

THE MIRROR

Newspaper of the International Dzogchen Community

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March, April 2011

Upcoming Retreats with Chögyal Namkhai Norbu



Photo: G. Horner

2011

Ukraine
May 14–20
Crimea retreat

May 21–25
SMS Base Level exam
May 26–June 6
SMS First Level Training

Romania
June 10–16
Merigar East Retreat

Italy
June 24–30
“The Union of Manamudra and Dzogchen” by the great Master Araga

July 15–18
Thirtieth Anniversary of Merigar West

August 5–12
Initiation and Instructions of Garuda from Rigdzin Changchub Dorje’s Terma

August 19–23
A special Teaching: “Dzogchen Yangti”

UK
London
September 9
Conference at SOAS

September 10 (evening):
Public talk (at Camden Centre)

September 11–12
Teaching at Camden Centre

France
September 14–18
Visit Laerabling

Paris
September 23–25
Visit Kagyu-Dzong

Spain
Barcelona
Sept. 30–Oct. 6
Barcelona Retreat

Tenerife
October 14–23
Tibetan Culture Event

October 28–30
Thodgal Teaching Retreat

>> continued on page 4



Photo: D. Ibragimov

Evolution Is Now

Dzogchen Forum in Moscow

Andrei Besedin

On 26th–30th of April something unique happened in Moscow: the first Dzogchen Forum “Open tradition – to the Open World” was held. A Forum is a format that is quite different from a regular retreat, as it implies the possibility to meet and share knowledge in an appropriate place, and a good chance of inner development. As the very word Dzogchen means real knowledge (of the individual and his or her condition), by its nature knowledge is open, free and beyond any borders. The wish to recognize our own nature does not unify only Buddhists, but goes beyond Buddhism and makes all the humanitarian sciences and the whole of modern society feel an increasing urge to study, to teach and to have close communication with each other.

The Forum opened on the 25th with a public talk by Chögyal Namkhai Norbu at the Moscow State Institute of Interna-

tional Affairs, which is one of the leading Moscow Universities. Rinpoche explained the meaning of Evolution, and the way in which all of us can enter this condition.

During the next days, Rinpoche’s seminar on “Essence, Nature and Energy” was the main event of each day. On the 29th he particularly presented “Dra thal drel” – his revision of Vimalamitra’s commentary on the “Dra thal gyur” tantra. This work took 4 years to complete and the result was 6 big volumes that were printed just before the forum started. For now it is published only in Tibetan, but already some Tibetologists and Buddhist sanghas have expressed their interest to study this important original text.

After Chögyal Namkhai Norbu’s seminar activities took place in several locations simultaneously. The main stage held concerts of musical groups and presentations of partners. On the smaller stage

in the mandala zone master-classes were held. And almost half of the pavilion was filled with stands of the partners, like in a business exposition. The central and the biggest was the stand of the Dzogchen community, with bigger zones for Chögyal Namkhai Norbu and Khyentse Yeshe, and smaller zones for North and South Kunsangar, Santi Maha Sangha, Vajra Dance and Yantra Yoga. It was more like one big open area with living trees and a grass-type carpet, where everyone gathered under a big translucent 3-dimensional Longsal sign high above.

The central stand of the Dzogchen Community was surrounded by the stands of our partners, which included Shang Shung Institute, the Confucius Institute of the Russian State Humanitarian University, the International Eastern-European University, the Yoga Federation of Moscow,

>> continued on page 4

Teaching



Chögyal Namkhai Norbu
Revolution and Evolution

>> Page 2

Teaching



Khyentse Yeshe
From ‘The Upadesha of Introduction to the State of Ati’

>> Page 3

Focus



Dream Yoga

>> Pages 10-15



Revolution and Evolution

Excerpt from a Public Talk,
Moscow, April 29, 2011

In general when we refer to Dzogchen Teachings, we say Dzogchen is for people who have more capacity or high capacity. What does high capacity mean? It does not mean someone is realized. First of all, it means that you are interested and you participate. For example someone says, "I want to know a little about Dzogchen." When the teacher says, "Dzogchen is your real condition", then what should that person do? Then the teacher says, "You need to discover that real condition." If you are in your real nature, then you don't have any problems. But if you are ignorant of your real nature and are always concentrating outside, you are living dualistically.

If you want to get something, some benefit, and you are searching outside, you do not know the source of the benefit is in you. The person searching outside cannot get in that knowledge. So the teaching of Dzogchen is something like that. In a very simple way, we should learn about this very famous thing called limitations. You see, for example, in the Western world, also in the Tibetan world, we have the words revolution and evolution. Revolution means we are changing the outside, looking outside. We have decided what is good and bad and our idea is that we need to change that bad to good. If we succeed to change bad to good, of course that is good. But it is not so easy. There are so many considerations, otherwise everybody would have the same way of seeing, but this is not the case.

I will give you a very simple example. When I arrived in Italy I did not know a single word of Italian, but I slowly learned. In one period I studied in the University of Perugia, which is very famous for foreigners. There were many foreign students there, like singers and actors, who came to study Italian. In the summer I had a holiday from work and went there to study. Our teacher did not translate into any other language and spoke only in Italian. He was a very clever teacher. Every day he would question two or three students in Italian and the students had to reply. One day he arrived near to where I was sitting and near me was a Japanese student. He addressed the Japanese student and said, "In Italy we have many frogs and when Italian frogs sing, and they sing aqua, aqua, aqua." Aqua means water in Italian. Then he said, "In England there are also many frogs and they sing water, water, water. In Japan how do the frogs sing?" My friend thought a little, was thinking about the word for water in Japanese and thought maybe it would not correspond. In the end he said, "In Japan frogs do not sing." Everyone laughed.

Then the teacher arrived to me. At that period in Italy there was a political election. The different parties are always saying, "Come to our party and we do the best", and when the teacher arrived in front of me he said, "In Italy how many political parties do we have?" I understood the question. I had heard in Italy there were maybe twelve political parties, so I said twelve parties. He said, "No you are wrong. In Italy we have fifty-four parties." Do you know what that means? That means fifty four million people have their own ideas and no one agrees. This is the real sense of how our condition is and how limited we are. When you talk with someone, for example, sometimes there is nothing important to speak about, but some people discuss for hours and hours. They are discussing for such a long time because two or three people have two or three different points of view. When you are listening to that person you do not agree with their opinion, and then you insist that your opinion is better and you try to convince that person. That person doesn't accept that because that person also has his or her limitation.

So this is our limitation and this is what we can do. First we must understand we have limitations, and the knowledge that we have limitations is really noble knowledge, even if we don't call it noble knowledge. It is noble because if we know we have limitations, it doesn't matter if we need to remain and follow that limitation. There is a



Photo: D. Ibragimov

way to follow our limitations and we apply that, but we are not convinced of our limitation, and we know this is relative and we are limited. We remain in a free way. This is very important.

Everybody has one's own condition. If we want to discover our real condition, we should discover our limitations and go beyond them. There is no reason we limit ourselves, it is not necessary, we can be free, and if we are free, we are aware and we know how to deal with other people. For example, if someone is asking and discussing with me, immediately I understand the limitation of that person because of the way they are discussing. It doesn't mean I accept or follow that person, but I say, "Yes I accept that is true", because there is no reason to spend much time discussing. If I know it is not true it is good for me, but I have no duty to condition that person or change that person's idea.

For example, when I went back to Tibet and China in 1982 for the first time, it was after the Cultural Revolution. When I arrived in Tibet I was very surprised. I had heard from many people that many things were destroyed and I heard a lot of this kind of news, but I never really believed it. I knew there were many Tibetans against the Chinese policy, so I thought maybe they were influenced and doing a kind of publicity. It does not mean I was following the Chinese, but I did not accuse them.

When I arrived in Tibet I was very upset. So many monasteries were destroyed. When I left Tibet there were so many monasteries and when I returned they were destroyed. For example, very near to Lhasa city, there is a very famous and important small monastery called Ralung monastery. It was the residence of some very good Nyingmapa masters. Before I left Tibet I went to see this monastery many times. There were many ancient statues and important things. When I arrived this time there was not even one wall remaining; everything was destroyed. Where the monastery was, was transformed into a field. I couldn't believe it; it seemed like where the monastery had been a dream. Of course I felt sad and I did not like what happened there. But when I am with the Chinese authorities, particularly when they invited me to lunch, etc., and they ask me how I felt, how Tibet is now, etc., I said, "Oh fantastic, very nice, you are developing." I never said they have destroyed Tibet and the reason was because I wanted to return to Italy. That is the reason. When we know limitations exist we can apply and integrate. There is no reason to fight with that. We must understand and work with that through our awareness.

This is the starting point of evolution. What is evolution and how does it start? Evolution starts just like num-

bers. For example, I belong to society, I am one of a big society, but if I want society to change, modify and become better, you know very well that the solution is not revolution. Already Buddha explained. We learn what the cause is and we modify that cause. How can we learn that principle? We learn from our condition. We observe ourselves.

When I followed my teacher of Dzogchen he gave me a very important example. You distinguish the difference between the function of eyeglasses and a mirror. Even if you have very strong and powerful eyeglasses, eyeglasses are looking in front of you, and even if there is something very tiny, when you have good eyeglasses you can see very well. But you are looking outside, not inside.

If you have a mirror, you are looking at yourself in the mirror. If you have some defect on our face, someone might say, "Oh you have a defect on your face, your nose is not normal." You don't like that and you think that person thinks you are ugly. But if you are looking in a mirror and you discover the defect and accept it yourself, in the same way my teacher said that the mirror is an example. First of all do not look outside; you try to look a little at your condition - your relative condition, your physical level, your energy level and then your mental level, even if you cannot go directly into your mental level. The easy way is we observe the physical and energy level.

In general everyone has so many problems. For example, when I am giving teaching of this kind, many people say to me, "Oh I have so many problems, number one, two and three, what should I do? Then I ask more clearly which kind of problem they have. We can always discover that our problems are related to our tensions. That is related to our circumstance. Circumstance is interdependent. Interdependence is in the Buddhist tradition, since Buddha said that everything is interdependent. This is very true.

If I have some problem with someone, in general I think I am innocent and that person created a problem for me. I am always innocent, but in the real sense if we observe, that person is interdependent with me. If they are not interdependent why does that person have a problem with me? It means there is some interdependence between the problem, the person and me. In this case what should we do? It doesn't mean we are going to change or eliminate that person. But the root of the problem is related to our tensions, and then we observe that the problem is interdependent with me. I need to free these limitations, and then I am starting to free myself. Then tomorrow, the day after tomorrow, when I see that person, of course that person is not meeting with me if I am angry or manifesting tension, maybe that person finds that I am more relaxed and

>> continued on page 4

An Excerpt from the Teaching 'The Upadesha of Introduction to the State of Ati' (Ati Gongpa Ngotrod)

given at Kunsangar North, Russia, January 15, 2011
(day two of the retreat)

Starting from the last part of this text, everything that you learn related to the principle of Ati, which means everything that has to do with your primordial state, remaining in this knowledge and applying it according to the three series of Dzogchen teachings, applying the key points, going to an even higher level in Dzogchen teaching such as applying the four main points of Upadesha, going beyond light and darkness, then one is able to liberate one's own state, and it liberates in its own real condition. At this point you are free at all levels. You are free at the physical level, at the energy level, and at the mental level.

Many people who are teaching today divide the three series according to the principle of vajrayana, thinking, for example, that body, speech and mind are connected with the three series of *semde*, *longde*, *menngagde*, or *upadesha*. But this is not a very meaningful explanation and it doesn't relate very much to the principle of creating a category. It's important instead that we understand that there are three statements of Guru Garab Dorje. This means first we introduce directly, then we gain confidence and we eliminate doubt, and this becomes our natural condition. All these three relate to our aspect of understanding, not very much to the aspect of our existence. We need to be introduced because we need to have a clear understanding. A clear understanding means that it enters into the field of mind. Being in the recognition of one's primordial state or natural state means that this aspect enters the field of mind.

If we want to define the primordial state or natural state within a type of hierarchical structure, it's at the top. Then comes mind. Something that is higher than mind needs mind to be seen, because below mind there is our perception, our consciousness, our senses, and, at the bottom, our physical body. If it doesn't enter the field of mind, it's not possible to conceive it. If we cannot conceive it, we cannot remember it, and it doesn't relate to our existence. Our existence is completely related to mind so it becomes important that we have clear understanding. But what the mind produces is an object, just like a reflection of this primordial state. It's not the primordial state, but just a reflection. This is the way it enters the field of mind.

So we should not worship the idea of the primordial state. We should not worship the idea of the natural state. Nowadays there are many teachers of Dzogchen that are teaching this. They are not teaching Dzogchen, they are

worshiping the primordial state. It's very important that we understand the difference. Just like something higher, it enters into something lower, like the mind, as a reflection. For example, we can own a thought, because we can create it, we can change it and we can destroy it. But we cannot own the primordial state. It's not something that we can modify, that we can create and destroy.

If we go ahead at this level it becomes a very intellectual, a very complicated explanation and then we need to refer to Manjushrimitra. So it's important we understand that although this reflection is mandatory, we have the awareness that it is just a reflection. We remember that it's not the primordial state but its reflection, just like the way an object is reflected in front of a mirror. When there is no object, there is no reflection. When there is no reflection, there is no mirror. We should try to remember this principle as being the foundation of Dzogchen.

When we don't have a physical body, it is only imagination. For example, we say that when we have experience it means that all three aspects are related: there is a physical aspect, our body and our senses in contact with something. Every time we use the word 'experience' we mean that our body is involved. In Dzogchen, experience doesn't exist without our physical body, otherwise it's called imagination. We need to have this connection with our physical body, a kind of external factor, and this external factor, for example, is our life. There is experience because we are alive. Without being alive there is nothing. And if we want to go at the level of Manjushrimitra's explanation more in the *yogacharya* tradition, if there is no life there is nothing, but if there is life there is emptiness. This is the principle of Dzogchen. We understand that we have this perception and this presence because we are alive.

In the text it says therefore by applying the key points of method, for having experience without being conditioned by actions, one must obtain for oneself precise knowledge of the state of *rigpa*, and this precise knowledge is the state in which there is no duality, what is called *bodhicitta*, self-originated wisdom. This means that applying methods related to the teaching of Dzogchen we can remain in this knowledge.

How is this state called *rigpa*? What does the real state of *rigpa* mean? In this text it is defined or described as the profound depth of clarity, which means beyond the aspect of movement. Movement means that we open our eyes and we see objects going from one state to another, mov-



Photo: L. Gräf

ing from one point to another, that we have perception of calm and perception of movement, that we generate the idea of time and space, not only externally but we also feel it internally.

How does this manifest internally? Through our reflection of ego. There are many objects in reality, there's an infinite multitude, but this multitude always refers to only one self. There is always a relationship between my inner self and many external things. But internally, myself can also be many. But the 'many' always relate to this multitude outside, just like a reflection. So we should always remember that the multitude of aspects of reality refers to one ego. Then we even compare this ego to others.

How is it, for example, to be in the condition beyond this need of movement? It means understanding non-movement, no need of movement. We need movement because we have this relationship one to many. When there is one, it's not meaningful and when there are many it's also not meaningful, automatically it doesn't have any importance. But one to one does not exist because mind is powerful and creates *samsara* and *nirvana*. It doesn't create a coffee machine, or a car, or a single object, but it creates all *samsara* and *nirvana* all the time. It even decides what is better. After a while it even decides that this creation is not enough, 'I can do better'.

So we understand that the one to one relationship is just an illusion. It is called projection. In Tibetan Buddhism we say projecting one's own ego onto things, and usually this is explained through the development of spe-

cific consciousness. In the *Abhidharmakosa* text this is explained as affliction. It means that we become engaged in this relationship and our involvement in this one to one relationship creates affliction, creates suffering. This illusion is brought about by the aspect of movement because mind doesn't perceive the static aspect. Mind gets involved, interested in movement. When something is not moving, sometimes we don't see it, but when there is movement, change, transformation, then it becomes interesting. For this reason the primordial state cannot be interesting, because it cannot be transformed, so it cannot lead to interest. We cannot evaluate the primordial state as being more interesting than something else.

Entering real knowledge of the nature of mind is something beyond the duality of calm and movement. It cannot be something we are interested in, otherwise mind will have the priority of following interest. After, this interest becomes efficiency. After a while we create a better idea, a more efficient idea, of nature of mind. As all the aspects of knowledge are just like a reflection, so the mind itself in the aspect of its own nature also in this field becomes a reflection. As a reflection we can have knowledge. Reflection just like a mirror doesn't need any effort. For the mirror there is no effort or tension in creating a reflection.

More traditionally when we introduce Dzogchen we know that we have three types of introduction, not only direct introduction but we also have symbolic introduction and oral instruction. But this aspect related with symbols

is often explained like in vajrayana. For example, we can trace and define the qualities of the mirror and we can say that it has infinite potentiality. How do we notice, how do we see this potentiality? Because we have the mirror and the mirror creates reflections – whatever is in front of the mirror is reflected inside. In this way we can trace all the qualities of the mirror. But what is the effort of the mirror in this activity? Having the nature of this potentiality there is no effort.

Why is there a reflection? Because there is a cause for reflection. Even this infinite potentiality of the mirror has a cause. It's a mirror, not something else, so its own cause is connected with its own nature. Without this cause there is no potentiality of reflection. And what is this cause? Is it only the potentiality of reflection? It's not enough. It needs an object in front of it. But even this is not enough explanation because we are missing the one that is observing the mirror.

So we see that Dzogchen teaching is not so easy. It's not enough to talk about and introduce the symbol of the mirror. We need a mirror, we need reality and we need someone understanding the mirror. And even more, as Chögyal Namkhai Norbu always says, we need a teacher that introduces the mirror. So you see there are four aspects – it's not that simple. If we forget all these aspects that are interconnected it becomes just a sterile explanation, lacking the aspect of knowledge. Only reading a book or repeating what is written in a tantra is not enough.

>> continued on the following page



>> *Revolution* continued from page 2

in this case that person can also diminish tension. So it helps, it does not create problems. When someone thinks someone else is the main person who creates problems, tensions develop more and more, day after day, and that way our energy level is disordered. With these tensions and the disorder of the function of our energy, we also become passive. When we are passive then everything goes badly. Many people say I have this problem, that problem, and there are a quantity of problems. But we see that most problems are related to that kind of tension. It is very important we eliminate that tension.

This is all related to our body, speech and mind. Of course, if we can go directly to our mind, that is perfect. But it is not so easy. In the mind we have so many different kinds of ideas. Sometimes people know very well, "Oh I want to relax, I am very charged and I have so many tensions, I need to relax." Even knowing that we cannot relax. So you see, the mind is thinking and judging but does not correspond in a practical way. Mind is related to our energy level. Our energy is dependent on our physical body, and for that reason to coordinate our energy we need movements, positions. You see there are many different kinds of yoga. There are so many different practices of yoga because movement and positions coordinate our energy. Finally when we coordinate our energy we can control and work with our mind. All of this is related to our body, speech and mind.

In the teachings there are many things related with our body and energy level. Therefore it is very important we start with ourselves, and that does not mean we are developing or doing something in an egoistic way. For example, when we say society, it means something like hundreds and thousands of different kinds of numbers. All these numbers start with number one. If there is not number one, numbers two and three, etc., do not exist. When we are looking at the condition of the individual, that individual is number one for that person. Then there is a second and third person, and then many people, and we call that society. So we need to change and develop and discover our limitations, ourselves. Teachers teach this kind of knowledge, but a teacher does not do a kind of workshop and says now you are free. No one can do that for us if we are not participating ourselves. If we are starting our evolution, even if we have many tensions and problems, we free our tensions and then we feel much better and our problems disappear. Also for living in society we can feel a little lighter, not heavy.

So in a teaching like Dzogchen, we are saying everything is relative. Relative means something useful, when we need it we use it, we apply it and we are ready to use it in that circumstance. But if it is not necessary, we keep it aside and it is not necessary we are dealing with that. But we are living in our real understanding. We observe ourselves, and that means we are trying to be a little more present in daily life. We are not always distracted. If we are distracted it means we are not remaining present in daily life.

You see, when we are driving a car, we are present. If we are distracted we have an accident. But when we become familiar with driving a car, when we drive we can talk with people, we can see all around, there are all possibilities. But we are not distracted - we are driving the car. So in this case we are present for driving the car, but our life is not driving car, there are so many things in our lives. So we

>> continued from previous page

When we say the real state of rigpa and it is explained in the text like deep clarity, it means that clarity has a function. Clarity is not the image of light and in our mind we should not understand it as something that is luminous, but rather that it is the movement of making things clearer. In this case clarity means that we are making things clearer, so if it is more in sutra style it is like polishing. If it's more in vajrayana style it means more internally, not only the external aspect but also the internal feeling. But in Dzogchen it means clearer, it means more this function of being simple and direct and easy to understand.

What is the highest or the most important aspect of under-

standing for Dzogchen teaching? That is simple: that there is no doubt, that it is evident, that it is so simple, so immediate, so fast that there is nothing to construct with mind. You understand the simple things and immediately they are more difficult for us to accept. Having discovered these main points, it means that we know ourselves better, we learn to be without tension, without effort, in a condition or dimension where there is this continuous recognition. It means that now, for example, movement has a different level of interest and we are not caught very much by the aspect of movement projected in an object, but we discover that movement is our natural condition. Being present in our state

should learn a little. This is something very important in the Dzogchen teachings. First we know and then we are not limited. When we are limited immediately we discover and we free the limitation. There is not any problem when we free that. We can apply everything in a normal way. Then we live in a more present way. Present means knowing what we are doing. For example, in this moment I am talking with you. It is not necessary I am distracted from that. I am being present and talking with you, also I can say what I want to say. That is an example of presence. If we are present when there are tensions, we can discover. If there are any kinds of tensions, we should free them, otherwise it becomes the cause of problems and suffering.

So you can see this is also an important practice. In general when people do practice they chant some kind of mantra, pray, go somewhere, sit in a certain position, etc. This all is relative. I told you already, if we want to coordinate our mind, we must understand the condition of our energy level. If we can coordinate and govern our energy by ourselves, we need to coordinate our physical level and then there is always the possibility to coordinate everything. In a yoga teaching they are giving examples, mind is like a person who cannot walk, mind is the most important aspect of our existence, then secondly most important is voice or energy level. Our energy level is something like a blind horse. The mind, which is like the person who cannot walk, is on the blind horse, and that person is governing that blind horse and going up and down and everywhere. So that means if we control our physical body, we can control just like that blind horse, and then there is the possibility of controlling our mind. So most important is mind, but it is related with energy and physical level.

For this reason in the practices there are many kinds of levels. Important is knowing our three existences. In the teachings the three existences are called gates; the three gates. Gates mean going inside and outside, just like doors. For example, if we want to go and visit a museum, we should go to the gate and buy a ticket. Through the gate we enter. When we get inside we can see everything. Finally we can enjoy. So you see, the gate is very important for entering, the same way for entering into the knowledge, the understanding, we should go through our three gates related with body, speech and mind. That is why in the teachings we should control our physical body, our energy and then finally we can control mind. In that way we can get in our real nature.

But our real nature is not mind. Mind is indispensable for getting in our real condition. If there is no mind we can never get in our real nature. For example, the teacher teaches how we can get in our real nature. The teacher is explaining for hours and hours. Also students are listening and learning for hours and hours. So that means we are constructing some way in which we can discover, going through our body, energy and mind levels. We are

thinking and judging – our teacher said that it should be like this or that. So you see mind is indispensable, but on the other hand mind is also what makes all problems. Mind is judging and thinking and all problems come from the mind. So the mind is useful, but it also creates so many problems. We must understand how the condition of the mind is and not be conditioned by it or we will always have problem with the mind. So if we want and are interested to learn the teachings and we want to go in the direction of evolution, we need to govern our own mind, not be conditioned or governed by mind. This is a very important point. So for governing our mind there is a teaching called Dzogchen teaching. If you are interested, you should learn Dzogchen teaching and then you can discover. ❁

Transcribed and edited by Naomi Zeitz

Chögyal Namkhai Norbu Schedule 2011

>> continued from page 1

Spain
Tenerife
November 11–17
Ati Yoga Retreat

USA
New York
December 9–14
3rd Tibetan Language Congress

Venezuela
Dec. 27–Jan. 2, 2012
Tashigar Norte Retreat

2012

Peru
Lima
January 20–24
Peruvian Retreat

Brazil
Sao Paulo
February 3–7
Brazilian Retreat

Argentina
Tashigar South
February 22
Tibetan Losar

b o d h i

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Transcribed by Nicki Elliott
Editing by Liz Granger



The Mandala superimposed on a Globe of the World.

Photo: P. Fassoli

>> continued from page 1

the Kundalini Yoga Teachers' Federation, the "Open World" development centre, Tibetan House in Moscow, the Save Tibet foundation and almost all Vajrayana groups presented in Russia. One of the special guests at the Forum was Lama Denys from Sangha Rime, who gave a talk on Dzogchen and Mahamudra.

The daily program was full and all the partners presented themselves through many different activities. Workshops and master-classes were organised daily into Source and History, External teachings and Arts, Internal teachings and Yoga, Secret level and Cooperation projects, Awareness and Actualization.

One could choose something of particular interest: martial arts or a bamboo flute, mantra singing or a business management lesson, oriental dancing or a music concert.

It is almost impossible to express the variety of topics in this article, so I suggest you visit the English program on the website: <http://dzogchenforum.ru/index.php/calendar/77-forum/209> as all the materials available will be published there for a follow-up.

Most of the website is in Russian, but at the bottom of the page you can find links to automated translation into various languages so you can get the idea and feeling of the richness and diversity, joined by the common interest in knowledge.

One of the tasks of the forum was to help all participants establish connections and partnerships, which can continue in later projects. For example, the Dzogchen Community has reached agreements with the Yoga Federation to hold courses on Yantra Yoga, and with the Open World development center

to hold courses on Vajra Dance. This would help the teaching spread and integrate openly into society and its normal life, and also establish a stable base for the courses and instructors.

In order to establish this type of communication, we all tried to share knowledge in all aspects – from the essential meaning to the practical application. All the organization of the Forum, done under the direct guidance of Khyentse Yeshe, was fully transparent, and the final report, including the procedure, the list of suppliers and the budget was presented to all the partners, so that if they want to organize some-



Rinpoche being awarded the title of honorary professor of the International Eastern European University.

Photo: P. Fassoli

thing similar, they could use the organizers' experience and knowledge – and this would be a direction of development for all.

Another example of such communication was a master-class on calligraphy held by the Confucius Institute of the Russian State Humanitarian University. The Moscow Museum of Calligraphy discovered that something of interest to them was happening nearby, attended the Forum and then kindly invited Chögyal Namkhai Norbu. Rinpoche went to see the exposition and drew three examples of calligraphy – two poems in different Tibetan cursive writing, and one in old Mongolian writing, which is almost lost now. The Museum was very happy to receive such a gift from the Master, and Rinpoche's works have already become part of their exposition, which is presented now in Moscow and will

soon be shown in New York and other cities.

On the day before last another important event happened. The XIII World Dance Olympiad started, organised by the Forum partner – the All-Russian Dance Organization together with the

thetra" talk, where he answered questions from visitors to IEEU's website and forum visitors.

Rinpoche was also awarded the title of honorary professor of this University and offered the traditional professor's attire and hat.



Rinpoche with the "Dra thal drel".

Photo: I. Shakov



Khyentse Yeshe with his life size figure at his stand.

Photo: D. Ibragimov

International Dance Council of UNESCO. Chögyal Namkhai Norbu was a special guest at this event, and the Dzogchen Community was invited to make a presentation of the Vajra Dance as part of the world's cultural heritage. Adriana Dal Borgo briefly explained the history and meaning of the Dance, and then practitioners performed the Dance of the 6 Spaces of Samantabhadra in costume. This event was webcast worldwide by ARDO.

Another important partner was the International Eastern European University with their project of "Open World University". They have invited Khyentse Yeshe to be the vice chairman of the University and to teach there. So he gave a lesson on the application of knowledge in business management, using particular techniques and giving case study examples. The booth of the IEEU was very crowded for this event, as visitors found this teaching very useful for all aspects of life, not only for business.

The IEEU also invited Chögyal Namkhai Norbu to an "Open Ca-

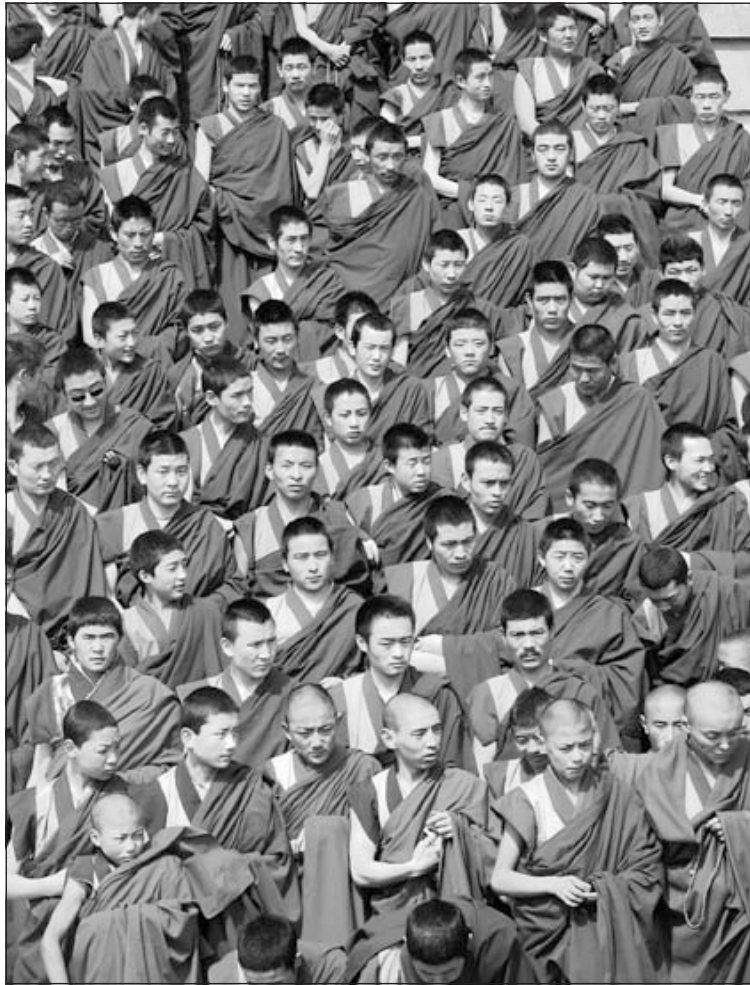
During the Open Cathedra talk, Khyentse Yeshe asked Chögyal Namkhai Norbu to explain the way in which the Dzogchen Community represents evolution. Rinpoche answered that evolution is exactly what he has been explaining for over 30 years – being totally free, discovering our limitations and going beyond them, and that is the root of our Evolution. So if we are trying to go in this direction, evolution starts individually for each of us, it is happening now and this perfect condition manifests. ©



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Development of the Tibetan College of Traditional Studies of Singkhri Monastery in Qinghai Province China

With this project ASIA Onlus intends to provide better access to traditional Tibetan learning through strengthening the College of Singkhri Monastery by offering a possibility to learn and practice the traditions and origi-

nal teachings of Tibetan culture to young Tibetan monks in the area.

The general objective of the project is to support and promote instruction in the traditions of the Tibetan people, while the



specific objective is to improve the opportunity to have access to traditional Tibetan education for the youth of nomad families in the area of Singkhri, thanks to the completion of Singkhri Buddhist College.

There are 4 main results to be completed:

- Completion of dormitories begun in 2010 with the goal of increasing residential opportunities;
- Completion of the building of classrooms begun in 2010 to guarantee better learning;
- Furnishing the necessary equipment for the dorms and classrooms;
- Increasing access to traditional studies offered at the College

These results will be reached through a series of works to complete 30 new rooms for 90 students; completion of classrooms for 300 students; equipping the dorms and classrooms and com-

pleting a courtyard for the dorms and classrooms.

The project is integrated with and completes a previous project of ASIA which was designed to improve the college in terms of dorm rooms and classrooms for students. In fact, following an increase in enrollment from families in the area and from remote villages who were interested in giving their children an education that took into account Tibetan culture and language, in 2009/2010 Singkhri College had to add new structures through the help of ASIA Onlus and financial aid from the Dutch embassy in China. With that help construction was begun on a new dorm with 30 rooms for 90 students and a building of four floors to house classes.

As a result of the earthquake that struck Yushu County in April 2010 the planned enlargement of the school was not completed due to a sudden increase in the

costs of materials and labour. The necessity of completely rebuilding the destroyed city of Yushu increased the demand for labour and material resources. With the present proposal it is intended to complete the dorms and classrooms of the college and equip the buildings in such a way as to improve the conditions of life and study for the new students.

The College of Singkhri monastery is part of an aid program in Tibet prepared by ASIA in 1999 following a mission by Namkhai Norbu Rinpoche, President of ASIA Onlus, to the Tibetan regions of Amdo (Qinghai), Kham (Sichuan) and central Tibet. In order to improve the social-cultural situation of the Tibetan nomad people in rural areas this mission identified 11 villages to include in a development program that includes construction of primary schools, health clinics, colleges of traditional study and practice of meditation, potable water systems, and training of teachers and health care workers in the villages.

The community of Singkhri was included in this program in consideration of the important historical value of the local monastery and the role that it played as a focal point for the followers and practitioners of the Nyingma, one of the 4 principal schools of Tibetan Buddhism. ©

The Spiritual Heritage of Luciano Petech (1914-2010)

Giacomella Orofino
Professor of Tibetan language and literature at the University of Naples "L'Orientale"

There is no-one dedicated to studies on Tibet and Asian history in general who does not know the works of Luciano Petech.

He was a great scholar. His knowledge was unbounded, always ready to surprise you, perhaps with a subtle and sly witticism, and open up new and unimaginable possibilities of reading historical documents. The lessons in East Asian History he held at "La Sapienza" University of Rome were always interesting, full of erudite details, but also of amusing information, amazing and lively comments about the history of peoples faraway in time and space. The intricate history of the Mongol, Tibetan and Chinese peoples took shape



through his words and left a trace and a permanent curiosity in our minds. Perhaps this is the most fascinating nature of his studies: the great uncontrollable curiosity that transpired from his descriptions. For this reason he had learned Asian languages, Tibetan, of course, but also Chinese, Sanskrit, Newari, Arabic, Urdu, Hindi, and Japanese in order to read the sources in their original language. He often said that the sources should always be checked in person, never to rely on secondary literature, never to

trust the interpretations of others. Accuracy was an absolute value for him. He was never satisfied either with himself or with others and this is what made him great. His works were meticulous, and his prose flowed fast, light, coherent and yet rich and varied, as in the best traditions of Italian humanistic studies.

He was born in Trieste in 1914. After high school, he moved to the Sapienza in Rome to study Arabic but in 1934, after meeting with Joseph Tucci, he became keen on the history of Tibet and decided to study Tibetan. This interest continued throughout his life. As his graduation thesis Tucci asked him to do a study on the *Ladakh Chronicles*, which was later published in Calcutta in 1939.

Already in this first work, Luciano Petech gave proof of his extraordinary insight, highlighting, for the first time, some confusion in the dating in the Tibetan text of the *Blue Annals*, the main work of Tibetan historiography, written between 1476 and 1477 by 'Gos Lo tsa ba. George N. Roerich, who translated this book into

English in 1949, in his introduction mentions the observations of the young Italian scholar, who had noticed, before everyone else, the jump of a full sixty-year cycle in Tibetan chronology of the imperial period and that, quite brilliantly, had come to deduce the cause of this inconsistency on the basis of Mongolian and Chinese texts.

In 1938, after finishing his time at university in Rome, he began his teaching career as a lecturer in Italian at the University of Allahabad in India and at the outbreak of the Second World War, was transferred to a prison camp, also in India, where he remained until 1947 turning this period of imprisonment into a period of intense study. Sometimes I find myself thinking about these circumstances. I imagine a young Italian scholar, seeking refuge and consolation in those abstruse texts while he was imprisoned in a concentration camp, far from any type of affection and from his homeland while Europe became the scene of a fierce war. I wonder if his love of these texts,

a love that would last throughout his lifetime, was not established in those terrible hours.

He returned to Italy in 1947 to teaching appointments at the then Eastern University Institute (now "L'Orientale" University of Naples) and then from 1955 he held the chair of Eastern Asian History at the "La Sapienza" University of Rome till 1984.

His literary work was extraordinary, not only for the quantity – he published 14 books and over 80 articles on Asian history - but especially for his brilliant skills of analysis and synthesis contained in each one. His treatises covered wide historical and geographical areas, India, Nepal, China, Mongolia, Central Asia and were always on issues of great importance. Furthermore his work of collecting the documents of Italian Missionaries in Nepal and Tibet in the eighteenth century was monumental and published in seven substantial volumes.

His reputation as a scholar of the history of Asia, and Tibet in particular, spread enormously.

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Translation Projects Appeal

Dear worldwide Dzogchen Community, the crucial aspect of the work of the Shang Shung Institute Austria – the Ka-Ter Translation Project and the “Complete Works of Chögyal Namkhai Norbu” – is in need of your collaboration and your support.

Please read the message of Elio Guarisco, Santi Maha Sangha Teachers and the main translator of the Ka-Ter Translation Project:

Appeal for Continuation of a Precious Heritage

Chögyal Namkhai Norbu is an inexhaustible mine source of countless exceptional spiritual teachings and experiential methods, that spring forth unceasingly from his Mind. Rinpoche is also the promulgator of special and rare forms of lay ancient knowledge, which include Traditional Medicine, History, Art, Music, Poetry, Games and so forth.

Till now, the Shang Shung Institute has ensured the presentation of all this spiritual and temporal knowledge, transmitted orally and in writings, to the members of the Dzogchen Community and the to the interested people of our world.

For this, the Institute has given unflinching support to translators, books



and audio editors, graphics, etc., and also created The Ka-Ter Translation Project to complement Rinpoche's Teachings with the publication of ancient Dzogchen Tantras and related text of public interest.

Now, all this work is in a critical stage, for its continuity is being endangered by lack of financial support. We therefore need urgent and substantial support so that the work can continue to flourish and ensure the implementation of Chögyal Namkhai Norbu's Teaching.

Please help us to be able to continue that fantastic activity to translate these books of wisdom from Tibetan into English.

You can send your donation by PayPal or by using our web-safe site.

Thank you for all your donations you have given to us in the last years. Without your help we never could have continued with our work up to now.

As we try to do our very best to make the Dzogchen Tantras and Dzogchen Teachings available in western languages also in the future we really need the support from all of you.

Thank you for your understanding and collaboration, very best wishes,
Oliver Leick
Director of the Shang Shung Institute

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Tibetan Language and Translators Training from Tibetan

Tibetan is a sacred language. It is a perfect recipient to contain and convey all of the Bon and Buddhist teachings. It is used by practitioners of all related paths to establish communication with subtle beings, to evoke the content of their visualizations, to proclaim the attainment of the fruit of practice and so on. The sheer beauty of the Dharma is mirrored by the clarity and imaginative creativity of the Tibetan language. For these and many other reasons the study of Tibetan language represents a crucial step towards a closer relation with the teachings and particularly with their practice. As many people put it, it is a marvelous experience to be able to directly understand the words you are reciting during the practices, it cuts through the distance between the mind, the sound of the words and their actual meaning. Even more than that it is certainly very fulfilling to be able to follow teachings while reading the text on which they are based.

To give the possibility to the practitioners of the Dzogchen Community and others to begin and further their study of Tibetan language, the Ka-Ter project of

the Shang Shung Institute has organized a Training for Translators from Tibetan since 2003. Starting from 2010 we have divided the course into three levels: beginners, intermediate and advanced and we will continue in that way also in the training in summer 2011.

From July 4th until August, 5th 2011 the Shang Shung Institute offers its ninth training at Merigar, Italy and Dr. Fabian Sanders from the University of Venice will again be the instructor.

The course will be held in a sequence of three days of work and one day of relaxation. For example Monday, Tuesday and Wednesday could be work days for courses on all three levels while Thursday would be free. Friday, Saturday and Sunday could be work days for courses on all three levels with Monday being free, etc.

A. Beginners' Course:

As this course is open to everybody who is interested in learning Tibetan, no specific requirements are necessary for participation.

The course is designed to teach the basics of Tibetan lan-

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Many of his most important studies were translated into Chinese and published in various locations in Beijing, Lhasa and Chengde. Among these I remember: *China and Tibet in the Early 18th Century: History of the Establishment of Chinese Protectorate in Tibet* (Leiden, 1950) published in Lhasa by the Tibet People's Publishing House (1987), *Aristocracy and Government in Tibet 1728–1959* (SOR, XLV, Rome 1973) published by the Beijing Tibetology Publishing House 2008 (reissue edition 1990) and *Central Tibet and the Mongols* (SOR, LXV, Rome, 1990) published in 2009 by Lanzhou University Press, in Gansu.

It was said of him, almost to reduce the importance of his work, that he did not love grand theories, high paradigms. That he often merely described events and rarely came to striking conclusions. It seems to me, however, that this reticence to theorize constitutes his greatness as a scholar. A great humility shone from his work. He always and intensely tried to get closer to historical truth, delving rigorously into the sources, without ever forgetting the smallest detail, but he was very aware of the

limitations of research and the possibility, indeed the necessity, of a continuous review of the results achieved. He considered the grand theories, as well as trivialities or political exploitations, as dangerous ghosts to exorcise. In the preface to one of his last books *Central Tibet and the Mongols* (SOR, LXV, Rome, 1990) he wrote: “It is my hope that this volume will offer to the public a balanced view of the rather complicated Central Tibetan polity and institutions of the Yüan period, at the same time exorcizing the ghosts of non-existing “viceroys of Tibet” that has been haunting our scientific landscape for these last years.”

I find this phrase very enlightening. It's as if the text emits a beam of light, visible only to a few, by means of which his deeper teaching shines through – a sort of word of advice to students who have met him and have learned his method.

But Luciano Petech was not only one of the greatest historians of Asia that Italy, or rather, the whole world, has ever had. Despite his natural reserve and his apparent detachment he was a man of deep passions. Tibet was certainly among them. He

loved Tibetan history, culture, art and the hearts of its people. I understood this immediately when I went to his house in 1983 to read with him some Tibetan texts of my doctoral thesis of which he was supervisor. He had a wonderful library that he constantly refurbished. In addition to reading the texts with me, he never forgot to show me the latest studies he had received. I think that there was no historian of Asia or Tibet in the world that did not send him their publications. He was always well informed and the hours spent with him became precious moments of knowledge and exploration for me.

One evening after work, he showed me many Tibetan antiques and paintings that he treasured with great care. As he was describing their origin and their beauty, his face that was always so severe lit up with a deep light. It was clear that for him Tibet was a strong passion that went far beyond his professional interests and studies.

In those years together with Namkhai Norbu, who I had as professor of Tibetan at the Orientale, and a group of friends, including Andrea dell'Angelo, who later became my husband, we

founded the Non-Governmental Organisation A.S.I.A. Onlus that had as one of its objectives the preservation of the Tibetan cultural heritage, especially through the construction of schools and colleges of study. I remember that when I had the opportunity, I spoke to Prof. Petech about the work of ASIA, our projects, our aspirations, our desire to help the Tibetan people to preserve their culture. I never failed to keep him informed and would send him ASIA's publications, not only catalogues of exhibitions over the years that we have supervised, but also our brochures, postcards, calendars. He always answered promptly by sending his greetings and his encouragement. I was sure he appreciated the work, but I must admit that for us it was a great surprise and a shock to learn from his daughter Diana that in his will he had left a generous bequest of money to ASIA, to assign to a project of Tibetan cultural preservation.

We submitted some projects with the most suitable characteristics and that could correspond to the will of the professor to his wife and his daughter and they have chosen to dedicate those funds to continue the construc-

tion of the College of Buddhist Studies of Singkhri, an ancient region in Amdo, in north Tibet, a very popular college, already attended by over 200 young Tibetans from ages 14 to 25.

ASIA started working on this project in 2009, but works had to be interrupted owing to lack of resources and increased costs due to the recent earthquake in the neighbouring region of Yushu. Now, thanks to this generous bequest, we can continue the work and more than 500 young people will have access to the study of Buddhist philosophy in what was, before the Cultural Revolution, one of the greatest centres for the advancement of traditional knowledge in Tibet.

The scientific and spiritual heritage of Luciano Petech is immense. He left a strong mark on the history of Asian Studies, which now acquires a value even more particular at the thought that, thanks to him, an important college of Buddhist studies in Tibet will be rebuilt, as evidence of his deep love for those people and their ancient culture. ©



Fabian Sanders and some participants in the 2010 course.

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gauge, starting from the alphabet and pronunciation up to and including all the basic aspects of grammar.

The course will take place in the morning from 9–10am and will be supported by the audio/video materials on pronunciation, calligraphy and grammar produced for the Tibetan Language Project of the Shang Shung Institute. The teacher will be available for support throughout the day. Participants in the Beginners' Course will also be welcome to participate when the students of the Intermediate level do their translations.

Course fee: €108.-

Food and accommodation are not included in the course fee.

All participants are requested to individually book their stay in the area of Merigar, and are advised to do so early.

B. Intermediate Course

The Intermediate level is open to all those who have participated in a beginners' course, directly or online, or have otherwise ac-

quired the basics of reading/writing and grammar.

The main work during this course will be focused on translation of a simple text.

Participants will work individually or in small groups for three hours in the morning and for two hours in the afternoon session.

Further on the students will discuss and explain their translation with the instructor and the participants in the advanced course from 12am -1pm and 4.30–5.30pm.

Course fee: €55.-

Food and accommodation are not included in the course fee.

All participants are requested to individually book their stay in the area of Merigar, and are advised to do so early.

C. Advanced Course

The participants of the Advanced Course will read a few lines each in turn and translate them without having prepared them in advance. The translation and all related issues will be discussed with the other participants and the teacher.

All this takes place in a relaxed and friendly atmosphere so, in our opinion, this is a wonderful opportunity for all those who wish to learn or further their understanding of the Tibetan language.

Course fee: participation in this course is free and available only to members of the International Shang Shung Institute.

All participants are requested to individually book their stay in the area of Merigar, and are advised to do so early.

How to participate

In order to be able to participate in this training one has to be a member of the International Shang Shung Institute in 2011.

Everybody needs to register first. Please send your data to office@ssi-austria.at:

First Name; Family Name; Address; City & ZIP; Country; Date of birth; Have you already participated in a Tibetan language training of the SSI: Yes or No.

Without registration we cannot accept students wishing to participate.

The course fee for the Beginners' Course and the Intermediate Course should be sent in advance to the account of the SSI Austria latest until the end of June 2011.

Very best wishes,

Oliver Leick

Director of the Shang Shung Institute

International Institute for Tibetan Studies

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www.shangshunginstitute.org

www.ssi-austria.at

www.shangshunguk.com ©

SSI UK Conference at SOAS

Shang Shung Institute UK
Directors: Judy Allen and Dominic Kennedy,
Administrator: Richard Steven,
www.shangshunguk.org

Dominic Kennedy

On September 9–10 Shang Shung Institute UK is holding an international conference at the School of Oriental African Studies (SOAS), University of London jointly with SOAS entitled: 'Shang Shung, Bon and Early Tibet'.

This conference will be marking 60 years of Tibetan studies at SOAS, 50 years since the Rockefeller Foundation sponsored scholarships of Tibetan masters to western universities including: Chögyal Namkhai Norbu (Rome), Lopon Tenzin Namdak and Samten Karmay (both SOAS London). It will also cement the foundation of Shang Shung Institute UK's The London School of Tibetan Studies and its developing partnership with SOAS.

This is a follow-up to 'The Light of Kailash' presentation held at SOAS in June 2010. On that occasion over the course of an evening, Chögyal Namkhai Norbu talked about Shang Shung in front of a packed lecture theatre. This year is going to be on an even bigger scale. The conference will be held over two-days and will be headlined by Chögyal Namkhai Norbu along with Yongdzin Tenzin Namdak and Samten Karmay. We are very pleased that all have agreed to take part, although it should be understood that Yongdzin Tenzin Namdak's participation is subject to his health; he will be accompanied by Khenpo Tenpa Yungdrung Rinpoche of Tritten Norbutse Monastery in Kathmandu. In addition there will be research papers delivered by over twenty luminaries in this field from across the world including: Tsering Thar a leading expert on Bon from The Religion Studies Institute of China Tibetology Research Center, Charles Ramble, Donatella Rossi, Per Kvaerne to mention but a few. There will also be a photographic exhibition of images from Khyung-lung and

Alex Siedlecki will be filming as part of his forthcoming Khyung-lung project.

The conference will bring about wider recognition and appreciation for Chögyal Namkhai Norbu's work amongst scholars working in Tibetology worldwide. It will also help to establish Shang Shung UK's The London School of Tibetan Studies which has now been offering weekend courses as well as midweek lectures part-hosted by SOAS since September 2010. From our experience of running these events, it has been agreed to continue with this current format for another academic year with a view to setting up more substantial courses for the 2012–13 academic year as Shang Shung UK's The London School of Tibetan Studies strives to consolidate in its aim to establish a curriculum based on the study programme of a traditional Tibetan College within a western style academic setting. This will offer students the opportunity to train in the 'Five Great Fields of Knowledge' or 'Five Sciences'.

We are greatly indebted to the invaluable support provided by Dr Nathan Hill of SOAS as well

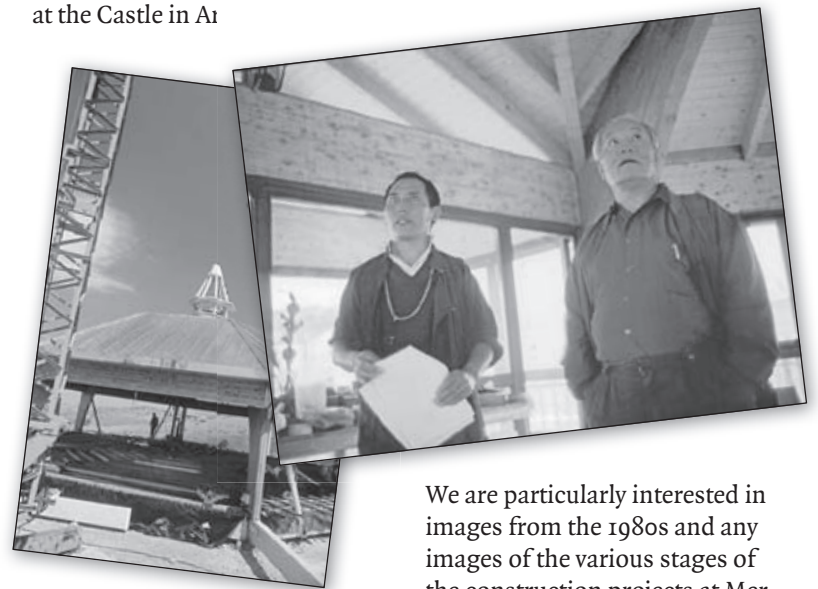
Merigar A Mandala on Mt. Amiata

Images from the SSI archive

The Shang Shung Institute is preparing a photographic exhibition documenting the evolution of the Community in Merigar over the last 30 years. The exhibition will be held in the new museum space at the Castle in Ai

in the process of collecting images from the photo archives of Community members as well as cataloging the images in the archive in Merigar. If you have images that you would like to share for the exhibition please send them to:

ISS Photo Archive
Istituto Shang Shung
Merigar, Arcidosso
or send an email to: a.siedlecki@shangshunginstitute.org



We are particularly interested in images from the 1980s and any images of the various stages of the construction projects at Merigar, like the Gonpa and Stupa and their consecration. ©



The Root Symbol of the Longsal Teachings

The Vajra Dance Costumes website has been updated and you can now see the 'Root symbol of the Longsal Teachings Cycle' which is on the costumes.

The Vajra Dance Costumes are a precious ornament to deeply integrate the joy of this transmission into our practice. Wearing them while dancing is a unique experience that many practitioners have shared over the years.

We will soon be going into production in India and for this reason it is a good moment to place an order. You simply follow the instructions on our website and send an email of confirmation. Please contact us for any further information.

With love and best wishes to our Master and the whole Community.

The Vajra Dance Costume team

www.the-dance-of-the-vajra.org ©

as with assistance from Dr Ulrich Pagel (SOAS), Dr Charles Ramble and the Kalpa Trust.

The cost of the whole event is £30. For further information and to book on-line directly from SOAS: www.soas.ac.uk/chinese-studies/events/bon-shangshung-and-early-tibet/

For further information on Shang Shung UK and The London School of Tibetan Studies: <http://ssits.org/v1/> ©

Shang Shung Publications New Website!

We would like to invite you to the new website of Shang Shung Publications:

www.shangshungpublications.org where you can read about upcoming books like *The Marvelous Primordial State tantra* or *Healing with Fire* and learn about our new digital projects. You can also subscribe to a “weekly quote” newsletter to get a dose of inspiration from the books published by Shang Shung Publications.

Please spread the news to everybody interested!

Shang Shung Publications Team

E-Books

Starting from June 2011, Shang Shung Publications will start to release public titles as e-books. Digital books have several advantages: it's easy to travel with them, you can quickly find the passage you're looking for, you can also add your notes and share your favourite fragments with others.

As for the platform, we chose the most popular one: Amazon Kindle. The Kindle is a device and a family of software readers for different platforms. This means you can either buy the Kindle from Amazon, or read the books on your mobile phone or computer. Currently the following platforms are supported: iPhone and iPad, Windows PC, Apple Mac, Black-

Berry, Android smartphones, Windows 7 smartphones.

The first e-book to be released is *Longchenpa's Advice from the Heart* by Chögyal Namkhai Norbu with the next titles to follow. We expect that by the end of the year we should publish at least 7 digital titles, including the upcoming *Healing with Fire*.

Please note that some other titles by Chögyal Namkhai Norbu are already available from Amazon to download on the Kindle – these include *The Supreme Source* and *The Crystal and The Way of Light* published by Snow Lion.

For more information about e-books please check regularly the page: www.shangshungpublications.org/category/digital-projects/e-books/

Mobile Applications

Several members of the Dzogchen Community have expressed their wish for an electronic version of the Merigar Calendar, so that it's easily accessible and always at hand. Shang Shung Institute has started to develop such an application and it will be released for the most popular mobile phone platforms: iPhone/iPad, Android, BlackBerry and Symbian. We expect to continually improve and develop this application and release a new version each year.

Several other projects are planned for the future. The first is a companion to the *breAthe* DVD released by the Shang Shung Institute in April 2011. The DVD features the Yantra Yoga instructor Fabio Andrico and supermodel Yamila Diaz demonstrating how to reeducate ourselves and start to breathe in the correct way. The *breAthe* app will

New from Shang Shung Publications

Chögyal Namkhai Norbu

Healing with Fire: A Practical Manual of Tibetan Moxibustion

Translated by Elio Guarisco

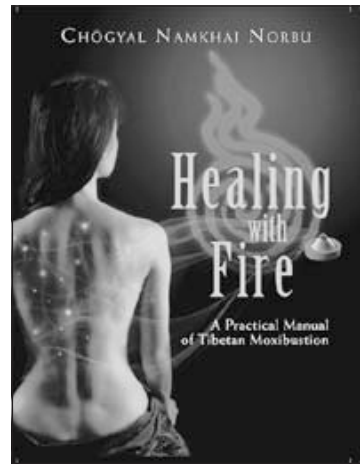
This summer we'll be able to read the first ever manual on the Tibetan art of moxibustion (or healing applying heat on different parts of the body) published in the West. There are several similar books available, but they all deal with the Chinese variant of moxa, quite different from the Tibetan one. The books on Tibetan Medicine available in Western languages only mention moxa, without explaining precisely how the therapeutic methods should be applied in practice.

You shouldn't be discouraged by the title. There are different types of moxa and the milder forms, when heat is not directly applied on the body, can be applied by everyone – provided that you adhere to safety rules described in the book.

.....
be available on iPhone/iPad and Android smartphones only.

To check news about these and other mobile phone applications, please visit the page:

www.shangshungpublications.org/category/digital-projects/mobile-applications/ ©



Successful treatment with moxa has many benefits: it clears obstructions within nerves and blood vessels, relieves pain related to illnesses, alleviates wind disorders that affect various parts of the body, improves poor digestion, cures illnesses such as epigastric disorders and tumors, potentially arrests the development of cysts and noxious flesh growths, heals chronic wounds, reduces swellings of various kinds, removes and dries up lymph, protects the functioning of the solid and hollow organs, increases bodily heat and induces mental clarity.

The book is a result of tremendous work by Chögyal Namkhai Norbu who described the moxa points from different sources together with the benefits ensuing from applying the moxa on them. Aside from the points described in the *Last Tantra*, one of the four medical tantras, we will also find the ones presented in *The Moon King*, a famous medical text translated from Sanskrit into Tibetan, and also in two medical books on moxa found among the ancient manuscripts from Tun-Huang, in *The White Crystal Mirror: An Extensive Instruction Manual*

current healing practice or to stand as a general introduction massage practice. It is not a complete certification course. Cost: \$ 450/\$ 150 for current SSI Students

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Dr. Phuntsog Wangmo

Menpa (Dr.) Phuntsog Wangmo received her advanced degree from the Lhasa University School of Traditional Medicine in 1988 where she also served a two-year residency after completing her five year training program (1983–1990). During that time she studied with the Khenpos Troru Tsenam and Gyaltzen, two of Tibet's foremost doctors who are credited with the revival of Tibetan Medicine within Tibet under the Chinese. Dr. Phuntsog Wangmo had the exceptional opportunity of extensive clinical training under Khenpo Troru Tsenam for four years. Dr. Wangmo remains in residence at the Shang Shung Institute in America where she is the director of the Institute's Traditional Tibetan Medicine Program.

on Moxa by the legendary seventeenth-century doctor Dilmar Geshe Tenzin Phuntshog, and – last but not least – in *The Continuous Rainfall of Nectar That Preserves the Life of Beings*, a rediscovered hidden treasure of Chögyal Namkhai Norbu's root master Changchub Dorje. It is a special medical text on treating various illnesses of our era. Moreover, the books describes the moxa points as presented by the Shang Shung doctor Khyungchen Pungri Khyungtrul Jigme Namkhai Dorje Yungdrung Gyaltzen in his text called *The Excellent Wish-Fulfilling Tree: An Indispensable Ornament of the Quintessence of Myriad Treatises on the Art of Healing*.

The value of the book can be summed up by the following words from the Translator's Introduction: “Moxa is a relatively simple and extremely useful therapy. The two milder levels of moxa can even be practiced by those not trained in the various aspects of Tibetan medicine. At a time when health care is increasingly delegated to specialists, moxa is a way to reappropriate that responsibility and take our health back into our own hands. Applying moxa, we can cure many of the minor health problems we face from day to day, and with the acquisition of experience in this art of healing, we can also use it as a supplementary therapy for serious health issues.” ©

Upcoming Intensive Courses in America

Summer 2011

Tibetan Medicinal Herbs: Learn, recognize and prepare

With Menpa (Dr.) Kalsang Wangyal

August 1st–6th, 2011
9:30 am–12:30 pm and
2:30–5:30 pm

This course is an introduction to traditional Tibetan herbal remedies. We will cover the basic principles of the theory, identification, and processing of traditional Tibetan herbs, based on their taste and effects. This is a unique opportunity to learn about Tibetan herbs in a hands-on environment!

The first two days of this class will be spent in the classroom, where students will learn the rich theory of how herbs can be used to heal the body and mind. The theory of the five elements and the theory of the taste and post-digestive taste of Tibetan herbs will be covered in depth.

The Second two days will be spent outside in nature, recognizing the local variety of various Tibetan herbs. You will be guided

by Menpa (Dr.) Kalsang Wangyal, an expert in his field.

The final two days will be spent learning how to process the herbs into powders, pills and decoctions, by the strict traditional standards.

All levels of interest and experience are welcome to attend.

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To arrange a stay in our dorm please contact:
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Dr. Kalsang Wangyal

Dr. Kalsang Wangyal a Buddhist monk, studied Buddhism at the Jokhang monastery in Lhasa, Tibet. Later on, he was educated and graduated in the field of Tibetan healing and medicine from the prestigious Tibetan Medical and Astrological Institute in Dharamsala, India. He was awarded an honorary degree of Menran-pa (T.M.D). Dr. Wangyal was personally trained by Dr. Tenzin Choedrak, senior physician to the Dalai Lama.

Tibetan Kunye Massage Theory and Practice: Learning the basics

With Menpa (Dr.) Phuntsog Wangmo, SSI School Director and Teacher

August 8th–13th, 2011
9:30 am–12:30 pm and
2:30–5:30 pm

Tibetan Kunye Massage is an effective, dynamic system of massage and bodywork therapies. It is an important aspect of Traditional Tibetan Medicine, one of our world's most ancient and advanced lineages of the healing arts. For many centuries, the renowned physicians and yogis of Tibet have relied upon the practice of Kunye Massage for restoring health and balance.

Kunye employs a variety of massage techniques and bodywork therapies, including: massage with medicinal oils, deep tissue massage, pressure points therapy, joint mobilization and assisted stretching, heated oils therapy, hot stones therapy, hot and cold compresses, herbal poultices and gemstone therapy

35% lecture: history, purpose and benefits

65% practicum: learning the techniques of the basic Kunye massage

Pending CEU credit approval. This is a basic course to meant to enhance a

Shang Shung institute School of Tibetan Medicine

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Two New Positions Filled at Shang Shung Institute USA

After an open search, the US branch of the Shang Shung Institute recently filled two part-time positions: Matt Schmookler as Operations Manager and Joey Mella as Assistant to Dr. Phuntsog Wangmo, to replace Anna Bartenstein as Administrative Director. We thank Anna for all her dedicated work over the years as she pursues further professional development. Both Matt and Joey are graduates of the 2009 Four-year Tibetan Medicine Class.

Shang Shung Institute USA Board



The Nature of Life is Just Like a Dream

Sometimes we have very nice dreams, fantastic dreams and we enjoy and are very happy. We dream, for example, that we have bought a lottery ticket, a lottery ticket for a very big amount of money. We buy one, return home and see the television. When we look at the television and the number is read, it is our number, the same number! Then we feel very happy! Oh what will we do now with all this money, and we are really happy. Then we wake up. When we wake up we realize it was all a dream, unfortunately. [laughter] We are not happy. Or sometimes we have a very, very bad dream, many people want to kill us, they are arriving at our house and are starting to kill us; we feel very afraid and at that moment we wake up and discover, “Oh that is only a dream. I am very happy.” You see, good or bad. Good or bad, a dream is a dream, unreal, so Buddha says our life is like a dream, a big dream. A dream in the night is a very small dream, but our life is a dream that has many days and nights, days and nights, continually. We discover a dream when we wake up, but the big dream we discover when we are dying and we are in the state of the *bardo*.

From a Teaching at NYC in 2002 by Chögyal Namkhai Norbu
Outtake from ‘My Reincarnation’,
the film by Jennifer Fox

Dream Yoga

Excerpt from Michael Katz’s introduction to ‘Dream Yoga and the Practice of Natural Light’ by Chögyal Namkhai Norbu, Edited and Introduced by Michael Katz, Snow Lion Publications 2002. Published courtesy of Snow Lion Publications

Countless theories have been developed to account for the universally shared set of experiences we call dreaming. Although these theories may differ radically regarding the origin and significance of dreams, there is widespread agreement that many dreams are mysterious, powerful, and creative.

Dreams have held a central place in many societies. In many cultures the importance of dreaming was taken for granted, and the ability to remember or even consciously alter a dream was nurtured. Dreams have figured prominently – sometimes centrally – in religions, assisted on the hunt, inspired sacred patterns for arts and crafts, and provided guidance in times of war, crisis, or illness. The dreamer of a “big dream” was frequently referred to as a priest or priestess, a title earned by virtue of their having been blessed by the gods.

Ancient Egyptians and other traditional peoples systematically interpreted dreams for the purpose of deciphering messages from the gods. Egyptian priests called “masters of the secret things” were considered intermediaries. With the advent of writing, the knowledge of dream interpretation was recorded. An early book on dream interpretation, written in Egypt some two thousand years before the common era, is contained in what is now called the Chester Beatty papyrus.

In many cultures, dreamers preparing to receive an important or healing dream participate in elaborate rituals. These ritu-

als, widespread in early history, are especially well-documented in Native American societies as well as in Asia, ancient Babylon, Greece, and Rome. Invocational, or “incubation,” ceremonies would feature rituals guided by trained initiates and frequently took place in special temples built on important and beautiful sacred sites.

After making offerings to the gods or a sacrifice for purification, the dream seeker would sometimes drink potions to enhance the experience. Depending on the culture, the ingredients for these potions might include a variety of psychotropic drugs.¹ The sacred places were often selected through the esoteric science of geomancy or through a priest’s psychic revelation. The site of these temples was particularly important to the ancient Greeks, for example, because their chthonic deities² were believed to reside in special locations.

All aspects of the temples themselves were designed to mobilize and heighten the workings of the unconscious mind as well as spirits. For example, in Greece, the cult of the oracle-god Aesclepius³ was symbolized by the snake, and dream seekers would often sleep in a place where snakes moved about freely. After the elaborate rituals, Aesclepius frequently appeared to the dreamer as a bearded man or as an animal, and in many instances the individual would awaken cured. At the height of

their popularity, these Aesclepi-an centers for dream incubation numbered in the hundreds.

Instances of healing through rituals such as these are also widespread in contemporary shamanic cultures.⁴ For example, Richard Grossinger, author of numerous books on dream ethnography, cites Native American sources from among the Crow, Blackfoot, Kwakiutl, and Winnebago tribes recounting dreams in which an animal or bird, such as a snake or loon, appeared and taught cures which, when applied in waking life, were found to have healing power.

Dreams have also inspired important scientific advances. Perhaps the most celebrated of these is the discovery of the molecular structure of benzene by Kekule. His account:

My mind was elsewhere... I turned the chair to the fireplace, and fell half asleep. Again the atoms gamboled in front of my eyes. Smaller groups this time kept mostly in the background. My mind’s eye, trained by repeated visions of the same sort, now distinguished larger formations of various shapes. Long chains..., everything in movement, twisting and turning like snakes. And look what was that? One snake grabbed its own tail, and mockingly the shape whirled before my eyes. I awoke as if struck by lightning; this time again I spent the rest of the night working out its consequences.

The Russian chemist Mendeleev discovered the periodic table method of classifying elements according to atomic weight while

The Nature and Classes of Dreams

Excerpt from chapter 1 in ‘Dream Yoga and the Practice of Natural Light’ by Chögyal Namkhai Norbu, Edited and Introduced by Michael Katz, Snow Lion Publications 2002. Published courtesy of Snow Lion Publications.

In a sutra, Buddha Shakyamuni¹ describes the phenomenal world that we generally consider to be real through the use of multiple metaphors. He likens our reality to a shooting star, an optical illusion, a flickering butter lamp, dew drops at dawn, bubbles in water, lightning, a dream, and clouds. According to the Buddha, all aggregated existence, all dharmas,² and in fact all phenomena are actually unreal and constantly changing like these examples.

Another sutra employs additional poetic metaphors to show the essential unreal nature of our condition. These include the reflection of the moon in water, a mirage, a city comprised of sounds, a rainbow, a reflection in a mirror, and also a dream.

The example of a dream is included in these sutras because we all know that if we examine a dream, we will not find anything concrete. Even though the primary and secondary causes for its arising may be discovered, still there is nothing actually concrete or real about the dream itself

Although there are many different conditions that may lead to dreaming, the product of the conditions, our dreams, may in general be grouped into two main categories: the more common types of dreams arising from karmic traces³ and other types of dreams arising due to the clarity of mind.

Within the category of dreams that are caused by karma, there are dreams that are mainly related to the three states of existence, i.e., the body, energy, or speech, and the tensions of the mind of the individual; and there is another class which is related to karmic traces. The latter has three causes, namely, traces of karma originating in a past life, in youth, and in the recent past of the individual.

In the tradition of Tibetan medicine, a physician who is conducting an investigation as to the origin of an illness will also consider to which of the three existences the sick person’s dreams relate. With this information, he or she can discover the real condition and situation of the body, energy, and mind of the sick person. Sometimes an individual who has a serious illness that is difficult to cure may be in that condition due to karmic causes originating in youth or even in a past life. It may also happen that the illness is the result of a karmic cause due to recent actions. Thus, examining dreams becomes one of the most important means for analyzing and discovering the principal and secondary causes of the problem.

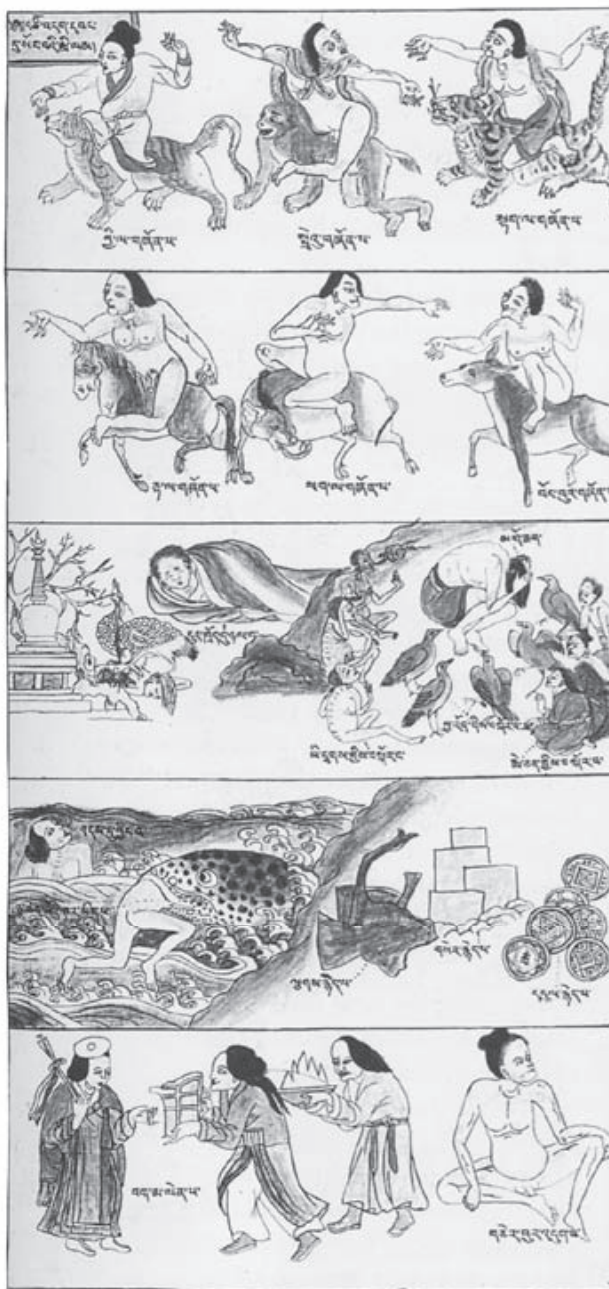
What is meant by dreams related to the individual’s three existences? These dreams arise due to any kind of experience of the body, speech, or mind. Thus, experiences directly related to the individual’s elements, energy, and emotions may become instantaneous causes for manifesting some dream experience, either good, bad, or neutral.

For example, a person who is sleeping on a bed in an awkward position may be uncomfortable or in pain. The disturbance may become the instant cause for a negative dream. Or, if a person is not sleeping well due to obstructed breathing, dreams of suffocating or of being strangled may arise. Further, it is not difficult to understand that feelings such as joy or sadness associated with the mind may also be the instant secondary cause of having dreams. These are examples of dreams related to conditions of the individual’s three existences. >> continued on the following page

dreaming. Elias Howe completed his invention of the sewing machine while dreaming. Albert Einstein’s theory of relativity came to him partly in a dream. Other dream-inspired creations include literary masterpieces such as Dante’s Divine Comedy, Voltaire’s Candide, “The Raven” by Poe, and Ulysses by James Joyce. Robert Louis Stevenson was able to formulate stories while dreaming; these he later wrote down and published. Even

some popular music compositions by Billy Joel and Paul McCartney have come in dreams.

Such unusual dreams notwithstanding, our society as a whole has lost touch with the art of dreaming. Recently, however, a widespread interest in the creative power of dreams has surfaced, emerging from several divergent disciplines, including science, western depth psychology, the increasing awareness of native cultures, and religion. ©



Images from Plate 17, Dream Prognosis, and Plate 18, Auspicious Dreams, from the Exegetical Tantra in Book Two of the Blue Beryl Treatise of Sangye Gyamtso. From ‘Tibetan Medical Paintings’, published by Serindia Publications, London, 1992. These images portray specific dreams influenced by the Lord of death.



Focus on Dream Yoga



These images show dreams that foretell death from blood and bile diseases.

>> continued from previous page

Within the category of dreams that are caused by karma, one type encompasses those whose cause originates in a previous life. In this kind of dream, unfamiliar things may appear which the person has not experienced in this life, such as visions of another country or strange peoples who have unfamiliar customs or language. These dreams may repeat so often that the dreamer becomes knowledgeable of the once unfamiliar world. Such experiences suggest the existence of a very strong habit from a past life which has left a karmic trace in the individual. Or a dream may appear of an unusual country in which there is a strange person who wants to trouble or kill the dreamer; as a result, the dreamer has a very strong feeling of fear. This sometimes means that a similar situation occurred in a previous life – the person’s conditions were affected strongly enough to leave a karmic trace. This trace reappears when the secondary conditions are ripe. As another example of this type of karmic dream, if someone murdered me in a past life, I may still in this life have dreams of being murdered. It is not true that what we dream is always about our experiences from this life. If an event is very weighty, then you may feel it life after life. When you sleep very deeply, you may create a perfect potential for past karma to manifest within your dreams.

If you merely have heavy tension, it may also repeat in your dreams. For example, when you are a child and someone makes a problem for you, it could repeat in your dreams. Or, if today I have a problem with someone, it may repeat tonight in my dream. The principle is that if you have heavy tension and you sleep deeply, the tension tends to repeat. This is one kind of dream, a karmic dream of pagchag. Pagchag means traces of something left. For example, if there is an empty bottle which once contained perfume, you can still smell the trace of perfume. That is pagchag. This first type of karmic dream does occur, even though it is not experienced frequently by all people.

Karmic dreams of the second type are those whose causes were developed in the dreamer’s youth. If the youthful person was frightened or involved in an accident, that experience may leave a trace, and thus dreams may occur later in life that relate to the event either literally or thematically. Or if, for example, as a child, someone experienced an earthquake which produced great fear, then later in life there is the potential that the trace might become activated with the proper secondary causes such as the experience of another earthquake.

The third type of karmic dream includes dreams originating from recent actions that touched the person deeply. The person might have been extremely angry recently and, as a consequence, may have fought with someone. That intense anger leaves a trace. Because of this, a dream arises that is similar in situation or theme.

The causes of these three types of dreams are principally karmic, that is, related to an event that touched the person deeply and left traces of the tension, fear, or some other strong emotion. When traces are left, it is logical that dreams with a corresponding theme arise more frequently.

There are similar varieties of dreams which are related to the clarity of an individual, that is, those related to the three existences and those related to the karmic traces of the individual. What is a dream of clarity? A dream of clarity manifests when there are secondary causes; through the secondary causes it manifests as clarity. We can even obtain advice and predictions for the future because there are secondary causes of future events. A dream of clarity generally manifests in the early morning. Why? Because when we first fall asleep, we sleep very deeply. Slowly we consume this heaviness and our sleep becomes lighter. As it becomes lighter, clarity can manifest more easily. If our practice of continuous presence succeeds, then karmic dreams diminish. This is because they are linked with ten-

sions. The state of contemplation, or presence, represents total relaxation. Consequently, there will be no manifestation of tension. In the place of karmic dreams, you have more dreams of clarity.

Regarding the type of clarity dream related to the three existences, all human beings have in their nature infinite potential and unmanifest qualities. Although the sun shines constantly, sometimes we cannot see it due to cloud covering, while at other times, we can see between the clouds for a few moments. Similarly, sometimes the individual’s clarity spontaneously appears. One result of this is the appearance of dreams of clarity.

People who are practicing Dharma try to relax. Through relaxing the body, energy, and mind, the elements and energies become balanced, and through this instant secondary cause different kinds of clarity dreams arise. This is particularly true for one who is doing practices related to the chakras⁴ and the channels, which control the prana and energy.

For some individuals, these types of clarity dreams arise through the clarity of their minds even without their applying secondary methods to relax the body or control the energy. When a practitioner has matured or developed, there is a diminution of the obstacles that obscure the natural clarity of mind. Following the analogy of the sun, the clouds have now largely disappeared and the infinite rays of sunshine are able to manifest directly.

When all conditions are correct and the body, speech, and mind are relaxed due to a developed practice, then there appear many kinds of clarity dreams, some of which may anticipate a future event. Also, like ordinary dreams that have karmic causes from past lives, clarity dreams of previous karma can reawaken. Depending on the dreamer’s capacity, it might be possible to remember a past life in its entirety. One hundred or even one hundred thousand lives can be remembered in a dream. We can read about these extraordinary dreams appearing due to unobstructed clarity in accounts of the lives of bodhisattvas and arhats.

An example of the dreams of clarity that a practitioner might have as a result of the karmic traces accumulated during youth would be as follows. Earlier in life, a person may have met many extraordinary teachers, or received teachings and empowerments, or learned methods of practice. Later, that person can have dreams about these things in which he or she goes deeper into this knowledge. The person may even acquire within a dream knowledge or methods for practice that he or she has never heard before. One can have many interesting dreams of this type.

Clarity dreams related to recent experiences may arise as follows: A person reads something, perhaps a very important Dharma text or has a deep conversation about practicing Dharma. This may become the cause for dreams having to do with the past, the present, or even the future.

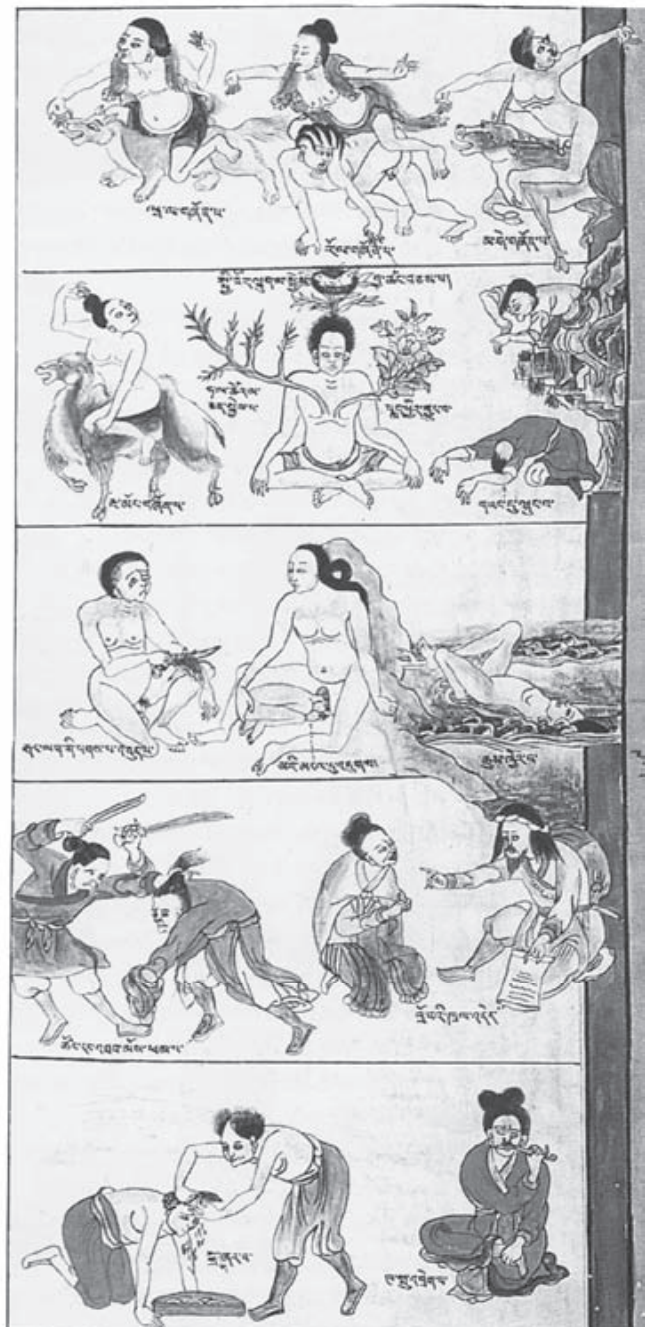
These are the types of clarity dreams. They are a continuation and development of the ordinary type of dream and arise primarily for practitioners who already have some experience working with their dreams or who have experience maintaining lucidity and awareness within the dream. They are the type of dreams that manifest through the clarity of one’s state of mind, or rigpa.⁵

Many of the methods of practicing Dharma that are learned during waking can, upon development of dream awareness, be applied in the dream condition. In fact, one may develop these practices more easily and speedily within the Dream State if one has the capacity to dream lucidly. There are even some books that say that if a person applies a practice within a dream, the practice is nine times more effective than when it is applied during the waking hours.

The dream condition is unreal. When we discover this for ourselves within the dream, the immense power of this realization can eliminate obstacles related to conditioned vision. For this reason, dream practice is very important for liberating us from habits. We need this powerful as-

sistance in particular because the emotional attachments, conditioning, and ego enhancement which compose our normal life have been strengthened over our many, many years.

In a real sense, all the visions that we see in our lifetime are like the images of a dream. If we examine them well, the big dream of life and the smaller dreams of one night are not very different. If we truly see the essential nature of both, we will find that there really is no difference between them. If we can finally liberate ourselves from the chains of emotions, attachments, and ego by this realization, we have the possibility of ultimately becoming enlightened. ☉



These images portray specific dreams influenced by the Lord of death.



The Practice of the Night

Extracted from 'The Cycle of Day and Night – An Oral Commentary by Chögyal Namkhai Norbu' given during a retreat at Merigar West, Italy, July 24-27 1998 and published by Shang Shung Edizioni. This extract is taken from chapter IV The Practice of the Night.

In the Dzogchen teachings the night practice is considered to be very important, and a Dzogchen practitioner must be able to do it because the night is more or less half our life: if we are able to do it, it means being able to integrate night into our practice. Furthermore with the night practice we can progress further in experience, using our dreams, because our mind is always active and never stops: even when we sleep, at a certain point our mind wakes up and starts functioning. So we have lots of dreams but, if we can become aware of them, dreams become a very important tool for progressing in our knowledge.

In general we have strong tensions and attachment and the root of all our problems is the fact that we believe in all these things and we consider them to be very real and important. Buddha said that all is unreal, and in theory we believe this but in practice we believe in our ideas even more, so that even if we know that all is unreal, in concrete terms everything becomes very real and so we have an infinity of problems linked to attachment and to tension.

In general most people are scared of dying, of living and of everything. Why are we so afraid? Because we believe too strongly in things and we take them too seriously; if we get into the sense of unreality a bit more then the fears disappear. For example sometimes you can have terrible nightmares. If you are not aware it is a dream then you feel fear, pain and suffering, just as if it was something real. So you wake up with a start and think how fortunate you are that it was just a dream. Why do you think this? Because you feel that a dream is unreal, and when you

realise that it is only a dream your fears disappear. What Buddha said about everything being unreal means that life itself is a big dream. You can understand this concretely if you have the capacity for awareness in dreams. In this case the dream can influence your life because you manage to have more concrete understanding of unreality. The more dream practice and night practice become familiar, the more your tensions and your problems will diminish.

For some practitioners, particularly Dzogchen practitioners, the night practice is more important than the day practice. During the day, even if we practice and do retreats when we can, our existence is too limited by our physical condition. For example if we look at a wall we cannot see what is on the other side because our vision is linked to the organ of sight and we are totally dependent on the organs of our senses: if we close our eyes we cannot see, if we close our ears we cannot hear. But in reality this does not mean that our senses are merely physical organs: there are also the consciousnesses of the senses. This is their condition. But the functions of the senses still depend on the organs.

In dreams our senses work very differently. First we fall asleep without dreaming. Sleeping is a bit like dying. At the moment of death, if we are not practitioners there is no presence or consciousness, it is like losing the functions of the mind, a bit like falling in the dark. Then bit by bit gradually we wake up again, but what is it that wakes up? The mind.

The physical body is dead but the mind is not. In sleep it is the sense organs that sleep in our bed but in death the mind, when it does awake, is no longer in the bed. The mind is in fact associated with consciousness which after death no longer depends on our organs since our organs stay with our bodies: so that which reawakens is the so-called mental body. In its turn, the mental body depends on secondary causes and, on the basis of these secondary causes, has all its functions. But the physical body is no longer there and so there are no problems of a physical nature. For example, we cannot go through a wall but our mental body has no such problems. On a physical level our sense organs have many limitations but the mental body is above such constraints. Thus if we practice awareness in dreams we can gain more clarity. Without any remaining

obstacles on a physical level we can have more experiences and our practice can have more effect.

Perhaps we know a method of practice, and we know that with that method one can get particular experiences, but if we practice by day it is not easy to get results immediately. In dreams, however, we will be able to have those experiences in a concrete fashion. Having all these experiences is very favourable for other experiences that we can have in the day practice. In reality the day life and night dreams are the fruit of the same mind. For this reason the night practice is extremely important and is the main practice for preparing ourselves for death and the state of *bardo*. In Dzogchen Upadesha teachings there are methods for progressing in the capacity for contemplation: for example the dark retreat practice or the practice of Thödgäl that one does with daylight. But in the daytime it is very difficult to have concrete effects, while at night, if we are aware in our state of dreaming, we can use these practices and have precise experiences.

In general in Tantric traditions one speaks of dream practice: in particular there is a tantra entitled *Mahamaya* of which the main practice is dream practice. But in Dzogchen there is no particular need for dream practice: in fact the root of the dream practice is the night practice which means being in instant presence when one falls asleep. If we have this capacity then it is clear that in dreams too we can become aware; if on the other hand we concentrate on our dreams it is not so easy to acquire the capacity of awareness in dreams. If you know what the source is and work on that then it all becomes much easier.

When you go to bed, once you are lying down you go to sleep and after a bit you enter into the dream state. In order to get there, there is no need for any particular practice of sleep, this in itself is a dream practice. Many people ask me if in order to do night practice or dream practice, there is any need for any particular transmission. The root of all these transmissions is Guruyoga; when you have that transmission and you know how to enter the state of Guruyoga then you can do those practices. And not only those, but also practices like Rushen, Semdzin, mind trainings: the root is always Guruyoga. When you are really in Guruyoga, which is linked to transmission, you can learn and apply all such practices. ☉



Teaching on Dreams

Excerpt from Day II Oral Teaching given by Chögyal Namkhai Norbu in Singapore, April 2, 2011

"When you become more familiar with practice it becomes more familiar with you. This is very important for practitioners."

The essence of Guruyoga can be applied in the nighttime, not only the daytime. Half of our life is night, so we have a practice of night. Sometimes there are complicated methods we learn in the Vajrayana system and even if we have learned them, they are very difficult to apply in this kind of society. There is a very simple guruyoga you can apply in the nighttime. For example, when you are in bed, try to remember, "Oh, now it is nighttime, I am going to sleep and I have a practice."

What is the practice of night? Guruyoga is sufficient. For example, if you cannot sound A, it is not necessary. Even without sounding it aloud you can feel that sound. You visualize a white A with a thigle at the center of your body. You relax, and relax means without your judging mind, otherwise you cannot sleep, even if in general you have no problem of sleeping. You can also create provocation. 'Relax' means you are in that presence and fall asleep. When you fall asleep in that way, there will be a continuation of that presence. Maybe you do not notice the presence immediately, but when you apply that practice you can slowly discover how to become present with your dreams.

We have many dreams called karmic dreams; karmic dreams mean dreams related with our tensions. If we have had some heavy tensions in our lifetime and we dream of them again and again, that is connected with tensions. Sometimes you have dreams not related to any experience you have had in your life and that dream repeats many times,

the same situation, conditions, etc. It can also be a karmic dream of a past life, for example. These kinds of dreams exist. In any case when there is a continuation of your presence, these kinds of karmic dreams slowly diminish.

When you first fall asleep in the nighttime your sleep is very heavy, because in the daytime we have done many things and we feel tired. Even if you sleep very heavily, karmic dreams can manifest. But when you have consumed your sleeping for a longer time, for example, in the early morning, you can have more dreams of clarity. It is rare at this time of the night or early morning that you have dreams of tensions. The characteristic of a dream of clarity is that we dream about the present, also the future, so these characteristic dreams manifest. That means there is some continuation of presence. You can notice that. When you do this practice more and more and become more familiar, slowly your dream also becomes awareness.

Dream awareness means you understand you are dreaming when you dream. It does not mean you wake up, it means you are still dreaming and you can continue your dream. This is called awareness of dreams. Some people, even if they have not done any kind of practice, can have this experience. This is not a surprise because we are already in our real nature - the self perfected state. When there are some secondary causes we can manifest everything and dreams can manifest that way, but not always. When you become more familiar with practice it becomes more familiar with you. This is very important for practitioners.

You see, practitioners cannot do very much in the daytime, but when you have awareness in dreams you can do many practices in dreams. In a dream you have seven times more clarity. In the daytime, we see and hear and our senses have contact with objects, which makes us limited to the physical level. We are dependent on our organs of senses. For that reason we have less clarity. In the nighttime, in the dream, we have what is called the mental body which is just like being in the state of *bardo* after death. So

the functions of our senses have a function without connection to our organs of senses. The organs of senses are sleeping on our bed. So the functions of the senses are aggregated with our mind. This is called the mental body. Then we can do many kinds of practices.

For example, I received this teaching [of the practice of the night] concretely from my teacher Changchub Dorje. Of course, I had received these kinds of teachings from books, etc., before, but I did not know how to apply them. Also I received many great practices in the Vajrayana system. Sometimes I thought I wanted to do these practices... but when I received teachings on this later from my teacher Changchub Dorje, I understood it was also connected with Guruyoga. It is a very simple practice.

When I did practice, gradually, of course, I became aware in my dreams and after, I discovered there are many possibilities to do practice in them. Then by doing these practices in the dream, much knowledge can develop. When we have perfect knowledge in our dreams it also influences our life in the daytime when we have more attachment, etc.

Buddha said, "Everything is unreal, just like a dream, just like an illusion." Not only do we think this in our minds because Buddha said it must be that way, but when we have an experience in our dreams, we also feel it concretely in the daytime and this reduces our attachment and all our problems. That is an example of what a very important practice this is.

So try to do guruyoga related to your night practice. Some people find this practice very difficult. Then sometimes people are not very present and forget to do the practice. But that is ok, because even if you forget for one or two nights, that is not important because we have many nights in one year. The important thing is that you know it is a very important practice and you should do it. Some people try and find it very difficult and give up. This is really very bad. Try to do that practice, it is very important. ☉

Interpreting Dreams

Elio Guarisco

Information about Vibhutichandra is scarce. We do know that he was a Buddhist teacher from eastern India who lived in the XIIIth century. The *Blue Annals* mention that he Vibhutichandra was invited to Dingri in Tibet from Nepal, by Khotrakpa (*ko brag pa*) (1181–1261), a non-sectarian teacher counted among the main masters of Gyalwa Yangonpa. From Vibhutichandra, Kotragpa received the transmission of the Sadan-gayoga, that Vibhutichandra had received from the siddha Shavari. Vibhutichandra also heard some teachings from Khotrakpa.

This may be the same Vibhutichandra mentioned by Taranatha in his *Seven Instruction Lineages* (*bka' babs bdun ldan*) in the lineage of the Instructions of the Luminous Clarity (*'od gsal*).

In the *Tengyur* (*bstan 'gyur*), the commentaries to the Buddha's Words in the Tibetan language, Vibhutichandra figures as the translator of more than twenty-five works, most of which are tantric in nature. For example he is the author of a *Commentary on the Difficult Points of the Brief Sadhana* (*of Guhyasamaja*), Dg.T, Vol.Ci (Toh.1832) and of a commentary on the *Bodhicaryavatara*, Dg.T. dBu ma, vol Sha 192b–285a (Toh.3880). There is also a commentary (the *Armita kanikoddyota*, that has not been translated into Tibetan) on Ravishrijnana's (XIIIth century) commentary to the *Chanting the Names of Manjushri* (*Manjushrinamasangiti*). This commentary, the *Amrtakanika*, is said to be related to the Kalachakra tantra.

Vibhutichandra translations range from sutra to tantra, from Guhyasamaja to the Cakrasamvara, and from the Yamari to the Kalachakra tantra. One of his translations is a short treatise on dream interpretation found in the tantric (*rgyud*) section of the *Derge Tengyur*, vol. Sha, 133b–135a (Toh.1749). Although this treatise may have been written by Vibhutichandra himself, the *Derge Tengyur* mentions him only as the translator and do not indicate its author.

Left page: These images portray fortunate dreams foretelling longevity and health without disease.

Analysis of Dreams

In Sanskrit language: Svapna Uhana
In Tibetan language: rmi lam brtag pa

Vibhutichandra

I pay homage to the Enlightened One!

Here I shall explain [how to] analyze the occurrence of various kinds of dreams.

Dreams that occur in the first watch [of the night] will yield results in a year. Dreams that occur in the second watch will yield results in eight months.

Dreams that occur in the third watch will yield results in three months. Dreams that occur in the fourth watch will yield results in a fortnight. You will undoubtedly witness this. [Dreams occurring] at the very moment of dawn will yield results in ten days.

I shall explain it clearly, thus.

Listen! Among the good and bad dreams,

Mounting on an ox or on an elephant, [being in] a palace, on the top of a mountain, in forest's grove, inside a boat, holding a lute, eating, or crying, [means that] one will always obtain material wealth.

Being struck by a weapon, having one's body covered by small insects and similarly, having one's bodily filth completely cleansed, coming into contact with feces, losing blood from the body, or entering a forbidden place in one's dream, these are auspicious [dreams].

The one who sees kings, elephants, stallions, shells, oxen or cows at the end of his sleep, will have numerous friends and relatives.

Whoever dreams of climbing alone up a tree with milky fruits and awakens from sleep while still in that tree, will quickly obtain wealth.

Whoever [dreams] of eating in a palace or likewise crossing over the ocean, even if born into a lower family, will become a king.

Whoever [dreams] of eating curd or milk porridge on the great lotus petals in the center of a pond will doubtlessly become a ruler.

Whoever [dreams], at the end of his sleeps of an oil lamp, a victory banner, a chariot, a parasol, a girl, a tree, tree leaves, fruits, or of cooked food, will obtain unsurpassable splendor.

Whoever dreams of eating human flesh, whether it be cooked or uncooked, listen, [will] obtain these qualities:

if one eats the foot, one will obtain five hundred qualities;
if one eats the hand, one will obtain one thousand qualities,
if one eats the head one will obtain a hundred thousand qualities or a small king.

If one encircles a village with [human] intestines one will obtain a king, if one encircles a town, one will become a king.

If one awakens after having [dreamt] of obtaining a pair of shoes, a parasol, a flawless sharp sword, it is said that one will have success.

If one [dreams] that the boat one is riding in damaged, but one reaches the destination one will have success and one will soon return [home].

Whoever [dreams] of the earth breaking, or of an earthquake, will suffer the destruction of his or her wealth, or otherwise his or her body will become ill.

One who [dreams] of harmful horned or fanged animals, a monkey or a pig, will have reason to fear his or her lord.

It is said that the one who [dreams] of applying sesame oil, or smearing milk or butter onto the body and or anything similar to that, will become ill.

Whoever dreams of climes alone atop a chariot, a donkey, or a camel and awakens while mounted on them, will quickly meet death.

Whoever has dreams of embracing a girl wearing red clothes, a red necklace and a red anointment will not live past the night.

Whoever dreams of embracing a girl wearing white clothes, a white necklace or a similar anointment, will obtain all prosperity.

Whoever dreams of embracing a girl wearing black clothes, a black necklace or a similar anointment, will increase in prosperity.

Whoever dreams of embracing a woman wearing yellow clothes or a yellow necklace or a similar anointment will obtain a kingdom.

In dream, whoever sees the sun or else the moon will recover from illness. If there is no illness one will gain splendor.

Whoever dreams clearly of a white snake, clinging to one's right hand, will certainly become rich in ten days.

If one awakens at the moment of [dreaming] of obtaining a mare, a domestic fowl, or a mountain crane, one will meet a sweetheart.

One who dreams of capturing and tying the wife and relatives as they are talking or of tying their hands with a noose, will have sons or else will obtain a high position.

[If you dream of] a black brahmin, black cattle, a black elephant, or a black god or other black things, this is a very bad [sign].

[Dreaming] of a skull, cotton, ashes, bones, and other white things will bring joy.

It is said that dreaming of grasping a centipede, snake, or aquatic creature [forecasts] victory, the obtainment of material wealth, or that sons will be born.

Whoever [dreams] of drinking blood or else of drinking a lot of alcoholic beverage, if he is a Brahmin, one will attain knowledge. Others (not Brahmin) will become wealthy.

If [in dream] one drinks milk or milks a cow and drinks the milk, one will have occasion to drink cow's milk, or will perform a fire-offering rite.

Seeing yogurt one will become happy and joyful.
Seeing a village, one will come to possess wealth.

It is known that the fire-offering rite is done with barley; [but] one who [dreams] of [using] muster seeds will have obtainments.

If one holds a flower, one [will become as beautiful as] a flower.

If one holds a fruit, one [will gain] supreme intelligence.

If one sees a smoky fire, the blazing fire is said to be [a sign of coming] fear.

If one awakens dreaming that mat, bed, body, mount, body, chariot or household are on fire then one's splendor will increase.

If, in a dream, one see [someone] doing worship, one's wishes will be granted.
In particular, if one sees a statue his tradition will be victorious.

It is said that whatever supreme thing it is uttered in dreams by deities with Brahmins, by one's father, by a girl possessing special signs this will actualize.

It is said that whoever [sees] divinities dancing or gracefully running will pass through the world/travel the world.

Doing a fire offering, with red sandalwood anointed with butter, and reciting a thousand times the Gayatri [mantra], will obtain peace.
This [mantra] is the state of knowledge of Manjushri, whoever reads it in the morning will advert bad dreams.

This completes the treatise called Analysis of Dreams. It was translated into Tibetan by the scholar Vibuthichandra from eastern India. ©

Translated from Tibetan into English by Elio Guarisco
Merigar, July 2006

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The Earth Frog and the Space Frog

Michael Katz

"I am open to the guidance of synchronicity, and do not let expectations hinder my path."

His Holiness the Dalai Lama

The idea of "synchronicity" is that there is a relationship or linkage at the level of mind. Perhaps it might be understood as a relationship between pure ideas, an association which subsequently may give rise to events that do not appear to be causal in nature but seem meaningfully related. The eminent Psychologist Carl Jung coined the word synchronicity to describe what he called "temporally coincident occurrences of acausal events." Jung variously described synchronicity as an "acausal connecting principle", "meaningful coincidence" and "acausal parallelism".

In his book *Synchronicity* (1952), Jung tells the following story as an example of a synchronistic event: "A young woman I was treating had, at a critical moment, a dream in which she was given a golden scarab. While she was telling me this dream, I sat with my back to the closed window. Suddenly I heard a noise behind me, like a gentle tapping. I turned round and saw a flying insect knocking against the windowpane from the outside. I opened the window and caught the creature in the air as it flew in. It was the nearest analogy to a golden scarab one finds in our latitudes, a scarabaeid beetle, the common rose-chafer (*Cetonia aurata*), which, contrary to its usual habits, had evidently felt the urge to get into a dark room at this particular moment. I must admit that nothing like it ever happened to me before or since."

As Buddhists we are well aware that a web of karmic relationships and secondary causes influence events, often in ways that do not seem to be related to obvious causes and effects. Synchronistic events suggest that there may be an order that encompasses, but is far larger than, any obvious ordering system. Perhaps the Tibetan word *lhan skyes* (*lhen kye* – meaning spontaneously arising with, co emergent, born together, simultaneous, coming together, spontaneous co-emergence, innate, inherent, best describes.

Frequently synchronistic events are related to clarity type dreams and many of us within the Dzogchen Community, are familiar with Dzogchen master Chögyal Namkhai Norbu's extraordinary dreams. He has often related these dreams orally and many have also been recorded in books such as "Dream Yoga and the Practice of Natural Light". For example the following dream Rinpoche had when he was 15 years old:

"It was in the middle of the latter part of the fifth month of the water-snake year, 1953. I was on retreat in Derge in Dokham. It was the twenty-fifth day of the initiation and instructions of Dzogchen Nyingthig Yazhi that I had requested from my Uncle Khyentru Rinpoche. At dawn on the morning after Master and disciples together had offered the long Ganapuja of Khandro Nyingthig, I had a dream. I was in the great cave of Gya-wo Ritrod, and suddenly five dakinis appeared in front of the cave entrance.

At that time, there was a lovely girl who I thought was the green dakini on the right side of Pal Lhamo. She was adorned with jewel ornaments. Entering the cave, she gave me a very small, yellow scroll. With a subtle, sweet voice she said: "Pal Lhamo gives this to you." Very curious, I quickly accepted the yellow scroll with my left hand, and I asked, "Who are you?" But the girl disappeared. I immediately opened the little, yellow scroll and looked at it carefully. On the scroll were the Tibetan uchen letters *ah hum ah* as if written with red blood. There was nothing other than these three letters written there.

At that time, I was thinking about what tertön Nyima Pal told me when I met him in a dream when I was in Sengchen Namdrag. He had explained that I should understand how letters more or less manifest from the pure symbols. Immediately after invoking Ekajati, I looked at the three letters on the yellow scroll. Infinite light rays emanated from the three letters. In the dust of the light rays was something like clusters of very small letters. I recognized them to be letters, but some disappeared before I could read them. I was afraid of losing the scroll, so I held it in my left hand, and I tightly held my left hand with my right hand because I felt it was necessary to offer this to Uncle Rinpoche. And I woke up in that condition.

As soon as I woke up, I very clearly remembered the dream. Opening my left hand, I looked and directly perceived the existence of that little scroll. But since it was not yet dawn, I again held it tightly in my left hand, and I stayed still like this waiting for dawn. After about a half-hour, it was dawn, so I got up from my bed. When the light of dawn shone at the entrance of the cave, I looked carefully at the yellow scroll in my hand, which was one half the width of a finger and had an outer and inner luminosity. Its length was about four inches and the three letters *ah hum ah*, were written in blood-like red.

Immediately, I put on my clothes, walked to the door of Uncle Rinpoche's cave, and knocked on his door. Rinpoche said: "I haven't completed my morning practice yet. Why have you come to me so early like this?" After telling the story, I put the yellow scroll into his hand. He examined it carefully and said, "Ah, what an auspicious occasion! One year I saw these three pure symbols on a terma list of a Vajrapani statue from the place of Lhalung Paldor. I have been waiting for this yellow scroll to arrive for a long time. And now it is very good that it arrives in your hand." Taking a text from the bookshelf behind him, he explained to me that there existed a very clear indication of how the cause would appear for these pure symbols of Lhalung Sangdag. I offered those pure symbols to Uncle Rinpoche, requesting



The origination of dreams when consciousness is carried in the directional movement of the energy channels and wind during sleep.

that he give me the cycle of teachings of Lhalung Sangdag, and I received his promise that he would give them to me."

Chögyal Rinpoche has often taught that as clarity increases these experiences also increase. Clarity type dreams and synchronicity experiences do not only occur to Buddhists. They are frequent enough to have spawned websites, which record firsthand accounts such as this one posted by a dreamer named Andrew:

This happened to me when I was seven years old (I'm 22 now), and my parents still talk about it. My mother had died two years before, my Dad had just remarried, and we'd moved to a new house. I was a little shaken by all this, and for a long time was having nightmares. Then one night I dreamt that I was in a dark house with some other kids, and a white koala with wings was leading us to safety. At the very end, he said "Everything's going to be alright."

I woke up with a smile and told my step-mom about it, and we went to go tell my Dad. He looked at us like he'd seen a ghost. As it happened, he'd just read in the newspaper that a baby albino koala had died at the Los Angeles Zoo the night before. I don't know whether it was a coincidence or not; what I do know is that I didn't have any more nightmares after that.

As in the previous example of Jung's scarab, synchronicity is not only related to dream experience. For another example, this past July, a group of Dzogchen practitioners had gathered to participate in a conscious dreaming or "Dream Yoga" retreat.

The location was Dejamling, a Dzogchen Community retreat center located in a mountainous region of Southern France near Montpellier. The actual program was held within a yurt like structure on the property from which there are beautiful views of the valley below.

A Tibetan Nomadic influence has informed the design of this building. Although the tent like structure has a fixed roof it also has collapsible canvas walls that are easily removed. The roof of the circular structure is approximately 12 feet off the floor at the center. It tapers to approximately 8 feet high nearer to the walls. The colorful floor below had been painted with the Vajra dance Mandala design as specified by the Dakini Goma Devi in dreams recorded by Namkhai Norbu Rinpoche.

On this morning the canvas walls were three quarters drawn so as to offer some protection from the wind. We had been participating in meditation exercises and other exercises for some hours, which assist in the development of lucid dreams. One of these exercises was to purposely become aware and amplify incongruous or strange events. The intent of this exercise is to enhance both the likelihood having a dream related to the event and then of becoming lucid during the dream.

We were all seated around the periphery of the Mandala when a small luminous green tree frog suddenly fell from the apex of the tent into the very center of the Mandala. We recognized this to be an incongruous dream-like occurrence. We were all very

surprised as the roof was quite high. There also was no obvious way for the frog to have gotten up there. My first thought after its unexpected appearance was concern for its well being.

The frog was still for a few moments but then began to slowly creep towards us across the Mandala. Although we were Buddhists developing and playing with the view that the fabric of reality is no other than a dream or magical display it seemed bizarre. My logical mind grasped at explanations. Despite the considerable logistical challenges, I reasoned that the frog must have climbed the canvas walls and for some unknown reason made its way to the apex of the roof. After a few moments I dismissed this intellectual discourse and relaxed in the moment, as the near phosphorescent green frog continued to slowly make its way to the periphery of the Mandala where we were seated.

The frog proceeded to go slowly around the Vajra Mandala in a clock wise direction. It proceeded as if it were making a circumambulation. We remained still as the frog more or less visited us one by one. It even climbed onto the back of the chair where one man sat, necessitating him to move as it emerged onto the seat. Slowly the frog made its way around the Mandala in this fashion. It proceeded a full two thirds around the periphery of the Mandala. Then, upon reaching the opening in the canvas, it shifted gears and hopped away so quickly that one might easily doubt that it was ever there.

>> continued on the following page

The Quintessential Instructions of Mind: The Buddha No Farther Than One's Palm

The following is a previously untranslated text on the Dzogchen path.
The author, the great Nyingma meditation master Mipham Rinpoche (1846–1914),
has attempted to point out the “true nature of mind.”

I.
I bow to Padmasambhava,
And to the glorious Lama who is the emanation of the wisdom-being Manjushri (and like) all the Buddhas and their sons.
To those desiring (to learn) the meditation (of) recognizing the profound meaning of the mind, I will explain in brief, the beginning path of the pith instructions.
It is initially necessary to rely on the quintessential instructions of a Lama who (has) the experience of realization.
If one does not enter (into the experience of) the Lama's instructions,
Then all perseverance and effort in meditation is like shooting an arrow in the dark.
For this reason, renounce all corrupt and artificial views of meditation.
The (pith) point is placing (one's awareness) in the unfabricated, self-settled state; the face of naked wisdom which is separate from the shell of the mind (i. e. that which identifies).
(By) recognizing (this wisdom), one reaches the essential point.
The meaning of “abiding from the beginning” is the natural, unfabricated state
Having developed an inner conviction that all appearances are the essence of the Dharmakaya, do not reject (this knowledge).
(Indulging) in discursive explanations (about the path) is similar to chasing after a rainbow.
When meditative experiences arise as (the product) of awareness of the great unfabricated state, it is not through external focus, (but rather) through maintaining non-activity.
Amazing, (how) one reaches this knowledge.

II.
At the fortunate time of (reaching) the intermediate state,
(One) maintains the unwavering state continuously by recollection of the self-settled state of “mind-itself!”
Just placing in that state is enough.
The unfabricated mind is no other than this.
(If obstructed) by the arising clouds of mental analysis (which create) a distinction between the subject and object of meditation,
At that time (recall) the nature of mind which from the beginning is unfabricated – “mind-itself,” vast as the sky.
(By) relaxing, free tightness and dispel grasping to (these conceptions).
Self-settled knowledge is not thoughts which flow in various directions.
It is clear, radiant emptiness that is separate from all mental grasping
Example, symbol, or words cannot describe (this state).
One directly perceives (ultimate) awareness through discriminating wisdom.
The state of great, impartial, empty awareness has not moved, is not moving, and will not move.
(It is) one's own face which is obscured by the stains of sudden conceptions: various delusory meanderings.
How sad!

What will be obtained by grasping after a mirage?
What is the purpose of following after these varied dreams?
What benefit is grasping onto space?
By various concepts one turns one's own head around.
Put aside this exhausting meaninglessness and relax into the primordial sphere.
The real sky is (knowing) that samsara and nirvana are merely an illusory display.
Although there are multifarious displays, view them with one taste.
(By being) intimate with meditation, one can immediately recollect sky-like awareness,
Which is naked, self-settled, vivid awareness free from conception.
(The natural mind) is without knowing or not knowing, happiness or anguish.
Bliss arises from (this) totally relaxed state.
At this time whether going or staying, eating or sleeping, one is continuously familiar with the state and all is the path.
(Thus) the meaning of mindfulness is awareness similar to the sky. (And even) in the period after (formal) meditation, one's conceptions are greatly reduced.

III.
At the fortunate time of the final state,
With regards to the four occasions (of going, staying, eating, and sleeping),
The habitual imprints, from which all conceptions arise, and the karmic winds of the mind are transformed.
(One) possesses the capacity of resting back into the city of unmoving, innate wisdom.
That which is called samsara is mere conceptualization.
The great wisdom is free from all conceptualization.
At this time, whatever arises manifests as completely perfect.
The state of great clear light is continuous – day and night.
It is separate from the delineation of recollection and non-recollection,
And from deviating from its own place through recollection of the all-pervading, basic ground.
At this time, one does not make accomplishment through effort.
Without exception, the qualities of the paths and grounds: clairvoyance, compassion, etc.,
are self-arising,
Increasing like the ripening grass in summer.
Free from apprehension and conceit, liberated from hope and fear,
It is unborn, unending great happiness, expansive as the sky.
This great yoga is (like) the playful garuda in the sky of the impartial Great Perfection.
Wonderful!
Having relied on the quintessential instructions of a teacher,
The way to manifest this heart-essence wisdom,
Is to accomplish the two accumulations (of merit and wisdom) in a vast way like the ocean.
And then, without difficulty, (realization) will be placed in one's hand.
Amazing!
Accordingly, may all sentient beings by the virtue of this explanation come to see the youthful
Manjushri, who is the compassionate activity of one's own awareness, the supreme teacher, and
diamond-essence (the clear-light Dzogpa Chenpo).
Having seen this, in this very life, may we attain perfect enlightenment.

Composed by Mipham Jamyang Dorje Rinpoche.
Translation by Khempo Palden Sherab, Khempo Tsewang Dongyal, Deborah Lockwood, Michael Katz



These images portray fortunate dreams foretelling longevity and health without disease.

>> continued from previous page

Although the event seemed unusual at the moment, I later discovered that many far more unusual other incidents of falling frogs have been recorded. Perhaps the most famous chronicled in the Biblical book of Exodus, lists raining frogs as one of the plagues sent by God to encourage the Pharaoh to release the slaves of Egypt. Also, in 1873, Scientific American reported that Kansas City, Missouri was blanketed with frogs that dropped from the sky during a storm. Another city Minneapolis, Minnesota was pelted with frogs and toads in July, 1901. A news item stated: “When the storm was at its highest... there appeared as if descending directly from the sky a huge green mass. Then followed a pecu-

liar patter, unlike that of rain or hail. When the storm abated the people found, three inches deep and covering an area of more than four blocks, a collection of a most striking variety of frogs... so thick in some places [that] travel was impossible.”

More recently, the citizens of Naphlion, a city in southern Greece, were surprised one morning in May, 1981, when they awoke to find small green frogs falling from the sky. Weighing just a few ounces each, the frogs landed in trees and plopped into the streets. The Greek Meteorological Institute surmised they were picked up by a strong wind. It must have been a very strong wind. The species of frog was native to North Africa!

In 1995, reports Fortean Times Online, Nellie Straw of Sheffield, England, was driving through Scotland on holiday with her family when they encountered a severe storm. Along with the heavy rain, however, hundreds of frogs suddenly pelted her car.

In any case I reminded the group that the event should be viewed as no other than a dream, and that we should resolve to dream of a green frog and become lucid at our next opportunity. A short time later I led the group in an induction for lucidity a sort of “guided siesta.” Upon awakening a participant reported that during his nap he indeed had a dream of frogs. In his dream there were many frogs singing and dancing on the Mandala. As he observed them frolicking he became lu-

cid and decided that he should attempt to do something intentional. In his dream he resolved to meet with Chögyal Namkhai Norbu. At that moment, an Oriental man with long dark hair arrived wearing a red shirt. The man also gave the dreamer a red shirt and invited him to play football (soccer) using meditation pillows as a ball. They proceeded to kick the meditation pillows back and forth ever more vigorously until he awoke.

A few days later after, our Dream Yoga retreat concluded, I took the opportunity to travel a short distance to another area of France to take teachings and visit with the Bon Dzogchen master Lopon Tenzin Namdak. I related the story of the falling frog to a few people and then during the teachings I was delighted to

hear a metaphor for Dzogchen Awareness that I had never heard before. Lopon Rinpoche shared a metaphor in which a “space” frog falls from the sky and covers the “earth” frog. He went on to explain that “emptiness” represented by the space frog is the real state of all objects without exception, within perceptual experience.

Michael Katz, author of the introduction to *Dream Yoga and the Practice of Natural Light* and dream yoga instructor, will be leading a pilgrimage to sacred spots in central Tibet this summer. The preceding is excerpted from his forthcoming book *Dreams the Royal Road to Enlightenment* full information on the Tibet trip is available at http://www.sacredjourneys.org/schedule/a_lhasa2010

When the Dadar of Mandarava Waves into Singapore

Kym Teo

It was with great excitement that all retreatants in Singapore rose hastily to our feet, with abated breath, at Tai Pei Buddhist Centre on the morning of 31st March 2011, when smart staccato claps of hands suddenly heralded the arrival of our beloved master, Chogyal Namkhai Norbu to the Singapore's Mandarava Tsalung Initiation and Teachings Retreat.

Clad in an orange long sleeved polo jersey and brown jeans, our beloved Master arrived with a broad smile on his ruddy face and cheerily called out to us in the retreat hall, "Good Morning everyone!" as all of us bowed respectfully, with both palms joined and held up to our thumping hearts, to warmly welcome him into the retreat hall. We were unanimously delighted to see that he was able to energetically walk in almost unassisted, as our vajra brothers escorted him down the aisle and up the four steps of stairs to the



Photo: P. Fassoli (also below)

swung in webcast collectivity, for the good health of our great master, and here he was, smiling benevolently at us from the large emerald green stage where a huge statue of Buddha Sakyamuni sat.

Hence it was with deep gratitude that we paid rapt attention to the dear Master and held on to every word he spoke. Our Master

pire to be a teacher, there is no need to hanker after accumulating hundreds of such initiations, for there are many many systems of transformative practices, including the Kalachakra System, Chakrasambhava system and Sakyapa initiations.

Dzogchen introduces one directly to one's real nature, and we are to see and enjoy with clarity our mind, and not be dominated by the mind, which is muddled with six senses consciousness. The Master gave the example of seeing a beautiful rose that we can enjoy. Enjoy its radiance and fragrance and not be distracted into wanting to own the rose which would give rise to attachments and karmic consequences.

"...Dzogchen teachings teach us to recognize our real nature and self liberate from dualism by recognizing the clear mirror con-

>> continued on page 16



Photo: P. Fassoli

stage, where he would deliver the teachings for the next five days.

His radiance belied the trauma that all of us thought he must have undergone in December 2010 last year in Brazil when he was suddenly taken ill. It was only three months ago, when Dzogchen vajra brothers and sisters worldwide congregated online with webcast links, to practice Mandarava and dedicate merits for his early recovery from the sudden surgeries. Across the world, waves of Mandarava dadars frantically

started the retreat by explaining the main differences between the vehicles of Hinayana, Mahayana, Vajrayana and our Dzogchen system, with the common goal of achieving realizations. As practitioners, we have to integrate the knowledge of the common final goal of realization and know that there is no need to go for hundreds of initiations for the many different kinds of practices and systems, as we do not need a mixture of systems and practices, to have realization. Unless we as-



Photo: J. Lui

The Amazing Vajra Dance Of The Six Liberations

5-7 April 2011, Singapore

Kym Teo

Have you ever experienced dancing in mid air or having the elevated feeling of moving amongst clouds?

The Dance of Six Liberations is a complete swirl of energy movements that lifts and shifts you as you move your feet from one ring of yellow to the red, green and then into the blue, then white and back to the yellow ring of the mandala...

As you step from one brilliantly coloured ring to another of the

global mandala, the mind sort of goes blank and becomes suspended in time, as you glide with the flow of wonderful energy that comes with the lovely soulful music with that moving chant of six spaces. Then as you are guided to form the *mudra* of the three jewels at the end of each set, releasing the tension of each *loka*, a gush of blissful energy rushes up to your head. When you let yourself go, and just soak yourself into the bliss of the *sambhogakaya* state of music and experience little bursts of energy all over... you are in a transition of some state. This is a journey of discovery of your real nature and recognition of your condition that Rinpoche promises for those who practice this beautiful Vajra Dance.

As Chögyal Namhai Norbu reiterated during the recent April Taiwan webcast retreat, the Vajra Dance is a unique practice to acknowledge and experience the energy fields of our three existences, corresponding to the physical body's energy field, each *chakra* from the head to the throat, to the heart and the navel, and finally to the secret *chakras*, correspond to each ring on the global *mandala*. Whilst the global *mandala* is physically a flat circular piece of mat on the floor, its energy field once consecrated and activated is a huge mass of maybe more than 3D vibrations. It is an amazing practice to experience emptiness, clarity and sensations one at a time or all in one go. This is the insightful practice that our compassionate master learnt in his dreams and was able to finally develop it into a complete practice, for fortunate practitioners like us today.

After Rinpoche completed his Singapore Mandarava Tsalung Initiation and Teachings Retreat held on 31st March to 4 April, he travelled to Taiwan where he also gave the initiation of Mandarava Tsalung and continued to speak on the wonderful practice of Vajra Dance.

On the Sunday morning of the 10th April Taiwanese webcast, so many of us in Singapore tuned in

>> continued on the following page

Chögyal Namkhai Norbu in Taiwan

Peter from Gephelling

After a long wait of 11 years, Rinpoche visited Taiwan once again!

At the beginning, we were worried about Rinpoche's health. He had just undergone surgery three times at the end of last year and his physical condition was still recovering. We were seriously considering asking Rinpoche to cancel the retreat at that time. But it was a very hard decision indeed so the only thing we could do was practice Mandarava long life practice again and again and hope that Rinpoche would recover soon.

It is really true that taking responsibility is the best way to practice the teachings. We had to try and reach a consensus between the different mindsets of the Gakyil, different ways of thinking from project preparation, DM de-



Photo: H. Mao

Asia-Pacific journey this February. I was moved by and admired Rinpoche's hard work responding to the requests of his disciples. It is really a very good teach-

every moment selflessly to satisfy people's requirements, no matter how big or small they are.

Finally Rinpoche visited Taiwan on April 5! We met him at

By the bliss of the Guardians, the participants were over 400 and filled all the space of the retreat center before the teaching started. We had asked Rinpoche

Rinpoche followed the teachings of Garab Dorje, a most important historical Dzogchen Master. He gave us direct transmission all the time during his teaching in a unique, wise and humorous way. Every word hit the point precisely and came directly to our hearts, showing us the way a Dzogchen practitioner should integrate the teaching into his condition at every moment. Although I had attended Rinpoche's retreats many times, this time, it was still brand new for me.

Rinpoche was so kind to his disciples. He never refused the requests of participants, no matter what they needed, from his signature to photo pictures. He always did those things tirelessly and with smiles after finishing the retreat every day, in spite of his weakness and needing a rest immediately. The only thing we could do was to try to remind people that it was time for Rinpoche's rest. We knew that Rinpoche just could not stop himself, but we had to stop the people from lining up to speak to him. Again I learned a lot from Rinpoche about his selflessness to share himself with the people who need him.

The retreat came to an end successfully. Rinpoche was very happy and satisfied. He finished his visit to Taiwan and departed for Russia on April 19 with the sincere bliss of Gephelling. Although he left Taiwan half a month ago, I miss him and still have a feeling that Rinpoche stays with me all the time. I recall everything with a smile when I imagine Rinpoche's every movement during the Taiwan retreat. I was very fortunate to help Rinpoche to spread the Dzogchen teachings in Taiwan. It gave me a very good chance to observe and learn closely from a Dzogchen Master. And it is really much better than reading hundreds of books and will be beneficial for me for my entire life!

Thank you Rinpoche!! ©



Photo: H. Mao



Photo: H. Mao

signing, mission distribution to financing and sponsoring. Every process was a practice for us. And fortunately, we had the same goal, which was that the retreat must be successful to benefit more people in Taiwan.

An elderly gentleman like Rinpoche, 73 years old, who has had 3 operations one after the other and just rests no more than 2 months He started his

ing for us! He teaches us how to behave like a Bodhisattva, without thinking about himself in order to help people. He teaches us how to be Dzogchen practitioners, to stay in instant presence in our daily lives. Rinpoche's health has not recovered completely, but instead of taking the long rest he really needs, he chooses another way. We can see how a great Master spends his

the airport after a long wait! We were very excited just like a boat that had got lost at sea and found a lighthouse standing in front of the seashore! Rinpoche looked a little tired but with high spirits when he saw us. And my tiredness was swept away instantly the moment I saw Rinpoche. I knew that all of our efforts, everything we had done was all justified!

to give us teachings on "The Song of the Vajra" at an earlier time, but he decided to bestow on us the teachings of "Ati Dzogchen with Mandarava's Tshewang and Tshedrup". He also gave us the Mandarava Long Life initiation. I understood that it was a very special occasion because Rinpoche seldom confers an initiation on his disciples.

>> continued from previous page

to listen to him at the centre, and we were greatly delighted when he again mentioned the close association between Jnana Dakini Goma devi and our country, Singapore. It was in the eighties when our master visited Singapore and had a dream where he was led by two beings who could fly but one of them had walked with Rinpoche up a conch shell like path to meet Jnana Daki-

ni Goma Devi, where he learnt the Vajra Dance. In this dream also, he had gone to Kongkar Rinpoche's temple in Singapore where he saw a beautiful Goma Devi statue too. There must indeed be a close link between Goma Devi Jnana Dakini Vajra Dance and Singaporeans.

At this moment, you can only guess how glad and blissful 16 Singaporean fortunate practitioners felt. The 16 of us had also

just completed a lovely ecstatic Six Liberations Vajra Dance course conducted between 5-7 April by a remarkable international Vajra Dance teacher, Adriana Dal Borgo, who happened to be in Singapore with Rinpoche.

It so happens too, that these days she rarely conducts Six Liberations Vajra Dance to new people, as she is now usually busy with Song of Vajra Advanced courses and training Vajra Dance

teachers! It has to be the magic of Singapore's close link with Goma Devi, doesn't it?

2011 has been an amazing year for Singapore. Our cups have truly "runneth over and ever over", with Rinpoche's precious initiation and enlightening teachings, and fully complemented with Adriana's unreserved devotion to impart the ecstatic practice of the Vajra Dance. We thank her for her amazing depth of compas-

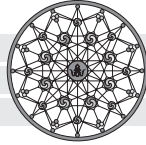
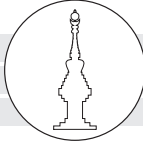
sion and willingness to impart Dzogchen knowledge during the Vajra Dance course. The path of realization is ever more fantastic now, with Mandarava practice and the beautiful Vajra Dance, to discover our real state and to continue integration with constant presence in our condition in our modern society. May our lives become a constant practice in every instant, always! Long live our dearest Rinpoche! ©



Fabio Andrico teaching Yantra Yoga.

Photo: P. Fassoli

MerigarWest



Merigar West

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MERIGAR 30

"The Joy of Being Here"

30th Anniversary of Merigar July 15-18, 2011

Program

Art Exhibitions

From the 9th to the 24 of July three visual arts exhibitions will be organized, each one very different to the other:

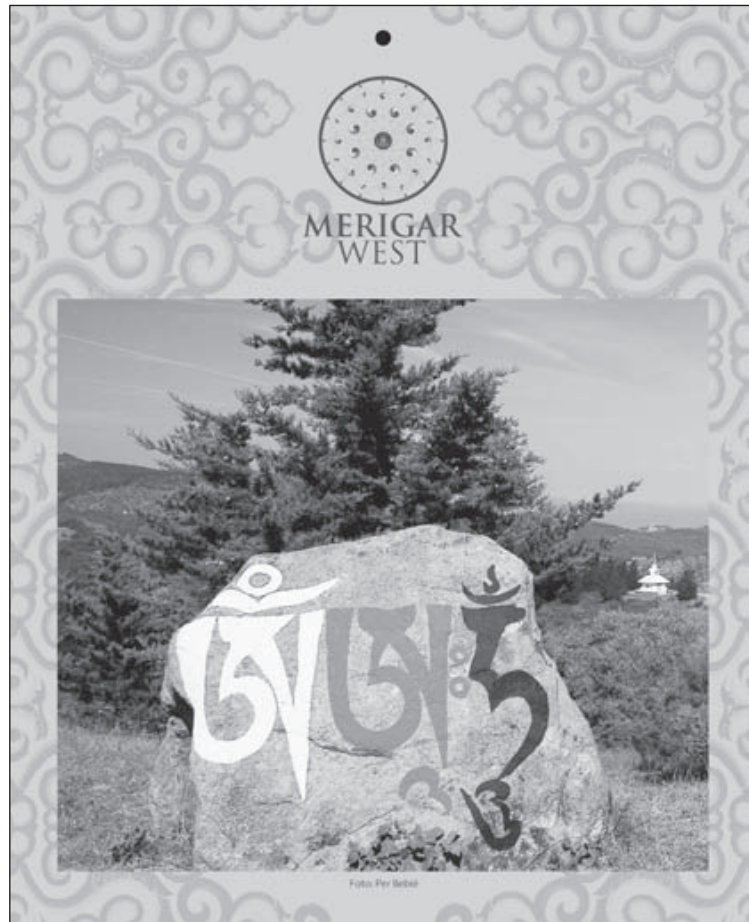
"Tibetan Art between modernity and tradition" organized by ASIA Onlus in the prestigious halls of Palazzo Nerucci in Castel del Piano. There will be exquisite ancient and contemporary Tibetan paintings by artists of world-wide fame.

"First Centre" under the care of Alessandra Bonomo in collaboration with the Arcidosso Municipality inside the fascinating Aldobrandesco Castle. There will be an exhibition of works offered by the best artists in the Dzogchen Community from all over the world as a homage to the place which gave rise to the first Dzogchen Centre in Europe.

"Photo Exhibition" by the Shang Shung Institute. The pictures will illustrate the story of these incredible 30 years and will remind us or show us how Merigar and the Community have developed up to today starting from a small group of young people who bought an abandoned farmhouse.

Friendship Meetings

On July 15th and 16th in the morning there will be three different "Friendship Meetings": three paths, three topics meant to encourage the sharing of different experiences between local



people and Community practitioners living on various continents around the world.

"The path of equilibrium" is the title of the meetings or lectures that will be held in Santa Fiora. They will be mainly focused on man and his relationship with the natural environment, a relationship which since the very beginning has challenged man to establish a dynamic equilibrium with the world he lives in, a world to which he is connected through a sort of umbilical cord.

Chairman: Fabio Maria Risolo, Arcidosso – degree in Arts

and Philosophy, headmaster of a local school, Santi Maha Sangha authorized Instructor (a study and practice system related to the Dzogchen teaching)

"The Path of Well-being" is the title of the meetings that will be held in Castel del Piano. Nowadays well-being has become almost a "must", an antidote to the stress of modern life which often drives man away from his inner self and his physical, energetic and mental needs.

In a time when it is extremely easy to have almost unlimited access to various types of knowl-

>> *Mandarava continued from page 14*
know our condition, for living in dualism vision gives rise to problems. For example the five elements and energy levels are our real condition. We should know and work with the energy level. So if the five elements are unbalanced or are damaged, we will have problems physically and mentally. Hence, we may not be able to apply some methods of practices. We need to understand our relative condition, the physical body. From the beginning, I planned my program of retreat and travels for 2011 but when I arrived in Brazil, I couldn't get up. On the physical level, I had a problem and I had no way to help myself with the knowledge of Dzogchen. Till my physical level was perfect, I couldn't travel. We have to be aware of our physical level. Long Life practice is one

method of how we can coordinate our energy level, so that we can have long life. It is a very important practice and it is relative to total realization of the state of Jnana Dakini, of the dharmakaya state. For learning this practice, we need to receive transmission. In Dzogchen, we need to receive direct transmission, to learn this transformation method, using initiation. Hence it is very important to receive initiation with instructions on practice and how to apply methods the precise way."

"With the knowledge of being in our real nature, we create the secondary cause of manifesting the realized being of Mandarava with Guru Rinpoche, and the essence of the five elements and we can have knowledge of self liberation after diligent practice, using sound, light and rays and working with the three poten-

tialities that everyone of us has. When you have this secondary cause of manifesting the deity in front of you, in your real nature, no problems arise no matter what object is in front of you, good or bad. In this way, we have self liberation. In our practice, we learn this knowledge and practice, using mantras, connected with sound, our potentialities always connected with sound, during practice."

"We only need to receive one initiation, understand one system and participate diligently in one practice to achieve realization in just one life time."

At this point, we at the retreat hall in Singapore were amazingly blessed to receive this precious Mandarava initiation and root text transmission. With this initiation and practice that purifies, we learn the mantras, visualisa-

edge and traditions, new techniques and approaches live side by side with ancient methods, each of them aiming at bringing about a state of well-being and happiness.

Several subjects will be discussed such as diet, massage and relaxation techniques, martial arts, yoga and art therapy. It will be an opportunity to compare and share experiences based on different principles, schools and traditions

Chairman: Luigi Vitiello, Naples – Medical Doctor and Psychotherapist, authorized instructor of Yantra Yoga.

"The Path of Kindness" is the title of the meetings that will be held in Arcidosso. These meetings will deal with the relationship of the individual with other people, not only interpersonal relationships but also the ones we may establish with people who are fragile or in need; so in this case it is indispensable to "recognize" the other, to see his dimension and be aware of the "empathy" which makes everybody equal in our human nature. Showing kindness towards other human beings, no matter whether they are children, young people, seniors or disabled, is the best answer in our search for happiness.

Chairman: Pia Barilli, Florence – Medical Doctor, specialized in Homeopathy and Psychosomatic medicine, founding member of the Lycopodium Association, professor of the Mario Garlasco Homeopathy School, authorized instructor of Yantra Yoga.

Performances

Friday July 15th, Saturday 16th and Sunday 17th there will be three evenings filled with music, dances and performances.

Musicians, dancers, and performers, all professionals from the International Community will present their best acts to the public in the square in Arcidosso.

They will give solo performances or will join together to give group performances. On Friday evening groups of folk dancers from different countries in which the Community is established will present some of their typical folk dances.

Musicians living in the Amiata area will be joining in the festivities and there will be an interesting exchange between the local situation and that of the international Community.

Delicious Culinary Tasting from around the World

Friday, Saturday and Sunday from 7.30 to 11 pm there will be a food stand in the main square in Arcidosso.

Monica Patiño, a member of the Dzogchen Community and a World Cookbook Gourmand prize-winner and famous Mexican chef will be preparing dishes from all over the world. People will be able to sample cooking from Russia, Spain, Tibet, Japan and from all those places where the Community is located.

Each evening there will be a different menu!

Presentation of the Community

In the three villages around Merigar, Arcidosso, Castel del Piano and Santa Fiora, the International Dzogchen Community will present a short video showing the history of Merigar. Demonstrations of Yantra Yoga and Dance of the Vajra will also be organized and presented on these occasions.

Info Presentation Points in the Square of Arcidosso

A stand for Merigar
A stand for the Shang Shung Institute
A stand for ASIA

Visit:

www.merigar30blog.com
www.merigaranniversary.it ©

tions and practice text, to achieve the emanation and manifestation of the mandala of the deity, Mandarava. With the Master's grace, we purified with this initiation and learned the method of practice, for the precious knowledge of purification into the dharmakaya using the sambhogakaya method of transformation.

Our Master also spoke about the power of initiation that he experienced many years back when he had received twenty days' initiation for purification with the five elements mantra initiation. After receiving the initiation, he had surprised himself at his sudden increased capacity to absorb twelve pages of root text which he could understand and commit to memory within a day. So, like a vessel, with initiation, the practitioner will be opened up and empowered with greater capaci-

ties to discover his real nature, potentialities and precious sidhis and knowledge, with the final goal of achieving realization. Hence by receiving just one system of Dzogchen teachings, of integration with our real nature with its pure and impure aspects, one practice that we fully participate in is all that we need... if we dedicate ourselves fully to practice... this practice is enough for achieving total realization.

All of us here at this retreat hall must have wondered... we must have accumulated vast amount of merits in our previous lives, to be able to sit this physically close to our dear Master and receive such precious teachings from him.

Long live our compassionate Master. We will diligently work on our practice and realize his promise to return to Singapore for more precious teachings next year. ©



The Joy of Collaborating

Pancho Company
Project Manager for MerigarW30



As time goes by, working for the thirty year anniversary of Merigar is day by day becoming a more and more challenging and surprising experience. It is giving me the opportunity to get in touch with practitioners from all over the world, to share ideas and opinions with them and above all to feel the commitment, the devo-

tion and the joy this event is able to convey to all of us. First of all to the people more closely involved as team leaders whose task is to carry out the complex and elaborate project aimed at presenting our Community to the outside world. They are working hard and enthusiastically to overcome inevitable obstacles while at the same time offering their capacity

and devotion with joy in the effort to go beyond their own limitations: this is what Collaboration means in my opinion

Then there are the practitioners, a constant source of surprise for me: in fact practitioners from all over the world who will be leaving their usual jobs for a while and come here to give a 15 minute lecture or to exhibit a

couple of paintings or to sing 2 or 3 songs or, as in the case of the folk dances, to join a group without having had any previous experience, organizing rehearsals, learning the steps, searching for suitable costumes to perform on stage just for few minutes. All of them are aware of the importance of their contribution which, no matter how small it might be, will surely help in the success of the whole celebration. They offer it with joy and here again this is a living example of Collaboration.

Then all the gakyils are collaborating providing the anniversary information, looking for practitioners endowed with particular skills and capacities, organizing dance groups to represent their country, meeting some expenses of the event.

I live in Spain and I work at home thanks to the computer and to internet. Sometimes I go to Merigar where we hold meetings with team leaders, gakyil members, municipality representatives and little by little I'm discovering the deep meaning of the whole event. At first I had understood that Rinpoche wished to take the opportunity of this thirtieth anniversary to present the international Dzogchen Community with all its artistic, cultural and human richness and variety to local people to share with them THE JOY OF BEING HERE, the joy already mentioned in one of my previous articles published in The Mirror. Because of my usual lack of clarity, it took me quite a while to realize something that Rinpoche had clearly emphasized

last summer in Merigar during a talk (as you can see in the video posted in the Thirty years anniversary blog www.merigar30blog.com). In this video he clearly talks about the anniversary, explaining over and over again that this event is not simply a celebration of Merigar but also an opportunity open to all practitioners to participate, help and collaborate. On the grounds of the experience accumulated so far in the organization, I discovered that at the outer level it is a joy to meet together and join in the different events of the programme, bringing one's own experience and commitment to the celebration. At the inner level, the joy motivating practitioners to participate is the wish to 'make a gift' to Rinpoche by offering their participation as a display of gratitude and appreciation for all the untiring work our dearest Master has been doing all these years.

What gift we can offer? At the most secret level it is the joy of understanding and manifesting the deep meaning of Collaboration, as Rinpoche has directly asked us to do.

Once again Rinpoche is giving us a teaching: the most important thing is not so much to show the general public our skills, qualities and the capacity to organize and present a rich and colourful programme as the possibility to understand and put into practice the authentic meaning of what Collaboration really means. ©

Merigar West Update from the Gakyil

Preparations for the thirtieth anniversary celebrations of Merigar West to be held in July this year are in full swing thanks to the coordination work of a team of hardworking helpers. The project is proceeding in the best possible way and even the different local municipalities of Arcidosso, Castel del Piano and Santa Fiora are actively collaborating in the project. The "Monument to Peace", a statue designed and sculpted in stone by Piero Bonacina has been completed and will be donated to the citizens of Arcidosso on July 15 during the celebrations. More details about the 30th anniversary event can be found on this page.

At Serkhang (the Golden House), work was carried out over the winter months to create an apartment for Khyentse Yeshe and his family and is now ready for use when they are visiting the Gar.

Restoration work at the big Changchub Stupa (the Stupa of Enlightenment) is in its final stages. The building is being completely re-plastered and will be repainted. The flowerbeds that had previously surrounded the stupa

have had to be removed because they created a lot of humidity for the building and so the circular walkway has been extended to cover them right up to the walls. In addition, a border has been created along the outer edge of the walkway that surrounds the stupa.

The old disused path that joined the Temple of Great Liberation to the Stupa and which had become quite overgrown with bushes and trees is gradually being cleared and will be called the Path of Presence. The Path will permit people to walk across the land to reach the Changchub Stupa rather than having to follow the main road up past Serkhang and down again. This job is being assisted by the use of Merigar's mini-escavator and with the help of many karmayogis and yoginis and has involved cutting down and clearing away a great quantity of bushes and undergrowth and burning them. When the area of the path has been completely cleared, an electric cable will be laid underneath it that will bring electricity to the Great Stupa and the path will finally be covered in gravel. If you would like to donate to this project, you can do so through the website: www.thepathofpresence.com. We would like to thank all those people who have already contributed with donations. Even



after such a short time we have arrived at 5840 euro!

A new water tank for storing water has been installed for the Master's residence, Gadeling, because the old one wasn't working very well which sometimes meant that his residence was without water during the summer. The new tank will contain 5000 litres, has a new system of filtration, and does not require an electrical pump to work. In addition the water pipes have now been laid underground so that they do not freeze during the winter.

Some improvements have been made at the dormitory at Merigar Two uniting the old dormitory with the ad-



joining flat so that the dormitory will now have access to kitchen facilities as well as giving more space to the dormitory, which now has around thirty beds. The boiler for the heating system has also been changed.

There is now a new and fast way to contact the Gakyil at Merigar: the Merigar West gakyil has recently set up a page on facebook. You can write to us about your thoughts and ideas and we will reply. Anna and Giorgio for the blue gakyil, Patrice and Ignazio for the red and Daniela and Anna for the yellow. We are looking forward to hearing from you all! ©

Dakini Mandarava Practice Retreat with Tsalung

following Chögyal Namkhai Norbu's latest instructions led by Nina Robinson
June 1-5
cost: 200€ with discounts for members
timetable: starts Wednesday June 1 at 7 pm; the following days: 10-12 am 4-6 pm
Sunday June 5 explanation and practice of the Mandarava Ganapuja

Retreat on the Upadesha on the Total Behaviour of Equal Taste

with Khyentse Yeshe
at Merigar April 21-24, 2011

Andrea Bucaioni

Having been introduced to the knowledge of one's real state, the vajra of the original dimension, One has the certainty of the contemplation of the spontaneously perfect state, the real nature of original dimension, And the capacity of self liberation of all phenomena into the actual state of the original dimension, As well as being capable of integrating theory, practice and behaviour into the original dimension.

From the poem "Santi Maha Sangha",
fourteenth stanza

The long awaited April retreat with Khyentse Yeshe started on Thursday the 21st in a Merigar West that was warm and filled with the abundant light of an unexpectedly strong sun and a limpid intensely luminous sky above and inside the Gonpa. It was certainly a pleasant setting for the hundred and more Vajra brothers and sisters – in constantly increasing numbers each day even though the retreat was being webcast – who had come to Merigar from the Gars and Lings of the whole of Europe, to meet our Master once more. There were also several new arrivals who did not delay in making friends with many of us.

Our Master introduced and kindly explained to us a *terma*

belonging to the Longsal cycle and important for the whole Dzogchen Community because it is extensively quoted in the Base of the Santi Maha Sangha, which is so important to our Master, Namkhai Norbu Rinpoche.

First of all Khyentse Yeshe presented the teaching topic to us by opening our frame of mind beyond the heavy yet non-existent cage of judgments in which our dualistic vision is enclosed and leading us directly to knowledge of Dzogchen explaining to us with infinite clarity and generously giving to us fortunate beings, no less than twice in two days, direct introduction according to the *ye shes zang thal* method. At the same time he continued with the explanation of the

"Upadesha of Equal Taste" and of the behaviour (*chopa*) that is appropriate for a Dzogchen practitioner.

Among the different activities that were organized during the retreat, in the afternoon of the second day there was a presentation of the Dance of the Vajra in the Mandala Hall with Adriana Dal Borgo so that new people and interested practitioners could watch and get to know this wonderful practice transmitted to us by our Master. Shortly after, a presentation on Community activities in Tenerife, Spain was held in the Gonpa while on the last day before the teachings Fabio Risolo gave an explanation on the Ganapuja for those who had never done this practice or who

wished to hear the explanation once again.

The clarity and energy of the Master's explanations were so thorough as to cut through any wrong convictions and leave us in a state of enjoyment of emptiness. The patience and the compassion with which he dedicated himself to us – staying after teachings to speak at length with those who wished to ask him something, even after the teaching and the Ganapuja of the last day – was infinite.

As Vajra brothers and sisters we had the opportunity to see our Master and receive wonderful teachings. We shared pleasant moments of coming together, collaborating and having fun. Ideas arose and all of us were able

to participate in the expression of that wonderful collective energy that is the Sangha. The Gakyil, the Geko and the team in charge of organizing the Thirtieth Anniversary of Merigar were, as usual, quite busy with their duties just like all those who were involved in the organization that allowed the event to take place.

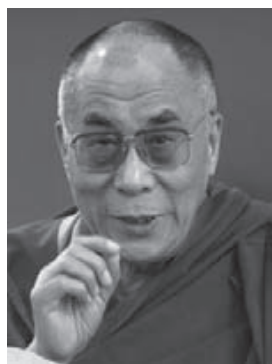
Just as every other time I cannot describe in words the feelings that one experiences at Khyentse Yeshe's retreats. Listening to his profound and vibrant instructions the atmosphere is always transformed and the Gonpa is filled with awareness and happiness, just like the hearts of us all.

Thank you precious Master!
May we meet again soon! ©



Photo: L. Gräf

France



Teachings and public talks
of His Holiness the

DALAI LAMA

IN TOULOUSE, FRANCE

13-14-15 August 2011

INFO & REGISTRATIONS

in English: www.dalailama-toulouse2011.fr/EN
in French: www.dalailama-toulouse2011.fr



The Dzogchen Community
in France has great honour
to welcome

CHÖGYAL NAMKHAI NORBU

September
2011

PARIS & SOUTH OF FRANCE

16-17-18
SEPTEMBER

IN LERAB LING (near Montpellier)
Invited by the Rigpa Community
Contact: info@rigpa.org

23-24-25
SEPTEMBER

IN PARIS
Organized by the Dzogchen Community
Contact: chnn.paris2011@hotmail.fr

1st Course Yantra Yoga Workshop (Beginners – Open Course) conducted by Jesus Martinez in Paris, February 12–13, 2011.

Simplicity and good mood characterized the first workshop conducted by Jesus Martinez in Paris. It had been announced in various media and in the new blog <http://yantrayoga.france.over-blog.com>, freshly created to promote Yantra Yoga in France.

Sixteen open-minded and strongly interested people had the chance to discover or deepen their practice. Jesus made a very clear presentation of Yantra Yoga, its background, its particularities and how it is intertwined with the Dzogchen teachings. Then he taught the practice, always going to the essential points, and carefully correcting a posture here and there, with a kind, concise word to anyone who needed it. He patiently led the group into deep relaxation through Lung Ro Salwa (g-breathings, exhaling the stale

>> continued on the following page

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: acomodationservice@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.



>> continued from previous page

air), Tsigjong (loosening the joints), Lungsang (the 8 Movements, purifying the prana), and Dorje Lab (the Vajra Wave, overcoming hindrances).

A little get-together at the end of the weekend was an opportunity for everybody to express their feelings. All were very satisfied and motivated to further explore this wonderful practice.

Two participants felt like sharing their experiences with the Community...

M. L. S. (beginner) – May you discover Yantra Yoga

“I encourage you to take Yantra Yoga courses and to practice regularly. The first day is quite intensive but the second day appears much more relaxed with time enough to integrate the movements. I recommend this sequence to those who live at a furious rhythm in Paris or anywhere else, but also to those who want to maintain or renew both their calm and their energy.

Points to be considered in case you are still hesitating:

- It takes something like 20 minutes per day (up to the 8 movements), and not necessarily daily;
- It helps to relieve back problems and delicately stretch your body if you don't force;
- It calms things down;
- It makes you more supple;
- It helps to be in great shape for the day.

Thank you to the Master's lineage and teachers for keeping this teaching alive and spreading it.”



L. N. C. (one-year practice) – Enter into Yantra Yoga

“It was the second course of Yantra Yoga I have attended since I had the chance to encounter this yoga last year. Jesus' concise, clear and precise instructions were highly beneficial to me.

The intensive practice allowed me to let tensions go, correct some postures, review the breathing and train myself with the correct rhythm. Above all, I passed through a stage, the one which liberates from the form. When indeed the tedious time of learning the sequence has gone, then come the first fruits; I mean I could enjoy the freedom to practice without thinking, with no effort of remembering what movement would come next, as if it occurred naturally. This makes the practice lighter and more joyful.

Today the word that comes spontaneously to my mind is ENTER. During

the practice I felt that I entered the lineage, and being sustained by it, I could:

- Enter into the rhythm of the movement as if I was one with it,
- Enter into the relaxation to be present,
- Enter into the breath to closely observe it,
- Enter into the sensation and see how it disappears,
- Enter into the experience to greet it but not hold on to it.

Once the doors have been stepped through, limitless space is available. I got an idea about the potential of this beautiful Union of the Sun and Moon Yantra, as an endless treasure accessible to me. Little by little and with no doubt, next courses and practices will give new keys at the right place at the right time.

May this participate in increasing the wisdom of all sentient beings.” ©



Meditation and contemplation in Paris

By Bich Le Thuy-Feroui

A three day teaching on meditation and contemplation led by Costantino Albini took place from April 1st to April 3rd in Paris France. Thanks to his kindness and patience, Costantino taught us how to practice meditation and contemplation starting with triangular concentration and then without concentration, just being present and aware. He reminded us not to forget to observe ourselves and to practice as often as possible. We should always start with Guruyoga and the nine breathings, be careful to keep our backs straight and to end the practice by dedicat-

ing the merits to all sentient beings. Costantino emphasized the importance of doing Guruyoga in order to always be connected with Chögyal Namkhai Norbu.

We learned from Costantino how to sing and why we must listen to the voice of the person who guides the practice because the sound should be a single and unique voice so we can feel the energy that arises.

I enjoyed this three-day retreat as it reminded me of my true nature and to try my best to be aware at any moment of the day.

Thank you Costantino for your precious teachings, advice and for giving us your precious time. We hope to see you very soon for another teaching. ©

Germany

The way of dealing with the five emotions from the Longsal

with Elio Guarisco

May 20–22 in Dargyaling, Cologne

Registration Jil Self

jil.self@dzogchen.de

Jnana Dakini and Vajra Dance practice retreat

with Karin Heinemann

June 17–22 in Höfen

Registration Viktoria Gershevskaya

viktoria.gershevskaya@dzogchen.de

Public talk Dream Yoga

with Michael Katz

July 21 in Dargyaling, Cologne

Dream Yoga retreat

with Michael Katz

July 22–24 in Höfen

Registration Jil Self

jil.self@dzogchen.de

Gomadevi retreat

with Enzo Terzano

Sept. 9–11 in Dargyaling, Cologne

Registration Jil Self

jil.self@dzogchen.de

Garab Dorje, Guru Yoga with white A

with Alexander Sasha Pubants

Nov. 4–6 in Höfen

Registration Viktoria Gershevskaya

viktoria.gershevskaya@dzogchen.de

‘Dzogchen Without Buddhism’

with Jim Valby

Nov. 23–24 in Dargyaling, Cologne

SMS Base Level Study & Practice

with Jim Valby

Nov. 25–29 in Dargyaling, Cologne

Registration Jil Self

jil.self@dzogchen.de

Italy

Naples, Namdeling



Participants at the retreat on ‘Meditation and Contemplation in Buddhism and in Dzogchen’ led by Fabio Risolo at Namdeling March 18–20.



Passages

Died: Marie Krupp, our Vajra sister of many years, died in Bad Soden, Germany on Monday evening, March 28, 2011. She hadn't recovered from a stroke. She was 84.

For many years she had offered her home for weekly meetings of the Frankfurt practice group as well as for several Gakyil meetings. She had edited



Yantra Yoga beginners course with Saadet Arslan in Dargyaling, Cologne, March 25–27, 2011. Photo: B. van Leuven

the German newsletter *Dzogchen Brief* for 10 years.

By means of her great engagement she crucially supported and influenced the development of the Frankfurt group

as well as the German Dzogchen community.

Please include her in your practice and dedications! ©



J. Crow's®

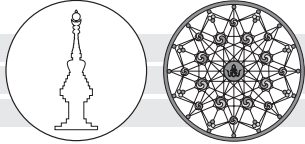
Mulling Spice Folk Medicine
Tibetan Medicine

SpicedCider.com

fax or phone: 1 800 878 1965 603 878 1965

jcrow@jcrow.mv.com

MerigarWest



Spain

New Gakyil

Blue: Olaya Martínez

olaya_azul@dzogchen.es
Núria Moreno
nuria_azul@dzogchen.es

Yellow: Luz García

luz_amarillo@dzogchen.es
Sol Cañero
sol_amarillo@dzogchen.es

Red: Carles Jáñez

carles_rojo@dzogchen.es
Javier Ruíz
javier_rojo@dzogchen.es

Meriling An Investment for the Future of the Community

The Dzogchen Community in Spain, at Chögyal Namkhai Norbu Rinpoche's request, is managing the acquisition of an Aparthotel based on a timeshare property, in Tenerife, the Canary Islands (Spain).

This is where Meriling will be set up. Meriling will become a new Dzogchen centre which will specialize in Tibetan Medicine and Therapies, and will also

offer a space for meditation and physical and spiritual well-being.

Meriling will be a holiday resort open all year round with Teaching Retreats with Chögyal Namkhai Norbu, Khyentse Yeshe, Yantra Yoga, Vajra Dance, personal retreats and collective practice courses of the Dzogchen Community.

Meriling will be a holiday resort for everyone wishing to spend time in the land of everlasting Spring.

This Project will be self-financed, thanks to its timeshare property formula and the contribution that every single Dzogchen practitioner (it is necessary to be a member of the Dzogchen Community) will make by buying one or more weeks per year for 50 years (maximum).

This Project will be an investment for all participants. The price of a week per year for 50 years costs 3,000/5,000 euro, which is to be paid in one payment.

By means of this notice we inform you that as from now and for less than two months the period to book and reserve your weeks in Meriling starts.

You can make your bookings at www.meriling.org

On the site you will also find all detailed information on how this timeshare property works and further information on the place, contract and terms.

It is necessary to be a member of the Dzogchen Community to make a reservation, which is made by paying the total amount.

After this two month period, and having sold all weeks available, the Meriling Society, whose owner is Chögyal Namkhai Norbu, will buy the Aparthotel.

This will be a place for teaching retreats but also an investment for the future of the Community. Therefore you can buy all weeks of the year and not only those weeks when there are teaching retreats, which can happen any time in the year.

We invite you to buy a piece of Paradise.

Dzogchen Community in Spain

Here below you can find the words – summarized – that Rinpoche addressed to all practitioners from Namgyalgar on the 23rd March:

Dear practitioners,
We are doing practice together, we are doing collaboration together... this is the principle of the Dzogchen Community.

"Dzogchen" means real nature of all beings.

"Community" means people that have that knowledge, that are collaborating and working together. This is the Dzogchen community.

Since I started to teach Dzogchen until today we did always that.

We are not only preparing a kind of Dharma center, but we should continue and develop that. This is the principle of the Dzogchen Community...

It is very important to collaborate. Nobody should remain isolated but should collaborate with others, communicate as in the same family, for maintaining that family and its continuation.

How do you do that? Daily with the community, daily with practitioners together, collaborating. I am saying this to all practitioners on this globe. Collaboration of everybody, everywhere.

We must maintain that for generation and generation, not only in our life. For example, I am getting old. How can we have continuation? We have not to behave in an egoistic way.

We should do benefit for all beings. This is really much more important than everything else.

I would like to ask every Dzogchen practitioners to please try to do that collaboration.

We have many projects everywhere. Last year for the first time I went to Tenerife, in Spain, a very interesting Island. In the past we were looking for a place. Somebody told me about the Canary Islands and I thought that it could be a good place for Europe.

Tenerife is one of the Canary Islands. It is a fantastic island. Really.

I have never found on this globe any place as nice as Tenerife. Everything, any aspect, for me it is a paradise. A wonderful place. Of course with many tourists but not concentrated. The weather always maintains the same level. It is not hot, it is fresh and very nice. Very good food, very good people.

I saw that this place is very important and we must prepare something in this place, because when I have time, I would like to stay a little longer there. I am sure 100 per cent that here in the future there will be something more concrete.

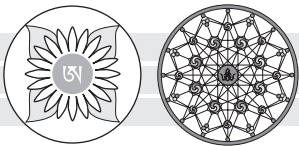
We found a very nice hotel with 80 small apartments. So we said "Somehow we should try to buy this hotel, if we collaborate all the Dzogchen Community". If you go to Tenerife, you will want to live a little longer there, I am sure because it is a special country, very very different.

So, there is the possibility to buy weeks in small flats, and it is not very expensive. The information is already on the Internet in the web page www.meriling.org

So you know that and you look. There is a possibility to buy full, limited time... If you are interested, please, contact and you can have also some benefit. This is a kind of collaboration for the future. We need to see a little for the future...

Chögyal Namkhai Norbu

MerigarEast



Merigar East

Asociatia Culturala Comunitatea Dzog-Chen

23 August 907005

Constanta
Romania

phone: 0040 746 26 08 61

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www.dzogchen.ro

Merigar East Update

by Lune Jazudekova

The land of Merigar is covered with freshly grown grass and new blossoming trees that were planted only last year. They will slowly grow into protectors which will offer shade to people coming to participate in various retreats.

Everything grows with time and we have worked hard to develop a new welcoming place where people can come to seek silence and discover their own nature.

This year for the first time we have organized not only the summer retreat with our dear Master, but also a Mandarava retreat with Nina Robinson, which will be the first official retreat in our New Gonpa.

Since the local area is known for plenty of places where you can get amazing treatments especially healing mud treatments, we have organized the retreat so that it also offers healing packages at the local spas for those interested. May is already a warm month and the local beach near the Gar can also be enjoyed. All these gifts offer a special experience while people participate in the teachings.

The summer retreat with Chögyal Namkhai Norbu is the highlight of this year and all our forces are right now focused on the organisation. We are preparing the Gar for visitors. There will be a camping area, a camping kitchen, where we will cook great lunches for everybody, offering one vegetarian and one meat meal.

This year the bar will be equipped with a great coffee machine for all the coffee lovers and we will have special

oasis also for those that love tea. There will be a nice little zone in the shade, offering a tea ceremony a few times a day – another kind of meditative experience.

Most of all we would like to invite you for the opening of our new Gonpa, which will take place during the first days of the retreat. We will open the festivities with the Vajra Dance on the Mandalas with musicians giving a live performance of the Song of the Vajra and then we will be serving you some Romanian delicacies to celebrate its birth.

We are busy creating and working, always looking forward to getting more help and inspiration.

Working as part of the gakyil in Merigar East and living the working experience that we are normally part of in our everyday life from a totally different perspective, has been a pretty enriching experience for me. Learning to keep presence and develop it right into action while collaborating with people that are on the same path is Guru yoga in action.

I would love to invite all those who feel like participating in this amazing project, this manifestation of the vision of our Masters, to bring the teaching right into the creative process.

We are all looking forward to meet you this summer and invite you to become part of the team. ©

Merigar East Summer Retreat

Dear Vajra Family,
We would like to invite you to the summer retreat with Chögyal Namkhai Norbu at Merigar East June 10–16, 2011. For the first time in the history of Merigar East the retreat will not be held in a tent, but in the newly built Gonpa. The first day of the retreat we will also have a small unofficial opening. You are all very welcome to join us for such a great event.

Price:

- on the spot 260 Euro with usual discounts
- with preregistration and payment before June 1st 220 Euro
- 160 Euro for participants in the Mandarava retreat at ME May 15–22, 2011. Total package price is 300 Euro.

Accommodation:

- camping at the Gar (3 euro per night or karmayoga)
- in private houses in the village
- 23 August
- in hotels

You can find more information about accommodation at:

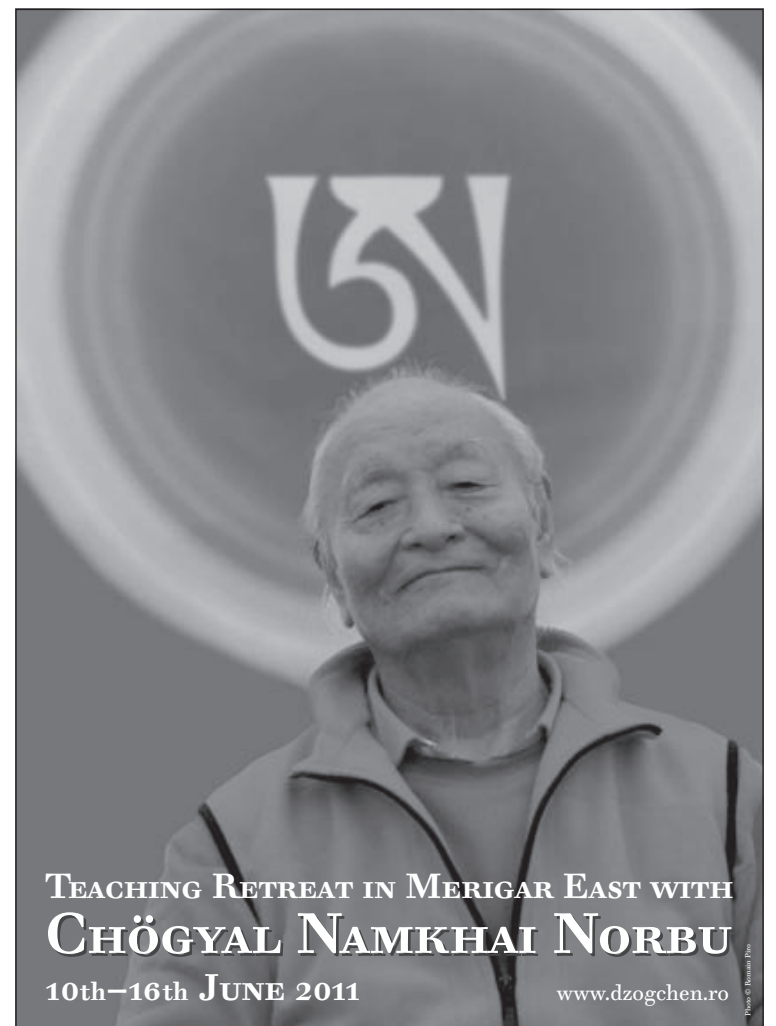
<http://dzogchen.ro/accomodation>

If you need any help or advice please contact: office@dzogchen.ro

Food:

- at the Gar: during the retreat we will provide lunches at the Gar and the Meribarn will also be open with its specialties.
- in local restaurants

For preregistration for the retreat please click here: <http://dzogchen.ro/summer-2011-retreat-preregistration>



The preregistration will be valid and preregistration discount will be applied only together with payment which should be done before June 1st 2011 to the following account:

in Euro
UniCredit Tiriac Bank SA
30, Constantei Str., bl. H1a
RO-905500, Mangalia, Romania
Swift Cod: BACXROBU
Asociatia Culturala Comunitatea Dzog-Chen

IBAN Cod: RO50BACX0000000267513001 in Lei

UniCredit Tiriac Bank SA
30, Constantei Str., bl. H1a
RO-905500, Mangalia, Romania
Swift Cod: BACXROBU
Asociatia Culturala Comunitatea Dzog-Chen
IBAN Cod: RO77BACX0000000267513000

There will not be any discount for the Mandarava package or preregistration if people only want to pay for a few days instead of the whole price. ©

MerigarEast

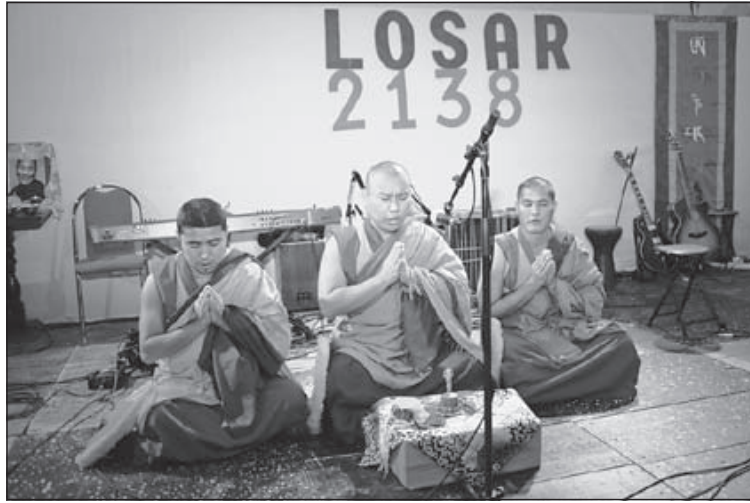


Czech Republic

Losar Event in Prague for ASIA Fundraising for Yushu

By Tereza Starkova
on behalf of the Losar team

The Czech Community is happy to inform everyone that a very successful Losar celebration was organized at Prague New Town Hall. All the Tibetan Buddhist groups collaborated and also organizations supporting Tibetan culture and human rights were present.



On the cultural program we presented Cham dance, disputations and prayers performed by monks from the exiled Ganden monastery, rock opera Bardo Thodol, a wedding blessing done by Bon Gese (for Czech couples having that day as their wedding day), common simple meditation for all groups, various workshops for children, Tibetan cooking, a tearoom, a rich raffle, dance music, after-party and much more. There was also a huge space for specific workshops and presentations of various traditions, where the Dzogchen Community presented Yantra Yoga. ASIA Onlus was presented by Linda Fidanzia.

The whole event was attended by more than 800 visitors and various nice articles, radio interviews and TV documents about the event were published afterwards.

The fundraising profit for ASIA was 2000 euro which will be sent for the people affected by the earthquake in Yushu. ©



Yantra Yoga for beginners with Fijalka in Brno, Feb. 19–20.



Yantra Yoga 3rd and 4th series with Zsolt in Prague, Feb. 25–27.



Yantra Yoga for beginners with Fijalka in Prague, March 1–3.



Kunye with Aldo in Prague, March 20–26.



Dance of the Six Spaces with Margit for beginners in Phendeling from April 9–11, 2011.

Poland

The Dzogchen Community in Poland is happy to announce and warmly invites you to take part in 2 Santi Maha Sangha Retreats with Jim Valby at Paldeling.

Santi Maha Sangha, Base Level

May 29–June 2 2011

requirements: Guru Yoga transmission from Namkhai Norbu Rinpoche

Santi Maha Sangha, Level One

June 3–7 2011

requirements: passed Base Level exam of Santi Maha Sangha

Cost:

· Santi Maha Sangha, Base Level:
480 PLN (120 Euro) – with usual discounts for members

Reduced members: 240 PLN

Ordinary members: 390 PLN

Sustaining members: 100 PLN

· Santi Maha Sangha, Level One:

480 PLN (120 Euro) – with usual discounts for members

Reduced members: 240 PLN

Ordinary members: 390 PLN

Sustaining members: 100 PLN

Food and accommodation:

The reservation of sleeping places will be done according to the rule first paid first served. We have couple of 4–8 people rooms, the gonpa for 12 PLN (3 Euro), there is also a possibility to sleep in the attic: 10 PLN (2,5 Euro).

Food: depending on our collaboration, we will help in organising common shopping and cooking.

Registration, payments:

Jaga Żebrowska, +48 793 339 777,

jaga.zebro@gmail.com

Help, karma yoga, organisation:

Krzysztof Walczak (PM),

+48 696772787,

zkw.mail@gmail.com or

Monika Walczak, +48 793 301 397,

monika-walczak@oz.pl

Information about Paldeling you can find on www.dzogchen.pl/menu-paldenling.html

Estonia

New Gakyil

The new Gakyil of Estonia was elected on March 19, 2011, on the Anniversary of Garab Dorje.

Alar Kukkk blue@dzogchen.ee

Tarmo Lass red@dzogchen.ee

Mart Viires yellow@dzogchen.ee

gakyil@dzogchen.ee

www.dzogchen.ee

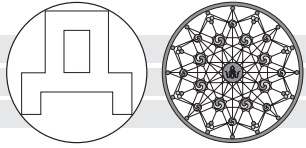
THE MIRROR



Newspaper of the International
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Chögyal Namkhai Norbu

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Kunsangar South



This May we will be celebrating One Year of the existence of Kunsangar South. Many of you would like to come and join us for Chögyal Namkhai Norbu's retreat, Santi Maha Sangha Base examination and 1st Level training. Also in July we expect to have Khyentse Yeshe's retreat at the Gar, and the SMS Base retreat in September.

So, where is the Kunsangar South located?

It is on the south-western part of the Crimean Peninsula, in Ukraine. It is next to Goncharnoye village 17 km from Sevastopol city.

The Black Sea is just a few kilometers away ... but behind a mountain. You have to take a 15–30 minute drive to get directly to the seaside.

Usually you can bathe in the sea from June to October.

How to get there?

1) Simferopol is the capital of Crimea and its biggest airport. Most probably this would be your initial destination on your way to Sevastopol.

Airplane

There are two airports in Crimea:

Simferopol airport – 2 hours drive from the Gar, it's bigger and has daily connections to Kiev Boryspil (KBP), Kiev Zhulyany (IEV), Moscow, Istanbul, and occasionally Tel-Aviv (Tuesdays only) and Frankfurt (Saturdays only).

There is "Belbek" Sevastopol airport (UKS) – 1 hour drive from the Gar. It's quite small and has flights to Kiev Boryspil (KBP) and Moscow Vnukovo airports. In summertime flights to other directions, like Lviv or Istanbul can be scheduled also.

You can try to get a connecting flight via Kiev with one of the two biggest Ukrainian airlines aerosvit.ua or flyuia.com. You can try turkish.com airlines to check if there is a convenient connection from your country via Istanbul.

There is one low-cost company flying to Ukraine, wizzair.com

It has lots of international flights to Kiev from Venice, Katowice, Cologne, Dortmund, London and other European cities, and flights from Kiev to Simferopol. It is the cheapest, but usually

connection times are inconvenient and require staying overnight.

It operates from a small airport, Kiev Zhulyany, which is located in the city and has regular urban transportation.

Most other companies operate from the bigger Kiev Boryspil airport, which is half an hour drive from the city. Shuttle buses depart from the entrance to terminal B and go directly to Kyiv railway terminal in the city center.

Taxi to the city costs 12–20 euros. It is cheaper if you call the taxi company by phone than if you get a taxi at the airport.

If you need to stay overnight to connect to Simferopol, a single room in a hostel not so very far from Zhulyany airport is about 35 euros. A room for three is about 45 euros. www.kozatskiy.kiev.ua/eng/antonova.aspx It is just the closest to Zhulyany airport, but there are a lot of other places to stay in Kiev, like hotels, apartments or hostels, which you can find on the Internet. Feel free to write us if you need some assistance.

It is also possible to stay overnight at other practitioners' apartments, but the number of such places is limited, so please write us and find out.

Train

If you don't like staying overnight in a hotel or hostel, you can get a decent sleeper train to Sevastopol (16 euros sleeper, 17 hours travel, departs at 20:20).

There is also a sleeper train from Warsaw to Simferopol which goes twice a week on Tuesdays and Saturdays... but travels for 36 hours.

You can get a train ticket delivered to you via www.russiantrains.com/en or <http://travel-2-ukraine.com/transportation/train-tickets.htm>, or at the railway station, or at terminal B of Kyiv Boryspil Airport.

How to get from Sevastopol or Simferopol to the gar?

The golden rule is don't take a taxi at the exit of the airport in Simferopol unless you are willing to pay 5–10 times more of the normal price, which is about 20 euros.

You can contact us beforehand, write the time of your arrival and we will organize a taxi driver to meet you.

If you didn't do that, the strategy is ignoring the most bold and naughty drivers in the front row and bargain with some back row driver until you get a good price.

In Sevastopol airport this probably is the only way because getting from this airport to the Gar by urban transportation without speaking Russian can be tricky. Price from Sevastopol airport to the gar can be about 15 euro.

Also, in the airport as usual please mind your pockets and never leave your bags unattended. It is not a dangerous place, but as in most tourist places, there are plenty of pickpockets.

If you are on a tight budget, you can get from Simferopol airport by minibuses.

First you have to take a local minibus to get to the bus station at Simferopol railway terminal.

Upon exiting Simferopol airport, go straight, and across the parking lot, behind a few trees, on your right there is a bus stop. Find a minibus which has No. 98 or 115 written on it. You need to get off at the railway station (it is "Vokzal" in Russian, asking this from time to time from fellow passengers and the driver you can make sure you get off at the right stop). At the railway/bus terminal next to the entrance to McDonalds restaurant there is a bus ticket booth.

Ask for a ticket to "Sevastopol", they depart quite often. Find a minibus with your departure time and get in. Your place is marked somewhere on the ticket. In about 1,5 hours you reach Sevastopol bus station. There once again you go to the ticket office inside the main building and take a ticket to "Goncharnoye" (this is Russian pronunciation of the village, typical in Crimea. On Google Maps you can find Ukrainian pronunciation Honcharne, it is the same). You get a ticket for a specific time, and your place number is marked on the ticket as well.

Your bus goes to Yalta or Foros passing through Goncharne. Make sure in about 15 minutes to remind the driver to make a stop in Goncharne, otherwise

he may forget and take you further away. If you come for the first time, maybe taking a taxi is easier, but once you've learned the routine, using public transport is not hard at all.

So, you have reached the village. You are standing at a bus stop or the taxi driver asks you "where now?"

The Gonpa can be seen from the bus stop on the highway, it's on the right from the village.

To get to it, you take the road down to the center of the village. On your right you will see a two-storey administrative building behind a fence, it's a forest patrol office ("lesnichestvo"). When its fence finishes, take a first right turn (you will see a small well behind a metal fence on your left) and follow the road straight ahead, it will take you directly to the Gar.

Accommodation

Goncharne is the closest village to the Gar. Rezervne is another close village, 2 km away from the Gar. There are no hotels there, but sometimes you can rent a room or a simple house. It's hard to find something luxurious, but at least it's very close and convenient if you don't have a car. There is a small shop in the village, and for now no cafes, except catering in Kunsangar South.

You can rent a hotel or hostel in one of the towns of Sevastopol, Balaklava, Orlynoye village or in Laspi and Foros seaside resorts.

You can get the list of available hotel and apartments at <http://kunsangar.org/en/accommodation/> Feel free to write us if you need assistance.

During the retreat we will organise minibuses to transfer you to and from the gar the main locations, like Sevastopol, Laspi, Foros. Also there are public minibuses passing Goncharne.

If you want to rent a car, there are Herz, Avis and other rent-a-car brands in Simferopol airport and in Sevastopol.

Camping

There is the possibility to camp in a designated area near the forest 500 meters from the Gar.

We do not provide tents or sleeping bags or cooking pots, please bring all your gear with you.

Cold water showers are available in the gar. If in the daytime it's hot, the water can get warmish.

In May in the daytime it's pretty warm or even hot in Crimea, but the nights can still be quite cold, so if you plan to stay in the camping, take some warm clothes with you.

Catering will be available at the Gar, also you can cook on gas or bonfire. Wood for the bonfires is provided in the camping. You can buy camping gas or other gear at the market in Sevastopol.

Electricity is available in the Gar during the daytime, you can recharge your mobile or laptop there.

Mobile and Internet

Ukraine has several GSM operators. Get MTS or Kyivstar simcard. MTS reception is a bit better. The gar is not in the 3G coverage area.

There is a wifi connection at the gar, and you can use it in the daytime after the webcast is finished.

For now there is no wifi in the gar at night until we will have permanent electricity installed, so if you need to be online in the evening, get a GSM-modem.

Currency

Ukrainian currency is named "hryvnia" or "grivna", and the approximate rate is 11 UAH/EUR and 8 UAH/USD.

The nearest exchange place for the Gar is Sevastopol. The nearest ATM is there as well, so make sure to have some local currency.

Contacts

Feel free to write foreign.guests@gmail.com ©

China



Yantra Yoga course led by Tracy Ni, March 2011, Zhuhai, China.

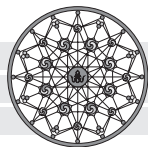


Vajra Dance course led by Wes Guo, March 2011, Zhuhai, China.



Vajra Dance teaching led by Wes Guo, April 2011, during Singapore Retreat with Chögyal Namkhai Norbu.

Namgyalgar and Pacific Rim



**Namgyalgar
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Namgyalgar Retreat March 18-23, 2011

Narelle Scottford

We are at Namgyalgar again, impermanence and change is all around us. The last time our precious Master was here in 2009 we were in a period of severe drought in most of the Eastern part of Australia and there were bushfires raging on the other side of the mountain within 40ks of us. And in August of that same year severe winds and a mountain so dry that its crevasses had become lethal conduits for the approaching fire in the direct line of a powerful bushfire fuelled the Gar. All people and valuables including the entire contents of the Library and Gonpa were evacuated as practitioners all over Australia and the world practised for the Gar's survival. Rinpoche instructed that no lives were to be put in danger since the mountain retreat appeared to be indefensible.

Now in March 2011 the contrast is remarkable. Rinpoche is with us healthy again, a spring to his step and a glow to his face. The rains that saved the Gar at the very last minute continued and the whole area is now bathed in a beautiful green hue decorated with the red, yellow and purple of native flowers. Fire has done its work well and trees are bursting with growth waiting for the next cycle of drought and fire to return.

My first look at the Gar after nearly two years away is an emotional experience, a mixture of nostalgia, joy and gratitude for being here again. New structures greet me, the Yurt, caravans, sheds, paths and gardens some of which have a direct relationship to the changes in my own life.

The Retreat promises so much and it delivers so much more. The Wrathful Deities are all around us carrying the rain that threatens to wash us off the mountain. By the fourth day this is a possibility for some of those camping in the bush as the rain relentlessly pounds down. Rinpoche leads us in a Sang Offering and Serkyem warning us that our intentions are important as this practice can be also used to encourage the rain!

I meet our teacher Elise Stutchbury as she quickly tries to get together the offerings for the unscheduled practice- beer, milk and water as well as local leaves to burn. With three other practitioners we stand outside the Gonpa from which Rinpoche leads the practice. I am trying to hold an umbrella steady over the practice book and somehow keep turning its pages while the others are throwing the offerings in the four directions and mixing the



Photo: G. Horner

burning leaves in a large bin to release the smoke and the smell of sweet eucalyptus into the air.

That day, miraculously, the rain eases and for the first time we see the sun! But by the next day the rain returns with a vengeance. Rinpoche, with characteristic equanimity, laughs and shakes his head at the same time expressing concern for wet and sodden campers, most of who remain in good humour.

For me the transmission for the Guru Yoga related to this retreat's teaching as well as the Instructions and Teaching of The 25 Spaces of Samantabhadra have a profound effect, which still resonates with me today. Being in the presence of our Master with his unique wisdom and inimitable down to earth manner is for all of us here an incomparable opportunity. I am also grateful for the help of my teacher Elise as well as other members of the Sangha to prepare me for these wonderful teachings.

We are receiving a terma that has taken our Master up to seven years to retrieve, collate, correct and translate for us. And as he teaches us each of its 25 lines he explains its history and his own experience of these teachings. He is masterful in showing us the difference between Dzogchen and all the other traditions that it encompasses and still honours. With humour he demonstrates the dangers of self-importance, blind attachment to emptiness and going after concepts and words. I like the story about the gold under the ground, saying 'I am so valuable under the earth, come and get me!' And the practitioner who says, 'Oh good, I've found a nice cave I think I'll stay here awhile and be happy'.

Some of the precepts and ideas that remain with me are: when we are dying we are not in mind; clarity is pure perception

before thought; ego is the root devil; we are present-we do our best; we can integrate the Sound of A even when inside an aeroplane; Dzogchen is not a book or school it is the real nature of mind; we use mind, it doesn't use us; the importance of the three Statements of Garab Dorje in distinguishing Dzogchen from all other traditions; you don't need a passport when you get to the final state and no-one will ask you how you got there. And so much more....

As we listen to Rinpoche translate and comment on each of the 25 mantras I am struck by the elegance of this ancient terma, its simplicity and its intricacy, its deeply significant messages told in so many different but inter-related ways. And how beautiful the mantras sound when sung and what a powerful and highly specific purification practice they make. They are truly the quantum physics of mantras!

This is a very busy retreat with people having to meet all sorts of challenges with the weather and accommodation. Journeying up the increasingly soggy and muddy mountain road come 196 people, of whom 26 are new and 13 are visitors from overseas. In addition to the teachings, we have two Ganapujas, a World Wide Transmission for the Anniversary of Guru Garab Dorje, powerful transmissions of lung for all our main tuns and practices, associated instructions and teachings from both our local teachers Elise Stutchbury and Angie Gilbert, Yantra Yoga Classes taught by our own teacher Emily Coleing as well as Dance Dance Dance!

Besides Adriana Dal Borgo there are five other dance teachers at the retreat including our local teachers Jean Mackintosh, Lynne Geary and Nicki Elliot whom Adriana supervises in her teaching of the irregular dance of

the Three Vajras. There is dance instruction every morning and practice every evening including the Dances of the Three Varjas, regular and irregular, the Dance of the Six Spaces of Samantabhadra, and the Dance of the Song of Vajra.

Participation in all these dances is intense encouraged by the fact that often in the evening the Gonpa is one of the few dry places! Watching the dancing on the beautiful wooden floor Mandala is a meditative experience for us all. At the end of the week, the two visiting dance teachers Cosimo Di Maggio and Rosa Altamirano are examined and are successful in gaining their level 2 Vajra Dance instructor authorisation while Nicki Elliot gains the equivalent for Level 1 Vajra Dance and Lindy Pulsford is supervised by Fabio Andrico after the retreat as part of her level 1 Yantra Yoga instructor authorisation.

Besides all this activity there are Chöd practices, sometimes quite late at night, as well as a busy noisy and enjoyable lottery

and auction with Rinpoche leading us and joining in the fun. The lottery raises a generous \$28,702 for Namgyalgar North's new Gonpa as well as for a much needed upgrade of the road into Namgyalgar South. Some of the items auctioned include statues of Jigme Lingpa and White Tara as well as a beautiful necklace strung by Rinpoche.

Again and again during the teachings and throughout this retreat we see from all sorts of different perspectives how privileged we are to be in the presence of our Master in this era, this year and in this place.

Thank you to Rinpoche and to all the people who made this retreat possible as well as all of those who participated and helped in its co-ordination. ©

New Gakyils and Gekös

The new Gakyils and Gekös were confirmed in Rinpoche's presence at the end of the last Namgyalgar retreat. Thank you Rinpoche for your Teachings and spending this time with us here in Australia!

Namgyalgar Gakyil March 2011

Blue:
Ben Pearsall (vice president) – (retiring end May)
Alathea Vavasour
Lydia Nelson
Red:
Jullian King-Salter (president)
Barbara Robertson
Nicki Elliott
Yellow:
Catherine Horner (treasurer)
Matthew Smith

Namgyalgar North Gakyil March 2011

Blue:
James Bailey
Red:
Rick Albert
Yellow:
Maree Ploetz

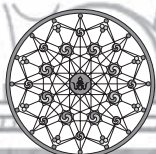
New Gekö for Namgyalgar from June 2011: Ben Pearsall

Gekö for Namgyalgar North (from May 2011): Jorrit Ijpenberg



New Vajra Dance Instructors authorized by Rinpoche at Namgyalgar South Second from left standing: Level One, Nicki Elliot Far left and second from right both in dance costumes: Level Two, Cosimo di Maggio and Rosa Altamirano. Dance Instructors Jean Mackintosh and Lynn Geary seated in the center.

Photo: G. Horner



Complete Breathing with Fabio Andrico at Namgyalgar, Australia, March 2011.

Melbourne with Chögyal Namkhai Norbu

Oceania Reile

It has been two years since Rinpoche's last visit to Melbourne and while the latest tour on March 11-13, 2011 had some similarities to the last, there was an added twist – in the form of a fundraising movie night on this tour. The Melbourne tour unofficially began on Tuesday night with a sneak preview of the

relieved that Rinpoche had recovered from a recent illness.

The weekend teachings were held at the Brunswick Town Hall and a special atmosphere was created through the engaging discussions and the reflecting of individuals experiences with the teachings. The hall was beautifully decorated, especially around Rinpoche's seat – Jane painted a luminous Longsal Symbol, many flowers and lamps made this a warm space. While enjoying lunch people were browsing through the bookshop stall where many purchases were made. There were A.S.I.A dis-

portance of GuruYoga. Then on Saturday afternoon International Vajra Dance Teacher Adriana Dal Borgo, who was also in Australia at the time, explained the Song of the Vajra Dance and demonstrated the Vajra Dance and the Six Spaces dance with our local Vajra Dance Teacher Lynne Geary and other ten practitioners.

This was followed by a question and answer time for newcomers with our local SMS Teacher Angie Gilbert. After the Sunday morning teachings, qualified Yantra Yoga teacher Emily Coeling demonstrated the Eight Movements and Angie Gilbert



Photo: G. Horner

film, *My Reincarnation*, with film maker Jennifer Fox and Rinpoche in attendance.

The night was nearly sold out and the film was brilliant and reached many non Dzogchen Practitioners. The night finished with drinks and the ensuing energy, and enthusiasm highlighted the importance of collaboration and set the tone for the rest of the tour.

The teachings began on Friday night with a public talk at Northcote Town Hall where Rinpoche talked about the different Buddhist paths. While his teachings were simple and as ever direct and clear, newcomers and older practitioners shared the inspiration from this Friday night and were excited about the weekend teachings to come.

It was an atmosphere of warmth and appreciation that Rinpoche had chosen to specifically visit Melbourne and we were

plays and information about the International and the Namgyalgar Dzogchen Community and Shang Shung Institute. I felt particularly touched as I had been in this same location, to hear Rinpoche speak two years earlier.

My name is Oceania Reile and my parents Nene and Helmut Reile who are old practitioners from Merigar in the early 80's. While growing up, every family holiday was spent in Merigar surrounded by magnificent nature and sounds of the Gonpa.

Throughout my 24 years I was profoundly impacted by the values and beliefs of Dzogchen teachings and found myself following this path. Having had the wonderful opportunity to organize the Melbourne Tour, upon reflection it was magical and I felt blessed by Rinpoche's presence.

During the weekend teachings Rinpoche talked about the essence of Dzogchen and the im-

portance of the simple Ganapuja. Following this we were privileged to have Rinpoche turn to the hall to join all for a simple Ganapuja practice together.

Both afternoons were highly attended with many interested newcomers.

It was an intense and invaluable experience to get to know some amazing people and to see the Dzogchen Communities operational workings. But most important was to share these precious teachings and expand the Melbourne Community. My appreciation goes to my mentor Madeleine Fogarty who guided me throughout this time. Thank you to the many Vajra Brothers and Sisters for the collaboration to create such a magical weekend.

My profound gratitude to our precious teacher. Long life & health to our beloved Master! ©

An Extraordinary Screening Event

"My Reincarnation" in Melbourne

Bruno Irmici

I met Jennifer Fox, ingenious director of *My Reincarnation* more than 20 years ago, in 1989, more or less when the epic journey of the film began. I met her in Naples, Italy, when she came to film Chögyal Namkhai Norbu, then professor of Tibetan Language at University 'Orientale'. In those times my home, very close to the University was the place where Rinpoche, then living in Formia, a small town half way between Rome and Naples, was staying when in Naples and where the community of his students was gathering. Those years were an incredibly fortunate time of my life.

I was amazed then by the capacity and courage of this young woman who, back then, had just won the best cinematography and best documentary at the Sundance Film Festival in the US with the film 'Beirut, last Home Movie'. The video camera was always not far from her, always ready for her to grab for shooting, I was introduced to the image of Jennifer with her camera, like an extension of her.

I then remembered to have had a clear sense that from those initial shootings something important was beginning. And that somehow Jennifer was the person with the capacity to bring a feature film about Rinpoche into existence. I am sure that Rinpoche then had already a vision of this film that now, twenty years later, come to the public fruition and will be of benefit for millions of people in years to come.

When a few months ago I read that she had completed the documentary, and I went to visit the film website, I was immediately enrolled as one of the thousands that couldn't wait to see the film. I felt also a strong sense of gratitude for Jennifer and I wanted to congratulate her, but before I did it, unexpectedly, she contacted me to let me know she was going to publish a small clip from the outtakes of the film, a small gem she said, of one of those early shootings in my house in Naples. In the clip Rinpoche was relaxing after his work and showing how to sing the Merigar Song melody to two of his students. I was delighted. It felt as if she reopened a small window on those days, and for me those years, and suddenly the film and Jennifer were strangely coming closer to me again.

I was then involved in designing the image for the CNN 2011 Australian Tour and also, as Melbourne red gakyil, involved in the publicity of Rinpoche's three-day teachings. Immediately in my reply I proposed to Jennifer my crazy dream: to have a screening of the film before Rinpoche's teachings in Melbourne. That could be

a great event for the Community and inspiring to some people of the audience an interest for the Dzogchen teachings. After just a few days, they could have had the opportunity to attend to the Public Talk and the Seminar.

In the first instance it seemed simply impossible. Moving through the first stage of its distribution, the film had just premiered at some Film Festivals and only later in the year was made available for theatrical release. In the same time my idea was also matching Jennifer desire to have a public screening in which she and Rinpoche were both attending. That was an important authentication for the film in making its way in the world but there had not been any occasion for that. Also she was anxious to generate interest on a fundraising campaign she was going to launch to support the distribution of the film. But, above all, I think we both felt that the fact she wanted to contact me because her choice of the clip from Naples, and my proposal of a screening when Rinpoche was coming to Melbourne, was more than a coincidence. We were reaching each other, and started to feel something was calling this event to happen, and was already making its own way. At the end of our conversation she pronounced a magic word, "keep talking"..... And so we kept open the possibility for new circumstances to come.....

And In fact we kept talking... not long after a miracle happened: the film was accepted at a Major Australian Film Festival in June and the organizers agreed for us to have a sneak preview in Melbourne in March in exchange of a press conference with Rinpoche, that later became an exclusive interview.

Even if we could see that the screening of the film was now a possibility served on a silver plate, there was a mix of excitement and resistance in the gakyil because of the short time left to work on it, and the worry that could impact on the ongoing preparation for the Rinpoche's three-day teachings that was in its final rushes, not to speak of the budget issue. But as soon as we stopped playing small, a final decision was made to go for it. A clear shift happened and energies from being scattered in various directions felt naturally converging in one focused point. And things began rapidly to fall in place.

We lost the booking of the most prestigious state of the art cutting edge cinema to take what revealed to be a better option. We booked the only day left in March in the art house Cinema Nova, on the 8th of March, and that was actually the day after Rinpoche arrival in Melbourne. It seemed just waiting for us to fill. That was for me a sign that Rinpoche was going to attend the night.

A possibility to purchase tickets online was organized through the pay system of the bookshop

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Photo: S. McEvoy



Photo: S. McEvoy

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on Namgyalgar website. Flyers and cards were designed and distributed, a producer helped with a press release and spread the word through Facebook, to inform film schools and film goers that the latest documentary of Jennifer Fox was in town for a one off viewing.

Meantime Jennifer and I continued “to skype”, she kept talking to me each time from a different place, Zurich, Amsterdam, New York, Philadelphia, and I was astonished, almost tired for her, how she could manage that rhythm. But if you are in the flow of what you are passionate, you don't feel tired. Finally, like a modern ‘flying’ dakini, she landed in Melbourne. The next day Rinpoche arrived from Namgyalgar North, the new gar in Queensland, and he looked in a good health.

Finally the magical night of the screening came with the excitement of a premiere and with the extraordinary participation on our red carpet of Chögyal Namkhai Norbu and Jennifer Fox.

Many people of the Community came early to help in various tasks, selling tickets at door, be ushers, filming the event, giving brochures for the coming teachings. The cinema of 240 seats was rapidly filled. The excited chattering of people, anxious to be soon touched from a very meaningful story, a universal story, settled as the lights dimmed. In a mo-

ment the cinema was filled, this time with silence, leaving just a spotlight on the stage. Just a few moments for me to stand there and taste the accomplished task and take in a deep breath. A few minutes to gather the attention of the audience on what a special event this one was, the preview of a film made by the multi awarded filmmaker Jennifer Fox, which all the Dzogchen Community worldwide was awaiting to see and that only in the coming June was going to be nationally premiered in Australia at a major Film Festival. And if that was not enough, we acknowledged the presence of the film director Jennifer Fox, who was going to hold a Q&A session after the film, and we were especially blessed by the presence of the Dzogchen Master Chögyal Namkhai Norbu, protagonist of the film, who was in Melbourne to soon give three-day teachings.

Invited on stage Jennifer gave a heartfelt brief talk on how privileged she has been to have access to the Master and his son's private life during the twenty years epic journey of filming them around the world. That was making this film so unique. The spotlight went down and we relaxed enjoying the magic of My Reincarnation's storytelling and cinematography.

I felt indeed very happy to have made possible this special event for the Melbourne Community. It felt like a GIFT, a prize for the

work that has been spent in the last two years to develop a Ling in Melbourne, and enriching our offering to our Master and to Melbournians in the occasion of Rinpoche 2011 visit.

The film went beyond my expectations. It could have been much longer without making me tired.

It is very impressive how timely this film has been. It is still a recent story that Khyentse Yeshe, following the steps of his father, chose to fully embrace the responsibility of the continuation of the Dzogchen Transmission. Now this film is going around in the world telling this story whilst father and son separately are attending to their intense schedules of public retreats. It will contribute to rapidly establishing the fame of Khyentse Yeshe around the world.

Only at the end of watching it I realized that the film has been a way in which, through the story, Khyentse Yeshe has been with us also on this occasion of 2011 Rinpoche visit to Melbourne. In the previous visit, in 2009, Yeshe came unexpectedly to help Chögyal Namkhai Norbu during another critical time for his health. That indirectly revealed to be a fortunate circumstance for us because once he was here I asked Yeshe if he could give teachings at the seminar and so he made this first contact with the Dzogchen Community in Melbourne. That also was the time in which, with

the aim to make a good use of the momentum of their visit, we prepared the start of a Ling in Melbourne. Looking at the Mandala of the International Dzogchen Community in my small understanding it seems that, after Chögyal Namkhai Norbu has spent all his life to establish Gars, Khyentse Yeshe is particularly connected with the next stage of the creation of the Lings. Maybe this powerful event of the screening of *My Reincarnation* in Melbourne is an indication of the Ling moving ahead.

At the end of the screening, despite his need for rest, Rinpoche generously joined Jennifer on stage to answer questions from the public. He seemed very happy about the film and the event. He especially emphasised that, “The film is a wonderful way for people to be introduced to the Dzogchen Teachings. The film shows the real method of practice integrated in ordinary life, not just in a ritual way.”

Small refreshments at the new lounge bar of the cinema allowed people of the community and the public to exchange further more their understanding and emotions after the viewing.

Just from hearing a few people's feedback, it made clear to me that the film will go a long way in the world to inspire and open up new ways to connect with the deep spirit of Dzogchen and with our Masters.

A couple of people who had came to the Melbourne seminars

in 2009, said, by watching the film, they finally ‘got it’ and they were going to register to the coming Seminar. Two other people, parents of school friends of my son, who never had experience of spiritual teachings before, said they were very impressed from what is a masterpiece of clarity in the film. This is the Dzogchen attitude in which Rinpoche left his son growing free without forcing on him the traditional education for a tulku, a recognized reincarnate master. Instead he was also supportive of his son's career and we all know how Yeshe's skills and expertise has been a fundamental contribution to the reorganization of the International Dzogchen Community. And all this responds to what Rinpoche always expressed of Dzogchen, our real nature, to be beyond specific culture, and times, a natural condition that once discovered and cultivated with practice enables us to integrate and relax with all circumstances, not just in the remote Tibet of the past but also in our modern and critical age of globalization.

From this ground shines, like the blossoming of a beautiful flower, the Khyentse Yeshe direct style of teaching Dzogchen. We all are truly blessed from Khyentse Yeshe's new style of teaching. It is kind of shock at first a for some of us, used for decades to Chögyal Namkhai Norbu's teaching style. But both styles will work synergistically and bring new vitality to our evolution.

A big thank you to Jennifer Fox and to her art of filmmaking to produce such an important film, and for the enormous energies she is dedicating to bring it everywhere in the world. And, to have been a supporter of the Ling in Melbourne, making available here, first in the world, a preview of *My Reincarnation* and believing we could make it happen.

We wish that all people everywhere, will contribute to the ongoing fundraising online (www.myreincarnationfilm.com) to support the worldly distribution of this very important and magical film. ©

From Plateau to Pavement: Yantra Yoga in Sydney

In a series of six sessions over four days, practitioners gathered in inner urban Sydney for an weekend Yantra Yoga course (First, Second and Third Series) with authorised Second Level Yantra Yoga teacher Emily Coleing. For those attending, the opportunity was there to experience and learn from a living tradition stretching over vast distances of time and space; in relative terms from the Himalayan plateau to the asphalt and concrete pavements of Sydney.

Rinpoche often reminds us that participation is a primary element of capacity. Though some participants could stretch, coordinate and achieve elegance in movement more fully than others, it was in participation and a spirit of collaboration that all present were able to gain value from the course,



whether in a correction of detail or a new physical awareness.

Flexibility and awareness in organisation also played a part. While the common Friday afternoon salutation of “have a good weekend” is suggestive of two days of recreation and relaxation, for many Sydneysiders this ideal of an Australian weekend has now passed. Work commitments mean coordinating participation in a full weekend course is not always an option. With this in mind the weekend was structured to allow people to come in at various points, and Emily was always responsive and adaptable to the composition of the group.

In between sessions we had to time to eat outdoors and enjoy the autumn sunshine. Thanks to the valued advice of Sydney blue Gakyil Jan Cornell, some of us also enjoyed a massage from one of the many masseurs operating in the area. Next time you're in Sydney Jan can point you in the right direction!

In class Emily drew our attention to the lineage of our practice and throughout the weekend our conversations often turned to the power of transmission and the remarkable lineage of Yantra Yoga. Emily has recently been authorised by Chögyal Namkhai Norbu at a Second Level Diploma level and this was the first time she had taught the Breathing of the Third Series. Many of us had read the recent biography of Rinpoche's uncle, ‘Rainbow Body: the life and realisation of Togden Ugyen Tendzin’ and as the final class unfolded the vitality of the teaching was palpable.

Our group, freshly enthused, are meeting regularly and we look forward to Emily's return to further develop, consolidate and deepen our practice. ©

Japan

First Collective Practice in the Devastated Area of 3.11 Japan Earthquake

Dear Vajra Brothers and Sisters,

I am very happy to inform you that we did the first collective practice in the devastated area of 3.11 Japan earthquake and tsunami this week.

On May 2nd, four practitioners from Sendai, Minamisouma, Kamakura, and

Kyoto gathered in Sendai City where more than 1,000 people were found dead due to the calamity. In a beautiful tea ceremony house not affected by tsunami in the city, we practiced the Shitro and puja.

On May 3rd, and 4th, we continued to practice Sang and Sur for purifying and helping the mind consciousness of the dead in Sendai and Onagawa, one of the cities where the worst tsunami struck and destroyed everything. We concluded our series of practice by performing chod on the early morning of May 5th.

In the afternoon of the same day, two practitioners from Sendai and Tokyo are to do puja.

Between sessions, we shared our idea about the disaster and our future. At night we enjoyed a lot of food and sake. Two practitioners from Sendai and Minamisouma are still working in the area where there are many aftershocks and also the danger of radioactivity. I hope our grand banquets helped loosening their stress.

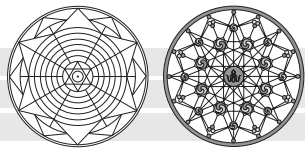
On behalf of the ASIA's activities in Japan to help the people who are suffering in the devastated area, I would

like to express our heartfelt gratitude to those who have helped our work by giving generous donations through ASIA and sending kind e-mails. We will continue our activity. We are planning to concentrate more on children who lost their home and parents.

May happiness, both temporary and spiritual, prevail on our planet!

Love, Tetsu Nagasawa ©

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Participation in the Vajra Hall Building Project

Like swimming in a sea of devotion

Isn't it amazing! Only 22 years ago, in the summer of 1989, during his personal retreat on Khandroling, Rinpoche received the Vajra Dance teachings in various dreams bound in the clarity of natural light. Now, because of his vision and energy, there are more than 130 mandalas around the world on which thousands of his students are practicing and benefiting from this wonderful transmission. Amazing!

The flow of positive energy from the Vajra Dance transmission has also manifested in the process of building



Roof of the Vajra Hall.

the Vajra Hall for the Universal Mandala on the site of Rinpoche's dreams. When he dedicated the Universal Man-

dala four years ago Rinpoche said "Now we build a Vajra Hall". From that point to now groups of community members with skills in project planning, design, engineering, construction, project management and fundraising have worked together to make Rinpoche's vision a reality. Each step of the way Rinpoche has given his advice, support and guidance.

As with any project of this magnitude various obstacles have emerged which could have impeded the project from going forward. However, as each obstacle or difficulty arose community members continued working together, listening to each other and finding solutions. The whole collaborative experience feels like swimming in a sea of devotion with each wave moving

the project forward. The devotion is to Rinpoche's vision.

Now Rinpoche has asked that everyone in the International Dzogchen Community, Gars, Lings and individuals, be given an opportunity to participate in this project. A website has been created to allow members from around the globe to make donations which will bring color to the Universal Mandala and provide support for the completion of the building. The website is <http://tsegyalgar.org/localcenters/tsegyalgareast/vajrahall/>.

Please visit the site and determine how you can participate and join in swimming in this sea of devotion. For further information please contact John LaFrance at juanlafrance@yahoo.com

or Marit Cranmer at maritcr@gmail.com.

Construction resumes on Khandroling in early May and will continue through October of this year. Then in 2012 during the same building season construction must be completed in preparation for Rinpoche to inaugurate the building in 2013. This can only happen with your help! ©

New Gekö

Tsegyalgar East is very happy to announce the new gekö, Soledad Suarez from Buenos Aires Argentina.

Warm wishes,
Tsegyalgar East Gakyil

Introduction to Yantra Yoga

with Paula Barry

May 21 & 22, 2011

Venue:

First Churches, 129 Main St, Rm 11, Northampton, MA

Times:

Saturday: 9 am–noon and 3–6 pm

Sunday: 9 am–noon

Free by Donation!

All are welcome.

Wear loose clothing, bring a yoga mat and cushion.

For more information contact:

secretary@tsegyalgar.org

or call 413 369 4153

Intensive Chöd Retreat

with Costantino Albini

June 1–7, 2011

2 sessions daily: 10 am–noon,

6:30 pm–8:30 pm

Cost of retreat: \$250 (membership discounts apply)

Cost per session: \$20 (no membership discounts)

Contact the secretary to preregister:

413 369 4253

secretary@tsegyalgar.org

Dzogchen without Buddhism

Secret Refuge and the Four

Understandings

with Jim Valby

August 20–26, 2011

Khandroling, Buckland, Massachusetts \$300 with membership discounts.

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Jim Valby's Program 2011

May 18–22, 2011, Kundusling in

Barcelona, SMS Level One

May 27–31, 2011, Paldenling in

Poland, SMS Base

June 1–5, 2011, Paldenling in Poland,

SMS Level One

June 12, 2011, Zurich Public Talk

June 13–19, 2011, Switzerland,

SMS Base

Jul 21, 2011, Pittsfield, MA,

Public Talk: CompaSSion

Jul 30–31, 2011, Tsegyalgar East,

Semdzin

Aug 20–26, 2011, Tsegyalgar East,

Dzogchen without Buddhism

Sep 24–25, 2011, Tsegyalgar East, Rushen

Oct 22–23, 2011, Tsegyalgar East, Parlung

Nov 3, 2011, London UK SSI, Public Talk

Nov 4–6, 2011, London UK SSI, Dzogchen without Buddhism

Nov 9–10, 2011, Kunselling, Wales, SMS Level One

Nov 12–13, 2011, London, SMS Base, Fruit

Nov 16–20, 2011, Budapest, SMS Base

Nov 23–27, 2011, Germany, SMS Base

Dec 3–4, 2011, Tsegyalgar East, Six Paramitas



Dream Yoga Benefit for Tsegyalgar East with Michael Katz in Northampton Mass, April 7–9 2011.

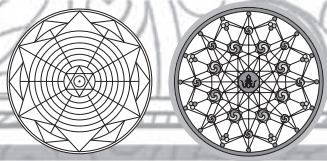


Passages

Born: Laila Reiss & Joey Mella welcome Goma Devi Mella-Reiss. On February 24 of the Iron Tiger Year, at sunrise 6:36 am (EST), our daughter was safely born in our home near Khandroling. She is healthy and a joy to all. We look forward for her to meet the great Vajra family.



Sutra, Tantra and Dzogchen Retreat with Jim Valby April 22–24 (with a public talk April 21), 2011 in Atlanta Georgia.



Featured Ling, Kundrolling NYC

Chögyal Namkhai Norbu taught for the first time in New York City in the fall of 1979 in a loft on East 13th street. Over the years, the NYC Community used rented spaces for practices and Vajra Dance in Tribeca, Union Square, and elsewhere in Manhattan. Kundrolling, the Ling of New York City and the Place of Total Liberation, was founded in July of 2005.

Below is an interview with 4 of the 5 current Gakyil members: Stephen Korns, Tashi Kaiser, Tara Keegan and Katya Pemberton, (Ed Goldberg is missing), about the life of Kundrolling.



From left to right Stephen Korns, Katya Pemberton, Tara Keegan and Tashi Kaiser at Kundrolling.

Photo: N. Zeitz

The Mirror: Can you give a little history and background about Kundrolling and the NYC Community?

Stephen Korns: I was living in Amherst Massachusetts in the early days but I know that in the beginning the Community did not have a permanent place and would do Ganapujas at people's houses and they eventually rented spaces to do the Vajra Dance, which was a big step for this Community, and using a tyvek Mandala, which we still have here in the closet. In the early days Rinpoche mostly traveled back and forth to Conway on the East Coast and then Rinpoche was willing to do more retreats in NYC, so that meant big energy and that would happen every 2 or 3 years. These are details that are probably true for many lings and centers in the world.

Several of the people involved at the time I am referring to came to the Community through Michael Katz and Tsultrim Allione. When it came time to form a ling, many people were active in the work, but Johanna Bennett stands out as someone who very actively pursued a physical space and is the one who found the space we now occupy. Also Mark and Jane Fulton were unique participants in establishing the ling. They offered to sign and guarantee our lease, and basically helped to nurture Kundrolling and kept it alive and flourishing. Of course one of the requirements for the ling was that it be large enough to hold a Mandala and it turns out the space is 2 or 3 feet too narrow for one, so a number of us designed a Mandala with slightly narrower bands. The center is the same as a normal Mandala, but each thigle is about two inches narrower.

So in July, 2005 we started to rent the ling, which is a very nice space in a great location in the heart of the city, near Penn Station. This year we have a five person Gakyil plus a treasurer, and it seems that is not enough for all the work.

TM: How do you support and pay for Kundrolling?

SK: There are some interesting features about New York. Leases for the sort of space we have now cost about \$3000 a month

and someone has to sign for that and be responsible to the landlord. From the first gathering with Rinpoche in Jennifer Fox's loft that proposed a permanent NY space and Gakyil, there was a pledge from the original members that they would give \$50 a month each, and this continues until today. We have lost and gained some donors, and now the amount has gone to \$60 a month. There are also some people who represent foundations who can contribute greater amounts. We do need more sponsors at this point, as our rent and expenses have increased over the years.

The other thing that has helped us survive is that we have been able to sublease the space. For some time we rented to Rigpa until they got their own space. We have always paid our rent and expenses from our income of pledges, rentals and retreats, plus the rebates we receive from our memberships in Tsegyalgar. This year our retreats are more or less monthly and we are receiving \$500-\$1000 per retreat, plus teachers' fees and expenses. New York City has a big advantage because people like to come here from Europe and other places, so it is often a stop included on instructors' tours. New York is expensive and apartments are small, but we have managed to find places for people to stay in members' homes.

Tara Keegan: The big push for us right now is to get people to rent the space either on an hourly, daily or weekend basis. We need more donors and renters in order to break even since we lost the regular income from Rigpa. We are looking into finding renters who are like-minded.

SK: When Khyentse was here last summer, he recommended that we collaborate with other groups so we are exploring that. We would like to preserve the space as it is for our own use, and we are approaching other NY dharma groups especially. There are a number of people from our Community who have rented the ling for psychology and other kinds of workshops and this is another type of renter we might find. You can fit 40-50 people in here, the rent is reasonable, it is a very nice space with a good elevator and

lobby, and it has a superb location.

Katya Pemberton: We are also looking to have more donors.

Tashi Kaiser: In general it feels like by generating more opportunity for practitioners to connect with the teachings by having consistent varied instructors coming to the ling, we are able to widen our scope and provide an opportunity for people to collaborate together and in doing so we can generate a collective energy that helps manifest the abundance that this place needs to be viable. The retreats are a source of collaboration and growing the Community.

TaraK: And people feel inspired and experience directly the value of having a space here.

SK: There is a feature of NYC and the current internet trend that is illusive to me that maybe is not so rare. We presently have around 450 people on our local mailing list, and every week new people sign up to receive our email announcements and we have little idea of who they are. We have a core of about 50-100 people who we do know by name and have been active in the past, or have been on the Gakyil or come to Ganapujas and teachings on a regular basis. Our Ganapujas average about 10-15 people.

TK: Around 25 for the 'high holidays'... Losar, full moon Ganapujas in general and with visiting teachers. Our energy changes with the cycle of the moon, more people arrive when the moon is full.

SK: Khyentse asked how many members of the Dzogchen Community we have in New York and I think we have like 33-35 members. He said there is a formula they have come up with and I forget what it is but we should be up to around a 100 for a city of 9 million. Probably we should have more than 100 because the New York Region has about 15 million.

To increase membership and participation, we have pushed to have an expanded program with activities most weeknights, and a six-month calendar so people can plan ahead. We're doing better with advertising and that's critical - there are many places to advertise in NYC - and to increase our visibility in the NY dharma scene. There are dozens

of spaces like ours now in New York, and many teachers have a presence here. Our goal as a gakyil is to do this for another year, and further stabilize with a new treasurer; work on these rentals and if we could do what we were doing renting to Rigpa, retreat income, and even some of our donor income could be extra. Doubling sponsorship is a program in itself and that is where we would like to get to. We have a lot of affiliated people who used to be active, and others who come to Ganapujas regularly who are not active now or on committees, etc. As a gakyil, we recognize that we need to ask people individually, and that it is good for people to take on leadership positions as part of the transmission and integration of their practice. Asking people for help is part of our service to the transmission.

In my darker moments, I fear our gakyil is like a house of cards. If one of us stops working, maybe building up the ling will collapse. Certainly, part of our task is to develop experienced administrators to take our places and continue what we have started. We need the insight and energy of Community members who want to actively participate and support the ling and the Community, and we all need to see that serving the Community is part of Rinpoche's transmission.

TK: When you have a nest full of beautiful eggs, one always fears how the eggs will hatch and grow. The idea is that you just go everyday, you keep the eggs warm and once they hatch you make sure they are fed and watered. How they go is up to them. In the end everyone has to learn how to fly on his or her own.

TaraK: It is a challenge getting the word out, advertising, and communicating. We have an incredible schedule. When I first became a part of the Community there was not a schedule like we have now. I felt kind of lost, in a new place where I didn't really know anybody. But to have this beautiful space and such a busy schedule, you start seeing the same faces, it really creates a whole other opportunity for people to emerge and participate. So I think a lot of it is getting the word out and providing different opportunities for people to get involved. Maybe

we need to get the word out in the right way - really big. When Khyentse was here he mentioned that we should act with confidence and realize what we have to offer; each of us. Khyentse said we should just go for it. Just do it!

SK: The model we had in the past, and it certainly worked, was that Rinpoche would come and give retreats and things would flourish. Everyone says that what we need - like for example for Yantra Yoga - is a teacher who is here all the time and people can begin to rely on that. We don't have that luxury at this point. We do hope Rinpoche and Khyentse will come to NYC again, and we are trying to cultivate and develop programs with leaders and instructors within the Community, which is good for everyone.

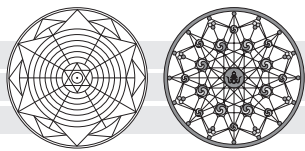
TK: The teachings in our Community are presented in a very direct way and it is refreshing and they are presented in a way people are not accustomed to. Most people are habituated in the way they participate in dharma events and I think there is a preliminary or "getting-used-to" phase where people are getting used to the Dzogchen Community, where they don't realize that their collaboration with the Community and its activities are exactly the teachings and there is nothing else to be looking for. But get to that level of understanding requires some real dedication to Rinpoche's teachings, and time.

TaraK: I can talk about how it is for someone who has had had no experience with dharma to arrive in the Dzogchen Community. I was raised Irish Catholic so I did not know anything about the Dzogchen teachings and I had been introduced to some other eastern spiritual groups, and that was all the contact I had, so when I came here for the first time for the Worldwide Transmission, it was kind of frustrating and overwhelming. I am also a bit of a perfectionist and extremist, so for me not to understand what these words and pictures were was difficult, but I dove right in and somehow it became familiar for me.

At that time I did not really know the internal workings of the Community, like who do I talk to about this or that question, and that was frustrating. So it was just because I just kept coming to Ganapujas, slowly things started to make a little more sense. That is why, for me, having this space is so incredibly valuable and that is why I am really deeply committed to helping however I can. Without this space I could not learn all the things I learn, I am not that disciplined and would not do it on my own. I learn so much just by the experience of being here, having the different teachers come and even just doing karma yoga of cleaning the space, organizing the books, whatever it is for that day, getting renters, it is kind of a beautiful opportunity. It keeps me close to the teachings and aware, so I am grateful.

>> continued on the following page

Tsegyalgar West



Tsegyalgar West
Baja California Sur, Mexico

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Vajra Dance of The Six Spaces of Samatabhadra Retreat with Anya Neyman, Tsegyalgar West, March 25-27, 2011.

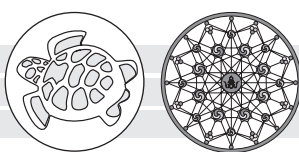


Chöd Retreat with Nina Robinson in Wangdusling (all dominating), Tepoztlan, Mexico, February 25-27, 2011.



Mandarava Retreat with Nina Robinson in Pelzomling (place of victory and prosperity), Mexico DF, March 2-5, 2011.

Tashigar Norte



Tashigar North /Finca Tashigar

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

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Part II of the Song of the Vajra Dance Course with Bodhi Krause, April 22 to May 2, 2011 at Tashigar North, Margarita.

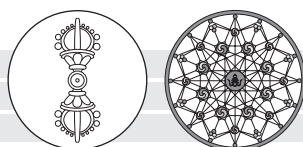


Mountain Retreat with Elías Capriles in Cacuta/Merida, Venezuela.



At Dekitling in Costa Rica, Steven Landsberg gave a course on the 7 Lojong from the Santi Maha Sangha Base with from March 30 to April 3. After explanations of the various trainings, the group practised intensively the three aspects of the seventh lojong. The Gakyil of Costa Rica organized the course very well at their beautiful location and everyone enjoyed the time spent together. Puro Vida!!!!

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The Song of Vajra - Part II April 20 to 24, 2011 with Nélide Saporiti.



Retreat of the Training on the Seventh Lojong with Ricky Sued and Marisa Alonso, April 30-May 1, 2011.

>> continued from previous page

SK: Our new program was developed as a doorway for newcomers, and this was Ed Goldberg's initiative. Every Monday night we have what we call a Practice Exploration, focusing on a different collective practice each month. Each month, we do four Mondays on a practice, led by an experienced local practitioner, someone we invite from Tsegyalgar, or possibly a video or CD or DVD. This month we are following Adriano Clemente's recent retreat on how to lead the Ganapuja. We would like to investigate

how we could download webcast retreats with Rinpoche and show them at times when people could watch them here at the ling.

TM: Katya, do you want to talk a little about your experience?

KP: It is going to be 10 years since I met Rinpoche. I remember that night that Rinpoche was here in NYC and after the retreat we had a meeting of the Community where Johanna Bennett presented the idea to Rinpoche that she had found a place where we could have our own space, a ling. It was brought to everyone's at-

tention that we have to participate financially and secure the place. Rinpoche was there and he was just waiting for us to step forward and initiate whether it is going to happen or not. It was an open question. I remember him sitting in the chair and everyone else sitting on the floor and we didn't know if it was going to happen or not. It was a matter of voting how many could participate in that moment in order for it to happen. Enough people raised their hands and it looked like we could pull it together and he looked at us very slowly and he said, "Good!"

It was a very moving moment for us and for me then to put in \$50 a month made me feel like I was participating and then later on when I started using the space, I was like Tara in that I learned a lot from being here, I used the ling for my own personal practice because I had no space at home to practice, and for me it became a true essence of New York. If not for this ling I would have no reason to live near NYC. It was the core of my location for years. I was not active socially in the Community for a long time because I had kids and a busi-

ness, so when I heard the place was under the danger of going because there are not enough people participating, I felt endangered personally. For me this place is sacred.

I do not participate as much as the others on the Gakyil and I am very impressed with and proud of all the work they do. They are so devoted and dedicated in working for the Teacher, the teachings, the future students, and for themselves. They carry the hope that more people will come. It is really beautiful, a beautiful experience. ©

Tibetan Porcini Kongpo Kings Remain Unrecognized

Daniel Winkler
www.MushRoaming.com

We kept running into one after another Tibetan who was also searching the dense oak forest for matsutake mushrooms. I am not used to meet a dozen people looking for mushrooms. The scene kept reminding me of a school play my daughters participated in some years ago. Somehow all the characters of Grimm's fairy tales were swarming the Black Forest for whatever reason and kept running into each other. All I understood was that the director wanted to make sure every school kid gets one of these cherished roles like Snow White, beautiful princess, evil witch, Little Red Riding Hood, Wolf and so forth. And going the other way, I can imagine that the scene of oddly costumed Westerners swarming their lichen draped oak forests could seem like a fairy tale-like encounter for the Tibetans. Karma, our generous host, who had taken us along on her daily matsutake search, explained to the other villagers that these foreigners were also interested in mushrooms. And she assured them that we were not picking mushrooms to sell as all the locals do, whose daily harvest is sold to middle men to be exported fresh to Japan. The forests above the village were patrolled so intensely for fresh matsutake buds – picked as soon as their small caps peek through the moss and fallen oak leaves – that we did not see a single mature mushroom. In the end we encountered less matsutake buds than mushroom collectors.

After we had spent the morning picking matsutake with Karma, we took a break on a rock cliff that protruded out of the young oaks and enjoyed the view over the lush valley. The fields and pastures were dotted with farmhouses, surrounded by mountains glad in olive-green live oak and dark spruce-fir forests. Beyond the lower mountain ridges loomed snow covered peaks and once in a while the clouds parted and allowed a glimpse of the majestic 24,000 ft peak of Gyala Pelri. What good fortune! We split off from Karma and searched the woods for flowers and fungi ourselves. Besides matsutake and orchids, we were most excited to find beautiful king boletes in prime condition. And they really looked just like kings, displaying all the major regalia, a smooth brownish cap, white pores when young and turning yellowish-green with age, stems with a wide base and clear reticulation. Also they smelled and tasted totally their king bolete part. They had that rich nutty taste I cherish! I had a hard time stopping myself from tasting it, since eating raw bolete was a habit I had developed as a kid in the woods whenever I found a nice firm Steinpilz.

So maybe it was not *Boletus edulis*, but at least a *Boletus* very closely related in the *edulis* group. And we kept finding more and more “kingly” boletes, especially along the edges of the oak forest, what a delight!

We took them back to the farmhouse and proudly presented them to Karma. Karma looked at them and told us with wide open eyes, these mushrooms are poisonous! I was completely incredulous and showed Karma the pictures in our Chinese and Japanese mushroom books that were a complete match. Then her grandfather chimed in a cracking voice, “In my ninety years no one ever ate these mushrooms here – they are poisonous!”

What to do? Being told these beautiful boletes were poisonous was neither what I expected nor what I wanted to hear! I love king boletes and these were king boletes! Then I recalled, the year before I encountered the same attitude towards kingly boletes, listed in a good Yunnan mushroom book as *Boletus edulis sensu lato*, meaning a king bolete in a broad sense. Already the previous year I was perplexed by the local lack of knowledge about this tasty and easy-to-recognize mushroom when I was in Nyarong, Kham, nowadays western Sichuan province. Nyarong was the home of the famous lama Nyala Pema Duddul who realized rainbow body in the 19th Century, and was the teacher of Ayu Khandro and Changchub Dorje. In 1998, Khenpo Achö realized rainbow body in Nyarong as well. Back to the king bolete; to clarify the situation, I took a specimen of this supposedly poisonous mushroom with me to Dartsedo (Kangding), which has a huge mushroom market and compared it to the other king boletes in trade. It turned out that the same species was traded commercially! Some of these boletes might even end up on the global market sold as “Italian Porcini”, a label applied to several similar species of boletes – since many Italian porcini are now imported from China. The main region they are harvested in is Yunnan, which also contains Dechen Tibetan Autonomous Prefecture. Furthermore, Yunnanese mushroom brokers import lots of mushrooms from all over Kham including Chamdo (Qamdo) in TAR and Kandze (Garzi) Prefecture in Sichuan.

At least the disregard for the king bolete explains why I have not been able to find local common names for it. I asked in many places, but most of the people just reply “shamo” – “mushroom” – or would not give a name at all. In fact, the few times when I was lucky to meet Tibetans who used a specific name for king boletes, they were unable to explain its meaning. There was just one



A Tibetan showing his porcini in Chatreng.

© Daniel Winkler – MushRoaming

exception: “kang chen”, meaning “big foot”. This seems to be a literal translation of a Chinese common name, “da jiao gu”.

I have actually eaten Tibetan king boletes many times before in restaurants in Tibet and never had any problems. In fact, the most common calamity has been serious disappointment! Many Chinese cooks only serve king boletes in a broth; sautéing them is unheard of, and to get them prepared this way is a real struggle. Another classic pitfall is ordering “niu gan jun”, or “cow liver mushroom”, the common name in trade for boletes, when one is often served a slimy *Suillus* dish. One has to be careful to order “mei niu gan jun”, the “beautiful bolete”, which specifies the king bolete.

Now what should we do with our beautiful boletes? Throw them out just like the Himalayan Caesar mushrooms (*Amanita hemibapha*) that we had dumped in a similar situation a few days earlier, when we searched a forest adjacent to Lama Ling? By the way, Lama Ling is a beautiful temple built in Zangdok Pelri-style, fashioned after Guru Rinpoche's Copper-colored mountain palace and functioned as the main seat of the late Dudjom Rinpoche whose inspiring life-size statue is still sitting there on the throne. Already I had noted how a mushroom that is not known to be edible quickly gets labeled as poisonous in traditional classifications. However, boletes are truly no amanitas. With amanitas the stakes are extremely high, since there are several deadly, like *Amanita phalloides*, the Death cap and plenty of poisonous ones. So there is really no point in eating any *Amanita* without being at least 110% sure! And even then many people rightly just abstain, since we have usually access too plenty of other good food sources. However, most members of the genus *Boletus* are edible, with the exception of some easily de-

tectable very bitter boletes and some beautiful red-pored boletes, which can cause pretty unpleasant digestive problems. But still, these are nothing like the fatal liver or kidney failure that the deadly amanitas cause.

It's hard to really know what we're eating, of course, as the diversity of boletes in general is quite impressive. Keying them out with European or North

available for sale in Tibet, where these beautiful boletes are very common.

Anyway, our boletes were clearly porcini, but there was no point in loftily ignoring the well-meaning advice of our kind hosts and cook some “poisonous” mushrooms in their colorfully painted kitchen then delightfully indulge while Karma and her grandfather watch in an agony of suspense.

So I told Karma that I have seen these boletes on the markets in many parts of Tibet and I have been eating king boletes all my life. And these boletes from Tashigang look, smell and taste just exactly the same. However, we will heed your grandfather's and your warning, maybe your local variety has a strange toxic component. We will cook up this batch and eat only a tiny bite for dinner and then wait and see what happens. That eating a tiny bite was not so easy, they were just so delicious fried up in fresh yak butter and deglazed in a Great Wall cabernet. However, since we were in the family kitchen that doubled as living room, we stuck to our promise and Karma and her grandfather seemed relieved. Needless to say that the night in our farmhouse beds was uneventful and what actually woke us up in the wee hours was the call of a confused rooster and not a wicked call of nature.

For breakfast, Karma brewed some tea for us and baked some



Karma in her kitchen with her 90 year old father in Kongpo. © Daniel Winkler – MushRoaming

American keys can work well, and indeed many Chinese mycologists have applied European and North American names to the Tibetan funga. Now, on the one hand many of those names probably won't stand up to a more detailed scrutiny (such as DNA analysis); but on the other hand, such taxonomic niceties aren't too relevant in the commerce of mushrooms along a country road or in a small-town market.

The boletes for sale in Tibet are pretty much the same ones you would find in Europe: mostly king boletes or porcini (*Boletus edulis* and closely related species) and red-capped boletes (*Leccinum* close to *versipelle* and *aurantiacum*). And similarly, although beginners are often trained to avoid red-pored blue-staining boletes, some of these (close to *Boletus luridiformis* and *B. erythropus*) are considered choice edibles for the cognoscenti, and are likewise

tortilla-like flat breads. We reheated the king boletes and enjoyed them rolled in the fresh, still steaming bread. Interestingly, Karma and Grandpa were still not interested in joining us in the delightful meal. Hopefully next year Karma will join us and discover the joys of these delicious mushrooms. After all, Karma and her family could pick plenty of kings without the intense competition from other villagers collecting matsutake in the dark oak forests around Tashigang. But for now, the porcini we offered seemed less enticing to them than the poisoned apple that the jealous queen once handed to Snow White.

More pictures from Tashigang and Mushrooms in Tibet can be found at: www.MushRoaming.com, follow link “Photo Report Fungal & Floral Foray in Tibet 2010”. ©

How I Met Chögyal Namkhai Norbu

Matt Schmookler

Operations Manager of Shang Shung Institute, USA

I had never had much contact with any Tibetan teachings or teachers before I met Chögyal Namkhai Norbu. I had a Native American teacher for many years, and I was into ceremonies and things connected to the Dakota-Sioux people; sweat lodges, sundances, vision quests and things like that. I had studied with a full-blooded Native American ceremonial leader called Durwin White Lightning. This was my first spiritual experience. Before I met Durwin I had a different kind of life... I grew up in a very liberal place, Berkeley, California, where there is a lot of new age stuff. I had been exposed to all kinds of new age spirituality, and a little bit of Tibetan Buddhism through my family – my father had studied some but he never really talked to me about it. Some of my earliest memories of spirituality are my parents taking me to ashrams and also to church for holidays like Easter, Christmas, etc. Both my parents identify as Christians.

I had all these contacts but nothing really appealed to me until I met Durwin and got very focused in Native American ceremonies when I was around 20 or 21. I met Durwin through my friend Adam who was doing these ceremonies, and I asked him to take me to one. I was immediately magnetized. I spent some years very focused in this. Durwin had organized this peace walk with a Tibetan Buddhist monk called Monk Krishnaman, who came from Chokyi Nyima's monastery. They would do peace walks together across the country.

On the West Coast we would do these walks, stop and give talks on peace. This was the first time I had ever met a Tibetan Buddhist monk and Durwin was organizing these meditations for Krishnaman, because he wanted to introduce people to meditation. The monk would sit down in front of everyone and say, "First you light the candle, and then you put a little picture of Buddha." We would chant when we were walking and the monk would chant *om mani padme hum*, and I felt a very strong connection to that chanting.

In the middle of the peace walk, one day we stopped at my house to rest and recover. While we were there my father came to me and said, "Hey Matt, do you want to go and try Tibetan yoga?" I said, "What? What

is Tibetan yoga?" I remember the moment very clearly. I really felt something in me, this interest, like a spark. Normally when I was younger and I would hear about yoga classes I was kind of hesitant. I did not like going to classes because when I was younger because my parents always made me go to martial arts classes. So when I heard about this Tibetan yoga I had this inner intrigue, it was like an energetic intrigue, that is the best way to describe it, and then my mind started kicking in and I thought, "Oh I don't know, I'm not sure." Durwin was there and he said, "You should go! Maybe you can learn something you can teach us along the way." That is specifically what he said to me. And so I agreed to go.

So my dad and I went up to this center, Dondrubling, in Berkeley, and Jey Clark was there and we did a weekend introduction to Yantra Yoga. I loved every minute of it. It was amazing. I knew nothing about Dzogchen, I didn't even know the word. I didn't know anything about Tibetan Buddhism, about Vajrayana, I knew nothing, All I knew was *om mani padme hum* and I had just learned it. So then I learned Yantra Yoga, I loved it and spent about the next eight months practicing it on my own. I went a few times to the weekly practices but I was traveling and doing a lot of things and I didn't have a lot of consistency in my life at that time. I was more like a nomad.

At the same time when I would go to the Yantra practices I would hear about things going on like Rinpoche's teachings and then Jey told my father and me about this Long life practice retreat. Then he explained to us how a person could disperse their energy and different things can cause that and Rinpoche was going to give this webcast teaching on this Longlife practice. The Yantra course was October 2003 and then in July 2004, Adam, my Dad and I attended the 13 or 14-day webcast. We did chulen and *sogthig* breathing, everything; it was the most complicated first retreat anyone could ever do. As soon as Rinpoche started teaching I was just in awe. It was like all the questions I had ever asked were being answered. That's how it felt. So we did the whole retreat, Ganapuja and all.



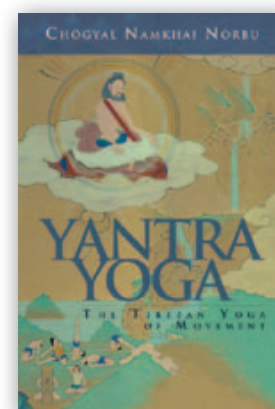
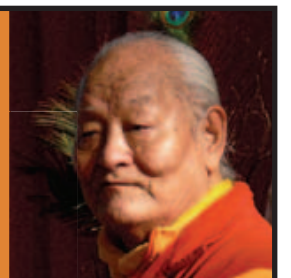
In 2004 I heard they were going to do a second level Yantra Yoga training in Venezuela. I was so into Yantra I really wanted to go for that. I was still getting used to the idea of teachings, I had never really received teachings in that way – it was more like rituals I was doing. I wanted to go to Margarita for the Yantra Yoga course and the teacher training, and Rinpoche was giving the Kalachakra retreat right after it. I had no idea what Kalachakra was so I decided to go for the Yantra Yoga courses and stay for Kalachakra retreat. By the time the Kalachakra retreat was finished it was clear that I was going to stay for the next retreat and I changed my ticket even though I was completely sick with amoebic dysentery – more sick than I had ever been in my life. Even though I was so sick I wanted to stay for the next retreat, the Vajrapani retreat. From then on I went to every retreat I possibly could.

In 2005 Rinpoche was coming to North America for a whole retreat tour and he went to Los Angeles, Baja and Tsegylgar East. Somehow, magically, a faulty sprinkler shut down the yoga studio where I was working and I was able to go to every retreat without missing any work. The studio was shut down for the same time period as Rinpoche was teaching in the US.

I graduated from the Tibetan Medical School in Conway 2009. I had met Dr Phuntsog Wangmo at the Kalachakra retreat in Margarita and had wanted to invite her to Berkeley to teach massage. Then in Los Angeles at the retreat with Rinpoche, I discovered the 4-year Medical School from a flyer at The Mirror table. I thought it sounded interesting but I thought there is no way I am going to school for four more years. I was finishing up my bachelor's degree and I thought it was way too much. When I arrived at Tsegylgar East, people were still talking about the 4-year program and Rinpoche made it clear and spoke strongly that people who are interested in the Community and Shang Shung Institute should really support the Institute's growth. He said that Dr Phuntsog had been in Conway for many years and is an expert on Tibetan culture and we should work with her and help develop something there. So that was the moment when I decided I would come for the 4-year program. My logical mind had said no way, it's four years, out here in the middle of nowhere, and when I went home I thought, am I seriously about to move to that place?

So I studied Tibetan Medicine from 2005 to 2009, I was in the first class to complete a parallel study like what exists in Tibet or India. We went to Tibet and got our certification from the Xinghai College as *menpas* and we did our clinical training at that hospital. I came back and I have been practicing primarily massage, but now I am developing more of a complete practice of Tibetan Medicine. I am interested in working with people with nervousness, insomnia and different mental disorders. I have been on the Tsegylgar East Blue Gakyil for some years and recently became the Operations Manager of the Shang Shung Institute, USA. So I really took Rinpoche's words to heart and I have not forgotten to this day what he said – it was like the iron hook. ©

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
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