them. ❀



MerigarWest



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Membership 2011

Merigar West is the first Gar founded by Master Chögyal Namkhai Norbu almost 30 years ago. It has developed as the leading Gar in terms of knowledge and innovation for all the International Community. Besides its own activities, Merigar West pays for the four main teachers of Yantra Yoga and Vajra Dance, who are developing and supervising new teachers. It also sustains the webcast service for the entire Community, allowing all Members to listen to most of the teachings without moving from home (...) and without paying for the retreat), giving, therefore, huge benefit to practitioners.

The most important income for Merigar West comes from Membership fees that are collected directly or through the local Lings. In 2009 the creation of Merigar East as a separate economic entity (linked with the Eastern Europe countries) impacted on the situation of Merigar West, and at the end of that year the number of memberships was down 7.5 % and the value of membership down 2 % on the previous year. The situation at the end of September 2010 has improved with membership being up 12.5 % compared to the end of 2009 (+4 % over 2008). Regarding the amount collected for membership, there has been little difference between 2008, 2009 and 2010, as the growing band of membership concerns mainly the lower fees. At the end of September the more than 2300

membership of Merigar West consisted of the following types of members: very few Meritorious (22, down from 2009) but making up 7 % of the total value of membership, 18 % Sustaining members making up 48 % of the total value of membership, 52 % Ordinary members making up 37 % and 29 % Reduced members making up only 8 %. As you can see, Sustaining membership is the most important type for Merigar West and it is also the most affordable for a Member who plans to attend several retreats and courses in a year, with a discount of 80 %.

However, economical reasons should not be the main motivation for a practitioner. Rinpoche has emphasized many times the importance of the involvement of each of us in Community activity for maintaining the teaching in a pure way and for developing it. Not everyone has the time and opportunity to do that directly, but we can show our involvement and respect by renewing our membership at the beginning of the year (or even in advance). The services that we pay for (retreats, courses, webcast, books and so on) are available in quantity and quality right from the beginning of the year and we can enjoy the benefits of membership immediately (e.g. the retreat with Khyentse Yeshe Silvano Namkhai at the beginning of January 2011 at Merigar).

Moreover, 2011 is the 30th anniversary of Merigar West and many special interesting but expensive projects are

1 Excluded teachers training, SMS exams, Shang Shung Institute courses

planned, with the top activity in Summer 2011. Your timely Membership helps us to have the funds available at the right time.

This year, to provide an incentive, if memberships fees are fully paid before March, members will get a free course or retreat with an authorized teacher.

For people who wish to pay one of the three standard fees, but find it difficult to do so in a single payment, they will be able to pay part of their membership first and then complete their payments within a reasonable time. In this way we hope to favour members who wish to upgrade their membership or those who wish to maintain their level of membership in the current difficult economic situation.

We have already pointed out that the rich program of 2011 not only requires the support of all Members of the Community, but it is also a good economical opportunity for the two highest types of Membership: Meritorious (1,500 € with almost everything free, including new books and other) and Sustaining (500 € with 80 % discount on activities).

The special Reduced fee (50 € with 50 % discount on activities) is reserved for people with no or very low income, who really cannot afford Ordinary membership (129 € with 20 % discount on activities). We rely on the self-responsibility of each practitioner to apply this special fee.

Membership fees are the same as in 2010 both in costs and benefits and full details will be given in another communication. We would like to remind you

that the English language newspaper of the international Dzogchen Community, The Mirror, is free for all Members online when they renew their membership, while Meritorious and Sustaining members are entitled to a free paper subscription as well. In addition, renewed membership allows you to get the password to the closed webcasts.

Making or renewing membership can be done in various ways including online. You can also pay through your local Ling.

We would particularly like to send a message to the Lings, as organizers of local activities, courses and teachings. The role of the Lings is essential in developing the teaching and the Community, and hence also in collecting Membership, increasing its quality and quantity and giving continuity to the flow of Memberships. The final point means also transferring membership fees to Merigar West not once a year or even later, but more frequently and earlier. In 2011 the contact between Merigar West and the Lings will be tighter to get a more fluid and timely flow of payments.

Lastly, to those few people who have not renewed their 2010 Membership yet: please do it now and (why not) get your 2011 membership ahead of time!

The Yellow Gakyil of Merigar West

How to Subscribe for the first time:  
Merigar: contact the Secretary (Anna De Sole or Lucia Sblendorio)

Ling and towns: contact the Yellow Gakyil or the person in charge

How to Renew:  
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Postal account (for Italy)  
With a bank giro slip or postal money order payable to post office account 1044558 payable to: Comunità Dzogchen - loc. Merigar - 58031 Arcidosso  
By paypal or credit card:  
paypal@dzogchencommunity.net  
Loc. Merigar 58031 Arcidosso GR (Grosseto) Italy

Free Workshop on Tibetan Thankha Painting and Restoring the Paintings in the Temple of Great Liberation  
under the Guidance of Migmar Ciren  
April 1–June 30, 2011

The workshop will be held in the Gonpa. Merigar West offers accommodation and food for those participating. Only those who have knowledge and experience of painting techniques for restoration should apply. Those participating should participate for at least one month. Those interested should contact the Red Gakyil: mwred@dzogchen.it with a short career description.

Zhitro Purification  
Retreat  
September 17-19

Martha Heinen

This year a three-day weekend retreat at Merigar West was the framework for the annual Zhitro retreat with the practice of purification for the deceased. I was happy that I had the opportunity to go and attend that retreat even when I first thought: oh, only three days, such a short time! Typical judgement of the monkey-mind! But like always, finally sitting in the Gonpa at Merigar, in the presence of our Master and surrounded by all the people it feels like being at home.

The silence before the webcast starts, the feeling of community, a feeling of joy, slowly to relax and to be only here and now in that moment. And that very moment “my monkey” and me start to let go and open up to appreciate and participate in Rinpoche’s powerful ability to guide us all into timeless space filled with deep meaning. Always new and very unique.

So in four teaching sessions we received very essential explanations and instructions on Dzogchen in general and on the Zhitro in particular, including a condensed initiation into this special practice.



Photo: L. Gräf

In this context Rinpoche stressed once again that the most important practice in Dzogchen is Guruyoga, to train in finding oneself in the same state of presence as the master. And that this practice needs no special place and no special time yet can be trained in any circumstance of our life. That is what we have to do and not to forget, while most other things are secondary and relative. That is the great chance and challenge of the path of self-liberation!

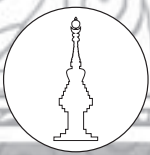
Another aspect he mentioned strongly is not to limit ourselves or mix the teachings with limitations. To summarize: liberation cannot be gained through limitation but needs openness and a Dzogchen practitioner is free to use everything to develop without reservation. As one example Rinpoche referred to an interview with the Dalai Lama who when asked what he felt is the worst thing replied: sectarianism.

During these three days of retreat the weather suddenly

changed from summer to autumn. It got colder, darker and started to rain. The weather seemed to support our effort in concentrating more on life inside. When we finally did the practice together for the deceased there was strong and intense concentration and energy there and I felt a bit as if all my ancestors and dead friends were actually attending. Not only mine but the same for all of the people who were there and their relations – many many beings all around and a se-

rious presence of wishful love for their liberation. And at the moment in the practice of purifying all the obstacles and hindrances of the deceased with water and fire when Rinpoche burns all the papers with the many names, it started to rain heavily and a thunderstorm with lightening whirled around the Gonpa seeming to join in the practice. Purifying elements, water and fire, true reflection!





## Passages

**Died:** Paolo Brunatto

**O**n Wednesday September 15th, in the evening, our friend and Vajra brother Paolo Brunatto left us.

Paolo was one of our Master’s first disciples, who, together with his wife Poupee, always acted for the benefit of the Community. Paolo and Poupee’s house, on Appia Antica in Rome, was always open to all practitioners, not only for collected practices, but also for personal retreats and to host Rinpoche every time he stopped in Rome.

Paolo, director and film maker, always put his professional skills at the service of the Community and of the Shang Shung Institute in particular. He started the video archives of the Dzogchen community by collecting footage from different sources related to the Dharma and the Community and he also created many of the earlier practice videos that are still used today.

He was with Rinpoche and other students on the trip to Mount Kailash in 1988. From that experience the documentary “Kailash” was produced and a great quantity of footage concerning



Paolo and Poupee.

the Shang Shung kingdom was shot, which is still preserved in the video archives. Rinpoche’s travels and teachings, mainly filmed by Fabio Andrico, were edited by Paolo in “With a Lama around the world”. He was also very supportive of the Video Journal project since its inception in 2003, always ready to offer advice and suggestions. If, nowadays, the Dzogchen Community has a video archive and if we are able to see Rinpoche and his students at the times of the beginning of

Merigar, long before digital video cameras were easily available, is mainly thanks to Paolo and his expertise.

For those who knew him, he was not just a brother, but also a friend and an advisor. The last months of his life were an example of peaceful and aware acceptance of the passage which awaits us all. ©

**T**he first time I met Paolo Brunatto was at Rinpoche’ home in Pozzuoli, in 1975. My mother and I were there visiting Chögyal Namkhai Norbu and requesting him to give teachings to our group of friends in Rome. Paolo, Poupee and Mario Maglietti were there with the same intention, and they were staying in Rome. After that day we met many times in Rome, and when Rinpoche finally consented to grant us a retreat with him, we were together in Subiaco in 1976. The impression I received of Paolo was of someone with a very strong devotion and dedication to the teachings, and always generous with anecdotes in his conversations about these topics and about the Lamas they had met in India and received teachings from. He never bragged or dropped names but was very humble and sincere, and communicated a sincere devotion.

He was a dedicated and well-known filmmaker, adhering to what was then called the “underground” current. A few times he invited me to play live to his films, with titles like “Vieni Dolce Morte” or “Merry Mario”, and with time we developed a working relationship. He asked me to compose the music to quite a few of his many documentaries

and reportages, especially when he worked for the Italian television. He was a demanding artist, always with an original, unusual perspective – and courageous: he never restrained from diving into dangerous situations and risky areas to interview the most elusive rebel chiefs, or to document the conditions of people living under hard dictatorship. He also relentlessly collaborated with the Community and the Shang Shung Institute, generously putting his skills and knowledge at the service of the Teaching.

In the last period of his life he and Poupee went to live in a secluded village in the mountains south of Rome, and dedicated themselves mainly to practice and personal retreats. Always very hospitable with sisters and brothers of Vajra, they provided to many the possibility of retreating away from the distractions of everyday life into a warm and welcoming practice cove.

Goodbye Paolo, my friend, my older Vajra Brother, I will miss our conversations, your witty sense of humour, even our arguments. Sometimes, when I feel like it, I will try to follow your example. ©

Costantino Albin

## Austria

### New Gakyil of the Dzogchen Community Austria Regions

Blue: Oliver Leick

(also international contact person)

Red: Monika Klietmann

Yellow: Ingrid Samlicki

+43 676 3221365

[dzogchen@aon.at](mailto:dzogchen@aon.at)

[www.yeselling.at](http://www.yeselling.at), [www.dzogchen.at](http://www.dzogchen.at)

\*

### Yeselling

We are pleased to inform you about the upcoming events at Yeselling, the Ling of the Dzogchen Community Austria in East Styria.

### Practice retreat on the Instruction and Practice of the Secret Khorde Rushan

Seminar led by Oliver Leick

January 1–6, 2011

First day: 5–8 pm, all other days:

10 am–1 pm and 4–6.30 pm,

last day: 10 am–1 pm, then Ganapuja

Only people who have received the transmission of Rinpoche can attend that course

Important: This practice retreat will only held if at least 7 people will sign up until the December 15, 2010, otherwise it will be canceled.

### How to liberate emotions according the Three Paths of Liberation

Public talk by Oliver Leick

January 22, 2011, 2–6 pm

\*

### Explanation and practice of the Inner Rushan – The Purification of the Six Lokas

Seminar led by Oliver Leick

March 4–6, 2011

First day: 6–8 pm,

Saturday: 10 am–1 pm and 4–6.30 pm,

Sunday: 10 am–1 pm, then Ganapuja

Only people who have received the transmission of Rinpoche can attend that course

\*

### Explanation and practice of “The Seven Semdzin”

Seminar led by Oliver Leick

April 8–10, 2011

First day: 6–8 pm,

Saturday: 10 am–1 pm and 4–6.30 pm,

Sunday: 10 am–1 pm, then Ganapuja

Only people who have received the transmission of Rinpoche can attend that course

Oliver Leick is authorized teacher of Santi Maha Sangha Base Level and instructor of the First Level of Yantra Yoga.

Regarding accommodation and about Yeselling please visit our website:

[www.yeselling.at](http://www.yeselling.at)

## France

Paris

### The Dance of the Six Spaces of Samantabhadra

Led by Nadia Poureau

Under the supervision of Prima Mai

November 26, 27 and 28

Open to all

Schedule:

November 26: 7–10 pm

November 27: 11 am–6 pm

November 28: noon–8 pm

Location:

Les Mains d’Oeuvres

1, rue Charles Garnier in Saint Ouen

(93400) – Paris suburb

Transportation by metro or bus (details upon request)

Price:

130 euros with usual discounts for members

Only 10 Pamo and 10 Pamo. So please send your registration quickly to:

[elisabethdongparis@hotmail.com](mailto:elisabethdongparis@hotmail.com)

## Germany

### Yantra Yoga – beginner course 8 Lungsang

with Elke Glander

22. 10.–24. 10. Munich

reg.: [martin.fleischer@dzogchen.de](mailto:martin.fleischer@dzogchen.de)

\*

### Yantra Yoga: 3. & 4. Group of Yantras

with Laura Evangelisti

29. 10.–01. 11. Dargyaling, Cologne

reg.: [martin.fleischer@dzogchen.de](mailto:martin.fleischer@dzogchen.de)

\*

### Yantra Yoga for learning Kumbhaka

with Laura Evangelisti

05. 11.–07. 11. Hamburg

reg.: [martin.fleischer@dzogchen.de](mailto:martin.fleischer@dzogchen.de)

\*

### SMS Base

with Alexander (Sasha) Pubants

12. 11.–14. 11. Höfen

registration: [jil.self@dzogchen.de](mailto:jil.self@dzogchen.de)

\*

### Vajra Dance, Vajra Song Part 1

with Karin Heinemann

19. 11.–23. 11. Dargyaling, Cologne

registration:

[viktorija.gershevskaya@dzogchen.de](mailto:viktorija.gershevskaya@dzogchen.de)

\*

### Yantra Yoga advanced course

with Elke Glander

03. 12.–05. 12. Munich

reg.: [martin.fleischer@dzogchen.de](mailto:martin.fleischer@dzogchen.de)

\*

### Yantra Yoga – advanced course 1. Group of Yantra

with Elke Glander

18. 02.–20. 02. Munich

reg.: [martin.fleischer@dzogchen.de](mailto:martin.fleischer@dzogchen.de)

\*

### Vajra Dance, Vajra Song Part 1 and 2

with Karin Heinemann

30. 04.–13. 05. Höfen

registration:

[viktorija.gershevskaya@dzogchen.de](mailto:viktorija.gershevskaya@dzogchen.de)

\*

### Yantra Yoga – advanced course 3. Group of Yantra

with Elke Glander

13. 05.–15. 05. Munich

reg.: [martin.fleischer@dzogchen.de](mailto:martin.fleischer@dzogchen.de)

\*

### Jnanadakini Vajra Dance practice retreat

with Karin Heinemann

17. 06.–22. 06. Höfen

registration:

[viktorija.gershevskaya@dzogchen.de](mailto:viktorija.gershevskaya@dzogchen.de)

### 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](mailto: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.



# Chögyal Namkhai Norbu Retreat at Karma Ling Institute

L. Lhundroup

Chögyal Namkhai Norbu Rinpoche was at Karma Ling Institute for a three-day retreat last October invited by Denys Rinpoche and the Sangha Rimay. Rinpoche taught the essence of Dzogchen based on the vajra testament of the supreme teacher Garab Dorjé to Acharya Manjushrimitra:

*“Recognizing one’s own nature  
Certain of the unique conclusion  
Established in the free confidence.”*



Photo: Lama Sengué



Photo: R. Piro

This retreat was the fruit of the profound spiritual friendship that has developed over the last twenty years between Chögyal Namkhai Norbu and Lama Denys. It is the fourth time Chögyal Namkhai Norbu has taught at Karma Ling. Denys Rinpoche was also at Merigar in 2008 to teach Mind Training (tib. blo sby-ong) as transmitted in the Atisha tradition.

Considering the erudition, experience and realization of Chögyal Namkhai Norbu Rinpoche and his great activity in the transmission in the West, Lama Denys has always considered him as an example and wished to develop close cooperation with him. Chögyal Namkhai Norbu came to Karma Ling in 1998, 2001 and 2006 and gave important transmissions like the Dark retreat instructions from the Yangthig ngapo ser gyi 'bru gcig and the Nyingthig Mapu (Heart essence of Mother and Son, composed by Jamgön Kontrül Lodrö Thayé) which condenses the secret and profound Dzogchen upadesha of Vimalamitra and Padmasambhava as well as their exposition by Longchen Rajam and Karmapa Ranjung Dorjé. This teaching of the Mapu Nyingthig has been, from the beginning, the core of the Dzogchen transmission in the Sangha Rimay. This is why Denys Rinpoche requested it particularly. It has been transmitted in the six losum chosum (three year retreat) as well as in the summer retreats he leads every year. The translation in French by Denys Rinpoche of Jamgön Kontrül Lodrö Thayé’s manual, “The Immaculate Words” that compiles all the Upadesha of Trekchö and Thögel will be published soon with a preface by Chögyal Namkhai Norbu. It will be available for practitioners having received the transmission.

The connection between the Dzogchen Community and the Sangha Rimay is based on the essence of the teaching, namely Mahamudra & Dzogchen, the heart transmission of the Dharma and of both communities. Considering the importance of mutual understanding and appreciation in 2007 Norbu Rinpoche and Denys Rinpoche exposed this vision of cooperation in a Samaya Fellowship (tib. dam drogs):

The Dzogchen Community and the Sangha Rimay are two Buddhist communities with their own history and their own specific approach to the teachings. Both acknowledge the essential unity of Buddha Dharma underlying its diversity, the final goal being the same for all (...). The heart link between the two communities is particularly strong as they both find a common source of inspiration in the Rimay movement inspired by great Tibetan masters of different lineages: such as Djamyang Kyentsé Wangpo from the Sakya school, Jamgön Kontrül Lodrö Thayé from the Kagyü school or Terchen Chogyur Lingpa from the Nyingmapa school.

The damdrogs was also a source of exchanges with Luigi Ottaviani and Yeshe Namkhai who recently taught in the Paris Sangha Loka. The damdrogs expresses the sacred dimension of the heart link of the two Sangha. Concretely, it is an expression of the wish to work together in reciprocity in all the possible areas of cooperation: transmission, Dharma studies, translation, publishing, humanitarian projects and communication, etc. It aims at helping each other in order to assure the best continuity of the transmission and its integration in our modern world.

Norbu Rinpoche’s visit to Karma Ling is always a great inspiration, a precious occasion to feel in his presence the powerful



Photo: Lama Sengué

and joyful spirit he generously shares in every moment. It was an opportunity to make friend and deepen our good relations with Rinpoche’s disciples and attendants who travelled with him. During some free time, the day before the retreat we went for a thermal bath and relaxation in the Allevard resort near the Institute. Rinpoche also spent a long time in informal conversations, sharing his knowledge of the tradition, answering questions, making jokes and showing how to play Tibetan games; Rinpoche also kindly spoke about some significant part of his extraordinary life story in Tibet as well as how he came in Italy to develop his research on ancient Tibet and how circumstances brought him to start teaching in the West.

Some new initiatives emerged in order to go ahead concretely in our cooperation:

Education being a major issue, we requested Chögyal Namkhai Norbu’s vision and shared with him the projects developed in the Sangha Rimay in this area. Chögyal Namkhai Norbu gave his advice for an education based on responsibility and his support for the Nature’s Scouts, a Buddhist scout movement ([www.edln.org](http://www.edln.org)), inspired by Denys Rinpoche, that is now growing in France. The Nature’s scouts are open to all and propose activities during the year and summer camps for children from 8 to 18 years old.

Concretely, Chögyal Namkhai Norbu gave his benediction to introduce yantra yoga and vajra dances for children. Sessions of

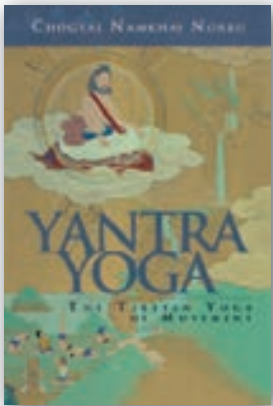
Vairocana yantra yoga will also be organized in Karma Ling with Laura Evangelisti as well as Namkha training and we propose to invite teachers to present the Santi Maha Sangha.

We wish that all those good projects will be realized for the benefit of all. We would like to particularly thank the French members of the Dzogchen Com-

munity whose help and collaboration has been very precious and we look forward to further fruitful exchanges. Making wishes from the heart for the long life and the development of Rinpoche’s immense activity we sincerely renew our invitation whenever it will be possible.

©

## 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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# Chögyal Namkhai Norbu in Barcelona

Jamyang Oliphant

The seven-day retreat took place in a large modern auditorium in a business district in central Barcelona. Every morning we walked through big glass doors and past the reception where a doorman wearing a suit looked curiously at the international disciples of the Tibetan master dressed in bright colours, whose arrival was announced every morning by the blowing of a large conch shell. It was a very different setting from that of other retreats I have attended; for example in Romania, where all we had was a tent pitched in the middle of a field.

The auditorium was very well set up, with various stalls selling everything from Asian bling to practice books to colourful t-shirts. Many events took place throughout the retreat, such as a very informative introductory talk on Tibetan medicine by Doctor Phuntsok Wangmo, who is a Tibetan doctor and director of the American branch of the Shang Shung Institute. Andrea Dell'Angelo gave a talk on the recent earthquake in Yushu and the emergency relief work that was carried out by A.S.I.A.

Rinpoche arrived in Barcelona to be greeted by about 350 disciples, after having spent several days in southern France on the Cote d'Azur following the teachings at Karmaling. He was cheerful and dressed in his trademark red and orange clothes, wearing several rings and a colourful silk scarf. On the first of October the retreat started with Rinpoche sitting on a Tibetan wooden throne, under an electronically projected Tibetan white letter A in a 5 coloured thigle.

He started the retreat by explaining that this *gterma* teaching of Rigdzin Changchub Dorje was highly secret. He read and translated the title, explaining that *lhamed* means 'supreme', and *nyingthing* 'belonging to upadesha'. *Nying* means 'heart', and *thig* means the thigle which represents the real potential of the innermost essence. Rinpoche explained that this *gterma*, *bla med snying thig yangtig nag po las dngos gzhi'i don khrid yang snying bcud dril bzhus*, originated from Guru Rinpoche and that the essence of all teachings is contained therein. Guru Rinpoche transmitted this teaching to King Trisong Deutsen, the princes and to four main disciples. Originally it was written by hand and our master Chögyal Namkhai Norbu corrected the grammatical mistakes and made notes for those verses which have multiple meanings. He said that eventually a booklet of this teaching as well as a translation of the *gterma* text will be published by the Shang Shung Institute.

The teaching was essential and refreshing. Rinpoche start-

ed by explaining the importance of distinguishing the mind from the nature of the mind and spoke about direct introduction. Direct introduction is not a blessing or a miracle and there are various

darma and his historical position and vilification. He even spoke on the etymology of the word *khri* and the origin of the Tibetan royal family. Besides giving profound instructions Rinpoche of-

fered many anecdotes so I would highly recommend listening to this teaching if you have not done so.

fered many anecdotes so I would highly recommend listening to this teaching if you have not done so.



During the auction.

types of direct introduction and in any Dzogchen teaching there will be some method to introduce one to the nature of the mind. In the Sutras it is said that the Prajnaparamita is beyond explanation, likewise in Tantrism *rang byung yeshe* (self arising wisdom) is said to be beyond explanation. Because analysis and explanations are never sufficient, one needs to experience through direct introduction. A teacher cannot explain or show the nature of the mind but he can explain how we can discover it.

During the retreat Rinpoche touched on a wide range of topics and spoke directly from experience about the *nyam*, experiences of practice, of *dang*, *rolpa* and *tsal*, as well as explaining inner, outer and secret sound. He told stories of his own childhood, of his dreams and of his historical research concerning the western region of Tibet. He spoke extensively about Tibetan history and told several stories about Nyarong Gonpo Namgyal, the fierce war lord that terrified eastern Tibet in the nineteenth century and also about king Lang-

fered many anecdotes so I would highly recommend listening to this teaching if you have not done so.

After the *Ganapuja* on the evening of the sixth of October there followed an auction and a lottery. Rinpoche put some real treasures in the lottery. There were statues empowered by Rinpoche and containing Guru Rinpoche hair, a piece of cloth from a garment worn by Ayu Khandro and relics of other great masters, including a fragment of Chokgyur Lingpa's finger. The auction had only one item, a beautiful Gomadevi carved in wood which was won by a Chinese bidder connected by webcast. Rinpoche explained that he had organized this lottery and auction for the purpose of fundraising for the construction of a new library in Merigar. The library currently holding what Rinpoche described as probably the largest collection of Dzogchen texts in the world is just too small. The threat of fire, the library being built of wood, was also a major incentive to build a new structure. Rinpoche encouraged everyone to contrib-

fered many anecdotes so I would highly recommend listening to this teaching if you have not done so.

dents from Sardinia, decided to cover all costs for the construction materials required to build the library.

On the last day, Rinpoche spoke about practice in daily life. He reminded us to be present, relaxed and not to give anything too much importance as everything is but a dream. He recounted Atisha's advice, that one should have pure vision and see all sen-

that a Dzogchen practioner has is to be in the state. He pronounced a sentence that struck me – in response to those who claim they have no time to practice – if one has time to be distracted then one also has time to be present.

It was a wonderful retreat and a great inspiration for all of us on the path who aim to be like a circular thigle, with no corners or limitations and simply radiant. ©



Photo: H. Hansen



Photos: H. Hansen

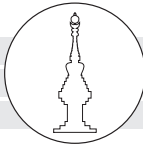


The entrance.

Photo: H. Hansen



## MerigarWest



### Merigar West

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www.dzogchen.it

## Desalling

Alfredo Colitto

Translated by Alessandra Policreti

Article courtesy of the Merigar Letter

The birth of Desalling (The Place of the Light of Clarity), the new Ling of Bologna, is the fruit of a number of positive circumstances that took place before and after the teaching retreat held by Khyentse Yeshe Namkhai in Bologna in October 2009.

For years we had been thinking about how nice it would be to have a place where we could do our collective practices, where we could meet and organize courses and retreats, but nothing had ever



materialized. Then, a few days before the retreat with Khyentse Yeshe Namkhai, the practitioners of Rigpa, the Dzogchen association headed by Sogyal Rinpoche,

contacted us suggesting we look for some premises together, in order to share expenses. Yeshe immediately encouraged us to accept this suggestion of collab-

oration and he donated a Vajrasattva statue “to place in the new premises”. At that point, the Ling was already a reality, it was just a question of finding a place and a name. We found the place in less than a month, in a beautiful eighteenth-century palace in the center of Bologna. The name was “passed on” to us, with a great spirit of collaboration, by the practitioners of Rimini (original founders of Desalling) who thought it would be best to join forces with us and have only one Ling of reference for the whole region of Emilia Romagna. Once we also received our Master Chögyal Namkhai Norbu’s approval, we got to work. We formed the Bologna Gakyil, we taxed ourselves in order to pay the rent, we created an association, a website,

a program of courses and practices, and so we started.

So far the cooperation with Rigpa has been perfect, both regarding expenses and maintenance, and the use of the premises. With a little bit of scheduling we manage to follow our respective calendars without hardly any overlapping. The few times when they do coincide, we each use one room and there are no problems.

Obviously there are some difficulties. Just to mention one, the place is not big enough to fit a Mandala. Therefore in order to practice the Dance we have to rent a gym, which is an extra cost that we must add to that of the rent. But the center is such a place of aggregation and such an incentive for practice that it’s worth some sacrifices. ©

## Netherlands

### Third Series Yantra Yoga Retreat

with Laura Evangelisti

November 24–28 in Amsterdam

Laura has been a student of Chögyal Namkhai Norbu since 1980 and has been teaching Yantra Yoga since 1994. She has been supervising aspiring Yantra Yoga teachers worldwide since 1995. Chögyal Namkhai Norbu has authorized her to be one of the two main international instructors, together with Fabio Andrico.

During this retreat we will focus on the Third Series of yantra’s including the Pranayama: the secret breathing to imprison the prana in the central channel.

#### Schedule

Wednesday 24: 7–9 pm

Thursday 25: 7–9 pm

Friday 26: 7–9 pm

Sat. 27: 10.–12.30 am and 4.30–7 pm

Sun. 28: 10.–12.30 am and 4.30–7 pm

#### Who Can Attend?

This is a course for practitioners who have received transmission from Chögyal Namkhai Norbu, who know the preliminaries and preferably the 1st and 2nd series of Yantra Yoga

#### Location

The retreat will be held in the Mansveltschool in Amsterdam, Karel Doormanstraat 125. This former school is now used as a cultural activity center. It is situated near the center of Amsterdam, in the area of Bos en Lommer.

The location is accessible by tram 14 from Dam square or tram 12 from Amsterdam Sloterdijk train station

#### Accommodation

There is limited space available for international Vajra brothers and sisters in our houses. You can reserve a space or ask questions about accommodation possibilities by emailing to [info@dzogchen.nl](mailto:info@dzogchen.nl)

Cost Before November 14th

Ordinary: 120 € – afterwards 145 €

Reduced: 75 € – afterwards 90 €

Sustaining: 50 € – afterwards 65 €

For registration, please contact our gakyil at [info@dzogchen.nl](mailto:info@dzogchen.nl)

[www.dzogchen.nl](http://www.dzogchen.nl)

### Santi Maha Sangha in Amsterdam with Jim Valby

by Trinley Walker

From September 24th to the 26th practitioners from The Netherlands and beyond gathered to attend a Santi Maha Sangha retreat as given by Jim Valby. The retreat was held in a comfortable martial arts centre located at a stones throw distance from the Amstel River. The autumnal weather in Amsterdam brought regular rain showers alongside light sunshine which set the backdrop for a captivating retreat.

On the evening of the 24th Jim gave a public talk on ‘The Five Aggregates and Primordial Wisdom’. The talk was attended by long term members of the Community alongside people who had come across publicity that was produced for the talk and were listening to explanations of the Dzogchen Teachings for the first time. We were immediately struck by Jim’s ability to capture our attention and strike right to the core of the teaching while simultaneously explaining with a depth of detail.

During the retreat Jim would repeatedly emphasise the value of the Dzogchen transmission that we have received from Namkhai Norbu Rinpoche and explained how we could work inside this transmission to develop our understanding. He also drew attention to the



ways through which people can unwittingly reject this precious transmission. Jim presented the teachings in terms that were simple yet lucid and with a style that was unfailingly engaging. Jim’s personal anecdotes and unique examples would frequently result in fits of laughter amongst the group. The humour with which Jim explained the teachings were peppered with moments of serious emphasis and on occasions moving stories about Rinpoche.

The focus of the retreat was the essence of Sutra, Tantra and Dzogchen, as presented through the principle of taking refuge within these three respective vehicles. Jim would set out the ways in which it is possible for one to work with the Dzogchen transmission and

what it actually means to do so. Jim also explained to us the various ways through which we can perform purification practices. We would repeatedly stop to practice Guru Yoga and attempt to enter into the secret refuge that was the fundamental message to which all of Jim’s explanations kept returning.

There was a great atmosphere among the group during the retreat fostered to a great extent by Jim’s warm and friendly approach. Amsterdam was the first destination on Jim’s European teaching tour this autumn, and we were delighted to be able to host such an excellent and enjoyable retreat with Jim. We hope we can welcome Jim back to Amsterdam in the near future. ©

## MerigarEast



### Merigar East

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## Developments in Merigar East and surroundings

by Agnieszka Kubiszowska  
[red@dzogchen.ro](mailto:red@dzogchen.ro)

After the land was secured with a fence, our Gekö and administrator moved into the building at the Gar, called the Meribarn, and actually began living there. This was the first step towards the overall development of the Gar.

Upon receiving a construction permit, construction work began on the Gonpa, this work will soon be completed. At the moment the external

walls of the Gonpa are being plastered and will be ready for painting shortly. Inside works on the heating system will also begin soon. When this is completed we’ll be ready to start painting inside, and laying the floor.

I would like to invite everyone to the opening of the Gonpa in May 2011. We will have shuttle buses in place to make your trip between the Gar and the village more comfortable.

Connecting the buildings on the land with electricity has been a major development in Merigar East, and this milestone was achieved to great joy of the residents, Mira and Greg. Long winter evenings with candlelight were very

romantic, however the new dimension of switching the lights on without going outside to run the fuel generator is invaluable.

When starting with construction, all standard facilities like running hot water, or electricity become a luxury, so each time one of those becomes available we are all very happy knowing that this will improve living conditions of everyone at the Gar, residents and visitors alike.

We are going to plant trees on the land at the end of October, in order to create some shade at the Gar during the hot Romanian summers. We will purchase trees that are more grown so

that the Gar will become greener more quickly. As we are using some permaculture methods for planting, this will keep us busy for a while. Karma Yogis are welcome at the Gar: at this stage there are lot of small and bigger tasks with which we would be happy to have a helping hand from within the community.

The Longsal symbol has been defined, it spans over the Mandala’s and ends at the Gonpa. We are ready to proceed with a brick outline to secure and maintain the shape. This is another project where Karma Yogis with construction experience are greatly needed. If you choose to come to Merigar East to

help, we will provide food and accommodation.

There are three Mandalas on the land, the first one has been painted, and we are going to monitor the condition of the paint and the base during the winter. If it passes the test of what can possibly be severe Romanian winter then we will start painting the two remaining Mandalas.

In regard to the teachings, we organised the worldwide transmission of Guru Yoga on 1st of November at the Gar, and in the regions of Oradea, Bucharest, and Sofia. On the 6th of November Igor Berkhin will give a public

>> continued on the following page



>> continued from previous page  
talk in Sofia on “Awareness in daily life”.

Next year the Bulgarian translation of “The Mirror” will be published. Additionally the Dzogchen.bg web site will be launched to give people in Bulgaria easy access to the teachings.

On the 16th of October, we started the first of a series of bi-weekly practice weekends at the Gar. This weekend was focused on the Medium Tun and Short Ganapuja. Alternating between explanation and practice, we prepared the meals and ate together. One very nice surprise was a cake with a glazed Tibetan A and thigle, brought by a practitioner and which we ate as a part of our Ganapuja.

We hope to have Marek Macko here for the whole month of December and we would like to do Yantra Yoga practice with him in Bucharest, Sofia, and a Christmas practice retreat in the Gar.

We warmly invite everyone to come, enjoy and further the growth of our Gar in Romania, in presence.  
See you all at Merigar East



Merigar East

In the sunshine  
after the dance on the mandala  
after the mud bath  
after the whole day of enjoyment  
in the space  
in the space inside the fence  
where the birds like to sit and sing  
with the sound of the train passing by  
and the voices of the sheep around

three wild dogs inside the Gar  
Golden light,  
comfortable seats  
Ranch in Australia  
somewhere nowhere  
Opening the Gate  
Nobody around just Space  
Sky and Earth.

Poem by Fijalka Turzikova  
blue@dzogchen.ro



Working on Longsal borders.

Photo: G. Ladra

The summer retreat takes place at Merigar East  
between 25th and 29th of May.

Czech Republic

Phendeling says: “Thanks for your help”

We would like to announce that the SMS base retreat with Jim Valby was beautiful in new Czech Community center Phendeling, in the South Bohemia. From this moment our Phendeling is alive! The Campaign, which we announced in the Mirror 104, is going successfully but still is not finished.

Also we would like to express our gratitude to all practitioners who already participated. Specially to Campanini Maria Bianca, Hermann Urkauf and Julia Fischer, who motivated us with their interest for participation in collective manner. Thank you so much!  
Actual info about campaign:  
www.dzogchen.cz/?node=centrum-2-o&submenu=gompa  
You still could help us to finish the new gompa:  
www.dzogchen.cz/?node=phendeling&submenu=jim-in-ling  
And how is the actual state of Phendeling? You can watch in this video:  
www.youtube.com/watch?v=Fj1zV7KpTFM



Santi Maha Sangha with Jim Valby.



New Czech Gakyil 2011

Blue@dzogchen.cz Honza Trup, Kačka Ošancová, Pavel Spanilý  
Red@dzogchen.cz Radim Zeman, Marek Jakš, Martin Boháč  
Yellow@dzogchen.cz Nikol Stanišová, Eva Králová, Dalibor Kryl

Poland

New Gakyil

Blue  
Andrzej Biś, Magdalena Kobierecka, Monika Walczak  
blue@dzogczen.pl  
Red  
Asia Janiszewska-Rain, Filip Olecki , Artur Żółkowski  
red@dzogczen.pl  
Yellow  
Tomasz Damzyn, Jacek Marciszyn , Krzysztof Walczak  
yellow@dzogczen.pl

With many Tashi Delegs,  
The Former and The New Gakyil of Poland  
gakyil@dzogczen.pl



Passages

Died: Our Vajra Brother Jacek Horodyski died October 29, 2010 in Poland. For years he was fighting with serious malicious cancer. Please, remember him in your practice sessions.  
Polish Gakyil.

Israel

New Gakyil

Blue:  
Ilia Poubants  
iliapoubants@gmail.com  
Red:  
Tatiana Yomtov  
taischa8@yahoo.com  
Yellow:  
Miki Simon  
miki.simon7@gmail.com  
You are most well come to contact us:  
gakyil.israel@gmail.com

Public talk and Santi Maha Sangha Base Level Retreat with Jim Valby

Schedule:  
Public talk  
Topic: “Five Aggregates and Three Paths of Liberation”  
November 18 at 7 pm  
Place: Tel-Aviv  
Price: Free offering  
SMS retreat:  
November 19–20: 9 am–7 pm  
November 21–25: 7–9 pm  
November 26–27: 9 am–7 pm  
November 28: 7–9 pm  
Place: Tel-Aviv- during a week.  
Mevaseret Zion  
Price: 120 € after a Regular Membership discount

We invite everybody to visit our country and join our SMS retreat. For further information about the retreat and accommodation please contact us at gakyil.israel@gmail.com

Baltic States

Vajra Dance Courses, January 2011

The Course of the Dance of the Song of Vajra, 1st part  
with Algis Lukosevicius, supervised by Adriana Dal Borgo  
January 6–11, Lithuania, Vilnius  
Info:  
dzogchen.lt@gmail.com  
www.dzogchen.lt

The Dance of the Three Vajras  
led by Alar Kukkk and supervised by Adriana dal Borgo  
January 14–16, Estonia, Tallinn  
Info:  
gakyil@dzogchen.ee  
www.dzogchen.ee

Advanced Course of the Dance of the Song of Vajra  
with Adriana dal Borgo  
January 17–19, Estonia, Tallinn  
Info:  
gakyil@dzogchen.ee  
www.dzogchen.ee

Course of the Dance of the Six Spaces  
with Alar Kukkk, supervised by Adriana dal Borgo  
January 21–23, Latvia, Riga  
Info:  
padmaling.riga@gmail.com  
http://dzogchen.lv/  
The course in Riga is open to all.

The Dzogchen Group In Estonia is happy to announce the following courses in 2011 in Tallinn:  
The Dance of the Three Vajras course will start on Friday, January 14–16 at 5 pm and will finish on Sunday. There will be two sessions on the weekends.  
In Sunday, January 16 we focus on the Practice of the special form of the Dance of the Three Vajras. Adriana: “all practitioners of Vajra Dance are welcome to join (even only for one day, it is a good occasion to practice this precious form of Vajra Dance).”  
Advanced Course of the Dance of the Song of Vajra will start on Monday, January 17–19 at 5 pm and continue with one long session until 9 pm every day. It is

possible to practice at least one hour before on the mandala.  
Special conditions: It is necessary to have transmission of Dzogchen teaching from Chögyal Namkhai Norbu.  
Accommodation: We can provide accommodation with local practitioners with the price around 6 euros per day – for electricity, water, etc. There are several other choices in the city, too.  
For additional information about accommodation, etc. please contact: gakyil@dzogchen.ee  
We kindly ask to register in advance by e-mail.  
Looking forward to meet you here, with the best wishes,  
Gakyil of Estonia  
www.dzogchen.ee



Ukraine

News of Kunsangar South

The new Gar in Crimea continues to develop very fast. Now construction is proceeding. At the beginning of October Giovanni Boni, our architect, visited the Gar and helped us to clarify many important points regarding the construction. But also some new points appeared and Giovanni is going to ask Rinpoche about them.

The Community of Izhevsk gave a beautiful picture of Longsal to the Gar. We have placed it in the temporary Gonpa in the tented pavilion, where the SMS and Yantra Yoga retreat was held. Here we do all the practices, until construction is finished.

Now we are proceeding work on the roof of the Gonpa. The metal carcass of the roof has been installed and fireproofing works are finished. We are installing a wooden truss system. Then we're going to put insulation, special membrane and OSB boards. Then tiling (bituminous tiles) and installation of other roofing elements are coming. The warranty on the bituminous tiles is 25 years.

Windows, finishing and the heating system have already been discussed with the contractors, but it is necessary to calculate and check everything before choosing the best options of the arrangement of windows and doors, wall insulation, finishing technology and material.

We have made a calculation for fence construction and at the moment



Photo: B. Kostomarov

we are choosing a contractor. We are going to plant trees along the fence and in other places. The Crimean sun is very hot, and we should provide shade, so now we are preparing a landscaping project that will start very soon.

Nearly 8 people live at the gar, as karma-yogis and as gakyil members. The majority of karma-yogis live in tents – now they are staying in the canteen, protected from the wind and rains. Others rent accommodation together in the village.

Besides work and activities connected with the Gar, we practice together and individually. Every morning we start with Yantra Yoga practice in the Gonpa. It also has relative benefits – the weather is now cold, especially at night, so practice helps us to warm up at the beginning of the day.

Autumn Retreat on Santi Maha Sangha and Yantra Yoga

September 25 – October 3  
by Nataliia Palkina

Kunsangar South started preparing in advance to welcome the first retreat with instructors. The Gonpa was actively under construction, so the training had to be in some other place. Thus the idea was born to make a pavilion from the tented dome. This summer it had harbored all the participants of the retreat with Chögyal Namkhai Norbu in the Gonpa from rain and the hot Crimean sun. Next year during the big retreats this pavilion will be used as a canteen, kindergarten, medical center and a very useful place. This “room” was enough to accom-



Photo: B. Kostomarov

modate more than 60 practitioners, who came to the Gar from 23 different towns and villages of Ukraine, Russia and Belarus. They were met by an unexpectedly fast autumn with its wind, rain and cold snap, so between the thuns of practice, everyone cheerfully managed to get warm with hot tea.

Each year since 2003 Santi Maha Sangha instructor Igor Berkhin and instructor of Yantra Yoga 2nd level Viktor Krachkovskiy lead joint retreats at different parts of Crimea for deepening the practice of SMS and Yantra Yoga. This first retreat with the instructors at Kunsangar South, the new Gar of International Dzogchen Community, has become their traditional retreat. But unlike other of their Crimean retreats, it was not held in a rented place, so the participants had no need to leave

there quickly after sessions. So, they all communicated a lot in breaks between the thuns and near the campfire in the evenings.

The main themes of the study were Dzogchen meditation for discovering instant presence (Rushen and Semdzin) and kumbhaka as the method for mastering prana. With the help of experienced senior students, under their careful supervision and with their sparkling humor, participants coped with this task easily.

A few days after this wonderful retreat finished, the “Rainbow Season” at the Gar began – the rains started with ordinary, double and triple rainbows. ©



Retreat with Liudmila Kislichenko on the Dance of the Song of Vajra in Karmaling (Kharkiv, Ukraine) from 17th till 26th of September. Liuda is originally from Russia and she started teaching there, but now last few years she lives in Spain, and her visits are very precious to us. Photo: I. Pinigin



Supervision by Fabio Andrico with Maksim Leshchenko and Larisa Nikitina in Sevastopol, Ukraine. It took place 20th–26th of September. Photo: U. Nikitina

Russia

My trip into Yantra Yoga

The Retreat with Fabio Andrico in the countryside of Moscow Sept. 28-Oct. 2  
by Sergey Nepochatov

It was incredibly nice to plunge into the silent pinewood and the ancient teaching of Yantra Yoga after the noisy city and worries of everyday life. The Buddhist retreat center Kunphenling cordially welcomed all guests from different parts of the Russian-speaking world – from Donetsk to Murmansk, from St. Petersburg to Ufa. I was very glad to meet old friends who live far away, and to make new ones.

Fabio Andrico was as always very relaxed and witty, and the atmosphere was pleasant and comfortable from the first seconds. For his profound instructions and practice we had only 5 days and 8 thuns. At the beginning of the retreat Fabio reminded the audience that



Photo: L. Nikitina

progress in the practice is not in learning some new exercises and techniques, but in deepening the understanding of what we already know. And this is what we immediately started to do.

Fabio carefully watched us, correcting mistakes and giving precious instructions. We quickly passed the first level, listened to the teacher's remarks and went on to the yantras and

pranayamas of the 2nd level. It was evident that many participants are already practicing 2nd level personally. They had a chance to correct and improve their practice. Beginners who had only practiced the yantras of the 1st and 2nd group before were able to learn complicated yantras and pranayamas of the 3rd, 4th and 5th group.

It was a total plunge into Yantra Yoga. In between sessions, participants practiced Vajra Dance on the mandalas at the Vajra Hall, as well as other methods, listened to the webcast with Chögyal Namkhai Norbu on Tregchö Teaching from Spain, walked on the autumn woods, and enjoyed time together.

I once again made several discoveries about techniques that seemed well-mastered to me. Once again I marveled how precise the ancient texts are, and how a small detail can clarify and improve personal practice.

After the retreat you bring home not only information but some subtle

feeling that stays for a while in your daily life. Now I have this feeling in my everyday practice.

From all the participants I would like to thank Fabio and Dzogchen Community of Moscow “Rinchenling” for wonderful opportunity to receive these teachings and stay for several days in the dimension of Yantra Yoga. ©



## Izhevsk – The City Where You Are Loved!

Retreat with Khyentse Yeshi Namkhai September 7-12

Lara Radchenko

Each time I am surprised how fortunate I am to meet our dear Master and the Teaching! Moreover, we all are incredibly fortunate because we have an opportunity to listen to the instructions of Khyentse Yeshi Namkhai – the son of our Teacher. And though in my everyday life I don’t always remember this, at each retreat this awareness and understanding that the preciousness of the Teaching is not comparable with any happiness of samsara awakens in me. So it was during these six days in Izhevsk.

Realizing our desire to communicate with him, Khyentse Yeshi – truly a wish-fulfilling jewel! – asked the Gakyil to organize some joint activity or walking at the beginning of the retreat. But Izhevsk is a northern city, and even the warm and cordial attitude of the organizers could not raise the temperature of the air.

Since conditions were not favorable for a walk, we decided to go bowling. The organizers paid for a few lanes in order to provide the possibility for everyone to participate.

The same evening the retreat started. At the beginning Khyentse Yeshi was asked to bestow the Teaching, and the organizers presented him with a crystal ball with the Longsal symbol inside. Other Longsal symbols, made of yellow and violet flowers, were in the Teacher’s hotel room from the first days.

The retreat was “homelike” – only 55 participants. In general a small number of people on retreats with Khyentse Yeshi Namkhai seems incomprehensible – on retreats in Donetsk and Kyiv this year, too, there were not very many people. For me personally, Khyentse Yeshi is inseparable from Chögyal Namkhai Norbu,



Photo: I. Busorgin

and I’m trying to use every opportunity to listen to the Teaching.

Besides Teaching that you can find on Khyentse Yeshi’s page, nobody was left indifferent after short walks with Yeshi from the hotel to the Gonpa and back and his answers to questions after the thuns. We moved closer and listened how deeply and clearly his replies were to the most seemingly simple questions that turned every answer into important and essential instruction.

A wonderful gift for all of us was the opportunity to practice Vajra Dance and Yantra Yoga. Yeshi gave very essential answers on questions about the Vajra Dance. I did not have enough capacities to completely understand the profoundness of these teachings, but something subtly changed for me in this practice.

The atmosphere of love and care accompanied us throughout the retreat. For example, in the Gon-

pa there was always amazingly delicious tea and something for tea – it was a personal initiative of a few people – I thank them very much! And one day after the thun we went all together to the countryside for a barbecue. With the support of the sponsor a canteen was rented at Pioneer camp on the bank of the Izhevsk reservoir, musicians were invited, food was brought... We had a rest in the natural surroundings, danced a lot and had a unique opportunity to communicate with each other in informal conditions. Unfortunately, Yeshi couldn’t join us.

On the last day of the retreat no one left without presents as well. With great gratitude the gifts were given to Khyentse Yeshi, his translator Daria Mikhaylova, who did great translating throughout the retreat and during questions-answers, to the sponsor and all participants. The organizers prepared another sweet surprise – two cakes, one of which was with

a white A in the tigre, another – with the Longsal symbol on the top. They were just as perfect in taste as in form!

Before leaving, we stopped for lunch at a small restaurant. The first thing we saw getting out of the car was a heart with the inscription: “Izhevsk – the city where you are loved!” And this expressed our feelings precisely.

Usually at the end of the retreat one feels a little bit sad. But here together we felt that this light and warmth would remain forever in our hearts.

I hope that the Izhevsk “Kungaling” Community will please the Teacher and us with its love and hospitality many times. I am sure that everyone is welcome here. Many thanks to the people who organized this retreat and all the participants! And immeasurable gratitude towards Rinpoche and Khyentse Yeshi fills my heart. ©



Khyentse Yeshi Namkhai and the special cakes. Photo: I. Busorgin



Vajra Dance of the Three Vajras with Mariya Stepanyk, Odessa, Sept. 7–9, 2010. Photo: A. Kolesnik



Vajra Dance of the Six Spaces with Mariya Stepanyk, Odessa, Sept. 10–12, 2010. Photo: K. Pavlov



Sangyeling (Saint-Petersburg) hosts SMS Base with Jim Valby 8–12 Oct. 2010. Photo: S. Dimitrova



SMS Base retreat with Jim Valby in Kunphenling (Moscow region) 29.10.–2.11.2010. Photo: L. Nikitina



China



Yantra Yoga courses: Tsadul, Pranayama and first series led by Tracy Ni, Beijing, Sep. 18–24, 2010.

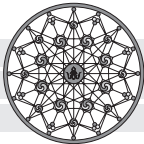


Vajra Dance of 3 Vajras course led by Tracy Ni and Wes Guo, Beijing, Sep. 18–24, 2010.



1st part of Song of Vajra Dance course led by Tracy Ni and Wes Guo under web supervision of Prima Mai, Oct. 1–6, 2010.

Namgyalgar  
and Pacific Rim



Namgyalgar  
Dzogchen Community in  
Australia

PO Box 214 Central Tilba  
NSW 2546  
Phone/Fax: 61 02 4473 7668

secretary@dzogchen.org.au  
www.dzogchen.org.au

Calendar  
of Events

February

February 4–8  
Retreat with Chögyal  
Namkhai Norbu  
Namgyalgar, Southern New South Wales

February 10–15  
Yantra Yoga Course  
Namgyalgar  
Taught by Yantra Yoga trainee instructor, Lindy Pulsford, under the supervision of International Yantra Yoga instructor, Fabio Andrico. This course will be suitable for beginners as well as advanced yoga practitioners. (The last

day of the course is only open to people with transmission).

February 12–18  
The Vajra Dance of the Song of Vajra, 1st Part  
Brisbane, Queensland  
A beginners course taught by Vajra Dance instructor, Cosimo Di Maggio, supervised by International Vajra Dance instructor, Adriana Dal Borgo. To attend the course it is necessary to have transmission.

February 21–25  
Sunshine Coast Retreat  
with Chögyal Namkhai  
Norbu  
Southern Queensland

February 26–March 4  
Sunshine Coast, Qld  
The Vajra Dance of the Song of Vajra, 2nd Part  
A beginners course taught by Vajra Dance instructor, Cosimo Di Maggio, supervised by International Vajra Dance instructor, Adriana Dal Borgo. To attend the course it is necessary to have transmission.

February 26–March 3  
Brisbane, Queensland  
Yantra Yoga Course  
Taught by Yantra Yoga trainee instructor, Alatheia Vavasour, under the supervision of International Yantra Yoga instructor, Fabio Andrico. This course will be suitable for beginners as well as advanced yoga practitioners. (The last day of the course is only open to people with transmission).

March

March 11–13  
Chögyal Namkhai Norbu  
Public Talk / Weekend  
Seminar  
Melbourne, Victoria

March 15–17  
Namgyalgar  
Complete Harmonious Breathing  
with International Yantra Yoga instructor, Fabio Andrico  
In this course Fabio will give instructions on inhaling and exhaling so that we learn how to control and balance our breathing in such a way that our energy can become harmonized and our mind can become clear and less distracted, leading to less stress and a healthier life.  
This course is suitable for newcomers without transmission as well as Dzogchen practitioners.

March 18–23  
Retreat with Chögyal  
Namkhai Norbu  
Namgyalgar

March 24–26  
Namgyalgar  
The Vajra Dance of the Six Spaces of Samantabhadra  
A course taught by Vajra Dance trainee instructor, Nicki Elliot, under the supervision of International Vajra Dance instructor, Adriana Dal Borgo. This course is suitable for newcomers and experienced dancers.

All information and Online Registration for ChNN retreats available now at:  
[www.dzogchen.org.au](http://www.dzogchen.org.au)  
Details about Yantra Yoga & Vajra Dance courses will be on website soon!

Acquiring  
Namgyalgar North

Julian King-Salter

I am told that on one of his earliest visits to Australia, Rinpoche stood on the Glasshouse Mountains Lookout and said „Our people would be very happy in this place!“

Since then, Namgyalgar was bought and developed on the slopes of Mt Gulaga far to the south, yet energetically and geologically linked with the Glasshouse Mountains in Queensland.

Stepping off the plane in Maroochydore in 2009, Rinpoche’s first words were to say that he wanted to look at property in the Glasshouse Mountains area. By the end of our retreat at Ewen Maddock Dam, he was able to announce that he had found a property suitable for a Namgyalgar North! The asking price was \$1.2 million, a huge ask for our relatively small Community; but at first it seemed that there would be a donor who would buy and donate the property outright, and we all rejoiced!

Circumstances changed, the donor was unable to continue, and all seemed very difficult. The



Namgyalgar Gakyil met, discussed and agreed to offer to take on the task of raising funds to buy the property for the new Gar – which was gratefully accepted by our precious Teacher, who started the ball rolling with a generous donation towards the deposit needed. Understandable fears arose that it might be necessary to sell Namgyalgar in order to manifest the more northern Gar. But our Yellow Gakyil did the sums and created a business plan to show that we could generate enough income from retreats, membership growth, bookshop sales and rental of facilities at Namgyalgar South to repay a substantial loan. Very early on it became apparent that to acquire the new Gar, Namgyalgar South must be strong and strongly in support – the two Gars will be financially interdependent for a long time.

Through collaboration the two Gars can grow and prosper in a way that they could not being wholly separate. So an appeal was made to members both for donations for the deposit and commitments to help repay a loan.

Early on the issue was raised—would we get planning permission to use this property as a Gar? Queensland planning laws are different and complicated, as we learned from a member who had been a property developer. At one point we even had agreement from the vendor that we could have an extended contract dependent on planning approval— but for that he would have wanted full price!

When it became clear that our offer would be much lower, we engaged a Planning Consultant

to assess the probability of obtaining permission to develop the property as a Gar, with Gonpa, parking, kitchens, dormitory and camping. His answer came back strongly in favour, backed by concrete reasons, so we felt confident to go ahead and buy the place without the conditional contract.

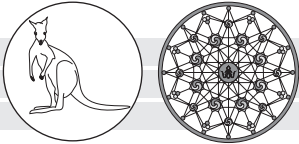
This all took some months, yet the property preferred by Rinpoche remained on the market. We’d kept in touch with the agent expressing both our interest and our challenge to raise the funds. Finally our loan was approved, but for \$100,000 less than we had hoped! The most we could offer was \$900,000; we made the offer and it was immediately refused. We made the same offer again and left it on the table. Funds continued to come in, and in the end we were able to increase our offer to \$950,000. It was not enough. Then for the first time the vendor came down in price, offering to lend us \$30,000 himself if we would raise our offer to \$980,000; yet when we discussed and accepted, he back tracked! At the last, we found a member who could make a personal loan of the \$30,000, we signed a contract for \$980,000, and when he failed to accept, we gave him 48 hours before we walked away to find another property! Only then did he sign!

Through all this process, the main thing has not been the dealing with the financial and legal aspects, although we’ve had to get those right; the main thing has been communicating and collaborating amongst ourselves as practitioners. We formed a steering group which happened to have members from the Blue, Red and Yellow Gakyil, along with the Secretary; we brought proposals to the full Gakyil and have tried to keep our membership informed and involved every step of the way. And when members have expressed concerns and serious reservations, we have done our best to listen, to understand and to address those issues. Meeting for Ganapuja first, and discussion second, we have forged closer bonds and working partnerships amongst our members. As Rinpoche does not tire of reminding us, we are not in some ordinary worldly organization; our Community is neither authoritarian nor democratic; it is through Guruyoga and through our common practice that we achieve what is needed for the Teachings to spread and for our Community to grow, bringing the opportunity to uncover our real nature.

In that way, we can go on to develop our Community and our two Gars!



# Namgyalgar and Pacific Rim



attended a retreat with Nina Robinson, but for some it was a new practice. Elise helped us with patience and humor, making it a wonderful experience for all.

Our retreat schedule seemed a little daunting at first, with a dawn practice, a morning explanation session, an afternoon explanation and short practice session, dadar making and the webcast from Barcelona in the evenings. However, with the power of the practice and the inspiration of Elise, most of us managed it. About 15 of us completed the whole retreat, with attendance at about 25 for the first weekend, which was a long weekend holiday in New South Wales.

It was fantastic to use the Chudlen pills that had been empowered at the Drubchen Mandarava Retreat in January at Tashigar North. We all adapted to our restricted diet, our appetites gradually more and more satiated by the pills and the practice.

A big part of each day was also karma yoga, with lots of work to be done on the land and in the garden. Our gekö, Rabgyi, has been working hard to maintain our large Gar and has kept the gardens beautiful and all systems running, but has also been studying part-time. So it was wonderful that others



were there to help clear undergrowth, cut down old trees, cut firewood and weed the gardens. With Rinpoche coming to teach in February 2011, there is a lot to be done to prepare for the big retreats and to have the Gar looking as beautiful as possible.

Many thanks to Elise for her wonderful explanations and all the help she gave us, and to retreat coordinator Kerry, to secretary Viki, gekö Rabgyi and all those who helped run the retreat. And most of all a huge thanks to our precious teacher, Chögyal Namkai Norbu, for giving us the Mandarava practice and for the webcast teachings.



## Dance of the Three Vajras with Cosimo Di Maggio in Queensland

By Joanna (Lily) Giblin

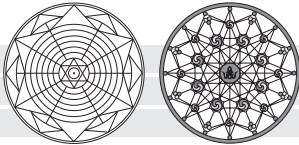
During the first weekend of October, a group of practitioners from South East Queensland and Northern New South Wales joined dance teacher Cosimo Di Maggio in Brisbane for another joyful Vajra Dance experience.

This time Cosimo taught us the Dance of the Three Vajras complete with its special aspects. As I have never tried this dance before with a complete mandala and with the special aspects, and I

was very surprised at how beautiful and harmonizing the dance variation was.

Cosimo's gentle and relaxed way of instruction, combined with his meticulous attention to keeping the correct form of the Dance meant that by the end of the weekend our collective expression of the movements resulted in an extraordinarily integrated and light experience of this exquisite dance. It truly was totally beautiful, relaxing and yet energizing all at once. We are so fortunate to have Cosimo here in Queensland where he now lives with his wife, Marie, in Cairns. Thank you again Cosimo !!

# TsegyalgarEast



## DCA Tsegyalgar East

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Conway, MA 01341 USA	Fax & Bookstore: 413 369 4473	www.www.tsegyalgareast.org

# Calendar of Events

November 14 at 1pm  
with Robyn Kinsey  
Introduction for Newcomers  
By donation  
Tsegyalgar East Gonpa

December 4 & 5  
Introduction to Yantra Yoga  
with Naomi Zeitz  
Northampton MA  
Details TBA

December 8  
**Chögyal Namkhai Norbu's Birthday Celebration**  
Mandarava Practice in the morning,  
Time TBA  
Unveiling and practice to install  
Rinpoche's new chair, Time TBA

December 11 & 12  
We are very pleased to announce:  
**Green Tara Explanation and Practice Retreat**  
with Yuchen Namkhai and Paula Barry  
Schedule:  
Saturday December 11th 10 am–12 pm:  
Introduction  
Instruction and Practice with Yuchen Namkhai  
2–3:30 pm; 4–5:30 pm; 6–7:30 pm:  
Practice  
Sunday December 12th  
10 am–12 pm: Practice with Yuchen Namkhai  
2–3:30 pm; 4–5:30 pm: Practice

Please bring any Thanks, statues, pictures and images of Tara that you have been practicing with and we will hang them in the Gonpa for the weekend.

December 27–January 2  
**Dzogchen Teachings Webcast Retreat with Chögyal Namkhai Norbu**  
from Tashigar South Argentina  
Tsegyalgar East Gonpa

December 28–January 2011  
Intermediate Yantra Yoga together with the webcast retreat with Paula Barry  
10:30 am–12:30 pm  
Afternoon Session/Times TBA  
Cost: \$ 180 for the course or \$ 20/session with membership discounts  
Participants need to be familiar with Tsijong and the Eight Movements. The course will focus on deepening the Eight Movements, learning Tsandul and, depending on the participants' experience, the First and Second Series with their respective pranayamas.

January 22 & 23  
Yantra Yoga for the physically limited with Paula Barry  
Details TBA

February 2–6  
Mandarava, Chudlen and Tsalungs with Nina Robinson

Program and details: TBA

Ongoing Open Introductory Courses in Yantra Yoga  
Northampton Monday evenings  
5:30–7:30 pm  
For more information contact:  
thomasrotello@gmail.com  
Shelburne Falls Wednesday evenings  
5–6:45 pm  
For more information contact:  
mirror@tsegyalgar.org

Ongoing Practices at the Tsegyalgar East Gonpa  
Yantra Yoga, for those who know it.  
Tuesday mornings 10 am–12 noon,  
Tuesday evenings 6–7:30 pm  
Thursday mornings 10 am–12 noon,  
Thursday evenings from 5:30–7 pm

Vajra Dance  
Wednesday evenings starting at 7:30 pm  
Sunday mornings starting at 11 am

Upcoming in 2011:  
April 8–10 Dream Yoga with Michael Katz in Northampton MA  
April 29–May 9  
Review of Dance of Song of Vajra and Beginner's Course of Dance of Song of Vajra with Bodhi Krause at Tsegyalgar East

For more information contact:  
secretary@tsegyalgar.org, 413 369 4153 or bluegakyil@tsegyalgar.org

## New Gakyil and Gekö

Blue:  
Matt Schmookler  
Robyn Kinsey  
Naomi Zeitz  
Yellow:  
Luigi Ottaviani  
Mark Fulton  
Damien Schwartz  
Red:  
Ruben Eduardo Mercado Lugo  
David Hayes  
Cindy Thibeau

Gekö until February: Ellen Halbert

## Gekö Needed

Tsegyalgar East still needs a gekö to start in February.  
Please contact Cindy Thibeau at  
redgakyil@tsegyalgar.org  
Thank you.  
Tsegyalgar East Gakyil



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**Weekend Retreat: Mandarava**  
w/Nina Robinson  
Wednesday, 1/26, Thursday, 1/27, Friday,  
1/28 (Ghanapuja), 7 pm; Saturday, 1/29,  
10 am–12 pm and 2–4 pm; Sunday, 1/30,  
10 am–12 pm and 2–4 pm  
\$35/session, \$180/weekend  
During this weekend retreat, Nina Robinson  
will guide the Short & Long Mandarava Terma  
Practices as revealed by Chögyal Namkhai  
Norbu. Instruction will include mudras, use of  
instruments, making of the dadar, application  
of Chülden Practice, etc.

**Weekend Retreat: Beginning Tibetan Astrology**  
w/Dr Lobsang Namkha  
Saturday, 2/19, 10 am–12 pm & 2–4 pm  
Sunday, 2/20, 10 am–12 pm & 2–4 pm  
\$35/session, \$120/weekend  
Tibetan Astrology is a traditional practice used by Tibetan doctors and Lamas. The study of the Five Elements, combined with trigrams, numbers, and animal signs, form the basis for astrological calculations. Par-

Ongoing Courses & Practices  
**Introduction to Yantra Yoga Course**  
 w/Naomi Zeitz  
 Thursdays at 7 pm  
 October 14, 21 & 28; November 4, 11 & 18; December 2, 9 & 16  
 \$12/session, \$90/complete course  
 Yantra Yoga is an ancient Tibetan system of movements first brought to the West by Chögyal Namkhai Norbu. The practice of Yantra Yoga rebalances physical energy and helps to

### New to the Dzogchen Community?

Many of the events listed on the calendar are designed with newcomers in mind. The transmission of Chögyal Namkhai Norbu is always the starting point. By connecting with Rinpoche during a Worldwide Transmission, in person, or with the intent to do so, please

**Kundrolling**  
The New York Dzogchen Community  
151 West 30th Street (near 7th Avenue)  
4th floor  
212-564-1024  
[nydzogchencomm@gmail.com](mailto:nydzogchencomm@gmail.com)  
[www.nydzogchen.com](http://www.nydzogchen.com)

Khyentse Yeshe consistently referred to these notes but he clarified them with new views and possibilities for comprehending



Since that has no boundaries, all the limitless Buddha-fields are one's own body.

He examined the notion of “continuum” as an intellectual construction and language of the 1980s and 1990s when the text was translated to English. He then proceeded to elucidate the text in such a manner that the written text appeared impenetrable and incomprehensible without his explanation.

At the end of the retreat there was a Community lunch of vegetarian Chinese food and the Toronto

The Community said goodbye, wished him a bon voyage, and asked him to come back to Toronto. ©



# Tsegyalgar West

Tsegyalgar West  
Baja California Sur, Mexico

tsegyalgarwestsecretary@gmail.com  
http://tsegyalgarwest.org

## Yeshi Silvano Namkhai in Baja California, Mexico

Nov 12th–21st  
Dzogchen Longde Retreat:  
**Introduction to Dzogchen Longde, instructions of Dzin Dharmabodhi**  
“Semde, Longde and Upadesha are the three series of Dzogchen, the Teaching beyond cause and effect, connected to the three essential principles summoned up in the three statement of Garab Dorje: ‘direct introduction’, ‘don’t remain in doubt’, and ‘continue in the state of contemplation’. We receive the ‘direct introduction’ from a qualified Master and we can apply various system of the Dzogchen Semde.

Dzogchen Longde is linked to the second principle ‘not remaining in doubt. Through the experience, we discover things directly, not only intellectually. For the teaching remaining in doubt is not good at all. We should have full confidence that we are really perfect and then we can have also that realization.”

Retreat Information  
Teaching  
Oct 12: 4:30 to 6:30 pm  
Oct 13–21: 10:30 am to 12:30 pm  
Vajra Dance Practice with a DZC  
Instructor in the morning  
Yantra Yoga Practice with a DZC  
Instructor in the afternoon

Cost: \$ 40/day; \$ 400/all retreat  
Dzogchen Community members:  
Ordinary: 20 % discount;  
Sustaining: 80 % discount (other Gars’ members 60 %); Meritorious: 100 % discount; Reduced: 50 % discount  
People are invited to participate to all the retreat or partially for the few days according to their possibilities.

The Gar  
Tsegyalgar West is a 3,000-acre tropical dry lands ranch in the mountains just northwest of San Jose del Cabo, Baja California Sur, Mexico.  
Is a vast a incredibly beautiful property, in an eco-reserve remote area, “perfect” according to the Master Chögyal Namkhai Norbu, for personal and group retreats. The services available in the gar are simple and natural according to the local circumstances and local environment. Guests and practitioners can now enjoy some nice “retreat casitas” and camping facilities.  
Accommodations:  
there are 17 shared casitas (4 beds each casita) at 15 US\$ a person per night. The price includes bed sheets and blanket. camping on the land at 5 US\$ per night. hotel options are available in San Jose del Cabo  
For reservation: [twestoffice@gmail.com](mailto:twestoffice@gmail.com)



Meals: Meals will be available at the Gar. International , Mexican, South American, Italian, Grill cuisines, all done in an open kitchen under a “palapa”, the sky and the stars.  
Transportation:  
Fly connection to the Airport of Los Cabos (San Jose del Cabo – airport code SJD). It is an International airport connected to the main US, Canadian and Mexican cities.

See for the airlines flying to Los Cabos: <http://aeropuertosgap.com.mx/aeropuertos/loscabos/aerolineas-loscabos.html>  
[www.loscabosguide.com/airlines](http://www.loscabosguide.com/airlines)  
People traveling from Russia and/or Europe they can fly through several US cities or through Mexico city from Amsterdam, Paris, Madrid, Barcelona. The SJD airport is 45 minutes driving to the Gar.

The Gar is organizing a “Airport Pickup” for the people participating to the retreat at the cost of \$20.00 round trip (the cost for a regular taxi is 120 us\$). To use the Gar’s “Airport Pickup” service you should contact the personnel at the Gar at: [twestoffice@gmail.com](mailto:twestoffice@gmail.com)  
At the airport is also possible to rent a private Car (a 4x4 jeep is recommended).  
What to bring:  
Camping gear (tent, sleeping pad, pillow, sleeping bag, flashlight).  
In November the weather is perfect with sunny and limpid sky, hot during the day, fresh/cool in the night.  
Bring with you cotton clothes for the day and a warm cloth for the night, a hat, sun block, your prescription medicines, bathing suit and towel.  
Contact:  
[twestoffice@gmail.com](mailto:twestoffice@gmail.com)  
[www.tsegyalgarwest.org](http://www.tsegyalgarwest.org)  
Others:  
You can visit on You tube Nina Robinson, a regular and affectionate guest of the Gar, talking on Tsegyalgar West at: <http://tsegyalgarwest.org/video>

## Khyentse Yeshi Namkhai Visits Mexico City

Pelzomling, the Dzogchen Community of Mexico City, want to thank Yeshi Silvano Namkhai for his recent visit to Mexico Sept. 13th to 16th.

Yeshi S. Namkhai was invited to Mexico by Pelzomling, in cooperation with Casa Tibet – Mexico, the oldest and one of the biggest Dharma groups in Mexico. The dates of the visit were very difficult, as they coincided with the main National Festivity, “the Bicentenario”.

All of us were very worried about the possible results.

On the morning of Sept 14th, in the auditorium “Ius Senter Loquitar” of the “Unam, Facultad De Derecho En La Ciudad Universitaria” the National University Autonomous of Mexico – Faculty of law, Yeshi S. Namkhai presented the topic “What is Enlightenment” to an assembly of 280 people, a diverse audience of students, professors, dharma followers and other people.

The auditorium was completely full. Marco Antonio Karam, Director of Casa Tibet Mexico, personally translated Yeshi from English to Spanish.

The conference was a success and concluded in a very enthusiastic atmosphere with the participants asking Yeshi very interesting questions to clarify the points presented during the conference.

The program followed with two evening teaching section on Sept. 14th and 15th in Casa Tibet with the participation of 150

people from Casa Tibet, the local Dzogchen Community of Mexico, others local dharma groups and public that assisted to the 14th morning conference in the University of UNAM. The topic was The Mystery Of The Great Symbol, “The Little Song for Bringing down the Blessings of the Mahamudra”.

The two-day teaching was an incredible experience for a lot of the participants. We received very positive commentaries. Most importantly, a few people, after meeting with Yeshi Namkhai, decided to go to Costa Rica to the retreat of our Master. Others decided to participate in the other programs Pelzomling is organizing at this time of year in Mexico.

Now we are very happy to receive Yeshi Silvano Namkhai again in Mexico, this time at the Gar of Baja California for a ten-day long retreat on Dzogchen Longde, November 12th to 21st. ©



Carolina Mingolla gave a Breathing and Kumbhaka Course in Mexico City September 2010.



Introduction to Yantra Yoga in Morelia Mexico with Carolina Mingolla September 2010.





Beginner’s Yantra Yoga with Carolina Mingolla at Dondrubling, Berkeley October 2010.



Advanced Yantra Yoga at Dondrubling, Berkeley with Carolina Mingolla October 2010.



TashigarNorte



Tashigar North /Finca Tashigar

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

Tel: 0058 0295 2580332  
secretary@tashigarnorte.org  
www.tashigarnorte.org

**Rushen Retreat with Steve Landsberg**  
October 8–10, 2010  
by Carlos García

In Tashigar North we have had the privilege of enjoying the first presentation of the new base level instructor of Santi Maha Sangha Steven Landsberg. With admirable clarity and surprising humor, despite it being his first course, our friend Steven, displaying everything learned during years of study and practice following the teachings of our Master Chögyal Namkhai Norbu, gave us a brilliant synthesis the spirit of The Precious Vase and introduced us to the point of view, meditation and conduct of the Ati.

It is noteworthy that he explained complex topics of the four understandings to access to the full perfection of Ati with a simplicity and depth that is achieved only through a deep experi-

Song of the Vajra Part 1 October 16–21 in Margarita with Bodhi Krause.

ence about what is being communicated. But beyond the words and concepts, we were also invited to accompany him on direct experience through intensive practice of the three subdivisions of

the secret Rushen during the three-day course, which bore fruit in each one according to our capacities.

**La Pura Vida - The Pure Life**  
Retreat with Chögyal Namkhai Norbu in Costa Rica in October 2010

Paula Barry

As one arrives by airplane in Costa Rica the first thing one notices is the lush greenness of the mountains and valleys. In fact many of the mountains are active volcanos that still spew gasses and lava. Once on land there are eye-popping discoveries of flowers of every hue and shape, produced by this verdant jungle country. Hummingbirds and butterflies sip the nectar from this array.

The motto of Costa Rica is Pura Vida...pure life and indeed one can feel that authenticity there.

This was the setting for the first retreat of Chögyal Namkhai Norbu in Costa Rica at Dekyit-

ling. Dekyitling means ‘place of happiness’, and for five days Rinpoche transmitted the precious Dzogchen teachings to approximately 150 disciples. Many were new students from Costa Rica who eagerly embraced the teachings of Rinpoche himself as well as The Dance of the Three Spaces and Yantra Yoga.

The organizers of the retreat worked tirelessly and harmoniously to create a sacred environment for the teachings. Everything from the hall, the food, to the care for each and every one of us was done in a beautiful and gracious way.

The retreat ended with a Short Ganapuja followed by an evening of top notch entertainment, including a puppet show, a demonstration of Shaolin sword techniques, a much enjoyed Hindu candle dance, singing, guitar playing and poetry.

The following day Rinpoche, his family and all who were able, took a little holiday on the Caribbean coast. Every morning we



walked through jungle paths to the sea to swim and bob in the water with Rinpoche and integrate all of our senses and our mind in these delightful moments.

The final morning, back in central Costa Rica we attended

the Universal Transmission of the day of Adzom Drugpa at 6 am. But we were not alone, there were over 1,800 people connected via webcast worldwide. After many goodbyes to old and new friends we all set off on the next part of our journey through this

life, but with a renewed sense of meaning and purpose of how to live authentically in our Natural Condition with awareness and presence. How marvelous... La Pura Vida.

Tashigarsur



Tashigar South  
Comunidad Dzogchen Tashigar  
Calle pública S/N

Tanti 5155  
Pcia. de Córdoba  
Argentina

Phone & Fax: 0054- 3541- 498 356  
tashigarsur@gmail.com

**Calendar of Events**

Master Chögyal Namkhai Norbu’s Arrival  
December 6

Master Chögyal Namkhai Norbu’s Birthday  
Mandarava collective practice  
December 8, 10–12 am

Teaching Retreat with Master Chögyal Namkhai Norbu  
December 10–16, 2010

A 10% discount will be applied for early registration (before November 30); a copy of the deposit voucher is required at the time of registration. To register please contact the secretary at: [secretaria@tashigarsur.com](mailto:secretaria@tashigarsur.com)

**Yantra Yoga Course First Level**  
Led by Lorena Hume, with the supervision of Fabio Andrico  
December 18–23, 2010  
The course is addressed to everyone with transmission from our Master. *Yantra Yoga is an ancient system of Tibetan yoga, transmitted in the 8th century by the master Vairocana. The master Chögyal Namkhai Norbu started to transmit this teaching in the West at the beginning of the seventies.*  
Through movements and positions combined with breathing, the energy of the

*practitioner is coordinated and harmonized so that the mind can relax and be in a calm state.*  
Cost: \$ 70 US (no discounts)

**Total Lunar Eclipse, Ganapuja and Invocation of Samantabhadra**  
December 21

**Christmas Retreat with Master Chögyal Namkhai Norbu**  
December 27–January 2, 2011  
A 10% discount will be applied for early registration (before November 30); a copy of the deposit voucher is required at the time of registration. To register please contact the secretary at: [secretaria@tashigarsur.com](mailto:secretaria@tashigarsur.com)

**Partial Solar Eclipse Collective practice – 25 Spaces of Samantabhadra**  
January 4, 2011

**Yantra Yoga 2nd Level Teachers’ Training advanced course**  
January 5–13, 2011  
with Fabio Andrico and Laura Evangelisti  
Participants should have good knowledge of Yantra Yoga, as the courses are addressed to those who wish to deepen their practice or train to become authorized second level instructors.  
Fee: \$ 300 US  
No discounts will apply.

**Ganapuja**  
January 14, 2011

**Kumar Kumari**  
with Laura Evangelisti  
January 15–16, 2011  
The course is addressed to Yantra Yoga instructors and to those interested in teaching Yantra Yoga to children.  
Jan.15: First session 10 am–12:30 noon; second session 5–7:30 pm  
Jan. 16: Sole session 10 am–12:30 noon

**Mandarava practice with Ganapuja**  
January 19

Every month...  
**Karma Yoga!**  
Every second weekend

For more information contact: [secretaria@tashigarsur.com](mailto:secretaria@tashigarsur.com)



### Lunchtime!!! The Everyone Wins Campaign

In Tashigar South we are building the new dining room and we urgently need help to finish it because our old dining room does not exist anymore. We are going fast and so are our reserves. With a new dining room, everybody wins. It is the name and the spirit of the campaign for collecting the \$ 30.000 US that we need to finish the work.

#### Everybody Wins

Every donor of more than \$50 US will receive one of the “thanks prizes “that will be awarded by a drawing. There are some important objects into this category, like empowered statues, free retreats, bells and dorjes, malas, dadars, Namkha kits, purses, handker-

chiefs, key rings, books, T-shirts and much more.

In addition, the donor will receive a number for participating in the raffle of nine “extraordinary prizes” for every \$ 100 US donated. Some of these prizes are:

- a gold ring with a ruby that belonged to Rinpoche and Tashigar South won in the lottery of Merigar East.
- a marvelous statue prepared by Rinpoche.
- T-shirts with the autograph of Rinpoche
- A jewel for bearing mantras prepared by Rinpoche

In December we will know the winners, but your participation is still necessary! The people who live in others countries can communicate with **tashisur2010@tashigarsur.com** for registering, indi-



cating where they live, the amount that will donate and for coordinating the form of payment.

For people who live in Argentina, they can pay to:  
Banco Santander Río SA  
Sucursal 374 – Elías Yofre 1294 – Córdoba  
A nombre de “Comunidad Dzogchen”  
Datos que pueden ser solicitados:

Domicilio: El Durazno – C.P. 5155 – Poste Restante – Tanti – Pcia de Córdoba – Argentina  
Nº CUIT: 30-68101628-3  
CUENTA CORRIENTE EN PESOS \$ SUCURSAL 374, CUENTA Nº 351/1  
CBU: 072037472000000035118  
CUENTA CORRIENTE EN DÓLARES U\$S SUCURSAL 374, CUENTA Nº 353/5  
CBU: 072037472000000035354  
Please, it's very important to inform the payment by email with all the details to **tashisur2010@tashigarsur.com** in order to register the name to participate for the “ thanks prizes” and for the awarding of the numbers for the “extraordinary prizes “.

Thank you very much to everybody!!!!!!  
Tashigar South



Various aspects of the breathing in the practice of Yantra Yoga with Marisa Alonso, Oct. 9–12.

## Peru

Retreat in Lima, with  
**Chögyal Namkhai Norbu Rinpoche**  
**Longsal Akar Lama'i Naljor**

November 19th to 23rd, 2010  
Location: Balneario La Marina. Located in the district of Ancon, the 44.5 kilometer of the Panamericana Norte. Lima, Peru. Ancón is a district of northern Lima Province in Peru. It is a popular beach resort, visited every summer by hundreds of people from Lima. Especially calm sea and almost no waves.  
**www.balneariolamarina.org**

#### Teachings

Ordinary: 400 S/. 150 US\$  
Sustaining: 300 S/. 115 US\$  
Benemerit: – –  
Reduced: 250 S/. 95 US\$  
Full Price: 500 S/. 185 US\$  
Prices are establish in soles (peruvian money) and u.s. dollars (as international reference)

#### Accommodations:

S/. 180 ó US\$ 70 per person.  
The Accommodations are Bungalows are shared by 4 people, all bungalows have kitchens and refrigerators, so it is possible to cook inside the bungalow. Everyone has a cost of S/. 180 or US\$ 70 per person for the Four (4) nights.  
No camping.

#### Food:

- It is possible to pay for food in advance, be it vegetarian or not, by S/. 250 or US\$ 95, divided as follows:  
Friday 19: Dinner; Saturday 20, Sunday 21 and Monday 22: Breakfast, Lunch and Dinner; Tuesday 23: Breakfast
- The club has a restaurant to serve the public
- The location is near the Ancon balneario with restaurants of various prices
- All the bungalows have kitchens and refrigerators, so it is possible to cook inside the Bungalow

**retiroperu@yahoo.com**  
**www.dzogchenperu.org**

## Brazil

Retreat with Chögyal Namkhai Norbu Rinpoche  
The Invocation of Samantabhadra – Kunzang Monlam  
São Paulo, December 1st–5th, 2010

The Dzogchen Community of Brazil is delighted to invite you to another Dzogchen retreat with our precious Master, Chögyal Namkhai Norbu Rinpoche. The retreat will take place in São Paulo, from December 1st to 5th. All are invited to come!

Rinpoche will give teachings on the famous Dzogchen invocation called “Kunzang Monlam” – the Invocation of Samantabhadra – a terma-teaching of the Gongpa Zangthal cycle. “Gongpa” means the real state and “Zanthal” is “transparent, all-penetrating”.

The Kunzang Monlam is not only an invocation, but also contains a complete explanation of the practice of Dzogchen – base, path and fruit. Recognizing that everything is the potentiality of his own state, Samantabhadra never falls into dualism and is always the pure presence of our real nature, pure since the beginning. Sentient beings, however, not recognizing the manifestations of sound, light and rays as their own nature, fall into dualism and experience the illusory sufferings of the six lokas of samsara.

The real Samantabhadra is the direct knowledge of our own state – the state of the Guru, the nature of our own mind. To recognize and abide in this recognition is Guru Yoga.

#### Cost of the Retreat

Full participation: R\$ 400 (=aprox US\$ 235 or 167 Euros, at today's official rates) or R\$ 100 per day.

The usual discounts for Dzogchen Community members apply, according to the retreats in South America (20 % for ordinary members, 40 % for sustaining members and 100 % for meritorious members).

The main retreat with Rinpoche is from 10h to 12h.

The retreat will take place in the Club Homs (click for details), located in a very central area of São Paulo, in the famous Av Paulista, 1035 (“Brigadeiro” subway station). There are many hotels in all price ranges close to the retreat (please see below).

There will also be Yantra Yoga and Vajra Dance classes for beginners and explanations of the practices in the afternoons.

#### Accommodation

The retreat will take place in a very central area of São Paulo (Av Paulista), easily accessible by subway and bus. There are also many hotels in all price ranges nearby at walking distance.

Please click here for a list of suggestions or visit our website:  
**http://dzogchen.tumblr.com**  
Advice

It is easy to get from the São Paulo international airport to hotels close to the Paulista Avenue. The special bus “Airport Service”, which leaves from the airport (it is clearly indicated) stops at many hotels in that area.

A taxi from the international airport to Av Paulista should cost around R\$90, and it is completely safe.

From the domestic airport, we recommend that you take a taxi to your hotel. It should cost around R\$ 30 or R\$ 40, depending on the time of your arrival. There are several daily flights to São Paulo from most European and South American capitals, as well as South Africa, Japan, Australia, etc.

#### Visas:

Please note that, if you are North American, you need a Visa to come to Brazil. The Visa can be easily obtained at the Brazilian Embassy or Consulate in your country. Europeans or South Americans in general do not need a Visa to come to Brazil. Apparently, Russians don't need a VISA anymore to come to Brazil, but we suggest you confirm all your travel requirements with your travel agent. São Paulo is a very big city but the place where the retreat will be organized is very central. There are many places to visit if you have the time and interest. You can also extend your stay and visit other parts of the country, such as Rio de Janeiro, if you are interested.

We kindly request everyone to be at the main hall, at least half an hour before the teachings start. We suggest that you bring cushions for the teachings and comfortable clothes to practice Yantra Yoga.

We hope to meet many of our Vajra friends from the international Dzogchen Community at the retreat! We hope that you will enjoy your stay at São Paulo. Welcome!

#### Registration and Information:

You can also send an email in English, French, Italian or Spanish to **dzogchenbrasil@gmail.com**

We kindly request everybody (even if you are sustaining or meritorious members) to send us an email for the registration before the beginning of the retreat (as soon as you can).

With kind regards and many  
Tashi Delegs,  
The Dzogchen Community of São Paulo,  
Brazil





# bodhi

THE VOICE OF VAJRAYANA BUDDHISM

**BODHI MAGAZINE** is dedicated to providing genuinely practical teachings & practice instruction from a Kagyu Nyingma Vajrayana Buddhist perspective. It is published under the direction of The Dzogchen Ponlop Rinpoche.

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# Birthing My Reincarnation Into The World

The Plan And How You Can Help Get The Film To Your Community

It is an exciting time as we begin to bring the film into the world. Many people from all over the world in the Community have been writing to ask if they can show the film in their country or Gar. I am thrilled there is so much interest in using the film for outreach. The film is a great tool and will have a long life to help reach many people. But we have to be careful not to rush it to show it in small group screenings in our Community and ruin our wider distribution goals.

To succeed to get to the film to the widest possible non-Buddhist general audience we have to respect the proper order of distribution, called the Distribution Pyramid. This is the accepted industry order of how to roll out a film market by market, since each market requires a certain amount of exclusivity. While this pyramid has been changing a bit lately, it is still the accepted rule of law, which if you break will ruin your distribution chances in many markets. To explain:

Festivals come first in the Pyramid. You can't show the film at all before showing it in festivals. Good festivals want to be either the world premieres or the country's premieres. There is also a hierarchy in festivals. Some are considered A list festivals, and some are considered B list festivals. You want to show the film at A list festivals first and then often the B list will take it later. We aim for the best general audience festivals, sometimes they are just for documentaries and sometimes they are for both fiction and documentary. For example Leipzig Film Festival and the International Documentary Film Festival of Amsterdam are considered A list documentary festivals, which is why we were so happy to launch the film at these places.

Theatrical comes second and again you don't want to have small group screenings until after you have set up your theatrical country by country. Documentaries do not generally have big theatrical runs, but we have had lots of indication that this film can be played in small cinemas and art houses. Theatrical distributors and cinemas will want to know that they are the first to bring the film out into the world after the festival in their region, because they are counting tickets. And they have to feel they have a chance to be successful with the film by bringing in the most number of people to the theater. And they want our community to come to the theater, bring their friends and spread word-of-mouth.

Semi-Theatrical, Educational Market is third. This is considered to be schools colleges and organizations such as ours and other religious groups. Here the

film is rented with what is called "Public Performance rights", which means the right to show it to audiences, rather than in your home. These rental fees are higher than the purchase of a single DVD because they come with these rights. This is a very important circuit to reach college and university students and is a very good network in the States.

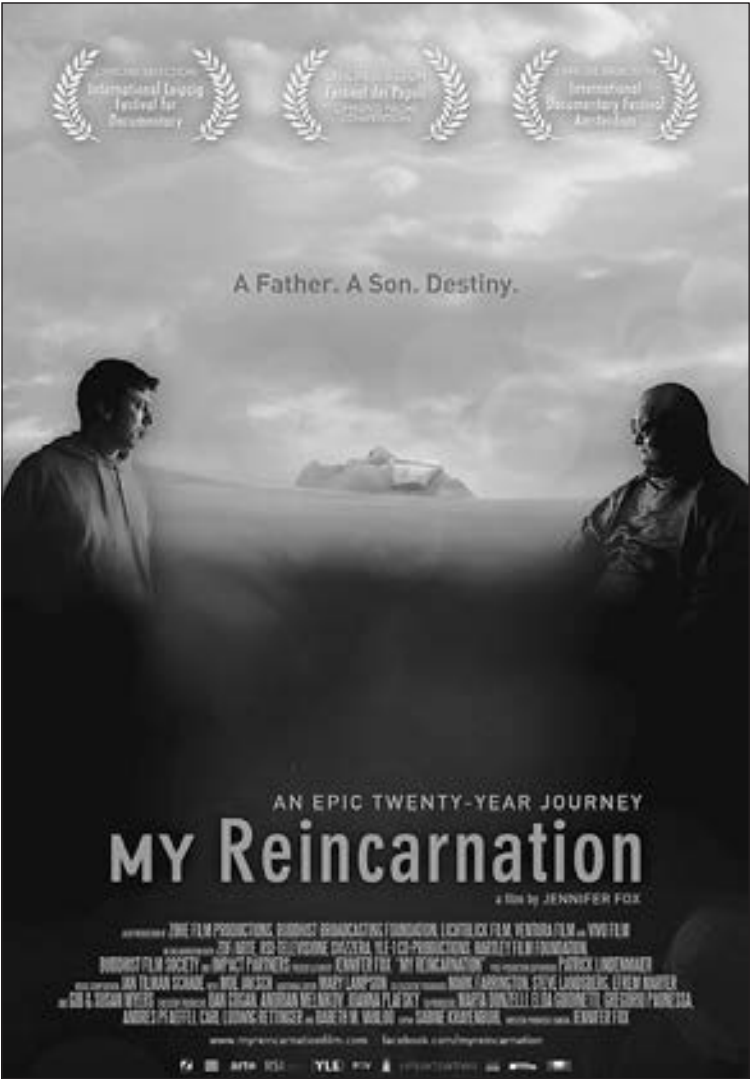
Home video DVD (download, iTunes, Netflix, etc.) comes third and is held back as long as possible because once the DVD comes out, the theatrical and semi-theatrical market slumps. People tend to stay home and watch films on their couch if they can. Lately in America there has been some experimentation with selling DVDs during theatrical runs and it can be done if handled carefully. But still one doesn't bring out DVD till a good year after the film begins its tour around the world.

Television is last because it hits the widest market. Generally once a film goes on TV, festivals and theatrical markets stops. Again there have been exceptions to this, but few. You try to get TV to hold back their broadcast as long as possible so that you can milk the other markets. We have sold the film to six territories but there are still many more markets to sell. Our film is currently sold to:

- USA: PBS series POV broadcast 2012
- Germany & France: ARTE – broadcast 2011
- Switzerland: RSI Swiss TV – broadcast 2011
- Netherlands: Buddhist Broadcast Foundation – broadcast 2011
- Finland: YLE-1 – broadcast 2011

The current film runs 100 minute, which is the length many of the above broadcaster will air, but some cannot. So, next year we will be editing an 82-minute version for USA TV and hopefully also a 58-minute version. The 58-minute version is to make the film more distributable for countries that only have one-hour slots on their channel for documentaries. Reformatting the length insures the film will get it to as many broadcasters as possible. Unfortunately, versioning does to always pay for its costs, because the smaller broadcasters pay almost nothing to buy the film, but is so important because it widens the film's audience by millions of people (see ways to support).

So this is the plan we are going on, country by country to bring the film out to the very widest possible audience. Our team is actively working to get the film out into all these markets in all tiers of distribution. Now it might sound like I am asking the community to sit back and just wait for the film to trickle down to us to watch it. But this is not



true. There are many ways you can see the film and help bring the film to your Community and help widen it's reach to a general audience.

## What can you do to get to see the film now and help bring the film out in the world?

Everyone in the Community can help bring the film to their country and to festivals, local cinemas and television. Writing key people requesting to see the film in your local festivals, cinemas, and TV stations helps build the feeling that there is an audience for the film. Programmers really do wake up when they hear films being requested and often make choices based on audience and community lobbying efforts.

Just a note: it is important that you know that all the press material explaining the film that you need for contacting people – the press kit and photos – can be downloaded from our website at [www.myreincarnationfilm.com](http://www.myreincarnationfilm.com). Just go under the tab called Press and you get it to send forward and give them our contact email: [info@myreincarnation.com](mailto:info@myreincarnation.com)

## Here are some things you can do:

1. First, stay in touch with the film roll out by checking into our website often:

[www.myreincarnationfilm.com](http://www.myreincarnationfilm.com)

There you will find the most up-to-date news on where the film will be shown and what territories. If you can go see the film when it comes to festivals – or eventually to the cinema, try to go. Audiences and word of mouth affects distributors picking up the film for their territories. If the film is showing in your country but it is not possible for you to go, try to blog on all the Buddhist and spiritual sites of other organizations and teachers, telling them about the film

and that it is a wonderful story for all. Again our goal is getting to a wider audience, so all this can help drive new audiences to see the film.

2. Festivals: We are actively submitting to festivals around the world. However, if you see on the MY REINCARNATION website that there are no festivals yet planned in your territory, identify the best festivals in your region and write them or contact them that you would love to see the film come to their festival. Just a tip: right now we are not so interested in going to Buddhist Film Festivals just yet, but more festivals for a general audience. The Buddhist festivals will take the film after it has been shown in bigger festivals so aim wide.

3. Cinema: The cinema market is in very bad shape around the world. Only the blockbuster films are being widely released and revenues have crashed. This is not surprising of course with the world market as it is today. Nevertheless, audiences still have a big hunger to see films in the cinema. If you are creative in your distribution, there are still successful ways to get films out in the cinema. Theatrical distribution is important because live cinema screenings are the best way to get group dialogue going with social issues films like MY REINCARNATION. We want people discussing the film and the Teachings! It is also a place where we can intersect with audiences and pass them information about the teachings, give them information about books, retreats and programs that the community is engaged with.

Different countries deal differently with Theatrical. In the USA for example, right now there are al-

most no distributors who would commit to a wide theatrical release for MY REINCARNATION, so we plan to try to self distribute the film, by hiring a booker, publicist, etc., and doing it ourselves if we can raise the funds to do so (see below support). I have had very good experience with US self-theatrical distribution on other films; there are great possibilities here in the USA to do so. In other countries, like Germany, there are already small distributors interested in the film. Nevertheless, in whatever country you live in, there are ways to help get the film out to the cinemas:

• Identify the best local Cinema or Art house or University Cinema in your region and write them asking when they are bringing MY REINCARNATION to their cinema. If enough people write the cinema owners, they realize there will be an audience for the film and they will begin to request the film from distributors and the film will find distribution there.

• Please note: you can often get a cinema to book a film for one night, but our goal is to get 1-2-3 week runs at the very least in each location, so that the film can reach a wider audience than just the community and our friends. So if you know of a cinema, push them for at least a 1-2-3 week run. But please note that these longer runs require more work doing outreach to fill the seats. They will need your help blogging and passing the word to fill the house.

A good example of this process is what is happening now in Amherst, Massachusetts in the United States. Paola Zamperini, a University professor in our community, wrote me that she would like to show the film at the Amherst Cinema as a benefit for Shang Shung Institute and the Earthquake victims in Tibet. She wanted to show it this fall 2010, but since the film will not premiered at a US festival till the spring, we have to wait till Autumn 2011 (again this is the distribution pyramid I spoke of above).

What I asked her to do is to try to arrange a 1–2 week run at the Amherst Cinema and if not to see if we can move the film to another cinema in the region for this longer 1–2 run. We will make the premiere night a benefit for Shang Shung Institute and the rest of the 2-week run will be normal distribution. Meanwhile, we will also invite Khyentse Yeshe to come and talk to the audience but also for him to give a lecture at the University and teach as well. Paola would also like for me to give a lecture or two in the film department. All these things together feed into a larger event where the film is used for outreach in the community for several weeks.

While we don't know if Paola will succeed at all I have requested from her to do, and we don't know if Khyentse Yeshe will be able to fit it into his busy schedule, this is an excellent model.

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Documentary

30

My Reincarnation  
- World Premiere  
At The Leipzig  
Film Festival In  
Germany!

Jennifer Fox,  
the maker of the film My  
Reincarnation

I am sitting in the airport in Leipzig an exhausted, but happy woman. My plane was canceled due to icy fog in Frankfurt, so they have put me on a later flight via Munich. I finally have time to write.



The premiere with Khyentse Yeshe Namkhai and Jennifer Fox.



The launch of the film into the world has been a hectic, thrilling blur of days, starting earlier in the week with more flying chaos.

Yeshe Namkhai, Chögyal Namkhai Norbu's son and one of the two main protagonists of the film, was on his way from Tener-

ife, Canary Islands, to Leipzig for the film premiere, when his plane was delayed. Leipzig is not the easiest place to get to in the best

of circumstances, but he had three plane connections to make to arrive in the city – and he was

only staying for 20 hours before flying off to Russia to teach.

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This model in Amherst, is an excellent example of how we can build theatrical city by city to benefit all. If you live in an area

But there are many more and you know best your local channels in each of your countries. It is always best to try and identify the right programming slot for the

submitting to theaters, to approaching distributors, to launching on TV and versioning – costs a lot of money that is not always covered by the funds generated in

is a classic 'social issue' film that can and will have a broad impact on communities everywhere if the funds can be found to do the work properly.

of us working, the film will come to every corner of the globe in the next years.

Also please know that the plans will evolve over the next 6–12 months and I will keep communicating through Norbunet and our various sites. So if you don't feel that there is anything for you to do now, don't worry. The film is heading your way for sure. I will be writing again as things get clearer and giving people specific ways to interact with the project and help it in your area.

If you have questions or comments or information to share please write me, and my team, at: [info@myreincarnationfilm.com](mailto:info@myreincarnationfilm.com)

Thanks for everyone's support and patience! May this film benefit the spread of our Masters words and the Teachings to every corner of the universe!

**Launching video channel on the My Reincarnation website - outtakes from the over 1,000 hours of footage from 1988–2009.**

In the next weeks, we plan to stream short scenes, interviews, and festival events roughly every 2 weeks, creating our own MY REINCARNATION television channel. We hope the channel will include:

- Video of scenes, interviews and teachings with Chögyal Namkhai Norbu and Khyentse Yeshe from the outtakes of the film footage spanning from 1988–2009.
- Brief conversations with Khyentse Yeshe today about the film process.
- Video from film festivals screenings of MY REINCARNATION with question and answer sessions with audiences.

We are working to make our video channel live with exciting scenes and footage in the next weeks. The mini-films will run approximately 2–4 minutes each. Check the website to see it happen! Planned Video Launch Date: mid November 2011. ©

Visit the website:  
[www.myreincarnationfilm.com](http://www.myreincarnationfilm.com)



Filmstill.

© J. Fox

start looking for the right kind of cinema to show a film like this. Start communicating with them or if you don't know them at least pass us the information and contact person through our website address and we can follow up: [info@myreincarnationfilm.com](mailto:info@myreincarnationfilm.com). (Please notice, we have to hold it back the theatrical date till after the festival release.)

4. Television: If you see that the film has not been sold to your territory (see above), identify the proper local channel and/or slot and write them that you would like to see MY REINCARNATION on TV. These kinds of letter writing campaigns help channels identify what to buy for their audiences and really do help. I can tell you many stories of film that were bought because of letter writing...

Some channels to write to:  
UK: BBC: Storyville or Channel 4, True Stories  
Australia: SBS  
Canada: The Knowledge Network or the CBC  
Denmark: DR-TV

film and email that slot directly so you get to the right person.

5. Be active on the web: It is important that the Community is active on the MY REINCARNATION website, Facebook account, Twitter, and You Tube. Make sure you sign up for our newsletter and become our friend on facebook and all the other sites. Believe it or not distributors look at the numbers on these networking sites to see if you have a large enough audience to make it worth their while to distribute the film. So get active and blog your hearts out! Also wherever you live it is important to talk and blog on-line on all spiritual and Buddhist sites about the film to begin to spark interest in the film in a wider community. They will then begin asking for it and push distributors as well.

7. Support: As you can see this film really proves the saying: it takes a village. So many people have helped to get the film this far and it will take all of you to get it to the widest audience possible! Meanwhile, unfortunately film distribution – from sending to festivals, creating and managing websites,

the industry, which is very normal.

It may seem strange that a film this successful still needs funding, but this is the state of independent documentary filmmaking in the world. Independent documentary distribution does not follow a capitalist model, which judges success by the dollars a product makes in the market place, but more of a NGO or non-profit model, which judges success by the number of people it reaches. Despite all the film's success so far – and even because of the films success – we have the opportunity to have the film reach millions worldwide. People are interested in programming it and airing it everywhere. However, the challenge is ours to raise funds to meet this demand and get the film to the audiences that will and can actively watch it and use it as a tool in their lives to meet the Teachings and our precious Teachers.

With independent documentary film like this not only production, but distribution is dependent on donations or state grants to fund the outreach to a broad audience. MY REINCARNATION



# The Buddha from Dolpo

Translated and edited by Cyrus Stearns  
Snow Lion Publications

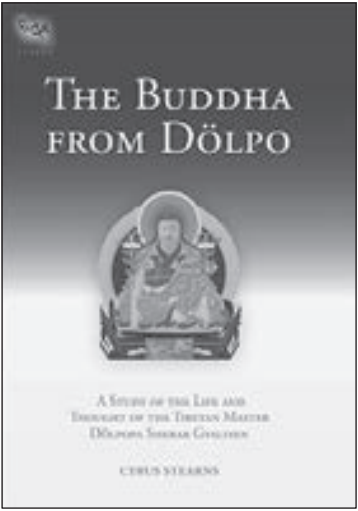
Andy Lukianowicz

“Act in accordance with the Krtayuga Dharma!”

This book contains an account of the life and thought (and translations of some of his most important writings) of one of the most remarkable personages of Tibetan Buddhism, Dolpopa Sherab Gyaltzen (1292–1361). Active in the fourteenth century, and thus a near contemporary of the Nyingmapa Dzogchen master Longchen Rabjam, of the important philosopher and teacher Buton, he was a predecessor of Tsongkhapa, who took exception to Dolpopa’s dharma teachings. Leading proponent of the Shentong (emptiness of other) Madhyamaka school, and opponent of the Rangtong (emptiness of self) school (upheld primarily by Tsongkhapa), he was an eminently charismatic figure and teacher (thousands of faithful would attend his teachings and initiations, lining his itinerary and diving under his palanquin to get his blessings), controversial in the directness of his manner and be-

lief and apparently incontrovertible in debate (even the legendary Buton, as Stearns recounts in his Introduction, avoided debate with Dolpopa when the latter visited him to discuss dharma). This was due to the force of his ideas, based on the belief that the teachings were an expression of the timeless Krtayuga Dharma (and most flawlessly expressed in the Kalachakra Tantra transmitted in Shambala), and his vast knowledge of Sutra and Tantra that he quotes copiously in support of his affirmations. He called one of his treatises (translated in this book) the ‘Fourth Council’ due to the importance he ascribed to his ideas.

A strong practitioner of the Six Yogas of Kalachakra, Dolpopa introduced a new ‘dharma language’ (chos skad) into contemporary Buddhist discourse – so innovative that it induced a kind of ‘hermeneutical shock’ in some of his readers. He took as definitive and literal, and thus not in need of interpretation, the descriptions of Bhudda, primordial space, nirvana, sugata



essence, tathagatagarbha etc. as pure and permanent, always careful to distinguish reality, purity, permanence, primordial awareness and empty of other as features of absolute truth and of Buddha from unreality, impurity, impermanence, mental consciousness and empty of self as features of relative truth, and to avoid the pitfalls of being mistakenly accused of the extremist views of permanence and nihilism. His basic contention is that without an empty of other (the tathagatagarbha, Buddhahood, the absolute, the pervading, the flawless) an empty of self (conditioned existence, the relative, the pervaded, the flawed) would be a nonsense, could not exist.

Stearns also gives an interesting historical overview of the af-

termath of Dolpopa’s establishment of the the Jonangpas as an important school, culminating in the exile of the renowned Jonangpa Taranatha to Mongolia, the usurpation of the Jonangpa monasteries by the Gelugpas under the ‘Great’ Fifth Dalai Lama (maybe Taranatha was too popular an influential with the Chinese empire) and the prohibition to print and disseminate Dolpopa’s writings, that lasted several centuries (a dark episode in Tibetan Buddhism).

Perhaps what might interest Dzogchenpas in particular is his (fundamentally dualistic) refutation of ideas such as the equivalence of Dharmakaya and the essence of thoughts, and of samsara and nirvana; that the six paramitas are already perfected in the essence of mind and thus do not have to be cultivated and practised; and that just knowing the clear essence of one’s mind is liberation; as stated by Karmapa Rangjung Dorje. (It is interesting that Tangtong Gyalpo, who claimed to be the direct reincarnation of Dolpopa, asserted that thoughts are the dynamic energy of the Dharmakaya. His views in these regards were not accepted by later upholders of the Shentong view in the Nyingmapa and Kagyupa schools). He also disagreed with the notion that there is real alaya as the

universal ground that is not the alaya that is one of the eight consciousnesses. In this regard Dolpopa also has interesting things to see about dark retreat in Kalachakra practice and the spontaneously appearing stong gzugs or sunyata-bimba visions (as opposed to Yidam visions cultivated through tantric visualisation), akin to the spontaneous visions arising through thogal practice in Dzogchen. Ringu Tulku in his ‘Ri-Me Philosophy of Jamgon Kongtrul’ (which also has a chapter on the Shentong-Rangtong question) quotes Shechen Gyalt-sap’s detailed argument on this matter from his book in defence of the Nyingmapas.

For logical (as opposed to mystical) distinctions from (and at times contradictions of) some of Dolpopa’s contentions it is also useful to read Longchenpa, Jamgon Kongtrul, Taranatha (especially his ‘Essence of Other-Emptiness’, available in translation by Jeffrey Hopkins and including a refutation of the opinion that shentong is Vedanta) Mipham (‘Beacon of Certainty’) and Lishu Daring (‘Unbounded Wholeness’).

A fascinating and challenging read, food for thought indeed. ©

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There was a flurry of text messages back and forth, wondering if and how he was going to arrive in time for the film premiere the following day. It got so bad at one point I wrote him: “It’s alright if you need to cancel, I will really, really understand...”

By 6 pm in the evening, the festival asked if they should cancel his hotel room for the night, but I asked them to hold off till they closed the office at 8 pm and hopefully I would hear from Yeshe. At 7:53 pm I got a text from him: “Incredible run to catch connection to Munich... now I am taking off... will arrive without luggage...” I breathed a sigh of relief and headed out to the Leipzig train station (the only place where the stores were still open) to buy him provision for the night – toothpaste, razor and a tracksuit for sleeping.

At 10 pm we went to the airport only to find his plane was delayed by 50 minutes. Another wait. Then finally, an exhausted but determined Yeshe stepped out of the Leipzig baggage claim area empty handed. I greeted him



Khyentse Yeshe Namkhai, Jennifer Fox, the coproducer Babeth M. Vanloo, the composer Jan Tilmann Schade, and Community members after the premiere. Photo: H. Schindler

with a sigh of relief and we went to Lost Baggage to notify the airline of his luggage. Finally, we stepped out into the cold Leipzig night air and drove Yeshe to his hotel downtown for a good sleep before the premiere the following night.

The next day we prepared for the screening and in the evening there was a line waiting to get in the hall that included Leipzig locals, some of the film team from

around the world, and members of the Dzogchen Community from several countries. The room was full and the head of the festival – Claas Danielsen – honored the project was a lovely introduction about how much he admired the film and how happy he was to have found it for the festival. Claas surprised me by leading the room in a round of “Happy Birthday” to me – to my great embarrassment!

(I don’t think I mentioned that the premiere October 19th was also my birthday. How strange is it that after 21 years of making a film that the first screening is “accidentally” programmed on your birthday!?)

Finally, the lights went down and the room hushed as the film began to play. One hundred minutes later, the credits rolled, to much applause. Nobody moved from their seats as Yeshe Namkhai came up to the front of the room with me and we answered questions about the film process and content.

It is always strange for an audience to see the film subject step off the screen into the room as a living breathing person in front of them. I think everyone was surprised to discover Yeshe’s great sense of humor and his light-hearted approach to being part of a film process. There was much laughing as Yeshe answered questions and it was a joyful moment for all.

Later everyone was invited to a restaurant for drinks and more talk. There were so many overwhelmingly positive reactions to the film, from the general audience, industry people, non-Buddhists and Buddhists alike. Many people came up to me throughout the following festival days to tell me how much buzz there was everywhere about the film. It was overwhelming. The festival even decided to add an extra screening of the film due to demand...!

At 3 am, only two and half hours after we headed back to the hotel to sleep after the opening, Yeshe had to wake up to get to the airport, where he would fly to Moscow, then Toronto, Baja California and all points beyond. I was so grateful he made time to come and launch the film in such a positive way in the midst of his mad teaching schedule. It made it a perfect beginning. ©

There is so much more to come....

## THE MIRROR



Newspaper of the International  
Dzogchen Community of  
Chögyal Namkhai Norbu

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# How I Met Chögyal Namkhai Norbu

Anna Lessana

**Marco Baseggio:** Dear Anna, can you tell us about how you met the Teaching and how you went to meet the Master?

**Anna Lessana:** Right! The question is right – how I met the Teaching and how I went to meet the Master because I didn’t go to the Master after hearing people speak about him, or out of curiosity or to listen to something, but because he was waiting for me. I have to say this for first.

**Marco:** How do you mean – he was waiting for you?

**Anna:** Now I will tell you about it. I hadn’t travelled [outside Venice, Italy] for 30 years since the time I was in Rome. For many days I hadn’t been well and had hardly been able to sleep or even to eat, then while I was on the train travelling from Rome, I suffered an attack of nerves and thought I would die. I had such a fright that from that day on I didn’t travel.

Then someone suggested I go to Dr. Carlos Ramos [Carlos is a long-time student of Chögyal Namkhai Norbu] for treatment. I went there and explained my situation to him. He listened to me and we spoke about several things and I had more than one session with him. Then, without explaining much about it to me, he said, “We’ll do some fixation”, and he taught me how to do fixation – first with an object and then without. I did this fixation with him and then he started to talk to me about a Master and about Teaching and he told me that he would send someone to my home to do fixation with me in the morning and that I would also learn a mantra. This was Bianca who would come at 7.30 in the morning before going to the office. We would do almost an hour of fixation and we would sing and she practically taught me the Song of the Vajra.

I immediately found that the Song of the Vajra would take me completely out of situations in which I found myself and I felt that there was something that was working inside me. But I still didn’t manage to travel. When Carlos would say to me, “You will go to the Master, you will meet the Master,” I would say, “No, Carlos, I cannot. It is impossible. Where is he?” “He is at Merigar, near Arcidosso”. “In Grosseto Province?” “Yes, in Grosseto”.

“Can you imagine me being brave enough ...I can’t even go to the next town! How am I going to be able to travel halfway across Italy!”

However, we continued with our weekly sessions. We always spoke about my problems and about this Teaching. He would say to me, “What do you feel, what idea do you have of man?”

“Look, I can’t stand the Catholic religion for the fact that it taught me that everyone is a sinner, and that those who are the chosen must pray for the sinners. I don’t feel that I have sin inside me. In fact I have always believed that in man there is light and not only the tendency towards evil but something profound that brings peace and joy”.

Perhaps it was this that convinced Carlos that I was ready to come into contact with the Teaching and so he had spoken with the Master. And since I was convinced that I wouldn’t travel, I had written to the Master, too. For two months neither Carlos nor I received a reply and so I thought that I was not destined to meet the Teaching.

Then one day, during one of our sessions, Carlos received a telephone call. “Hey”, he said, “the Master told me that he will be waiting for you on Easter day [1998]”. When I heard that I said, “No, it isn’t possible!”

“Look, if the Master has said so, it means that he will definitely be waiting for you on Easter day!” replied Carlos.

And, still convinced that I would never go, I started to get the atlas and the maps to see the route and find out about trains even though the whole idea was making me feel quite anxious. But even though I kept saying to myself, “The Master has said so. He is a great illuminated being”, at a certain moment I started to say, “But if the Master has said so, then he is waiting for me. And if he is waiting for me and I don’t go, what will he think of me? I want to start my journey as his disciple, because the little that Carlos has told me about the teaching I feel as part of myself, part of my spiritual needs”. And little by little I reassured myself.

One day Carlos said to me, “The time of the retreat is getting closer and you can go there with Bianca, her husband and son. You can stay in a little hotel near the road that goes to Merigar”. At that moment I



After days of suffering of anxiety but also of hope the day has arrived; the day of your victory, Master. You have defeated my fear now I am with you.

I am near you  
I behold your face  
I cherish your smile  
I see your gaze  
luminous and profound  
I sense it in my eyes  
in my mind  
in my heart  
I see the goodness of it  
I feel its sweetness  
I feel that I have  
already met you  
have always been  
your disciple.

You asked me

How did it go?

It all went well, I said to you for travelling, but in that moment because of my emotions it was not possible for me to say anything else to you. Then I came to myself. You have performed a miracle I tell you, my Master you have given my life back to me, I travelled, space opened up for me physical and mental.

From the day of your promise that we would meet at Easter I constructed my confidence my faith in you day by day.

There have been moments of crisis, but then everything has dissolved. For me you have been the “word”

You told me:

Get up and walk – you have taken me away from death from negative thought you have given me the joy to be able to climb up and along my path. The benefit from you is great and my gratitude is without measure. You have power over men and things you can obtain your wishes and desires and watch with a tender gaze your little disciples like me who start to grow, but have to live suffering; so you watch over them, protect them, you bring them back to serenely accomplish the path of Dzogchen; the way for realization of the primordial state, everyday watchfulness, presence, peace and joy. 25 April 1998, Venice, Italy.

So, Marco, this is what I wrote to the Master and the joy that I received from that moment I have stored away, I have preserved. And it is all the joy and pleasure that the state can give me when I manage to understand it profoundly. ©



EVERYONE READS THE MIRROR!

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