

# THE MIRROR

Newspaper of the International Dzogchen Community



#### Upcoming Retreats with Chögyal Namkhai Norbu



Photo: G. Horne

### 2011

**Italy** Merigar West 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 Teachings in Paris

**Spain** Barcelona



Photo: L. Gajdos

## Full Moon Eclipse at Merigar East

Daiva Razmarataite

ttending the retreat at Merigar East is still quite an experience for a lot of us but this year for me the experience was so strong that I even decided to join the Blue Gakyil! I haven't been here for three years and I was amazed to see that the beautiful Gonpa had been built, the Longsal road with the Mandala in the center almost completed, trees planted, camping showers and toilets set up. And all in the middle of the sunflower fields in Romania, near the Black sea! It is so nice to see this young Gar growing and to be part of it! This year only about 120 people attended the retreat (I guess lots of practitioners are heading to the Merigar West anniversary) so there was a nice cosy atmosphere during the whole retreat. Rinpoche was teaching on Longsal Ati'i Nadzer and we received instructions on Tawa, Gömpa, Chöpa and the Fruit as explained in this

text that Rinpoche received in his dream. Again he stressed the importance of Guru Yoga and being in the state of Presence all the time.

On first evening right after the teachings we had a small unofficial Gonpa opening celebration with Vajra Dance accompanied by live music and followed by some snacks, drinks and spontaneous songs. It seems like the main practice of the Gar is Vajra Dance – people were dancing in the Gonpa, outside under the blue sky, in the rain and even during the full moon eclipse, which started right after the Ganapuja and the lottery. The Yantra Yoga explanation for beginners by Fabio Andrico was very popular as well and the Gonpa was crowded with all the aspiring yogis from Eastern Europe. Quite a lot of them also stayed for the Kumbhaka course with Fabio right after the retreat.

This year it was a bit difficult to sell all the lottery tickets since not so many people attended the retreat and so we would like to thank all the practitioners from Italy, Germany, the Netherlands, China, the Czech Republic and other countries who bought so many tickets. Thank you for the great support and money Merigar East needs so much for its further development. And of course we all thank Rinpoche for the time and energy he spent for preparing this lottery.

Sept. 30–Oct. 6 Rigdzin Changchub Dorje's precious Terma teaching "Lama Zabdon Nyingthig"

#### Tenerife October 14–23 Tibetan Culture Event

October 28–30 Thödgal Retreat

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

We would also like to thank Ondrej Olsiak for the beautiful statue of Garab Dorje, the gift to Rinpoche which remains at Merigar East. Ondrej worked hard every day so that he could finish this clay statue inlaid with jewels (practitioners in the Czech Republic made a collection of money for precious stones) and beautifully painted. There are so many other people >> continued on page xxx



>> continued on page 27

Chögyal Namkhai Norbu

## Dzogchen Teaching is the Most Essential Teaching of All

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Jangchub Semgom Dola Serzhun Retreat with Chögyal Namkhai Norbu Excerpt from May 17, 2011 Kunsangar, Russia

"You have some good connection with the Dzogchen Teaching – you have arrived to the Dzogchen Teaching, you have met a Dzogchen Master; you must understand that it means you are very fortunate."

N ow we continue with the explanation of the teaching of Jangchub Semgom Dola Serzhun. Don't forget the main point when you are learning practice and teaching. When you focus on argument number one, two or three, you forget the main point and cannot remember what you should do and become confused. First of all, try to remember what the main point is. I am always explaining, again and again, what that is. I know many people are distracted with arguments and I worry that maybe people do not understand when I use texts and books that are more intellectual.

If you understand what the main point of what I explain is – it is something like a base. Then there is no problem; you can learn hundreds of different types of titles, texts and arguments. Then what you have learned becomes like ornaments. If you have different kinds of ornaments, you use them and they make you beautiful. But the ornament is not the main point. The main point is your existence, your body, your body maintains your energy and your energy maintains your mind, and then your real potentiality. If you are losing that and are only connecting with ornaments, there is not much sense.

So I told you already, the essence of the teaching is being in our real nature. This is not only for Dzogchen Teaching, but any kind of teaching. Maybe some teachers are not going into the essence of the teaching because they do not have that capacity or knowledge. You remember that Dzogchen Teaching is the most essential teaching of all. It means going directly into the main point of the teaching. So when we have this opportunity to learn or receive that transmission, we must use that knowledge and realize that knowledge in our condition.

Being in our real nature in a very simple way means we are in a state of guruyoga. We need to be in guruyoga because we are generally in a state of dualistic vision - we are conditioned totally by our mind, with subject and object. That is not our real nature. I told you already that the mental aspect is like just like reflections in a mirror. Our real nature is just like the potentiality of the mirror. We are using mind for getting in that real nature. So in the Dzogchen Teaching we are going directly to our real nature with the practice of guruyoga. I am always saying the most important practice is guruyoga. Some people are accustomed to do a more yogatantra style - and they ask, "Which is my yidam?" In the Dzogchen Teaching your yidam is your state. This is hundreds and thousands of times more important than any kind of yidam, wrathful, peaceful, etc. When you have no capacity to go in that state or you have not received that kind of teaching, you try to transform impure into pure vision, in pure vision we have the development and accomplishment stages, non-dual at the end, and we can get in our real nature. Some people have the idea that Dzogchen Teaching is too high and they have no capacity. And some people say, "You need a high capacity to follow the Dzogchen Teaching." Particularly if someone is very concentrated in Hinayana, Mahayana or Sutra style of teaching, they say, "It's not good for you to follow the Dzogchen Teaching because it is too high and you don't have that capacity."

about me, and some of these people are relations. I feel a lot of compassion for them and I feel I must help and do something. Also they are coming to see me faithfully, bringing an offering, and they are saying, "Oh please give us a blessing, some protection cords", or they sometimes ask some advice, and they are satisfied with that.

But this is not the path. I can help much more. I can say, "Sit down and I explain, you listen a little", but they have no idea to listen and learn something. They are satisfied to receive a blessing. It means they are missing participation. I know very well but I cannot do anything. What can I say? "You should sit there and listen to me", but they are not listening. What can I do then? You see this is number one of the capacities. In the Dzogchen Teachings the number one thing we need is this capacity.

The second thing we say is tsondru. Tsondru means diligence. It means diligence without distraction – you can also have a kind of diligence without presence and you are distracted easily. The third capacity is presence; the first is your participation and the second is diligence. Then there is knowledge and understanding of contemplation and value. You must understand which is the path for having realization. It is not sufficient you learned some mantras from a teacher and now you have a path and you do this and have realization. Realization means you discover your real nature, you are being in your real nature definitively. This is called realization.

what tomorrow will be. Circumstances are always changing. So everything related to circumstance is very important. Even if we overcome problems for today it is not definitively. This is always related to our mental concepts and dualistic vision. If definitively we have no problems and we are totally free, we should be beyond our concepts of mind – in our real nature. Now we have realization. Now we are free from samsara. This is the value of the state of contemplation.

When you meditate and you think meditation is important, it depends if meditation is for provisionally overcoming problems or for what purpose? We think meditation is important for freeing us from samsara. Then we should we understand our state of meditation as the state of contemplation. You see this is the fourth qualification or the fourth capacity. We can have that knowledge. We know very well.

Then the last capacity is the praina, sherab, or intelligence. Intelligence means that when the teacher is introducing and explaining, you try to understand. The teacher knows how the situation of sentient beings is, particularly human beings. They have many mental concepts. For that reason the teacher is not going into books with high-level arguments. The teacher tries to help students understand what the essence of teaching is using very simple language to explain. I told you for example, I studied for years and vears, and when I went to see my teacher Changchub Dorje, in that period I was very proud. I knew everything. So this is our condition and we construct our knowledge in that way. But my teacher Changchub Dorje did not teach with philosophical arguments, like we learned philosophy in school. He asked me to sit down and was speaking in a normal language. In the beginning I could not believe this was some kind of teaching and instruction. I thought he was having some kind of conversation, but then later I understood what the essence was. So I am trying to do that every day, even if I am explaining complicated arguments. So with these explanations and in between the words, I try to explain what the main point is and not lose that. You try to remember that. Also some people say, "I am at this teaching for the first time. What should I do now?" I say, "You should do guruyoga. You do the practice and try to understand what guruyoga is." Guruyoga means being in your real nature, not to do service for your mind. If mind dominates you, you have infinite samsara, suffering and problems. You know what is mind and what is nature of mind. You try to be in the nature of your mind with the practice of guruyoga. If your mind is not giving you permission, then you should reeducate your mind, otherwise you cannot overcome that problem.

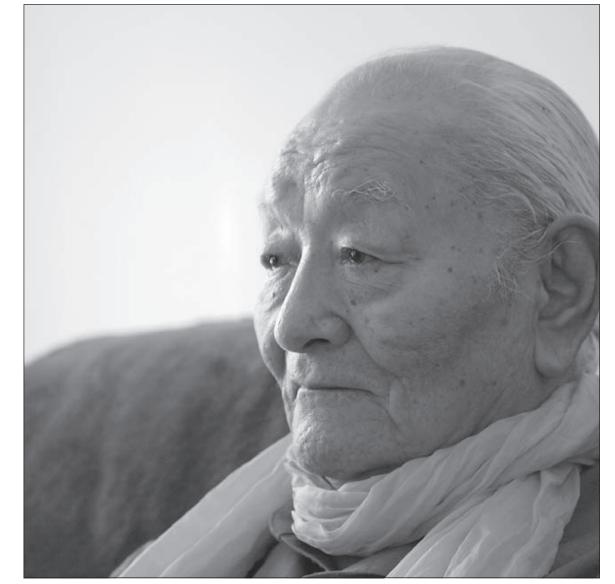


Photo: L. Dzhebisashvili

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You must understand what capacity means. Capacity in Sutra teachings contains five arguments: *tepa* is your faith and your participation. If you don't have participation, even with the very important Dzogchen teachings, you cannot do anything. For example, when I am going to Tibet, my country, I meet many Tibetans, old people, and they know

For being in that state you must understand what it means to be in the state of contemplation, beyond the concept of the mind. So teachers introduce the students, particularly Dzogchen masters, and they make the student understand which the main path for realization is. Then the students understand what is really the principle of the path. For example, if we have just some physical problems, maybe on the physical level or energy level, to overcome this kind of problem, maybe the teacher asks you to do something to coordinate your energy. What should you do? For example, we do something like breathing. If you do not succeed with breathing, the teacher understands you should also work with your physical level, because energy is dependent on the physical body.

Now you are controlling your physical level so you can control your energy. Maybe you can overcome this problem. That doesn't mean today you realized that and tomorrow you are in that condition. We are living in time and time is related to our daily condition. In the daily condition circumstances change day after day. Some days ago here it was very cold; the weather was not very good. You see the weather we have today. It is warm. This we call circumstances. It is changing, not remaining. Tomorrow could be warm but maybe not. This is our hope. We don't know

>> continued on page 4

## Khyentse Speaks to Controradio

Khyentse Yeshe was interviewed by Controradio, Florence, on April 21 of this year, as part of a presentation of the Dzogchen Community and the Thirtieth Anniversary Celebrations that will be held in mid-July of this year.

**Controradio:** What distinguishes the path of Dzogchen from other Buddhist paths and how can we Westerners benefit from it?

Khyentse Yeshe: It is a specific aspect of the teaching linked to Buddhism, not speaking of Buddhism in general, but specifically of Tibetan Buddhism. We should understand that Buddhism came from India and developed in several geographical areas not only on the level of knowledge but also culturally and socially, and different paths developed in Thailand, Japan and China, for example, and some that specifically developed in Tibet. In Tibet what mainly flourished is defined as the 'higher' path, more linked to the aspect of mind than to the aspect of the body.

When we say 'Dzogchen', in English it means 'Great Perfection', we consider it to be a final stage, a sort of fruit. Like a plant that starts from a seed, then there are a series of agents such as water, sun and earth, and at this point, with this capacity, with this development, there is a fruit. This fruit, for example, may be the flower, it may be the pleasant sensation of the plant, it may be the perception of this plant, this flower, everything that surrounds it as an emotion, a sensation.

So the Dzogchen teaching relates to the aspect of mind. In English we normally use the expression 'the nature of mind'. But everything that reflects inside us and hence generates an emotion – for example 'the flower is beautiful', we have pleasant emotions or the day isn't very nice, it's raining and cold, so we have an unpleasant sensation – all of this is different when we speak about inside ourselves. Because even though outside us nature is perfect with its condition of being nature, inside us our sensations change. And going even deeper into the mind we wonder what the real nature of the mind is. What is the mind for? What is its function? The Dzogchen teaching explains this aspect.

**Controradio:** Can these teachings bring the East and the West closer together? What are the benefits of this teaching?

Khyentse Yeshe: For a person who is very linked to external aspects, for example, who is subject to a change of moods, if he wears fashionable clothes or doesn't, if people in his environment judge him and he feels this at the emotional level and he is not happy, not satisfied because he is not part of a wider community, for a person like this, the benefit is that he discovers that what is important is how we judge ourselves, not how others judge us. Because in the end we discover that we are all similar, we are all human beings, we all have the nature of suffering. For example, in the end we discover that we have death and that we are all the same from that point of view, then we can also discover that we can be happy with what we are. What we are is already all we need. Thus from a more external aspect discovering this is a benefit that gives a person the possibility to enjoy his life.

For a person who tends more towards a spiritual path, for example, observing himself, seeing things more internally and not being really subject to external factors, the benefit is the discovery of the root or the cause of one's emotions, the discovery of emotions such as envy, jealousy etc. How are these explained in Tibetan Buddhism, particularly in what is called 'tantra'? In Buddhism it is explained that there is always the same cause, so good and bad, pleasure and displeasure have the same cause, our potentiality. This means that, for example, if I have a strong feeling of envy towards someone let's say a friend who I meet after many years and at this point in time, I have a certain social condition while he has another and I feel envy because of this – I understand that I only feel envious of that friend while there are millions of other people that I don't feel anything towards. Why? In Buddhism it is explained that everything is subject to it own cause. If there is a cause there is an effect. In this case the cause is having a friend and if he's a friend, what sense does it have to find a negative reaction such as jealousy towards a friend? If he hadn't been a friend, I wouldn't have felt anything. He would just have been anybody walking along the road.



This internal aspect helps us to discover ourselves and makes our life much easier. For example, you are less afraid of the judgments of other people. For example, if I am in a work situation, I have the feeling that I should be advancing in my career and arrive at certain objectives in order to be happy. In actual fact happiness is not linked to material objects, there is nothing at the material level that brings such happiness. It is an inner condition. All of this means that we can go from having a type of happiness that can be defined as relative or temporary to having a permanent happiness: one's own condition, at peace with oneself in harmony with one's capacity of seeing, feeling and enjoying one's life.

While if one has superior capacity, an understanding of what the aspect of the mind is, it means understanding what happens in the mind. For example, even if we want to stop everything, every moment of our lives our mind produces thoughts, constantly. A thought arrives, it develops and we follow it just like watching a film. We are completely involved in the mind, which is creating the whole universe. This happens constantly, every moment of our lives, millions and millions of times a second. If we understand this nature, then we also understand what the mind is and what potentiality it has. At this point, we can compare the millions of thoughts to the reality of things. I can concretely carry out 1, 2, even 10 projects in a year but how many thoughts does the mind invent in a second? Millions. So I can understand that this dissatisfaction that I may feel in not having realized my expectations, has no sense. This is a very high level of understanding. Entering into this understanding is completely beneficial because it means that one understands everything that is outside oneself and within oneself and in general, for the whole of humanity.

**Controradio:** You have been recognized as the reincarnation of a great lama from the past and your story has been told in Jennifer Fox's documentary film 'My Reincarnation' that we saw in Florence at the 'People's Festival'. It tells us about how this came about and about your initial refusal of the 'destiny' that was waiting for you. How do you view your path, your personal story to-day?

Khyentse Yeshe: First of all it is important to say that a film is a film. If it doesn't have any dramatic impact it is no longer a film. This is useful for people to discover themselves and see that there is an inner side to everyone. Even in far off experiences like Tibetan life, in reality this can be recognized in everyone. This is a great capacity of Jennifer Fox, the director, who has won several prizes for her documentaries. But beyond all of this, 'being' someone who lived in a past life has many aspects that are far more profound than the external act of recognition. For example, in all films [about reincarnations] we see children who recognize objects that they knew in a past life. Why don't we have this example in this film? If I were to recognize a lot of objects, say that they had been my objects and reuse them again, nothing would really change in the people who

Photo: D. Ibragimov

are outside of me, in the people who are in front of me, because I won't have taught them anything useful.

When we talk about 'reawakening', we actually mean something that is at the level of knowledge, at the level of the mind. So it is not so much all those things from the past such as the robe, the role, the sacrifices and everything that one has done, but rather the capacity to return to a text, or to a function of the teaching – that is the transmission of knowledge and instead of spending two or three lives, manage to regain it in a few weeks. This is the real awakening, the real usefulness. It means being directly guided by visions, for example. Instead of having to understand words such as written texts, associate them with a semantic text and from this derive an experience in some way linked to the inner world. the outer world, and as a result transmit it to others as knowledge, this understanding arises instantly, directly as an image, as a vision, and this can be transmitted as it is. And this is really what is useful about reincarnation. \*\*\*

### Errata

In Mirror #109 in the teaching of Chögyal Namkhai Norbu on page two there is a reference to Ralung Monastery. It is not Ralung Monastery, it is Lhalung Monastery. Apologies, The Mirror Staff

Translated and transcribed by Liz Granger and Alessandra Policreti

>> Dzogchen Teaching continued from page 2

How do you reeducate your mind? You see many people say, "I know very well I must be present and relaxed. I never succeed to do this." When we make something important and it becomes concrete, it is not enough to have a fantasy that we want to be relaxed. That means we are totally conditioned by our mind. You need to reeducate your mind. You reeducate your mind in a very easy way. You can use fixation practice; you put a white A in a thigle in front of you. You sound A and you do a very sharp fixation on that A. When you do very sharp fixation, no thoughts arise because there is no space for thoughts to arise. This is also how we do shine in the Dzogchen way. There is no sense to remain a long time in this fixation only.

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For example, sometimes when you are doing fixation, you do fixation with white A and thigle, and you see a face in front of you, or somehow this object has changed and some people think, "Maybe I am realized now", or you see bad things in front of you and you are upset. This does not mean something is wrong. It means you have concentrated sharply for too long a time. There is not much sense to remain a long time. Only start sharply for some seconds or minutes and then slowly relax. When you relax, of course thoughts arise. Now thought has space. You observe thought, because you are reeducating thought. Thought has power to create problems or to distract you or not? If thought has no power, you can relax more and more. If still thought has such capacity to distract you, you do sharp fixation again. Then you relax again. You go ahead that way. Sometimes when you know how to do this practice very precisely, you can realize a state like shine one day.

Some people ask how long they should do shine practice in order for it to become stable. It depends if you do the practice precisely. If you do not know how to work concretely with shine, then you need months or years. Some people send me emails saying, "I have been doing shine for many years, and am in a calm state. Please tell me when I can go ahead." This is like Sutra practice when people continue stable practice for years. You see when we speak of shine, when we speak of shine and lhagthong, there are two explanations, even in the Sutra teaching. Lhagthong means that when you are stable in shine something arises inside, like clarity and lights, etc.

In the Sutra tradition, they ask when does lhagthong arise? There are no limitations. In Sutra they say that you should do shine, remain in shine, shine, shine and wait for lhagthong to arrive one day. You are hoping that one day lhagthong will arrive and knock on the door saying, "Hello, hi, I am here, lhagtong." Maybe lhagthong never arrives in your life and you finish your life with shine. That means you do not really understand how it should work and what the real value is. When people are living only in shine, the vipassana state, they think this is the real state of contem-

## Dear International Dzogchen Community,

would like to inform you of something very important in our actual circumstances. All the activities of the various Asian Dzogchen Communities are applied in a special way. We know that on the continent of Asia there are not yet any official Dzogchen Community Gars, and for that reason until now, for matters of membership and other related activities, we have connected those members of the Community to Namgyalgar, the Oceanic Dzogchen Community Gar. This situation does not completely correspond to the real condition and it is also not so easy for them to apply what they need to do in this way. plation. This is not really the state of contemplation, this is the state of emptiness I explained yesterday. For that reason lhagthong is not arriving.

In the Dzogchen teaching, for example in Dzogchen Semde, when we are explaining the Four Contemplations, the first contemplation is called the contemplation of the *nepa*, which means shine. We realize that stable calm state and we understand that the calm state is only the experience of the calm state or emptiness. Through that experience of emptiness we know who is in that state. We are entering instant presence, not remaining in an empty experience. When you discover that then that *nepa* also becomes the state of contemplation. If you are not entering the state of contemplation in that way, then there is the second stage in Dzogchen Semde called *lhagthong*, but here we call it miyowa, which means beyond movement.

Miyowa, beyond movement, means that contemplation is not only the calm state or emptiness. It has its infinite potentiality. All potentiality is movement, manifestations. So these manifestations and movements, even including our mind, thoughts and judgments, etc, in the ordinary way are not good and distract us and create problems, but the nature of that is our potentiality. We have that knowledge. Then we integrate movement, it is not that we are escaping from movement. This is the difference between Dzogchen and Sutra, for example.

Sutra practitioners are remaining in a one pointed way in a state of emptiness and have no capacity to integrate with movement. If there is movement they feel afraid. They do not want to see or hear or have contact with sense organs, for that reason with closed eyes in a one pointed way, they remain for hours and hours. They consider this samadhi and the state of contemplation. When we know the Dzogchen teaching, we understand they are ignorant and do not know how our real nature is – part of it is also movement and potentiality.

In the Dzogchen teaching, all movement and potentiality are part of our real nature; not something that we reject. In this case what we should do is integrate. If you have the capacity to integrate there is no problem. When you have no knowledge of integration and you do not want to be in the state of integration, then you are escaping. Sometimes I give an example. Some people are doing shine practice and someone is making noise. That person doing shine is thinking that this place is terrible and they cannot practice because people are making noise. Sometimes when you are new, it is normal when you try to practice that noise can disturb you; it is not so easy to apply visualizations and complicated things. But when you are going to the main point of the teaching, you should integrate and not worry about noise. If you are worrying about people making noise then you have tension. Then the next day with

Community. This is only a temporary solution, but something indispensable and necessary. For example, in this year, we have the special teaching retreats of Yangti and Thodgal, and all people interested to follow these retreats should be registered at the place of the retreat.

They cannot be registered and participate in the retreat if they do not have their actual valid membership card number.

These special teachings are connected much more with

the same noise level you have the double the tension – the tension develops. At the end we escape.

Sometimes people go someplace to do a practice, some escape to a place on a mountain or somewhere. When they find a nice place they are happy and think, "Now I can really do practice!" They try to do practice for some hours. Then many wild animals are coming, mosquitoes are biting, etc. You can find many disturbances anywhere! Most important is that we integrate and then there is no problem. For that reason in the Dzogchen teaching when we do practice, we are ready to have contact with objects and our senses, not necessarily our eyes are closed, or we concentrate in a one pointed way somewhere. We relax in our real condition. What is manifesting, like movements, etc, we integrate. When we have integrated we have no tensions. When instead we self liberate the tension, it is no longer a problem.

I am always saying to people when we fly in an airplane, the airplane is always sounding A. Sometimes it can sound HUM. Many people find the noise of the airplane very disturbing. In business class they give you some presents, there is an eye cover and earplugs, because ordinary people don't integrate and they have so many problems. If you integrate you don't always have to sound A and HUM with your practice, the airplane is helping you all the time. It is sufficient you are in the state of *guruyoga* or Guru Dragphur, etc.

So this is called integrating. In the Dzogchen Community it is very important that we understand what the essence of the teaching is. You don't concentrate only on a book. Some people think they have no capacity because even when I explain they do not understand or remember. That is normal. I know very well how to explain all these texts and arguments. When I understand more clearly, many of you can understand what I am explaining. But don't worry if you don't understand or remember. Even when I am giving you an explanation from this text, if there is no text I also cannot remember. So how can you remember all that I explained? So it is relative and you should not worry.

Some people think, "Dzogchen Teachings are too high, maybe it is better I follow something lower like Hinayana or Mahayana." This is also a very wrong idea. You have some good connection with the Dzogchen Teaching – you have arrived to the Dzogchen Teaching, you have met a Dzogchen Master; you must understand that it means you are very fortunate. You must understand that. It is not necessary you follow Hinayana. Dzogchen Teaching is a complete path, not some high-level argument of the Buddhist path. You can study Dzogchen, realize Dzogchen, everything.

Transcribed and edited by Naomi Zeitz

## Dear all Gars and Lings of the Dzogchen Community,

am glad to inform you that our Vajra Brother Sergey Vshnuti, with his great generosity, has offered Kunsangar North again to the Dzogchen Community – with the exception of the property of Kunphenling. We really welcome this news since we need Kunsangar North for many Euro-Asian Gar activities.

We chose to proceed in this way because until now there has been no Gar for the practitioners of the Asian Dzogchen Community, and the closest Gar to them is in Australia. At the time we made this decision there were only a few Asian Dzogchen Community practitioners, so therefore there was no reason to manifest difficulties and problems. Now we have many Dzogchen Community people throughout Asia and particularly in Japan, mainland China, Singapore, Taiwan and so on.

Now we should apply our way of working with circumstances, as we have learned in the Ati Dzogchen Teaching. For that reason, until we have official Dzogchen Community Gars in Asia, the Dzogchen Community Lings should take the responsibility for fulfilling and organizing what is needed, like membership cards for their members of the the transmission, and for that reason the Teacher has informed all who want to participate in these retreats many times of how they themselves should be responsible for these precious teachings and how very important it is to keep the transmission in the correct way; seriously entering in our Community, the alive continuation of Ati Dzogpa Chenpo's transmission.

For that reason, people seriously interested in these teachings must go ahead in this way. Of course, whoever already has an active membership number does not need to prepare a new one.

With many Tashi Delegs,

Ch. N. N., who has the responsibility for the Transmission of Dzogchen Ati Yoga in the Dzogchen Community.



This year we started the teaching retreat of Rigdzin Jangchub Dorje's terma Tibetan Medicine "Srogman" there, but we didn't get much time to form the new Gakyil of this Gar.

For that reason, I have chosen a small Gakyil of three people, and we consulted and agreed to this: I) V.B. Sergey Vshtuni

#### randrol@gmail.com

2) V. B. Andrey Mitin
mitin.andrey@gmail.com
3) V. B. Alexander (Sasha) Zheleznov
9646686@gmail.com

They will choose their respective Gakyil colors themselves and will take all responsibility of the Gar until next year, 2012, when I will return and there will be an important Teaching Retreat at the Gar.

With many Tashi Delegs Ch. N. N.



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## **ASIA 20 Years** in Tibet

"(...) Tibetan culture is a treasure belonging not only to Tibetans but to everyone on earth. In fact, any knowledge that exists is precious for all beings and belongs to all of us. If we ignore this and let this value disappear we will all feel sorry afterwards. That is why anyone who is interested, not only Tibetans, should intervene and help preserve this precious heritage.

Since I myself was born, raised and educated in Tibet, I feel very strongly the responsibility for the preservation and maintenance of this culture. (...)"

Helping Tibetan Culture Survive - An open letter from Namkhai Norbu Rinpoche.

In 1988, following a series of missions carried out in India, Nepal and Tibet by Master Namkhai Norbu, ASIA was created with the aim of working concretely to preserve the immense heritage of culture, traditions and spirituality of Tibet.

The strength and effectiveness of an organization depends on a multitude of factors, among them one of the most important, perhaps the most important is people.

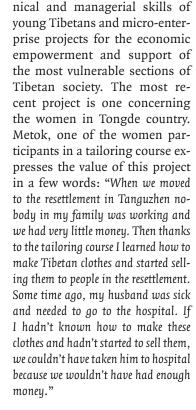
The people who work here, who with their passion and professionalism can make a small project big, are also and above all people who espouse a cause, make it their own and stand by it.

Without this "base" of people who have the same sensibility and the same idea of how the world should be and who decide to dedicate themselves, each in their own way and with their own skills in order to implement that idea, the work of an organization





tional Tibetan architectural style and using bio-climatic technologies. At the ASIA schools children receive an education that protects their cultural identity and they are taught to be able to deal with a continuously changing society so that they can avoid the danger of social exclusion. Thanks also to distance support thousands of children and young Tibetans, who would not have had the resources to do so, have been able to exercise their right to education. The words of Andrea S., a member of the Community and friend of ASIA since its incepASIA has not only been involved with education and health. Over the years it has also intervened to safeguard the Tibetan historical and cultural patrimony through the restoration of monuments and artistic works, the construction of colleges for the study of philosophy and practice of Buddhist meditation and the publication of ancient unpublished Tibetan manuscripts. We have published about 300,000 books that were distributed in 120 monasteries with about 15,000 monks benefitting.



For the Thirtieth Anniversary we have organized an art exhibition, "Tibet.Art.Now. Tibetan Art between Tradition and Modernity" that brings together works from ancient and contemporary Tibetan art. ASIA has always considered art to be a powerful tool to show the great vitality of Tibetan culture that, despite the serious threats to which it is subject, continues to thrive and proliferate.

ASIA is currently the only European NGO present in all the regions inhabited by Tibetans and in these 20 years, we have achieved more than 150 development projects, emergency and long-distance support which have directly benefitted over 500,000 people. This success is something to share together and to encourage us to move forward to reach new goals.  $\bigcirc$ 





tion, explain the deeper meaning Another very important aspect of



would not have the same value.

Since ASIA has its "base" in the Dzogchen Community, to mark the celebrations for the Thirtieth Anniversary of Merigar, we would like to share with you the results of over 20 years of work in Tibet that has been made possible by your active participation.

Over the years we have promoted activities concerning education in health, hygiene and prevention, we have built 10 structures to ensure basic health services to local populations and promoted, protected and spread knowledge of traditional medicine through the construction of 4 specialist clinics.

We have built 18 school buildings designed respecting the tradiof this project very well:

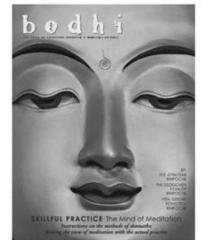
"Distance support is a formidable weapon both from the humanitarian and cultural point of view as well as making the life of a Tibetan child a little easier. It ensures the maintenance of the Tibetan language and culture in the new generations and is crucial for the preservation of Tibetan culture and to provide a well-defined cultural identity for an individual."

Cynthia and Fabrizio, who like many others of you went to meet the children they had been distance supporting for years, describe their experience in this way: "In 2005 we were in Bir and Mussoorie for ten days in total to meet the two children that we support. It was a wonderful and very moving experience."

our work is our intervention during emergencies. In recent years, unfortunately, we have had to intervene several times distributing livestock and food among the nomadic populations as a result of extraordinarily cold winter weather that had decimated their herds and with them the earning power of families and then as a result of natural disasters. After the devastating earthquake of last April 14 in Yushu, we were able to act immediately thanks to the warm response of ASIA supporters. We were able to make 5 distributions of relief goods and thus assist almost 30,000 people. On our website www.asia-onlus. org there is a detailed report of this humanitarian intervention.

We have also started up training projects, investing in the tech-

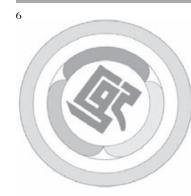
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genuinely practical teachings & practice instruction from a Kagyu Nyingma Vajrayana Buddhist perspective. It is published under the direction of The Dzogchen Ponlop Rinpoche.

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#### Shang Shung Institute of Tibetan Studies

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## Support the **Translation Projects**

### **Oliver Leick**

#### Dear all,

I think that you all know the real importance and the value of the activities and programs of the international Shang Shung Institute.

Here is a quotation from Matt Schmookler of the Shang Shung Institute USA.

"Just as Chögyal Namkhai Norbu has made the once secret Dzogchen Teachings more and more accessible throughout the world, the Institute's commitment should be to make Tibetan Cultural knowledge more and more accessible throughout the world.

Just as Chögyal Namkhai Norbu has defined what authentic Dzogchen is in the World through the Dzogchen Community, the Shang Shung Institute can define high quality standards for the dissemination, acquisition and application of Tibetan Cultural knowledge in order to preserve it in its authentic form."

One of the main activities of the Shang Shung Institute is to make authentic texts of wisdom that are entirely written in the Tibetan language available in Western languages to all those who are interested and to preserve this unique knowledge for future generations.

The Institute's two translation projects are the "Ka-Ter Translation Project", which also includes trainings in the Tibetan language, and the "Complete Works of Chögyal Namkhai Norbu" project.

The two main translators are Adriano Clemente and Elio Guarisco.

Adriano Clemente, who is in charge of the "Complete Works of Chögyal Namkhai Norbu" introduces one of the translations he is currently working on:

In order to guarantee the continuation of the precious work of Adriano and Elio we need the support of everyone.

Unfortunately in 2011 we have not been able to raise sufficient funds for the "Ka-Ter Translation Project" and the "Complete Works of Chögyal Namkhai Norbu" up to now.

Please consider the great value of the effort made for translating these books of wisdom into our languages and support our activities.

If you feel that our work is important, please

· make a donation via our websafe site. Here is the link for your new card-details: https://ssl13. inode.at/ssi-austria.at/creditcard offering.htm

• make a donation by PayPal www.ssi-austria.at/ssi-engl/contactframe.htm

· or make a money transfer directly to our bank account: Name of the bank: Raiffeisenbank Ilz Address: Hauptstr. 39 ZIP and town: 8262 Ilz Country: Austria BIC (= SWIFT): RZSTAT2G151 IBAN: AT19 3815 1000 00030387I in the name of Shang Shung

Thank you so much for all your support and help, many Tashi Delegs and very best wishes,

Institute

Oliver Leick Shang Shung Institute for **Tibetan Studies** 

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## Chögyal Namkhai Norbu Healing with Fire

Translated and introduced by Elio Guarisco

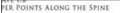
his manual is the first of its kind to focus on the Tibetan technique of moxibustion, an external therapy that uses the power of heat to stimulate a curative effect. A widespread form of traditional healing in the East, moxibustion is one of the most ancient medical therapies known to humanity. Mainly popularized as a branch of Chinese medicine, moxibustion was originally practiced in Shang Shung, a kingdom predating Tibet whose existence can be traced back at least four thousand years.

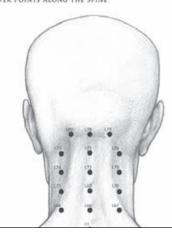
Healing with Fire is a comprehensive compendium of the five hundred most important and effective moxibustion points in the Tibetan and Shang Shung system, with an emphasis on practical instructions for readers with varying levels of expertise in the healing arts. The book is the culmination of decades of painstaking research by Professor Chögyal Namkhai Norbu, a foremost scholar of Tibetan culture and philosophy, who, inspired by his personal experience of this unique and effective treatment method, has gathered knowledge from ancient scriptures ranging from the well-known Four Medical Tantras to recondite manuscripts found in the caves of Tun-Huang.

The book features twenty-four original drawings illustrating the positions of the individual points, as well as an index of indications to facilitate the identification of points for the treatment of specific medical conditions. It includes an appendix that discusses arcane astrological factors frequently taken into consideration in Tibetan traditional medicine.

Information about availability and ordering can be found on the website of Shang Shung Publications:

www.shangshungpublications. org/healing-with-fire/





### Shang Shung **Institute USA** Updates

he Shang Shung Institute is very happy to announce several new developments. Firstly, we are happy to offer a \$ 100 discount towards registration for our intensives before July 14th. Please contact us right away if you would like to take advantage of this special offer. Secondly, we are very excited to announce that these Summer Intensives will take place in our new Florence, MA location located in the Florence Community Center at 140 Pine St., Suite 10. It is still possible to stay in the dormitory in Conway, MA during the intensives. Rides will be coordinated to the Florence classroom. Also our Tibetan Kunye Massage: Level I intensive has been approved for 36 NCCAOM PDA points towards continuing education. Lastly, we are officially announcing the launch of our all-new 750-hour Tibetan Kunye Massage comprehensive certification program in our new Florence, MA location beginning Spring 2012. Please contact us with any questions regarding these exciting developments!

#### **Tibetan Medicine Summer** Intensives

#### **Tibetan Medicinal Herbs:** Learn, recognize and prepare August 1st-6th, 2011

With Menpa (Dr.) Kalsang Wangyal

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! This class will include field trips to the Western Mass woods to identify local varieties of Tibetan Herbs!

#### All New 750 Hour Tibetan Kunye Massage Training

SSI is very pleased to announce the launch of our all-new 1.5-year Tibetan Kunye Massage training located in Florence, MA beginning Spring, 2012. This training will be the most extensive training in Tibetan Kunye Massage ever offered in the US and fulfills the professional massage licensure requirements in the state of Massachusetts. The training will conveniently take place on nights and weekends, centrally located

"Dear friends of the Dzogchen Community,

the only divination which we have been using in the Community so far is an easy "mala divination" based on a text that Chögyal Namkhai Norbu taught in Subiaco in 1976. In recent years Rinpoche has received a new kind of divination related to the Longsal teachings. This divination, called "The dice divination of Dorje Yudronma", is performed with dice containing the colors of the elements instead of numbers, and one hundred and twenty results are possible.

The source of this divination is a cryptic and short root text which has been clarified in details in the commentary. The book is scheduled to be published in 2012. This is really a wonderful occasion for all practitioners to benefit from this extraordinary Longsal divination."

Webstore:

www.shangshungstore.org ©

Tibetan Kunye Massage: Level 1 August 8th–13th, 2011 With Menpa (Dr.) Phuntsog Wangmo, SSI School Director and Teacher

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.

in our brand new classroom in Florence, MA.

To find out more about these offerings please visit: www.shangshung.org or email info@shangshung.org



THE MIRROR · No. 110 · May, June 2011

Focus on the New Generation

## Education of Children

Chögyal Namkhai Norbu

From Chögyal Namkhai Norbu's 'Dzogchen Teachings', a collection of oral teachings originally published in The Mirror

I f you want to educate your small children while they are growing up, you should try to educate them in a particular way. Until they are around ten years old, children cannot control themselves. Letting them do as they wish is not very good. There must be some way you can control children, and help them. From the beginning you explain what kinds of limitations we have in society. We know that educating by setting limitations is not good, but that it is necessary for the condition and functioning of our society. We don't have a free dimension, and if children are trained as though there is such a dimension, then later in life it becomes very difficult for them. They can't integrate into society. It's not necessary to be overly severe with children, but mainly you have to explain and help them to understand, and surely they will.

But the main point is how you explain – for children, this is essential. For example, if you want to teach a small child not to kill, you explain, "You don't kill animals," because sometimes children enjoy killing insects. If you just tell them, "You must not kill because it's not good," they don't really understand why, and the more often you say "No," the more they feel like killing. For example, if you say, "You must not kill because this small insect may be a mother or father or baby; maybe this insect is coming out to find food for its children who are waiting somewhere, and if you kill her, she can't go back, and they will feel very bad." If you explain it in that way, then it is an experience they can relate to. They have a mother and father, maybe a sister and brother, and they may think, "What if someone killed my mother and she couldn't come back, what would I do?" Or, for example, "If some giant stepped on you and killed you, how would you feel?" They can understand with their experience. Then their sense of responsibility arises. You can explain in this way. After ten years of age, children must really be free, and if you see they are really doing something wrong, you try to explain. You don't try to control. This is important in education.

In regard to ourselves, we also observe and reeducate ourselves, and try to be aware, for example, in our eating and drinking in daily life. If people are not able to control their drinking and they become drunk, in the end their realization is illness, or problems. We need to remember that we eat and drink in order to live. If there is no food, we cannot live. Eating and drinking are only examples of hundreds of possible circumstances. Through practicing awareness in eating and drinking, we can realize a little how we can control ourselves.

In conclusion, if we are Dzogchen practitioners, we must be responsible for ourselves. If we don't have that capacity, we should learn and ultimately realize that. This is very important. We need to act responsibly, with awareness. If we are not aware in all circumstances, then we never become responsible. This is the duty of all practitioners.



Chögyal Namkhai Norbu speaking to the children in the garden at Merigar in the first years of the Gar.

## Focus on the New Generation

his year, 2011, marks a milestone in the history of Merigar – the Gar will finally be thirty years old, the time it takes for a new generation to grow and mature.

Merigar will be celebrating its 30th Anniversary this July with three days of festivities, meetings and conferences involving the entire international Dzogchen Community and as a reflection of this marker of time, our Focus section this issue is dedicated to the 'new generation' who were once children at the different Gars and are now adults or are still growing up there. Many of them have sent us their experiences, thoughts and impressions on living at or near a Gar and growing up with 'Buddhist' parents. We are also re-publishing Chögyal Namkhai Norbu's teaching on 'Educating Children' from 'Dzogchen Teachings', a collection of teachings originally published in The Mirror, his oral Santi Maha Sangha teachings given to children in 1996 and an interview made with Rinpoche by the children of Merigar about children's yantra yoga, both re-printed from The Mirror.

The young generation of practitioners who have grown within the Community are bringing a different and dynamic approach to the Teachings and represent our profound hope for the continuation and spread of the Teaching.

## Santi Maha Sangha Kumar (boys) Kumari (girls)

Reprinted from The Mirror, issue 37, September/October 1996

At the request of the children present at Merigar this August (1996), Chögyal Namkhai Norbu gave teachings related to the children's Santi Maha Sangha. More than twenty children of different nationalities from four to fourteen years of age attended the session on August 30th.

ur life as people, whether adults, children or old people, is basically the same. Now it seems that it is not the same, doesn't it? We are older, you are younger, some of you are young children and some are a bit more grownup. But the truth is that we have all been like you. Only a few years ago, he (pointing to an adult) was a child just like you. And a few years ago I, too, was a child. But then time passes and everyone becomes old. Time never stops, it always goes ahead. As it goes ahead, what do we do? In general we are always distracted and so with distraction a year passes. And then with more distraction it becomes two years, and then three years. First of all, you were a small child and then someone calls you a young lady. Then after a few more years someone calls you "Madam". Sometimes you have to say, "I'm not madam, I'm a young lady!" But the truth is nothing changes, it is always the same. What does that really mean? It means that time is passing. First of all this means that we have to be very aware of time, both old and young people. Time passes immediately. Right now you might think you are a child, but in a few years you will become an adult. And when you become a big person what do you have to do? Perhaps you have to get a job to earn a living. Right now you have your mother and father and when you have a problem you can call them. But when you are grown up, your mom and your dad disappear. For example I don't have either my mother or my father. First I had them, but they've both gone. That's the way things are. And when that happens what can you do? You become responsible. You have to think what you are going to do in life. The same with your children and then your grandchildren, it always continues in the same way. So first of all we have to understand time. Another thing that is very important is that we all have many qualities if we do things in the right way. If we don't do things in the right way even if we have many qualities, >> continued on the following page



Rinpoche and a group of Merigar children after a SMS exam.

Photo: A. Bajic Jovanovic

Focus on the New Generation

## Kumar Kumari Yantra Yoga for Children

Ma

Reprinted from The Mirror, issue 19, 1993

Maria Margherita Maglietti (8 years old) asked Namkhai Norbu Rinpoche some questions about Yantra Yoga for children.

**B** very weekend at Merigar we practise Kumar Kumari Yantra Yoga for children with Cristiana De Falco as we did last summer.

Kumar Kumari is made up of: 1. The nine purification breathings (rlung ro gsal ba) 2. Five tshigs sbyong

- 3. Five rlung gsang
- 4. One rtsa 'dul

5. Three Yantras ('phrul 'khor): the cobra, the bow, the plough.

Kumar Kumari Yantra Yoga is made up of swift movements, some of which are also really good fun. When you breathe in, with some movements you pronounce OM, in others HAM and some others HA. We practise Kumar Kumari for half an hour, and eachlesson we learn a new exercise.

I asked Namkhai Norbu Rinpoche a few questions to find out some things I didn't know about Kumar Kumari.

#### Maria Margherita: Did you invent Kumar Kumari?

Namkhai Norbu Rinpoche: I didn't invent it, it has always existed. It is linked to the Yantra we practise in general. What I did was just to adjust it to children, because their condition is not the same as that of adults who can hold their breath and do longer breathings, things which children cannot do. So what I invented is how to get the same results doing some movements.



A Kumar Kumar Fantra Toga session in the early years of Pierigal.

not making them angry, not disturbing them and acting respectfully towards them in every way.

One of the most harmful things in life is jealousy. We don't really understand very well how jealousy comes about. For example we say, "I haven't got something" or "Whatever I do is not as good as the way other people do things" and immediately jealousy arises. Among children some are very close friends but instead of being close sometimes they leave each other and maybe they feel guilty about that. So there are many ways of creating problems. But sincerely I'm not talking only about children but also about parents who don't know how to work to overcome jealousy. The poor children are innocent, they just follow their parents so all of these things can happen. Basically it's not important if the parents are guilty or the children. The important thing is to understand that jealousy is not nice and that you shouldn't be jealous about anything. For example small children start being jealous about their toys and developing in that way you can reach many things. So you should observe yourselves about these things and do vour best. You should always take the example of yourself. When we do something, before we do it we should think a little bit. For example if we say a bad word without thinking about it, the person we say it to will be upset and we will have created a problem. We don't need ten minutes or one minute to do this, even twenty seconds is enough. If we just think, "Is it ok if I say this or not?" and it seems to be ok, then you can say it. If it doesn't seem ok then don't say it. That way you don't create problems.

**MM:** What is the purpose of Kumar Kumari?

**Rinpoche:** It is for children to grow up and form their bodies in a better way, because children grow every day, and if their bodies and above all their energies are co-ordinated, they grow up perfectly and are protected from illnesses and disturbances.

**MM:** What does Kumar Kumari mean?

**Rinpoche**: 'Kumar' means boy, and 'Kumari' means girl – male and female children: Yantra for children.

MM: How often is it best to do it? **Rinpoche**: It is best to do it every day, if possible – especially at night, before going to bed, or a little earlier, when you feel very tired, because of study, work or confusion, In this way you relax, feel better, sleep better and stay healthy. If you can't do it every day, it's quite good to do it at least every two or three days.

MM: Thank you Rinpoche.

Cristiana De Falco, one of the children's KKYY instructors, interviewed the children after a session.

Question: How do you feel after a session of 'Kumar Kumari Yantra Yoga'? Mandarava (6): Well. Jessie (6): Like a butterfly. Dewa (7): I feel like a rainbow. Viola (13): I feel relaxed. Jessie: A butterfly is relaxed. Dewa: And a rainbow is relaxed, too.

Maria Margherita (9): Just after the session I feel a little tired and very relaxed.

Lilly (7): I feel stronger, I feel cheerful.

**Camilla** (7): I feel well because through the exercises I warm up. **Namsel** (6): One feels good because one does Yantra Yoga, this is why. **Question**: What's the purpose of "Kumar Kumari Yantra Yoga' in your opinion?

**M. Margherita**: I think it is to make the body grow up well and purified, free of illness. **Mandarava**: It is to grow up well, to purify and be calm.

Lilly: It is breathe in a better way. Dewa: It is to relax and not to harm oneself, to let go what you have in your mind. Camilla: I think it is to warm up. Namsel: It is to become a 'yogi', this is it!

Jessie: It is to relax.

Question: What does it mean 'to relax'? M. Margherita: Being calm and not getting nervous. Dewa: Sleeping. Mandarava: Being calm, not nervous and not too serious. Jessie: Remaining happy and not fighting. Viola: Not being uptight or nervous and being calm. Lilly: To be relaxed, tranquil. Camilla: Lying down and feeling well.

Namsel: It means feeling well.

Question: What do you do in your daily life when you realize that you are getting nervous? **M. Margherita**: When I'm home I sometimes practise 'Kumar Kumari Yantra Yoga', then I lie down and rest and maybe I write something in my diary. **Mandarava**: I go to Mum and tell her that I feel nervous and she helps me to calm down and does some 'KK YY' with me. Jessie: I sit down on a sofa, watch some TV and breathe deeply.

Viola: If the weather is good I go outside and run fast, or I drink a glass of water, or I take my journal and read it. Lilly: I listen to a beautiful song.

>> continued from previous page

we don't get anything and nothing will manifest. So we shouldn't neglect our qualities. In that regard we should do our best. If we have to do something, if we have to study, if we want to be a good person so that people will say about us, "Ah, that's a good person", what shall we do? If I do something wrong or do it in a bad way then nobody will

#### How can you understand if it's not ok? Take an example. If someone was to say that word to me, how would I feel? If I would feel offended then that's not ok. If I was to say it to others certainly they wouldn't like it. This is the famous taking the example from oneself. For example, consider an insect: some children enjoy quashing it and killing it. They almost feel powerful because they are able to kill that

say I'm a good person. Instead I should do something good for others. This is true, everyone knows this. So we have to do our best to use the qualities that we have to be someone who is well brought up, with good manners and behavior.

This is something very important for children, because children are like plants. If someone looks after the plant, that plant will grow well and become very beautiful. If nobody looks after it, maybe a branch will grow crooked or downwards. In general this is what is called awareness. Awareness means trying to do everything well, especially manifesting ourselves as a good person, who collaborates and helps other people.

Do you know why that doesn't happen for some people and they turn out the opposite? The first reason is selfishness, egoism. They always think, "I", "I want this", "This is mine". They never think of others. This selfishness is one of the worst things.

And another thing is not respecting others. We can understand this because if someone doesn't respect us how do we feel? We immediately think, "How rude that person is!" Maybe that person says something nasty, maybe their behavior towards us is very unpleasant, then we immediately judge that person as worthless. We can take the example of ourselves and try to do our best towards others, being. If we reflect a bit taking ourselves as an example, if I was this insect and some giant came and squashed me, how would I fell? I wouldn't like it. So reflect a bit and take ourselves as an example if you have to say or do something so that you can understand. This understanding is called awareness because we should do things with awareness. When with awareness I notice that something is not ok then I don't do it. So first of all you must learn this.

For example if I insult someone or say a bad word to them what happens? That person will be unhappy and upset. And if that person remains upset for a few days, wondering why I said that word, he'll become nervous and angry and one day he will want to get his revenge. Why does he get that idea? Because I created that cause to make him angry or unhappy. But when he's got his revenge it doesn't mean he's resolved the problem. It always goes on, he always has that problem. So what to do then? It's important to know a bit in general how you should behave and what you should do in everyday life, in your contact with your father and mother, your brothers and sisters and everybody. This is the way you should learn.

And then there's this new book of Santi Maha Sangha which explains this principle. Study it a bit. This is the be->> continued on the following page



Ana and her sister Marija.

## "Shall I try now?"

**Ana Bajic Jovanovic** France

e've been going to Merigar almost every summer with my mother, brother and sister since we were born.

Sometimes we took part in some practicing, dancing, reading books, but really we were just following our mother, and never got involved in any of it. The few times I tried to follow the teachings, I was quickly bored and ended up playing But since I have started coming as a grownup, things have become different. I don't go there because I have to, but because I want to. It is really a special place. What I like the most is how easy it is to talk with people, as if we had something in common.

somewhere else with other kids.

There are the old ones who give you that nostalgic look that makes you still feel like a "child of Merigar", but there are also all the others, the newcomers that think you are a practitioner. So I felt like I wasn't really supposed to be here anymore, or at least that I wasn't here for the right reasons. It was an odd situation. As if now, I had to make a choice. I couldn't really come just as a tourist.

Some of the "children of Merigar" started to really take part, read about Dzogchen, do the practices, and others just didn't come so often anymore. It is as if at some point, you had to justify your presence there. So I wondered, "Shall I try it now? See if I want to be one or not?" At first, it was quite a deal to take part in all of it, not knowing if it's your choice or simply following what you've always seen. But then I understood it wasn't the right way of thinking about it. I am not "in" or "out". Those like me who grew up in Merigar can't be neutral towards all this. I guess somehow we will always be a bit connected to this place, and to those practices. I shouldn't worry, but be happy, because if I need it someday, I know it is there, just like an open door.

## The Elements of a Good Life

Jamyang Oliphant currently living in the UK

y parents met at a Dzogchen retreat in England in the early 1980s. I was born in Rome in 1985 and a few weeks later we moved to Merigar, where I first met Rinpoche. As a child I spent about eight years living in a small town called Arcidosso, three kilometers away from Merigar. The remaining years of my childhood were spent in Italy, between Rome and Naples. As a child I had the occasion to spend numerous Easter, summer and Christmas holidays at Merigar, where retreats, often one month long, were held.

I clearly remember working in the boschetto, the woods beneath the Gonpa, when I was about eight. During karma yoga, Rinpoche would assign special tasks for us children and by including us I felt we were doing something important and useful. We got to spend time with the 'big people,' and we enjoyed Rinpoche's cheerful and entertaining company. Rinpoche would tell many jokes and would greatly enjoy hearing jokes from us children.

I remember widening a creek bed and pruning trees, as we sang a song about Merigar that Rinpoche composed. The song is in Tibetan and I cannot remember the exact words, but it goes something like: 'it is difficult, it is difficult, if you want Merigar you must work...'. Once we were digging up soil in the boschetto and because there had been a heavy rain, the ground was very soft. I found a bone that probably was a horse's hip. I ran, full of excitement, to show everyone. I thought it must be a dinosaur bone and Rinpoche confirmed it was. I was so happy to have found a dinosaur relic and Rinpoche congratulated me on my finding.

In the evenings, we would grill meat and tell stories around the fire. One evening we were sitting around the fire and we children asked Rinpoche to exhibit some magic feats. He showed us a siren that was resting in the blazing fire bed. I clearly remember seeing its silhouette in the fire. Then we were instructed to close our eyes; suddenly someone else was wearing the eyeglasses that >> continued on the following page



From left to right: Matteo and Maria Margherita, Minjyur, Mandarava, Jampel and Franco.

## Twenty-Two Wild Children in One Car!

that the games and the countryside explorations were interrupted was during the Ganapujas. We usually waited for the end of the Ganapuja to invade the Gonpa and take part to what we considered a fundamental aspect of the practice (eating). Sometimes though that was a sad moment, because it meant that the retreat was finished and we would have to leave Merigar. I will just try to share with you two memories that if I close my eyes appear as very clear images. The first was when Rinpoche used to have his house in the casa gialla. It was winter and my parents and me were sleeping in a caravan in the parking lot. I was probably 4 or 5 years old. In the middle of the night I woke up and my parents were not there and I felt very weird because they were there before. So I went out of the caravan and it was dark and cold. The stars in winter at Merigar are so bright that it is impossible to

be scared of the dark even for a little child. So I went into the yellow house but everything was closed and nobody was there. At

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ginning. This is what is called karma. What is karma? Karma means cause and effect. If I give somebody a punch, that's a cause. What is the effect? That person won't be happy. It will make them angry. That's the effect. If I give them a lovely gift with great kindness, how will that person feel? He'll feel happy because since the cause is positive the effect is positive. With this principle we do our best to create as much positive karma as possible and to avoid making any negative karma. This is called cause and effect. This is something to learn. There is an explanation of

cause and effect in the book with many examples. When you read it you will find many examples and stories so that you can learn what it is talking about.

Then when I return, we'll do another exam to see if you have really studied or not. If you have studied you'll be able to give all the answers. But it's not just an answer in words. I want to see how you apply it and put it into practice. If you always make your mom and dad angry that's putting a negative cause and it means you haven't learned it. If you have learned it, it means you've created a positive cause. If we plant some geraniums or some other flowers, then only those will grow. Beans won't grow because we didn't plant any beans. So if we plant good causes then everything will manifest in a fantastic way. And if we plant something negative then certainly that is what will manifest. When you have understood that, you have to integrate it into your attitude and into your everyday behavior. The people will say, "Look at these children from Merigar who are following the Santi Maha Sangha training. How good and kind they are!" That means there is really a result from this. And you must be especially kind to one another among yourselves, and not be jealous and create problems. If you collaborate in this way then Santi Mana Sangha will work and it can be of benefit. 63

#### Jampel Dell'Angelo Italy

was a child in Merigar when the "old practitioners" were the age I am now. I was part of the first generation of the wild kids that used to play around in the Gar. Our parents, who most of the time were long-haired hippies, were following retreats with Rinpoche in the casa gialla, where the office is now. My memories of that period are so many that I don't really know where to start.

As a child I remember very well how wild and free the situation was. The possibility of spending so much time with many other children in the countryside was fantastic. During the summer retreats we were a group of up to 25 children of different ages in complete freedom. The only moment that point I remember starting to get a little afraid. Where is everybody I was thinking? Then I went up the stairs and everything was still dark, all the lights off. But I started to hear some laughter. Finally I opened a door and what I found was one of the best images of my life: Rinpoche playing Bagchen with my mum and dad, laughing happily that I had arrived there in the middle of the night.

A second image is shorter but representative of the vibe of the children's gang at Merigar. Once we wanted to go the swimming pool at the Capenti hotel but nobody would bring us. In the end we convinced a poor volunteer with a car to take us, and 22 of us (I am sure of this number) squeezed into the car. I swear we were 22 wild children in one car. ©

>> continued from previous page Michel had been wearing an instant before!

Since many children in the community were born in the mid-1980s and we were quite lively, parents tried to organize some entertaining, safe activities to keep us busy during Rinpoche's teachings. A playground was built, with swings and a climbing grid. A children's room was set up in the yellow house, with toys and comic books. However we developed a taste for more exciting activities, and the valley surrounding Merigar became our extended playground. Activities such as ice skating on the thin sheet of ice covering the ponds, rolling down a hill (with a big precipice below it) at full speed, driving cars, developing 'magic potions' (a cocktail of whatever liquid chemicals we could find), and homemade fireworks were amongst our favourites.

To avoid troubles and possible injuries, concerned parents proposed to occupy us with Kumar Kumari, a type of yoga especially apt for children, as well as sports activities. At one point a babysitting service was set up, but I was not entirely pleased with it because they ignored my suggestions for absorbing activities such as going hunting for vipers in the high grass.

As a child, what intrigued me most about retreats was the variety of people who attended them. I was a small town child and greatly looked forward to retreats where I particularly enjoyed meeting the international participants. I found people with dreadlocks intriguing, and I had fun knotting their hair further. I had the opportunity to meet all

kinds of interesting figures and some of the consequent conversations influenced my way of understanding in my teenage years.

I had the great fortune to meet numerous important masters in Merigar, such as Dugu Chögyal Rinpoche, Dorzong Rinpoche, Situ Rinpoche, Drukchen Rinpoche, Ontul Rinpoche, Sey Rinpoche, Sakya Trizin and his sister Keshun Chime Dolkar, as well as His Holiness the Dalai Lama. I, age four, remember vividly His Holiness's arrival, in a helicopter and great numbers of people, katags (silk scarves), and flowers.

The teachings were not easy to understand for us and to distinguish fact from fiction, Rinpoche wrote Santi Maha Sangha booklets for children. We had weekend study sessions at Merigar, to prepare us for the exam with Rinpoche. We were introduced to the basic concepts of karma and of compassion, morality and generosity.

Sometimes we would go to collective practices and sit quietly or even sing along, but usually we would play outside. We knew exactly which melody in the Ganapuja announced the distribution of food and we would go in to join the feasting. I used to think that leaving aside abundant amounts of food for the offering of the remains meant accumulating good karma. Later I discovered that it was more of a symbolic gesture, and I started to enjoy the food with less apprehension about my karma.

Growing up in, and along with Merigar was a good experience, and a rich one, and laid a base for a future harvest.  $\bigcirc$ 

## The Saddle at Namgyalgar

**Erin Tara Stutchbury** Australia

was one of the mob of kids with a dirt-smeared face, grimy hands and paint encrusted clothes that ran full pelt down the saddle at Namgyalgar. One of the so called "Dharma Babies" who was born a part of the Dzogchen Community and whose youth was inextricably bound to it.

I don't know how old I was when I first attended a retreat and truthfully I couldn't tell you how many I have been to, they aren't even separate entities in my mind, but a wondrous blur of colour and people - the incontestable fabric of my youth.

It was a freedom that is hard to put into words. And though it is perhaps like the freedom of any child – carefree and fanciful - there was something different. Something that picked up our feet on one of the countless expeditions to the creek and that made it impossible not to smile on the race back to the Gompa. It lit up our faces as we sat around the fire under the Gazebo roasting marshmallows, and made more poignant the various dramatic endeavours we took part in at the New Years Eve Auction and Concert.

Even though we hadn't grasped the depth and complexity of the teachings, we knew even as kids that we were a part of something bigger. Something that made people from all over the world come together and sit and listen and reflect.

At one of the teachings in Sydney before Namgyalgar was established I went up and sat on

coconut drink or a little turtle of shell and sand, from the sellers at the beach. These memories of Tashigar Norte in Margarita have stayed with me until now, making that time very important for me, even though I could not understand the words of the teaching, but I still communicated with the Community and Rinpoche.

Although Tashigar Norte is place I really liked to be, Merigar West in Tuscany is where most of my memories considering the Dzogchen Community take place. This is because my family and I have travelled there every year at least once for the past nine years. When I was very small and my family was at Merigar West, I also sat beside my family during the teachings and listened to the teachings, like in Margarita. At the recent retreat of Jnana Dakini in Merigar, I fully participated, and tried to understand the meaning of the teaching, now being able to understand the words but not the exact meaning behind them yet. Next summer, in the summer of 2011, I wish to participate in the teachings of Garuda and Yangtig.  $\bigcirc$ 



Erin Tara shows Rinpoche her ring at Namgyalgar.

Rinpoche's lap and snacked on his rice cakes. I knew that he was some sort of teacher and that a lot of people including my Mum listened to what he said, but to me as a five year old he was just a kind 'old' man who sat on a slightly higher chair than everyone else.

Over the years my appreciation of Dzogchen and interest in the teachings grew. I participated in Santi Maha Sangha for kids and would join in at the Gana Pujas focussing on the little colour circles I had drawn in my practice book to help with the visualisation in the Purification of the Elements. While at first I would mimic the mudras during the offerings of the Gana Puja I distinctly remember Mum explaining to me the significance of the mudras and the five senses. In a short time I knew them by heart.

I got my first Vajra and bell for my eighth birthday and sat in on practices attempting to ring the bell and move the Vajra in time with Rinpoche. I felt very grown up and remember being very proud when finally my hands moved by themselves and I could sit with my eyes closed.

I would explain Gana Pujas to friends from school as the ultimate dinner when you could have dessert at the same time as the main meal. I believe it was quietly the envy of most of my friends and even though I knew the concept of 'one taste' and the transformation of the food and wine offerings, it didn't stop us from hunting down the large plates of chocolate and biscuits - I guess the saying 'kids will be kids' is fitting. On a personal note, the Dzogchen Community was something else for me. I grew up as an only child in a single parent home and a lot of the time I felt an air of sympathy in the looks from my school friends whose 'nuclear family' understanding was already neatly ingrained in their minds. And there is no doubt that my family was different but not in the way that they perceived. The idea of Vajra brothers and sisters was something that I connected with from a very early age. In my eyes, it was one big extended family that got together a few times a year with the usual organizational stress that comes with such affairs. A family diverse, with all the 'normal' eccentricities that exist in a family. There were different accents and languages, people young and old and somewhere amidst all this I found somewhere where I felt safe and involved and loved. I travelled with my Mum to Merigar when I was six and Tsegyalgar when I was seven and there too I had a feeling of belonging. Something about the Dzogchen Community made my world infinitely bigger. Whether it be physically, spiritually or emotionally, I'm not sure. All I know is that it grew, and I grew.

It was a childhood that I would have loved to last forever. A Peter Pan-esque existence where we would still be running full-pelt down the saddle at Namgyalgar. But everything is impermanent. As readily as days come, they go... Times evanesce, times of youth, as well as times of life.

It was youth and life at its greatest, a whimsical world brilliantly adorned. A world so great that sometimes I fancy it was all just... a dream.  $\bigcirc$ 

## Namgyalgar **Rules OK**

Jan, Cyd & Louie Cornall Australia

## Growing up in the Dzogchen Community

Tara Theiss (13 years old), Germany

am Tara Theiss, and was born on the 1st of May in L 1998, in Kathmandu, Nepal, although I come from Germany. I met Chögyal Namkai Norbu for the first time when I was three, in 2001 at Merigar West. Growing up as part of the Community means several things to me, and accompanying my family to many retreats obviously makes it significant. I have been to Merigar West twelve times, to Margarita (Tashigar Norte) six times, to Barcelona two times, once to Austria, and once to Australia. I have had very different experiences on all retreats, since I had different "priorities" at different ages. In Margarita, I was very enthusiastic about the teachings and always sat beside my mother during the teachings, listening to what Rinpoche said, although I could not understand, since my English was not that good yet.





Also, after the teachings, I asked him if I could massage his feet, which he let me do, making this my usual activity after the teachings. My mother and I spent a lot of time at the Gar, as well as at the beach, which I really liked. I enjoyed swimming in the ocean, with the Community and Rinpoche, and Rinpoche called my mother and myself "Canguru", the Italian word for kangaroo because I could not swim yet, and clung to my mother when we swam in deep water. After swimming, Chögyal Namkhai Norbu would often sit on a beach chair, and the other people would gather around on the sand. Often, Rinpoche would then invite me to sit with him, and would buy me a

y son Louie was one year old and my daugh-ter Cyd was four when I came across Tibetan Buddhism. In fact, the decider when I signed up for Sogyal Rinpoche's 1988 retreat at Tiona Park, a lakeside tourist park north of Sydney, was that it advertised childcare. There my kids met Grit Fair's boys, Karuna and Surya and Erin Tara, Elise Stutchbury's daughter. It was also where I heard about Chögyal Namkhai Norbu and a few months later Cyd and I drove to Kyneton to meet Rinpoche for the first time. When Chögyal Namkhai Norbu returned the following year to teach at Tiona Park I was the childcare co-ordinator and by then all the Dzogchen kids were an inseparable bunch of best mates. Cyd is now 27 and Louie 23. I asked them about >> continued on the following page

## Growing Up and Waking Up within the International Dzogchen Community

**Logan Mikyö Clark McLellan** USA

would not say that growing up in relationship to Rinpoche's mindstream has been easy. What I would say is that growing up in this community has given my life tremendous depth, and a container in which to grow and express that depth in my own way. The Community has been the fabric, the page upon which I have begun to write my life story. This memoir is another attempt to tell that story. To weave its threads in with the larger story of our Community, which is now a Community of not only second but third generation practitioners, all of whom have their

own perspectives on this stream of wisdom, this knowledge and these people that we value so much.

It wasn't until my father's death in 2005 that I began to recognize the impact that the teachings and the community have had on my upbringing. It was in the moment of his dying that I first came into contact with my own naked awareness, stripped of all it's prior identifications, concepts, and ideas about time and space. That glimpse was something I could not ignore, and in the years that followed I dug and dug until I could ignore things no longer. In 2008 I moved west to California to rejoin the Community and discover for myself what this path would mean in my life. Three months later Khyentse Yeshe visited our ling in Berkeley.

There was something so different in his presentation, something which connected with my heart and allowed me to see the contours of my path in a different context. His life story, his lack of pretentiousness, and the complexity he embodies have radically changed my ideas about the relationship between so-called worldly life and practice. It is through his example that I have felt liberated enough to steer my own life in the direction that I have, choosing to pursue education, career, and family with the same attitude and presence that I do formal practice. Also, Khyenste's manner has taught me much about what it means to be



His Holiness the Dalai Lama visits Merigar West for the inauguration of the Merigar Gonpa in 1991.

relaxed. Learning that has been the most fruitful and the most difficult.

Watching and taking part in this generational transition has led me to reflect upon the meaning of the teachings in context. Here in America, where Rinpoche rarely visits, the face and structure of our Community is very different. Many of the practitioners are much older, and as a result they have different ideas and different experiences about the meaning of the teaching in their lives. The younger generation of practitioners, like those I've met in Europe and Russia (and the few here in America), are approaching the teachings very differently. We are reinterpreting and recontextualizing this knowledge in a way that is meaningful for us and yet the knowledge remains the same.

I think it is important for us, as a Community, to recognize and value our own growth. With Merigar West celebrating its thirtieth anniversary, and the recent success of the Open Forum in Moscow, it is time for each of us to feel and honor the many changes that are taking place. In the thirty-five years since Rinpoche began teaching here in the west, we have grown into a sangha of over ten thousand people. Our role as an organization has changed, as other communities and teachers are looking more and more to us and to Rinpoche for guidance and leadership in the globalized spiritual marketplace. Recognizing our role in this context is important if we are to truly step out of our insularity and begin to make the lasting connections with other sanghas who can help to further the vision of our master and benefit even more beings, both now and in the future.

Times have changed since 'the good old days,' when there

was no Santi Maha Sangha, no Dzogchen Community, and everybody was on a first name basis with Rinpoche. Today, not only have we matured as practitioners, the world has matured, and so has the world of spiritual discourse (for example, how many teachers now are labeling themselves 'Dzogchen'). In order for us to embrace this change, and usher in a new era for our Community worldwide, we need to support the young people who are interested in the teachings, to really hear and understand their feedback and their experience, and to allow them to mold and change this tradition into a new form that corresponds to their own circumstances. We need to support up-and-coming teachers, both financially and through our mentorship, to see that these beautiful practices are passed intact from one generation to the next. Lastly, we need to open our doors and our minds to other groups who share our same values, in order to network and share knowledge and perspectives and to take the time to enjoy each other's company.

It is my hope that this piece has conveyed something of my perspective having grown up in the Dzogchen Community in the presence of Chögyal Namkhai Norbu. The changes that we face as a sangha will not be easily overcome, but they are a part of our becoming, our maturation, and our gift to the world. In furthering our Master's vision, each of us is playing a unique and significant role. The years to come will hold the privilege for each of us of being a part of this community in this distinct era of its unfolding. With gratitude to those who came before, and for those who will come after.  $\bigcirc$ 

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>> continued from previous page their memories of growing up in the Community.

**Cyd** – I remember Tiona park: all the kids sitting around Rinpoche being given protection necklaces he had made; playing on the wishing tree that leaned out over the lake; getting a tick (a small burrowing insect) in my head and the lady at the store digging it out. **Louie** – I remember running around with Erin when we were looking for land on the South Coast, and after we got Namgyalgar, playing in the Gonpa when it was just a big shed with canvas walls and a bumpy sand floor covered in carpets.

water. I was vomiting for three days. These women told me it must be purification. I said no - I just feel sick.

Louie – I remember walks down to the creek with Finn, learning to ride the postie bike and drive the car down to the saddle and back. We had so much freedom at Namgyalgar, we could just exist independently. We didn't have to go to the adults for anything. Cyd – Like Lord of the Flies without the cannibalism. Then picnics on the saddle with Rinpoche, swimming at Mystery Bay with Rinpoche. us three questions, something about view... (thinks a while)... Jan – meditation?

**Louie** – yeah and... behaviour, wow I still remember it! We all passed, I was really happy.

Jan – Have you brought anything from those days into your lives



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**Cyd** – And falling asleep on mum's lap when everyone was singing Song of the Vajra.

Louie – Yeah, that was a nice feeling. And hanging out around the open fire in the gazebo when they were having a big Ganapuja, listening for the last mantra so we would know it was time to go down and eat.

**Cyd** – The first two times I went to Namgyalgar I got sick from the

**Louie** – He looked like a big turtle with all the little fishes swimming around him.

**Louie** – Doing the Kuma Kumari exam with Rinpoche.

Jan – I held training sessions every day in the childcare tent.

Louie – And we all went up to Rinpoche's house – me, Erin, Finn, Claire, Nina, Sylvie, Gabrielle, Ananda, even some really little ones. At first we were all nervous but it was cool getting to talk to Rinpoche. He asked

now?

**Cyd** – It helped me understand nothing is permanent in this life, everything is always changing and you just have to face it. Though I don't know if I'm doing that very well at the moment. **Jan** – Do you still call yourself a Buddhist, Louie?

Louie – Nah not really, but I always say a mantra if I see a dead animal and I still miss Namgyalgar. The Gar of my childhood doesn't exist now. If I go back, it will be to the Gar of my adulthood and the good thing is I know if everything in my life goes wrong and I need to take up some kind of religion, Namgyalgar is always there.

**Cyd** – Yeah as we 'homies' used to say – Namgyalgar rules. ◎

Jan and the Namgyalgar Kids at the Bush Kitchen.

### Memories of Euphoria

Mandarava Bricaire currently living in the UK

hen we were growing up at Merigar there were lots of children of the same age because many students of Rinpoche had children in the same couple of years. So we all played together, fighting and crying like brothers and sisters.

For me going to Merigar was very exciting. The Ganapujas were something amazing for us, because first of all for a couple of hours (which felt like more) we were completely free and would organize all these games, hiding everywhere around particularly in the tool sheds, in the empty space below the Gonpa and also in the wood, which was completely against the rules. poche he would always bring some presents. I would often tell him all these dreams I had and later he told me that having all these dreams is not always that important! And once around a fire he asked, "Who can see a mermaid in the fire?" and of course, I could see it! I really felt like my imagination and my desire were so strong that I could sometimes see the things I wanted to see.

When we would meet Rin-

Once I thought I had seen a Naga in the little pond near the Gonpa and was crying and ran to tell Rinpoche about it, but it didn't seem very important. I don't remember if I had just imagined it anymore! Once we were walking together with Rinpoche down the hill towards the Gonpa and he mentioned a child in Tibet who was already practicing and was a good practitioner, and I felt a little jealous of that child and I asked, "What's his name?!" but I don't remember his name anymore! But I also thought that he said it in an ironic way a little, maybe because we liked to think that we were doing something really special, like no other kids.

I remember that we were studying the Santi Maha Sangha for children at the Capenti swimming pool near Merigar and in the little book it mentioned some examples to make us understand, and often those examples involved eating ice cream or doing something we liked to do while studying, and that felt very exciting! At a certain point I thought he could read my mind and started being very self-aware!

Growing up at Merigar was good because we would learn the purification of the five elements, the Song of the Vajra and the Naggon naturally. I never felt like I had to learn anything by heart, it felt very natural and smooth. But we were also eating the food at the Ganapuja without doing the offerings in the right way, for example a lot of us would first take all the little bits of offering away and then start enjoying the rest of the food! On the other hand I remember that when we were singing "A" the adults would always remind us that we shouldn't repeat it again and again by taking another breath. And now I understand why, but at the time it wasn't very clear to me.

The teachings for me started to become something different when I started going to university, and studied religions and philosophies as well as living away from a Gar. Going a bit deeper into the study I realized that I did not know very much about Dzogchen, because often I would read something about a Christian ascetic or a Zen philosopher realizing I didn't really know the difference between those and the teachings. At that time I started to realize that the teachings were not really part of me, but it was becoming distant and something of my past, something that I missed, but that I didn't really know. Then I felt very sad because all this time I had been living more the memory of a feeling of Rinpoche and of Merigar, but it was never a real knowledge of Dzogchen.

Each time I came back to Merigar in the summers Rinpoche reminded us that we were not children anymore, that we were growing up. This meant also that maybe Merigar should not be a place where we were only having fun.

My memories of Rinpoche are very important because I remember experiencing the feeling of being around him, and the feeling of enthusiasm of the people. I think it is a great fortune to be able to be in the world and to remember the feeling of freedom and of being around Rinpoche of when we were little. And maybe if I am still not able to recall the state of presence, at least it's good to be able to recall the euphoria.

## Story of Growing Up in the Community

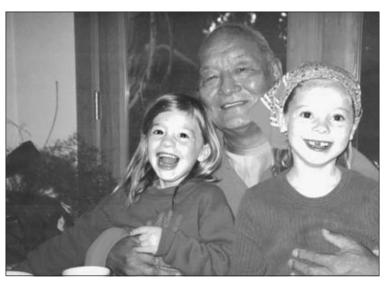
Interview with Lilith Winkler-Schor

Lilith is 17 years old and lives in Seattle Washington

## **Mirror**: Please tell us a little about growing up in the Dzogchen Community.

Lilith: I would say as far what is influential, I'd say the people are the most influential, as we stayed with many different people in our travels and so on. I have not been involved in many communities within my short life, so the Dzogchen Community is probably the most community experience I've had. It has been the most diverse experience and I have established good friendships within the Community. Most people cannot understand, for example, when my parents go to Ganapujas or do practices, but other kids within the Community know and understand.

When I reflect on growing up in the Community, I am glad it was part of how my parents raised me. I think that the respect portion of



Lilith on the left with her sister Sophia Winkler-Schor.

parents and what was the influence of the Community.

My parents showed me breathing techniques, mantras; they also showed me the power of light and visualizing that within us. I think it was really helpful to have a visual image of something so powerful. We always bless our food with the light when we eat. Also the aspect of respecting and caring for others is important.

M: You mentioned karma before. What does karma mean to you? L: I think it is more about energy. I feel like a lucky person, when I feel like a lucky person, I am a lucky person. So karma is in your mind in a way. I have not had moments where I have felt hopeless and I think that is a part of my karma. A lot of people understand karma in a basic way [cause and effect] but I think if we go through life being the best person we can be, we will bring that with us – not just that we have to go help this person. I think karma is a choice and how we decide to be is our karma.

I loved meeting all the people from all around world; spiritually involved people have a different quality. The kids and I had great and interesting time. Even with the people who weren't my age, I made lasting friendships. My sister and I were around 11 and 12 years old. Sometimes we sat in the Gonpa doing homework, but we listened to the teachings. For me it was more about following what other people were doing, like the nine breathings. There is a great spirit in the Community M: Do you have some fun memories from Margarita?

L: I loved learning and playing bagchen. It was a great experience and I got pretty good at it. It was a positive way to start gambling.

It was also a sort of vacation. We found a dog and named him Navi because we found him on Christmas Day [Navidad], on dead dog road, and he became a part of our family. We gave him to a couple living there and they were happy to have him. It worked out beautifully, he was a happy dog and they were very happy to take care of him.

M: And Zaragoza Beach? L: Yes, I loved it, but my sister got stung with jellyfish. The water was fabulous. We knew others there and the locals; we wished we could have gotten to know the locals better, but we did not speak enough Spanish.

One highlight of the time there were the Spanish lessons with Victor at our house for about two hours a day. It was a crash course. I always wanted to learn Spanish and my school didn't have the basic course I wanted, so I took the more advanced course and used what Victor taught us and I managed. We went to Peru after Margarita and I also needed Spanish there, because my whole family got sick and I had to take care of them. The Dzogchen Community members are always interesting to meet. In Lima we stayed with a family from the Community and it was really fun! I really enjoy being with people from the Community. At our house we have an open door and getting to know all these people has been one of the best experiences. I love getting to know them. You also learn about attachment meeting all these different people and having them pass in and out of your life. There is a being in the moment kind of thing, being in the present. My mother taught me that everyday. So even if we aren't friends later

in life that's okay, but I've held on to those memories, and continue to think of them as a positive moment, rather than trying to hold onto something that has ended. It is important to be in the moment.

## **M**: How has that experience impacted your life?

L: Yes, some people say that I have a broken "stranger danger meter". Some people have never had a stranger in their home and I say, well I have and they are really awesome people. I want to be one of those people that always have an open door and have people open their doors to us. I look forward to go couch hopping,

#### M: And some memories of Rinpoche?

L: Rinpoche stayed at our house and he would sit on our bench in the garden and do practices. I don't think I understood the magnitude since I was small, so for me he was just another person at our home. He smiled and gave me these really nice pens. One day he blessed our cat, which was pretty amazing. She was old, 21 years old, and she was bitter, not ever very friendly and she had intense seizures. One day we thought she was dead and Rinpoche walked into the kitchen at the very moment she had a strong seizure and we thought she was dead. Rinpoche said, "The cat is dying" in Italian. He said the mantra a ah ha she sa ma, and then she lived another year and she was even nice after that! She wouldn't hiss, she was friendly and we really liked her after that. We put roses on her grave, cut moon roses, and we put them into the ground where she was buried and they took root and bloomed- they bloomed in winter! That was our miracle story. He was always really nice to us, he never pressured us about teachings or anything and he just wanted us to be kids.  $\bigcirc$ 

the teachings make a large difference in the interactions between kids and parents. My mom would always say that she would treat me as if I could have been her parent, or that every person is Buddha.

M: Did you feel pressured to be involved in the Community? L: No, not at all. I think my parents hope I find a source of spirituality, like parents hope that their kids are happy and so on. However, it's .not. pressuring, They aren't forcing me to become Buddhist, but rather find a way to express myself spiritually. But I wouldn't be surprised if I found Buddhism.

M: What did other aspects of the teachings bring to you?L: It is a little hard to tell when you are small what was just my

**M**: What are some of your memories, experiences of the Community and Rinpoche, for example going to retreats, etc?

L: I think the retreats are fantastic. The retreat in Margarita was the best experience of my life. and I really loved the New Year's party and the auction. I haven't found that great spirit anywhere else. I liked talking with all the really cool individuals.

M: Do you think that this special quality that you can't find elsewhere is somehow related to teachings, to the transmission? L: Yes, I think that from what I was raised with. There weren't that many explanations growing up, but I can't say I have heard. any teachings I have disagreed with. A group of people coming together to better themselves is a really powerful thing and it would be good if more people did it. The principle is powerful; we can be better for ourselves and the other people around us; that is a great and powerful thing.

## "My thoughts had to follow their own path and get back to where they started."

Matteo Maglietti Italy

y house is a short walk from Merigar, in the same valley, and from where you can see the same beautiful sunset. Since my childhood I have always lived in close contact with the Community and my earliest memories are closely linked to it. As a child I remember that when it was time for the Ganapuja at the end of the retreat, we children would hear the Song of the Vajra from far away and a

bunch of us would run towards the Gonpa. The moment we went inside we knew that we had to be really quiet, eating what we were given and leave the remains. I liked being there, with warm wood under my feet, sitting still and listening to our parents sing. I could feel the air just as I feel it today, saturated with a particular energy that I have never found in other places.

Soon enough I went from being a child to a teenager, saw new people arrive, the yellow house changed, Merigar was expanding and growing, but that particular energy I felt was always there. And I also learned, for example, that I should not kill or hurt animals. Most of the year, especially during the winter, I didn't feel the presence of the Community in my life, because in winter people didn't come here as much, and I began to feel that my life was divided into two different parts the 'normal' part, that is school, the local scene and my friends, the cold and the snow, and then the summer, the Community, Merigar, when all my friends came back, and we played together under the hot summer sun. And the Master, too, came back, and everyone waited anxiously for him in the square in front of the yellow house. Many of the best memories of my childhood and my teenage years are linked to these moments that I looked forward so much to all year, and that passed too quickly.

So I grew up divided between these two realities that were so different from each other, and I felt these differences very strongly even as a child. As a result I grew up differently from my local friends though I was no different from other children in the Community, and perhaps this was one of the reasons that we felt united by a strong connection, the awareness of our diversity, which I think we all considered in a positive way, almost as a privilege.

But when I reached sixteen or seventeen I started to think about life and the world, discover new things, thoughts that were much bigger than I was. I also found that my thinking was not similar to that of my mother, to that of some of my friends or to the Community. And so, just as I have seen it happen to others, I distanced myself, I felt the need to follow my rationality, to explore it, even if I carried my positive experiences of the past in the Community along with me for a long time.

When I got to college I found myself in a situation that was very

different to both of those I was accustomed to living in. A lot of thoughts, ideologies, personal observations, openings were at the center of discussion and I ended up once again reflecting. And slowly I came under other influences, even more open, reaching for a greater acceptance, seeing more possibilities, and soon I returned, I went back to Merigar, I met some of my old friends again, I talked about my experiences and I began to follow the retreats and the Teaching. In conclusion, my thoughts had to follow their own path and get back to where they started, and even now when I enter the Gonpa for the Ganapuja I feel that energy vibrating, hovering in the air, and I see children playing and I think how everything continually

## An Incredibly Lucky Connection to the Dzogchen Community

**Trinley Walker** UK

was born to parents who were students of Chögyal Namkhai Norbu and members of the Dzogchen Community from early in its life. While my mother was pregnant my parents asked Rinpoche if he could suggest a name for me. From what I heard, Rinpoche responded by reeling off a number of possible names as if to make the point that really it was they that should make this decision. Of the names suggested they chose Trinley, so it was this Tibetan name that was marked on my birth certificate and without any choice in the matter, I was raised in and amongst the Community in the UK.

From among my earliest memories I can remember being very curious about the chanting and melodies that I would hear emanating from the practice room in our house. I was particularly interested on the occasions that people would gather at our house for Ganapuja. The chanting, incense, and ritual of the Ganapuja stimulated my imagination. On occasions I would sit in during the practice, but more often I would wait until the chanting had finished and I could hear people talking. At this point I knew very well that I could look for leftovers, so I would join the group hunting for tasty bites. I also enjoyed engaging with the Community members who came to our house and I could count on entertainment and fun from the local group of practitioners who were to become something of an extended family, as they visited frequently. Although it was second nature at the time, this sense of camaraderie and community spirit is something that has remained with me.

Being brought up in such an environment could at times lead

to some strange situations when I was subjected to 'mainstream' settings. While I was still a toddler and just beginning my schooling I had some challenges when learning to sing alongside my classmates. As I am told while learning to sing I would only be able to sing one note, A, this was what I knew singing to be at that age.

As children we always had plenty of opportunities to have fun at retreats. I remember causing plenty of havoc, particularly with my friend Jigme Mullholland, while the teachings were given we had license to roam around and look for trees to climb and rocks to collect. Although my memories of those retreats are somewhat patchy I do remember that Rinpoche was immensely kind towards all of the children and he never hesitated to take time to play with us and make us laugh. During one retreat in Devon Rinpoche dressed up in a gorilla outfit and came to greet us all, leaving most of us in fits of laughter or completely dumbstruck.

Growing up in a relatively provincial part of the UK I experienced some cultural dissonance between my home environment and mainstream society. I attended a Catholic school for a couple of years at which I was somehow cajoled into signing up for the choir which sang at the adjoining Abbey. After months of arduous training under our strict, disciplinarian task master I was finally admitted to join the ranks and take chorister robes. This occasion was to be inaugurated at mass that coming Saturday. I remember the horror I felt as we began the ceremonial walk from the chambers into the Abbey, only to see my parents in the front row, wearing T-shirts with Buddhist iconography! I couldn't bring myself to look at them and instead bowed my head pretending not to see and hurried to the seat in acute embarrassment. After the mass I was sure to remonstrate with my parents and tried to argue as to the error of their ways.

Such instances were symptomatic of a feeling of awkwardness and confusion as to this cultural clash. As I got older and into my teenage years I began to develop something of an aver-

MA: And what you dislike? Zoe: Gakyil meetings! People talk and talk for hours and hours and sion towards the community as I tried to carve out my own identity. I disliked the thankas that decorated almost every room of our house and at times I would think twice about inviting friends home. Not choosing this community/cultural environment yet nevertheless often being associated with it was particularly exasperating at times.

changes but from a certain point

 $\bigcirc$ 

of view remains the same.

Slowly, slowly this attitude waned as I became older so that I could look at the teachings from a different perspective. I came to see that the teachings really have value and I was actually incredibly lucky to have such a connection to the Community. I began to develop an interest until I actually came to follow the teachings, a turn around that I could not have envisaged when I was younger! In retrospect I can see that I really gained a lot from growing up in such an environment and despite strange encounters with colourful characters and some cultural confusion I was truly fortunate to have had such an environment while growing up.  $\bigcirc$ 

And then once he was laughing because I managed to sound a strange instrument at the Gonpa.

## just need to work with circumstances

Life is beautiful, we

An interview with Zoe (12) and Uma (5) Sued, from Tashigar South Argentina

Marisa Alonso for The Mirror: How is it for you to live in Tashigar?

**Zoe:** Sometimes it's a little lonely, but when the Master comes and there are other people here it is cool!

MA: Did you learn some practice? Or you don't know any? Uma: I know one!!! AAAAAAAAA

**MA:** And what is that thing of the A?

**Zoe:** Something that takes care of you and prevents nightmares... >> continued on the following page



Zoe (left) and Uma (right) at Tashigar South, their home.

you do AAAA and then you can do whatever you want!

MA: The A has that power? Uma: Yes!!! The A for the sleeping time does it! Sometimes I do it with my sister. MA: What you like most of living in Tashigar?

**Zoe:** That people here are nice, everybody knows you and takes care of you.

Uma: The two swimming pools!

I must be there quiet and listening.

Uma: What I dislike is when they meet to do a practice and people begin to come and I don't know what to do... I have to choose between all things I brought to read or to write or to paint... and I'm bored... I spend most of the time thinking and thinking on what to do...

MA: Do you have any memories you like the most here in Tashi-gar?

**Zoe:** Yes, once in a retreat we were a lot of kids and so we made lemonade and sold it, and we also picked a lot of berries and plums and made a marmalade and brought it to the Master and he ate it with a spoon!!! **Uma:** The Master once made puti and we ate it in his house!!! His house is what I like most of Tashigar!

MA: Do you remember something of what he teaches? Zoe: Yes, I remember what he says always: life is always beautiful, we just need to work with circumstances.

MA: And what does that mean? Zoe: (thinks and then in a complaining tone...) that for example if you were planning to go to Aquazone (a water park) with your family and your sister gets ill, you have to think of another thing to do!!!

**Uma:** But why you are complaining? That was in the past! And was long time ago !!!!! (laughs) ◎

## Kunsangar – The Land Where All Is Fine

#### Andrei Besedin

hat is the best present for a Gar, celebrating one year from laying its cornerstone? Of course it's the Teacher's physical presence. In May 2011, after transmitting Changchub Dorje's terma teachings on Tibetan medicine for the first time in a newly-reborn Kunsangar North, Chögyal Namkhai Norbu arrived at Kunsangar South.

Since Rinpoche's first visit last year, one big change was noticed immediately: the gonpa is no probably watched the webcast, and partly because... is that possible at all?

The golden Longsal sign shone over the Gar high in the blue sky, painted on a big blue balloon, as a symbolical representation of Rinpoche's teachings that shine on all.

Later during the retreat days a golden-yellow metal sign took its place on the roof of the gonpa, as was seen in the original plan.

Since from the beginning of June the Black Sea was already warm enough to enjoy swimming, after the teachings a lot of people went out to enjoy the beach or enjoy a good piece of lamb (a Crimean specialty) in a mountain pass restaurant with a panoramic view over the whole seaside area – whatever one wishes is possible.



The blue balloon with the Longsal symbol over the Gonpa.

Photo: O. Cherkesova



People in the newly-built Kunsangar South Gonpa.

longer a tent, but it finally has a roof and walls. As Rinpoche last year said: "We would need more light because we are practitioners, no?" - so the original project was amended to have bigger windows.

The new gonpa and a surrounding tent gallery hosted over 600 practitioners from Russia, Ukraine, Italy, Poland, Hungary, Czech Republic, Slovakia, Germany, France, the UK, and the USA, who came for Rinpoche's teachings. Chögyal Namkhai Norbu taught Dzogchen Ati Yoga "Jangchub Semgom" – instructions on the primordial state. There is no need to try to retell his teaching on contemplation partly because most of the readers These moments of rest and enjoyment were a much needed moment for all those who had studied hard for the Santi Maha Sangha Base exams as they started immediately after the retreat.

I'm sure you know what usually happens – even if you've studied well, the overall atmosphere still makes you nervous. Then you wonder if one examiner will be kinder than the other one (Sasha Pubants, Sasha Gomonov and Igor Berkhin were the examiners this year at Kunsangar South), and finally you just come in, sit, talk and come out with a happy smile and the understanding that oh, you really should have studied better and probably should study it all once again with more

Photo: B. Kostomarov

responsibility. If you haven't had this experience yet – go for it and have a try at Tsegyalgar East, July 2012!

165 practitioners passed the exams and attended the First Level training. This year it was a marvellous occasion indeed, because for the first time Rinpoche dedicated ten whole days to the training, while at the previous trainings the teachings were more condensed.

But the Santi Maha Sangha Base level wasn't the only exam that took place in Crimea. Firstly a supervised course on Yantra Yoga took place, and then, as a lot of candidates who had already passed the supervision were gathered in that place, Rinpoche held an examination for the Yantra Yoga teachers. They had to answer a question and to show a yantra from the first five groups. All seven candidates passed and received a diploma from Rinpoche, so now the Dzogchen Community has 7 new First Level YY instructors: Ekaterina Stepanova (Saint-Petersburg), Aleksei Zharinov (Krasnodar), Maksim Leschenko (Kiev), Irina Novikova (Lugansk), Margarita Solovtsova (Vladivostok), Kirill Mironov (Saint-Petersburg), Larissa Lisichkina (Vladivostok).

ings fast. I was walking down the village when a 10-year old local girl playing on the street asked

me, as if having remembered something important, whether >> continued on the following page

eel at h



1000

Photo: B. Kostomarov



The Black Sea near Kunsangar South

Photo: N. Totskaya

The younger generation is also getting involved into the teach-

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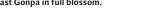
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The Merigar East Gonpa in full blossom.

Photo: M. Viktoria





Rinpoche making corrections to the mantra on the thanka of Korwa Kontrug painted by Ondrej Olsiak from the Czech Republic. Photo: L. Gajdos

Central outside mandala that is part of the Longsal Symbol. On the right of the Gonpa you can see new shower-toilet place, which will be enlarged before next year and also camping and camping kitchen. Photo: M. Viktoria



The lottery in the Gonpa at Merigar East. Many thanks again to everybody who participated!

Photo: L. Gajdos

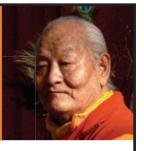
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to thank and remember: Sasha Pubants for the practice explanations and gipsy songs; Zoli for the Dance explanations; Fijalka for the advanced Yantra Yoga; the hard working Slovak kitchen team with the chef Zuzana for delicious meals; Simion and Nikolfor the Meribar coffee and fantastic cakes with real Belgium chocolate and the Gakyil for all their efforts to make this all hap-

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## *Books by* Chögyal Namkhai Norbu



pen!

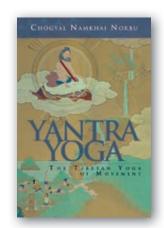
>> continued from previous page the yoga for children had already started. "Oh, I am probably late," she said and hurried off to the gar. Victor Krachkovsky taught Kumar Kumari Yantra Yoga to a group of practitioners' children (or perhaps children-practitioners would be a more correct way to say?), and several local kids gladly attended the sessions, helping us create close ties with the local villagers and integrate.

So if you want to have an experience of the Land Where All is Fine – come to Kunsangar South. Rinpoche said he would come next August! © credits: Isa Cidonio/Fede Mastropaolo

## This is the Root Symbol of all the Longsal Teachings Cycle

t manifested in Rinpoche's Vajra Dance Costumes terma text which has not been translated yet. The same Symbol appears on the Costumes in different colours for Pamo and Pawo.

On Margarita Island, when we asked Rinpoche about its meaning he replied: "The symbol which appears at the centre of the Vajra Dance Costume is connected to the main Longsal Symbol but it represents a continuation which means that it is possible to go in all directions so that we can live without too many limits and that we can be like air which always goes through everything."



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## The Joy of Being Here has Almost Arrived

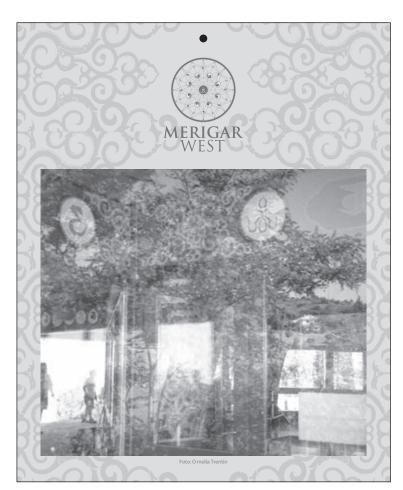
fter 30 years we will meet together to celebrate the birth of Merigar, the Dzogchen Community, our history. Merigar was the first place of the International Dzogchen Community and was built by and for practitioners from all around the world.

Four days of festivities and events will be held in the three villages that surround it, Arcidosso, Castel Del Piano and Santa Fiora. The mountain community that welcomed another community, the Dzogchen Community thirty years ago, will be hosting concerts, art exhibitions and conferences.

Practitioners from around the world will join together in order to offer their talents as musicians, dancers, painters, cooks, sculptors and experts in many diverse fields as well as their commitment to do manual work to set up, clean and welcome.

To celebrate its anniversary Merigar will open itself to the world outside, on the one hand by inviting everyone to visit the Gonpa, the Stupa and the Library and on the other by appearing in the streets of the three villages and involving all the inhabitants of Amiata.

The unique story of the relationship between the Dzogchen Community and the mountain communities will be central to these celebrations. Together, these 30 years, we have walked the streets of peace, environmental conservation and natural



Amiata - personal enrichment and cultural exchange. Today we celebrate this story by inviting all those who participate in our lives to a new meeting. For 4 consecutive days, we will talk the language of music, of art, of dance and good food, but also enjoyment, holidays, festivities. **Relaxation!** 

July is a wonderful month to meet on Amiata, the days are long, the weather beautiful.

During the Teaching retreats we are a great number of people, and it is not always easy to meet each other. We are focused, we try to understand well what our teacher has transmitted. We often go to bed early at night, and go out little in order to be lucid the next morning. During the Thirty Year Anniversary we will have a unique chance to be together in a different way, to move from one event to another and to meet each oth-

#### The evening shows

er.

The evenings will be dedicated to big outdoor shows, with a stage mounted in the main square of Arcidosso for the many and varied contributions.

Two presenters will introduce the various performances to the audience: Anna Diogene, for the Dzogchen Community, theatrical actress and famous voice actress and Adriano Crescenzi from Arcidosso, journalist and well known figure on the Amiata cultural scene.

On Friday July 15, the festival f International folk dancing will be held. About 60 members of the Dzogchen Community, including several professionals, will offer traditional dances in costume, from China, Kalmykia, Russia, Ukraine, Italy, Spain, Lithuania, Venezuela, Argentina, the USA, Germany and Hungary.

At the end it will be the turn of the Prague Garuda Circus, a group internationally known for its ability to combine juggling, acrobatics, theater and new circus arts. The evening will end at 23.30 with a fireworks display from the Aldobrandescan Castle.

Saturday July 16 will be an evening devoted to popular music, particularly important with local groups such as the Giuseppe Verdi choir from Arcidosso, the Cardellini del Fontanino from Castel del Piano and the Santa Fiora Miners choir which is known throughout Italy having performed in some of the most important town squares in collaboration with renowned musicians such as Simone Cristicchi, Mannarino and Ambrogio Sparagna. There will also be popular music from geographical areas as far away as Hungary with Diana Panzarisz and Kalmykia with Irinjan Andriyanov as well as some fine classical music with different performers such as thirteen-yearold harpist Andrea Giulia Pietrobon, the highly successful pianist Daniela Manusardi and many others from different parts of the world who will join in for the occasion in the Merigar World Ensemble: Petr Fedkov - Russia, oboe, Ilia Poubants - Israel, violin, Natasha Cheverda – Ukraine, violin, Irina Cheverda - Ukraine, violin, Ignazio Bernardoni – Italy, bass, Alexander Korenkov - Russia, baritone, Regine Alagno -Germany, soprano, David Severi - Italy, piano. There will also be two very special performances of music that combine classical and experimental styles by two internationally famous artists: the Israeli guitarist Alex Pollack and the Italian composer and pianist Roberto Cacciapaglia. In addition to all this music there will be two unusual performances: Brunella De Biase, Italian dancer and Sergei Ermakov, Ukrainian magician.

Sunday 17, however, will be an evening full of jazz with the Band of the Music School of Castel del Piano, the Arcidosso Street Band and the expertise of the great American saxophonist Harvey Kaiser as well as a band made up of musicians from different backgrounds who, for the occasion, will play together for a unique event - MERIGAR SWINGIN' and ROCKIN' BAND with Gabriela Arnon-USA, singer, Marc Eagleton - USA, guitarist, Richard Eagleton - USA, guitarist, Pancho Company - Spain, percussion, Harvey Kaiser - USA, saxophonist, Jasna Jovicevic - Serbia, saxophonist, Valery Tolstov – Russia, flute/guitar, Romano Consoli -Italy, saxophonist, Livio Brasi -Italy, piano, Max Ottaviani – Italy, bass.

THE MIRROR · No.110 · May, June 2011

Two ensembles will give special performances: the Slovak Band and the ADRIANO CLEMEN-TE AKASHMANI PROJECT. And then THE MERIGAR SINGERS, a group that have come together for the occasion with Rosie Wiederkehr - Switzerland, Nelida Saporiti – Argentina, Naomi Zeitz - USA, Rita Kaiser - USA, Anna Bartenstein - USA, Cristiana de Falco - Italy, Jan Cornall -Australia, Jan Blumenroth - Germany.

And to close the evening a spectacular performance of reggae music by JAKA & FIRE BAND.

#### Philatelic postmark

On July 15, 2011, there will be a stand set up for the occasion in collaboration with the Italian Post Office in the center of Arcidosso, where postcards and letters will be made unique because they will be stamped with a special postmark. The postmark will be a memento of the event and a collector's item.

But what is a "philatelic postmark"? In addition to the ordinary stamps supplied by post offices, the Italian Post Office creates "special postmarks" or "philatelic postmarks". These are postmarks created only for special cultural, economic or social events and exhibitions and they reproduce the theme of the event in their wording and design. There are stamps that are used only one day, the day of the event, and then preserved for posterity in the archive of the Post Office in Rome. A wonderful opportunity for collectors.

On this occasion, the postmark will be a drawing created by Chögyal Namkhai Norbu.

medicine participating side by side in a joint process.

Together, we have hosted today's big names for the history of mankind on the mountain, first of all His Holiness the Dalai Lama. Comparison and communication. This is our history with

#### **Accommodations near Merigar West**

#### Information for people who intend to come to Merigar for retreats or to follow courses

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

#### **Accommodation Service**

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

Christina von Geispitzheim Email: accomodationservice@gmail.com Phone: 0039 0564 957542 Mobile phone: 0039 339 1370739

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





The "Friendship Meetings" will take place in the morning on Saturday 16th and Sunday 17th of July in Arcidosso, Castel del Piano and Santa Fiora. We can define them as meetings with a theme, during which a moderator will introduce a topic and the speakers, and invite members of the Community from all Gars in the world and also residents of the Amiata area to tell stories about their life and work experiences. Each short speech, far from being a conference, arises from the wish to spontaneously share deep and outstanding personal experiences, in order to offer a significant testimony of the relationship between human beings and the world surrounding them.

The meetings will follow three "paths":

**"The path of equilibrium"** is the title of the meetings that will take place in Santa Fiora.

They will be about human beings and their relationship with the natural environment, about the relationship that, since the dawn of time, challenges mankind in the construction of a dynamic equilibrium with the world that he inhabits and to which he is linked by an umbilical cord. The topics suggested will be related to experiences of sustainable lifestyles such as bio-architecture, biodynamic agriculture and bioenergetics, methods for recycling and reutilizing waste material, but also great journeys, tales about pilgrimages, experiences about a profound contact with nature, at times sublimated by expressive celebrations such as art, poetry, music, photography. The moderator will be Fabio Maria Risolo, a graduate in Arts and Philosophy, school director and authorized instructor of Santi Maha Sangha, a system of study and practice connected to the Dzogchen teaching.

"The path of well-being" is the title of the meetings that will take place in Castel del Piano. The quest for well-being today has become almost a need, the

Master Chögyal Namkhai Norbu, will introduce the speakers.

"**The path of kindness**" is the title of the meetings that will take place in Arcidosso.

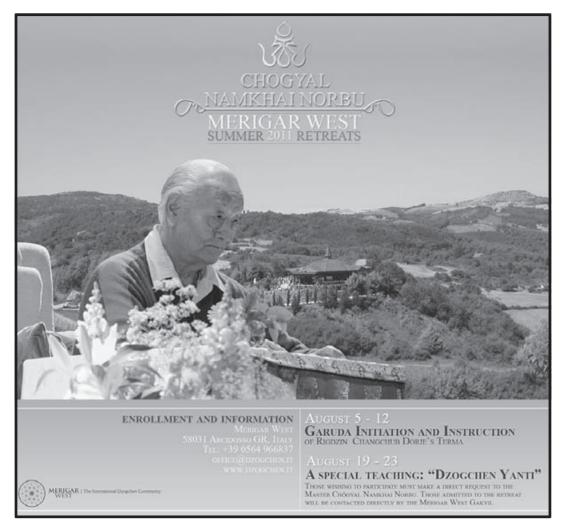
The topics related to these meetings will be about the individual's relationship with others, not only interpersonal relationships in general, but also the relationships that are often established with people in fragile or difficult positions, where it is indispensable to recognize the othEnrico Brusa – Bologna – specialist in organic and biodynamic farming. The biodynamic method in agriculture and its implications.

Niso Cini – Amiata – former director of the Monte Amiata Faunistic Park. Role of the Faunistic Park in a territory rich in biodiversity such as Monte Amiata.

Stefania Ulivieri – Amiata – director of the Amiata Museum System. Experience in the organization of museum events in the territory. Griselda Galmez – Argentina – writer of children's books. Mothers and children in children's stories, reflections of a mother and a writer.

Paola Zamperini – Italy/USA – scholar of Chinese literature. Bringing Tibet in the classrooms, solidarity in action in American colleges.

Sabrina Melani – Amiata – Person Responsible for Nursing Homes. My direct experience with the young, the needy and the elderly.



er person, their dimension and the empathy which makes us all equal as human beings. Kindness towards others, whether they are children, young people, elderly people or disabled, is the best answer to our wish for happiness. The speakers will discuss topics such as the practice of solidarity, for example in children's education, in the support of young people, in the integration of immigrants, in the care of elderly people or in the support and solidarity to people who have undergone a traumatic experience. The moderator Pia Barilli from Firenze is a surgeon, specialized in psychosomatic medicine and Homeopathy, charter member of the Associazione Lycopodium, teacher at the Mario Garlasco school of Homeopathy, authorized Yantra Yoga instructor, the Tibetan yoga taught in the West by the Master Chögyal Namkhai Norbu.

17th July Gianfranco Brero – Peru – actor. The power of unconscious language. Managing expressive skills.

Saviana Parodi – Umbria – expert in permaculture. Permaculture.

Michele Nucciotti – Amiata – archaeologist. The local communities and the Dzog-chen community. A long cultural history of Monte Amiata (VII–XXI centuries).

Enrica Rispoli – Rome – scholar of Tibetan and Chinese language and literature, functionary at the Italian Ministry of Foreign Affairs. Italians in Tibet between interreligious dialogue and socio-anthropological research: Ippolito Desideri, Orazio della Penna, Giuseppe Tucci.

#### 17th July

Maura Baldi – Amiata – Arts degree, teacher in high school. The importance of opening young people to the world through travel, cultural exchange and stimulating their creativity

Renata Chiesa – Italy/Brazil – psychologist, specialized in gestalt and transpersonal therapy. Helping children to be emotionally intelligent.

Julie Breukel Michel – Switzerland – naturopath. Being a mother, a spiritual path?

Enrica Baldi - Rome - philosopher, educa-

## Merigar -Arcidosso

n the occasion of the Thirtieth Anniversary Merigar has decided to donate a sculpture to the citizens of Arcidosso as a token of friendship and gratitude for the way they have welcomed and collaborated with the Community over the years.

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Pierangelo Bonacina was commissioned to create the sculpture. Piero is an artist from Lecco, an adoptive 'Amiatino' and the creator of several very beautiful statues displayed at Merigar.

The place chosen to host the sculpture is the Parco del Tennis in Arcidosso, at the entrance to the village that is in full view of all the inhabitants.

On Friday July 15 at 10.30 the sculpture named "To peace" will be inaugurated in the presence of the highest authorities of the area with an official ceremony that will also mark the opening of the four days of festivities.

The festivities will close on July 18 at 6pm at Merigar. All those who will have participated in various forms, whether members of the Community or local residents, will be invited for a short informal ceremony of thanks.

Peta Sneddon – Amiata – osteopath. The context of osteopathy and the role it plays in prevention.

Paolo Roberti di Sarsina – Bologna – psychiatrist, founder of the onlus "Medicine Centered on the Person". Ethics of Health.

Daniela Brancati – Amiata – journalist, entrepreneur and executive (former director of TG<sub>3</sub>). Choosing places for physical and spiritual well-being.

Nello Nanni – Amiata – architect, expert of Davide Lazzaretti. Davide Lazzaretti's spiritual message

#### Sunday 17th

Fulvio Grosso – Rome – deviser of Conscious Training. Listening deeply through movement.

antidote to the stress of modern life, which often averts human beings from a deeper contact with themselves and their physical, energetic and mental needs. In the days of almost unlimited access to various kinds of knowledge and traditions, new techniques and approaches come alongside with ancient methodologies whose objective is to achieve a state of well-being and happiness. The meetings will be about nutrition, massage and relaxation techniques, martial arts, yoga, art-therapy, in order to compare and share experiences connected to different branches of the various schools and traditions. The moderator Luigi Vitiello from Naples, surgeon, psychotherapist and authorized Yantra Yoga instructor, the Tibetan yoga taught in the West by the

#### Schedule of the events The Path of Equilibrium (Santa Fiora)

(Santa Fiora) 16th July

Raimondo Bultrini – Rome – journalist and writer. The physical journey and the inner journey. Tibet and South East Asia.

Desmond Barry – England – writer. Excerpt from the biography of Jamyang Chodron, Chögyal Namkhai Norbu's older sister Greta Joris (Frauke) – Belgium/Amiata – translator. "L'Aquilaia" Association and its impact on the territory.

Gianfranco Nanni – Amiata – mycologist. Brief investigation on the most typical and peculiar fungus and flora of this ecologic island: Monte Amiata.

The Path of Kindness

(Arcidosso) 16th July

Patrizia Martini – Amiata – school director. Introduction of Kumar Kumari in schools.

Colin Ellar – UK – psychologist, specialist in childhood problems. The support to children in the English public system. tor specialized in the Montessori Method. Applying the Montessori Method in child communities in conditions of poverty.

Mario Malinverno – Amiata – pharmacist and president of the theatrical company Nè Arte Nè Parte. In the theater of life, experiences on everyday's stage.

#### The Path of Well-Being (Castel del Piano)

#### 16th July

Paolo Pappone – Naples – doctor and Aikido instructor. The glance and the hand: oneself and others in Aikido.

Fabio Andrico – Italy – senior Yantra Yoga instructor for the Dzogchen Community. Yantra Yoga, a path of well-being open to everyone. Carla Bellavia – Rome – rehabilitation therapist, specialized in Shiatsu, Mezieres Method and proprioceptive activity. The body does not lie.

Laura Yoffe – Argentina – psychotherapist, specialized in therapies with the assistance of animals. Joy, kindness and compassion in therapy with the help of dogs.

Puntsog Wangmo – Tibet/USA – doctor. Diet and well-being.

Lucio Niccolai – Amiata – Teacher and journalist. Ernesto Balducci: the civilization of villages, the culture of peace.  $\bigcirc$ 

#### Merigar West Update

e have finally arrived at thirty years in the existence of Merigar and just like all phenomena that are compound and impermanent its buildings have also been marked by the passage of time. For this reason there are a lot of different works in progress at the moment, many of which have been completed and others to be started as soon as the festivities for the Thirtieth Anniversary of Merigar and the retreats with the Master have finished.

Among the restoration works that will certainly be noticed by the many practitioners coming to Merigar this summer will be the work that has been masterfully carried out at the Gonpa and the Stupa by Migmar and the many people who collaborated with him in karma yoga. The external decorations of the Gonpa have been redone using strong bright colours – the golden letters stand out on a deep blue background and the multi-coloured flowers seem like apparitions in the equally deep blue sky of Merigar.

Other more practical work has been done at the Gonpa: the wooden railings have been repaired in some areas and the railing on the right of the main entrance has been reinforced. In addition the terracotta vases that cracked and broke from the winter cold have been changed for vases made of fiberglass.

The footpath that goes from the road to the Gonpa as far as the Stupa has been reopened and a great number of branches and prickly bushes had to be cleared to do this. Electricity has been brought from the Gonpa and will illuminate the Stupa that has been renovated.

Around the Stupa a number of rosebushes in different colours have been planted and the area at the front has been enlarged and transformed into a beautiful grassy place. During the June retreat all these areas will be decorated with Lungta (prayer flags).

Going down to the Master's residence, Gadeling, the upper part of the



building has been prepared to house the museum that Rinpoche requested while the lower part has become the actual residence of the Master and has been redecorated and repainted.

Then we should mention the less conspicuous but more demanding and heavier jobs that have been done. We can start with the channeling in front of Rinpoche's house and then go on to talk about the repairs to the channeling system near the Mandala Hall which was very challenging work.

Outside Serkhang, the Golden House, where, during the summer retreats, people have their meals, the wooden trellis that covers the area has been newly set up. In addition, visitors will now be able to use mobile phones linked to the three main network operators on the upper floor of the building, in the area in front of it, at the side of the house where the trellis is, inside the tent and in the gardens at the back of the house. It is now also possible to use Wifi in the refectory, in the dining area outside, in the tent and also in the garden at the back of the house.

The Infopoint in the parking area at the top of the road leading down to the Gonpa has been cleaned up and reorganized internally in a way that we hope will turn out to be more functional. There is now internet there and a POS terminal for credit card payments so it will be the place where all types of enrollment for retreats takes place. It will, as usual, be the information point for Merigar in general and this year it will also host, with joy, even an information point on the activities of the Thirtieth anniversary celebrations that will be held shortly!

The Meribar that was in the grassy area below the Gonpa has now been incorporated into the ex-Kayo bar and is currently situated in the area in front of Serkhang. The little outbuilding that housed the old Meribar has been restructured and set up with drinks and snacks dispensers and benches so that it will be a meeting point where people can relax in the shade during the hot summer days.

Below the Gonpa there is a small building made up of four bathrooms that was used, many years ago, for the camping area which, unfortunately, we are not allowed to use for legal reasons. The bathrooms have been reopened, repaired and are now operative. There will be signs indicating how to get there

the instrument of Yantra Yoga, an effective "bridge" to connect new people to the Teaching and now,

with the release of the Italian edi-

tion of the Yantra Yoga book, ac-

quires greater significance in this

at the same time in Merigar, the

Gonpa was fully booked for the

The same Sunday afternoon,

sense.

led by Fabio Risolo, again with the Gonpa completely full despite the fact that it was a working day.

A heartfelt thank you to Khyentse Yeshe for once again having given us these wonderful days so generously. But also great thanks to our precious Master Chögyal Namkhai Norbu, who has given us unparalleled teachings and a

## Report on membership

In 2010 there were 2,350 members of Merigar West which was an increase of 15% in the number of members and 6% in the amount of membership fees from 2009. This increase took place in Western European countries other than Italy, particularly in Ordinary membership and Reduced. There was particular development in Spain and the U.K., that are the biggest lings of MW, with over 400 members in Spain and 335 in the U.K. Other big national lings are Germany (275) and France (141). All other national Lings have less than 60 members. In Italy there are 7 lings with about 20 to 74 members each, although two thirds of Italian members subscribed directly to Merigar.

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In 2010, in total, there were 25 Meritorious members, 414 Sustaining (17%), 1239 Ordinary (53%) and 673 Reduced (29%). Of course the percentages are very different when reading the value of membership fees: Meritorious at 8%, Sustaining at 48%, Ordinary at 36% and Reduced at 8%.

At end of May, 2011 is, basically following the progression of 2010 per month, even a little better (+4%), letting us hope for a successful 2011, as the season of Rinpoche's retreats in Western Europe has still to start.

23 of 25 Meritorious members have already renewed, as well as two thirds of Sustaining, 43 % of Ordinary and only one third of Reduced.  $\hfill \odot$ 



Photo: S. Celeri

and they can be found near the path

that has been opened to link the Gonpa

be the setting up of a new space for

the library down at the Mandala Hall,

which will start at the end of the sum-

Longsal symbol that has recently been

set up in the area between the Infopoint

and Serkhang overlooking the valley

below - one of the first things that

greets the eyes of visitors. The symbol

is placed in a tigle with a two-metre

diameter and built in iron.

Finally we should mention the large

Another very important project will

to the Stupa.

mer retreats.

## The Union of the Sun and the Moon

. . . . . . . . . . . . . . . . . .

D oubly lucky. The more than two hundred people who took part in the retreat held at Merigar last May 7 to 9 were able to benefit not only from the pleasant weather but from the opportunity to listen to a very deep and important teaching "The Union of the Sun and the Moon" by Khyentse Yeshe and to practice Yantra Yoga with Laura Evangelisti.



The retreat opened on Saturday morning with a session of Yantra Yoga and the teachings in the afternoon.

Khyentse Yeshe began by introducing the theme of the retreat, "We'll talk about three different aspects or contexts. One is Yantra Yoga, or is connected to the principle of movement and how we work with prana. The other context is more traditional knowledge related to Vajrayana, of which the most famous text today is the Tibetan Book of the Dead (...); finally, the third context is more linked to the princiPhoto: G. Vitiello

ple of the cycle of Longde teachings, to those particular Upadesa instructions called "The Bridge of the Vajra", which in the end deal with the same aspects of prana and clarity."

On Sunday the teaching focused particularly on direct introduction and on the way to explain the Vajrayana. The session was particularly rich with intellectual explanations, that were, however, followed by a pleasant off the program event, a "dress rehearsal" of the Yantra Yoga demonstration that was to be held in the afternoon at La Runa Bianca center in Grosseto, on a day dedicated to sports activities. A dozen practitioners, mostly instructors of Yantra, led by Tiziana Gottardi, performed a series of choreographed movements of Yantra Yoga. The event was very striking and expressive, and accompanied by a soundtrack of Tibetan music that started with an A sung by our precious Teacher, whose voice struck a deep note within us even though it was recorded.

The event in Grosseto is part of a series of new initiatives aimed at greater openness of our Community, in this case using session of Yantra Yoga with Laura which completed the explanation of the sequence of the eight movements which began on Saturday.

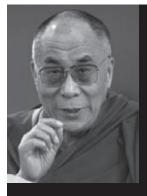
On Monday, the cycle of teachings was followed by a ganapuja, person to explain to explain them to us, his son Khyentse Yeshe. ◎



Photo: G. Vitiello

## International Community News **Merigar**<sup>West</sup>

## France



Teachings and public talks of His Holiness the

DALAÏ LAMA IN TOULOUSE, FRANCE

13-14-15 August 2011

#### **INFO & REGISTRATIONS**

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



Mandarava retreat with Nina Robinson in Paris, April 22 to 25, 2011.

## GERMANY





16-17-18 IN LERAB LING (near Montpellier) **SEPTEMBER** Contact: info@rigpa.org **IN PARIS** 

**SEPTEMBER** 

The Dzogchen Community in France has great honour

## **NAMKHAI NORBU** PARIS & SOUTH OF FRANCE

23-24-25

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

Italy Desalling Bologna

New Gakyil Blue: Rocco Bellanova r\_bellanova@yahoo.it Red: Paolo Roberti di Sarsina p.roberti@fastwebnet.it Yellow: Cesare Pilati cesare.pilati@alice.it Assistants: Blue: Ana Luz Lopez Red: Paolo Carta Yellow: Carlotta Azzali desalling.bologna@gmail.com www.desalling.org

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## Italy

The Retreat on Ischia by Salvo Zivillica

anding on Ischia, on the afternoon of June 1, the signs of a lightning storm are still evident. The appointment is at Forio, a short distance in the car, at Villa Spadara, another little piece on foot.

Lucilla greets us one by one and leads us to our rooms.

When everyone has arrived we meet in the hall on the ground floor. It's time for a swim and ... relaxation: a swimming pool in the farmhouse accommodation is equipped with thermal water and the first meeting between the members of the group is there, soaking it up at 36 °C.

This pearl of an island, born from the sea as a result of a war between Jupiter and the Titans welcomes us to its pleasures.

In presenting the program of the retreat, Fabio Risolo introduces us to the energy of the place: from high up Epomeo, down to the sea, to the fire that rumbles and spurts all over the place. The storm of a few hours earlier starts to make sense.

The retreat is based on practices of contemplation that Fabio leads with skill and patience, the same qualities that we find in the sessions of Yantra Yoga with Sergio Quaranta in the



morning and at sunset. We practice and share our experiences.

The air, water, fire, earth and the teaching on this island for five days are the foretaste of the "single taste", presence beyond the duality of inner and outer, of subject and object, of the senses and the object of the senses.

The sky is always ready to support us in the practice of Namkha Arted and we close the windows of the room in order not to disperse the energy of the "wild laughter of the gods", or "The fight of the Asuras", or "the sound of Hum that runs after thoughts" and we enjoy good food, the smell of orange blossoms and

But we live in time and the five daysgo by as they must. We have practiced calm and movement. We don't hide the contact we feel with a strong and powerful energy. We said goodbye with deep gratitude to Zhenphenling which

organized this retreat, to Sergio who suggested it, to Fabio and Sergio who conducted the sessions, and to Lucilla who was the logistics manager.

We share the resolve to meet again soon to continue, as we leave the island for our different destinations: Naples, Rome, Siena, Amiata, Venice, Sardinia, England. Everyone leaving took a last look at Epomeo (789 meters).

lemon trees, exotic flowering plants In our hearts devout gratitude to never seen before, the warmth of a the Master, through whose teachings place struggling to contain the fire that all this has taken place. lives inside it.

#### New Gakyil

Blue: Angelika Pottkämper, Günther Frosch; Red: Viktoria Gershevskaya (director), Jil Self; Yellow: Heidemarie Lindner, Ilka Müller-Mennrich, Michael Möhle. gakyil@dzogchen.de



Berlin New Gakyil Blue: Jan Böhm, janoboheme@gmail.com; Red: Achim Nelke, an@studio-nelke.de; Yellow: Dmitri Lavrow, dc@hardcase.de

#### Milan



Gomadevi retreat with Enzo Terzano at Dribselling June 17-19.



## 20 Merigar<sup>west</sup>





Zhenphenling at the Rome Yoga Festival by Sergio Quaranta

our years of the Yoga Festival in Rome, four years that Zhenphenling has participated. This time, we invited Laura Evangelisti, who led the free class in front of about 50 people. We had a chance to advertise Yantra Yoga courses in Rome, the retreats of our Master for the coming summer and the celebrations for the thirtieth anniversary of Merigar's foundation. The festival gave us some space to present the Yantra Yoga book, now available in Italian. The presentation was carried out by Laura together with Gino Vitiello. We had fun with the many practitioners of Rome's Community who helped or simply stopped by to visit, with our guests Laura and Gino and some old and new friends that come regularly to the festival to stay together and share the different experiences in the field of yoga.

## Spain



Santi Maha Sangha Base course with Jim Valby at Kundusling, Barcelona, May 13–17, 2011.

Chögyal Namkhai Norbu London 2011

SOAS & SSIUK International Conference 'Bon, Shang Shung and Early Tibet' Full Conference Schedule: www.shangshunguk.org (see events calendar) Venue: Brunei Gallery, School of Oriental and African Studies (SOAS) Thornhaugh Street, Russell Square, London WC1H oXG Web: www.shangshunguk.org (see events calendar)



### Passages

**Died:** Our Vajra brother Davide Gregorini passed away on May 17, 2011 in Rimini, Italy at the age of 41. He had been suffering from skin cancer for two years.

Davide had been part of the Dzogchen Community since 2000 and was a member of the yellow gakyil at Merigar West during the time that he lived on Mt. Amiata. He continued to collaborate with the Community even after he left the Gakyil.

For those of us who had the opportunity to know him, Davide was a dear friend, kind and always ready to help those around him. We will remember him with much love and joy for everything that he gave us.

His friends at Merigar West

had a dream not long ago that I was reading a speech in church. I didn't understand what was happening, and when I did, I woke up and began to write. These words have already been used. But now I understand that even if they have been spoken and heard many times, they can always be new; the can take different nuances.

I will not sing praises to you, Davide, but I will simply say that we humans can become what we already are and what we don't see to be. When we love we become, through something, witnesses of life, of being, "of being with "and of our essence. We become something with someone else. Forgiveness is the fruit of love and begins to manifest itself when we feel good, at peace, in harmony with ourselves. Then this passes to another person. To the next brother or sister. To whoever is closest ... until it expands and reaches those who are distant and different.

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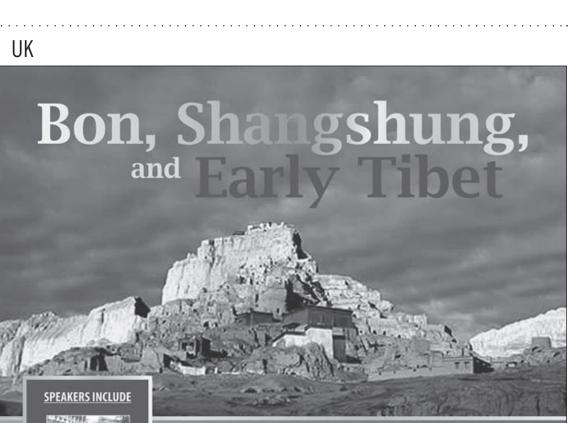
I do not always want to make peace but if I think about the thing that is

still the most annoying to me, it is the slowness of events, the extreme calmness with which people react. And if I think of you, of how you were so highly gifted, I understand how much love I have always felt for you and what a great opportunity there is for me to testify to "being there and being with".

Thank you for letting me see that even slow people can be fast, that everyone can change, even at the last minute. Thank you, it was wonderful to walk with you.

0

Your sister Giorgia



An international conference celebrating 60 years of Tibetan Studies at SOAS, 50 years of Bonpo studies in the West, and the founding of the London Shangshung Institute for Tibetan Studies

9th–1oth September

An international conference celebrating 60 years of Tibetan Studies at SOAS, 50 years of Bonpo studies in the West, and the founding of the Shang Shung Institute UK: London School of Tibetan Studies.

This conference will unite 25 of the world's most prominent researchers working on Bon, the Shang Shung kingdom, and other aspects of early Tibetan Civilisation.

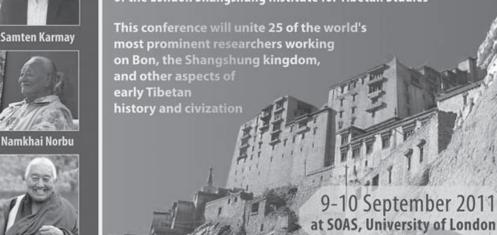
Keynote Speakers: Chögyal Namkhai Norbu Lopon Tenzin Namdak Samten Karmay

Rinpoche's Schedule Friday 9th Sept 6.30 pm to 8.30 pm Presentation Bon Shang Shung and Early Tibet 10th–12th September Dzogchen Atiyoga Teachings Saturday 10th Sept 5.30 pm to 7.00 pm: Public Talk – Introduction to Dzogchen

Sunday 11th Sept 10.00 am to 12.00 pm: Dzogchen Atiyoga Teaching 4.30 pm to 6.30 pm: Dzogchen Atiyoga Teaching

Monday 12th Sept 10.00 am to 12.00 pm: Dzogchen Atiyoga Teaching

Bookings: www.dzogchencommunity.org (see activities and events)



Registration at the Bon, Shangshung, and Early Tibet conference is required of all attendees: WEB: www.soas.ac.uk/centresoffice/events/ EMAIL: events@soas.ac.uk TEL: +44 (0)20 7898 4892

SOAS, University of London, Thornhaugh Street, Russell Square, London WC1H 0XG Poster design JS, Centres & Progammes, SOAS 2011

Tenzin Namda







#### New Gakyil 2011–2012

#### Blue:

Lune Jazudekova (Slovakia) Daiva Razmarataite (Lithuiania) Adrian Bivol (Moldavia) Red: Agniezska Kubiszowska (Poland) Michal Marcinov (Slovakia) Eugen Savescku (Romania) Yellow: Beatrix Csete (Romania) Marek Riesz (Slovakia) Harri Jaalinoja (Finnland) Geko: Anatoli Carp (Moldovia)



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Summer and autumn events: The Dance of the Song of the Vajra 1st part with Rita Renzi (there are a few pawo places left) July 2-6 at Phendeling

Kunye massage course Second part August 26–September 1 at Phendeling

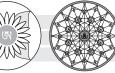
SMS Ist level course with Igor Berkin October 1–7 at Phendeling

#### Shine

with Igor Berkin October 7–9 at Phendeling

#### Kunye massage course third part December 3-8 at Phendeling or in Prague

Everybody is very welcome, please contact blue@dzogchen.cz for detailed information and registration.



Administrator: ???

munity:

contracts);

We are still looking for the administra-

tor of the Gar. The ideal candidate is a

member of the Community for at least

three years, is able to communicate in

English, speaks or is willing to learn Ro-

manian and has a valid driving license.

· Liaison between public and local com-

· Ensure that the administrative part

is done (this includes tasks such as:

payment of the bills, reviewing the

Admin's responsibilities include:

Merigar East

Asociatia Culturala Comunitatea Dzog-Chen

etc., held there;

East Gakyil

· Together with Geko, purchase sup-

plies for the buildings itself and for any

scheduled activities, retreats, practices,

· Maintain an awareness of the behav-

ior of people staying at the Gar, mak-

ing sure that it is in accordance with

Rinpoche's guidelines for the Dzogchen

Community. Be able to deal appropri-

ately with any conflicts that may arise,

inappropriate or illegal behavior taking

· Work collaboratively and in a spirit of

open communication with the Merigar

place within the building, etc;

2	23 August 907005	phone: 0040 746 26 08 61
(	Constanta	office@dzogchen.ro
F	Romania	wwww.dzoachen.ro

www.dzogchen.ro

· Participate in Gakyil meetings.

#### Benefits:

· Free participation in all retreats in the Gar;

· Monthly salary that is enough to feel comfortable in Romania (300 Euro); • Free accommodation;

The position is available now, we are looking forward to receiving your applications. Should you have any questions, please don't hesitate in contacting us.

If you would like to hear firsthand from our current admin and Geko, please get in touch with Adrian office@dzogchen. ro or Anatol geko@dzogchen.ro

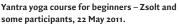
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#### The Gakyil of Merigar East office@dzogchen.ro $\bigcirc$

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exercises, the purification of the breath, movements to loosen the joints, the 8 movements and the Vajra wave.

Zsolt was a perfectly calm and gentle teacher who explained and demonstrated all movements and breathings very precisely, clarifying the purpose and effect of each movement. He also checked our postures individually and gave advice. The beginners' course ended with a Ganapuja in the evening.

In the advanced course Zsolt showed us how to control the channels and their pranayamas, Tsadul and the First series of Yantra (without its pranayama).

Zsolt was very satisfied with the participants' dedication and effort they took during both courses, and encouraged them to continue their collective practice in Belgrade, and individually as well.

Dear Zsolt thank You for Your precious time, for teaching us how to breathe correctly and to understand the deep meaning of our condition in daily life.  $\bigcirc$ 

Jnanadakini retreat with Enzo Terzano held at Phendeling in the Czech Republic, May 12–15.

## Poland

### Polish Dzogchen Community is looking for a New Geko for

Paldenling is the reatreat place of Polish Dzogchen Community, situated in Polish Mountains Beskidy near Dukla town.

Also probably the best way would be if someone is working via internet and could continue his/her job, as we are small community and do not offer too big salary.

Most welcome are people form Russia, Czech and Slovakya, as it may be more easy for them to communicate with Polish people, because of language similarities.

We offer a possibility to stay in very beautiful and powerful place, which is the retreat place. It is rather quiet there, you could make use of our retreat houses which are very special: Longde Retreat House and Dark Retreat Cabin very comfy. Your responsibility would be mainly:

communicate with Polish gakyil about what is going on there

· take care of the house and retreat cabins: cut grass around the houses, clean a little, do small repairs, etc. in wintertime you would have to care

and newcomers.

Serbia

Yantra yoga in Serbia

he Yantra yoga course led by Zsolt

Somogyvary took place from May

20-23 in the center of Belgrade.

Zsolt gave teachings in 2 phases;

the 1st was for beginners and held at

the House of Dance studio and the 2nd was for advanced students at the Yoga

Center. Altogether 15 people attended

the courses, both Community members

were led through preparatory warm up

During the beginners course we

about a central hather – to stoke a fire with wood and coal, which is sometimes hard work

• take reservations from people eager to come for retreat and coordinate this a little, register payments for staying there etc.

If you are interested, please write to: gakyil@dzogczen.pl  $\bigcirc$ 

## Kunsangar

#### Kunsangar South New Gakyil

We would like to let you know that on May 20 at the Members Meeting at Kun-

Gekö: Sergei Kozhukharov kunsangar.geko@gmail.com Assistants: Andreas Bogevichus, Svetlana Chakova, Alena Gamolya, Dmitry Kudryavskiy, Vitaly Shestopalov, Alexandr Zheleznov, Nadezhda Entina, Vladislav Mitko, Eduard Avzalov, Tamara Vinokhodova, Tatiana Semeshko, Elena Pahno.







Paldenling

The best option would be a couple.

sangar South attended by Rinpoche, a new Gakyil was elected consisting of the following people:

#### Blue:

Natalia Rogozina Olga Bondar Yuriy Alpeev kunsangar.blue@gmail.com Red: Alexandr Balyura

Mikhail Ovchinnikov Dmitry Yurchenko

kunsangar.red@gmail.com

Yellow:

Victoria Adamenko

Natalia Palkina

Nadezhda Ermakova

kunsangar.yellow@gmail.com

Secretary:

Pavel Filimonov kunsangar.assistant@gmail.com Secretary of Kunsangar South Tel.: +7 (953) 356-19-17 http://kunsangar.org



During the First Level SMS training, seven candidates took an examination and received diplomas from Chögval Namkhai Norbu.

So now Dzogchen Community has 7 new Yantra Yoga instructors: Ekaterina Stepanova (Saint-Petersburg), Aleksei Zharinov (Krasnodar), Maksim Leschenko (Kiev), Irina Novikova (Lugansk), Margarita Solovtsova (Vladivostok), Kirill Mironov (Saint-Petersburg), Larissa Lisichkina (Vladi-Photo: L. Vagabond vostok).

### Passages

Died: On the morning of June 24th, our Vajra sister Irina Tsevkova passed away after an operation due to cancer which was then followed by a coma. She was a very kind-hearted, cheerful person and a good practitioner. Please include her into your Shitro practice. Love, Sangyeling Gakyil

 $\bigcirc$ 



## China

New Website

Samtenling China has just launched our official website: www.dc-cn.net Please spread the good news where there are Chinese people.

Many Tashi Deleks, Wes Guo on behalf of Samtenling



Apr. 30-May 4th 2011, Lishui, China. Goma Devi Retreat including Vajra Dance teaching led by Wes Guo, and Yantra Yoga teaching led by Tracy Ni.

is necessary. It is preferred that a one

year visa be obtained if possible, other-

wise 6 monthly, the Community can as-

sist with obtaining the visa (provide an

invitation letter, provide visa info, etc).

8. Medical Care - The Gekö will be re-

sponsible for their own medical insur-

ance in case of accident or illness. The

Gar insurance covers the Gekö and all

visitors for accidents that occur on the

If you are interested please contact the

hirteen keen practitioners arrived

to Namgyalgar North in April for

our first group practice retreat

secretary@dzogchen.org.au

Gar itself.

secretary at

Mandarava in

by Rosemary Friend

Namgyalgar North

 $\bigcirc$ 

Japan

#### Munselling

We are very happy to announce that the Gakyil of the Dzogchen Community Japan has formed a Japanese Ling with Rinpoche's permission and Rinpoche has given the name "Munselling". It means The Ling Free from the Dark.

"Munselling" started on 15th June 2011.

Keigo Yoneda, Blue Gakyil, sorakikorin@yahoo.co.jp Dzogchen Community Japan (Munselling)

#### Gekö Needed at Namgyalgar North

. . . . . . . . . .

#### Namgyalgar - Gekö Conditions of Service

1. The Gekö is to be paid an allowance of AUD\$150. per week. Accommodation on the Gar and gas for cooking etc is provided free. Phone Calls - as part of the allowance the Gekö is allowed personal phone calls to the value of \$15 per month. The Gekö may have use of the Gar computer for personal emails.

2. The term of Geköship is for one year at a time. The Gekö of the previous year can reapply for the following year is s/he wishes to.

3. The Gekö is required to be on the Gar and is to notify the Gakyil and local Gar support team if s/he will be absent for a day or longer and of who will be responsible whilst s/he is away. Leave of Absence:

The Gekö may have 2 days (48 hours)





Norbu.

Alfie.

lent gaze.



since the 2011 Losar celebrations with

our precious Maestro Chögyal Namkhai

weather and gentle collaboration as

we navigated our way through the long

Mandarava practice with sogtig and chudlen, making our dadars, refreshing

kumbakha with Emily and enjoying the

play between young Liam and energetic

enabled people to come from quite a

distance away and with Nicki's eagle

eye, we were able to find a place for the

Vajra Dance Mandala and dance a tun

out in the open air with the Protector

Mountains holding us in their benevo-

for the Mandarava chudlen practice at

Namgyalgar North with the memory of

our Master's inspiring words, that we

should continue in this direction.

We will come together regularly

Fortunately the long weekend

We were blessed with warm sultry

**Dzogchen Community** 

PO Box 214 Central Tilba NSW 2546

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

#### Phone/Fax: 61 02 4473 7668

The Dance

YY photo taken by Wes Guo. VD photo by Seele



The Dzogchen community in Buchan (Victoria) Australia is pleased to announce that Cosimo Di Maggio, authorized teacher for the Vajra Dance, will teach the complete course, parts 1 & 2, of the Vajra Dance of the Song of the Vajra

> At the Buchan Hall Main St. Buchan Victoria Part 1 - 11-16 September Part 2 - 18-23 September

COST: Full Course non members \$450 members \$400 concession \$350 Part 1 or 2 only non membrs \$230 concession \$180 members \$200

\*Panicipants must have Transmission from Chögyal Namkhai Norbu

In the Dzogchen teachings, sound and movement are very important because they are the means to integrate oneself into the state of contemplation. The Vajra Dance is principally a practice to harmonize the energy of the individual. If one has a more profound knowledge of the meaning of the Dance, it becomes a method for integrating the three existences of body, voice and mind into the knowledge of the state of contemplation. This integration is one of the most important aims of a Dzogchen practitioner. The Vajra Dance is practiced on a Mandala which represents the correspondence between the internal dimension of the individual and the outer dimension of the world. The Vajra Dance was introduced by Drogchen Master Chögyal Namkhai Norbu in 1990. Since then it has been practiced in various places and centers of the Drogchen Community around the world.

> Contact details tnamtrul@yahoo.com skype: tnamtrul Phone 0457 583940

> > www.dzogchen.org.au



free per week.

· The Gekö is entitled to 4 weeks leave of absence in one year and will receive the weekly allowance either in full or part, dependent upon whether the temporary replacement Gekö requires financial support. As much as possible holiday leave should be taken when there are not many activities happening at the Gar and when there are no practice retreats or other events occurring.

4. The Gekö is required to give a report at each Gakyil meeting.

5. Gakyil members will be available to communicate with and provide support for the Gekö.

7. Air Travel and Visas - If possible overseas applicants will pay for their own air travel to Namgyalgar. If they are unable to the Gakyil will consider the situation and try to assist with travel expenses. The Community will pay the cost of a Visa and visa extensions if this Mandarava chudlen retreat at Namgvalgar North, April 2011.



Offering inspired workshops and writing sojourns in extraordinary places including: the Australian Desert, Tasmanian Wilderness, Fiji Islands, Bali, Laos & more. Writer's Journey Guide, Jan Cornall also makes her services available for fundraising at your Gar or Ling. Lets be creative together!

> www.writersjourney.com.au +61415921303



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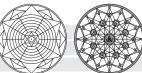
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#### **DCA Tsegyalgar East** PO Box 479

Conway, MA 01341 USA

Phone: 413 369 4153 Fax & Bookstore: 413 369 4473

secretary@tsegyalgar.org www.www.tsegyalgareast.org

## Calendar of Events

Dance of the Three Vajras with Kyu July 1–3 on Khandroling

Mandarava Tsalung and Sogthig Breathing Collective **Practice Retreat** July 22–29 on Khandroling

Santi Maha Sangha Base: Semdzins with Jim Valby July 30–31 on Khandroling

Worldwide Transmission Day Anniversary of Guru Padmasambhava August 7

**Dzogchen without Buddhism** with Jim Valby August 20–26 on Khandroling

Upcoming in the Fall: September 17-18 Primordial Knowledge with Jim Valby in Northampton October: Visit and teachings with Khyentse Yeshe together with a showing of the film My Reincarnation at the Amherst Cinema, details to be announced.

October 22–23 **Parlung** with Jim Valby

For more information: 413 369 4153 secretary@tsegyalgar.org

The first Ganapuja and Sergyem held at the Vajra Hall on Khandroling, Tsegyalgar East by Marit Cranmer

n June 7th, 2011, an auspicious day according to the Tibetan Calendar, an elaborate Ganapuja was held in the Vajra Hall. It was a memorable event as it was the very first ritual to take place under the new Vajra Hall roof, and also marked the end of a beautiful week doing Chöd practice with the eloquent and kind Costantino Albini.

First Ganapuja and Serqyem with Costantino Albini in the Vajra Hall, June 2011.

The unison singing with the drums

and the incense, and the sprinkling of

both aged Brunello wine and fire water

in all directions, was truly a dignified

opening of countless ritual practices

is still very much a construction site,

being so large, we had no problem

finding space on the sand to put down

a portable Earth Mandala and dance.

This occurred alongside about 50 seated

practitioners and children of all ages

Although the Vajra Hall currently

and teachings to come.

amid huge blocks of beams, mountains of plywood, an enormous abundance of tools, and all the other technical items you find on a building site.

The long alter was significantly placed directly above the center, containing the precious Vase that Rinpoche so generously prepared when he was last at Tsegyalgar East in 2008. This Vase was installed in the summer of 2009 during the Goma Devi course given by yet another knowledgeable Italian guest teacher, Enzo Terzano, with the very same Ganapuja and Serqyem ritual.

Sitting under this new large roof,

knowing that the by the end of the

summer, if all goes well, two circles of

skylights will be in place in the center

(the size of one Earth Mandala), we are

wondering how much more light there

will be? And we look out at the almost

finished 24 cement base columns, each

fastened way down to the bedrock,

upon which steel columns will be

mounted. These columns will carry the

weight of the promenade roof. The area

of this whole korwa, the circumference



The Treasure Vase of the Vajra Hall prepared by Chögyal Namkhai Norbu 2008.

promenade, will be equal to the area of the whole Universal Mandala placed in the center.

Things are happening so fast, it is like a miracle; this giant hall is manifesting before our eyes, and yet being inside the hall, it feels surprisingly intimate and ever so harmonious. Looking up at the bare wood roof, I am thinking of the possibility that Rinpoche will suggest it be painted - maybe with the same concept like the Merigar Gonpa, with precious tantra's written in the Shang Shung language covering all of the ceiling. Or who knows, he may have very different ideas. Since we just got the wonderful news that he will visit Tsegyalgar East next summer, 2012, and teach, my guess is that by the end of his stay he will have many new ideas as to how we can decorate and utilize the surfaces of all of the columns, ceiling and floor.

If we can manage to raise enough funds this year, we should be able to pour a sub-floor in cement, before the winter at the cost of \$ 25,000. This will then be the base upon which we can lay down any final floor with the Universal

Mandala design, providing it will be beautiful, durable for all seasons and, of course, exquisite to dance on. If we manage that, it means we could in theory, construct a temporary dance floor already for next summer and really test things out when our Master is here.

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My eyes wander over to the construction guys, they look tired, not quite so young anymore, but strong and determined. Most of them were here when Rinpoche first came in 1982. I am in awe of what they give to our Community in the form of backbreaking physical work, time and energy, but even more important, their straight devotion. No arguing, no fuss, just a direct attitude which seems to say; "Rinpoche our beloved Master, wants this Vajra Hall built now, at the place of his Terma, so let us get it done quickly before we cannot do it anymore."

(For more information you are welcome to have a look at our website; www.tsegyalgar.org/localcenters/ tsegyalgareast/vajrahall/vajrahall donation/

Or contact the Tsegyalgar East secretary at secretary@tsegyalgar.org)





Chöd Retreat with Costantino Albini June 1 to 7, 2011 at TsegvalgarEast.

Photo: P. Barry

Chöd Retreat with Costantino Albini June 11–12, 2011 at Kundrolling NYC. 





Newspaper of the International Dzogchen Community of Chögyal Namkhai Norbu

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THE MIRROR · No.110 · May, June 2011

NYC 6 Spaces Course with Kyu June 27–29, 2011

Photo: W. Shea

Baja California Sur, Mexico

Three Vajras Dance for Beginners and one day renewal course of the Dance of the 6 Spaces with Kyu, June 24-27, 2011.

tsegyalgarwestsecretary@gmail.com



#### Tsegyalgar West Update

he Gakyil of Tsegyalgar West wishes to thank very much the Vajra Dance Instructors Anya Neyman and the Yantra Yoga Instructor Patrizia Pearl for the long time spent with us at the Gar of Baja California during the last months.

From November 2010 to May 2011, Anya and Patrizia resided in Mexico, dedicating their time to daily sessions of practice of Vajra Dance and Yantra Yoga for the practitioners in medium and long retreats at the gar, and to the courses of Vajra Dance and Yantra Yoga organized by the local gakyil at the Gar as well as on the Mexican mainland.

Their presence helped the Gar to become much more alive and more attractive for the practitioners of the Dzogchen Community, and also offered a bridge to the Dzogchen Teaching and to the Dzogchen Community for several new people from the local area.

Anya and Patrizia will be back to continue their collaboration with Tsegyalgar West also for the next season October 2011 – May 2012 to make practice at the



Tsegyalgar West

Yantra Yoga for more advances students with Patrizia Pearl, TW Baja California, Mexico 22–24 April 2011.



Vajra Dance of the Three Vajras with Anya Neyman – Wangdusling, Tepoztlan, Mexico 22-24 April 2011.



Beginners' Yantra Yoga with Patrizia Pearl May 13–15, 2011 in Valle de Bravo near Mexico City, Mexico.



Yantra Yoga for beginners with Patrizia Pearl – Wangdusling, Tepoztlan, Mexico 22–24 April 2011.



Gar more successful and joyful.

For information: tsegyalgarwestsecretary@gmail.com

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#### The Dzogchen Community in Mexico by Susana Dultzin

. . . . . . . . . . . . . . . . . . .

n Mexico we had the privilege of sharing the practices of Chod and Mandarava, thanks to the retreats we organized with Nina Robinson. We had Chöd last February in Wangdusling, in the beautiful town of Tepoztlan - about an hour away from Mexico City - and in March the Mandarava practice at Pelzomling in Mexico City.

Nina had come last year, so many of the participants had already studied with her. This gave us the possibility of going

deeper into these wonderful practices. We really want to thank Nina for her dedication and loving approach, and hope she can come next year so we can

continue to know these practices much better.

From April 15th to 17th we organized two Vajra Dance retreats with Anya Neyman from Russia.

They were held in Wangdusling (which in Tibetan means "Dominating All"). We studied the Six Spaces of Samantabhadra and fifteen persons participated. Some had practiced it at the Gar in Baja California where Anya previously had taught, so that made us advance more quickly.

We love the way Anya teaches, with great enthusiasm, precision and patience.

We were lucky to have her for the next weekend, when we practiced the OM A HUM dance.

Most of the participants were different from the other group. In both groups everyone was interested, concentrated and enjoyed the experience.

We have a great place for the Mandala, which we painted ourselves with the first group that invited Rinpoche to come to Mexico in 1995. Prima Mai gave us our initiatory experience with the dance in this Mandala. In the last years we have invited other very good teachers from Italy and Argentina. We feel that we will now have more stable participants to continue practicing these wonderful teachings that Rinpoche has given us.

We are soon offering two Yantra Yoga retreats. One will be held in Wangdusling and the second will take place



Yantra Yoga, beginner course with Patrizia Pearl – Valle de Bravo, Edo Mexico 13–15 May 2011.

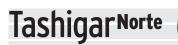
in a very special town, Valle de Bravo, on a lovely lake about two hours from Mexico City. We hope that some practitioners from other countries can also come and join us.

Wangdusling is in a traditional village situated in the base of soaring cliffs with the ruins of prehispanic temples. The climate is mild and the food is

delicious. And of course, we offer the friendliness and hospitality our lings have been known for.

We would love for Rinpoche and Rosa and their family to come to Mexico. All the Sangha and several hundred more interested persons are waiting with open hearts. 0





News from Tashigar North

nce again Tashigar Norte is on

the way to continue the building

of new infrastructures. Before Rinpoche left Tashigar North in 2010

he requested and ask in a very keen way

to please, by the time Rinpoche comes

back this coming December 2011, to

build dormitories in order to provide

proper lodging for our visitors from the

The Gakyil team consisting of Steve

Landsberg, Delma Miralles, Aloka,

Gloris and Ana Maria along with Michel

Dubourdieu, Carolina Hernandez, Gil-

berto Parrella and others, collaborated

in the discussion of the designing, the

plans, etc., and after some time the

Architect Carolina Hernandez did all

the plans and design free of charge for

the new dormitories that will provide 40

beds with two bathrooms. One side will

be for the use of men and the other for

comfortable stay for those who visit us, especially when Rinpoche is here. As you know, Rinpoche will be in Tashigar del Norte from December 2011 until January 2012. Teachings and retreats

will be given during that period.

Rinpoche himself donated a sum of money to build the dormitory and authorized us to raise funds in order to make a simple but comfortable building. While Rinpoche was addressing the Community of Tashigar Norte asking us to build the dormitories, the Farr Fam-

project is ready to be executed.

women.

International Dzogchen Community.

by Gilberto Parrella

ily - Andrew and Marie - were so in-

spired that they donated their \$80,000

dollar house to be used and transform it in a kind of dormitories as well. This

project will be done in a second phase.

There is no doubt about how inspiring it is when Rinpoche is transmitting us his

Vision. Many thanks to the Farr Family

for such a kind of donation to Tashigar

We have already started building a dor-

mitory for 40 people, where the previous

Agricola Tashigar office and Aloe Lab

was installed. As additional news, SENE-

CA, The Government Electrical Company

has recently installed streetlights along

the dirt road that goes from the main

road to the gate entrance of the Gar.

Having a proper comfortable dormitory

will for sure provide more safety to our

people. No need to rent rooms in the

town anymore and walk back and forth.

We welcome you back to Tashigar del

Norte once more to stay in the dor-

mitories when Rinpoche comes back

by December 2012. We all know that

Tashigar Norte is the manifestation

of the generosity that each of you has

del Norte.

#### Tashigar North /Finca Tashigar

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

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



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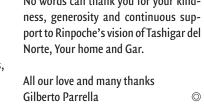
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Gilberto Parrella at: gilbertoparrella@ yahoo.com

Margarita Promotions C.A. Commerce Beneficiary: Margarita Promotions C.A. Calle Bolivar, finca Tashigar, casa numero 1, Pedro Gonzalez, Nueva Esparta, Venezuela

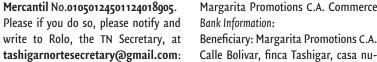
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Gilberto Parrella





In the beginning of May, Steven Landsberg led a course on the View of Ati and the Secret Rush en for the Community in Caracas. Here everyone tries to apply the Vajra position.



220 Alhambra Circle, Coral Gables, Account Number: 8303628606

and to Gilberto Parrella at: gilbertoparrella@yahoo.com Let us know how much are you donat-If you will make your donation in US \$\$ via bank transfer please use the account

of Margarita Promotion C.A which is Tania and Gilberto's Travel Agency. Please also notify and write to Rolo, Tashigar del Norte Secretary, at tashigarnorte secretary@gmail.com with that donation as well and to:

tions, participation and collaboration

We need to raise approximately an ad-

ditional \$15,000 so we do not run short in the total budget we have. Please

make this new vision of Rinpoche for

Please make your donation and col-

laboration either in Bs or in US\$. If you

will make a donation in BSF please

Cuenta Corriente de la Asociación Civ-

il Nuevo Tashigar del Norte atl Banco

Tashigar del Norte possible.

deposit it to:

ing!!!!

Tashigar del Norte will not be here.

shown and given to make this place what it is. Without your spirit of dona-The Gakyil, lead by Michel Dubourdieu, will hire the workers to minimize the cost and the entire work will be supervised as karma yoga by Carolina, Michel, Enrique the Gekö, and others. The spirit of collaboration is high, since we understand that it is a new step for the Gar to create a more secure and





Pablo Flores-Guerra (Azul – Blue) Nanav Valdivia (Roio – Red)

АВА: 0б7010509. SWIFT: MNBMUS33 And Let us know how much are you donating!!!!

> Rolo and the yellow Gakyil will update and keep records of all your donations. No words can thank you for your kind-

Raúl Ricci (Amarillo – Yellow) María Noel Sibila (Gekö)



Yantra Yoga with Marisa Alonso in Costa Rica May 6-8, 2011.

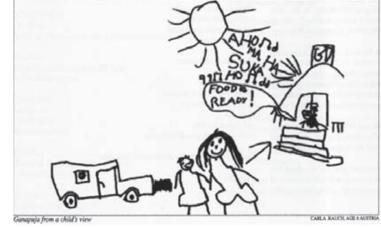
Yantra Yoga with Marisa Alonso in Costa Rica May 13-16, 2011.



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Comunidad Dzogchen Tashigar	Pcia. de Córdoba	tashigarsur@gmail.com
Calle pública S/N	Argentina	



Each Saturday in May 20 people practiced Chöd together with Ricky Sued at Tashigar South.



From Mirror 58.

### Women of Tibet

Film Series Rosemary Rawcliffe Frame of Mind Films http://womenoftibet.org

#### **Jacqueline Gens**

ver the years it has been a privilege to see His Holiness the fourteenth Dalai Lama, Tenzin Gyatso on any number of occasions - from the most informal reception, scientific conferences, to the grand teachings of a Kalachakra. Sometime in the early 1990's, I began to notice that his presence among Westerners was an important endorsement for following the teachings of the Buddha as a legitimate path, not just a cultish fad or fringe phenomena. His great dignity and capacity to relate to people on a personal level has made him a household word worldwide. He is a man whose singular grace has endeared him to millions.

If there is one consistent message that His Holiness has expressed over and over, it is his seemly simple philosophy of affection for others as the basis for one's happiness. And then there are the stories one hears – that corroborate the actualization of this point of view.

A young poet in my poetry program from Furnace Mountain in Virginia once waited on the Dalai Lama & party at a steak house astonished at his human accessibility and jovial personality; My colleague and friend who sat in the front row of a conference at Middlebury College feeling self-conscious about impolitely crossing his leg so that his feet were pointed towards His Holiness, stunned when he received a bear hug at the end of the event as the Dalai Lama was exiting the room; my housemate dying from a mysterious provocation for whom His Holiness whispered the Tara mantra in her ear as he massaged her shoulders making her repeat it until she got it; so many special moments for so many people one on one. One need only google "images" of the Dalai Lama to see his playful nature in action around the world - the tweaking of a young girl's nose, touching a child's forehead in honor to his own, a photo op on an airplane with a stranger snuggling up to him. Hands on - always hands on in loving "affection."



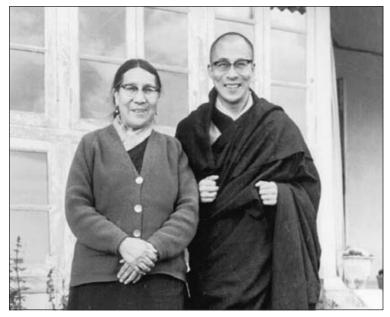
The mother of His Holiness far right.

hood. In short, a warm bond between mother and child can provide a measurable prediction for future well being even countering environmental early indicators such as poverty and diet.

In her trilogy, Women of Tibet, Rosemary Rawcliffe begins her investigation of the feminine in Tibetan culture with the first film, The Great Mother or Gyalyum Chemo which is inspired by Dekyi Tsering (1901–1981), the actual mother of His Holiness. Who was this woman? How did she influence her son?

In the film, Rawcliffe, explores these questions through an intimate family portrait of the Dalai Lama's family drawing on interviews with his brothers and sisters and other family members interwoven with western psychologists and authors who take the Great Mother as an archetype beyond cultural boundaries. The beautiful production values of the film enhance the close up head interviews by showing images of an inspired culture recreated in Dharamsala that revolves around His Holiness as an emissary of kindness.

What is increasingly moving about the interviews in the film, is that one begins to experience the profound tragedy of Tibet's historical fate and the extraordinary adaptability of the Tibetan people from narratives that focus on individual lives. Up close and personal, we hear many fine stories about Dekyi Tsering's generosity, humor, and forthright character, which made her a beloved icon of the Tibetan people. er, the film draws us more deeply into the values of the woman who gave birth to His Holiness and we experience a glimpse of how her personality influenced her family through the love and respect that they communicate in the film For me what I have always loved about His Holiness and which is apparent in Rawcliffe's film is the palpable quality of bodhicitta conveyed – it is so tangible. While there are thousands of pages of writing on the Prajnaparamita lit-



His Holiness the Dalai Lama and his mother.

about her life. The film captures the unique spark of "affection" that has become the hallmark of the Dalai Lama. Thus, Dekyi Tsering's story becomes our story and she, our mother. erature, it takes a living person to communicate this essence in the flesh – that the Great Mother lives in us all. The film succeeds well in bringing us close to experiencing the feeling tone of the great mother archetype as manifested through the core experience of human love and compassion.

The second film in the trilogy, A Quiet Revolution, is an outstanding exploration of the lives of women in Tibetan society through a series of multi-generational interviews and narratives. Rawcliffe received a well-deserved EMMY for A Quiet Revolution, which eloquently narrates the role of women in the exile community of Dharamsala and their historical precedents in Tibet. Again drawing on her considerable talent for creating an intimate environment for conversation, Rawcliffe continues her homage to the feminine presence deeply embedded in Tibetan culture.

Here we learn of the now legendary March 12, 1959 spontaneous women's uprising in Lhasa against the Chinese occupation and the continuity of the Tibetan Women's Association that was so encouraged by the Dalai Lama. The voices of these women weave an important story not only of the past heritage of Tibet but of the future identity of Tibetan culture

Among the most gripping of these narratives is the oral history of Tseten Drolkar Ngarongsha, a woman who tells the story of her mother's incarceration and unbreakable spirit who was eventually executed for failure to become "reeducated." After a long narration, we are stunned to learn that Mrs. Ngarongsha committed suicide sometime after this interview. Another special feature of A Quiet Revolution is a visual catalog of the contemporary painter, sculptor and poet, Gawa Mangsa Pekar, whose work Rawcliffe takes the time to highlight in the Special Features following the film.

Frame of Mind Films is currently in production with the long awaited third film in the series, Women of Tibet: The Buddha's Wife.

Jacqueline Gens June 28. 2011

So what does His Holiness attribute the origin of this philosophy of happiness? For him, it is none other than mother's love, the primal bond of nurturance between mother and child as the force that promotes inner peace and the capacity to experience happiness. Less a pop psychology, recent research corroborates that mothers indeed can have a profound influence even on the a molecular level with health effects manifesting in their offspring well into adult-

Rawcliffe covers in detail material probably never before recorded with some stunning "special" outtakes not included in the actual film. In a sense, this one hard-working woman becomes emblematic of the Tibetan people. Rawcliffe's interviews invoke a relaxed intimacy with her subjects that allow them to speak directly to us as though sitting at the kitchen table sharing a meal and family stories. The Great Moth-



Tibetan Women's Uprising.

## How I Met Chögyal Namkhai Norbu

#### **Costantino Albini**

nterview in NYC, June 17, 2011 **The Mirror**: As one of Rinpoche's first students and as we approach the 30-year anniversary of Merigar West, we would like to kindly ask you for your story of how you met Chögyal Namkhai Norbu.

Costantino Albini: Some people ask me how it is that I am a Buddhist. The fact is that since my childhood I was in contact with Buddhist teachings because my father was a Buddhist. He had lived in China for many years, from the early 1930's until the end of the Second World War, he was working there as an officer in the Italian army, and was also a journalist, historian and lawyer. He got a job in the Shanghai court. On his vacations he traveled a lot and went to Mongolia many times, also to Sichuan and Chinghai, met some masters, received teachings and even became a Buddhist.

So when I was a very little child I got the two traditions, the Western tradition of fairy tales and fables I got from my sister, and from my father I got the Eastern one; he told me Tibetan, Mongolian and Chinese stories, so I grew up with a double imagination. My father saw I was interested in these stories. I was thinking already as a child, "Will I ever meet my teacher, my master?"

Also my father told me stories of the masters he knew.

One day very, very early in the morning, I remember my father woke me up, we were at our sea house on the island of Ischia, near Naples, and I was sleeping with my nanny in the same room. My father came very early in the morning and woke me up, without waking the nanny, and he took me outside. We went to the beach and there we sat and watched the sun rise, and he taught me the beginning of a breathing meditation, how to concentrate on breath, and then he taught me the mantra, om mane padme hum. I was about eight years old. My father was like my first Guru, and it was like a little secret between the two of us for a long time.

Then almost at the end of his life when he was no longer able to travel he sent my mother and me to India to see a teacher and without telling my mom, he had arranged that we meet the Gyalwa Karmapa. That was in the 1970's. I was sixteen years old. So we met the Karmapa there, we were there primarily as tourists, but already we were interested. I already felt I had a link with dharma.

Then after a few years we got a telephone call that the Karmapa was arriving as a guest to the Pope. It was Pope Paul XI. So we organized a group of a few peo-

ple who were interested in Buddhism or already devotees of the Karmapa, or in any case interested, and we went to greet the Karmapa upon his arrival at the airport in Rome, at Fiumincino Airport. I was around eighteen or nineteen years old at this point. An acquaintance of ours said they wanted to introduce us to a friend of theirs, a tulku. So he took us to meet this man who was standing there all by himself, in silence, and well, that man was Chögyal Namkhai Norbu.

Rinpoche was very formal at the beginning and not particularly welcoming, but from his voice and his way of being, I immediately felt a strange feeling of closeness, of acquaintance. Just a year before I had lost my dad, but I felt like I was in the presence of my dad. With this man so distant and far away from me, I felt like I was in the presence of my dad. I felt very comfortable and close. So we made acquaintance and when the Karmapa and everyone else went to the Vatican, my mother and I gave Rinpoche a ride back to Rome, where he had left his car. My mother was chatting with Rinpoche; my mother was a big conversationalist. So they spoke of family and exchanged addresses, and informally he invited us to see him anytime we wanted. He said, "Come whenever you like."

M: Was Rinpoche living in Naples with his family at that time? CA: Yes, they lived in Pozzuoli, a suburb of Naples, on the edge of the volcano.

#### M: Was your mother a practitioner at that point?

CA: She was interested, not quite a practitioner, but still interested. We were both interested. So in the following days after the Karmapa's arrival, we went to see the Karmapa at a Benedictine monastery where he was receiving people. The Pope had given him a big hall where he could receive people, give blessings, teachings and hold court. The Karmapa was very kingly. Chögyal Namkhai Norbu was translating there. He was with another lama, a Gelugpa Geshe, called Geshe Jampel Sangye. They were both helping very much.

On that occasion I took refuge with the Karmapa, there was a small group of us, we started making prostrations and my mother pulled my sleeve and she said, "What are you doing?" I said, "I am taking refuge and I want to take the vow to become a Buddhist." And she said, "Ok,

#### me too." So she joined in. So when we took refuge, Rinpoche was there.

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#### M: That seems auspicious!

CA: Yes. Then sometime later I took a trip to India and Sikkim as a pilgrim. I went with a big group of Danes and Scandinavians, headed by Ollie Nydal. We ended up at Rumtek Monastery and that is where I took my vows of genyen (lay practitioner). [For one year I kept all the thirty vows of a novice.] My mother joined me at Rumtek and while we were there the Karmapa gave us a name for a Kagyu center in Rome.

So regarding the center in Rome, we asked the Karmapa what we should do. He said we had to have a place and he would send us a lama, and this lama would be the teacher of the center and we would have to organize the whole thing and he would let us know step by step what to do. So we told him we needed some teachings. "Well, I have a very good Lama for you, he is very old and very learned, but his documents are not ready. So I cannot send him to Italy yet. But in the >> continued on the following page

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## Chögyal Namkhai Norbu Schedule 2012

>> continued from page 1

Argentina January 20-24 **Tashigar South Retreat** 

February 3-7 Tashigar South, 2nd Retreat

February 22 Tibetan Losar

Australia March 16–22 Namgyalgar North Retreat

April 6–12 Namgyalgar South Retreat

Asia April 27 Leave for Singapore

May 10 Leave for Hong Kong

May 16-20 Hong Kong or Macao Retreat

Russia July 22 Public Teaching in Moscow

July 25-29 Kunsangar North Retreat

Ukraine August 3–9 Kunsangar South Retreat

Romania August 17–23 Merigar East Retreat

Italy August 31–Sept. 6 Merigar West Retreat

Sept. 7–9 Santi Maha Sangha Level I Examinations Sept. 10–16 Santi Maha Sangha Level II Training

Sept. 21–27

# HE MIRROR

## **New Website for The Mirror!**

re hope you are enjoying the new Mirror website at **www.melong.com**. On the new website you can now find Chögyal Namkhai Norbu's most current schedule as well as clear instructions on how to use the site in the "News" section at the bottom of the home page. We have recently added vimeo, where videos are available as well.



We have some great features like:

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We hope you enjoy our new state of the art website that exists due to the generosity and expertise of Community members.

Thank you!!! The Mirror Staff www.melong.com Taiwan May 24-28 Taipei Retreat

Japan June 1–5 Tokyo Retreat

Hawaii June 13–17 Hawaii Retreat

#### USA

June 22–24 Los Angeles Retreat

June 29–July 1 New York City Retreat

July 6-10Tsegyalgar East Retreat

July 11–12 Santi Maha Sangha Base Exam July 13–17 Santi Maha Sangha First Level Training

Second Retreat of Merigar West

Greece October 3–7 **Greece Retreat** 

Spain October 12–16 Barcelona Retreat

Canary Islands October 26–30 First Tenerife Retreat

November 9-13Second Tenerife Retreat

November 23–27 Third Tenerife Retreat

December 7–18 Fourth Tenerife Retreat

Dec. 26–January 1 Christmas and New Year: Fifth Tenerife Retreat

>> continued from previous page

meantime you can take teachings from this great master you have in Italy, you have a very important master there." We asked who this master was. And he said, "Chögyal Namkhai Norbu, didn't you understand that?" He had seen us meet Rinpoche in Rome.

And so the Karmapa said, "I will write letters to Namkhai Norbu Rinpoche and tell him what to teach you, and if you have a group of people interested in the teachings you can ask him for teachings." So we went back to Italy and after some time we started calling Rinpoche and ask if we could come and visit. So he invited us over to tea, we went to his house in Naples, and we spent a wonderful afternoon. He was so hospitable and an exquisite host. He fascinated us with all stories of Tibet, his childhood, and his family, and the day passed like a magical enchantment. Then it got late and he had us stay for dinner. And then he said, "Now it is 11 o'clock, Rome is not so near, you should go back. Otherwise it is too late for you to drive all the way on the highway." So we said ok Rinpoche thank you very much, it was very nice to be with you. And we went back to the car and took off. And then when we are already in the middle of the highway, I was startled and said to my mom, "Well he didn't answer, we asked him for teachings but he did not answer. He didn't say anything about that." My mother agreed that was true. We had asked him timidly. And he was just nicely speaking of other things and graciously saying, "Yes, yes, I see, I see", but not really answering.

So after some time my mother wrote another letter to the Karmapa and he replied, "I wrote him a second letter, don't worry. Let a few weeks go by and then call him up again." So we let a few weeks go by and we called him up and he invited us over

And then one morning in the springparadise, because of his incredible spanever that many people, from about twentime of 1976, I remember it was very early ciousness and freedom, and he never gave ty to maximum thirty people for the whole

in the morning and I was just waking up from my sleep at my house in Rome, the telephone rings and I answered it and it was Rinpoche's voice. He said, "I am Norbu." I said, "Oh Rinpoche, good morning. How are you?" and he said, "I am at the station in Rome, would you come and pick me up?" So I said, "Yes, yes immediately, I will be there in a minute." My mother was already up and I told her, "Norbu Rinpoche's at the station and I am going to pick him up." She said, "Ok I will make breakfast." So I picked him up and he came to my place and we had a nice breakfast, my mother had prepared a sumptuous breakfast, and so we were there with him. He was just back from a trip to Switzerland where he gave lectures to young Tibetans. So he was telling us about all his travels and comings and goings and ups and downs and things, and then after one of those silences that sometimes happen in conversation, he looks at me and says, " So, you have a little group of people interested in the teachings, haven't you?" So immediately, like a dog whose ears stick up, I said, "Yes we do! So he said, "If you like I have something to tell you. So can you call them over here?" I made a few phone calls and a few people came over. Not many.

#### M: Had you already been practicing together in the Kagyu group?

CA: Yes we were practicing guruyoga of the Karmapas and Avalokiteshvara and we had received an important Lama, for several weeks, sent to the West by the Karmapa. His name was Lama Gendun. He was a Chöd practitioner, a very good master and teacher and he stayed at our place. We received teachings from him, and we had received many people and so there was a small group of people interested in the dharma.

So this afternoon I am speaking of at my again. And we were with him all the aftermother's house, there were a few people beautiful villa, not so in perfect condition, noon again and we met some other people all ready and after lunch Rinpoche sat on but still in good condition, in a big park, that would become his students. Paolo and the sofa and started by saying, "I have been and it was for rent for the whole summer. Pupe Brunatto and Mario Maglietti. They receiving letters from Gyalwa Karmapa for We did not know exactly when the retreat were there asking about the Drugpa Katwo years ordering me to teach you, so I would be, so we took it for the entire sumgyu Ngondro and they were asking him have to say, I do not take orders from anymer. It was not so very expensive. There teachings related to it. He was just reading one, not even the Karmapa, however now were a lot of rooms and we only had to buy it over a little bit with them. But the same is the time for me to offer you teachings a lot of military beds. So we organized it thing went down, we asked him again if you are still interested. Just because the and my mother called Rinpoche up and for teachings and he just enticed us with time is right." So that is how it started and told him we had a place, near Subicao. we were very hit by it. So Rinpoche started all stories – fantastic marvelous recounts That is where Gina Lollobrigida was born. and tales. And then at the end he sent is to teach and he taught the whole afternoon There was a very famous retreat place near off without saying anything. And then anuntil late in the evening. You know his way by where Saint Benedict had his cave. My other letter from the Karmapa and off we of teaching, when he starts from the bemother told Rinpoche that the villa was at went again after some time, and this whole ginning and gives you a whole panorama his disposal for the whole summer anything went on for about two years. He did of the teachings. I thought I was dreamtime he wanted. He said, "Very good, I will not accept to give teachings for about two ing. I had never heard any lama teach like finish my exams around mid June." years. that. That way of teaching for me was just So we started the retreat and there were



Photo: M. Amici

the impression for a single moment that he was hiding something. He was speaking so freely of all the different levels of the practice. He was speaking of the Dzogchen Teachings and that was the first time we had ever heard that word, Dzogchen. I believe that the word Dzogchen was never pronounced before in the West. Maybe by a few Tibetologists, but as far as the teaching, no one knew what Dzogchen meant. So at the end of the evening he said, "If you are interested in receiving teachings from me then we have to make a retreat. So you have to find a place where we can be altogether for a limited period of time, and then I will give you the teachings."

My mother asked when would be a good time for him and he said he would be free after the exams at the university in June and from then on he was free all summer until mid September. He said whatever period was good for us, he could arrange. So my mother and I started looking around for a place, and in the end we found an old

retreat. The fact is the retreat went on for the whole summer. Every day we were with him from morning until evening. He started teaching at breakfast and stopped when we went to sleep. He went away for one week to visit Rosa's family and told us to stay and do rushan and when he came back he would check and see how it went. Rosa and the children where also there for the entire summer. We ended the retreat mid September. Some people would come and go, but my mother and I stayed the whole time. Rinpoche taught us so many things. He taught us the whole dream practice, he taught us tummo, the whole Chetsun Nyingtig cycle starting with the ngondro, he taught us Chöd, because he had the famous dream of the Chöd practice, tregchöd, contemplation and Yantra Yoga. We did Yantra Yoga with him every evening in the garden.

#### M: Rinpoche was teaching Yantra Yoga in Naples at that point, right?

CA: Yes he was and some of those students came to Subicao and we met, but they had no clue about Dzogchen because he never taught it before. They came and were very impressed by the situation.

Then at a certain point towards the end of the retreat we were beginning to say goodbye to each other and then someone asked Rinpoche, what should we do now? Should we find a place and make a center? Rinpoche looked and said, "No, no center. The system of the centers in the West will not work. This is the idea of some Tibetan lamas to export the idea of a monastery into the West, but you will see in a few years that system will not work. We have to do something different." Then he said, "We will do a community." That was the first time he said that word to us. "And a community of practitioners of Dzogchen in which each practitioner is a center." That was his idea.

That is the inspiration that keeps me going. I can see in Santi Maha Sangha today, that project is still alive in his mind. Rinpoche wants to make our Community of students into a Community of practitioners. That would be the Community that Rinpoche wants, which he envisions, where every practitioner is a center. And the point is that everyone is a practitioner of his teaching, of Dzogchen.

Personally I still consider myself a student, not a practitioner. I get shocked when I hear people talk about each other as practitioners. Also Rinpoche says we should never judge each other and so I only judge myself, and I am still not a practitioner, I am still a student. But I am doing my best, in any case.  $\bigcirc$ 



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